

The Composition of Matter.

BY JUDGE C. B. WAITE.

The sentiency of matter is based upon the double assumption that material changes are the result of design, and that the design is from within the matter which has been subjected to change. But how is either of these propositions to be proved? How is the Leibnitz Wettstein theory to be verified?

How can we know whether or not these atoms or monads think? It may be replied, we know by their actions. There might be some force in this, so far as organic matter is concerned.

This brings me to another objection. In this theory there is not sufficient distinction between organic and inorganic matter.

The difference between these forms of matter is well stated by Professor Wakeman, in his address delivered at the close of the fourth year of the Liberal University at Silverton, Ore. On that occasion Professor Wakemaa said:

"BIOLOGY.—So far, that is, in the physical and chemical departments of our tower of science, no sign of life or consciousness has been disclosed. . . . These letters mark the timbers and beams which are the materials upon which this third, the protoplasmic, that is, the vital or living story of our tower rests. In this wondrous story the matter is active and also living; below, as we have said, matter is active but not living."

These statements are scientific. They have been verified by long series of experiences, and are sustained, not only by the common observer, but by the concensus of scientists. They cannot be overthrown by any speculations or arguments, however ingenious, based upon an unverified theory.

Unless, therefore, some substantial proof can be produced to establish the alleged fact that inorganic matter is sentient and intelligent, we shall have to mark this theory No. 30, 40 or 50, as the case may be, label it "Subconscious-Supra-liminal," and lay it on the shelf for further examination and investigation.—[Boston Investigator.

What is the Matter with Matter?

BY T. B. WAKEMAN.

Much notice will be taken of Judge Waite's article on the "Composition of Matter," in the Boston Investigator of July 7. We have not space for all, but print the concluding portion of it relating to the Leibnitz and Herman Wettstein hypothesis, that matter consists of ultimate atoms, monads or molecules of some kind which have feeling, consciousness, desire, will or mind and even design in some way.

The Judge calls for the proofs of

this hypothesis and finds that there are none. Now, if all people were scientific, this would be the end of the matter until some proof should be forthcoming. But the trouble is that many people are "religious," in the bad sense, instead of scientific; and when there is no evidence of the thing they think they want, they call in a "spook," or imaginary "immaterial entity" to help them out, and go on believing it all the more; as Tertullian, the first great Christian Father said, "because it is impossible," because it is "a mystery,"—an incomprehensible "dogma." The religious duty of believing the incomprehensible, is one of the greatest difficulties that Liberalism and progress have to meet. The greater the absurdity the greater the strength and merit of the Faith. Thus the progress of Science has in the view of "the faithful," only confirmed the church dogmas, especially of the Romish church, and made them credible, because it has proved every one of them to be absolutely impossible and utterly absurd. This credibility of the impossible (like the Trinity and transubstantiation) before the Era of Man (A. D. 1600), used to be thought quite reasonable, because then nothing used to be really certain. What higher knowledge people supposed they had come to them by inspiration or "revelation," or both, "from Heaven," or, supernaturally through the church. But now that we know that Truth is the knowledge of the world as it actually exists, and that there is no Heaven, God, or "supernatural," as was believed before Bruno made known the Copernican Astronomy in A. D. 1600, it has become ridiculous to believe or to pretend to believe anything because it is impossible, or a "mystery," or a "dogma" asserted by Church, or Council, or Pope, or Priest, or Bible, or "God," or "Devil."

Now this is "what is the matter," with matter. Some belated Theologians and Metaphysicians are trying to put a spook in the supposed "ultimate" atoms, monads, or ether of the universe. They are trying to save and soak their vanished "God" into matter by an effort of an affectionate and vivid imagination. But as Judge Waite says, there is "no evidence of anything of the kind, and how can it be proved?" The chemical combinations of the same matter are found to be always the same in result, but NEVER are any of its results the same as any one of its components, or the same as any other element or combination of elements. Matter that has not the same properties can not be the same matter. To suppose, therefore, that the same combinations of matter may produce different results at different times, means that some matter, that is, some of its properties, may be annihilated,

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Cobbler, 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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