

Torch of Reason

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

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A Liberal Community.

In order for our university work to succeed we must have the co-operation of true, faithful, intelligent Secularists, and in order to have this we must first get this class of people interested. Now, unless we can concentrate our forces at one place, where we can often consult one another, our friends are continually made to misunderstand the work by our enemies, who never lose an opportunity to strike us in the back with ridicule and gross misrepresentations. This is too true right now at this time, and in order to show our friends how we have been obliged to fight our way, inch by inch, up to our present position as a school, let us point out the fact that enemies, claiming to be Secularists, but who are bitter enemies of what we conceive to be real Secularism, are now writing letters ahead of our lecturers and doing all in their power to down our work. They, in their prejudice, exaggerate truth and propagate lies equal to any priest or preacher, and of course create doubts in the minds of many. This is criminal, but criminality of such a nature that it is difficult to utilize the law in bringing them to justice, and all know that this kind of work is very damaging to us, whose success depends on the co-operation of our friends. But this dastardly work of persecution and the continuous fire of the salvation armies will soon cease if the friends of progressive, moral, Secularism will come to our aid and give us a chance.

We want to build up a Liberal community, and thus make many happy homes and firmly establish our university. Now the question arises, how can we do this? If we

endeavor very much to show the healthfulness and productiveness of this locality and try to get Liberals to locate here, many of our friends will think that we are real estate boomers, and thus our school work will suffer. So we have waited, hoping that the problem would solve itself, but finally we have come to the conclusion that it never will. We must try the very best plan we can think of, and then wait the result. Here is our plan:

Mr. T. D. Allen, the gentleman from whom we purchased our University land, is a Secularist and we have induced him to lay off a fine, level tract into lots and give us the privilege of telling our friends about it through the columns of the TORCH. This is not all; he has placed the price of the land so that we can sell the lots at a very reasonable figure and have all we receive above his price for the university. In this way we will be able to build the school, if our friends take hold of the work, and at the same time build a home for Secularism and Secularists.

In order to have the land platted we must show Mr. Allen that the plan is feasible by getting the promise of the sale of ten or twelve lots. He will then immediately lay off the streets and alleys and get everything in shape for building our New Jerusalem. Now we are very anxious to get these promises, for it means everything for our cause, but we do not want to misrepresent things in the least, nor would we want anyone dissatisfied after purchasing, but our honest opinion is that we can give more than value received, for this is one of the prettiest little valleys that we ever saw. The climate is the best with which we are acquainted. With the exception of rather too much rain in winter the climate is perfect, and this same rain makes the soil the most productive in the world. The fruit and grain that Mr. Allen raises on his land is simply wonderful to one who has been brought up in the northern part of Wisconsin, and the soil is seemingly inexhaustible. In order to make our work a success we would be obliged to work together to build up industries that would give people work, and no better place in the world could be selected for woollen mills, starch factories, the silk industry, tanneries, beet sugar refineries, brick manufactories, paper mills, fruit, grain and hop growing, etc., etc. We believe that instead of paying a large sum to join a colony, as many advocate, it is better for us to spend that money in buying ourselves homes, and then we can co-operate in any way we can in building up industries that will make us a community of happy, progressive Freethinkers.

Now we have stated the case as plainly as we can and we hope that many will become interested and

conclude to come with us. The first ten or twelve who promise to take lots will have their choice, and beautiful lots they will be able to obtain—without a stick or stone on them and as level as a floor. Who will be the first to start the Liberal community by securing one or more lots at \$25, \$50 or \$75, according to location. The lots will be at least 50x100 feet, and perhaps larger. Those from a distance, who do not wish to take our word for our statements in regard to the land, are invited to write to Mr. John Hicks, mayor of Silverton, or any of our Secular friends. Liberals of good moral character, first come, first served.

Secularism vs. Anarchy

There are people, who, for various reasons, call themselves Freethinkers or Liberals, who are simply anarchists, and nothing less. Now dear Liberal reader, do not get mad, if in telling you the way we look at it we happen to step on your mental corns; but simply withdraw your mind's foot and at least give us credit for saying what we think. Anarchy says, "I want the privilege of doing just as I please, and everyone else may have the same privilege;" but Secularism says, "I want to do just as I please, provided it is right." Secularism wants the liberty to do good, and to make the world happier and better, and when a true Secularist is doing what he thinks is for the betterment of himself and the world he is doing just what he wants to do. Anarchists cannot organize, and we have but little fear of their ever accomplishing any great harm. Their law is mob law, and their doctrines must propagate only by isolated individuals teaching their exclusive, individualistic doctrines, founded on prejudice and hate. A civilized human being has no right to do as he chooses provided he chooses to injure himself or his fellows, for what injures one's self robs society of its just dues, for all have received protection and many other benefits from society that can be paid in no other way than by returning all the good of which one is capable. A young gentleman in talking to us the other day said that our idea in regard to Liberalism is not his at all. "What is your idea?" said we. "Why," said our friend, "I think that true Liberalism gives one the right to do just as he pleases." Has he, or ought he to have the right to do that which injures others? No, no one has the right to do wrong and those who advocate this doctrine of doing as they please unless what they please is right are doing much harm. Who is to decide what is right, do you ask? As a rule no one need decide for intelligent people if they will exert their reason, and when it becomes necessary if their attention is called to the evils

produced by their wrong actions they will refrain. In the case of the unintelligent, they should be restrained by the most just laws which the majority is capable of making. One claiming the title of Liberal said in our hearing a short time since, in arguing against our ethical basis, that the boast of Liberals had always been that everyone could join our ranks that wanted to. Now if this has been the boast it should be changed for while all should be welcome to join if they are, or will become, a benefit to our cause, it would be as foolish for our Union to admit everyone without regard to their character as it would for a man to eat whatever was placed before him without regard to whether it was poisonous or not. We now have a test of membership in the O. S. S. U. and the members or their representatives have something to say in regard to whether an applicant may be admitted or not. This is as it should be and organization is impossible without it. Anarchy holds that everyone should be a "law unto himself" but this is barbarism. In civilized society we are dependent on one another and our idea is that the most progressive people should form a mutual brotherhood of workers to war against the evils of our times and to nurture and cultivate the beautiful flowers of a higher civilization. Anarchistic principles have been dished up to our people under other names until many have been poisoned without knowing it. There are several different ways in which anarchy manifests itself. The Christian's god who according to all accounts "is a law unto himself" and sends those who oppose him to an awful hell while he rewards those who come under his yoke with eternal happiness, is an anarchist. The doctrine of heaven for the individual and not for the race originates in selfishness and is anarchy. Free-love is anarchy of the marriage relation, and anything that opposes the upbuilding of a happy UNITED people may be classed in the same category. Now the aim of Secularism is to stop the contentions in the religious field by destroying the superstitions in the Christian churches. If we can get people to see that heaven and hell are myths they will begin to work to bring about better conditions here. Then again we wish to destroy the do-as-I-please idea in the Liberal ranks and substitute instead the idea of mutual help to a better and nobler life; and now that we have called attention to this important subject let all examine their ideas carefully and if they are lingering in the miasmatic swamp of barbarous anarchy let them hasten to get onto the golden train of reason, and speed away to the happy land of Secular thought. As people become more perfect of course they will need less and less restrictive laws for they