

For the Torch of Reason.

**Guided Points.**

BY JOHN P. GUILD.

Don't lie to a child.  
There is no hazing in L. U. O.  
Indifference is worst difference.  
A public school is not a private snap.  
"The bubble reputation" is easily ruptured.  
The printer's stove has stopped smoking: Go thou and do likewise.  
Egotism will carry one a long way, but may drop him very hard.  
Egomaniac—Insanity from self-importance, is the latest word coined for the up-to-date dictionary.

The harmony in the L. U. O., at Silverton is a foretaste of its President's prophecy of an indestructible future Earthly Paradise.

A cobble stone on a shoemaker's knee is of more honor than is a diamond on a fop's finger.

Much that is accepted as basic truth is only base theory.

I have my own work to do, and I try to do it, whether others are bona fide or fraudified.

When the "Guided Points" hit the target, look out for flying splinters.

One may teach with pen as well as with tongue, and the type setter may instruct a large school.

A truth that is half a lie, is worse than a lie which is a lie all through.

All poets are supposed to be mad, but some of them have method in their madness.

Altruism is a dulcet doctrine to preach to a brother, when he has the peach.

No one is under moral obligation to be a martyr for the benefit of martyrs.

Long paragraph writers make printers have "that tired feeling."

Let old and young learn to respect the laborer, for all live at his hands.

Teach the young to give respect to the old, for if they live long they will want it themselves.

Children are entitled to the truth for they have little means of detecting falsehood.

**"Homesick."**

Mr. Geer is in receipt of a private letter from a Unitarian minister, from which we print a few extracts, referred to in the editorials, "Religious Nostalgia" and "The Human Altruistic Immortality." in this Torch. This young lady min-

ister write as follows:

"I find it impossible to believe in a personal God. I have never believed in the Christ of the Bible as anything more than a man of perhaps higher spiritual endowment than other men of his time. To me, the atonement in a vicarious sense, holds an idea of horror. I have no faith in prayer, except to inspire me by utterance of my purest ideals, to greater effort.

And yet I live a life of constant giving—a giving of my thoughts, myself, my work. And at times I feel empty and utterly inefficient to meet the demands made upon my sympathy and strength. I wanted to ask you what hope, what inspiration, you have to service? You may answer, "the needs of humanity." But I answer, if this is all of life, why trouble about the sin and ignorance and suffering; why let it appeal to us? Our greatest efforts must be but a tiny drop in the great ocean of need. And if death ends all—then let us alone. Let us eat, drink and be merry. Let us wallow, if in wallowing, we find pleasure. A great multitude of men, wiser, better than we, have given their lives for the sake of humanity, but still the dark tides of sorrow and sin are unchecked. They seem to be stronger than ever. In the face of this, what keeps you up to the level of endeavor. We so need help and a wisdom above ourselves, that there ought to be a personal God, if there is not. Pardon me for so sending my troubles to you.

I receive the Torch regularly and enjoy reading it. I looked over the catalogue. I think you must be a very busy set of people in Silverton. I am sure that I wish you success. I wish I might step out and away from all this form and ceremony. I wish I might say 'I do not believe in your God, your Bible, nor your Christianity,' I wish I might be free to teach only the purest morals, and the dignity and value of true manhood."

**What I Know.**

BY JOSEPHINE K HENRY.

Is there a God?  
I do not know—if so it is not revealed to me.

Is there a future life?  
I do not know, But if there be,  
A secret 'tis to me;  
But this I KNOW—I live,  
My fellows live and struggle by my side.

I hear their cry for light, for help,  
For strength to struggle with their fate.  
I know their thirst for sympathy,  
For love, and friendship's holy fire.

Heed I this cry—  
Slake I this thirst:—Then  
Whether there is a God—Or  
Whether there be a future life,  
Why should I change my course?  
Reward comes to me in this life,  
I fear neither present nor future,  
I am fighting life's battle as best I can.

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