

Torch of Reason

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J. E. Hosmer, Editor
P. W. Geer, Manager

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THURSDAY, JAN. 18, E. M. 300.

EPITOME OF THE WEEK'S EVENTS AT THE L. U. O.

Perhaps we write so much about the Liberal University, its doings, its hopes and its prospects, that some of our friends may weary of the "old, old story," but all of our former false hopes of a future life have vanished, and we are so filled with the "holy ghost" and love of the new religion of Science and Humanity that we can not refrain from "bearing testimony" to our newer and higher salvation whenever there is "a ghost of a chance" to do so.

Secularists are the only people who have a religion that is worthy of the name, and no false modesty should keep us from being witnesses to the truth and from keeping each other informed as to the spread of this new gospel.

Six new students entered the University this week. One of these was Master John Scott, who was with us last year, and whose parents are now living in Washington. Three others, Thomas Carter, Marguerite Carter, and Sidney Rogers, are from Utah, and the other two are Miss Georgia Davenport, sister of the cartoonist, and Mr. M. G. Cooley, one of Silverton's most noted musicians.

Our telephone connection with the rest of the world was finally completed this week; much work was done in getting our large and growing library into shape; a little workshop was fitted up for the "youngies," as Prof. Wakeman calls the little folks; the important society work of the Y. P. S. S. C.,

the W. S. S. C., and the Thought Exchange, have all been a decided success. Miss Mary Childers, a graduate of the Oregon State Normal School, has been added to the corps of teachers; and much needed improvements have been made in the printing office. All this, with the regular school work, which has indeed been a decided advance, and victory all along the line from kindergarten to Greek, makes our week's work a great success, and places another carefully laid rock in the great foundation of the future triumph of Science over superstition, ignorance and crime.

Another tower of Babel is being built right under the Christian God's nose, and this time he will be obliged to think of some better scheme than the confusion of tongues, for we have people here who can talk anything from pig-Latin and Chinook jargon to the hardest of the dead languages. Our tower is being built, as Prof. Wakeman has been explaining in his opening-exercise speeches this week, to heaven just as the old fable tells about; but the heaven we are trying to reach is the heaven here, one that we know we can reach if we only wish and will to build aright.

Ho there, workers! Do you see that rope? Put a timber-hitch on to some of that material and send it up here! Our young and active artizans will put it in place. It may seem strange to some that there are people in the world who really and truly love their fellow men, those who are willing to unselfishly labor for future generations, but there are, and there is no confounding of the language of love. We build!

DEVELOPMENT VS. CREATION.

The cause of so much orthodoxy in the world is a very simple thing. It is ignorance! To be sure many smart men belong to Christ's army, but they would not belong very long if the masses were once filled with the "holy ghost" of Science. It seems that the laws governing the origin and multiplication of the various forms of life and the formation of species, families, genera, orders and kingdoms are so little understood by the average orthodox man or woman, that there is but little satisfaction in trying to convert them excepting by giving them a full course in Science. This is impossible to any great extent excepting with the young people, and therefore we turn our attention to them.

Through the young we will be able to fill the world with the great ideas of Science, and although some may despair at this slow process let us whisper to you that this is the only way, and the sooner we are at it the better.

A highly complex compound of carbon, hydrogen, oxygen, nitrogen, phosphorus and sulphur, which were brought together by the simple laws of nature in the same manner in which hydrogen and oxygen were brought together in forming water, formed a jelly-like substance, which being in turn acted upon by the heat and light (motion) of the sun, gained the characteristic of absorbing some of the surrounding substances, and by contraction and expansion a sort of locomotion. By exposure the surface became harder than the inner portion. The absorption became regular by regular action of the elements. A nucleus was developed by this regular action and absorption, and this nucleus, perhaps by the unequal distribution of absorbed material or the unequal walls of the cell, caused perhaps by unequal exposure, etc., was accompanied by another nucleus. Thus two centers were formed and, naturally, the two sets of actions became more and more independent, until by constriction the cell was divided and thus there were two. This is an epitome of the origin and multiplication of the simplest forms of life; but this can only serve the reader as a pointer to the more exhaustive works of such men as Darwin, Huxley, Haeckel, and Spencer.

When this simplest of life forms above described became numerous enough and the conditions of heat, light, etc., were right, a number grew together in a group and the energy from the sun, in the same simple manner as with the single cell, produced groups within the group, which, by the regularity of their actions, became distinct organs. Organs of locomotion and organs of digestion were already in the cells, but by use one office became more or less given up and special offices emphasized. This made it possible for the development of other organs.

In very low forms of life we find that cells separating from the parent group become new creatures, and, if divided artificially, such low forms as worms will even row form individuals of each part. The organs of propagation when developed were at first both in the same individual (hermaphrodite), and many of the lower forms are found to be thus developed today. And what a strange thing it is when we realize that even men and women have the rudimentary organs of the opposite sex. The rudimentary mammary glands of men and the males of all higher mammals tell a truer story of our genesis than any bible that was ever written.

It is a perfectly natural thing that in hermaphrodite animals one of the organs of propagation should be used more in some individuals and the other in others. Thus by the use and disuse in sets of indi-

viduals and the inherited characteristics of their progeny came about the difference of sex. Male and female were thus developed.

The lower forms of life have no eyes, but by the constant actions of the various lengths of waves in this great ethereal ocean of space, the "most fit" developed a set of cells that became sensitive to these waves. These waves have beaten upon the shores of this planet for millions and millions of years, and the result is that we see. How strange! And yet how true. A few cells, made up mostly of water, have become so sensitive to certain lengths of waves that they tell us the shapes, colors and distances of bodies which these waves beat upon and react, entering through the cells which have become transparent, and forming a picture on the wonderful cell-screen which in turn is hurried along on a cell-wire to the group of cells that know and feel and will. The waves in the ocean of air also developed another separate organ, which we call the ear. We are thus in our entirety, creatures of development and not creatures of creation.

How wonderful and yet how simple it has all come about! There are no mysteries! Ignorance alone cries mystery! We may not know all but we can learn enough to know that all is law, order, cause and effect, and that gods, miracles and prayers are products of gross ignorance and fraud.

ATOMS.

All matter is made up of atoms, so says the scientist, and as these atoms are indestructible, essential and forever acting, so are the atoms of the great social life and moral character of our people. The nature of the atoms determine the nature of the substance and the nature of the little thoughts and actions of the individuals of society determine the nature of the society itself.

How much comes from each little thought and deed we can never be able to determine, but in tracing out some of the results of seeming unimportant things we are forced into the conclusion that no thought or action is really unimportant, but that from each thought-seed grows a crop that will only be completely harvested at the sunset of eternity, if such a sunset be possible. Every bad thought, every unkind or false statement, every indulgence of an evil habit has an appalling result! But the greatest of reforms and the greatest of civilizations are started and carried forward by the simplest of thoughts and actions that are good and true. This thought itself, for example, though perhaps seeming at first to be of little consequence is of vast importance. If it be true, the "blessed are the meek" ideas should be sparingly enter-