

Tillamook Headlight.

—BY—
W. F. D. JONES.

THE COUNTY OFFICIAL PAPER

—Independent in Politics—

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Correspondence Wanted.

The Headlight is for the people, and they are invited to write for its columns. We believe in free exercise of opinion, and wish to encourage independence of thought and action. Local topics are preferred. Our name stands at the head of this column, and everything, not otherwise signed, we stand responsible for. If you write, don't be afraid to state your own opinions, but sign your name for publication. It is cowardly to do otherwise, and articles with fictitious names have little weight. We adhere to this condition, except as to local correspondents who send news items purely and simply. In such cases we do not publish the name of the writer.
But if you wish to express an opinion or criticize somebody, you must sign your name for publication. And in all cases we must know the name of the writer. Don't throw out petty personal slings, or deal in coarse abuse regarding your neighbors. Would rather you'd abuse the editor of this paper. Such letters would be more apt to be published. In fact, people who hold opinions different from ours are urged to write them for publication. We'll answer you fairly and courteously if your opinions are worth answering. We are anxious to have parties of different faith express their opinion in this paper. We pride ourselves on granting everybody to think and act according to his conscience, regardless of our own beliefs.
The public doesn't care about "somebody going to see his girl," "new fence," "bad cold," "building of hen-coops," etc. Write about something interesting or not at all. Write as plainly as possible. If you can't spell correctly, or use good grammar, never mind that. Don't let a good news item spoil on that account. We furnish printed instructions that will be of help to those who wish to write for papers. The space in this paper is yours. Make use of it if you like.

GRASS MAKES THRIFT.

The Salem Statesman of recent date said:

"Tillamook county has already many prosperous creameries, and this week another one commences business in the city of Tillamook. These institutions make that section prosperous, and it is said no district in the Northwest has suffered so little from the hard times. That is a natural dairy country, but the same may be said, with an almost equal degree of truth, of the district surrounding Salem. The thrift of our farmers can easily make up the difference in favor of the coast country, having the longer period of green grass. Salem needs a creamery and a large one."

Tillamook has grass and creameries, and this makes thrift. The farmers here for this very reason are more thrifty than they are in the Willamette valley.

HAS FAITH IN OREGON.

Dr. Kiger, of Pittsburgh, Pa., who is a brother of G. W. Kiger of Bay City, sends us the following communication:

ED. HEADLIGHT:—I enclose you a copy of the Ohio platform taken from the Pittsburgh Commercial Gazette.

You will see that the Ohio convention of this week advocates the construction of the proposed Nicaragua canal through governmental aid. This is indicative of Eastern sentiment regarding the proposed water way and daily the prospect is receiving many staunch advocates among the influential Easterners as well as among the masses.

Quite likely other states will follow the example of Ohio and take similar action by introducing a favorable plank in their platforms as did Ohio. I refer to eastern states. I predict that the coming congress will guarantee governmental aid to the construction of the canal.

Likely it will be the adjourned session that will finally pass upon the measure. It goes without saying that then you will enjoy unprecedented growth development and prosperity within the history of Oregon.

Pittsburgh, Pa. May 31, 1895.

Yours Truly,
JOHN W. KIGER.

Here is the extract from the platform referred to in the above.

"Believing the proposed Nicaragua canal is needed for commercial extension and national defense, and that it ought to be constructed and operated by the government

of the United States or under its protection, we commend this project to our representatives in congress."

Mrs. A. E. Barker, who has been lecturing at the court house recently, shows herself to be a woman of good education, varied attainments, and a deep student of ancient history and modern science. Her manner is womanly, and it is evident from her earnestness and devotion that her religion is "humanity." Those who disagree with her on her views of of religion must admit that she was fair and her arguments convincing. No church member could take of fence at what she said and those who are liberal in belief greatly appreciated her course of lectures. The music at the opening and closing of the lectures was good, and it is no more than justice here to mention the excellent singing of Mrs. J. E. Hosmer, who took part in the duets.

Citizenship is working wonders for the Grand Ronde Indians. They had a high time at Willamina last week, and the Sun gives a long account of it. Here are a few selections from the scare heading to the article: "The Indians from the agency get boiling drunk and fight. The Willamina postmaster assaulted. He is defended by citizens armed with ax-handles. Obscene and profane language used. Swagging bucks cause ladies and children to give the sidewalks. 'Our new citizens' enjoy their free 'om.'"

Al Snyder is moving the Valley Transcript from Dallas to McMinnville. Al had 14 years experience in McMinnville as a newspaper man, and has received substantial encouragement to return there.

The North Yamhill Record has started on its second year and is as bright as ever.

"A dollar will buy more today than it ever would." Have you paid your taxes yet?

