

Liberal University, and proved his a conclusion. Atheism is simply He is favorably known by all who of Atheism

know him best. In him the Liberal University has a warm friend.

I called on Mr. Raynor for a few moments and renewedmy 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.

"Guilded" 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.

interest and faith in the institution the negation of the god-assertion, by a further subscription for stock. and hence it is not any positive ob-Mr. Billard is the kind of man we ject upon which to base anything, all like to meet. He is calm and and therefore there can be no sysquiet, yet earnest and enthusiastic. tem, science, philosophy or religion

> 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 wellbeing 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.

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theria, catarrh, consumption, appendicitis and every other disease. It is not an advertisement and has no medicine to sell.

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and easiest means, do not delay getting it. Dr. J. H. Greer, the author, is a practicing physician in Chicago, is Professor of

R College President's Cestimon"

PROF. WM. H. COOK. for thirty years Dean of the Cincinnati Physio-Medical College, writes to the author as follows

"I have examined your book, 'A Physician in the House,' and am much pleased with its contents and tone. Every family should know how to care for the health of the household, which is a human right and duty. Your book gives the information needed and in I nguage the people can readily understand. I congratulate you on not naming the use of any poison, but adhering strictly to the use of non-poisonous remedies-the one true principle that should guide all reatment of disease, and which I have advocated in my practice for forty years or more

Yours truly, DR. W. H. COOK."



3

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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, than is possible without this develbut get all tangled up in the middle. opment.

God made dictionaries and geo- piness. graphies good for all the world in all ages when he made the earth, and that their own misapprehengraphy.

Atheism is not a foundation but two-cent stamp.

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

Virtue is desirable because virtue Some folks seem to think that secures the largest amount of hap-

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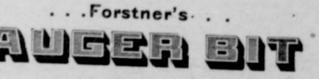
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