



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

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The Dawn of Peace.

BY JOHN RUSKIN.

PUT off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lances' point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair
their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew!
But wait a little while,
And with the radiant, deathless rose
The wilderness shall smile

And every tender, living thing
Shall feed by streams of rest,
Nor lamb shall from the flock be lost,
Nor nursing from the nest.

The New World Better.

BY ROBERT G. INGERSOLL.

QUESTION.—Do you believe that the race is growing moral or immoral?

ANSWER.—The world is growing better. There is more real liberty, more thought, more intelligence than ever before. The world was never so charitable or generous as now. We do not put honest debtors in prison, we no longer believe in torture. Punishments are less severe. We place a higher value on human life. We are far kinder to animals. To this, however, there is one terrible exception. The vivisectioners, those who cut, torture and mutilate in the name of Science, disgrace our age. They excite the horror and indignation of all good people. Leave out the actions of those wretches, and animals are better treated than ever before. So there is less beating of wives and whipping of children. The whip is no longer found in the civilized home. Intelligent parents now govern by kindness, love and reason. The standard of honor is higher than ever. Contracts are more sacred, and men do nearer as they agree. Man has more confidence in his fellow man, and in the goodness of human nature. Yes, the world is getting better, nobler and grander every day. we are moving along the highway of progress on our way to the Eden of the future.

QUESTION.—Are the doctrines of Agnosticism gaining ground, and what, in your opinion, will be the future of the church?

ANSWER.—The Agnostic is intel-

lectually honest. He knows the limitations of his mind. He is convinced that the questions of origin and destiny cannot be answered by man. He knows that he cannot answer these questions, and he is candid enough to say so. The Agnostic has good mental manners. He does not call belief, or hope, or wish, a demonstration. He knows the difference between hope and belief—belief and knowledge—and he keeps these distinctions in his mind. He does not say that a certain theory is true because he wishes it to be true. He tries to go according to evidence, in harmony with facts, without regard to his own desires or the wishes of the public. He has the courage of his convictions and the modesty of his ignorance. The theologian is his opposite. He is certain and sure of the existence of things and beings and worlds of which there is, and can be, no evidence. He relies on assertions, and in all debate attacks the motive of his opponent instead of answering his arguments. All savages know the origin and destiny of man. About other things they know but little. The theologian is much the same. The Agnostic has given up the hope of ascertaining the nature of the "First Cause"—the hope of ascertaining whether or not there was a "First Cause." He admits that he does not know whether or not there is an infinite Being. He admits that these questions cannot be answered, and so he refuses to answer. He refuses also to pretend. He knows that the theologian does not know, and he has the courage to say so.

He knows that the religious creeds rests on assumption, supposition—on myth and legend, on ignorance and superstition, and that there is no evidence of their truth. The Agnostic bends his energies in the opposite direction. He occupies himself with this world, with things that can be ascertained and understood. He turns his attention to the sciences, to the solution of questions that touch the well-being of man. He wishes to prevent and to cure diseases; to lengthen life; to provide homes and raiment and food for man; to supply the wants of the body.

He also cultivates the arts. He believes in painting and sculpture, in music and the drama—the needs of the soul. The Agnostic believes in developing the brain, in cultivating the affections, the tastes, the conscience, the judgment, to the end that man may be happy in this

world. He seeks to find the relation of things, the condition of happiness. He wishes to enslave the forces of nature to the end that they may perform the work of the world. Back of all progress are the real thinkers; the finders of facts, those who turn their attention to the world in which we live. The theologian has never been a help, always a hindrance. He has always kept his back to the sunrise. With him all wisdom was in the past. He appealed to the dead. He was and is the enemy of reason, of investigation, of thought and progress. The church has never given "sanctuary" to a persecuted truth.

There can be no doubt that the ideas of the Agnostic are gaining ground. The scientific spirit has taken possession of the intellectual world. Theological methods are unpopular today, even in theological schools. The attention of men everywhere is being directed to the affairs of this world, this life. The gods are growing indistinct, and, like the shapes of clouds, they are changing as they fade. The idea of special providence has been substantially abandoned. People are losing, and intelligent people have lost, confidence in prayer. Today no intelligent person believes in miracles—in a violation of the facts in nature. They may believe that there used to be miracles a good while ago, but not now. The "supernatural" is losing its power, its influence, and the church is growing weaker every day.

The church is supported by the people, and in order to gain the support of the people it must reflect their ideas, their hopes and fears. As the people advance, the creeds will be changed, either by changing the words or giving new meanings to the old words. The church, in order to live, must agree substantially with those who support it, and consequently it will change to any extent that may be necessary. If the church remains true to the old standards then it will lose the support of progressive people, and if the people generally advance, the church will die. But my opinion is that it will slowly change, that the minister will preach what the members want to hear, and that the creed will be controlled by the contribution box. One of these days the preacher may become teacher, and when that happens the church will be of use.

QUESTION.—What do you regard

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A Country Without Strikes.

BY HENRY DEMAREST LLOYD.

From "The Newest England," or Account of New Zealand.]

NOTHING can be more striking than the contrast theoretical and practical between the Victorian minimum wage system and the New Zealand compulsory arbitration law. The latter is a thorough-going scheme, built up solidly on a statesman-like basis, to deal not only with a few cases but with the whole problem of the civil war between capital and labor. Though the cure of the sweating system was not one of its avowed purposes, the New Zealand compulsory arbitration law alleviates it with a far greater thoroughness than the "special boards" of Victoria. New Zealand, the only country which has a compulsory arbitration law, is the only country in which for five years, with one or two insignificant exceptions, there has been no strike or lockout in the world of organized labor. The New Zealand experiment answers every test which can be applied to prove the claim of a new institution to be a permanent and veritable addition to the world's social inventions. Practically it does what it undertook to do—it ushers in industrial peace. Philosophically it is an extension to a new field—that of industrial anarchy—of an old institution—that of the law—by which social peace has been created in the other territories of disorder. Every day since its introduction the law has struck its roots deeper into the life of the New Zealand people, and it further approves itself by producing not only what was expected of it but many new and almost equally important fruits, such as checking cut-throat competition between business men and putting an end to trade dishonesty. Another feature of the New Zealand law which commends itself to the philosophical student of institutions is that its appearance came in the direct line of evolutionary development. Other communities, notably Massachusetts, had carried arbitration up to the Rubicon of compulsion, New Zealand took the next step.

The law is entirely without precedent—nowhere in the world except in New Zealand is there compulsory arbitration—and it has been so successful that it may fairly be questioned whether it has not established a precedent that no other modern people largely com-