

NEWS AND NOTES.

Mr. Kautz, of Dolph, Ore., is with us. He is an excellent architect and is giving the University several weeks of his valuable work.

Mr. Geer's address for the next few weeks will be 143 N. 14th St., East Orange, N. J., where all communications may be sent.

Liberals from a distance are invited to come to Silverton next Friday and have a good time with us. Literary exercises begin at 9 a. m.

We wish to exchange botanical, geological and historical specimens with interested parties in all parts of the world. Write enclosing stamps for reply.

A number of the L. U. O. people visited Mt. Angel Seminary last Sunday. Some very comical incidents occurred during their visit. Almost too comical to relate.

A fine design, consisting of a wreath with quill and torch, is being drawn for the newel posts of the L. U. O. main stairway. The student who presents the best design will get a handsome prize.

A Catholic institution which is in sight of the Liberal University is said to have raised twenty million dollars to build and sustain its Mt. Angel Seminary. Their new building is assuming gigantic proportions. If the L. U. O. can raise one half of twenty million cents (\$100,000), it can "hold its own." Read the story of David and Goliath (Sam. 17.)

A grand concert will be given in Liberal Hall by the Silverton Marine Band, Saturday evening, May 12th. Admission 25 cents. The Scio Mandolin Club and a number of talented vocalists will be present and help make this one of the very best entertainments of the year. The above mentioned entertainment was advertised elsewhere as taking place May 5. Notice the date.

This week, although full of work for all, is to be one of the happiest in the history of the school. Some of the nice things will be: Firing of cannon at daybreak; music by Silverton Marine Band; raising of the star-spangled banner to the top of our L. U. O. tower; opening of museum; speeches by the professors and students; the historian's report; the prophet's prophecy; exercises by primaries; opening of art gallery; essays, songs, etc.; Olympian games; awarding of prizes; closing at Liberal Hall in the evening by the union of the forces of the Y. P. S. S. C. in a grand entertainment and farewell ball.

Silverton Thought Exchange.

On the 21st there was a full house and free concert by the choir

and a lecture by President Hosmer on Railroads in the United States, but our lovely report was crowded out—"too late"!

On the 28th there was more concert by the popular choir, which drew a good audience to hear Prof. Wakeman on Shakespeare and the Tempest. The lecture had thought enough to fill a book. It showed that history was best regarded as social geology, in which the lower strata in Europe were the Polytheistic religions—notably those of Greece and Rome and the old Germans. The leading poets of these people were chiefly The Epics of Homer, Virgil and the German Niebelungen Lied—all about Heroic Acts! Then came the Christian strata, of which the great poems were the Bible (a composite poem), then the Catholic Dante, and finally the English Protestant Milton. Thus ended the Christian poetical growth. Its death is shown by such absurd monstrosities as Pollock's "Course of Time"—with no place in which to put its god or heaven. When Christianity "passed" with Milton (note all of these Christian poems were "visions"), Shakespeare, the Secularist, arose, the morning star of the permanent life of man on this earth as his home, and no longer a place of probation in view of another. He reached his zenith at 1600, when the new Era of Man really commenced. In 1700 Voltaire carried his Art and Freedom and the science-light of Newton to the Continent, and made a glorious fight, ending in the French Revolution. When that thunderstorm was over and Napoleon gone, then Goethe, the Sage of Weimar, came to the front as the great poet of 1800 and since. These were the three great poets of our New Era, and their great poems were not Epics nor Visions, but Dramas—a singular fact, but why? Because when this world became the real home of man, instead of those celestial visions, the idea of progress became inevitable, and the drama meant progress—was progress. So the historical drama was the poetical form of the New Era, and Shakespeare was the first of Dramatists, as Homer was the first of the Epics, and the Bible the first of the Visionists.

Then the lecturer went into The Tempest as the culmination of the dramas of Shakespeare, which in the order in which they were written, he showed, formed a drama of themselves—a drama of progress from the Midsummer Night's Dream to Henry VIII. and the wonderful Tempest, the last and, most pleasing and useful of the plays. He recommended the study of this play as the best introduction to his New World of Shakespeare, but refused to go into the outline of the plot and characters. For, as he said, he wanted all of the students and audience to read up or freshen

up on it preparatory to next Friday, when in the Commencement Exercises of the L. U. O. Miss Della Davenport, as Miranda, would draw from the lecturer as Prospero the story of what "betid" to them in the "Enchanted Isle"—which was Shakespeare's England, and our "Earthly Paradise" that is to be.

