

The Silvertown Journal

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This paper stands for freedom of thought, freedom of the press, freedom of speech, equality of opportunity and the religion of righteousness. It is radically opposed to every form of superstition and tyranny, or licensing or permitting any form of evil.

THE NOBLE ROMANS

There is a large class of people whose ideas of justice and right have been entirely ruined by inherited and so-called religious environment. They believe in their own rights and then more rights for themselves. The other fellow's rights stop quite a little ways this side of where theirs begin, but their rights do not seem to stop at all. This class of people can argue vehemently, brag tremendously and laugh very loudly over the other fellow's discomfort and defeat. Their enemies should be punished most severely without pity, without mercy and with no thought of forgiveness. They have received the horrible inheritance of that old-world idea that there are no noblemen but Romans. They are the Romans of our time with domineering, narrow, bigoted selfishness. They are greedy for power and will have it even if crimes of the worst kind are necessary to secure or retain it.

Their perverted idea is a national characteristic of some European countries and it finds a fertile soil among certain classes in all nations. This perverted idea of power over others is the greatest menace to America and to American principles. Our government was founded on the idea of equal rights to all men. The other idea of the power of government by a favored few—the Roman's idea, is the cause of the European War with all its barbarous murder, sorrow and misery. It has murdered the greatest statesman of this and all countries in this and all centuries. No Jesuit or Roman priest of any order, is not a success unless this rule or ruin virus fills his veins. The parochial school is its incubator and our public school is its antedote. The one means monarchy, priestcraft, tyranny, and slavery; the other means democracy, equality of opportunity, government with the consent of the governed, freedom of thought, freedom of speech and universal progress.

CONCENTRATION OF WEALTH

In the November, 1910, McClure's Magazine, John Moody and George Kibbe Turner started an article entitled, "The Masters of Capital in America", with the following words: "The aggregation of capital, the growth of great corporations, and through them the development of monopoly, constitute the most significant social fact of modern times. In no place has this movement been so rapid and significant as in the United States.

Virtually all the great public questions before this country at the present time are united by one common factor—the concentration of capital in a few hands. The insurgent movement, the rail road question, the tariff question, the conservation question, the labor question—all these are the result of the popular revolt against it."

This was just four years ago, and we can now take stock and see how "we the people" are coming out in this war against the "great enemy." Have the rich and mighty giant corporations lost anything? Have they been robbed of their power to take from the workers the major part of what these workers produce? Are the incomes of the great "Captains of Industry" lessened or increased? Has so-called honest competition come back to gladden the hearts of the then sinking little concerns or is competition, excepting in little business, practically a thing of the past? And what about the workers? Are there less workers to do the work and among which the wage is divided? How about the unemployed? What is the real cause of these tramps and hobos? How is the cost of living? Can a man support his family any easier by his toil than he could four years ago? Is crime still on the increase? In spite of the talk of peace what have we in Europe? Is the "popular revolt against the aggregation of capital" the cause of the Mexican and the European War? What about the Colorado

strike, is that also on account of the revolt, and how long before America will be forced by this same money power to slaughter millions of its best citizens in order to prevent the workers from receiving the product of their toil?

There are only a few real "Captains of Industry" and there are only a few priests to help them control and manipulate our American government. People of this great republic, we are many. Shall we be trained like trick monkeys to kill each other off, or shall we unite and demonstrate to these pirate captains that we own the earth and are entitled to life, liberty and the full product of our toil?

SOCIOLOGICAL EVOLUTION

Some people seem to think that Evolution only applies to biology, but this is not true. Human society evolves and retrogrades the same as everything else. This is in no way better shown than in the uses to which our schools and churches are being put in many of our advanced centers of civilization, and it is a wonderfully joyous thought that soon the whole world will be a happier and better place in which to live because school people and church people are outgrowing the old narrow way of thinking about the exclusive sacredness of their property. The conversion of whole communities to the religion of love and righteousness can be accomplished just as easy as can be, if the teachers and preachers and the trustees and the deacons only know how, and drop these little, old, worn-out methods of holding-in-trust and adopt the newly evolved idea of using-in-trust.

Let all the people own and operate, for their own benefit, the school and church properties and see what a change? Property that stands idle, when boys and girls, men and women need to be saved is being wasted and is getting as it deserves the curse of "God" by losing the respect of everybody. If the school buildings can be used as social centers to the great advantage of Chicago, why can't they be used in the same way in smaller cities? They can be, and they will be. If churches can do so much more by uniting and using their property every day in the week, for the use of the people, why don't they do it? They are beginning to do it, and soon the practice will be universal and we will have evolved to a higher ideal of the religion of Jesus, his golden rule and the new commandment which he gave unto us to love one another. Dear reader, is your home town behind the times? Are the very means of salvation for which the people have already paid, withheld from them by the human molusca of the preprogressive period? Then you may be blessed with the high office of an evangel. Go ye into all the schools and churches and preach the gospel of love to every living creature, and great will be your reward in the heaven that that gospel will bring to those for whom it is worth while for even a savior to die. Go ye!

