

FIELD NOTES.

Monday finds me in Eugene, the "City of Knowledge." The University of Oregon opens today and the streets are thronged with gay, laughing girls and the more serious-minded students. The sight brings back pleasant memories and also pleasant hopes. I earnestly look forward to the time when Silverton will present such a spectacle, and the Liberal University colors wave triumphantly in the breeze. I call upon some friends of the cause and then take a rest before lecture time. In consequence of the opening of the university, the audience is not so large as could be expected, however, those present gave undivided attention and we had a good meeting. I understand the Liberal sentiment is not very strong in Eugene, and quite a number are prevented from taking any active part in the work on account of their business. Now this is not what it should be. The civilization of the nineteenth century should be far enough advanced to allow men at least freedom of thought. This is not the true spirit of the American. When the founders of our government succeeded in their struggle for freedom they declared that man should worship according to the dictates of his own conscience, and that no religious qualification should be required to hold any office; yet, I regret to say, men are persecuted on account of their religious opinions, and no office-seeker dares express his honest convictions if he does not uphold Christianity. Friends, it is time this was done away with. It is time that character and real worth should take the place of pretensions. The church will, as in the past, move onward only when it is forced to do so, and let us force them to take this step, so that men can be really free.

Wednesday morning they send for me from Coburg, and I enjoy a pleasant drive through the country. This is a farming country, and a splendid one it is, too. Old Mother Earth is assuming her most lovely gown. The leaves are passing through all the varying tints from green to a golden brown, and I join with the poet in saying that autumn is the grace and poetry of the year. I am received at Mrs. De Lane's pleasant home, and meet Mr. John Diamond, the old veteran in the ranks of Freethought. Mr. Diamond has been in Oregon for over fifty years, and despite his age, eighty-three, his mind is still vigorous and active. He is a great reader and is a subscriber to nine different periodicals, among which are the TORCH OF REASON, the Boston Investigator and the Truth-seeker. Mr. Diamond had made arrangements for the lecture most thoroughly, and by eight o'clock the hall is completely filled with an audience of intelligent people.

I meet and have a pleasant conversation with many friends, among whom are Mr. and Mrs. Naylor, Mr. and Mrs. Coleman, Mr. and Mrs. Mirch, and others. The next morning friends call and we pass the time very pleasantly until time for departure arrives, and I go back to Eugene, where I take the train for Roseburg. KATE DEPEATT.

NEWS AND NOTES.

The Liberal University will open Wednesday, November 3rd.

Work on the dining hall is now being pushed more rapidly than ever before.

Please send us the names of your Secular friends, so we may send sample copies of the TORCH to them.

There will be a regular business meeting of the Silverton Secular church at Liberal Hall, Sunday, Oct. 3rd. at 2 o'clock p. m.

Frank S. Bowers of San Francisco, a sketch artist on the Examiner, and a cousin of our business manager, has been visiting with us this week.

Dr. A. A. Leonard of Huntington, Ore., who occasionally contributes articles to the TORCH and money to the University, made us a very pleasant call last week.

A splendid article for the "Promoters of Scientific Wisdom" has been received from Eliza Mowry Bliven, too late for publication. It will appear next week.

The monument to be placed over the grave of Katie Kehm Smith, at Wagner, Oregon, has been ordered, and will be placed in position soon. We are not informed as to what the monument cost.

It is possible for every reader of this paper to send us a new subscriber. If you will do this it will greatly help the paper and the work. Just try once, and see how easy it is to get us one subscriber.

Miss DePeatt writes from Southern Oregon that she has secured two new students for the University, and that one of them will come to Silverton with her when she returns. That is right; we are going to have a good school this year and the more students the better.

Where, oh where is our editor? No word of him has reached this office for nearly a week. We hope he has not had another one of those dreams like the one described on the editorial page, and turned into a fish and sailed off through the briny waters of the Pacific.

We have for sale a work by C. Elton Blanchard entitled "Uncle Sam's Homilies on Finance." All the proceeds arising from the sale of the book are to go to the Liberal University. The author is a Secularist and people on all sides of the money fence should read what he has to say. If for no other reason, buy a book to help along the University. Price 25c.

LITTLE POINTS.

