

Torch of Reason

The Only Paper of Its Kind.

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Notice!

A hand pointing to this notice denotes that your subscription has expired. You are earnestly requested to renew so that you may receive the paper without interruption. We have decided that it is best for all concerned that we do not send papers longer than the time paid for unless so ordered. This will prevent any loss and we will know just where we stand.

THURSDAY, DEC. 21, E. M. 299.

THE NEW SECULAR HOME.

Tune:—"Old Kentucky Home."

The sun shines bright on our new Secular home,
The Liberals all helping it along;
And soon we will have a heaven here on earth,
And we'll sing our glad redemption song.

CHORUS:
Weep no more, dear brothers,
O, weep no more we say;
And we'll sing one song of our new Secular home,
That is driving superstition far away.

The world grew dark when the priests and prophets ruled,
And freedom was crushed to the ground;
But now we can sing of a happy, happy time,
When Liberty will wear an honored crown.

The truth must win, and our heads and hands must toil
To bring mental freedom to the world;
In every thought and deed we must "hew to the line,"
While we keep our Science's banner e'er unfurled.

ANARCHY.

There are many good people who think they are Anarchists, and it may be possible that there are some who are really trying to believe in the "individual" theory. Then there are others who may be really trying to live without paying heed to the regulations or desires of their neighbors. But it must be plain to all that no matter how good people become and no matter how many criminal laws become dead letters on account of there being no one who thinks of doing those things for which the criminal laws of our times are made, yet in a state of society we must have rules of action and that in case of disagreements as to what are the best methods of

doing things, the majority is the highest court of appeal. Now, these simple rules of action, made by the majority, in a perfected state of society might be the only laws, and we hope that every good man and woman will help to hasten the time when the great expenditure of mental and physical force, and the products of our labor for the making and enforcing of useless and criminal laws, will reach its minimum, when personal liberty will, through each and every citizen's right living, reach its maximum; and when our government will be simpler, more just, and loved and respected by all our people. But the idea of having no government, excepting for each individual to be a "law unto himself," is absolutely absurd and undesirable.

When the time comes, as come it will if the world continues to grow wiser and better, when "all will be working for all" instead of each individual anarchistically working for self, then our government will be indeed of the people and for the people. We all will have agreed to abide by the decisions of the majority. This idea of the rule of the majority, coupled with free speech and free press, which the majority has already given us, is the only way possible; for even if individualism or Anarchy prevailed, the majority would be the regulator in every contest, the only difference being that in the one case a wise organized plan would prevent the riotous anarchistic settlement of questions, while in the other, justice would be often defeated or long delayed.

We must not be misunderstood. We have many warm friends among those who call themselves Anarchists, and while we differ from them in regard to their non-government—non-organic ideas—we sympathize with and appreciate their endeavors to find some remedy for the ills of our time. And thus we sympathize with all; whether Christian or Mohammedan, Catholic or Methodist, Anarchist or advocate of good government, Freeloader or advocate of the marriage system.

We condemn none, but we have strong convictions and will use the liberty given us by the majority, through the educated activity of the advanced minority. We are convinced that although the governments of the past have not been the best, that they were the necessary steps to our present republic, and that it in turn may become perfected or changed to a much better form, but only through the accurate workings of evolution, with, perhaps, as has taken place in the past, subsidiary outbreaks of contending elements, called revolutions.

The Torch of Reason stands for good government by the people—by and with the consent of the governed. It believes in organization and the education that organi-

zation gives—that no man or woman should have the right to do wrong, and that the majority interested should have the say as to what is right and what is wrong; and that it is, generally speaking, the duty of every citizen to yield a ready obedience to the voice of the people the same as a child should readily obey its parents.

SANTA CLAUS.

An exchange says: "It is not well to altogether overthrow the Santa Claus myth, for an immense moral influence dwells in it. The belief, which is very general among children, that his favor depends upon their good behavior, has an unequalled soothing power over rebellious dispositions. If they believe that the wise saint has his own recording angels, is there any harm in the quaint superstition? We ourselves subscribe to sillier ideas. Could we penetrate the symbolism of some childish fancies there might often come to light grains of wisdom remnant from the religions of the ancient world."

