



"TRUTH BEARS THE TORCH IN THE SEARCH FOR TRUTH."—*Lucretius.*

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The New Time.

BY AUGUSTA COOPER BRISTOL.

THE old-time gods are grim and stark;
The world-old powers are impotent
To utter mandates; for another voice
Sweeps up the echoes of all former time
Into diviner fullness, and the earth
Bursts the full calyx of her budding prime
With long restrained opulence. The sea
In happy tides sings pulsing to the shore:
The gray and sullen mountains have set
free
The thunder of their laughter; skies
out-pour
Their soft, miraculous sunshine; tran-
ced vales
Spread fresher greenness; and consoling
winds,
Fraught with magnetic breathings, whis-
per tales
Of a new kingdom, of a power enthroned,
With laws henceforth to Nature's order
toned,
Like moon-led waters, — disciplined yet
free,
Crowned wisdom of a whole Humanity.
—[The Web of Life.

Good Conduct Always Preferable.

BY D. M. BENNETT.

YOU should not forget that you
are called to sustain a high-
er morality than the be-
lievers in gods and devils, whose
actions are governed by fear of suf-
fering, and the anger of the gods
and devils.

2. You should lead good lives be-
cause it is right, and because it is
your pleasure to do so, rather than
from fear of any angry or malicious
being. He who abstains from
wrong doing from fear of punish-
ment or of being cast into hell, de-
serves little more credit than he
whose life is spent in evil doing.

3. It is a brave and good man
who pursues the right course, and
who performs his duty faithfully
because of the superiority of good
actions over evil actions, and he is
cowardly and contemptible who
only does the right that he may es-
cape punishment. Do good because
it is right and shun evil because it
is wrong.

4. The population of the world
is made up of a heterogenous mass
of humanity, and with the thous-
ands of years that have rolled away
since man has dwelt on the earth,
the race is yet far from what it
should be; there is not that spirit
of love and kindness between man
and man that should be sacredly
cherished.

5. This is because the spirit of
love has not been cultivated and
fostered as much as it should be;
the more animal part of man has
governed him; his aim has been to
rule over his fellow-men, to subdue
them to his wishes, and to appropri-
ate to his own use the fruits of
their labors.

6. This spirit has brought chief-
tainship and kingcraft and priest-
craft into existence, and has intro-
duced servitude and slavery of the
most onerous character. The mass-
es have been the servants of the
few; one man has governed his
thousands.

7. But men have now become
more intelligent, they have received
more knowledge, and it is time for
all the oppression to end. The con-
viction is gaining ground that even
the most humble have their rights
as really as the great and strong.

8. The condition of the world is
changed by each individual chang-
ing a little. If each person living
would place a single stone on a
pyramid or monument, a vast pile
would be raised.

9. So if each person will add but
a little to the monument of good
deeds, a great accession will be
made—a pyramid of immense size.

10. In the same way, if each will
make a little change in the direc-
tion of reform and improvement,
the aggregate of the gain will be
great indeed.

11. If each person adds but one
good deed to the monument of ex-
cellence, its magnitude will be
greatly augmented.

12. Knowledge, the right dispo-
sition, and effort are the necessary
agencies to lead to this result.
Without knowledge, without the
right disposition and proper effort,
little progress can be made.

13. This effort and this proper
disposition should be widespread,
and not confined to a few. If every
one will do a little it will be easy
for all, and great good will be ac-
complished. If all pull in one di-
rection a great body can be moved
along.

14. Every one who shows a dis-
position to help in any good work
encourages every other person who
is disposed in the same direction;
it also has its effect upon the indif-
ferent, and brings them to have a
similar disposition.

15. Good deeds are as contagious
as the bad, and a good example
from a wise man will help many to
also perform good works. The
more we see of kind and humane
actions in others the more we wish
to excel in the same ourselves.

16. If men could realize at all
the great influence which ex-
ample exerts upon those younger,
and with less powers of mind, they
would be more circumspect and
guarded, and would wield a much
greater influence for good.

