

## Torch of Reason

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### SECULARISM ALONE SATISFIES.

There are three great and radically different ideas struggling for mastery in the minds of the human family. They are the God idea, the Spiritualistic idea and the Secular idea. The advocates of these different lines of thought have some common ground on which to stand, and two of them often overlap and mingle, but in the main they are widely separated. They can not all be right. Many think that the truth of their theories matters but little in comparison with the question of their benefit to the world. We hold that truth in the long run is always of more benefit than falsehood, and many are born with such a strong desire for its triumph that they would see the whole universe sacrificed rather than to see "truth forever crushed to earth."

With the God idea is generally associated the theory of a son of God, or some kind of a savior. The Christian religion is one of this kind, and that it is founded on falsehood is very evident to an unprejudiced student of history and science. It has done untold injury to the people of both civilized and barbarous countries in the past, present and future. How horrible to the Christian mind is the false doctrine of Mohammed, of the Brahmin priests and of Joseph Smith, but if all or any of the varieties of Christianity are built on wrong principles, why is it not as wrong and why will it not do as much harm as the others? The farther we go on a wrong road the worse

off we are, and for centuries the civilized(?) world has been hurrying along in the miry path mapped out by bible makers; ever chasing the ignis fatuus of a god's pleasure or fleeing from the delirium tremens of his wrath. Instead of the noble company that the people of the world might have been, all marching on together in search of the true fountains of immortal youth, they are running this way and that, stumbling, quarreling, condemning, judging and wasting their energies in vain and foolish endeavors. Christianity is an awful failure. It has robbed the world of its reason and sent it staggering along a path of miracles to a home of superstitious ignorance. Men and women, who have had a spark of reason left, have been forced to play the hypocrite. The young have gone into lives of dishonesty, dissipation or stupid indifference. This has all been because humanity, in its evolution, has not yet reached a state of mental power sufficient to grasp the laws of nature, and thus, there being a chance for the most cunning to use our ignorance to their advantage, they have used it as naturally as a spider captures and devours a fly. But as men evolved more cerebral capacity, they questioned the oppressive religions, and some of the bolder ones, taking advantage of this, led off, forming other species; and, just as species of the animal kingdom, by long separation, become orders and branches, so have the different religions and religious ideas originated.

Under the Spiritualistic branch comes theosophy, the ideas of heaven, angels, etc., all having originated in a common stock, way back in the ages of myth and darkest ignorance. That these ideas are absolutely false is proven by the fact that, after years of vain attempts to prove them true, not one has been really proven. This lack of proof is proof enough of their falsity.

Secularism originated in pure thoughts concerning the real things which really do exist and which affect our lives. While the God idea and the idea of spirits is abnormal, Secularism is normal and perfectly natural. It leads its devotees to search for the truths of nature rather than formulating and believing theories of a supernatural. It is the only plan by which all mankind can be reconciled and live in peace, for it is truth itself.

Dear believer in gods and spirits, come to this fountain of life and drink freely. The happiness of the emotions alone is nothing compared to the happiness of your whole being, including the highest faculty of reason. The love for gods and spirits is akin to the child's love for its rag doll, but Secularism satisfies the faculties of the will, of the emotions and of the intellect. This

is because it is the truth, and truth alone can finally and fully satisfy the human mind.

### JUDGE NOT.

We are told to judge not that we be not judged, and that with what measure we meet it shall be measured to us again. If this is true doctrine it must be good for gods to follow as well as for men, and yet God's only son, i. e., God manifest in the flesh, the one that is said to have been in the beginning with God, and God himself, judged certain ministers of his time very harshly. Perhaps it was no more than they deserved, but if his doctrine is true he set a very bad example for men to follow in expressing his judgment in such harsh terms. Hypocrites and a generation of vipers is what gentle Jesus called those who prayed standing in their churches and on the street to be heard of men. He also went into a church and made the delicate followers of Jehovah climb over the pews in a lively manner.

We have often wondered what would be the effect in our time if some one would, in exact imitation of Jesus, go into the synagogues (modern churches) and chase the preachers out with a club.

But Jehovah himself, i. e., the one that was not in the beginning with himself—the father—seems to judge both his friends and his enemies, and as we are taught that it is a very desirable thing to be god-like, how can we follow the words of the son, "Judge not"? If there is, as the Christians claim, an eternal hell, or any kind of eternal punishment, then God has set us a very poor example. He has judged those over whom he has power and at least allowed them to suffer a horrible punishment that he could certainly prevent if he is all-powerful. Where is there a human being, outside of the penitentiary or the insane asylum, who would be as cruel as God is represented? Would you, dear Christian friend, allow us, even if we are Infidels, to thus suffer if you could prevent it by your most earnest prayers? Is God able to save all men? If so, will he? or is he a devil?

Some may say we are judging God, but we are not, for to us there is no such being. And if some time, somewhere, we should, as many believe we shall, meet him, her or it, we shall have as much right to judge him, her or it as he has to judge us. If he, she or it is good, he, she or it will do us no harm; and as he, she or it has, according to Christian belief, made us what we are we can only assert what we think to be our rights, and fight the fiend to a finish. The story is false, it is only a priest's trick to gain power. There is nothing to fear excepting

our own weaknesses; and in order to put the children of earth in the way to overcome these, we must have a truer, a more progressive religion than the religion that teaches what its teachers do not, and cannot practice, and holds that to BELIEVE is to be saved.

We judge (and we judge that we have as much right to say, "If we judge our judgment is true," as any one ever had) that the religion of the gods will go, and the religion of Humanity will come.

### THOUGHTS OF OUR WORK.

Our vacation work is drawing to a close, and events that are very important to our University are crowding themselves upon us in rapid succession. We have a larger crew of men working than at any time during the history of the school. Students have begun to arrive, Professor Wakeman is expected on the next train, and everything is hurry and bustle. No one knows how full of joy we are at the fourth year's opening of the Liberal University. Troubles that at first annoyed us, seem to have vanished and the school will open with a large attendance, in a fine, new building, with new teachers to assist us in the great and responsible work of instruction, and with a most noted Freethought lecturer, able and willing to do great things for our peerless cause.

What a heaven this earth can be made! How happy we are in the work of our choice, and how contented we are with the world and everything in it, when we realize that we are, have been, and will continue to be in a state of progression—evolution. The great joy we have experienced in the last few weeks, with our heads and muscles at work with all their might, is superlative. We are all in good health; we love and respect each other; our aims are high; and best of all, perhaps, is that we are free.

It takes but little to make people happy or miserable, and it is a great source of happiness to us to believe that in a few short years this great country will be transformed from a selfish, hypocritical, orthodox-catering disunion to a great and glorious union of a happy, progressive, Secular people; and that we, the founders of the Liberal University, will have been a factor on the right side of the division line. May the University and the principles it advocates live long after we pioneers, its humble servants, have ceased to be, excepting in the record of our thoughts and deeds.

Liberality, courtesy, benevolence, unselfishness, under all circumstances and toward all men—these qualities are to the world what the linchpin is to the rolling chariot.