The above shows that some people have yet to learn that it is wrong to lie—that it is wrong to deceive the innocent children, and to make little idiots out of them and teach them to lie. Such people do not know that TRUTH is the most beautiful thing in the world and that knowledge of truth is what makes people happy.

This Santa Claus idea is the same that the church is using in trying to make the older children good, and it has succeeded in the last nineteen hundred years in keeping the world in superstitious darkness. God is the adults' Santa Claus, and it makes one who is free, almost sick to see the silly creatures who believe in this big saint in the sky trying to be good, especially just before the Christmas of death, in order to get a tin elephant of a golden crown. Poor, ignorant, superstitious children! How we long to help you to know that there is a better and more enduring motive for doing right! How we long to explain that our parents (our ancestors) have given us the good things that we possess—all the liberty, knowledge, art and science—all the inventions, the homes and the power to appreciate these beautiful things. And we in turn will give—are giving the future children of earth the increased happiness that they will enjoy.

Is a lie a good present for parents to give to their little ones? Better by far is the truth with nothing than costly gifts with a deceitful lie. And better by far are the humble, despised devotees of Science and Humanity than superstitious, Santa Claus, God-fearing and cringing worshipers of a myth.

ONE OF THE MESSIAH'S ADVOCATES.

There is a paper printed in Oakland, Cal., called Messiah's Advocate. Occupying the place that our Free-thought badge cut occupies in the Torch of Reason, is a cut of a bare-footed, loosely-clothed man, with scraggly beard and long hair. This queer-looking human is surrounded by these words: "In like manner as ye have seen him go into heaven. This same Jesus which is taken up from you into heaven shall so come."

Under the cut are the following declarations:

"We Look for the Savior.

"The aim of this paper is to glorify the Lord Jesus as the Gracious Master whose Commands cover every Obligation under the New Covenant, and at the same time Exalt Him as the Only Source of Immortality, the Coming Redeemer and King, and the Present Savior from Sin."

The first sentence in the body of the paper is, "What shall I do to inherit eternal life?"

Now this paper, which we consider a most absurd relic of barbarism, ignorance, superstition and fraud, would have never been called to account by the Torch if it were not for an unjust, unmanly and false attack upon one whom we have learned to love through his great "books," and who is now unable to bring all his opponents upon their mental knees.

We quote the offending article in full:

"H. L. Hastings and Robert G. Ingersoll.

"Within a few weeks of each other, two great antagonistic champions of each others views have fallen in death. One at sixty-eight, the other at sixty-three years of age; each in the vigor of his mental powers. Both were Americans, both were orators of no mean ability.

"Horace L. Hastings, editor of The Christian, and for half a century a Christian minister and writer of world-wide fame, premillennial in his convictions, and once quite a vigorous writer in defense of Conditional Immortality, ever undenominational in his gospel work; he held the sympathy and approval of all Protestant evangelical denominations, and especially so in his many years' warfare against Infidelity.

"For a third of a century, H. L. Hastings has seemed to be a sent apostle of God to give battle to Infidelity in a grander and more effective way than any other man of the century. Some of his anti-Infidel publications have reached into millions of copies.

"As a public speaker he was grandly eloquent; as a writer, he combined the careful, painstaking research of the student with the forcible, glowing rhetoric of a ready writer. Tho he is fallen in death, his great and numerous publications abide. They are the legacy of the church, and a standing defense against Infidelity so long as time shall last.

"Robert G. Ingersoll, on the other hand, the great champion of Infidelity, has also fallen in death but a few weeks ago. As a public speaker, Ingersoll at times was beautifully florid and poetical, in fact quite unequalled by any other lecturer. The style of his eloquence was very fascinating; so much so, that orthodox Christians often cheered some of his brilliant sentences. Withal, he was a bitter, scoffing unbeliever; confirming