



**NO EFFORT FRUITLESS.**

Scorn not the slightest word or deed,  
Nor deem it void of power;  
There's fruit in each wind-wafted seed,  
Waiting its natal hour.

No act falls fruitless; none can tell  
How vast its power may be;  
Nor what results enfolded dwell  
Within it silently.

Work, and despair not; bring thy mite,  
Nor care how small it be;  
Peace is with all who serve the right,  
The noble, true and free.

—Selected.

**Clergy and Practical Questions.**

The Twentieth Century in referring to religious revivals says:

"In the good old fashioned times men were taught that the more they suffered here the greater their reward hereafter. This doctrine like that of a belief in hell has gone out of fashion, and unless something is done to keep alive faith in a reward hereafter, men may get ugly and want their reward here and now. The churches are doing a great work. They cultivate a taste for the beautiful, the æsthetic; they fire the imagination and contribute considerable to the comfort and enjoyment of life; but upon questions of vital importance that concern this life the churches are strangely silent. It is well, of course, to be instructed concerning the great hereafter, but of more pressing importance is the problem of how to sustain life at present. If those questions were touched upon every church in this city would be crowded with eager listeners. Let ministers preach on what the people want to hear if they wish to make the revival a success."

In dealing with the problems of how to sustain life at present," the clergy would have to discuss economic and industrial questions, questions very difficult to discuss impartially and instructively and yet in a popular style, and without offending either employers or average employees. Besides, the clergy is not qualified to discuss these questions. Their studies and habits of thinking lead them to dwell on the future rather than on the present, and to deal with theological doctrines rather than with practical conditions of life, with what is believed by many but which is verifiable or demonstrable by nobody on this "bank and shoal of time." Furthermore, religious revivals are "gotten up" by a series of meetings producing emotional excitement, a mental condition quite unfavorable to appreciating a discourse in regard to practical, social

or labor problems. We shall have to look to others than religious evangelists and to other methods than theirs for instructions pertaining to "questions of vital importance that concern this life." B. F. U.

**Religion.**

The less man knows of history, of nature, of philosophy and so forth, the more, when he has once begun to meditate upon himself and the phenomena surrounding him, does he feel induced to believe in unknown supernatural and super-human influence, and to ascribe to them everything that appears to him mysterious in the life of nature and of man. Hence the more religious a man is, the less does he feel in himself the necessity for culture and knowledge; and the ancient Hebrews therefore could not develop among them arts and sciences in the same way as the more free-thinking Greeks, because with them their God Jehovah supplied everything. Nations commenced with the crudest superstitions springing from deficiency or entire absence of knowledge of the laws of nature, and have risen gradually and slowly from this to that knowledge which is destined hereafter to replace and render unnecessary every kind of religion. Those who see in such an abolition of religion or in a replacement of faith by knowledge, danger to morality and virtue and consequently to the state and to society, must be taught that morals and religion, or faith and virtue, have originally and in principle nothing to do with each other, and have probably been commingled only in the course of history and for reasons of external expediency. For the higher we ascend in the history of religion, the more do we find that the moral law and the priesthood watching over its maintainance disappear from the scene, whilst their place is taken by dogma and external worship, or ceremonies in honor of the Deity.

Even the extraordinary diversity of the many religions diffused over the surface of the earth suffices to show that they can stand in no necessary connection with morals, as it is well-known that wherever tolerably well-ordered political and social conditions exist, the moral precepts in their essential principles are the same, whilst when such conditions are wanting, a wild and irregular confusion or even an entire deficiency of moral notions is met with. History also shows incontrovertibly that religion and morality have by no means gone

hand in hand in strength and development, but that even contrariwise the most religious times and countries have produced the greatest number of crimes and sins against the laws of morality, and indeed, as daily experience teaches, still produce them. The history of nearly all religions is filled with such horrible abominations, massacres and boundless wickedness of every kind that at the mere recollection of them the heart of a philanthropist seems to stand still, and we turn with disgust and horror from a mental aberration which could produce such deeds. If it is urged in vindication of religion that it has advanced and elevated human civilization, even this merit appears very doubtful in presence of the facts of history, and at least as very rarely or isolatedly the case. In general, however, it cannot be denied that most systems of religions have proved rather inimical than friendly to civilization. For religion, as already stated, tolerates no doubt, no discussion, no contradiction, no investigations—those eternal pioneers of the future of science and intellect! Even the simple circumstance, that our present state of culture has already long since left far behind it all and even the highest intellectual ideas established and elaborated by former religions, may show how little intellectual progress is influenced by religion. Mankind is perpetually being thrown to and fro between science and religion, but it advances more intellectually, morally and physically in proportion as it turns away from religion and to science. —Buchner.

**University Notes.**

Our college colors are crimson and navy-blue.

Master George Brewer enrolled as a member of our Preparatory Department this week.

The College yell adopted this week is as follows: Rah! Rah! Rah! Zip! Rah! Boom! Liberal University, Give us Room!

All students who wish to enroll as members of the Kindergarten Department should report at the University Building Tuesday, February 23, at 10 o'clock A. M.

We have secured the services of Prof. E. S. Chesbro of Iowa, who is proving a great help in our University. Mr. Chesbro comes to us highly recommended as to teaching ability and moral character and we are fortunate in getting his timely

aid as our school is increasing continually.

Last evening students and friends gave the President a complete surprise, the occasion being his thirty-fifth birthday. The evening passed very pleasantly with music, games and repartee and closed with a hearty Rah! Rah! Rah! etc. The house was crowded, there being over ninety present which shows that the work of Freethinkers is not, as it was at one time, unappreciated and solitary.

**Secular News.**

The scenery in Liberal Hall is being treated to a new drop curtain which will add much to the appearance of the stage.

Mrs. Mattie P. Krekel of Kansas City Missouri is talking of coming to Oregon to take up the lecture work. Her many friends will be pleased to greet her.

What you do for the University should be done at once for the work will begin about April 1st, and what we build depends on how much we have to build with. Let us make a good showing for "nothing succeeds like success."

A free social will be given at Liberal Hall, Monday evening February 22nd, by the Silverton Secular Sunday School. A nice program has been arranged. All are invited to attend and take part in the exercises in honor of Washington's birthday.

Our business manager was called to Portland the 8th inst. to attend to the affairs of the Secular organizations there. The church and Sunday-school have suspended for a time on account of having no lecturer to rally their forces. The Sunday-school was doing very well, but rent being high, they decided to suspend until a lecturer can be found to take charge of the church.

Make people happy and there will not be half the quarreling or a tenth part of the wickedness there is in the world.—Ex.

The discovery of what is true and the practice of that which is good, are the two most important objects of philosophy.

So long as men believed in special Providence there was a premium on poor sanitary and social regulations. Why dig a drain to hinder typhus, when a prayer, which costs nothing, will keep it off? Why clear the streets if prayer can fence a city against cholera?—John W. Chadwick.