

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, MAY 31, E. M. 300

REACTION OF POLICY.

All men make mistakes, and there are those whose whole lives seem to be huge blunders. But there is no mistake made in being honest, frank and open at all times. The habit of deceit grows on one rapidly, and a regular policy-man is soon known of all men, and then it matters not if he would do good, no one believes in him, and his endeavors to do good must wait for the slow process of again establishing a reputation, or a removal to pastures green.

The word politician has almost become synonymous with policy, and it is perfectly laughable to see the performances of those who think more of office or popularity for the sake of patronage than they do of justice, truth or right. How cunningly the victim of this policy delusion works! As far as he can he belongs to everything. He believes in everything and combats nothing, excepting what he thinks to be in a sure minority, but he is wary about being cornered, and sometimes thinks it best to preserve a dignified silence. In religion he sympathizes with all, and on a pinch he can take part in the exercises of any. If he has a family it is represented in the different meetings by the different members, as is thought to be most politic. Just before trying to gain some point, such as an election to some office, he is apt to make the largest church a present of a fine Bible, a bookcase, a picture or a motto, and probably about the same time the Euchre Club and other social organiz-

ations will receive considerable attention, while all the sister churches will be noticed in some cunning, appreciated manner.

Some call this damnable hypocrisy, "business tact", and claim that it would be wrong to hazard the interests of their family by being too bold in expressing their opinions or in any way neglecting to secure the good will of all their patrons and customers. But we hold that, while it is not necessary for one to be boorish, and while it is fortunate indeed if one has a natural, honest politeness that extends alike to friends and foes, this miserable policy of policy is not only bad policy, but that, in the long run, it defeats its own aim every time.

Fathers and mothers, your children know you, whether you are honest or hypocritical. You can't disguise it! Be honest if you want your children to have good characters and to love and respect you in your old age. Merchant, doctor, teacher, statesman, be honest or your downfall is sure. It matters not if you climb for a time—it matters not that you are shrewd and careful, the finale of your life's song will not be harmonious. For if you are selfish, sooner or later your motives will be known by others, and all along you know that you are a fraud, and your defeat is certain. The wealth or plaudits you may win by deceit are dearly purchased. What profiteth a man to gain the whole world and lose his character—his self-respect—himself?

"Don't be a thing, but be something," is good advice, for surely one who bends and twists around in order to please everyone is nothing but a thing, and he who stands for something definite and stands firm is something, no matter if in the great chemism of human life his action be that of a base acid or a salt.

"THE MAN WITH HIS EAR TO THE GROUND.

"Bowed by the weight of policy he bends
One ear unto the ground, to note the
hoarse

Vox populi, or what he thinks is that.
The other ear he holds aloft to catch
The faintest cooings of the subtle Trusts.
The wiliness of ages in his face,
And in his back a double curvature.

Who made him numb to sense of right
and wrong,

An apt time-server, skillful caterer,
Crafty and cunning, a brother to the fox?
Ye gods and fish, mark well that attitude!
Who put the limpness in that spine
That he doth face two ways at once,
And still more ways if policy demands?

"O emperors, kings and rulers in all
lands,

This is th' American you long have sought
And mourned because you found him not.
Your wish would never straighten up
this shape,

But keep it thus through all eternity,
A stranger to the musing and the dreams,
The inspirations of the patriot dead.

"O people, only sovereigns of these
States,

Is this the pilot nature-formed to guide,
Whose hand unsteady on the helm,
And mind alert to catch the passing
whim?

How fares the Ship of State in storm-
vexed times?

Will this gyrating Thing lead safely past
The shoals and breakers, into quiet seas?"

EYE HATH NOT SEEN NOR EAR HEARD.

Dr. Talmage, in his sermon "The New Jerusalem," chooses for his text the following from Cor. ii. 9:

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

If this story of the New Jerusalem was known by its readers to be, like the Arabian Nights, simply fiction, it would do no particular harm, but this "blessed" doctrine of a wonderland after death is an AWFUL thing, and if our readers could but see a picture of the evil it has produced it would be like a visit to a worse hell than a Talmage is capable of painting.

