

## Torch of Reason

The Only Paper of Its Kind.

Published Weekly by the Liberal University Company, in the Interests of Constructive, Moral Secularism.

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Entered at the postoffice at Silverton, Oregon, as second-class mail matter.

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One year, in advance.....	\$1 00
Six months, in advance.....	50
Three months, in advance.....	25
In clubs of five or more, one year, in advance.....	75

Money should be sent by registered letter or money order.

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We request you to send us the names of Secularists who might become subscribers and we will mail sample copies.

THURSDAY, SEPT. 14, E. M. 299.

### TOO RADICAL.

We sometimes hear the expression, "He is a good man, but he is altogether too radical". Sometimes this is said of those who might more properly be said to be foolishly obnoxious by talking when their talk is out of place; but to be too radical in the sense of being thoroughly convinced of the truth and anxious to promote it is out of the question.

Often we have been advised by those who mean well to "let people alone; let other people think as they choose and you think as you want to, but don't be eternally harping about it". At first this almost takes one's mental breath away, and we wonder if we are too radical. But when we think of the eternal harplings of the orthodox shepherds and their active sheep, we conclude that it is about time for people whose god is good and whose savior is science to say something in their favor every time they get a good opportunity. To keep still is just what the preachers would like to have every one do but themselves. They can go before their audiences twice every Sunday, to private meetings on Thursday evenings and around to private houses every day in the week and eternally harp about their Jesus, the awful sinfulness of the Infidels and the great need of church work and church support, but we Infidels must be careful or we'll be considered "too radical." We sometimes think that the world is not yet fit for the truth, or people would be more radical in finding it and advocating it when it is found.

Taking the Agnostic's view of the theological question, that we know nothing of the supernatural animals and places that the orthodox are "eternally harping about", we are sure we have found the truth. And again, in regard to our freedom from these things making us wiser, happier and better, we know that we have found the truth. Now why in the name of common sense should we not be radical in proclaiming it, and also the truth that the preachers as a class are hypocritically humbugging the people and working for "what there is in it"?

Freethinkers, let us be kind; let us be pleasant; let us be polite, but for Go(o)d's sake, let us be "too radical" for the old lies of orthodoxy to sleep sweetly in the arms of their Jesus. Let us wake every one we can, young and old, to the awful results of superstition. Let us be aggressive and carry the war into the enemy's camp, until every church and every school house in the land will resound with the bursting shells of Science, Reason, Freethought and Humanity! We have been too conservative, not too radical. If we would whip out the fires of priestcraft and leave the world better than we found it, we must damn the holy humbuggery as Freethought has been damned by the holy divinities. The priests and their devotees have been too radical in condemning everything of a progressive nature. Can we be too radical in redeeming the world from the evil works of their hands? No. Let us smile for the sake of science as they have for the sake of Christ, and radically knock the (d)evil out of the hell they have made here on earth.

### THE FIVE HUNDRED DOLLARS.

A few weeks ago we mentioned the fact that a friend had sent us a check for five hundred dollars to assist in building our Freethought University. This friend is Mrs. M. M. Turner, of Washington, D. C. Quite an interesting little episode in connection with the donation and receipt of this timely aid will be preserved in the records of our school and also in the great unwritten book of human progress. In giving the money, Mrs. Turner writes as follows: "W. K. Clifford says, 'It is idle to set bounds to the purifying and organizing work of science;' and Frederick Guthrie says, 'The hope of science is the hope of the world.' In the name of Clifford and Guthrie, and the hope of science, I give this money to the Liberal University."

As far as human beings can judge of future events by a careful inventory of their resources and by a study of the past, we honestly and confidently assure our brave co-worker in the beautiful harvest-field of the world's golden grain of

knowledge, that her five hundred dollars will quickly yield a harvest beyond the estimate of our most sanguine sowers.

The smallest seeds of science sown bear a richer harvest now than the Scribes and Pharisees of our time dare admit, and whether those who cannot see the trend of human advancement are blind on account of the sins of their parents or their own sins, it matters not. A revival of learning that will drive the devil of superstition and hate from the world is upon us, and everything that helps the work is apt to help it mightily, for the world is now on a balance between the gross errors of the past and the beautiful, saving truths of love, science and wisdom.

What a great field of good we Secularists are opening for cultivation by future generations, and how productive is our every honest effort! Many would have been discouraged when the opposition that we have met and overcome faced them; but whether a god gave us power to hold out or not, we have held out until right when it seemed that, in the time of our metamorphosis from a forced individual control to a Freethought stock company, we would almost sink for lack of funds, this friend from the farther side of our great country came to our aid. To be sure, the five hundred dollars was soon used up in the payment of carpenters and for material, but it has helped to bridge over the time and keep the work moving until we can collect the money subscribed for stock. The good that that five hundred dollars has done our cause and the world cannot be estimated, and we wish to emphasize the thought, that at this stage of the battle the actions of one soldier who dares to "make a way for liberty," may be doing more than whole regiments may have the opportunity of doing after the battle is nearly won. Perhaps Mrs. Turner did not know how much good her gift would do, but thus we all "see as through a glass darkly."

Look at the emblem on the front of this paper. Otto Wettstein little thought what great good he was doing when he designed his little Freethought badge; but not only is it worn and read by thousands, and the sentiments it expresses being absorbed by hungry minds all over the world, but a large representation of his work is being raised to the gable of a University whose every student, every teacher, every visitor, and every passer-by may read the famous words, behold the famous Torch of Reason, and receive the inspiration that they give to those who truly seek the truth. But thus it ever is; we labor on and follow our strongest impulses, and little dream of the mighty results of what we often under-estimate and think commonplace.

An old writer has said, "Let us not be weary in well-doing, for in due season we shall reap if we faint not," and this is true in the sense of the world reaping benefits from honest endeavors, which is harvest enough for those who labor in the cause of Humanity.

### THE PRIESTS' GREATEST WEAPON.

There is no surer way to control ignorant people than by working on their fears. The early races, the barbarous people of our time and the undeveloped minds among civilized nations, all have been governed by this rod of fear, and the priests, kings, ignorant parents and teachers have believed that to spare the rod is to spoil the child; but the result is proven by science to be just the opposite. Like brutes, the strong have made underlings of the weak.

There are different ways of using fear to conquer the underlings. Some children who would be frightened at the idea of being locked in a dark closet would keep perfectly cool with a whipping in prospect, and vice versa. Neither of these punishments would affect some, while the thought of being deprived of attending a picnic or enjoying a treat of sweetmeats would drive many almost to despair. The peoples of the earth have been children. Hell, the dark closet of the priests, has subdued some; the fear of being struck dead by a thunderbolt from heaven has controlled others, and the thought of being absent from the "marriage feast of the Lamb" and the deprivation of playing on a harp in the New Jerusalem has been used with great success.

But what has been the result of this subduing and enslaving of the children of earth? Has it not been the same as the result of using fear instead of love as the governing power in the home and the school? Children have been made selfish cowards by their parents and teachers, and the parents and teachers have been made selfish cowards by the priests and preachers, until it would be quite safe for one to offer a million dollars for a truly brave man or woman. We are a miserable set of cowards, compared with what we might have been if it had not been for the use of fear in making us march to the music of the priesthood.

But the tale is only half told. When our reason has asserted itself and we no longer believe, then, being born and brought up cowards, we fear public opinion and become hypocrites. The people of civilized nations are not only cowards, but they are hypocrites, and a million dollars reward for a thoroughly honest man or woman would also be quite safe. Cowards and hypocrites always mistrust each other and are always getting into trouble,