## True and New Bible Chapters.

the best!" Those extracts are better As Dr. Carus points out as soon as than any bible chapters. Let us keep | the changes of the infinite world

gives us his indictment of Alcohol ence or of any possible "phenomeand God. They are the two bad na." But we are one of those "Spirits" of the world; and his in- changes and are constantly created dictment is a "True Bill" against and continued by them, so that our them both. The idea that any good will is the HINGE of the world becomes from these two Spirits when tween the objective is, and the subtaken into the body or the mind of jective FELT. Existence is thus man is simply a superstition—the scientifically found to be the Touch worst of superstitions-that every (game of tag), or friction, between Liberal should take especial pains this objective not I, -world WITHOUT to get free from. Is he, in fact, a us, and the subjective world of sen-Liberal (an emancipated one) until sations and ideas and will WITHIN he has succeeded? Ingersoll knew us. Our existence is the constant as much about the effects of alcohol equating of these two conceptions, as any one; he tried it himself and and each of these ultimates can saw every phase of its trial in others, and at last he gave his final other. Thus: Objective, or not I verdict-which was and is: Let "THE DAMNED STUFF" alone!—absolutely alone!!

Ingersoll is right, for Science and thus only intelligible or exbacks him up and sustains him fully in every word he has left us against what Shakespeare (in Othello) calls the "Evil Spirit, the Spirit of Wine, the DEVIL"! The late attempt of Prof. Atwater, of the Wesleyan University, to prove that alcohol does some good to the human system in some way, and that it is not a thief that "steals away the brains of man," as Shakespeare says, do not stand cross-examination at all, and have utterly broken down under chemical and backing the golden and inspiring physiological criticism. Alcohol stands now just where Shakespeare, Ingersoll and Science placed it, as the "fire water," the liquid Devil. Its fearful, deadly superstition we should get so far off from that we would instinctively regard its sight and fumes with a sort of horror, as the breath (that is spirit) and agonies, followed by superlative from the face of death itself. For joys, as they raise themselves and such in fact it really is. The Torch will show you that it is the paralyzer and destroyer of every healthy nerve and cell in the body. Watch out for that article-soon to come.

NEXT, DR. PAUL CARUS lifts us safely over the poisonous fog-tail of the Spirit-God superstition that Ingersoll has truly indicted, viz: Infinite, of true Philosophy for the AGNOSTICISM. As a fume from alcohol is a real "Spirit" or BREATH from it, (for breath is all that the word 'spirit' means in any language) so the old superstition was that there was a "something" in everything that caused its changes and al," take this final word, the objectproperties, and, as a "Spirit" breathed out from it. Thus God was the "Spirit" or breath of the Will rise in majesty to meet thine own; whole world-the real "essence" of All. This imagination is the real bottom of all Theology, Fetishism, and church or "spook religions" of the world, of which Agnosticism is the last and faintest, but unhealthy, Law of "Correlation and Equiva- and the Noble!

lence" of all the changes (forces) of the world, has not left room for a The first page of this Torch justi- single, even evanescent or imaginfies the exclamation: "The last is ary fume of this old Spook-God! them and make the most of them, are found to be equivalents of each First, then, the glorious Ingersoll other they are the whole of existbe explained only in terms of the

gives us Subjective, or I. Thus we find

the subjective to be the product and

out-flowering of the objective world,

plainable. And on the other side

of the equation of existence, we find that the objective world is only in-

telligible and explainable as the

FACT and result of our subjective

sensations, our touch and tag play

with it. The etymological root of

the word TAG, and its cognate

words, tells the whole story. But

of this more anon, in the Torch,

too, -watch out, and see when the Ultimate of Existence drifts by! LASTLY, on our first page stand the HEROIC words of George Jacob Holyoake and of Rufus Choate, Poem thereon. There could not be a more fitting bugle call to the healthy glory of the New Life, of the New Era, of our New World that Science has opened up to usso new and so bright that it almost seems as if newly created for us? As Choate says, such New Epochs are the ever true Heroic Ages with their deeds, ideas, purposes, cares us into THE NOBLE—in the upspring-

May we not, then, be proud of this First Page? As we glance over it again the Spirit of our College Yell comes over us, and L. U. O. sends out a "defi" to the laudators of all of the Bibles of the world to put up, from them all, one equal page of 2 Does Christianity or Science Promote Civiltrue foundation of existence with its conduct, motives and end of life; or 4 Evolution and Comparison of Religions. of greater aspiration, satisfaction 5 Does Belief in Miracles Benefit? and true glory in the result to be 6 Immortality or Annihilation? achieved! Try it, and let us see your spook-lights flicker before the Sun of Science! Meanwhile, as a sort of benediction and "recessionend of life, from our poet Lowell:-

ing growth of our time and race!

Be NORLE! and the nobleness that lies In other men, sleeping, but never dead, Then wilt thou see it gleam in many eyes, Then will pure light around thy path be

And thou wilt nevermore be sad and lone. Yes, let us have a communion of "saints" who were not "medieval barbarians" of the churches, but who can now help us to live co- is abs fume. Science by its fundamental operatively in the True, the Human T. B. W.

## obbler, stick to thy last!

A shoemaker found fault with an oil-painted slipper in one of the paintings of a celebrated artist, but showed the greatest ignorance in criticising the other parts of the painting. Hence has arisen the oft-quoted saying, Let the cobbler stick to his last, and let every one attend to his own business.

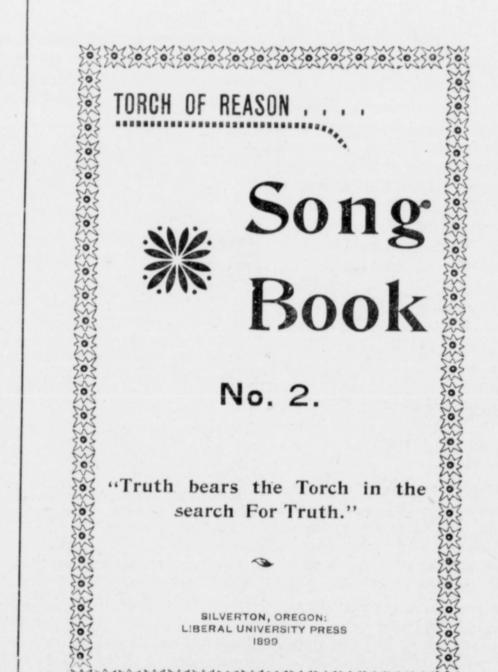
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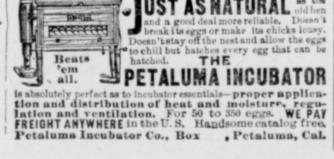
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