

# Torch of Reason

The Only Paper of Its Kind.

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

THURSDAY, SEPT. 27, E. M. 300.

### A MISTAKEN IDEA.

There is a mistaken notion that Secularism applies only to the question of religion. We hope that every true disciple of Humanity, will help correct this false idea. Secularism pertains to everything that affects this life, and of course as its truths come in contact with the old dogmas, the greatest hue and cry comes from that camp, because the very existence of "the church" is dependent on keeping people from investigating or trying to find the truth.

The church has an ultimatum. The bible to them must be true and any new thought is an offense; while Secularism proves and re-proves all things and holds fast to that which is good. No true Secularist would be hurt to learn that the world, which he has always supposed to be round, has been proven to be a cylinder, but Christians feel very bad to have even a doubt expressed in regard to things that the bible claims to be the truth. We must not forget that Secularism reaches out and takes hold of every department of life and beautifies it by its honest search and quick discovery of the truth.

### FROM WRONG TO WRONG.

There is perhaps no better way, outside of a Liberal educational institution, to educate the public mind into the great truths alone

known to Secularists than through the Liberal novel, but we are very sorry to see that Liberal novelists are making the same mistakes that many Liberal lecturers, teachers and organizers have made and many of them still so sadly making. The pendulum of thought has started back from the extreme, dogmatic, superstitious, Puritanic Christianity and the very thing which might be expected is taking place. The pendulum is swinging clear over to the other side. To bring the world's thought to an equilibrium over truth—thought's center of gravity, to rest and then move forward is the object of every intelligent Secularist; but we must see the danger and learn to fight the other extreme—libertine Liberalism—or the victory over orthodoxy will only result in a humiliating defeat by as bad an evil. In a so called Liberal novel, we recently read with sorrow the approved licentiousness and evil habits contracted by the hero, who was very nicely shown to have evolved out of the old crude notions of his creed. The author represented this hero, who had been a Methodist preacher, as drinking and smoking cigarets and as doing all manner of evil things and that, too, in such a way as to lead an unwary reader, and especially the young, into the belief that these awful evils are pleasures to be enjoyed by the truly wise.

The pendulum is truly swinging back, but we must check it. We must fight every evil that robs man of his freedom of thought, whether the enemy lurks in the halls of learning, in the church, or in the so-called Liberal literature. The world is rapidly swinging away from the crude religion of our fathers with all its old nightmare of Gods and ghosts, but if we would save Humanity from the awful catastrophe which that extreme falsehood would naturally bring to people of but meager knowledge of nature's laws, we must avoid the awful results of the other falsehood that has always resulted when the semicivilized peoples of the past discovered their religion to be a fraud.

Progressive, moral Secularism alone can now save the world from a licentious, degrading retrogression. We must work while it is yet day!

### WHAT NEXT?

Now that part of our main building, for which we at first laid foundation, is nearly completed, the wise thing for us to do, according to the best judgment of those who have had the best opportunity of knowing, is to go right ahead with the "west wing." We need the

room very much, and although we are in good condition to handle our increasing classes better than ever before, yet we will be embarrassed some this year for lack of recitation rooms, and will be obliged to utilize the office, assembly hall and cloak rooms for that purpose. Our building is planned to accommodate a larger number than we may have this year, but it must be remembered that it takes as much room for one hundred students, when all grades are represented as it does for three hundred; for it matters not whether we have ten in a class or thirty, the recitation rooms must be occupied with the class to the exclusion of everything else.

We think we have done well in getting as much done as we have, but we very much want to paint that part of our building which is completed, build the "west wing," put in electric lights, a steam heating plant, grade and decorate the grounds and build a good fence.

This is what we want to do right away. We can't progress unless we do. The work demands it and more. We should have a paper cutter and a larger press. We are losing by not having them. We know that these things cost money but what these things with our labor can accomplish is worth a million times any amount of money; and a LITTLE from each Free Thinker, who is able, will give our university such a boost that it will command the respect of the world. If we workers were being paid salaries such as the president and professors of other educational institutions are receiving, it would be impossible to build at all, but only by working for nothing and putting every cent we can get above actual expenses into buildings, etc. are we able to build at all.

We hope that none of our friends will call us beggars, nor feel offended at our plea for help, for we are not the kind of people who need to beg for ourselves. We say to all free thinkers: "We will put into this great work all that we have." What will you do?

### GIVE US A REST.

The main reason that so many people believe in the immortality of the individual is because of their great dislike to the idea of sleeping so long after they die. They are not very particular whether their spirits are immediately awake or whether they wait a few years for the resurrection, but how awful it seems to them to go to sleep and never see their friends anymore.

This idea is firmly fastened upon the minds of Christian people by heredity and by early training. One who has not had spirit-beleiving ancestors or been moulded when young into the dread of eternal

rest, is not at all hurt by the idea. To them a thousand years is but a day. When one goes to sleep at night, is it a matter to be very much regretted if he sleeps eight hours instead of six? He is unconscious all those hours and it would be no difference to him if it was years or ages instead of hours. And then is it a matter to be very much dreaded that while we are in a healthful sleep, that we do not recognize nor think of our friends, and if we know not anything for eight hours, would it hurt us to be unconscious of them for a whole week, a thousand years or forever? Then why should the IDEA hurt us now?

Christianity teaches that death is an eternal nightmare with appropriate cramps, or pleasurable feelings, according to the deeds done in the body, while Science teaches the painless, thoughtless, natural sleep of all. Which is the happier teaching?

Some Christians think that they "will sleep, but not forever; there will be a glorious dawn." But if to sleep a thousand years, is not considered bad, why should eternal rest be looked upon with dread? And as this idea of perfect rest is in perfect accord with Science, why not get used to it and learn to like it? We can all LEARN to despise the foolish notion of meeting with our loved ones after we are dead, for whole nations have done so and today, although the Brahmans have other superstitions, they long for "nervana" (perfect rest and forgetfulness) as much as the Christians do for their heaven. Of course their foolish, unscientific idea of re-incarnation, coming back in some animal form until they are good enough to deserve rest, and their other Christianlike superstitions keep them back. But it is plain that people can learn to love the idea of eternal rest, and they will learn it, when they see it is without doubt the true solution of what has been a very hard problem.

But some think that if death ends all it furnishes them an excuse to do wrong. Such people have the false notion that doing wrong is fun. Wrong is that which hurts us, and why should anyone be so foolish as to hurt himself? If it made men happy to cheat, steal, lie or murder, it would not be wrong. Those who have a desire to do these things and are only restrained by their belief in immortality are not in their RIGHT mind; and it is reasonable to suppose that in less than one hundred years the belief in the eternal life of individual men and women will be as far behind the times as is the belief in miracles and witchcraft today.