17. Love begets love, kindness

begets kindness, sympathy begets
sympathy, and good deeds, even
though small and simple in their
character, draw forth good deeds
from all who witness them and are
brought under their influence.

18. It is the same with deeds of
an opposite nature; their influence
spreads far and wide; anger begets
anger, contention breeds contention,
selfishness begets selfishness, and
hatred begets hatred. A bad ex-
ample is as prolific of wrong as a
good example is of the right.

19. This is just as simple as the
addition of the smallest numbers in
making a sum which a child can
comprehend, but it is just as true
as the most elaborate problem in
Euclid. Every example, every ac-
tion, exerts its influence, either good
or bad, according to its nature.

20. A child whose parents are al-
ways mild, gentle, patient, reason-
able and forbearing will grow up
with an amiable disposition, and
with a decided tendency to good
conduct and a good life, unless its
organization is an unfortunate one,
and then that influence is far more
beneficial than its opposite.

21. It would be well could par-
ents always realize the great re-
sponsibility that rests upon them in
molding and forming the habits
and characters of their children.
Children are much what their par-
ents make them.

22. It is the same with the older
children of a family with regard to
the younger. The power of exam-
ple is so strong that the little ten-
der minds are bent and inclined by
the examples and influences which
surround them.

23. All persons who have come
to the age of maturity should re-
member that a responsibility of
much weight rests upon them.
Their example before the young
should be such as to incline them
to good actions, and not to wrong.

24. Good parents insure good
children; discretion on the part of
the mature in life conduces to dis-
cretion on the part of the young;
while the more imprudence and im-
propriety seen by the young the
more they will be attracted to the
wrong.

25. Far, far better and happier
would the world be if a bad exam-
ple was never set before the young,
and if needless pain was never in-
flicted. The nearer this is attained
to, the more of a paradise will be
established here upon earth, the
more of heaven we will find.—Epis-
tle of Bennett to the Truthseekers.

Religion Not Necessary to Mor- ality and Virtue.

BY JEAN MESLIER.

WE are constantly told, and
a good many sensible
people have come to be-
lieve it, that religion is necessary to
restrain men; that without it there
would be no check upon the people;
that morality and virtue are inti-
mately connected with it. "The
fear of the Lord is," we are told,
"the beginning of wisdom." The
terrors of another life are salutary
terrors, and calculated to subdue
men's passions. To disabuse us in
regard to the utility of religious no-
tions, it is sufficient to open the
eyes and to consider what are the
morals of the most religious people.
We see haughty tyrants, oppressive
ministers, perfidious courtiers, count-
less extortioners, unscrupulous
magistrates, imposters, adulterers,
libertines, prostitutes, thieves and
rogues of all kinds, who have never
doubted the existence of a vindic-
tive god, or the punishments of
hell, or the joys of Paradise.

Although very useless for the
majority of men, the ministers of
religion have tried to make death
appear terrible to the eyes of their
votaries. If the most devoted Chris-
tians could be consistent, they
would pass their whole lives in
tears, and would finally die in the
most terrible alarms. What is more
frightful than death to those unfor-
tunate ones who are constantly re-
minded that "it is a fearful thing
to fall into the hands of a living
god"; that they should "seek salva-
tion with fear and trembling"?
However, we are assured that the
Christian's death has great consolations,
of which the unbeliever is de-
prived. The good Christian, we are
told, dies with the firm hope of en-
joying eternal happiness, which he
has tried to deserve. But this firm
assurance, is it not a punishable
presumption in the eyes of a severe
god? The greatest saints, are they
not to be in doubt whether they are
worthy of the love or of the hatred
of God? Priests who console us
with the hope of the joys of Para-
dise, and close your eyes to the tor-
ments of hell, have you then had
the advantage of seeing your names
and ours inscribed in the book of
life?

Every religion, in its origin, was
invented by legislators who wished
to subjugate the minds of the com-
mon people. Like nurses who
frighten children in order to put
them to sleep, ambitious men use
the name of the gods to inspire fear
in savages; terror seems well suited
to compel them to submit quietly
to the yoke which is to be imposed
upon them.—[Common Sense.