



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

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To Give Is To Live.

HE is dead whose hand is not open wide
 To help the need of a human brother;
 He doubles the length of his life-long ride,
 Who gives his fortunate place to another
 And a thousand million lives are his,
 Who carries the world in his sympathies.
 To deny
 Is to die.
 Throw gold to the far-dispersing wave,
 And your ships sail home with tons of treasure;
 Care not for comfort, all hardships, brave,
 And evening and age shall sup with pleasure;
 Fling health to the sunshine, wind and rain,
 And roses shall come to the cheek again.
 To give
 Is to live.
 What is our life? Is it wealth and strength?
 If we, for Humanity's sake, will lose it,
 We shall find it a hundred fold, at length,
 While they shall forever lose, who refuse it;
 And nations that save their union and peace
 At the cost of right, their woe shall increase.
 They save
 A grave.

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 legitimate business. Benevolence is

quite as blind as Alimentiveness. It simply prompts the 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 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 corresponded 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.

As regards the remaining one of the so-called "spiritual faculties," Hope, it is thought by many to be the basis of the almost universal belief in the immortality of the soul, and therefore an indirect proof that there is a future life. There are, however, no facts to support the assumption that Hope, unaided by external evidence presented to the intellect, would instinctively suggest a belief in a spirit world. The true office of this faculty, regarded by itself, is simply to produce a feeling of confidence in the future attainment of whatever the other faculties may desire, without any reference to possibility, probability or reasonableness. Hence, to assert that these three faculties possess within themselves an intelligence which can determine the reality of certain objects, the existence of which is declared by the intellect to be impossible or incredible, because in direct conflict with the first principles of scientific and philosophical investigation, is as irrational as to say that the paintings of Rembrandt or Titian can delight the blind, or that the symphonies of Beethoven can thrill the deaf.

That these faculties have for many ages been exercised to great extent in connection with a belief in the supernatural, may be easily explained. The function of Wonder, as before stated, is to inspire in the mind a sympathy with any thing new, remarkable, or apparently inexplicable, under circumstances where demonstration is for the time being impracticable or difficult. This love for the unusual, the extravagant, and the romantic, relieves the mind of that

staid, matter-of-fact tendency, which may often be observed among individuals of all ranks, and manifestly serve a very useful purpose in offsetting what would otherwise be too skeptical and disagreeably incredulous action of the intellect.

By comparing these facts of normal mental function with the history of the religious creeds, it is very evident that the whole structure of supernaturalism, with all its beauties and terrors, has been developed from an abuse of the mental faculties rather than by an obedience to the true Bible of Nature.—[The Brain and the Bible.

The Evanescence of Evil.

BY HERBERT SPENCER.

ALL evil results form the non-adaptation of constitution to conditions. This is true of every thing that lives. Every suffering incident to the human body, from a headache up to a fatal illness—from a burn or a sprain to accidental loss of life, is traceable to the having placed that body in a situation for which its powers did not fit it. Nor is the expression confined in its application to physical evil; it comprehends moral evil also. No matter what the special nature of the evil, it is invariably referable to the one generic cause—want of congruity between the faculties and their spheres of action.

Equally true is it that evil perpetually tends to disappear. In virtue of an essential principle of life, this non-adaptation of an organism to its conditions is ever being rectified; and modification of one or both, continues until the adaptation is complete. Whatever possesses vitality, from the elementary cell up to man himself, inclusive, obeys this law. We see it illustrated in the acclimatization of plants, in the altered habits of domesticated animals, in the varying characteristics of our own race.

That such changes are toward fitness for surrounding circumstances no one can question. When we see that the dweller in marshes lives in an atmosphere which is certain death to a stranger—that the Hindoo can lie down and sleep under a tropical sun, whilst his white master with closed blinds, and water sprinklings, and punka, can hardly get a doze—that the Greenlander and the Neapolitan subsist comfortably on their re-