

earthly riches, and who wouldn't split a cent in making change. So Gooch had wandered from his rocky farm to Golden Throne. No man worked harder than he or was more saving. At the same time, he was always talking of the heavenly kingdom.

"Take a seat," said Charlie. "There are plenty of chairs, if you'll only sit on the floor."

"Thank you, I don't care to sit," said the deacon.

"Take a smoke"

"I don't wish to. The Lord does not permit me."

"He ought to, for he smokes himself," said Paddie.

"How do you know that?" queried the deacon, solemnly.

"Doesn't the bible say that smoke came out of his nostrils?"

"The Lord's ways are not our ways. We are not to do as he did," responded the deacon.

"I should say not," said Paddie. "If you did you'd be a mighty mean fellow."

"It's a mystery, and I tremble for you that you make light of it."

"Of course you don't want any light on the subject. The less you know, the better."

"It isn't for us to understand," said the deacon. "We must believe and trust."

"Trust is a dead dog nowadays," said Charlie. "It's cast down with me."

"I'll pray for ye," said the deacon. "I came to borrow a little whiskey. I feel sick at my stomach."

"Why don't you pray, then, and get cured?"

"We shouldn't pray for temporal blessings, only for spiritual."

"Well, whiskey is spiritual, and I s'pose you pray for that. I'll answer your prayer, if the Lord won't."

Charlie gave the deacon a generous drink.

"I feel better now. I am much obliged to ye."

"You are welcome. If I could get enough whiskey in ye to get religion out, I'd like it: it would be a fair exchange."

"I couldn't do without my religion," said the deacon.

"Well, keep it: nobody else wants it."

"I wish you had it: it's better than gold."

"Why don't you dig for it then, as you dig for gold?"

"Oh, it's the gift of God. We mustn't work for it."

"I don't think you do. Good-night, happy dreams, and a good long prayer."

"Good-night. I shall certainly enjoy praying now. I really feel as if the spirit was upon me," and the rejuvenated deacon departed.

"That's just like him," said Charlie. "He comes here twice a week to borrow whiskey. I suppose he belongs to a total abstinence society down east, and has taken a

pledge to touch not, taste not, handle not. They have a very convenient knack of being sick when they want a little of the old rye. What a pleasant time some people have, serving God and the devil both!"

"That's a wise way of living, if we can only stretch our conscience to it. It is well enough to keep a lookout for the hereafter; for, if the orthodox God has the management of things, he'll make it hot for us. Now, if we can serve the devil in this world and have a good time and then at last turn up with a harp of gold, why, that's a good game to play."

"Certainly," said Charlie. "Its four aces and a king, and we are sure of a pot."

"I can't play it though. I want a fair and square deal, and take my chances."

"So do I. I'm going to be a man, and I don't care whether there's a God or not. He can't hurt my manhood, whatever else he may do."

There came a cry for help from outside,—a boyish cry.

"By thunder, I believe that's little Pete," said Charlie. "I wonder what the trouble is now," and the two men hurried out.

(To Be Continued.)

#### Free Schools.

It is also my desire to free the schools. When a professor in a college finds a fact, he should make it known, even if it is inconsistent with something Moses said. Public opinion must not compel the professor to hide a fact, and "like the base Indian throw the pearl away." With the single exception of Cornell, there is not a college in the United States where truth has ever been a welcome guest. The moment one of the teachers denies the inspiration of the Bible, he is discharged. If he discovers a fact inconsistent with that book, so much the worse for the fact, and especially for the discoverer of the fact. He must not corrupt the minds of his pupils with demonstrations. He must beware of every truth that cannot, in some way be made to harmonize with the superstitions of the Jews. Science has nothing in common with religion. Facts and miracles never did, and never will agree. They are not in the least related. They are deadly foes. What had religion to do with facts? Nothing. Can there be Methodist mathematics, Catholic astronomy, Presbyterian geology, Baptist biology, or Episcopal botany? Why, then, should a sectarian college exist? Only that which somebody knows should be taught in our schools. We should not collect taxes to pay people for guessing. The common school is the bread of life for the people, and it should not be touched

by the withering hand of superstition.

