

Torch of Reason

The Only Paper of Its Kind.

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

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

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

SUBSCRIPTION RATES.

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.

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.

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

THURSDAY, FEB. 22, E. M. 300.

PRESENT NEEDS AND FUTURE PROSPECTS.

In a card recently received from our noted friend George Jacob Holyoake of England, he says: "In your last number which reaches me today you say, 'perhaps we write too much about the Liberal University.' I think not." He also speaks of the Ingersoll Chair in such a way that we are fully persuaded that this friend, whom we have never seen, yet whom we have learned greatly to admire, is in earnest about helping to establish our Freethought fort. Dear reader, read Mr. Holyoake's letter concerning the Ingersoll Chair which appeared in the Torch of Jan. 25, and then ask yourself if we in America ought not to wake up. The L.U.O. is said by friends to be the "best thing on earth," and it is from their donations and patronage that we have been able to continue thus far. We sometimes fear, however, that many who are able and perfectly willing to help, wait for some great movement before doing any thing, and thus our work only crawls, whereas it could fly just as well as not. The Ingersoll Chair Endowment will probably come all right. It can not be a failure with such men of judgment and renown as are now interested in its success. It is exactly what must be done if our work meets the degree of success that every true and loyal Freethinker is praying (working) for. But while this is going on, while one friend is willing us one thousand dollars, another two thousand, others insuring their lives in our favor, and still others setting aside

portions of their salaries and urging others to do the same, we must not forget that immediate needs are pressing and must be met, or there will be serious delays and defeat before reaching the rose-tinted summits of our future expectations. Too much praise and thanks can not be given to those who have put in their "mites" when the work was entirely experimental.

They had the right kind of "faith," and were willing to risk something for humanity's sake, and now through them our success is assured if we follow up our victories and the people of the world will soon hear something to their advantage. Our work is now beginning to bear fruit in dead earnest. Christians are being converted to the religion of Science and Humanity. Freethinkers from every point of the compass are looking toward Silverton. Instead of the verification of the quotation that "those who come to scoff remain to pray," it turns out that those who come to pray remain to scoff at the old dogmas, and work for the new and glorious salvation that really saves "to the uttermost."

A Christian gentleman who has lived in our little city for a number of years remarked to us the other day that there seems to be quite a change going on. He said he knows of a large number who are leaving off bad habits, and he wanted to know what it all means. We are glad that we could tell the cause of the change and explain how much more to the advantage of the world such intellectual and scientific conversions are than the old orthodox, emotional, holy ghost method.

The tree of knowledge of good and evil that we set out in E. M. 296 in this garden of Eden of the Golden West, is now beginning to bear fruit. Let us keep down the weeds; let us keep out the vermin (talking snakes, etc.); let us fertilize; let us cultivate; and the sunshine of natural hope, and the rain-bearing clouds of honest doubt will do the rest.

LOVE AND LABOR.

The civilized world, which is a heaven in comparison with the hell of ancient and modern heathenism, owes its existence, not to belief in a future spiritual heaven and prayer to a god, but to honest, rightly-applied mental and physical labor. All the science and art, and all of their beneficent results, have come from man's love of working for his own and for his fellows' happiness. Labor is not a curse, it is a great blessing, and when properly indulged in it brings progress, happiness, heaven.

To some the word labor means physical drudgery, but this is because of a false education. Physical and mental labor are divinities that are truly "two in one," for one can

not be productive of good without the other, nor the other without the one, and he who is educated in the highest and truest sense has not only highly developed mental faculties, but has also reached the touch to be desired state of mind when he is willing to work where he can do the most good.

For men and women to learn to love labor, mental and physical, they should have a proper amount of each at proper times. The present comparative crudeness and empirical condition of our civilization is caused by the overwork of the one class and the idleness and consequent dissipation of the other class. Our youth must be educated not only to labor but to LOVE TO LABOR. This can only be brought about with any degree of dispatch by our rapidly changing the present wrong conditions to right conditions; right conditions can only be brought about by those who love to labor for the good of Humanity here on earth. Now the natural evolutionary forces have at last evolved a few on this planet who have that love, and if those few have also had developed in their brains enough common sense to get together, or at least to work together, they will do at once a work that the world needs right away.

To labor only for a "little home and to be comfortable and happy" is idiotic. To labor to have a home in order to have a standing place from which to throw out the life lines of political, religious, educational and social reforms—one or all is the only sane reason for building a home at all. If parents labor to save something for their own children only, they are no more than human hogs with eyes that can see no farther than their own pens. The thousands and millions of children of this and coming generations are deserving and need our help, and from a material point of view, after we have provided those, who by nature are very dear to us, with wholesome food, clothing and educational advantages, all any one can long enjoy, so as to extend their power of doing good, our duty to them, to ourselves and to the world is very plain. To labor for years in the financial interests of children who may, through the parents foolish slavery, be made foolish slaves to wealth themselves, or, rebelling, become dissipated spendthrifts and make their wealth a curse to everybody, is simply delaying the great good that the parents' energy and well-regulated labors might have given to the world.

What our youths need is a true education—one that comes from example as well as precept, and there is no education worthy of the name that does not fit men and women to labor with both hand and brain, and to fill the high office of Minister of the Gospel of Humanity.

PRAYER ANSWERED AND UNANSWERED.

The Right Rev. W. Boyd Carpenter, D. D., Lord Bishop of Ripon, in an article with the above heading, says: "The soul which waits upon God finds out sooner or later that the prayers which seem to be unanswered are those which may be most truly answered."

Jesus is represented as saying: "For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread will he give him a stone? Or if he ask a fish, will he give him a serpent?"

The early Christians evidently believed thoroughly in the literal answer to pray, for did not their savior say: "If ye shall ask anything in my name, I will do it." The great masses of reading, thinking people of the world can not longer be made to have that simple kind of faith. With the exception of a few of the faith cure element and the most ignorant, illiterate classes, people must have a better explanation from the priests and preachers for unanswered prayers than the lack of faith or wickedness of some of their numbers, and so this method of the right reverend faith carpenter is toggled up. But how puerile it is! The poor modern devotee, if he wants bread may get a stone, but he mustn't whine. He must make up his mind that a stone is much better than dry bread for his digestive organs, and so, after modestly praying for a fish and receiving a serpent, he and his family, after asking a blessing, proceed to gnaw the devil out of the stone. No matter if it does lacerate their poor gums and lay heavy in their stomachs. If there is "wailing and gnashing of teeth" among some of the younger members of the family, no matter, God knows best; and so the weakened, waiting, trusting Christian keeps mumbling, "nevertheless not what I will, but what thou wilt," dresses up every Sunday, and with his wife and children, who have wanted bread and fish for a long time, trudges off to church with stone pudding and snake soup in his stomach. Of course they hear "just the best sermon ever preached," and of course each one cheerfully drops a penny into the contribution box, for "God loveth a cheerful giver." Didn't the dear pastor read it from God's holy word? O, how silly and how easily duped have been the ape-like creatures that have inhabited "God's footstool." How long, O, how long must the sacred farce be kept up?

But the divine writer whom we have quoted says farther on: "And it may come to pass in later life that our specific petitions for this or that thing may grow fewer. We