

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.

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The Seventh Psalm.

To the Freethinkers called Secularists.
In "good in man" we put our trust
In building for the right:
For it can save, if aught can save,
From superstition's blight.
Oh, brother, sister, are you good?
Then save the world today:
The wolves and lions snarl and bite;
Oh, save it while you may!
Let what you do be for the truth:
Let's work against all evil;
Let's save the world from every wrong—
From every god and devil.
Uphold the right, the just, the true;
Arise in love, not anger,
And for the sake of all mankind
To wrong no longer pander.
Oh, help the wicked see their wrong;
The time for work is flying,
And all should turn from fear and sin:
A blessing comes in trying.
The god of David whets his sword
On every provocation,
But gods of reason conquer foes
By wars of education.
And those who sail the "gospel ship,"
With false and bloody rigging,
Are just the ones who've run aground
In ditches they've been digging.
Their mischief turns upon their heads;
They've tried to scare "the heathen",
And now they're scared almost to death
For fear they'll miss their heaven.
We'll "prize the good evolved in time";
We'll sing its praises long;
The world is saved at last for truth!
Come join the victors' song.

Enemies.

Two of the worst enemies that mankind has are fear and pain. How much a child suffers from fear cannot be understood excepting by those who have the power of going back to their childhood days and living over again the awful experiences that are still allowed to come to the young of what are called civilized people.

Christianity, the Christian's panacea, is like much of the medicine given for bodily diseases; it is harder to get rid of than the disease, and, as is the case with mor-

phia, cocaine, etc., the habit of using it often becomes so strong that the victim will resort to it even after he is convinced that it is wrong. The world in its childhood cried in agony and fell down on its face, frightened by the naughty priests' stories; but now, happy thought, it at last begins to stand erect and shake off its fears.

The world is like a man who, when he was a little boy, was frightened by some larger boys threatening to throw him into the river through a hole in the ice. Ever since that day, and he is a man grown now, he has had nervous fits, in which he froths at the mouth, pulls his own hair and bruises himself on the surrounding objects. So it is with the world. It was frightened by the priests, and although strong and able in many ways, its fearful religious fits are sad sights to witness. There are some, however, in our day, who have outgrown the fits, if not all their effects, and others who are fortunate enough never to have had them. To these we appeal for aid in trying to fortify the minds of the youth against the wicked doctrines of the naughty priest-boys who are everywhere telling their accursed lies to frighten the children of men. Many who have been frightened can yet be saved and assist in the good work, and some time the world will be entirely free from these orthodox fits of fear.

Much of the pain that the infant suffers could be prevented if the infant could tell the cause of its trouble or the organ affected. So it has been with humanity. During the dark ages of the past, man knew not the cause of disease nor the nature of his body and its functions. He could only cry, infant that he was, and only be free when, unaided, Mother Nature healed the wound or rocked him to his long sleep on her bosom.

Belief in Jesus, the Christian's panacea, has not only proven a failure, but a direct cause of a large portion of the pain the race has suffered. Instead of advancing the sciences of anatomy, physiology and hygiene, it has taught such damaging ideas as miraculous healing by the laying on of hands, the casting out of devils, washing in the pool of Siloam, the touching the garments of those having "virtue" in them, etc., etc. For years and years Christianity prevented physicians from using the human skeleton. It was an enemy to the idea of the circulation of the blood, to the use of anesthetics in surgery, and today it is the greatest obstacle to the general dissemination of scientific knowledge. If Jesus Christ had known as much as our modern physicians, how much fear and pain of the past nineteen centuries would have been turned into love and happiness! But at last Mother Nature's most intelligent chil-

dren have learned the lesson—have learned the hiding place of their enemies and will not rest until all are brought into the loving fold of scientific wisdom and freed from fear and pain.

Oh, Christian friends, can you not see that there is not one fact to prove the existence of a heaven or a hell beyond this life? Can you not see that there is an awful hell of fear and pain all around us? Can you not see that to unite all the forces of intelligent men and women against these evils means the speedy establishment of a heaven here? Oh, let us unite these forces! We can do it; we will do it if all who now understand the truth will stand firm in the fight and force the banner of constructive, moral Secularism to the front.

Freethought and Freethought.

It is amusing to us to see the desperate efforts made by some who claim to be Freethinkers, trying to keep the patronage of both the moral and immoral factions of what has heretofore been called the Freethought cause. There are some, to be sure, who systematize their immorality and offer their "principles" as an excuse for it, and we don't know but these deserve more respect from decent people than those who by deception get much patronage from those who, if they were acquainted with the facts, would fight against that kind of Freethought.

There never was a fact more patent to us than that immoral Freethought, like Christianity, is a great evil. Offering a remedy for Christian creeds and dogmas, the immoral Freethinkers(?) have given their patients a dose that some of them will never get over and they have made others, who were naturally too good and pure to take all medicines prescribed, help in mixing the "stuff" for the less fortunate. It is certainly time that honest, moral men and women found out that there is Freethought and Freethought; and they should not only find it out, but they should stop supporting that which their best judgment teaches them is evil. It is not necessary, nor is it to be expected, that Freethinkers should agree on everything, but this question of what morality is is a vital one and those having radically opposite ideas on this question never can affiliate, and failure will overtake us every time we try.

The Oregon State Secular Union stands for the only kind of Freethought that can win and the only kind that can do the world any good when it does win. In fact, it stands for the only real Freethought that there is, for it is neither bound to an orthodox creed nor to the creeds of the other extreme, but its guide is the highest scientific authority of the world

and it stands ready and willing to change, adopt, reject and amend in order to be in perfect harmony with truth and right.

The Survival of the Fittest.

One, who has been converted from the heathen doctrines of Christianity to the civilized ideas of Secularism, knows very well that there are thousands of people, who would "leave the poor old stranded wrecks" of creedism and swim to the golden shore of Freethought, if they could only once get a glimpse of this beautiful land. We are very apt to cry hypocrite and condemn people for clinging to the old ideas, and forget that many of them have never seen anything else to cling to. The leaders of the orthodox fake, those that are as "wise as serpents", know that their cause is safe as long as they can prevent other and better ideas from working in opposition. They have the floor and intend to keep it, but how can they do it if we Secularists live up to our privileges? The law of the survival of the fittest will certainly work in this matter, and if we organize churches, Sunday schools, and Universities, and place them beside those which we claim are not as fit to exist as ours, they will be crowded out provided we are right.

Freethought organizations have not always succeeded. Can it be that they have not been as fit to live as the orthodox churches? We are of the opinion that many times this has been the case. Freethought is certainly right. Other things that are wrong—worse, or at least more repulsive to lovers of progress than the errors in the old supernaturalism, seem bound to cling to her garments, but just as sure as we make our organizations more fit to exist than the Christian churches they will supplant them.

To this end let us hasten to make them the very best. Let us take all the good parts of orthodoxy, and it certainly has some good moral teachings even if it is taught from a wrong standpoint, and placing these and other principles of right living on the grand foundation of science and liberty of thought, we will cause the less fit organizations to pass away as the shadows of night fade at the birth of a bright, sunny morning in our beautiful Oregon.

If a man is on the road to "seeing snakes" can he be said to be a Freethinker?

The Christians think they are like the wise man who built his house on a rock, but we think such stories as one must believe in order to be a Christian, is very soft rock. Science is the solid rock.