

NEWS AND NOTES.

Miss Topsy Turvy!

Remember the dance Saturday evening after the play.

Do you want to laugh? Go to the Liberal Hall Saturday evening and see Miss Topsy Turvy.

Miss Adda Wolfard and Miss Hallie Gilmore entered the Liberal University this week.

Prof. Wakeman spoke in Unity church, Salem, Sunday morning and evening to large and appreciative audiences.

The character songs and instrumental selections at the drama on Saturday evening will please all who hear them.

The specialties between the acts of "Topsy Turvy" Saturday evening are well worth the price of admission. Don't fail to be present.

Prof. Wakeman is a great admirer of Thomas Paine and is so well acquainted with his writings and life history that his address next Sunday evening is bound to be interesting.

The exercises at the Y. P. S. S. C. meeting last Friday evening were unusually interesting. The two captains have agreed to limit the programs to an hour and a half, and no time is lost between the different performances.

We are pleased to note the friendly attitude of Bro. Shaw, of the Independent Pulpit, towards the Liberal University, and hope he will always remain the same. That he and the Pulpit may prosper is our wish.

Mr. D. Priestley, in a letter complimenting our work, writes: "Enclosed please find fifty cents, which will help about half a dollar's worth." This is not the first time Mr. Priestley has done this, and it seems that whenever he has any money to spare he takes great delight in helping the cause he so dearly loves.

Mrs. Turner's book, "The Bible God, the Bible and Selections from the Writings of Scientists", is now ready and for sale at this office at 25 cents per copy. This is a valuable missionary document and ought to be in the hands of every Christian. Help Mrs. Turner to place it there. We will publish a review of the book next week.

Mr. Geo. B. Wheeler, of Chicago, in remitting for stock in the Liberal University, includes 20 cents for 100 tracts of Scientific Wisdom, by Eliza Mowry Bliven. He adds: "I find nothing like them for missionary work." We are indeed pleased to learn that the Liberals are finding out the true value of these tracts, and hope that Mrs. Bliven will receive the encouragement she deserves and will be able

to get out the other six tracts soon.

See Miss Topsy Turvy. Any seat in the house 25 cents. No extra charge for reserved seats. Silver-ton home talent is sure to win.

Mr. L. P. Maxam, of Michigan, has sent in ten dollars, the first donation for the Ingersoll Chair in the Liberal University, first suggested by George Jacob Holyoake, of England.

The Religion of the Noble and Its Ethics.

We hope our readers will keep their eyes on the all important questions which we seek to meet and solve by the weighty extracts on our first page. "The Ethical Test" or what is right and wrong? by Dr. Paul Carus, is about as important as any question can be. The solution given follows properly the object of human life disclosed scientifically by Paul Topinard, and the obstructoin of "immortal Hedonism" explained and exploded by Prof. Ernst Haeckel, in the late numbers of the Torch. Now Dr. Carus answers the question, What is the test of life and conduct—whether good or bad? We had said VIRTUE, that is, true manliness, as that term means in its original derivation from the Latin word VIR, a man.

Dr. Carus has by years of incessant labor as editor of the "Open Court", "The Monist", the "Soul of Man", "Fundamental Problems", "The Religion of Science" and many other very able and original works, made himself one of the leading Liberals of this country and, indeed, of the world. But what he says is not simply his opinion. He shows that back of it lies the great thought, heroism and healthy activity of the world from Aristotle down. When his attention was called to our definition of virtue as MANLINESS, and that it was the test of right and wrong, the object of life, and the foundation of the Religion of Science and Humanity, or the RELIGION OF THE NOBLE, as we prefer to call it, he responded at once thus: "As to your interpretation of virtue, I perfectly agree with you. Virtue in the original sense of the word is the MANHOOD OF MAN; and that is exactly what man is working out [or ought to be]. Compare Goethe's ideas of self development. Hedonists practically deny the existence of ethics, and would [or should] claim that such a thing as pure motives, uninfluenced by some lurking egotism, are impossible."

We shall go on and let him show in next Torch that the man and the people who "seek their virtue in their happiness", who live to have a "good time" merely, instead of "seeking their happiness in their virtue", are in a bad way, and are pretty sure to come to bad ends.

T. B. W.

Silver-ton Thought Exchange.

