

# TORCH OF



# REASON.

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

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## Show Your Colors.

BY JOHN PRESCOTT GUILD.

Wherever you march in the conflict of life,  
All alone or marshaled in band,  
Be strong and courageous to stand in the strife,  
And carry your flag in your hand.  
The flag of Reform has no dubious hue,  
Its folds glow with light for the world,  
Humanity is its blazonry true,—  
Abroad be the standard unfurled.  
But one haloed star, the bright star of Hope,  
From the grand Reform banner beams;  
Wherever aloft the fair beacon may float  
Advance to its beckoning gleams.  
Then carry your colors where foes may assail,  
Tho' timid friends lag in the rear;  
The armies of wrong all before it will fail,  
Truth's flag shall in triumph appear.  
Silverton, Oregon, Dec. 9, 1900.

## School House and Church.

BY DR. J. E. ROBERTS.

FOR nineteen hundred years a large part of this world has been experimenting with a new religion. In climes diverse as the map, under conditions as varied as the race, this religion has been tried. It has possessed every advantage. It has had absolute control of the lives and property of countless millions. It has had armies to enforce its demands and carry forward its conquests. It has bestowed crowns and scepters, and compelled kings and princes to bow in suppliance to its will. It has controlled what intellectual life there was in the past. It forbade investigation and hurled its flaming anathemas at thinkers. It burned books and put the authors in prison. It possessed and exercised the right of search and seizure, and sent its spies far and wide to extinguish every sign of mental awakening. It bribed men with the promise of heaven and terrorized them with the threat of hell.

It replied to argument with the dungeon and demonstrated the futility of human reason by burning the philosopher at the stake. When it could no longer resist the increasing demand for knowledge it assumed control of education and posed as its patron. It has resisted every step of progress until that step has been accomplished, and then claimed the credit for taking it. Fearing the light of knowledge discovery and reason, it has resis-

ted its coming until it has come, and then has called itself the sun. It has been arrogant in its power and servile in enforced submission. It has played in every role, possessed every advantage, and enjoyed such opportunities as were never had by any other system.

Now, after nineteen centuries, the world is getting weary. This religion was not new. Strictly speaking it was composite; it was a rearrangement of ancient materials. All of its essential features may be traced in much older systems. It derived its doctrine of God and devil from the dualistic philosophy of the Persians; it derived its doctrine of the remission of sins by shedding blood from the sacrifices of the ancient Jews; its myth of a virgin-born messiah was a common myth among many of the earlier peoples; it derived its doctrine of infallibility from its unholy lust for power. Its doctrine of a slain God originated in the imagination of men determined to outdo their predecessors. Its doctrine of heaven came from its cupidity, and its doctrine of an endless hell was the poisonous weed that grew out of its inveterate hatred of its enemies. Although the church from the beginning claimed to be the custodian of revealed knowledge, yet it has never added anything to the sum of human knowledge. The Bible did not tell how the world was made; its writers did not know. It contains no hint of the great theory of evolution; it says nothing about anaesthetics; for hundreds of years the church held that to prevent pain was infamous, since pain was one of the means God used to discipline his children; it said nothing about the uses of steam or electricity, or the printing press; it contains accounts of miraculous healings and cures, but prescribes no common sense means for the prevention of disease. God drove Adam out of Eden, and told him to support his family by farming, but never said a word to him about an iron plow or a mowing-machine or a corn-planter.

Sum up all the knowledge that has added to the well-being of mankind; count the steps one by one by which the race has advanced from barbarism, tell all the wonders wrought by the hand and brain of man, and civilization is indebted to the church for not a single one.

The church has had one distinct aim—it existed for one thing—it is

necessary occasionally for us to state that aim lest we lose sight of it, confused by the multiplicity of church fairs, festivals, bazaars, lectures, concerts, voting contests, dinners, suppers, and the other various ecclesiastical diversions. The aim of the church, at least hypothetically, was to save souls from the wrath to come. That wrath for the present is in abeyance; it is slumbering, not extinct; by and by it will burst forth in consuming flame, and the aim of the church is to persuade men of the imminent danger and induce them to insure their safety. With this end in view, and this alone, the church has had its existence. In comparison to that all other things are trivial and inconsequential. What is this world with its wants and its needs? How little difference relatively there is between the welfare of the prosperous and the fortunate, and the misery and the suffering of the distressed. All must end in a day, and then will begin the eternal weal or the eternal woe. So long as future was the chief concern of man the church has had a mission to perform. So long as men believed there was an angry God to escape from, then to find a way of escape was the supreme business of man, but now no reasonable person believes in an infinite anger, no reasonable man believes in an avenging God. An angry God has been reduced to a theologian's dream, the devil to an allegory, and hell to a jest. But new issues arise, new problems press for solution, new needs are to be met and satisfied, and if there is any significance in the moral and intellectual impulses of man, if there is any meaning in the age-old conception that man is something more than a animal to live and die, then the energy, the thought, the intelligence of man, should be directed upon the problems of this world. This world is not as large as some of the others, but it is all we can attend to at one time.

The origin of the school-house was most human; it had no miraculous announcement or advent; it was not prophesied nor heralded; it never claimed to be divinely instituted, ordained or inspired. It was content to stand upon its own merits and be judged by its usefulness. Its aim was, and is, to make as near as possible a perfect adjustment between man and nature; in other words, to fit a man into his place in the order of things.

That is education. There is reason to believe that in the past the result of much of our educational method has been to pervert the relation that man sustained to the world. There have been thousands of so-called educated people that have been lifted out of their old relations without having been lifted into or adjusted to the new ones. If the mechanic's or the artist's son pursues a course of study and comes back home to look down upon his father's position and his father's work; if he comes back from college with a lofty disdain for what seems to him common and menial toil, and is not fitted for the performance of any higher or nobler or better work, the man is not educated, he is perverted. He is not enlarged, he is contracted; his relation to the world has not been benefited, it has been injured.

The aim of education is to fit a man into the position that he is best qualified to fill. If it simply takes away his love or aptitude for what is called common work, it has been to him a bane, not a blessing. With better ideals, with a better conception of man's mission in the world, with less of the conventional cant and snobbery, we shall come to look upon all life, all toil as noble. There is no reason in the world why the man or the woman that prepares the food for our table should be in a class to be looked down upon. We are a long way yet from the point where we can honestly honor and respect the men and women who do the work of the world. But if we can see things as they are, we should see that it is the common things, the common toil, the common toilers, that bear up the superstructure of society and government as the common and undergirding rocks bear up the surface of the globe.

To fit a man into his relations to the world requires intelligent development. Everything in the world except man begins with a necessary intelligence. The atom does not go to school, it goes to work. The animal does not have to be taught; he comes into conscious being, knowing enough for his needs. He follows that strange thing called instinct in building his home, gathering his food, and in taking care of himself. Man is the only thing in the world that is born a fool; he is the only thing to which is given the choice to become an intelligent being or remain a fool. Hence the fitting of a man into his relations to the