"Oh! Grandma, you don't know the awful time we had in our back yard. My dog and Johnnie's had a dreadful fight, I never prayed so hard."
 "That's right; you're Grandma's own sweet, precious boy; Your little prayer repeat. What did you say?" "Why, Grandma dear, of course I prayed my dog would beat."
 —Selected.

If "God loveth a cheerful giver," why are not the ministers who get big salaries noted for giving?

"The pope is infallible," says the Catholic. "The bible is infallible," says the Protestant. "Science is our best guide," says the Secularist.

Why isn't the whole "word of God" taught in the orthodox Sunday schools? Is it possible that God isn't always good company for young people?

Write certain portions of "God's word" on a postal card; try to send it through the mail, and you will be arrested and perhaps sent to prison. Why?

"Keep your shop and your shop will keep you," is a good saying of a wise man. This world is our shop, and we should not be bothering about an imaginary one in the sky.

God was obliged to have a blood atonement in order to keep him from letting his children go to an eternal hell, and now those that don't believe in the atonement are going there anyway. "O, how he loves!"

Two Classes of Criminals.

EDITOR TORCH OF REASON:

Regarding the tilt of the Albany college professor (I wish his name had been given) with Miss DePeatt, on the occasion of her lecture there the 21st inst., while I think the lady sustained her side of the case very well, yet a different sort of answer appears to me suitable.

The Rev. Professor's family were, of course, all smart and respected men and women. It is the other fellow who isn't respectable. But if the Rev. Professor's neighbor's children were a bad lot, and grew up with the same surroundings and instructors which his family had, it appears to me that the great influence of Christianity was shown the wrong way. Why didn't the influence of Christianity make them smart and respectable like him? It seems to me that the great moral influence of Christianity made a failure. But the bad family did not, nor could not, grow up with the same surroundings and instructors as the Rev. Professor, for they did not have the same parents, and did not grow up in the same household. And it appears that the Rev. Professor takes no account of hereditary difference of character, or in-

tellect, or condition in life, and family environment. Therefore, his argument isn't worth serious consideration. But taking the Rev. Professor on his own ground, if these people died in jail, it is inferable that they were rather low in the moral scale, especially as this Rev. Professor didn't like them. The "I am holier than thou," usually is apparent in these Revs.

And another answer to this Rev. Professor, more severe perhaps, but none the less correct I deem, occurs to me. One lot died in jail, the other lot took up the Christian ministry, and this one became a teacher and a college professor. The jail-birds probably committed a "tort," in law parlance; a trespass upon other people's rights. That was an immorality, also a crime, by statute. Was the other more moral and less criminal, de facto? Let us see: The one trespasses on property rights of people, the other on their right to be taught facts. The one crime is made punishable by statute law, the other is not. The one trespasser is deprived of personal liberty and branded with infamy; the other is allowed the largest liberty, not only of person, but of speech, to misrepresent and malign those whose efforts protect him in the very liberty which he is not slow to abuse. And he is honored, and enabled to eat bread (and pie and cake) in the sweat of other people's faces, and is clothed in broadcloth and "fine linen," as though he was a public benefactor. The one trespasses upon the rights of grownup people and takes the risk. The other trespasses upon the intellectual rights of helpless and confiding children, deceiving them as to facts, and filling their receptive minds with a false and degrading superstition, to the end that he and his class may dodge the curse they tell us was placed upon all mankind through our remote ancestor, one Adam. Which of the two are more moral, or more harmful to society? The isolated and one-sided instances which these Revs. are so fond of giving us, prove nothing, of course. They only go to show the poverty of their resources in trying to bolster up their pet superstitions, and enable them to hold on to their fat jobs. But they should board up their own windows before they throw many stones at Freethinkers' houses. M.

University Fund.

The amount given in this fund is actual cash paid in, regardless of what has been promised:

Previously acknowledged,	\$410.80
W. M. Richards, Oregon,	1.00
C. E. Glaze,	3.50
J. E. Johnson,	5.00
Mutual Improvement Society	5.00
MATERIAL, ETC.	
Previously acknowledged,	\$228.50
E. J. Thurman (work)	6.00
A. A. Leonard	10.00