





THE PEOPLES COLUMN.

Mr. Lisle and His Critic.

EDITOR MORNING PRESS—Will you kindly grant me a little space in your "People's Column" to reply to my critic, Mrs. C. H. Hinkley, who takes me to task in an article entitled "Go by Another Name." If so, I will state first that I was not aware that I was giving the calling card names. When I wrote the words "matter and force" I had no idea I was referring to God. It occurred to me that God has nicknames enough, bestowed by his worshippers, to fill a page in Webster's unabridged, each definition of which would require a revelation to be understood. I would state also that I am inquisited; as I said nothing about matter and force being interchangeable. They are not interchangeable in any sense. But they are transmutable.

It will be noticed that I make use of the terms matter and force as though force is not material. I do this only that I may be better understood. For I hold that electricity is subtle and highly attenuated matter, for which claim there is an abundance of evidence. It is not a little strange that I should be called upon to make an argument in favor of the principle of transmutation and conservation of energy and matter? I favored the principle, that is an atom of carbon (matter) now contained in a mountain may, through the possibility of natural change, go to make up the physical constitution of a mouse, monkey, man, or a driving wheel of a locomotive. But they are transmutable in the body of my critic, if a history could be traced, have passed through multitudinous ramifications. These no doubt are passed by her through the cheerful habit of eating and drinking, but I do not see how it can be traced through bread and grain in the field, to the ground and atmosphere, as in the case of the steak through the ox, grass and grain, to the ground and atmosphere.

I maintain that electricity is the body of my critic, if a history could be traced, have passed through multitudinous ramifications. These no doubt are passed by her through the cheerful habit of eating and drinking, but I do not see how it can be traced through bread and grain in the field, to the ground and atmosphere, as in the case of the steak through the ox, grass and grain, to the ground and atmosphere.

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