

Torch of Reason

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

THURSDAY, JAN. 13, E. M. 298

The Fourth Psalm

Hear us, thinkers, when we call!—
The thinker's mind, the source of light,
Source of science, savior—all,
Oh, help us in thy might.

How long must truth bear all the shame?
How long must fear control?
How long must wisdom cry in vain?
And ignorance claim the goal?

But know that thinkers answer prayer,
While gods are deaf and dumb.
Oh, stand in awe! be still! beware!
False gods are overcome.

For truth and right we'll sacrifice,
In reason put our trust;
And freedom's sons will keep the tryst
When we are turned to dust.

Although there may be some who say,
Ah, who will show us good?
If we but work—the way to pray—
These foes will be withstood.

Gladness that comes to him who toils
Will come to us in time,
And better far than priestly spoils,
Or David's corn and wine.

And when we go to eternal rest
We'll lay our burden down,
And know we've tried to do our best;
We want no brighter crown.

Do Not Hesitate, Boys.

Boys sometimes hesitate about going to school and spending money and time to prepare themselves for a future calling, thinking that, when prepared, they will not be able to command wages by which the money invested can be recovered again. But no industrious boy need fear about his future. There are always places for industrious, competent boys, who are not afraid of work. The incompetent, doubtful, careless, lazy boys are the ones who fail to get and hold positions where they can make money and rise. During the next fifty years the men and women of the world, who are not educated and well equipped will have a hard struggle to get up in the race for success.—Agriculturist—

There never was anything truer,

according to our idea, than the above; but the young people and their parents should remember that money getting and position getting are not the best incentives for our life work.

Money is, at this stage of the play, a very useful thing, and position often gives one opportunities for doing good that he would not have otherwise, but the main thing—the thing we should impress upon the youth of this generation—is that to prepare themselves to do good comes first. If they have this for their incentive for study and work, they will be prepared to meet the money and position question without any difficulties; while if money and position are made the main incentives, the idea of doing good will be lost sight of, and life will be a miserable failure. Those who spent much of the best part of youth in struggling and working without knowing the real, true incentive, will never be able to do what they might have done had they been started right, but they can help the young people to get on the right track, and enjoy seeing them begin the work that will surely lead to most glorious results.

The Outlook.

There never was in the history of our Liberal University, a brighter prospect. New students are coming in continually; friends at home and in distant states are sending us help and cheering words; we have now learned how to avoid many of the petty annoyances that at first hindered us, and everything is settling down to steady, even, profitable school work. Very much of this is owing to the excellent conduct of the students. Every student is an agent for the school and furnishes us the very best advertising medium we could possibly have. These young philosophers know better than anyone else whether the school is doing honest, faithful work or not, and their associates outside of the school and their correspondents are sure to know all about it. Some of these students have friends, quite a little school of them, who are working with all their might in order to come next year. Hurrah for our side! Let the heathen rage, if they want to; we will work and win. No one can know as we know, what a good class of students we have. There is not a school in the world where a more moral, intelligent, earnest set of workers can be found. There are some who predict that, if we get our new building erected next summer, we will have two hundred students at the opening of the fall term. We place the number somewhat lower, but we are sure, if every Secularist does all he or she is able to do, there will be a great increase and not many years

will pass before we will have the largest school in the state.

'Rah! 'Rah! 'Rah!
Zip, 'Rah, Boom!
Liberal University—
Give us room!

The Trouble with Tabor.

Under this head the editor of The Oregonian has the following "soft soap" to offer the Christian churches:

The remarkable will of Henry Morehouse Tabor, of New York, an extract from which was printed a day or two ago, may be regarded as certain to create a stir in the religious world. The value of the lessons it teaches, for it has important lessons, is gravely impaired by the cowardly nature of its promulgation. If Mr. Tabor could no longer co-operate with the religious organizations, with which he was connected, why did he not withdraw from them like a man? If religion, as he understood it, could no longer be espoused and observed by him without bringing the sin of falsehood upon his soul, why did he not absolve himself from its vows as soon as they became meaningless and unholy to him, instead of keeping up the sham and writing out a recantation to be made public only after his death?

Taber's mistakes are many. If the only things that Christian teaching imparted to him are "ignorance, selfishness, narrow-mindedness, acrimoniousness, intolerance, wrong and mental slavery," he had only to look about him to see on every hand examples of those in whom the opposite of these qualities exist in connection with piety and reverence. And when he accuses the churches of abandoning "ethical culture," he makes a statement that will be news to the many observers who are already protesting at the multiform development of "ethical culture" in all denominations.

But these are minor matters. Mr. Taber's fundamental error is in ignorance of the progress of Christianity—its adaptability to the changing needs of the time. He shows himself utterly blind to and unaware of the most profound movements in the world of religious thought: One of these movements is Christian evolutionism, and the other the historical view of the Bible. He is ignorant enough to conceive the natural development of the species, including man, as hostile to religion, and evidently knows nothing of the acceptance of evolution by practically all of enlightened Christendom today. He is equally at fault in supposing that the narratives of the Old Testament, or its poems, or its dramas, are viewed by the intelligent thought of the churches as oracular utterances of the Deity. He mistakes the misconceptions of past

and gone ages for the "basic doctrines of the Christian religion." From such a dark and gloomy conception, it is no wonder this strange man's mind revolted. If everybody shared his view of religion, the churches would speedily be emptied, by persons, let us hope, who would have the courage to declare their convictions while alive.

But the most important lesson of this remarkable will would be lost altogether if it fails to warn those teachers who still cling to exploded notions. No doubt Tabers are in process of formation in every community, because interpreters of Scripture and those in religious authority carry on their work too much on the lines so graphically and despairingly set out in this remarkable will. Neither material science nor historical criticism can be ignored, upset or explained away. To attempt to do so is merely to be "blind to the light that came into the world".

THE TROUBLE WITH HARVY SCOTT.

It is very easy for a coward to call a brave man a coward, and from the best authority we can obtain, the late Henry Morehouse Taber was very brave compared with Mr. Scott. From the quotation above, almost anyone can see that Mr. S. is cowardly enough to cater to the Christians while he is an out and out Infidel. He must think other people "utterly blind" when he talks of Christianity's "adaptability to the changing needs of the time," "Christian evolutionism" and "the historical view of the bible. Why does not this deceiver and the cowardly preachers he is toading to, come right out as Mr. Taber did and tell the people just what they mean. We know very well that these false teachers do not believe in the truth of Christianity, but they will wait for it to evolve toward the truth just because there is "more in it".

In substance this misguided man says that Christianity is a humbug, but calls Mr. Taber hard names because he published the truth to the world. If Mr. Scott believes that Jesus was the son of a god; if he believes in the miracles; if he believes in the supernatural part of Christianity at all, he keeps mighty still about it. We have heard many infidels say that he is an infidel and probably the good Christians all think he is a Christian, at least that he leans that way. If he isn't careful some one will mistake him for a hypocrite.

We do not believe that Mr. Taber through any deception on his part,

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