REV. W. E. COPELAND ON VOLTAIRE, PAINE AND INGERSOLL.

An extra large crowd filled the Liberal Hall last Sunday evening, anxious to hear what a preacher could say about such men as Voltaire, Paine and Ingersoll.

The choir sang one of those sweet songs, and then the speaker of the evening read some selections from the first part of the Age of Reason, showing that the author was a good Unitarian. We then listened to some more music and Rev. Copeland began in his earnest manner, which is sure to win the attention of his audience.

He said that Voltaire of the 17th, Paine of the 18th, and Ingersoll of the 19th century, the first a Frenchman, the second an Englishman, and the third an American, form a real trinity much more worthy the respect of humanity than the mythical trinity of old. Then he proceeded to score the old trinity and old theology, and deal justly with the three great men whom he had under consideration as only a UNITARIAN minister can.

The speaker said that Free-thought is not at a loss for saints, and can have many more and better ones than the old religions ever had. He named over many capable and worthy ones, and concluded the list by saying, "even our own Wakeman!" This brought prolonged applause.

Rev. Copeland seems to agree with Thomas Paine in every detail. He believes in one god and no more, and hopes for happiness beyond this life. The writer is sorry that the Rev. has gone no farther than the end of the road cleared by Paine. He has become lost in the mists, and while he realizes that Ingersoll has cleared the road still farther, he can't leave the old bivouac fires of Paine. While he applauds the work of Ingersoll he lives in the time of Paine. Still we are encouraged to see at what length people may go and still be known as "Christians."

At the conclusion of the lecture Prof. Rauch called for a rising vote of thanks by the audience, to which there was a hearty response by all.

Prof. Hosmer was the only one in the audience to reply to the speaker of the evening. He said that if "a religion which a child cannot understand is, for that reason, a bad religion," then even the religion which has a god is not a good one for children and even grown persons, for they cannot understand "god" unless the term is defined to mean the cosmos or universe, and then we are a part of god, which is no god at all. Prof. Hosmer complimented the speaker, and gave the audience to understand that he agrees with the lecturer in the main but did not understand what was meant by "God."

Rev. Copeland replied in a few words, saying that he believes in a power higher than himself, and he calls that power God. The speaker announced that he would address the people of Silver-ton the following evening on the subject of co-operation. Then we listened to another song, after which the audience was dismissed.

MONDAY EVENING.—REV. W. E. COPELAND ON "HOW TO DESTROY THE TRUSTS."

How it did rain! No one could expect much of an audience on a night like that. Still quite a respectable number gathered to hear about Co-operation vs. Trusts. We listened to the L. U. O. choir and then Rev. Copeland began by saying that the trusts, while they are the embodiment of evil, are educating people to co-operate, and heads of departments under the trust system will make good managers of departments under the co-operative system. He said that the best way to get rid of the trusts is to let them outgrow themselves.

He had much to say about The Co-operative Brotherhood, of which he is a member. This organization extends all over the Northwest, with a head office among the tall trees in the Puget Sound country at Burley, where the colony has a foothold, has cleared some land and started some industries. The plan seems to be a good one and those interested in co-operation should write to Rev. W. E. Copeland, Salem, Oregon.

Miss Wakeman asked how they got their land, with membership fee at only one dollar a month, and the speaker replied that they bought it on the instalment plan and have no trouble meeting the payments.

Prof. Hosmer eulogized the plan of the speaker.

Prof. Wakeman was present at this meeting and gave some interesting experiences in colony life. But he thinks we ought to move all good things to Silver-ton. Lack of space prevents a more detailed account of the meeting.

Prof. Wakeman will speak next Sunday evening at the Paine Celebration, and a splendid time is anticipated.

As usual, the vocal trio or something cleared the weather and we all went home by starlight.

P. W. G.

A Bequest.

EDITOR TORCH OF REASON:

Recently I added a codicil to my will giving to the L. U. O. \$2000. So utterly and entirely am I convinced that the welfare of the human family depends upon putting education upon a scientific basis, free from all theological creeds, doctrines and superstitions, that I would love to give all of my small estate to the University. But my conscience and my affection will not allow me to betray the claims of my own. Not even for the cause I love so much. Kindly yours,

MRS. M. M. T.