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CHARLES W. PENROSE, EDITOR.

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GRAVE ERRORS IN A LECTURE.

The tendency of modern thought is

in the direction of skepticism. Many

adepts in scientific research and ex-

periment appear to devote the energies

of their mind to the production of

theories which will explain the

causes of things without reference

to a Divine Personality. Evi-

dently, which is not a science but only

a philosophy largely based on con-

jecture, attempts to trace the origin of all

things to self-existent animate matter

from which has sprung, without exter-

nior aid, all the forms and features of

vegetable, animal and human life, with

all the exhibitions of intellectual and

spiritual power which grace the soul

and shine in the eyes of the believer as

evidences and manifestations of Deity.

Accidental generation, natural selec-

tion, the transmutation of species,

differentiation, the survival of the

fittest and other alleged spontaneous,

unplanned, undirected causes, and

agencies in taking the place in later

days of an Almighty, Omnipotent

and Designing Creator. From spiri-

tual, intellectual and physical man back

to the ape, then to the quadruped,

thence to the reptile, the fish, the

mollusk and down to a piece of or-

ganic matter. As the lecturer shows,

science traces the source of the crown-

ing work and masterpiece of Nature,

the image and offspring of God.

As the politician posing as states-

man, have ruled God out of human

government, so the philosophers,

denying a God, have banished God

from the physical and intellectual

universe. To the Latter-day

Saint or "Mormon," this is a gross

and false statement of knowledge and

wisdom. To acknowledge the hand of

God in all things is one of the funda-

mental requirements of his religion.

Anything that leads in the direction of

modern skepticism, agnosticism or

atheism is to be discouraged by those

who consider faith in God the basis

of a true religion. It is a very

misleading of proper human action.

A watchful care should be exercised

over all departments of learning, so

that the youthful mind may not be

tainted with the increasing heresy,

and that not only such teachings as

would enervate the non-scientific

student, but those that are calcu-

lated to inculcate the non-necessity

of a Supreme Creator and Governor,

may be suppressed or refuted. It is on

this account that we offer some re-

marks in relation to a lecture recently

delivered in this city, the title of

which was "The Organized Matter."

We do so with some reluctance,

lest we should be misunderstood as

intending something personal when

we only design to defend principles.

At the summer session of the

school teachers have assembled for a

most worthy object and which has

been attended with many excellent

results, some remarks were made by a

very estimable gentleman and learned

professor which, as reported, are in

our opinion, liable to serious errors,

therefore express our dissent from

some ideas therein advanced. It is

possible that the report does not

fairly represent the lecture, but as it

was given to the public, we take

it as it appears in print. As the

report in the Herald was fuller

than what appeared in the News, we

copy from the former in order not to

do any injustice to the lecturer.

Steele's chemistry and Webster's dic-

tionary support these deductions. To

organize, in this sense, is to arrange

and endow with the capacity for the

functions of life. Coleridge says,

"What is organization but the con-

nection of parts in and for a whole, so

that each part is at once end and means?"

Now apply that to the lecturer's "bit

of slime" with "all the essential qualities

of mind," and is not this protoplasm

organized matter? If so, it is an Or-

ganizer, and that is the vital point in

the whole argument.

But the lecturer will perhaps claim

that it is an organized matter in the

sense that it does not contain organs.

But that which can contract, and ex-

tract, and grow on what it appropri-

ates—powers which he gives to this

"unorganized" animal, is, and ex-

ercises the functions of an organ. It is

not only organized, but it is an Or-

ganizer, a living, moving, feeling body.

"Life," says Beclard, "is organization

in action."

The Ambea, as the lecturer design-

ates, is a "unorganized" animal,

actually an organized organ of a very

low type. They have a simple double

nucleus and a temporary cavity, and

sometimes also a contractile vesicle.

They are something more than simple

protoplasm. There is an order still

lower than that of the Ambea, the

Gregarina, and even they are one

step in advance of simple protoplasm.

But even protoplasm, which he has

confounded, or which the report con-

founds, with Ambea—organized crea-

tures in every sense of the term—

possesses a power and is an Or-

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is submitted, always under the in-

fluence of pre-formed nuclei or nu-

cleoli."

We could offer further quotations

and arguments on this point, but we

think it unnecessary. We pass now to

the second and third points, the

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When the child comes to us he has

ideas, thoughts and language and if we

can get him to associate the same ideas