



At Random Sown.

I scattered my rhymes on the barren ground,
Nought was its barrenness to me;
Or cast them adrift on the vagrant winds;
And the stormy billows of the sea.
I never cared, or sought to know,
Whether like fruitful seeds they grew,
Whether they perished as soon as born,
Or faded away like the morning dew;
Whether men heeded them or despised;
For the light must shine, the lark must sing,
And the rose unfold its blushing buds
To warm embraces of the spring.

And yet, though careless of the flowers
That shed their odors on the air,
I dreamed a dream that grew to a hope,
That as the thistle-down might bear
A living germ in its small balloon,
Some of my fancies, robed in rhyme,
Might fall perchance upon fruitful soil;
And root and ripen in their time—
Ripen in hearts as yet unborn,
To strengthen the weak, console the poor,
To cheer the brave in their conquering march,
And teach the wretched to endure.
Life's hard battle permits no truce,
And every age needs warriors strong;
And even a rhyme may pierce like a sword
The armour that protects the wrong!

—CHARLES MACKAY.

the papers and keeps up his interest in the reforms for which he worked ably and faithfully so many years.

This veteran worker lived to see slavery, (against which I heard him hurl his terrible invective when I was a boy) abolished a third of a century ago. Since then he has spoken powerfully and eloquently for intellectual freedom, for liberal religion, and for every progressive movement which has needed help.

The first lecture I ever heard by Parker Pillsbury was delivered in Providence R. I. The subject was "The Church and Slavery." Slavery was represented as a huge anaconda, its tail coiled under the pulpit, its body lying over the desk, covering Bible and Prayer book, and its head on the communion table, its eyes glistening among the dishes used in serving bread and wine commemorating the Last Sup-

make the people realize the wrong of slavery (finally wiped out by war, the surgery of national crime) were denounced by press and pulpit as "abolitionists," "infidels" and "fanatic"—all epithets of abuse.

The pro-slavery spirit dominated the theological universities. The authority of Prof. Moses Stuart, as a defender of slavery on bible grounds, was supreme at Andover. The church of Rev. Nehemiah Adams, author of "The South Side View of Slavery," represented the scholarly conservative sentiment of Boston. Of that church the eloquent Rufus Choate was a member and regular attendant. Alexander Campbell, founder of the sect called campbellites, was a defender of slavery and a slave holder. The American Tract Society using a picture in one of their publications, representing Christ coming to cure the sick, the halt and the blind, and

the American church and clergy."

In those days I carried Garrison's Liberator in one pocket and the Investigator in another. The work for which the former was established has been accomplished; the work for Universal Mental Liberty is still needed, and will be for centuries to come.

May the TORCH OF REASON and the Liberal University at Silverton contribute largely to the work of mental emancipation, to complete freedom of thought, and freedom of expression, limited only by equal respect for the rights of all.

B. F. UNDERWOOD.

Patriotic Address.

Rev. W. E. Copeland, pastor of Unity church, Salem, will lecture at Liberal Hall, Sunday evening July 4th. Miss Helen Copeland will favor the audience with some vocal solos before the lecture. Ad-

Application for



Membership.

Ore., E. M. 29..

To.....Organizer.

I hereby make application for membership in the Oregon State Secular Union.
I agree to live an honest, moral life, to assist this Union and my local Secular Church, and to do all in my power to advance the cause of Secularism.

Name.....

This application is to be accompanied by 25c for three months' dues, which is to be refunded in case the applicant is rejected.

Physical and Mental Emancipation.

A few weeks ago I received a letter from Parker Pillsbury and a copy of his book "Acts of the Anti-Slavery Apostles." He was recovering from a severe illness which had confined him to the house for months and was just getting out doors again.

Mr. Pillsbury is now eighty-seven years old, and of course, can do no more active work; but he still reads

per. It was a fearful picture.

In those days the churches generally, even in New England were on the side of slavery, and they rigidly opposed the agitation of the slavery question. Garrison, N. P. Rogers, Phillips, Pillsbury, The Grimke Sisters, Henry C. Wright, Stephen S. and Abby Kelley, Foster, The Burleigh brother, Gerrit Smith, Birney, Lucritia Mott, Douglass, and "the Ethiopian Sybil," Sojourner Truth, Lucy Stone and others who helped to

to release the oppressed, struck out the part which was intended to indicate Christ striking the shackles from a slave.

Such was the spirit of the times when Pillsbury and others raised their voices against human slavery, and against "The American churches, the bulwarks of American slavery," to use the title of one of Judge Birney's books—against "The Brotherhood of Thieves," as Stephen Foster, entitled a pamphlet in which he gave "a true picture of

mission free. All are kindly invited to attend.

Notice.

There will be a business meeting and election of officers of the Silverton Secular church at Liberal Hall Saturday evening June 26, at 8 o'clock. All Secularists and members of the church are earnestly requested to attend.

JOHN HICKS.

Secretary.