



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

VOL. 4.

SILVERTON, OREGON, THURSDAY, OCTOBER 11, E. M. 300 (1900.)

NO. 40.

Joy to the World.

JOY to the world! the light is come!
The only lawful king:
Let every heart prepare its room,
And mortal nature sing.

Joy to the earth! now Reason reigns;
Let men their songs employ;
While fields and floods, rocks, hills, and
plains,
Repeat the sounding joy.

No more let superstition grow,
Nor thorns infest the ground;
This light will make its blessings flow
To earth's remotest bound.

Oh then display its truth and peace,
And make the nations prove
The glories of its tenderness,
The wonders of its love.

—Selected.

Morals.

BY HELEN H. GARDNER.

AFTER my lecture on Men, Woman, and Gods, in Chicago, I was asked how it would be possible to train children to be good without a belief in the divinity of the Bible; how they could be made to know it is wrong to lie and steal and kill.

The belief that the Bible is the originator of these and like moral ideas, or that Christ was their first teacher, is far from the truth; and it is only another evidence of the duplicity or ignorance of the church that such a belief obtains or that such a falsehood is systematically taught.

It is too easily forgotten that morals are universal, that Christianity is local. Practical moral ideas grow up very early, and develop with the development of a race. They are the response to the needs of the people, and when formulated have in several cases taken the shape of "commandments" from some unseen power. These necessary practical laws are by degrees attached to those of imaginary value, and all alike are held in esteem as of equal moral worth. By this means a fictitious standard of right and wrong becomes established, and a weakening of confidence in the valueless part results in damage to that portion which was originally the result of wise and necessary legislation.

When children (of whatever age) do this or that "because God said so," the precepts taught on this basis, even though they are good, will have no hold upon the man who discovers that their origin was purely human. It is a

dangerous experiment, and depends wholly upon ignorance for its success. A firm basis of reason in this world is the only solid foundation of moral training.

My Chicago questioner proceeded on the hypothesis that what of valuable morals are contained in the Bible were a "revelation" to the people, and that their value was dependent upon this origin. For the benefit of those who have been similarly imposed upon, I will cite a few facts in as short a space as possible.

Brahmanism, with its two hundred millions of believers, and its Rig-Veda (Bible) composed two thousand four hundred years before Christ, has its rigid code of morals; its theory of creation; its teachings about sin; its revelations; its belief that its bible came from God; and its devotees who believe that an infinite God is pleased with the toys of worship, praise, and adulation of man. It has its prayers and hymns, its offerings and sacrifices. Corresponding with our "Trinity" idea the Bramin has three great gods; and in the place of our "angels" he has his infinite number of little ones.

Next, Zoroastrianism, certainly twelve hundred years older than Christ, has its legends (quite as authentic as our own) of miracles performed by its founder and his followers; its Zend-Avesta (Bible); its "Supreme Spirit;" its belief in gods and demons who interfere with affairs in this world and who are ever at war with each other; its sacred fires; its Lord; its praise; and its pretence to direct communication in the past with spirits and gods who gave their Prophet "commandments." It lacks none of the paraphernalia of a "divine institution" ready for business, and we are unable to discount it in either loaves or fishes. It also has its heaven and hell; its Messiah or Prophet; its arch fiend or devil; its rites and ceremonies.

Professor Max Muller remarks: "There were periods in the history of the world when the worship of Ormuzd threatened to rise triumphant on the ruins of the temples of all other gods. If the battle of Marathon and Salamis had been lost and Greece had succumbed to Persia, the state religion of the empire of Cyrus, which was the worship of Ormuzd, might have become the religion of the whole civilized world."

In which case my Chicago friend would have asked, "If you destroy a belief in Ormuzd, and that he gave the only supernatural moral law to Zoroaster, how will children ever be taught what is right and what is wrong, and how can they ever know that it is not right to lie and kill and steal?"

The Pilot of the Passions.

BY EDGAR C. BEALL.

IN surveying the mental constitution we are struck by the fact that the different faculties are not all of the same rank or importance, and that some of them are adapted to be leaders and directors of the others.

Abundant experience shows that mankind are happiest when acting under the supreme control of the moral sentiments and enlightened intellect. That is, allowing to each of the lower propensities a sphere of activity which shall be pronounced by the intellect to be legitimate, and which can give no offense to the moral sentiments. The propensities are entirely blind, simply desiring gratification, without the least power to determine their proper objects. Thus, for example, Alimentiveness simply desires food; but the assistance of the intellect is necessary to decide as to what is wholesome. Acquisitiveness, if indulged without any reference to the decisions of the intellect, would be as much gratified by the accumulation of stolen property, as by the proceeds of a legitimate business. Benevolence is quite as blind as Alimentiveness. It simply prompts to deeds of kindness, and, unless controlled by intellect and Conscientiousness, would be delighted to steal from the rich in order to help the poor. In fact this manifestation is by no means infrequent. Conscientiousness, although itself such a powerful element for good, and so necessary for the control of the other faculties, is also entirely dependent upon the intellect for guidance. Indeed nothing can be more obvious than that in every age and clime, people have been educated to do wrong in the firm belief that they were fulfilling their highest duty.

Now, the faculty of Veneration, like the appetite for food, cannot of itself suggest an object which shall deserve its homage. If it can

be superior to reason, why have the religious nations of the world always worshiped deities which correspond exactly in character to the peculiar intellectual status of their votaries? That Veneration must be directed through the intellect to its objects, is too self-evident to require any extended illustration.

The faculty of Wonder, miscalled "Spirituality," has been regarded by many as properly the faculty of faith in the supernatural, and particularly in the Christian Bible. But if it has the power to select its objects, why is it stimulated by cognitions and beliefs which vary as interminably as the intellectual training and biases of its possessors? As, for instance, among Mohammedans we find it excited and gratified by the Koran, although unaffected by the traditions of Buddhism. Among the Jews we find it marveling at the fables of the Pentateuch, although indifferent to the alleged miracles of Christ; while among Roman Catholics and Protestant Christians its phases of manifestation present still different peculiarities, which, in some respects, are diametrically opposed to each other and to those of all other creeds. The cold intellectual act of belief, combined with the influence of this faculty, constitutes "faith," but alone, Wonder produces simply a pleasurable emotion when any remarkable circumstance is communicated to the mind. As its gratification depends solely upon the novel or extravagant character of certain objects contemplated by the intellect, it may be said to stimulate or produce belief in those objects, from the fact that IT REPELS EVERY ACT OF THE INTELLECT

WHICH WOULD DIVEST THEM OF THEIR MARVELOUS QUALITIES. Thus, when an individual has been taught to believe the reputed Christian miracles, a large development of Wonder, by filling the mind with agreeable sensations awakened in consequence of that belief, in its turn, biases the judgment in favor of the reality and legitimacy of the miracles. It is thus clearly impossible that this sentiment can possess any superiority over the intellect as a guide to truth, when from its very nature it must antagonize all attempts to destroy the phantoms upon which it feeds. Independently of intellectual cognition, it is no more able to solve the problems of the Whence and Whither, or to teach us the duties of life, than the avarice of a miser, or the egotism of a tyrant.