

Liberal University, and proved his interest and faith in the institution by a further subscription for stock. Mr. Billard is the kind of man we all like to meet. He is calm and quiet, yet earnest and enthusiastic. He is favorably known by all who know him best. In him the Liberal University has a warm friend.

I called on Mr. Raynor for a few moments and renewed my acquaintance with him. He shows that he is still interested and contributed to the financial support of the Liberal University. Then I caught a west bound train for Wamego, arriving there in the dead of night.

For the Torch of Reason.

**"Guided" Points.**

BY JOHN P. GUILD.

Brains will always boss bones.

The way to level the world is to level it upward.

What is sometimes called "common sense" is common nonsense.

Laziness and piggishness are at the bottom of envious discontent.

Dictionaries are no more infallible than doctionaries; they give the opinions of their makers.

Some people try to placate themselves for their own boorish ignorance by bombarding their betters with insolence.

"Common sense" is the name which many people give to the notions they have about things which they know nothing about.

It is misleading to rank Thomas Paine with "Agnostics" as he was a Deist. He was a Freethinker and that is enough cause for his praise by Freethinkers.

Disputes are largely occasioned by differences in definition of terms. Almost any point may be made out in an argument, only give the point-maker his own definitions.

The "religion of humanity" is founded in human nature, as it is the rational sympathy and activity of one for another, and of each for all and all for each.

Morality consists in acting according to the fitness of things. A knowledge of the unfitness of theology gives opportunity for finding out what is natural morality.

Metaphysics and cat's-cradle are very good pastimes—if you do not pass too much time with them. They are alike in this: they begin nowhere and end in the same place, but get all tangled up in the middle.

Some folks seem to think that God made dictionaries and geographies good for all the world in all ages when he made the earth, and that their own misapprehensions of these things are the only and universal language and topography.

Atheism is not a foundation but

a conclusion. Atheism is simply the negation of the god-assertion, and hence it is not any positive object upon which to base anything, and therefore there can be no system, science, philosophy or religion of Atheism.

Let us name things right and then call things by their right names, especially at the Liberal University. The first school of "emancipated education" should be the last to issue crudities or cater in its tongue to superstition and other stupidities and pretenses.

I do not like the word "religion," as it has usually been used, it means everything mean. But if we must in concession to popular prejudice keep the word in our own curriculum of philosophy, why, then let us have the "religion of humanity," though humanity as distinguished from brutality is good enough alone.

For the Torch of Reason.

**Spencer's Ethical System.**

BY B. F. UNDERWOOD.

Some criticisms of Spencer's ethical philosophy which have appeared in the Torch should not be allowed to pass uncorrected.

Spencer does not teach that the moralist should make the pursuit of pleasure his object. He declares that this is a perversion of the "happiness theory".

Spencer mentions that the well-being of man, which means also the greatest happiness of the race, is the basis of ethics. What is right and what is wrong have been learned in the school of experience. The results of this experience are embodied in moral codes.

These are the standards—not the conduct or aims of individuals.

The precepts of morality have their validity in universal experience.

The man who makes his individual interests the standard of virtue, regardless of the embodied moral wisdom of the race, is an egoist and a "crank" in the worst sense of the word.

Happiness is the end, but the methods have been determined by the accumulated experience of centuries, not by the caprice or desire of the individual.

If happiness is not the end of morality, what is the end? Race development? Why is race development desirable? Because it secures greater and higher happiness than is possible without this development.

Virtue is desirable because virtue secures the largest amount of happiness.

Remember, if you send us the names and addresses of 25 of your Liberal friends and acquaintances, we will make you a present of a copy of the Torch of Reason Song Book No. 2. This will only cost you a few minutes' work and a two-cent stamp.

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