THE FALLACY OF EVOLUTION

Guy Fitch Phelps

It may be well to say that evolution is the religion of the agnostic, and has its origin in the heathen mind of all time; at least so far back as there is any record of the idea. Aristotle, India, Persia and Greece gave them birth. In the later form of Cabala it is claimed that the world is an emanation, having been produced by a gradually descending process out of the greater. Aristotle claimed the world had existed from eternity. Albertus Magnus denied this and argued the creation of the earth from nothing. Scotus took the position that the natural has been produced through a gradually unfolding process of determination. There were yet others who argued that the world was a great animal, over the exterior of which we crawl as vermin. Hobbes says the explanation of conscious minds is THAT THOUGHT AND SENSATION ARE PART OF THE REACTION OF THE ORGANISM ON EXTERNAL MOVEMENT. How very lucid Descartes met with a dualism of mind and matter which he could not harmonize with materialistic evolution. And I may say this was the Waterloo of such teachers today.

Spinoza advocated the pantheistic nature of the universe, and claimed that thought and extension were but opposite sides of the same thing. It would be interesting to hear how such a two-sided thing could obtain, especially since one consists of reason and the other of matter. He does not say how the amalgamation was produced. We might say with Byron: "I wish he would explain his explanation."

Then came Cudworth, in the latter part of the 17th century who utterly repudiated all theistic conceptions of the origin of the world by natural processes. He proves that the difficulty of explaining the rise of reason

from matter forced the Greek philosophers to admit a spiritual principle above material elements. From this conception of the natural it was but a step to advance theories of the nature of man, which found expression in the belief of Plato and Socrates that man is immortal. The evidence of design in nature compelled Cudworth to believe that it was the product of over-governing intelligence.

Then came Lock who was smothered only in spots with the theories of evolution. He maintained that the universe is the result of a direct act of creation. That from God to the faintest instinct there is a gradual scale of intellect. He insisted that it was impossible for senseless matter putting on sense. His position, which is certainly unanswerable, was that, even if matter were eternal it could never produce motion. And if motion itself was held to be eternal, then THOUGHT COULD NEVER BEGIN TO BE. Kant reasoned on human progress as distinctly detached from material processes—see Enc. Brit., p. 762. Kant was generally opposed to the whole theory of evolution. Shelling advanced the idea, which is quite Darwinism, that nature is a process of organic self-evolution. It is hardly necessary to say that such a statement involves the very laws of matter, reason and every day experience. Take in your hand a little of dust and imagine if you can how the transcendent glories of living nature could spring from such a lifeless mass. And yet this is exactly what such a view advances when stripped of all its stilted expressions. Certain it is that those who stagger at miracles and creative All-Might have greater difficulties on their hands. The mystery of the case is that they retain their relentless hostility to what they term the supernatural, while they seek to escape from their absurd positions by assuming impossibilities.

Associated with Shelling were Steffens, Oken, Hegel, Shopenhauer, Von Baer and others, who represent but shades of differences in the positions taken by Shelling. The Italian theories advanced at this time partook of the spontaneous generation views of more modern advocates of the theory. But spontaneous generation has been exploded as impossible, and the "spontaneous variation" of Darwin, invented to escape impossibilities which confronted him, may well be sent with it to the scrapheap, where it is certainly doomed to go at no distant date.

The latest school of evolutionists may be grouped under certain prominent names, such as Darwin, Huxley, Wallace, Spencer—the prolific, and others. It will be seen that the tendency of the theory in its development has been downward. Beginning with the theistic position of the ancient Greeks and the Cabala, we have found that the dogma has sustained a process quite contrary to its own claim, in that it has departed more, and yet more from the thought of purpose or intelligent power in the order of the Cosmos toward soulless and inorganic dust. That the theory of evolution is destructive of spiritual life is so manifest that I need not discuss it here.

There is one fact connected with this whole matter of evolution which should not be overlooked; I speak of the fervency with which individuals defend evolution being always equal with their bitterness against God and revealed truth, as well as their rejection of creative power and superintending intelligence. It follows that Materialists, infidels, skeptics, agnostics and hirling ministers constitute the teaching body of this school. If this be true, and I am sure no one will dispute it, there is no question as to the influence of the theory. For when those who utterly repudiate God, turn to evolution as the only escape from their difficulties, we may well challenge that conspiracy of wickedness which forced this hodge-podge of unproven assertion on our children through the schools.

