

### The War and Prayer.

The chaplains of the senate and house of representatives as well as many clergymen all over the land have not thought it inconsistent or irreverent to pray that success may crown the American arms in the present war. In Chicago on Sunday a Catholic priest, Rev. Father J. M. Cartan, a veteran of the civil war, in blessing the national flag, said: "We are about to raise greatest emblem of justice and civilization on earth, next to the cross." On the other hand, that good Catholic, the archbishop of Madrid, in his latest diocesan letter, says this war is a conflict of good and evil, with Spain all white and the United States all black. He promises—if the newspapers report him accurately—all good Spaniards invulnerability against American bullets.

This, it strikes us, is making things rather difficult for providence. A better, more dignified view is that of a New York clergyman, Rev. W. S. Clowe. In the course of a sermon on "Prayer and War", last Sunday, he said:

"In a speech from the throne the other day, the queen regent appealed to God for victory of the Spanish arms. Several of our congressmen have made a like appeal to the Almighty for the success of the American arms. These prayers of the two nations for the destruction of each other are offered to the same god, whom they both call our father. That two nations of the same faith should appeal to the same god for vengeance on each other is a theological difficulty, a doctrinal embarrassment, a religious absurdity, which the thinking people of the world cannot much longer abide. The very sentiment of prayer is fatally compromised. If prayer is to hold its place in the thinking world it must assume a less vulnerable attitude.

"We cannot believe that God ever sided with any of the armies in the wars of the past. The modern world has thought its way up to such a vast conception of God that the idea of his taking part in any human struggle is supremely repulsive. If God were on our side and if he ever works a miracle, how easy it would be for him to disable the Spanish fleet. If he sided with the queen regent, how simple a matter it would have been to cause the destruction of the Maine, to betray the Paris on her homeward voyage, to produce a series of accidents that would make all of our battleships useless. I cannot believe that there is even a Spaniard with any quality of the soldier in him who would rejoice at such a miracle. Neither do I believe that any American would pray for such a miracle against Spain if he faintly suspected that it would be granted. We can plant our mines under the water and speed our torpedoes in the night, but the reverence which our common Christianity teaches forbids us attribute these dark schemes of death to him who is the father of us all. Let us fight our own battles in a manly fashion, depending on our own strength and genius. Let us trust that Americans and Spaniards, having fought it out as brave and respected ene-

mies, shall meet in the higher life as friends.

"God has placed all earthly affairs in our hands and we must work out our national destinies. If God should elect to work miracles we should expect him to prevent war and not to assist. A few quiet miracles several years ago to relieve Cuban taxation, to prevent Weyler's barbarism, to insure wiser treatment of all their colonies, to modernize and moralize the entire Spanish people, would have been vastly better than any miracle now to help us destroy the Spanish navy. Every great battle is the dawn of a better time for the human race. If the loss of life and the destruction of property which we have authorized shall lift the West Indies from barbarism and shall compel Spain into a nobler intelligence, history will record the accomplishment in letters of gold."—[The Voice.

### Abroad.

Friday morning, May 6, in company with our professor of elocution and music, I had a very pleasant bicycle ride to Salem, a distance of fifteen miles. Leaving my companion at her boarding place, I transacted some business in the city and called on some of my friends. In the evening I left for Turner, eight miles distant, where I arrived a little after supper time, but on calling at the home of F. S. Matteson I was informed that I was never too late for a meal there. I was soon refreshed and had a very nice visit with the little family. Miss Katie has graduated from the public school and her ambition is to finish her education in the Liberal University. Let us hope that what she desires may be accomplished.

The next morning I called on some of the friends about town, but the Secularists of Turner are quite scarce, and with a few exceptions, are exceedingly inactive. I secured three new subscribers, however, and have no cause for complaint. Bidding farewell to Turner friends, our next point of attack was at Aumsville. On the road between these two points lives one Gibson, whom we found at work half a mile off the road. The bicycle soon took me there, and I was well repaid for the trip, for Mr. Gibson is now one of the Torch of Reason family, and we hope he will be willing to remain so.

On arriving at Aumsville, I called on Mr. Murphy, who also identified himself by subscribing to the Torch. He directed me to the home of C. H. Mitchell, whom I found in a field a mile from the house. Accompanying him home, I was made acquainted with his father and mother and enjoyed a visit and a good dinner. Mr. Mitchell is an enthusiastic Secularist, and is now a reader of the Torch of Reason. Returning to the town, I met Mr. Amend, Mr. Bryant and Mr. Gilbert, all of whom subscribed for the paper and expressed a willingness to assist more, later.

Stayton is six miles from Aumsville, on the Santiam river, and thirty minutes' ride found me there. I had not been in Stayton for several years, and many changes have taken place, but it is still the same bustling little city. Mr. Derbyshire and Mr. Cooper expressed their interest in the cause by taking the Torch, and in a few minutes I was on my way to Sublimity. I found Mr. Myers at work in his field near town, and although a stranger to me, we soon became acquainted, and Mr. Myers made a donation of five dollars to the University, expressing his intention to do more at another time. Arriving at Sublimity, I called on Mrs. La Croix, who has for years been identified with the Secular work, and it is needless to say she takes a great interest in our work at Silverton. Mrs. La Croix also subscribed for the Torch of Reason and will do all she can to assist the cause.

Sublimity is twelve miles from Silverton, and at 7 o'clock we started towards home, visiting some on the road and staying over night at the home of an uncle, Phil. Bowers, and arriving in Silverton Sunday morning, after a journey of two

days, during which time I secured thirteen subscribers for the Torch and a donation for the University. I will remain in Silverton a week, after which time I expect to take a short trip in the Columbia River country and then go to Eastern Oregon to arrange for the convention.  
PEARL W. GEER.

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