Our country will never be filled with great institutions of learning until there is an absolute divorce between Church and School. As long as the mutilated records of barbarous people are placed by priest and professor, above the reason of mankind, we shall reap but little benefit from church or school.

Instead of dismissing professors for finding something out, let us rather discharge those who do not. Let each teacher understand that investigation is not dangerous for him; that his bread is safe, no matter how much truth he may discover and that his salary will not be reduced, simply because he finds that the ancient Jews did not know the entire history of the world.

Besides, it is not fair to make a Catholic support a Protestant school, nor is it just to collect taxes from Infidels and Atheists to support schools in which any system of religion is taught. The sciences are not sectarian. People do not prosecute each other on account of disagreement in mathematics. Families are not divided about botany, and astronomy does not even tend to make a man hate his father and mother. It is what people do not know, that they persecute each other about. Science will bring, not a sword, but peace.

Just as long as religion has control of the schools, science will be an outcast. Let us free our institutions of learning. Let us dedicate them to the science of eternal truth. Let us tell every teacher to ascertain all the facts he can—to give us light, to follow nature, no matter where she leads; to be infinitely true to himself and to us; to feel that he is without a chain, except the obligation to be honest; that he is bound by no books, by no creed, neither by the sayings of the dead nor of the living; that he is asked to look with his own eyes, to reason for himself without fear, to investigate in every possible direction, and to bring us the fruit of all his work.

When every church becomes a school, every cathedral a university, every clergyman a teacher, and all their bearers brave and honest thinkers, then, and not until then, will the dream of poet, patriot, philanthropist and philosopher, become a real and blessed truth.

—From "Some Mistakes of Moses."

A definition of God is an impossibility.—Max Muller.

Religion belongs neither to the domain of science nor morals. It is essentially neither knowledge nor conduct, but emotion only.—Schliermacher.

The essence of religion is mystery. The sole aim of science is to clear up and thus do away with mystery.—Popular Science Monthly.

#### Freethought Advance.

(Continued from page 1.)

ture the city of Jerusalem which contained the supposed tomb of one of the christian gods.

These infamous christian armies, the flower of the population of all Europe was led on by the emperors of Germany and kings of England and France and a large array of the nobility of many other countries, but they were doomed to find defeat by the so called infidel Turk and thus free government and mental liberty are somewhat indebted to the infidel Turks for the barrier they raised against the further advance of that tyrannical despotic persecuting power known as the church under the popes of Rome.

Again the thirty year's war in Germany virtually between the same persecuting power, and the protestant electors who fought for liberty of conscience in religion against the emperor of Germany who fought to re-establish the Catholic religion.

Here then we have two of the greatest christian powers of that time who professed to worship the same God and having similar forms of worship engaged in mortal strife, on many fields of battle for thirty years, tearing each other from limb to limb and drenching the sacred earth with their heart's blood.

Here let us pause a moment and think of the horrors, pain and agony of even one battlefield, the sufferings of the wounded, the widows and orphans left to want and misery. But we have such battles by the thousand. We add to these two wars the civil religious wars of France, the religious wars of the Netherlands and many others too numerous to mention, all instigated by the church of Rome in its vain attempts to enslave the human race.

Such history as this amounts to a positive proof that there is no divine omnipotent providence commonly called God ruling and directing the affairs of this world. And as the belief in a God is the great bulwark and mainstay of orthodox religion it is consequently the great obstacle to the advancement of mental liberty—it is the last dogma and mental delusion that man will relinquish on his way to mental liberty.

In supposing that there is such a God we are forced to say with Tennyson

—A monster then  
A discord, dragons of the prime  
Which tear each other in their slime,  
Were mellow music matched with him.  
JOHN LEITCH.

#### Nettie A. Olds' Lecture Dates.

Forest Grove . . . . . Jan. 27  
North Yamhill . . . . . Jan. 30-31

After filling these dates she will start on an extended trip through Southern Oregon. Secularists along her route should arrange for one or more lectures.