It is a remarkable thing that men who boast that they deal only in established facts should give themselves so utterly to a system of which it may be said that not ONE position has more than the most nebular theory for a foundation. Then, too, it should be remembered that men who boast that they deal only in established facts should give themselves so utterly to a system of which it may be said that not ONE position has more than the most nebular theory for a foundation. Then, too, it should be remembered that every position of evolution has been challenged by the highest scholarship of the world, and its claims utterly refuted. Candor ought to compel every one to admit that Wilbur Hall's reply to Darwin is a complete overthrow which has been the main cause of the new alignment of the scientific world on the views of Wallace and Haeckel. At a recent gathering of the British Ass'n for the advancement of science the positions of Darwin were utterly repudiated and termed "superstitions." Evolution is based upon hypothesis only, it has not one, clearly, or even

remotely proved facts to stand upon. The vagaries of Darwin and Haeckel are like the gymnastics of a fanciful Jules Vern. At every point—as I shall clearly show—Darwin meets with insurpassable difficulties which he is compelled to admit seem to demolish his theories, among which is the presents of instinct, reason, design, and intricate mechanisms, all of which he is compelled to account for by his own invention, "spontaneous variation."

Evolutionists have made the most of the fact that ministers have taken their places among those of modified views of evolution, but this fact yields little comfort when we recall that Christ charged the Jewish leaders in religious matters with uttermost perfidy, and that it was the ministry who maintained the Inquisition. We need only to recall that it is possible to cling to the shell of Christianity while the truth and meaning of it have died utterly from the life. The weight of inconsistency rests not with the scriptures, or their authors, but with the ordained confraternity who, though properly frocked, have denied the "Lord who bought them."

One of the most lamentable spectacles upon which we may look is the cheap desire of a certain class of professors and ministers, who in their dread of being called unscientific have cut their bibles into holes and adopted the absurdities of Haeckel in a modified form that they may appear unto men not to lack wisdom, forgetting that God has said that "the world by wisdom knew not God." And that "Considering themselves wise they became fools..." and their foolish hearts were darkened." Carlyle referred to evolution as to the "gospel of dirt," and there are many who feel that he has expressed the case in the proper manner.

MR. JOHNSON TRIES ENGLISH.

Editor Silvertown Journal,

Dear Mister editor, i bein tank ide rite u one letter bein as how ever ting around Salem is so prosper and ever bldie was a rejoicer over the prohibiun and that only 2 quart a month Wood B a plenty an especly fur a supposed to be a man of God but when the Katholiks Preasts went after the legislachewer i tell U mister editor thay was Willen 2 let um ship all they wanted; of korse when ever blesed 1 of Preast has 2 drinks of wine fur ever blesed 1 of um an fur ever time he changes his petikote eny one nos that 2 quarts woodent B a drop in the bucket. now U take the uther churches an the preacher gives each member a shot at the wine thats 1 reason i like the proteschant church more nor the Katholiks an a nother reason is is no boddie in the heritick church beleaves heas better nor krist an holds stPeters place i dont se why the Preasts dont do like Peter fer Peter was a married man an these Old bachler buks wont hear 2 takin unto them selves a wife, they always want a unmarried woomen 2 keep house fur um that aint relashun to um why doan thay hire a man an his wife 2 2 keep house fur um but no thay doant want no man around there must be a niger in th wod pile sum where. if the legislachewer wanted 2 dew sum thing that ever man and wooman in Oregon wood have looked up to them for an keep them in ofic fur the rest uv their natural life why dident thay pas a bil 2 open up these convents to the publik-order these wals tore down an take them bars from the windows an releas the poor girls in stead uv taken the embargo off wine. yourse trooly
Yon Yonson
Ed. note:

Two things Mr. Johnson should learn. One is, how to spell in English and the other is that the legislature might do several good things at one session if they only knew how and dared to think and act for themselves.

Bradley, Ok.

Mr. J. E. Hosmer,
Silvertown, Ore.,

Dear Sir:—

I have been a reader of your valued paper for some months and it would be impossible to tell you how much I admire you for your fearless determination in teaching what you know to be right. You loom above the average fishworm type of editor as Mt. Etna looms above the insignificant rat holes at its base.

Had not it been for your kind we would have been living in a land of slavery to day. I deplore the indifference with which so many of our people look upon these questions so vital to our future welfare. Please accept this small offering of assistance with my assurance that I feel that this is the fight of all liberty-loving people and that you are the means by which we will prove to the world that we mean to have our rights.
Yours for VICTORY,

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