

avail themselves of the combined advantages of the divinity school and the state university. The four years' divinity course includes elocution and several philosophical and classical studies in the university."

If the university admits divinity students to twelve of its classes there must be a loss of time or an increase of expense to the state. The facts are, that we have a Christian state university, several Methodist and one Campbellite state normal school, and yet the people are made to think that they are non-sectarian, and go on paying taxes to the tune of millions of dollars and then have turned loose upon them every year a gang of preachers to defraud them with real estate booms of a country above the clouds.

Eternal negligence is the price of slavery.

Enemies in Camp.

Much depends on the work of the coming year. If the Liberal University is finished, it will put us in an altogether different light before the world. Our institution stands for an Infidelity that can and will be respected. The other tribes of the house of Freethought, that is, those who cling to creeds worse than the orthodox, will, of course, combat us to some extent, but we are bound to win, for sensible people are the ones who can help us and they are the ones who will soonest find out what a great boon our school will be to the cause.

As we struggle along toward success, we can see why it is that freedom of thought has been so long held back. It is because many of the very men who are loudest in shouting for freedom are those who combat every honest effort to bring it about. One of the monthly Freethought organs, which, it seems, is becoming somewhat fossilized, tried to hurt our work in its last issue by condemning us for our work in the legislature this year. The editor tried to make it appear that we were doing the very thing we condemn Christians for, that is, asking state aid for sectarian purposes, and he unmercifully bombards the idea of even building a Liberal University at all.

Now is this kind of work right? Why should this editor try to defeat the work of other Freethinkers? There is certainly a reason for it, and this very thing has kept back our cause more perhaps than the enemy outside our camp.

We made no mistake in asking the legislative assembly of the state of Oregon for help. We knew just what we were doing, and while we did not expect the appropriation, yet it set thousands of people to thinking about how wrong it is for the people to pay thousands and millions of dollars to the support of

schools that are really and truly sectarian. Was it wrong for us to help save the state several thousand dollars, as we certainly did?

But suppose we had, in our anxiety to build a school, made a mistake in asking the state to aid us; is it the manly thing for the editor of a Freethought paper to endeavor to prevent people who are interested in our work from helping us? Is that the kind of Liberalism the men possess who are asking the people for sustaining money? We would like to see his Freethought organ well sustained; then why should he try to tear down our work?

It might lessen his subscription list a little to have another Freethought paper in the field, and for a short time our school might attract some attention from his little corner, but in the long run it will be a benefit all along the line, and what possible harm can come from a school that teaches all the natural sciences, and that from a Freethought (non-sectarian) standpoint? Why, oh why should those who are endeavoring to do something for our grand cause be obliged to fight those who should be their best friends?

We are not perfect, and may make mistakes, but unselfish friends of mental liberty will help and kindly advise us. They will not be found thoughtlessly and selfishly trying to tear us down.

The Companion's First Subscriber.

The Youth's companion is probably the only periodical in the world seventy-two years of age, whose first subscriber is still living and still a constant reader of the paper. The subscriber who enjoys this unique distinction is Mrs. Hannah U. Parsons of Brooklyn, N. Y., now in her 85th year. She was the little sister of Nathaniel Willis, father of N. P. Willis, the poet, and founder of the Youth's Companion. When Mr. Willis had resolved upon publishing a new paper for young people, his friend had him put down his sister's name as the first subscriber. The Companion's first issue was dated April 16, 1827, and for more than seventy years this first subscriber has continued to read and enjoy it.

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