THE TORCH OF REASON, SILVERTON, OREGON, JUNE 22, 1899.

fully as much as the priests who the arts of peace, through scientific enemy to our race.

who is ready to perish and wine together. Here is an opportunity unto those that be of heavy hearts. for divine advisers to secure an Let him drink and forget his pov- amendment to revelation in the erty and remember his misery no interest of the weak and defensemore," says the holy word of an less.

spite of this advice, would have divine servants think otherwise made a success of life have been about this, and seem willing to jusdriven to despair by feeling them- tify the ready use of carnal weapselves outcasts because their reason ons, especially if they think it can could not accept the other absurd be made to "help our church" or doctrines of the great "I am." give renewed life to the collections And many whose honesty has pre- for the missionary cause. vented them from playing the One regrets to learn that there is side of this evil pendulum.

from drink and superstition? Look is so little difference between a to Jesus? No. Look to science, saintly conference and a wordly the only true guide for civilized convention. man.

For the Torch of Reason.

Divine Assistants.

BY G. W. MOREHOUSE.

Those who attempt to influence divine providence should, in the interest of the safety of the com-

drink wine and give it to others instruction, commerce, friendship and pretend that it is the blood of and example; assisting natural evtheir god. And when it comes to olution, and finding partial exterthe question of which has done the mination or resort to physical force most injury, the saloon system or seldom necessary. Spare the rod, priestcraft, we must confess that and save both parent and child, our studies have convinced us that and thereby diffuse a higher sense the latter has been the greater of equal rights throughout the state, with mutual benefit to family

"Give strong drink unto him and nation. Rod and sceptor fall

all-wise(?) god, and many who, in Many of those who claim to be

hypocrite have swung to the other selfishness in the methods of the church of his fathers, and, worse What shall we do to be saved yet, of his mothers, and that there

When a "reverend brother" rises in a patriotic gathering to carry out the program of exercises by offering prayer, it is encouraging to note the unanimity of careless indifference throughout the intelligent audiences, much the same as is observed among the membership of scientific associations.

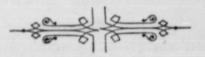
Listening to the prayer, we are surprised to learn that an all-wise and unchangeable deity has charge of the Philippine unpleasantness and all our affairs, and the "brother" goes on to suggest and advise and pray for such continuance or modifications of divine plans as to help our arms to succeed, to defeat other of "his creatures" and to establish our brand of civilization. The prayer exhales a militant atmosphere, such as must have pervaded our late Military Advisory Board at Washington. Visions of bloodshed, victory and glory are wafted upward. Everything is going our way. An hour passes and this fervent petition, unless it secures immediate attention, is neutralized by an adverse appeal from a "brother" of another denomination to pronounce the "benediction." He asks for to himself whether right or wrong, peace and ventures to call attention to the peace convention at The Hague and pray for its success. He pleads that right may prevail against might.

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munity, be careful to think twice before they speak. On occasions calculated to arouse patriotic fervor, more than ordinary caution should be used. In the principal addresses there is generally little to condemn and much to praise, although to the humanitarian, with the whole world his field, the sentiment, "My country, right or wrong," evokes a shudder and a This doctrine, painful regret. which has caused no little bloodletting in its day, and it is still on the stage, is less pernicious than its spectre comrade: "My religion, right or wrong." The two have generally been partners in plundering. "Be sure you are right, then go ahead."

The individual who starts out led only by the desire for personal aggrandisement, justifying his acts generally runs amuck, and his life ends in tragedy, perhaps at the end of a rope. Do not the same princiciples apply to the collected mass of individuals known as a nation? Let us have patriotism, to be sure, in all probability the whole matter but let it be just, reasonable and will be left just about the same as peace-loving, with no scheme or it was before a word had been said, priest behind the patriot.

reaching, should be, as far as pos- Again was the march resumed of sible, under the guidance of the the unending evolutionary procesbest individual consciences. In sion, projecting into the misty such case the means of enlighten- future and fraternally embracing · ment would doubtless be found in]

The relieved audience feels that and that things would again re-National action, serious and far- sume their accustomed channels. Continued on 6th page.

tions and Dogmas.



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