The Sheridan Sun started on its fourth year last week. Long may it shine.

MRS. A. E. BARKER'S ADDRESS.

Mrs. A. E. Barker, of Forest Grove, has been giving a series of lectures here on free thought, and in order that the people may know what is meant or intended by her lectures, we give a synopsis of her first lecture. She is a lecturer of the Oregon Secular Union, and the following will show the work this organization is doing. Mrs. Barker was introduced by C. E. Reynolds and spoke in part as follows:

Ladies and Gentlemen:—I have made the journey from my home to Tillamook to get acquainted with the people; also to give the people an opportunity to get acquainted with me and the broad self-supporting ennobling ideals of liberalism. There has been considerable conjecture among the people as to the objects of our organization and its teachings, much speculation has arisen and many incorrect conclusions have been drawn, and I wish to explain as clearly as possible, the objects, aims and hopes of the liberal movement.

The objects are printed on the face of every membership blank, and are: 1st. The repeal of all laws that exempt church property from taxation. Why? Because, first, it is unjust to tax one piece of property belonging to an individual, and exempt another property belonging to a corporation. Second, there are over \$4,000,000 worth of untaxed church property in Oregon, all untaxed. Various churches own productive farms, gardens, orchards, etc; business blocks in cities which are rented for saloons, houses of ill fame and breweries, which afford an enormous revenue to the churches, which money is the price of iniquity.

Some people object to levying a

tax on the church edifice, grounds, parsonages or sectarian school buildings. We are in favor of equal taxation; because the edifice is simply a house where the corporation transacts the business of the corporation, the place where the minister makes his money, where collections are taken up, where festivals and carnivals are held for the purpose of making money to support the minister. It is a place of meeting for business men, who are not members of any church, who will drop a five dollar gold piece in the contribution box, or subscribe \$100 to defray the expenses of the corporation, which virtually says "I patronize you, you patronize me." For these and many other reasons we are in favor of equal taxation.

The second object, "The repeal of all laws that force the observance of Sunday as the Sabbath." We do not object to any observance of Sunday as a day of rest or worship, but we do object to a law that compels the observance of any day as a day of worship. We believe that every individual knows his own needs and desires better than he knows his neighbors'; and has no right to make a law compelling him to go against his needs and desires; we believe every one knows when he needs rest; and if he wants to rest Wednesday or Saturday and work Sunday we are willing; or he may rest or work all the days if so disposed and he needs no man-made law to dictate to him.

The third object, "The repeal of all laws that appropriate public funds for sectarian institutions." We do not object to the institutions but we do not want to pay taxes to perpetuate a belief, in which we have nothing in common.

Fourth object, "The repeal of all laws that tolerate any religious exercises, reading display or prayer in any public school, body or institution maintained wholly or in part at public expense; and finally to bring about a total separation of church and state; and protect by every lawful means every person whose equal religious or civil rights are infringed." We hold that the home and the church is the place for religious training. And the free schools should promulgate good morals and secular thought unmixed with any theological or religious formulas.

The aims of our organizations are to search for unity, equality and justice. All reforms are a growth and begin with the individual, and the most important function, is self control. When a person learns to control himself he needs no law but himself. He stands a unit; the embodiment of kindness and forbearance, mercy and the tolerance. In the search for unity where so many people with different ideas are organized, we must inculcate forbearance, and with the pruning hook of investigation and by the light of reason, explain away the old knotty gnarled branches of superstition, and like Paul "prove all things."

We teach all to think for themselves. Honest doubt is the guiding star to investigation, it is the forerunner of skepticism, and skepticism is the energy, the life-giving power of progression. When we cease to progress, we cease to grow. When growth stops disintegration begins. We do not believe the infallibility of anything. Infallibility can not be proven.

All things must grow from lower to higher conditions. This is proved by nature, science, arts and governments, each evolving from lower to higher. Eternally existing, eternally progressing, eternally being transformed as we gain intelligence into more perfect beings.

The curse of the world is ignorance. Let us enlighten it. The only savior is humane endeavor. Let us try to grow better and braver. Let us educate away the penitentiaries the jails, the workhouses, the reform schools and insane asylums, by teaching self control, self government, avoiding anger, hatred, revenge, and animosity. If we do this we will not have to wait to die to find our reward. We will be happy by making each other happy.

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Tillamook, Or.

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GABRIELSON, Master.

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We have opened a shop one door south of the Tillamook Bakery, where we are prepared to do all kinds of

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I've got you, said the Barb-Wire.
I'll catch on, said the Tongue.
I'll scoop him, said the Shovel.
I'll get your bacon, said the Butcherknife.

You're not as sharp as I, said the Tack.

Say nothing and saw wood, said the saw.

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