

Torch of Reason

The Only Paper of Its Kind.

Published Weekly by the Liberal University Company, in the Interests of Constructive, Moral Secularism.

J. E. Hosmer, Editor
P. W. Geer, Manager

Entered at the postoffice at Silverton, Oregon, as second-class mail matter.

SUBSCRIPTION RATES.

One year, in advance.....	\$1 00
Six months in advance.....	50
Three months, in advance.....	25
In clubs of five or more, one year, in advance.....	75

Money should be sent by registered letter or money order.

Notice!

A pencil mark here denotes that your subscription will expire with the next number. You are earnestly requested to renew so that you may receive the paper without interruption. We have decided that it is best for all concerned that we do not send papers longer than the time paid for unless so ordered. This will prevent any loss and we will know just where we stand.

We request you to send us the names of Secularists who might become subscribers and we will mail sample copies.

THURSDAY, OCT. 7, E. M. 297

At Tillamook.

In spite of the fact that there was a new minister at the M. E. church, we met a good audience in the new opera house in Tillamook City last Sunday evening. We had attended the Methodist church in the forenoon, and as a prelude to our lecture we repeated some of the inspired (?) words of the preacher, which he had taken from the word of his god. The preacher said that the inspired writer found a good name for the atheist when he said, "the fool hath said in his heart, there is no god." We believe that the preacher is far from being a fool, but it puzzles us to know just how he can consistently call us fools, when his god-book says that "he that calleth his brother a fool is in danger of hell fire." We Infidels received our usual portion of abuse, and our dead author hero, "Tom" Paine, received a few more inspired kicks. The fact that the bible is found in more homes in our country than copies of Paine's "Age of Reason," was mentioned as proof that the bible ideas are right, while the "Age of Reason only shone for a short time by its friction with truth." To a thinker this kind of argument is very poor, indeed, and only the simple are deceived by it. Our reverend friend would not admit that because there are more Roman Catholic catechisms in use in this country than Methodist catechisms, that the Catholics are right and the Methodists are wrong. In the process of evolution towards the truth the highest types are always in the minority, and because only a few of the most intelligent people have such works as the "Age

of Reason," Darwin's "Origin of Species," or a good encyclopedia in their possession does not prove their contents in error, nor does it prove those books which are the most numerous to be divine, or even logical. The bible has been forced upon the world by religious fanatics with the aid of the thumb-screw, the rack and the ragot, and the evils of its superstitions will never cease until Infidels put something better in its place. This something must be the religion of this world, the religion of humanity, founded on natural morality.

After giving our lecture and musical entertainment, and receiving a good collection for our university, we gave anyone who wished, the privilege of asking questions. Our offer was accepted, and one Durfey, a religious enthusiast, asked a few questions from his point of view, and our answers seemed to be very much approved by the audience, for they applauded us to the echo, but our religious friend took it all in good part and the meeting closed with the best of feelings all around. One of Mr. Durfey's questions, the answer to which pleased the audience very much, was: "What good will Liberalism do one who, like myself, has one foot in the grave?" We told him that in cases like his own, where one was thoroughly filled with the idea of gods and devils and angels, etc., etc., that there was but little hope. Liberalism cannot save those who are lost to reason and are clinging to the slippery rocks of old creeds and dogmas. From the great army of young, progressive people we must draw our recruits. They must be educated, free from the old errors, and then their minds will be broad and capable of grasping the new truths that science is ever bringing to the light.

We succeeded in getting quite a large number of subscriptions to the TORCH, and best of all we secured the services of two more teachers and all around workers for our cause, who have "come over into Macedonia (Silverton) to help us." Mr. and Mrs. Albert Mason, whom we have induced to take up the work of trying to establish the true religion of doing good in the world, are both successful teachers and people of most excellent habits. A true education does not incapacitate people for any honest work, and Mr. and Mrs. Mason show that they have the true idea by helping in the manual work until school begins. A number of young people expressed a desire to attend our university this winter, and after arriving home and finding that the work was moving on so nicely here, we concluded that our trip to the coast was a decided success.

