

educating men and women who may be fit to be the leaders of the New Era.

This use of wealth is sufficient reason why Liberals should use every human means to attain it; and then see that it is so applied in their own life time.

The Liberal Nucleus.

In nearly every city or large town in the United States there are a few Liberals, but rarely are they associated in any way. This is not as it should be, and that it is not is shown by what occurred to us at Salt Lake City. Within an hour a few Liberals were found. They were business men evidently of character and influence, and had been connected with a Secular Union at that place. It did not take long to have a lecture and a proposed revival of the Union; but as it could not be on a stop-over ticket, Mr. Wakeman is to attend to it on his return. Wherever any Liberals, men and women, can be found, get together as a lecture committee and see what can be done.

TRAVELS!

BY PEARL W. GEER.

The pusher of the quill and the keeper of the till for the Torch of Reason are out on a jambouree.

The American Secular Union and Freethought Federation are going to have one of those annual Congresses we read so much about, and Wakeman and I are going to participate in the "gathering of the clams."

Cincinnati is our destination, but it being a long distance from Silverton, we shall make many stops before we get there. In fact we have made several already, for this is being written away out in Utah as the train jolts and winds along through the Rockies in the direction of Colorado Springs, our next stop.

It was early Monday morning when we left Silverton and our friends at the L. U. O. and the depot wished us "Bon Voyage!" At Portland we arranged for transportation to Chicago and visited friends, business houses and book stores for a few hours. Dinner and supper were relished and enjoyed at the Bailey house, where, as usual, we were given a glad welcome with best wishes for a pleasant journey and a safe return.

It was night when we traveled up the Columbia, so the Torch readers will be spared a description by me of that oft described scenery.

We awoke next morning at Meacham just in time to be allowed twenty minutes to eat 75 cents worth of breakfast. I got my money's worth and had five minutes to

spare, but ye editor, although he no doubt had his money's worth, didn't have all he could hold, so the train had to wait one minute.

The train made good time down the Blue Mountains and into the beautiful Grande Ronde Valley, which we entered at the thriving little city of La Grande. Here we halted a moment and then sped on across the valley and followed a winding track up the mountain side. We were then in the Powder River Valley and at noon halted at Baker City, the metropolis for the mining district of Eastern Oregon. The trees and water in the valley and the towering mountains near by make Baker City and immediate surroundings more attractive than most of that section of Oregon.

At Huntington we stopped for dinner and had a very nice, but short, visit with Mr. J. W. Thomas, one of the Torch family. Mr. T. informs us that there are about forty Liberals at Huntington, and certainly they ought to be associated together in an organization.

After leaving Huntington we crossed Snake River into Idaho and had the opportunity of viewing the Weiser, Payette and Malheur valleys before night overtook us. Then we slept through Idaho and into Utah, and arose next morning at Ogden. An hour's wait and an hour's ride brought us to Salt Lake City, where we stopped for five hours to visit friends and see the city and the works of the Mormons. We went into the great Tabernacle and heard the man play on the pipe organ to amuse the visitors. We viewed the Temple from all sides but the inside for they allow no one to enter who is not a member, in good standing, of the Mormon church, and then you have to go into the "Endowment House" near by, relieve yourself of all your clothing, and then, robed in spotless white, you are allowed to enter the holy temple. I do not believe I would have been permitted to enter under any condition, but if they had seen Wakeman costumed as "Jupiter Niveus" they couldn't have denied him entrance. But we didn't try.

We found Mr. Rogers in his store where we had a very enjoyable visit and arranged for a lecture by Prof. Wakeman on his return. Dr. Chapman, Mr. Hjormstad, Mr. Lawrence and Mr. Mason all do business within a block's distance and they were all in favor of a lecture. We secured four subscribers for the Torch, and, all considered, we felt well repaid for stopping, and sorry we couldn't stay longer. Mr. Godbe, the originator of the great "Godbe Movement" against the Mormons, we did not see, but were informed that he is always on hand when there is work to be done for the Liberal cause, and

there is certainly need for work in Utah.

We leave Salt Lake City the Mormons for the present, but we shall see what can be done a few weeks later on our return.

The Religion of the Future.

BY ELIZABETH E. EVANS.

The world is full of unrest; the old ideals have lost their influence, and from all quarters comes the cry for a new religion. And a new religion is prophesied and promised.

Attempts are even now being made to formulate modern ideas into systems which each of the several founders endeavors to hope may develop into the "Religion of the Future."

A discussion of these various schemes is not here in place; for the present subject the only point of interest is the fact of the already widespread and rapidly-increasing conviction that Christianity has had its day, and that its sun is setting, to rise no more, forever. There are many who would fain turn back the shadow upon this dial of the world's progress. Even with the evidence plain before their eyes, of the impotency of the religion of the Cross, they prognosticate the reign of anarchy as soon as the restraints of religion are removed. But the shadow cannot be turned back, and the (as yet) comparatively small number of individuals who have freed themselves entirely from spiritual tyranny, and are living (in Christian parlance) "without God and without hopes in the world," are in reality the most useful members of society, and are by no means the unhappiest of their species.

Why should they be unhappy if their intentions are honest and their time is usefully spent? They are alive, and it is good to be alive. As for a prospect after death, they know that nothing which has once existed is annihilated; it must endure in some form forever—and so they trust themselves to Nature, which placed them here without their knowledge or desire, and will continue its work in conformity with laws which they did not make and cannot alter.

The entire helplessness of man in view of death is his best preservative against fear.

In the meantime there is enough to do. The evils which superstition has brought upon the race must be counteracted and removed; this world, until now so full of the habitations of cruelty, must become a happy home for all mankind alike; knowledge, untrammelled by prejudice must be increased and spread abroad; universal peace must guarantee universal progress, and unselfish love

must be the ground tone of the prevailing harmony.

This end has never been, and never can be attained by means of religion, but it is possible of attainment through the cultivation, by natural processes of the best natural impulses.

All the poets have dreamed of perfect humanity; all philosophers and sages and reformers have uttered wise maxims for the conduct of life; but superstition has always added thereto the rewards and punishments of eternity, so that the hopes and fears thus excited have chilled and blighted the labors and the fruits of time.

Every sentient being must desire immortality; everyone of us hopes for endless reunion with kindred spirits beloved on earth, for opportunity to correct mistakes, to explain misunderstandings, to finish

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