The beauties of the civilization that Paul found at Corinth, nicely given by Mr. Talmage, is in part repeated below. He forgets to show, however, that all this was done without belief in Jesus, and was destroyed as every civilization is destroyed by drawing the minds of the people away from the beauties—the beneficial things of this life to things imaginative.

"The city of Corinth has been called 'the Paris of antiquity.' Indeed, for splendor the world holds no such wonder today. It stood on an isthmus washed by two seas, the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia. The mirth of all people sported in her isthmian games, and the beauty of all lands sat in her theaters. There were white marble fountains into which from apertures at the side there rushed waters everywhere known for health-giving qualities. Around these basins, twisted into wreaths of stone, there were all the beauties of sculpture and architecture, while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terra cotta adorned the cemeteries of the dead—vases so costly that Julius Cæsar was not satisfied until he had captured them for Rome. From the edge of the city a hill arose, with its magnificent burden of columns, towers and temples, and a citadel so thoroughly impregnable that Gibraltar is a heap of sand compared with it. Amid all that strength and magnificence Corinth stood and defied the world.

"Oh, it was not to rustics, who had never seen anything grand, that Paul uttered this text. They had heard the best music that had come from the best instruments in all the world; they had heard songs floating from morning porticoes and melting in evening groves; they had passed their whole lives among pictures, and sculpture, and architecture, and Corinthian brass, which had been molded and shaped until there was no chariot wheel in which it had not sped, and no tower in which it had not glittered, and no gateway that it had not adorned. Ah, it was a bold thing for Paul to stand there amid all that and say: 'All this is nothing. These sounds that come from the temple of Neptune are not music compared with the harmonies of which I speak. These waters rushing in the basin of Pyrene are not pure. The stat-

ues of Bacchus and Mercury are not exquisite. Your citadel of Acrocorinthus is not strong compared with that which I offer to the poorest slave.'"

Yes, it was a bold thing for Paul to do and it is a bold, brazen piece of deceit and downright wickedness for such men as Dr. Talmage to draw the minds of the people away from the beauties of life and the heaven that might be made here, to the silly, childish mirage that indeed "eye hath not seen nor ear heard." The things that are prepared, or rather brought about by the weakness of superstition, for those who learn to love the gods most is simply appalling, and this Christian idea of worshipping a foreign monarch in the sky, and planning to reside in one of his machine-made mansions has held back, and to an unthinkable extent destroyed, science, art, commerce, good government, love and happiness, and given the world in their stead witchcraft, miracles, wars, missionary frauds, divine rights, selfishness, hate, poverty, crime and misery.

Eye hath not seen nor ear heard, neither have entered into the minds of man the things which MAN could prepare for HIMSELF if it were not for the priests and their mythical gods.

PRIEST-FORBIDDEN FRUIT.

Most Creationists seem to believe in the discoveries of science—in the eternal elements and the eternal forces inherent in them, but they foolishly try to account for the creation of that which is eternal, which, being eternal, could not, possibly have been created. But some claim that matter and force did not exist until created by an intelligence called God. They forget that intelligence, or the process we call thinking, must depend on matter and force of some kind, and this originating matter, or force, or intelligence, or God, must have been eternal or have been created. Now this old, original god-force or god-matter calls for explanation fully as much as the force and matter which the Creationis endeavors to account for, and would necessitate another similar solution, and so on 'ad infinitum.

As Scientists, as seekers after truth, and as ministers of the Gospel of Humanity, let us not forget that the gods as well the witches have vanished into thin air, and that, as far as man knows, the elements of which the universe is composed and the inherent forces in them which have built it, or rather changed it into its multitudinous systems with their inorganic and organic forms, have existed forever.

Men and women with their superior powers of knowing, feeling and willing, as well as all life-forms, are

Concluded on 8th page.