We Combat All Evil

We think a great deal of some Christians. One whose mother is a Christian, and one whose early associations were in the Christian church and Sunday school, cannot help admiring the good that is in them, and respecting the noble characters of many who have been taught to believe in gods and miracles. Then again, we love and respect the good qualities that we often find in those who are making other mistakes equally as bad as belief in the miraculous. "Men are as they must be," and it is certainly a weakness to blame a product of nature for not being as we might wish. If we desire a change the wisest thing for us to do is to use what talents we have to impress our thoughts upon our fellows; but at the same time we should do it with the thought of helping them to better and truer ideals, instead of vindictively punishing them for being as they must be. There are many who are not only believers in the great humbugs of orthodoxy, but who also engage in evil practices which rob them of reason and unfit them for the society of the highest and best types of our civilization.

Here, then, let us stand on the solid rock of natural, scientific morality, and combat with the energy of those who fought at Thermopylae the evil doctrines of the old mythical religion, and the evil habits and licentious practices of those who, as the Christians say, are dead in their sins; and if our brave little band of Secularists fall, fighting for what seems to them the highest good of their country, (the world is their country) as did the brave Greeks, they will die happy in the thought that they were true to their convictions; and far from blaming those who oppose what to them seems the only remedy for the ills of the world, they will only think of it as one of the battles in the human family's grand march to a higher plane of existence.

A Foolish Thought.

In a sermon delivered a short time ago in our hearing, the man of God was not inspired enough to use common sense. One of the most absurd illustrations was used to show how Jesus loves us, and the poor, open-mouthed members sat and amended at every thing. Jesus, according to this illogical theologian's holy book, became poor that we might become rich, and he went on to show how Jesus was rich, and how poor he was after he was so kind as to be born in a manger. He claimed that Jesus was rich in thought, and called our attention to the wonderful mind of one who could create such a wonderful world as ours, and then he told us to think of the wonderful wealth of one who owns the whole universe;

but when he undertook to show how poor, poor Jesus was, he did not carry out the thought. If he had he would have been obliged to say that Jesus became poor in thought, for his wealth was said to consist of great thoughts. This would have made him appear somewhat idiotic. Then again, if Jesus owned the whole universe, why would being born in a manger make him lose his possessions? He seemed to have power to turn water into wine, to heal the sick, and bring to life the dead. Now to call him poor, if he had all these powers and attributes of a god, is perfectly absurd, and the whole story of his becoming poor that we might become rich in heavenly treasures is all bosh, and only worthy the belief and support of uncultured minds.

Evolution.

Evolution is united universal energy, not isolated individual endeavor.--J.P.G.

"The cant about evolution, now so common, finds its climax in Dr. E. A. Abbot's 'Evolution of the Divine from the Human.' The picture of a man lifting himself from the earth by his own waistband, is not more ridiculous."—Prof. W. T. Davison, Zion's Herald.

"Man is a compound of dust and deity; the dust is forever escaping, but the divine eternally abides."—Quoted in Church Union for August.

One thing much more ridiculous than the waistband feat is Prof. Davison's further effort to demean a doctrine whereof his article proves him profoundly ignorant, as we will show by two points in these quotations alone:

First: "The only divinity is humanity," according to W. Pitt, Earl of Chatham, in concluding a letter on superstition, to his son; and also according to an article many years ago in Benson J. Lossing's Family Magazine, by, I think, either Jared Sparks or Henry Ware, on "American Unitarianism," in which it was said that Jesus was a divine man because he was a perfect man. What there is of evil in man is what there is in him inferior to the true man. If divinity be a term for anything else than humanity unadulterated by devilry, it is another word for the inconceivable, where-with we are not concerned, or else a synonym for destructive and irresponsible power.

"If man knew what else he were but sinner,
He might invite the universe to dinner."

Second: In the evolution of the "divine," that is, the best, in a human, man no more lifts himself than does the flower and fruit of a plant. "No man liveth by himself and no man dieth by himself." is a law of nature as much recognized by the most naturalistic Atheist as it was by the mystical St. Paul. Evolution is simply the outcome of the ingo, or the action of the united forces of all the universe as meeting in a particular place, and no thing evolves itself any more than a ball revolves itself down hill, or a car goes by its own motive when driven by the electric current.

JOHN P. GUILD.