

an idiot—an idiot from his birth upward—one who could not, even if he would, think and act as other men. A little child is there playing on the bank, and the idiot, having large destructive propensities, has thrust the child into the water, and he stands there jabbering and gesticulating while the little child is drowning in the river. And see how half-vacantly, half triumphantly, he points to the helpless child. A Newfoundland dog has come to the bank; it jumps in and brings the child out and saves its life. Yet theologians tell me that the idiot has a soul, and that the Newfoundland dog has not one.

I cannot understand these nice distinctions, which make the man so superior to the beast in matters in which he is positively inferior. Man has doubtless an organization on the whole far superior intellectually to that of any other animal, but he is only superior by virtue of his superior organization and its consequent susceptibility for development or education. Many brutes can see more clearly than man; but they possess not the capability for the manufacture of telescopes to aid their vision. Many brutes can run more swiftly, but they manifest no capacity for the subjugation of a steam power which far outstrips their speed.

But man himself, a well-organized, thoughtful, intelligent, well-educated man by fall from a horse, by a tile from a roof, may receive an injury to his nervous encephalic apparatus, and may be, even while a man in shape, as low as the brute in the imbecility of his reason, and inferior to the brute in physical strength. There is much difference between different races of men, there is, in fact, more difference between a pure Caucasian and a Sahara negro, than between the Sahara negro and the infant chimpanzee.

What we teach is not that man has a soul apart and independent of the body, but that he has an ability, an intelligence, an attribute of his body, capable of development, improvable, more useful, according as he elevates himself and his fellows. Give up blind adhesion to creeds and priests; strive to think and carry out in action the result of your thoughts. Each mental struggle is an enlargement of your mind, an addition to your brain power, an increase of your soul—the only soul you have.

Remember—The Latin Mottoes in L. U. O. Catalogue.

The Latin Mottoes of the higher courses in the L. U. O. Catalogue were an inspiration of the President, and are singularly appropriate; they are:—

Veritas Vincit, (Truth Conquers) for the Scientific Course; Non Nob-

is Solum (Not for Ourselves Alone) for the Normal Course; Vincit qui se Vincit (He Conquers, who Himself Conquers) for the Classical Course; Qui non Proficit Deficit (Who does not advance falls back) for the Law Course.

They make an excellent basis and summary of Liberal education when read consecutively; thus:—

Because Truth conquers, Knowledge, as Bacon said, is power. If therefore, we would move, use or enjoy the World or Man, we must learn to know them as they really are, that is truly, SCIENTIFICALLY.

But "to learn, we must teach," and use and enjoy for and with others, not for ourselves alone. The Normal or Teachers' Course must have this as its prominent and business object, but it is none the less the great lesson to all students. The "solitary student" is a myth, a fool or an incipient lunatic. The living coal only lives by imparting its warmth and heat to others. The true student always lives to teach; only two kinds of people does he especially love, viz: those whom he can teach and those from whom he can learn. And so the Torch of Reason, Light, Love and Learning passes from generation on to generation, each making its successor better and happier; because blessed with more and higher truth.

But in order to thus achieve, there must be a firm holding of the reins of life; "each must conquer himself," in order to conquer at all, for himself or for others. That means in a word the habit of ATTENTION, that is power to consciously exercise a command over our thoughts and mental operations, so as to direct them to, and to hold them upon the objects we wish to learn about and understand. Let those be the higher objects and purposes of life and education, which make the highest fruition of human life. This power over attention, we learn to realize by association; by directing it to things, persons and modes of life, which will suggest, and finally create and inspire in us the aspirations and joys of an ever advancing culture and progress.

