

a brewery. Of course one is too many, and, if we were brave enough to speak our honest thought, we would say that we ought to do all in our power to reduce the number. Not because we have any spite or dislike for the proprietors of the Silvertown saloon, nor because they fail to support educational enterprises, but because we honestly think that the business is a detriment to society. It is a very bad school for any city, and especially a city where parents wish their children to grow up to be thinkers.

In our last issue we challenged a representative of one, if not the greatest, of the evils of our land, the superstition known as Christianity, to public debate, and in order to show that we are not "narrow", and hoping to do good, we hereby challenge any sober advocate of the saloon system to public debate, through the columns of the Torch of Reason or from the rostrum, on any question calculated to bring us nearer the truth respecting the benefits or the evil effects of the saloon in our march toward a higher civilization.

And whereas the party we challenged to debate the religious question in our last issue, viz., the Methodist minister of this city, has not responded, but has endeavored to show from his pulpit that such as we are beneath his notice, we hereby beg of him, in the name of humanity and the good that we may do, to assist us in the debate against the defenders of the saloon system, or, failing to find such defenders, to assist us in conducting a series of scientific temperance lectures in any hall he may choose in the city. The TRUTH is what every honest man wants to discover, and we ought to debate and discuss these subjects that we may all unite in establishing the truth instead of some of us remaining in error.

Marked copies of this paper will, on publication, be sent to our infidel brothers, the proprietors of the Silvertown saloon, and also to our Christian brother of the M. E. church, and we hope that we may all soon learn to discuss these great principles, which affect the lives of the present and future generations for weal or for woe, without personal hate or animosity. Come, let us reason together, that we may learn to walk in the paths of peace, of truth and of righteousness.

Resisting the Truth.

In all ages people who have tried to introduce a neglected or undiscovered truth have been persecuted. Christians and non-Christians alike seem to hate change or one who discovers something for their benefit.

It is said that the persecution of Harvey, the great physician who

discovered the circulation of the blood, appeared to be prompted only by the meaner passions of his contemporaries. No other motive is obvious; for it is difficult to see in what way "the craft" was endangered. In this case, however, as in many others, it almost appears as if men had some strong personal interest in keeping back the truth, so eagerly did they exert themselves to resist it.

Bacon said that there is no peace for a thinking man or a suffering one but in silence or the common resource—hypocrisy. What shall we Secularists, who like to consider ourselves thinking people, do? Shall we keep still, be hypocrites, or shall we express our opinions and be persecuted in every way it is possible for the modern rabble to persecute? If we are true men and women we will take the persecution for the good we may be able to do. If we are not willing to stand by our principles we are not true Secularists. Come, let us do and dare for the sake of truth and progress.

Advantage of Sleep.

In reply to the question, "Is it wise for a man to deny himself and get along with a few hours' sleep a day, in order to do more work?" Tesla, the great electrician, is said to have replied:

"That is a great mistake, I am convinced. A man has just so many hours to be awake, and the fewer of these he uses up each day, the more days he will last; that is, the longer he will live. I believe that a man might live two hundred years if he would sleep most of the time. This is why negroes often live to an advanced age—they sleep so much. It is said that Gladstone slept seventeen hours every day; that is why his faculties were unimpaired in his great age. The proper way to economize life is to sleep every moment that is not necessary or desirable that you should be awake."

Christians are talking and writing a lot of nonsense about the dying of Mr. Gladstone. He is so resigned, so patient, so this and so that and the other—and all because he is a Christian! One would think that men of other faiths, or of no faith at all, were in the habit of howling and kicking at the approach of death. But this is not enough for Canon Ainger, who, having edited Charles Lamb, ought to know better. Preaching at the Temple church last Sunday morning, this reverend gentleman referred to the grand old man's "steadfast adherence to and public championship of the truth in Jesus Christ", and said that it was his "faith" that sustained him in his last hours of suffering. Are we to suppose, then, that without this "faith" Mr. Gladstone would be making an exhibition of himself on his deathbed? We decline to believe it.—[Freethinker.

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