

Torch of Reason

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THURSDAY, JULY 19, E. M. 300.

THE SERMON ON THE MOUNT.

Matt v. 1-6.

We, seeing the multitudes,
And how they are set
On praying to myths,
Which cause them to fret

'Bout angels, and ghosts,
And devils, and God,
Forever remaining
In miracles' fog.

Should open our mouths
And teach them, by saying:
"You can do better work
If you do less of praying.

To be poor in our bodies,
Or poor in our purse,
Or poor in our spirit,
Is always a curse.

To be happy's a duty;
Though grief may be borne,
It's to nobody's interest
That any should mourn.

For all to be meeklings
Would soon cause a dearth
Of real men and women
To inherit the earth.

To be fill'd is the blessing,
Not hunger and thirst;
And regarding Christ's sermon,
There's nothing much worse;

For it causes stagnation;
And the whole wretched band
Think their miseries a blessing,
When, really, they're damned.

The preacher's stock-in-trade is his flock's ignorance of our Savior Science.

If there is a good god he should let honest Freethinkers know that he exists; the fact that he does not, proves that he is not.

Teach the young that clear consciences, honest purpose and enthusiasm for knowledge, are the best churches, priests and worshippers.

When Jesus comes, if he doesn't

scourge the scribes and Pharisees in the orthodox churches, it will probably be because he is afraid of losing trade.

Would it be appropriate for Christians to pray: "Heavenly father, we thank thee for damning the whole human race, because two very green people ate too many green apples?"

HOW THINGS SHOULD MOVE.

In every successful business we find that after the necessary ability to do the work, success comes from dispatch, coupled with endurance.

If a carpenter frames a rafter and then sits down and waits, the rafter will not go to its place, and such a waiting fellow can not successfully build a house. With successful workers, when a timber is ready, up it goes to its place, and another and another board, lath or shingle goes on with alacrity, until the house is completed. Knowing this, and that delays are very injurious in business and especially in such a new and combated enterprise as our Freethought school, it makes us almost, if not quite sick, to wait. But at present we are OBLIGED to wait. We dare not go in debt more than we are at present, and we haven't the money to complete even that part of the building now in the course of construction; and to make it worse, the time before next year's school work is very short. Every day should be a day of progress, or we will again be hampered in our work with unfinished, inconvenient rooms and the rattle-te-bang of the carpenter's hammer, axe and saw; and teachers know what that means.

How we do wish that some of us had "cents" enough to solve this financial problem at once. But we must not get too anxious till after the 20th inst., for if each one of our friends puts a small amount into the Contribution Box it will solve the whole problem, and our mental energy may be preserved for better purposes than crying for the wherewithal to properly clothe our rapidly growing L. U. O.

SOWING AND REAPING.

In mathematics we have axioms, and, taking a proposition, we reason back to one of these self-evident truths, and if all is harmony we feel satisfied that our proposition is true. Here is a Bible axiom: "Whatsoever a man soweth, that shall he also reap." If this is true of a man it must be true of a people, and we could state it thus: Whatsoever a people soweth, that shall they also reap. Now, what have we, the people, been sowing? Look at what we are reaping! Are we not reaping corruptions of many kinds? It

must be, then, that the people have sown corruptions, and what can it be but that which the missionaries have been sowing in China? Lies, the black, corrupting lies of Christianity, have always produced bloodshed and made even a man's foes of his own household.

But what else are we reaping? Wonderful inventions, such as the world has never seen before; great public libraries; museums, schools of science, literature and art. O, there is a wonderful harvest of good fruit, and this fruit, according to the axiom, is the same as was sown, and it is certainly not Christian fruit. Scientific truths have been sown, and, in spite of the old weeds of falsehood, we have quite a harvest. And now the little garden known as the L. U. O. has been planted, and many are watching it as its Freethought seeds humbly lift their little cotyledons toward the beautiful light. We who have sown and cultivated it believe its seeds of truth, unmixed with weeds, will produce a perfect antidote for the poisons of superstition; and surely our garden, free from the noxious dogmas, will bring to the world what it is itself in embryo—Science (classified truth), love, peace, union—an earthly paradise; for verily we say unto all who read these lines, that whatsoever men soweth that will they also reap, for if they sow to gods, devils, saviors, egoistic heavens, hells and miracles, they will reap a harvest of lies, corruptions of all kinds, fear, hate, fakes, crime, poverty and wars. If they sow to Science, humanity, honesty, investigation and love, they will reap the truth and the happy condition which truth alone can bring. We must carefully nourish the plants in our L. U. O. garden (paradisus) that we may have a bountiful harvest.

THE DIRECTION OF OUR LIMITED ENERGIES.

It can never be emphasized too much that every individual's energies, and the energies of the whole human family, are limited, and that the manner in which these energies are used, and the objects on which our mental and physical powers are exerted, are VERY IMPORTANT. Every ounce of energy spent on that which does not elevate makes, not only the spender but the whole world lack that good which the energy expended might have brought.

Following up one of the ideas in Prof. Wackman's last week's sermon, we see that every individual is a part of the new Christ, i. e., a part of Humanity, and when we are filled with love for this Christ we become, indeed, temples of a new and better Holy Ghost. Then one of our first duties is to expend our energies in putting this

temple of ours in order, in keeping it in order and in teaching the young how to do likewise. But working for self furnishes us only a basis on which to do the real work of life, and the energies thus spent should always be with the main object in view. We should learn to "look to Christ" (Humanity) always, for if one loses sight of the good he can do in the world, he soon becomes a narrow, selfish machine, with a very small object (himself) for which to labor, and when he begins to comprehend that the individual life is very short, his object begins to grow smaller and smaller, until he is at last disgusted, discouraged and, finally, has nothing for which to live and labor. But he who works with the larger, more lasting object of Humanity in view, studying, toiling, getting the instrumentalities with which to bring peace, love, liberty and truth on earth and good will to men, has an ever-increasing interest in life and its object, respects himself as a part of the great object, never loses the right kind of faith, hope nor charity, and, dying, "wraps the drapery of his couch about him and lies down to" PERFECT REST.

To love imaginary gods and to keep their priest-invented commandments has been the object of many peoples for many ages, and with what result? The priests, their judges and kings have had plenty of mutton; the people have toiled much harder than is good for their health; diseases of body and mind have swept off millions of the best types; the cultivation of the mental faculties and the acquisition of knowledge has been neglected; poverty, crime, penitentiaries, asylums, dens and everything bad have marched on to the religious music of priest-befuddled, would-be saints; while the world has waited for our generation to bring Nature's revelation from the great ETERNAL ALL through the truly anointed kings of Humanity.

Dear reader, what are you living for? Is it self? Is it money? Is it a god? Is it for Jesus? Is it to gain a home for your little self in a comfortable heaven of any kind? O, generation of vipers, flee from the wrath to come! Seek ye first the republic of man, the great brotherhood of our race, the federation of the world, and all those things will sink into insignificance and life will be life indeed instead of a narrow, selfish struggle toward nothing worth having.

It is foolish, in the absence of all proof, to suppose that there is another life, but whether there is or not, all our energies are needed in this one; and whether there is a God or not, our attention, our love and adoration should all be expended on Humanity, where it is so much needed and where it can do so much good.