

**Do not Wish to Offend.**

One of our subscribers asks us the following question: "Do you think it really wise to antagonize a society counting its numbers by thousands which passes such resolutions as the following;

"First. We recognize Spiritualism as the science of right and the religion of humanity.

"Second. That no property should be exempt from taxation because owned by any religious body.

"Third. We demand that no legislation shall be enacted which seeks a union of church and state.

"Fourth. That while we favor the attainment of the highest education possible for youths of our land, yet we most earnestly protest against the use of the public funds for the support of schools where sectarianism is taught in any form.

"Fifth. Believing that all days are equally holy, we desire that no special Sunday laws shall restrict the rights of sects who worship on other days."

In answer to this question we will say that we do not wish to antagonize any one, and that we are pleased to help the spiritualists in all things pertaining to the good of this life and that in all the above resolutions excepting the first one, we can join our friends and work with all our might. We would like the assistance of everyone as far as they can give it conscientiously, but it is a fact that it is far better for our organization that spiritualists do not act as our regular licensed lecturers. Even if they should be able to say nothing of the "spirit life" etc. etc. it is one of the worst pieces of hypocrisy that could be practiced, to deceive people by silence, and the effect is that when those who have been deceived find out the facts they become disgusted.

The most intelligent spiritualists understand the situation and are not at all offended but think it far better for their workers to work for their own society. We believe in mental liberty but we do not believe in deception and the best way to find the truth is through honest straight forward work.

If the word spiritualism in the first resolution was changed to Adventism, Catholicism or Mohamedanism the case would be the same. We do not wish to hurt any one but the time has come when we can not afford to be misunderstood.

Let all who would reform the world stand boldly forth and declare their every thought being ever ready to accept the truth and when convinced of error forsake it and the world will soon be free from the unnecessary evils that now afflict our race.

We hope that our friends will not think us narrow for we are not, and we would be very much pleased to hear a good spiritualist lecture

and will furnish a hall if any one who is wholly or in part opposed to our doctrine of "one world at a time" will furnish us a good lecture. We believe in hearing all sides. Is this narrow? Because we now have a test for our speakers is no sign that we refuse to listen to others, in fact we are anxious to hear the doctrines of all, but at present we believe in working for the good of this life with out reference to any other and we invite all who believe in this doctrine to join with us in spreading the good news of the coming mental emancipation of man.

**Our Country a Century Ago.**

Every gentleman wore a queue and powdered his hair.

A gentleman bowing to a lady always scraped his foot on the ground.

All the population of a village assembled at the inn on "post day" to hear the news.

Six days was required for a journey between New York and Boston.

The church collection was taken in a bag at the end of a pole with a bell attached to arouse the sleepy contributors.

An old copper mine in Connecticut was used as a prison.

Imprisonment for debt was a common thing.

Virginia contained one-fifth of the whole population of the country.

Two stage coaches bore all the travel between New York and Boston.

The Mississippi valley was not so well known as the heart of Africa now is.

Quinine was unknown. When a man had ague fits he took Peruvian bark and whiskey.

There was not one public library in the United States.

Books were very expensive. "The Lives of the Poets" were \$15.

A day laborer received two shillings per day.

A horseman who galloped on a city street was fined four shillings.

Crockery plates were objected to because they dulled the knives.

A man who jeered at the preacher or criticised the sermon was fined.

Three-fourths of the books in every library came from across the Atlantic.

Twenty days were required for a letter to go from New York to Charleston by land.

Dances were given in Philadelphia every two weeks; but young men under twenty and girls under eighteen were not admitted.

A New England girl was not allowed to marry until she could bake a loaf of bread and cut it into smooth, even slices while it

was still warm.

When a Virginian started on a journey to New York he made his will and bade farewell to his friends, as though he never expected to see them again.—[New Orleans Times-Democrat.

**Belief is Ignorance.**

EDITOR TORCH OF REASON:

Allow me to state that the expressions "I don't know," and "I believe" convey the same meaning. If I say I believe so and so, I convey the idea that I do not know. To avoid open confession of my ignorance, I use the word believe. A man will say, I believe so and so and then act upon his imaginary ideas as though they were positive facts, which being mere assumption

and in violation of, and out side of knowledge, facts, and reason cause one to act the role of insanity.

Religions are based exclusively upon belief, and one asserts a belief as a positive fact for no other reason than that he feels things to be so. They think that things were created by some one, and so through the narrowness of their minds assert that they were created by a personal God and stick to it. Through orthodox methods it seems to be proven beyond doubt that a lie well stuck to will for a time supercede the truth. Humanity has been sky scraping long enough. Let us work.

ADDISON R. TITUS.

Soldiers Home, Dayton, Ohio.

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