



# TORCH OF



# REASON.

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

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## Love Shall Conquer.

BY GUSTAV SPILLER.

**Y**EARS are coming, years are going,  
 Creeds may change or pass away,  
 But the power of love is growing  
 Stronger deeper day by day.  
 Selfish claims will soon no longer  
 Raise their harsh discordant sounds,  
 For the law of love shall conquer,  
 Bursting hatred's narrow bounds.  
 Soon persistent, brave devotion  
 To the good of all mankind,  
 Shall be deemed the chief emotion  
 That impels and guides the mind.  
 Human love shall spread a glory,  
 Filling men with childlike mirth;  
 Songs of joy proclaim the story  
 Of a fair, transfigured earth.  
 Be ye as the light of morning,  
 Like the beauteous dawn unfold;  
 By your radiant lives adorning  
 All the world with hues of gold.  
 Thaw the hearts that now are frozen,  
 Thaw them with the rays of love;  
 Know the task that ye have chosen  
 Shall be blest all else above.

## The New Humanity.

**M**AN may be best defined as the IMMORTAL ANIMAL. By this fact he differs from all the brutes and even the anthropoids. He is immortal because as a social animal he must live, work and enjoy with others; and each generation inherits the past, and commits its life-work to future generations. Attention to the new scientific meanings of the word Humanity, is, therefore, absolutely necessary. We give accordingly the statement of it which has been put out by the Society of Humanity, in the city of New York. It will give us the foundation of the new life and hope:

### RELIGION OF HUMANITY.

There are few who do not know that the progress of Science and Mankind has given a peculiar interest and depth of meaning to the word HUMANITY. This interest and meaning will appear both from its etymology and history.

Like those other fundamental words, Religion, Science and Positive, this word Humanity has become the common inheritance of modern European languages from the Latin language and civilization. In that language the word homo, a man, gives us the adjective humanus, human or humane; and then the adverbs humanitus or humaniter, meaning humanly or humanely—that is, according to, or as becomes a man; and thence we find Humanitas, i. e., Humanity, but simply as an abstract or adjective noun, meaning only human nature, or the qualities, feelings and inclin-

ations of man. The meaning of the word was soon extended in a good sense to signify gentle, humane or philanthropic conduct, culture or manners; and thence, also, it came to mean liberal culture, education and good breeding. All of these words and meanings are common in classical Latin, and have been inherited by our modern languages.

But the next step in the history of this word is singular and important. It took place after the so-called classical period of the Latin language, and when the Roman Empire was falling before the Christian, a higher, a spiritual bond or integration, which intended to include "all kindreds, peoples and tongues," as members of one vast and eternal family, whose Father was at once God in Heaven and Pope on Earth. Some word was needed to express the grand concrete aggregation of the human race, and the adjective word HUMANITY was the suitable word. It passed then from its old and merely abstract meaning of human qualities, conduct and education, to mean also mankind at large, the concrete whole of the human species. It thus embodied all men, and all human qualities, while acquiring this new meaning it has never lost the old. The new meaning is the result and outcome of the old. It added a concrete organism to represent and realize the human and humane qualities it had expressed before. Thus HUMANITY becomes a noun.

Since this concrete use of the word was attained it has acquired greater depth in sentiment and greater extent in its application. For example, when (from 1400 to 1600) the true form and relations of the earth and of the heaven were revealed by the voyages of De Gama, Columbus and Magellan, and the discoveries of Copernicus and Galileo, man was compelled to turn to his fellow man for comfort and support as the celestial spheres vanished. He found, too, that no voyager could do more than sail round the earth everywhere peopled by man. It was also plain that there had been a singular advance in the history of European civilization by which it was carried far beyond the remainder of the inhabitants of the earth—and thus the fact of historical progress was clearly manifest. Then came Grotius and the rise of international law, with some appeal at least to the sentiment of justice and general welfare of mankind. Then followed the discovery that

mankind were practically brothers, independent of God or Pope; for they were children of the same earth and race, with the same faculties and needs, bound together by a common interest, inheritors of the same past, and trembling or hoping before the same future. It became clearer that no individual could exist or had ever existed but as the result of a society of some kind. Thence came the feeling of the brotherhood and of the rights of man, and the consequent social changes which still continue. The French Revolution was a grand admonition that the word Humanity had come to stand for the deepest sentiment and highest interests of mankind. Soon it began to appear as "the solidarity of nations and peoples," assigning to each and all a place, a right and a duty, as part of the grand organic Social Being of our planet—the evolving Mankind.

Thus the concrete meaning of the word, introduced to describe the mass of the members of the celestial and papal hierarchy, became extended to all mankind as members of the grand terrestrial commonwealth or republic, ideal, and yet real, and growing through the ages.

Since the French Revolution the increase of diplomatic, commercial, scientific, industrial and social intercourse between all peoples has strengthened the sentiment and conviction that all are parts of one great earthly family, whose interests are in a thousand ways interwoven. When an Indian quarrels with his squaw on Lake Winnipeg the price of furs rises in London, says Carlyle. Every thought and act in some way becomes a wavelet in the tide of humanity. Man is the creature, and yet the creator of society, for

"Man is not man, but in Society  
 Man means Society."

—William Smith.

All this seems to be true in the lesser social divisions of family, tribe and nation. Each individual is little more than a knot of social forces, powers and influences which in their effect are co-extensive with the race. Society and Humanity exist by the Solidarity of their component parts. This word Solidarity (from the Latin solidus, solid) means in civil law the partnership in which "each is answerable for all, and all for each." This word is used to give the solid or static view of society, in which its order, and the interdependence of the parts, are considered as co-ex-

istent, and without regard of their progress and development through time.

If we turn to the progress of humanity and its growth in time—that is, its Continuity (from Latin continuo-are, to join in, or connect)—a still more wonderful bond of unity is disclosed. The Present is ever the child of the Past and the mother of the Future. Individuals, tribes, peoples, races, nations, empires, civilizations, religions, have no explanation, no meaning, except as children of the Past. The laws of social origin and growth transform history into science by following the course of the ever-accumulating social power through the ages. Nations, civilizations and religions, have indeed fallen, but only because their life has passed into a higher integration. In war, government, law, industry literature, art, science, low voices reach us from a future too remote for us to hear clearly, but ever swelling in volume and strength, rising Fugue-like one above the other—all enforcing the truth that the living are more and more but the advance line of the empire of the dead. But it is in religion as the chief bond or union of Humanity, that the main center of unity and continuity should be traced. There, modern science points out the law of the three phases of states of mind with which mankind have regarded and sought to explain the world, and through which every human conception is liable to pass, viz:

1. The Theological, which assumes that the world and objects about man, and his feelings within him, are the results of wills of spirits that control them. In the early savage and stationary races these wills are supposed to reside in or near the objects themselves, and this stage of belief is called Fetichism; afterward these wills are lessened in number by the prominence of the more striking objects of nature and of the grander gods, and thus results Polytheism. The conception of one controlling God, and of the Infinite as one, gives rise to Monotheism as the final stage of theology.

2. Attendant upon polytheism, and especially upon the disintegration of monotheism, there arises a second state of mind, in which qualities, faculties and names take the place of the wills and gods in the philosophy that explains the world. This phase of thought is called Metaphysical, and is extremely prevalent in our age. It is the