

**Religious Experience.**

[By Mrs. M. J. Olds.]

McMINNVILLE, Feb. 4th, 1897.  
 ED. TORCH:—As I have in my former article to your columns, stated that I have had quite a religious experience, and for years had quite an experience in the church, causing many to believe in a theory which is against the laws of nature, and therefore, false, and productive of more misery than happiness, so as I realize this fact, and have a desire to promote all the true happiness I can, and undo if possible some of the wrong influence I have heretofore had on the minds of the young, I wish to give a little of my experience; now that I am upward of sixty years of age and feel that I will not have many years to do what little good I may, I wish to give my opinion on several points. First, as to Regeneration, or getting religion as we call it. Second, Eternal torment, Third, the Character of Christ, from a phrenological standpoint. Fourth, the Working of miracles, from the standpoint of nature's laws.

I date the first cause of my religious experience, back to my childhood days, even farther, yes, before I was born, and even farther than that, before my parents were born, and according to the law of transmission, still further back; but as far back as I can remember, I can see my good old orthodox grand-mother, having me go into her room, where she would have prayers with me. Family-prayers she called it. I thought it all right, for she was so kind to me. She would comb my hair so nice and have me eat with her; of course I thought a great deal of her and her influence over me in bending my mind toward orthodoxy, was wonderful. At the age of 73, she took sick and died, and we had to part with her; but only for a little while, and then we would meet in a better world, never to part; this thought touches my sympathies and Oh, how I always shed tears as my good old father would pray that we might be an unbroken family in heaven, never to part; what a happy thought it was to me then.

(To Be Continued.)

**Orthodoxy.**

The Rev. W. B. Hale reports activity in the church circles during 1896.

St. Paul church Newburyport Mass. edified its members with the play "The man who kicked his wife to death."

A Pawtucket R. I. church gave a Shakespeare carnival in which the minister nobly impersonated Hamlet. The choir sang the lullaby from "The Midsummer Nights dream." The play ended with a dance, the preacher leading the grand march.

The St. John's church, Toledo, gave a spicy entertainment, with the fetching ballad "Do you know the mouth of man?" in which the art of kissing was mentioned ninety times with due appreciation.

The most striking feature at a Middlebury Mass., church fair was a boxing match.

A Springfield, Mo. church gave a "Dance of the Arab Maidens" a "Blackbird Ballet," and the "Crew Glue Sisters," with song and dance specialties. At a Fredonia, N. Y. exhibition, the young women of the church bloomed out in burnt cork and bloomers.

A woodside, L. I., church beat that, by permitting one of its pious and pretty maidens to kick a tambourine held above her head. A Jersey City Presbyterian church gave a three act French Opera in which two of the male role were taken by church girls in tights. At a "New woman's" social at a Hancock, Pa., church one of the participants appeared "clothed in red bloomers and an angelic smile"

New Brunswick, N. J. and Sufferers N. Y. church gave a "Trilly party, foot social and ankle auction," in which the young women displayed their bare feet, from behind a curtain, to the spectators. The men bid lively for the privilege of taking out to supper the owner of the "Trilbies" voted the best. At Kansas City the stereopticon is the favorite diversion, and at Otsego Mich., prizes to the amount of \$8. were given by the pastor to induce attendance to his church.

Yours truly,

H. CHAPIN.

Spring Valley, Or.

For variety the Salvation Army corps in New York burned the devil the other evening, and the admission to this picturesque cremation party was 10 cents a head. The reports of the scene are suggestive of the dark ages, and as many of those present believed in a personal devil, the comparison of the affair with certain medieval rites may not be inapt. The Salvationists advertised their show with big red posters of Satan, and in front of their hall raised a placard saying: January 6, 8 p. m.—The Devil, his Anatomy Dissected and Destroyed; Burned in Effigy; Awful, Realistic, Startling! They paraded the streets carrying a mock coffin and then came the cremation. Before starting the fire they cut off the devil's head, cut out his tongue and cut off his wings, these interesting ceremonies being interspersed with songs from several of the sisters. Finally the hall was darkened, the matches were applied and the women screamed as what was left of the devil was seen in the flames. It is to be hoped that the moral effect of this spectacle was all that its projectors desired.—Springfield Republican.

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