Thus we are brought up to the law of laws: the law of persistence, that is of correlation; "he who does not advance falls back," and loses the ground he has already made. Advance or die! is the law of life and evolution. Blessed are those who have learned to make this natural law of progress, their second nature so that they can grow in the higher mental life as they do in the life physical, easily and even unconsciously. Only there is this difference, the growth of the higher life never ceases and is ever attended with the highest satisfaction and joy ever known to human beings. Prof. Lester F. Ward in his invaluable "Outlines of Sociology" re-

ports Aristotle as the first one who discovered that learning (finding out things as they are) was the highest joy—far exceeding all sensuous pleasures. The reason is plain; it gives us ever more of the world to control and use, and so the godlike delight of power. It thus also draws our attention even more to the fuel and food which makes the higher life of human love an ever increasing glow. If that glow is not thus sustained by a widening world, it soon dies away. And so the sentence stands, "Advance or fall back."

T. B. W.

To Abandon All Disguise.

EDITOR TORCH OF REASON:

For long years I have entertained the liveliest interest in Oregon, and in the Liberal work going on there. This interest has been intensified by the move to found there a great school which will be a school in the true sense, where parents can send their children for the acquisition of knowledge in the full assurance that one such place exists.

That many schools and colleges are concerning themselves much more about conveying knowledge of this world and ignoring those things supposed hitherto to relate to personal existence in another is quite true. But to abandon all disguise, as Prof. Tyndal would say, and swing out into the clear light of reason, is the laurel for Silverton to place on the shield of Oregon.

To call attention to the real condition of the public mind and to illustrate the necessity for real and direct education, I will relate an incident:

In conversation with a woman who has been for years a doubter of orthodoxy, while declaring she could not accept the idea of individuals being delegated with power to fix their future states by their conduct here, she nevertheless could not rid herself of the idea of a creative cause and of an intelligent supervision of the universe. And furthermore, if we Liberals, so called, could get the power, we would in turn become as intolerant and oppressive to others as any religious organizations in the past or present.

It was with the greatest difficulty I could get her to see that the God and salvation idea was the real cause of intolerance and religious persecution in the past and present and necessarily bound to continue so until discarded as unworthy of human thought; that the moment men and women become possessed with the idea that they know the wishes of an all-powerful God, who could and would save or damn them, unless they do all in their power to make converts like themselves and zeal-

ous workers for the same God that became the dominant idea of their lives and consequently all opposition must be quenched at whatever cost of life or treasure, as Bishop Cranston would say. While, on the contrary, Freethinkers considered themselves the creatures of the natural environment, like all sentient creatures throughout the universe, in no wise indebted to God for salvation nor subject to damnation, but owing allegiance only to the laws of being and to their fellow creatures. Consequently they can have no motive in coercing others to their views.

This is a distinction which I have long been seeking to bring to public attention, and a distinction which must be fully seen and felt if we would make the progress we ought.

I am most happy to see that the leaders in your school are keeping this distinction prominent. This talk of God, Christ, Devil, hell and heaven would soon be relegated into the children's department with Santa Clause, Kris Kringle and the like if it were not for the enormous priestly influence and interest already bound up in it and the power of old teachings and associations.

It does indeed require men and women to be born again to get out of their old vagaries of the childhood of Humanity and into the clear light of absolute freedom. Silverton and all those working for human advancement should have all possible aid from those who wish "peace and good will towards men," to prevail throughout the nations of the earth where now, unhappily, tumult and disorder reign. To this end scientific methods must be brought into the schools, and old theological ideas displaced as far and as fast as possible.

A reverend gentleman, from Virginia, lately said in a public address that "the Bible is responsible for the wars and contentions of today; that the sword Christ was to bring is seen in the gleam of the battalions around Pekin. But the power of Christ," he added, "would be sufficient to lift a fallen world to its pivotal place among the stars of God."

It may be that you, on the Pacific Coast, can have the pleasure of seeing with your great telescope, this "fallen world" when Christ succeeds in restoring it to its pivotal place among the stars of God. At all events you should set your young mathematicians to designate this pivotal place. Oh! Talmage, where art thou? Rather serious business that God should let such things as worlds fall around so, but then if we get this one converted to the theological idea of salvation it will be all right.

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