

## Torch of Reason

The Only Paper of Its Kind.

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THURSDAY, OCT. 4, E. M. 300.

### GET INTO THE BASKET.

The preachers think that the people are fools, but they are not; they are just as smart as most preachers, the only trouble being that many of them lack a little in just the same way as does Mr. Dominie; that is, each one thinks that other people don't know much. To see people going around patronizingly pretending to give others credit for believing that the popular lie of orthodoxy is true and at the same time believing them fools if they do believe it—pretending to believe it themselves, yet knowing it is a mess of foolish fabrications, is a sight which is enough to make a decent angel vomit.

Look here, Mr. Preacher, the people don't believe your old stories any more; they are only pretending to, just like you are doing. Why try to keep up the farce any longer? Let's be honest. Lying is a bad habit to break, but think of the awful injury the old, rotten creeds are responsible for. And, dear lay member, why not stop pretending to believe what you know the preachers ALL know to be false. It is wrong to let people think you believe in holy ghosts etc., etc., when you don't. What's the use of playing the fool any longer? Your community needs just the kind of an honest man or woman you are capable of being. Why not be like the old

woman of nursery rhymes and get tossed up in our Freethought basket ninety times higher than the moon [luna(tic)nonsense] and with the new broom of Science sweep the cobwebs out of Humanity's sky? Others will soon ask, "may I go with you?"—Aye, bye and bye.

### O, YE GODS!

When independent thinkers begin to see the great evil that grows out of every little seed of evil and what a vast amount of good may come from only a little thoughtlet of good, they begin to enjoy that which is pure, wholesome and elevating. If the human family could be taught that that which makes a habit, thought or custom bad is the fact that it does not bring themselves nor others happiness, they would be more careful to do those things which do help them have a good time. If one will watch carefully the conversation of most Christian-bred people, he will discover that when they keep from doing wrong it is for the same reason that a child is good who is almost crazy to get into the jam but fears the promised whipping; he is positive the jam is good, but is told it is wrong to eat it and that he will get whipped or locked up if he goes near it.

Remove for a moment the fear of hell or of an angry God, and what becomes of a child of Christ? No wonder that many who suddenly become Infidels become reckless and do as bad things as God, and Moses, and Abraham and David, and Solomon did! God won't punish them; why not have a "good time?" But those who are taught that sin is not jam, that it is not forbidden FRUIT, but rather the briars and thorns of life, will not be anxious to eat thereof as the Christian does when his god happens to be out of sight.

In the late war with the Filipinos, the Christian-bred soldier boys by the thousands were ruined by foul diseases contracted by excesses while in Manila and Japan. These diseases will be scattered broadcast over our country. They will go on and on, blighting the lives of the fairest and purest of earth. It is simply appalling to think of! Young, beautiful, innocent girls will marry "brave soldier boys" only to find their lives RUINED. Children will be born already ruined. And what is responsible for this long chapter of misery? Is it the Christian God who taught our ancestors the lie that evil is only forbidden FRUIT? Is it the men and women of our time who, for gain, allow these evil doctrines to flourish and keep the children believing that a god who ordered war and its awful practices is a god of love? O, war! O, lies! O, ye gods!

### FOUR STEPS.

Ideas are what we want and not too much controversy over the derivation of words. There seems to be two ideas in regard to the meaning of the word liberal. One is, that liberal means independence of thought and the willingness to let others have their thoughts without trying to force them into believing something else. The other idea is that liberal means free, and that a Liberal is one who is free from all superstition. These ideas are both good and we want both. In fact we must have the one before we have the other, but most people now a days in most civilized communities are, in the broad sense of the term, independent of thought. But this is not enough, and there seems to be at least four stages of evolution through which everyone must pass before he or she is a full fledged Liberal i. e., before he is a genuine Secularist. That kind of Liberalism which we have called independence of thought is the first step. The second is a good knowledge of the universe—of the great laws and facts of nature, which results in the third, the complete freedom from all supernaturalism. But the fourth is the cap-sheaf of all and, being scarce, is "more precious than gold, yea, than much fine gold." It is so very apt to follow the third that it might almost be considered a part of it.

It is like this: When one is independent in thought, has knowledge of nature's laws, and has become entirely free from superstition, he can scarcely help seeing what a great effect for good it would have on humanity if all men could come into the same light. This soon leads him to desire it to be so; the desire grows and finally his whole hope and joy is centered in saving his fellow man from ignorance and its awful results—in bringing about a New Heaven—a New Earth. He can't shut out the visions of history, nor the present day sufferings, crime and degradation which his knowledge gives him; and knowing the remedy, he wishes it to be applied. He is fully converted to the Religion of Science and Humanity. He despises everything that robs men of their independence of thought, of the knowledge of the world in which they live, and their freedom from superstition. He lives in the heaven of the good which will result from his labors. He learns to love the IDEA OF COMPLETE REST which he knows will come after his work. His life has been the world's gain and though he dies yet does he live in the ever widening circles of his beneficent influence.

### THE BEGINNING OF THE FIFTH YEAR.

It can't be imagined with what anxiety we, who are at the helm of our new Freethought ship, the L. U. O., watched for the beginning of the fifth year's work. Many times we asked ourselves if the novelty of the idea of a Freethought university had not worn off; if those who had patronized us had not after all given up the ship and if others seeing our small numbers, would not be discouraged, etc. We had said that we expected to have enrolled this year, over one hundred students, for we had increased ever year since we started, and judging from the past we thought that one hundred students for E. M. 300-301, was a conservative estimate. But to begin with, on account of the Oregon people being very busy with manual labor at this time of the year, we finally prophesied that we would have about thirty the first day. What was our surprise when we counted noses last Monday, to find that over forty students were ready to enroll in the "ONLY SCHOOL OF ITS KIND IN THE WORLD."

Forty-four was the exact number, and several have enrolled since. This is indeed encouraging. According to this we will have over one hundred students this year—more than many colleges that have been running many years. Hurrah for the noble work of saving humanity! Who can estimate what this Moral, Freethought, Secular educational work means? Think of the near future result! Can you see self controlled ladies and gentlemen of culture going out from the L. U. O. by the hundreds and thousands, armed with that which puts to flight the owls and bats, which still flourished in the twilight of our generation? Even we, who ought to be tamed somewhat by this time, (burning the midnight oil) are fairly taken off our mental feet by the thought of the mighty effect of educating these workers, whose smooth pebbles of truth will surely slay the great Goliath of superstition. And how happy we feel to be even a jaw-bone to down the thousands of Philistines of orthodox falsehoods and put in their place the great truths of the Children of Science. The "good time coming" is surely coming. Why not? The problem is solved. Every one will see it as soon as they will look. The "brazen serpent" of "infidelity" has been set up and the diseased will soon have strength enough or sense enough to look at it. Bruno and Galileo and Paine and Ingersol and many other grand workers are not here to know how their noble work is blossoming into Universal Common Sense, into Scientific Truth, into the Religion of Science and Humanity; but their honest thoughts and deeds are marching on to greater and greater victories.