

Torch of Reason

The Only Paper of Its Kind.

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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 Eighth Psalm.

Man's goodness is shown by his works and by his love to his fellow men.

To the Freethinkers called Secularists.

1. O man civilized man, how excellent is thy name in all the earth! who hast with thy science explored the heavens.

2. At last the mouths of babes and sucklings are being closed and the wise and good are allowed to ordain strength because of the enemies, and they will soon still the liars and the thoughtless.

3. When we consider the great works of nature, the sun and moon, which in David's time were thought to be lights set in the sky by a god, but which have been revealed to us by science;

4. What are gods that man should be mindful of them and the sons of gods that they should worship them?

5. For thou hast in the past created these imaginary beings and hast crowned them with glory and honor, to the neglect of thy fellow men.

6. Thou hast made these spooks and their priests to have dominion over the works of thy hands; thou hast put all things at their feet.

7. But thou art awakening from thy childish sleep, and thou wilt no more sacrifice thy sheep and oxen to the gods.

8. Thou now knowest that the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the seas, are products of evolution.

9. O man civilized man, how excellent thou art becoming in all the earth!

A Typical Conversation.

The Secularist, if he is in earnest and trying to bring his principles into actual practice, will be as energetic as the Christians have been in the past. In trying to convert the Christians from their intemperate and bloody doctrines we often meet with the same "old stories" and so of course the same, or similar conversations take place. One of these "rounds" is about as follows:

Sec.—You don't believe in a per-

sonal devil then?

Chris.—No, I don't think the scriptures teach that there is any personal devil.

Sec.—Do you believe in a personal god?

Chris.—O yes, the bible says that man was created in God's image and therefore God must be in the image of man.

Sec.—Do you think that God wears clothes?

Chris.—I-I-don't think we have any right to enquire into such things.

Sec.—Why not? Ought we not to use our reason? Now just think. If God is like a man, only much more intelligent, and he came down from the sky and made man in his own image, how can he be a spirit?

Chris.—I believe man is a spirit and in the same way God is a spirit.

Sec.—But just look at your own body and the rudimentary organs, and ask yourself honestly, can you think that a being like you are, only all-wise, made you thus, or are we products of development?

Chris.—There is no book like the bible. It must be divine because, look at the prophecies which come true.

Sec.—You wander from the subject, but, if you wish, we will talk about the prophecies. In my estimation a prophecy never came true unless by accident, or by ordinary foresight, the prophet made a good guess. Sometimes the followers of prophets have done things "that the prophecy might be fulfilled" and so might Infidels or any one else. Can't you see that you are the victim of a great mistake?

Chris.—Ah, my friend, it is better to be on the safe side. If you are right I will stand the same show that you do, but if I am right, think, oh, think what awaits your awakening.

Sec.—I think you are making another great mistake. If there is a god (I cannot see one bit of proof that there is), but if there is and he is good, I do not fear, for he would respect my honesty and kindly show me the truth. I am on the safe side, while you are keeping your reason asleep and losing what might be a glorious life's work for humanity.

Chris.—I believe in working for humanity also, and just see what Christ and Christianity have done for the world, while you and your Infidelity are trying to tear down what the church of Christ is doing.

Sec.—Christ and his father can't be very powerful if they can't keep weak human beings from tearing down their church; but, my friend, we are not trying to tear down anything good that you are doing, but only the great evil superstition. You wish to do good; so do we. Why can't we drop the old dogmas and work together? Why not all

good, intelligent men and women unite to save the world from the slavery of corruption and fear?

Chris.—There is no other name given under heaven whereby men can be saved. Jesus is the way, the truth and the life. I tell you, my friend, the religion of my mother is good enough for me, and I hope you will see the error of your way before it is everlastingly too late. Good night, I must go to prayer meeting.

Sec.—Good night.

Chris.—I'll pray for you.

Sec. (to himself)—Poor fellow, I don't suppose he can help it.

Move Up.

The Liberal University, in its game of "move up", has scored several points this week.

The mock trial held by the Y. P. S. S. C. was a great success, and every one present learned some very valuable lessons; the fine electric bell that our talented and good natured student, Mr. Lyman Leonard, kindly put in our school building is a great success and saves much time and labor; in the final examination given to a fine class in physiology the majority stood way up in the 90's, and we have had a goodly number of letters from our friends containing encouraging words and financial aid.

It matters not what the pious, the anythingarians and the nothingites say of our school, if we can keep moving up, as we have this week, we will soon have the finest school in the world. We hope that every friend of education, every friend of progress, every friend of liberty, science and humanity, will join us in this happy game of "move up" and help make the Liberal University a great factor in the product of human development.

The Last of a Great Tribe.

Among the great tribes of supernatural beings, the last to survive will probably be the great spirit-chief known throughout chritendom as God. The old personal devil has given up the ghost among nearly all denominations, and is only used now as a convenient way of speaking of the evil in the world.

Witches have gone to the land from which no traveler ever returns. Great bands of angels are winging their flight to the more congenial clime of heathen Africa, and God's son is becoming, even among his own tribe, more human every day and will sometime "be born again," and die like other men. The old, revengeful, jealous, sword-spitting, personal god is very old and grey, and is also silently leaving the land of the living; but the spirit-god, the god that no one can see nor hear nor think about, will be the last to go. A god

of stone gives way to one of human form; the man like god gives way to a spirit god which in turn will give way to humanity. O ye gods, how much humanity has suffered for your sakes! Awake, ye men and women of thought and gird on your armor. The gods and "all the hosts of them," fly before your civilization, and if you are true, they will soon be numbered among those who have dared to stand on the iron track of development and oppose the moving car of progress.

Trimming and Temporizing.

The most vulnerable point of average human nature is not its intellectual, but its moral imbecility, or impotence to resist prostitution when a price is offered for the sacrifice of virtue. For money, so many are ready to speak and act contrary to their highest conceptions of duty. For money they will side with error and wrong against their best feelings; many who will not do this will yet keep silent in the presence of injustice which should excite indignant denunciation.

It is not necessary that the unscrupulous man of wealth should, to accomplish his purpose, directly promise favors. The knowledge that he will bestow them upon those who assist him in carrying out his designs, either by active efforts or by their silence when he deserves censure, is often sufficient to decide the struggle in his favor when it is between principle and pecuniary gain.

The frequent sacrificing of principle at the shrine of a selfish expediency, makes easy the business of trimming and temporizing, suppressing or willingly closing the eyes and ears to facts, and carefully avoiding any expression of opinion when justice demands it. Disinterested devotion to duty gives way to love of gain in deciding how to act when issues, personal or public, are presented.

B. F. UNDERWOOD.

The possibility of the formation of a new and higher race in some particularly favored locality and from a stock characterized by remarkable adaptability is by no means excluded, but considering the equalizing tendencies of the present day and especially the rapidity of communication and the consequent diffusion of every advance in civilization, such a possibility does not seem probable. In the present aspect of the struggle for existence bodily influences or external influences in general come but little into the account,—the battle is now fought, as has previously been stated, chiefly upon intellectual and moral fields, and these now-a-days are readily and quickly equalized over the whole civilized surface of the earth.—[Buchner.