

it should exist, it can have no further claims nor justification in itself for continuance. The only natural claims that can remain in relation to it are those which attach to offspring. Pursued to this point, the question then reduces itself to this: do claims for the termination of an unhappy marriage outweigh the claims of offspring for its continuance?

"May not parents equally or better secure the welfare of offspring by some other means mutually agreed upon than the maintenance of a discordant marriage? This is one of the most trying problems of our age. I do not attempt to answer. I only plead for science to help us find the truth. Marriage can occupy no middle ground: she must stand as a divine institution, and be treated in the light of supernaturalism, or she is a natural institution to be studied in the light of science. I believe, if these issues could be met and fought in the open field of science, they could be justly settled. Without speaking amiss, it can at least be said, as regards the legal aspect of marriage, that it is but meet and proper that compulsion should take care of its own results. So long as children are for the most part the fruits of a compulsory system, compulsion should continue to protect them. This difficulty can only be obviated with the same logic and fitness urging that the functions of motherhood shall be forever guarded by her love, and so made absolutely free. Woman is most deeply concerned in this question, and it is she who should speak for herself. If, therefore, motherhood should be free, consistent with this position, must not marriage be free?"

"In what sense do you ask if marriage should be free? Is not every one free to marry whom he pleases, or not, as he pleases?"

"I mean freedom in marriage to do what either or both deem best for their permanent happiness and welfare, if it be toward a dissolution of the bond."

"Would this not be a dangerous freedom?"

"Marriage should demand freedom as an inalienable right, irrespective of any use to which it may be applied. In this sense, marriage would be safer in freedom, because fortified by the truth."

"Wherein fortified by the truth, unless used for the truth? And, if freedom were always used for the

(TO BE CONTINUED.)

LITTLE TORCHES.

By W. E. Johnson

Of one thing we may be sure,—God is not in favor of sin. He does not want us to sin. God is opposed to sin and he wants us to be.—Sunday Schools Times, Oct. 9th.

If God "made all things," he must have made sin. You will have to renovate your theology or account for God's making things that he did not want.

A book that is immoral in its nature or teaching cannot stimulate moral feeling.—The Methodist Recorder.

That's exactly why we reject the bible. It's nasty. A couple of years ago a citizen of Kansas was sentenced to the penitentiary, and properly so, for sending an obscene verse from the bible through the mails on a postal card.

The first great battle which the church of Christ fought with Infidelity in the defense of truth, was fought for the sake of the preservation of the sacredness of truth. The early persecutions strove to destroy loyalty to the truth rather than belief of the truth. They were content if they could persuade the followers of Jesus to deny him, even though the denial itself was a falsehood. The fagot, the sword, and the rack were the arguments used in the fight.—The Christian Guide, Sept. 24th.

We defy you to point to a single "Infidel persecution" of a Christian or anybody else. You know you lie when you assert to the contrary. Every fagot that was lighted in those dark days was lighted by a Christian for some other Christian, and YOU KNOW IT.

"He (Satan) requests and obtains permission to test the faith of righteous Job by a series of troubles. Here we get the first solution of the mystery of suffering, namely that suffering is sent as a test of saintship. Job is stripped of his many possessions and his sons and daughters are slain. But Job remains faithful to God, exclaiming in the midst of his calamities, 'the Lord gave and the Lord hath taken away; blessed be the name of the Lord.' A second council is held in heaven and the Satan, coming again with the sons of God, suggests further afflictions to test the piety of Job. Job is smitten with boils.—Prof. G. R. Moulton of the University of Chicago, in the First Baptist Church, Philadelphia, Sept. 26th.

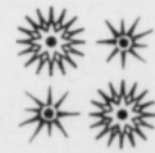
Will you explain what business Satan had up in heaven, conspiring with God against a respectable citizen, like a couple of burglars? Jesse Pomeroy himself could not have devised a more infamous piece of business than this outrage, which you say God is guilty of.

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