

## Torch of Reason

The Only Paper of Its Kind.

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### 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.

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### The Third Psalm.

Oh, thinking friends, how they increase  
Who trouble honest workers.  
"There is no help: they have no wealth,"

Cry greedy, lawless shirkers.

But thou, oh, friends of honest thought,  
Will shield us in this battle,  
And when we call, will save our fall,  
Where priestly muskets rattle.

We cried for help to help the young,  
And many heard with pleasure;  
And now among the old and young  
We scatter wisdom's treasure.

This makes us bold to work away,  
Nor fear ten thousand croakers,  
Nor pious frauds, nor man-made gods,  
The Devil, nor his brokers.

And now, oh, thinkers, rise and save,  
For thou hast often broken  
The priest, and king, and everything!  
Oh, let the word be spoken!

Thou art the only source of strength,  
The healing of the nation;  
Not from the spook of David's book—  
From thee, comes true salvation.

### Trust On, Brother.

A good old Christian, to whom we give credit for believing in the doctrines of his bible, said the other day that there are no institutions that amount to anything, and that there never can be one, that openly opposes religion. Of course we widely differ with from venerable friend, and, we believe, with good reasons.

He, as a Protestant, should remember that the Catholics claimed the same of his kind of religion when it was first started, and surely he will admit that Protestantism amounts to very much. He should remember that the Catholics did all in their power to suppress Protestantism, killing millions and compelling other millions to play the hypocrite. History is repeating itself, with the difference that Free-thought has a much better chance to advance than Protestantism did, and when it is organized on right

principles it will double discount all former reforms in its rapid march. Nor will it stop as Protestantism has. It never will stop its rapid, onward march till Catholics, Protestants, Jews and all are gathered into its loving fold.

Protestantism was something of a reform, but it is only one round in the ladder that leads to perfect freedom of thought.

Our school will succeed, for Christians have lost their old time power to persecute, excepting in a, comparatively-speaking, mild way, and today, thanks to the liberality of honest Liberals, we can say that we have succeeded; we are succeeding, and we have every prospect of future success.

And while Christians are trusting in their god to smite us for our wickedness, we are building an institution that will play no small part in giving the world a salvation that saves.

### Remove the Cause.

In every department of life there has been a great blunder made. This great blunder has been made on account of the ignorance of the world, and it still clings to us in many ways, especially in our remedies for evils. This great blunder is the application of remedies to RESULTS, instead of the REMOVAL OF THE CAUSE. Physicians have made this blunder, and a very serious thing it has been for us all. The first thing most physicians do after examining a patient carefully to find out what derangements there are, is to give him medicine, not to remove the cause, but to remove the effect of the cause. For example, one may be suffering from trouble caused by lack of ventilation and the only remedy necessary would be good ventilation, nature working a cure as soon as bad air (the cause) is removed. But instead of this simple application of common sense, the physician, often against his better judgment, is almost obliged to give powders, pills and poisons, or his rival would get the patronage. Oh, how ignorant we have been to make slaves of our physicians! We presume that in a few years the present methods of treating diseases will be looked upon as we Secularists now look upon the "laying on of hands" and prayer for the restoration of health.

Then there are the mental remedies. Pupils who have appeared dull have been scolded, threatened, frightened and flogged. The teacher working on the effect, you see, instead of removing the cause of the mental weakness. This work is still kept up by amateurs and quacks in this the highest of all professions.

What a vast difference in the "keeping school" of one who is continually correcting the bad results—results of wrong conditions for

which they are mostly responsible, and the teaching of one who understands the child mind and removes causes of wrong impressions and produces right conditions for good results. One is forever patching old clothes, while the other is continually producing material for beautiful new ones.

Then there are the moral remedies, and the same blunder has been made here. Good people who really wish to do all the good they can while they live, spend their whole lives trying to save the fallen while the fallen are continually falling on account of the want of people who know enough to remove the cause. According to the Christian religion all are fallen and it is the sad, sad work of its devotees to save the fallen that their religion has caused to fall. They are working on the results—patching, patching, continually. But how rapidly will things change when enough of us learn that the real remedy for moral depravity is to remove the cause. The great work of teaching that the proper remedy for the evils in the world, physical, mental and moral, is to remove the causes of these evils must be done by those who are not fanatically wedded to the old doctrine of "patching results." Secularists, with their freedom of thought, their love of science and their spirit of progress, are the ones—the only ones who can and will redeem the world from its errors and lift humanity to the heavenly state of physical, mental and moral perfectability.

### The Ninety and Nine.

On another page of this issue will be found an offer from Mr. Mosier, of Illinois. He proposes to be one of one hundred to pay in fifty dollars each to put the University on its feet. Now this is just what we want and what we need. Where are the ninety and nine?

Each week we will publish the number that is wanted before the money will be paid in, and the names of those donating will be published, unless we are requested not to do so. If some pay in more than fifty dollars, of course we will be ready that much sooner, and the announcement will be given accordingly.

We feel confident, now that we have a definite plan, that the new building will be completed very soon. Mr. Mosier deserves the thanks of every true Secularist for not waiting for others, but stepping forward with his generous plan just when it is so much needed. Now let us see if we can't find the ninety and nine right away. Please don't let it drag, but send in your name if possible and be one of the one hundred who are brave enough to show the world that Infidels today, as in the past, can back their principles with their lives, their fortunes and their sacred honor.

### Scientific Wisdom.

THE LECTURE BUREAU.

In revising the Plan, I saw no way to bring about the lectures for scientific Sunday meetings, unless some publishing house would agree to print them, and some able scholar would judge which of those offered were satisfactory etc. Now, J. E. Hosmer, our able editor of the TORCH, and President of the Liberal University, has consented to edit the lectures for scientific Sunday meetings, provided a subscription list of 1000 can be obtained, who will each pay \$2.60 for the 52 lectures (i. e. 5 cents each) so the expenses will be provided for.

The Plan proposes that a lecture each week be printed in a 20 page pamphlet with one page of song, one page for hygienic lesson, and one page for a morality lesson. These lessons must not contain over 400 words each. The former is to teach the people how to take care of themselves, in place of praying God to take care of them, and the latter must teach how virtues benefit and vices harm. These are to take the place of bible readings.

To secure the best lectures and lessons we can afford the first year, the Liberal University Company say they can print and mail 1000 copies of a lecture for \$25. One thousand copies at five cents each would give \$50. They can pay \$1 for the new song, \$1 for the morality lesson, \$1 for the hygienic lesson, \$2 for the editor's work, and \$20 for the lecture itself. Two thousand subscribers would double all these prices.

To start this, we want a list of fifty-two subjects for a year's lectures (one for each Sunday), embracing a wide variety, whatever the people especially need to be taught. This list will be printed in the TORCH, to win the thousand subscribers, to win the writing of the lectures, and to furnish our scientific Sunday meetings right away with their subject each Sunday for readings, discussions and addresses, to take the place of lectures until those are obtained.

Every one who reads the TORCH is invited to send J. E. Hosmer a list of ten or more subjects, and get lists from other people also; the more the merrier. It will awaken interest and direct thought to the needs of the people, and help Mr. Hosmer to make a satisfactory list. These discussions and readings will increase the people's thirst for the lectures themselves. Short articles on these subjects can be printed in the TORCH and used for readings and to direct discussion.

As hygiene and morality must ever be the foundation for all other wisdom, a short lesson every week will be better than a lecture once a year; so the lecture list can exclude these two classes of subjects. All