Then the choir sent us all home happier for the vision of that future, in which, perhaps, among other good things, there will be a Shakespeare Society in Silverton, perhaps giving a reception to the Silverton Improvement Society. Who knows? X. Y. Z.

The Following Letters Speak for Themselves.

EDITOR TORCH OF REASON:

Why fight straw men? The writings of Prof. T. B. Wakeman are always clear and to the point. There is no mistaking their meaning. Personally I am indebted to them for much of my escape from the bonds of superstition. But the Professor, in common with the rest of us, is not always able to escape the preconceived notions of a by-gone day. Time was when not only the "Church" but even Liberal thinkers held that the soul was an entity separate and distinct from the body and its processes. A sort of celestial nondescript living upon ambrosia and nectar, and not subject to the laws of nature. But that day is past—thanks to the healthy iconoclasm of Science. The problem of immortality, which, like Banquo's ghost, will not down has assumed a different aspect.

It is not a question of "Process or Entity," but of Consciousness and Intelligence vs. Blind unconscious Force. In other words, is conscious intelligence restricted to the human organism or is it a factor, perhaps the most important factor, in the ab, sub or super human life which at once is the Universe, building and consuming it? Well does Prof. Wakeman point out that all changes are "modes of motion" and if continuous are "indestructible PROCESSES." That is granted. But the question is: Are these processes continuous not only in their unconscious modes but also in their conscious forms. The Idealist answers Yes, the Materialist No.

Let us quit fighting straw men and address ourselves to the solution of the problem as the modern Sphinx asks it

Sincerely,

C. B. HOFFMAN.

Enterprise, Kansas, Apr. 1900.

DEAR MR. HOFFMAN: Thanks for your compliments. But are we fighting straw men? or are not you in confusion about words and their scientific meaning?

It is a great thing for you to see and realize that the soul is not an "entity," that the "spooks" are all

gone, and that in the case of "Process vs. Entity," process is the only reality, and that life, mind, etc., is "go" and not "thing"—not even an "aura" absorbing the aroma of nectar. The immaterial entity speaks for itself.

You are to be immensely congratulated on this scientific conclusion; but you are immensely mistaken if you really believe that the Churches, Theologians, Spiritualists, Metaphysicians and Idealists have so concluded. The fact seems to be that only a few Scientific Liberals have done so. But those few are the advance of our age; upon them rests the "Religion of Science and Humanity," and they as the fighting van against spookdom must necessarily lead in the progress of the world.

But to do so they must have courage and consistency. If Life, Soul and Mind are processes of protoplasmic cells and bodies: viz., of plants, animals and mankind, as I understand you to admit, then it is simply idle and absurd to talk about "intelligence," which is simply a name for mental action, as "ab, sub or super human life," or as existent independent of the protoplasm whose process it is proved to be. Because these processes are the correlates of the chemical or dynamic changes in the unprotoplasmic matter or world, they cannot possibly be the same. For correlates are always different from their antecedents. This simple law of Science—"the law of economy," that is, that things and changes do and can only come about in ONE way—ends this whole business.

Merely shifting the words from life, mind, etc., to "intelligence" does not justify us in dovetailing the old error on to the new truth, nor hide the contradiction. Nor can we help the matter by calling intelligence "unconscious," which makes it a contradiction and equals 0, like the immaterial entity. Please to read the Torch of April 5, 12 and 19 and you will find this confusion cleared up, and don't neglect the study of J. B. Alexander's "Dynamic Theory," preface and chapters 45 to 86.

No, my friend! We must not confuse ourselves or others, we must stand on the intelligible, correlative Science, as our intellectual base, and so have a solid foundation for our fight for the Human, the Good, the "Earthly Paradise" that is to be.

Yours sincerely,

T. B. WAKEMAN.

Silverton, Oregon, Apr. 300 E. M.

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