

Torch of Reason

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More Culture, Less Faith.

There are no two persons alike. We are compounds, made up of our inherited qualities, as a base, and the different degrees of strength of our physical and mental faculties. Speaking of our characters alone, the different combinations of our mental faculties, which may be combined in so many millions of ways, really make us what we are after our ancestors, immediate and remote, have done their part in leaving their impress upon us.

One may have a strong emotional character, and not be very intellectual, and vice versa; then one may have a strong will, strong or weak intellect, be very emotional, or stolid as an Indian. Then again the powers of the intellect vary very much. Memory may be weak, observation strong, classification almost lacking, imagination very active, judgment and reason very poor, or just the opposite.

Thus we see there are many, many combinations; in fact, there are as many as there are thinking beings on the earth. No two persons are alike. Perhaps it is impossible to comprehend the importance of our inherited characteristics. Here is one whose whole life seems wrapped up in gratifying some emotion. Perhaps he is never happier than when in a storm of music, or when engaged in exciting pastime. He may have a strong intellect, or a weak one; he may be able to keep his passion for excitement from ruining him, or he may go completely insane—an object of envy, or an object of pity. Here is one who cares but little to have these emotions excited, but perhaps his main desire is to feel that some one loves him, and perhaps his im-

mediate ancestors left such an impress upon him that he never feels that it is possible for him to really have the respect and love of any one. Did you ever feel ALL ALONE? Did you ever feel that you were a little point in a vast expanse of space, standing ALL ALONE, soon to be blotted out? Oh, how awful lonesome you felt! If you were religious you took it to your god, and finally the feeling gave way for a time. If you were less credulous, the feeling was finally crowded out by other thoughts, and your weakness(?) passed. But perhaps such feelings are foreign to your mental world; but you have feelings, and as they are modified by your own special combination of mental characteristics, they are yours and yours alone. Some have a feeling of shame to have others think that they have, or are recipients of, affection, and another seems never satisfied unless making himself and every one around him miserable. Still another has inherited a tendency of adoration, and his environment has permitted it to have full sway over the counteracting tendencies, so that this one-sided being is ready to fall down and worship anything. When this weakness is coupled with a strong imagination, we find a religious fanatic, and it matters not in what country we search, many examples of this abnormal mind may be found, and no more prolific cause can be found for it than the victim's own and his ancestors' ignorance, for, outside of the adoration and love which we should have for one another, no one has yet with complete knowledge of an object worshipped it. Mystery, which always implies ignorance, is necessary to worship, and ALL KNOWLEDGE means the complete abrogation of ALL WORSHIP.

We must always remember that these characteristics are coupled with others, some counteracting and some enhancing them; and that they are coupled with different degrees of the different intellectual faculties and powers of the will.

To cultivate and strengthen the good tendencies, to learn self control, so that the man or woman will have power to prevent the evil ones ruining his or her life, and to train harmoniously the intellectual faculties to their fullest capacity, is certainly the paramount object of education, and anything that hinders this, THE GREATEST OF ALL, work, is a detriment to the race and should at once be rooted from the soil of humanity's garden. Such a hindrance is found in all "revealed" religions. For those whose inherited, over-strong emotions should be governed by self-control, which can only come from a freed, a true education, these supernatural, mythical religions only furnish a spur to drive them nearer and nearer the dark precipice of

emotional insanity; those having a strong will, ungoverned by intellect, become so willful in the propagation of fanaticism, that they force, by every means in their power, by thumbscrew and rack, by dungeon and fire, by boycott and ridicule, those who are supposed to be a hindrance to their holy religion. Supernaturalism stretches forth no helping hand to the excessively stolid character. To brood over the mysteries of godliness has no awakening effect, and we often see the heavy, sunless character driven farther and farther from a well balanced position into absolute nothingness of thought and expression by the religion of our fathers. Laying special stress upon man's dependence on the goodness of a savior, and thus belittling his own power to save himself, religion puts a premium on the neglect of the cultivation of the intellectual faculties. Why should a child learn to observe? Why should he endeavor to have a most perfect memory? Why should his judgment be made as perfect as possible and his reason be cultivated to its highest capacity, if faith is the main thing—the one panacea that will save him here and in a world to come? If Jesus saves us by faith, why should we try to save ourselves by cultivation?

Then again, if we inherit tendencies which pull us toward the brink of failure, there must be causes for that inheritance, and is it not true that such questions as are forced into the minds of mothers by supernatural dogmas must puzzle and confound them, and hinder the intellectual capacity of the offspring? There is a cause for every feeling of pain; there is a cause for our lack of civilization and our inhumanity, as well as for our comparative height above the savage brutes whose lowly place in the scale of life "inspires" them to wash away their weaknesses with the blood of beasts or the blood of saints.

If we would rise still higher above the old brutish ways, we must free ourselves from the snares of divine worship and "run with patience" the true educational race which is now, thanks to freedom of thought, set before us.

Men, like a loaded carriage, break down at their weakest point. The carriage may have strong wheels; the reach may be perfect. It may have been painted by a master workman, but if the axle is poor, down goes all together and disaster is the result. So it is with the characters of men and women. In order to pass a successful life, one must be fairly strong at every point, and it is certainly wise to give those upon whom depend the future prosperity of the world a systematic training of all their physical and mental powers, thus giving them the power to stand alone, rather

than giving them the most beautiful crutches of a profound faith in a divine savior. The one will give them self-power to resist the temptations of their inherited weaknesses, the trickery of rogues and the advice of fools, while the other will only give dependence on another's strength; and when the trial comes to resist the inherited weaknesses, the trickery of rogues and the advice of fools, they have not self-strength sufficient; they break down and become useless timber in the great rack-heap of human failures. Certainly, science and true education is against religion, and religion is a great hindrance to science, to true education and to human progress.

The Root.

The love of money is a scarce article, and there is so much evil in the world that one would naturally think that evil has other roots besides the love of anything. We say that the love of money is a scarce article because we know that there are but few, who are trying hard to get money, who really love the money. Most every one wants to get money for something they wish to buy. Now if this object is a good one, if it is an honest one, then there is no evil in trying in all honorable ways, to get the money with which to make the purchase. The evil all lies in NOT KNOWING enough to have a good object for which to labor. Not knowing, or ignorance, then, is the root of all evil, and in our endeavors to establish the Liberal University we believe that our object is the very best. We want money now very much, for although we were again, on account of delays at the sawmill, obliged to wait another week before beginning the framework, yet when we do begin next Monday we will be obliged to hire enough workers to put the building up in a hurry. It will take money to pay these workers and to buy nails, shingles, doors, windows, etc., etc. We need money; we want money; we will work hard to get the money, but we do not love money, and we do not believe the old book inspired that says that the love of money is the root of all evil. The old fellow who wrote that and thought he was inspired made a mistake. The truth has waited for us, and we have, without the shadow of a doubt, found the old, gnarled taproot. Help us to root out the root of all evil and to plant in truth the life-giving tree of knowledge.

"God so loved the world" that almost the first thing he did was to make a tree with fruit that would tempt his children, and even trained a naughty snake to talk in order to get them to do wrong. Wonderful!