

decided to walk. My route led me across the Long Bridge, and I thought of that day in '61, when the Union troops ran across that same bridge. I had only walked six miles that evening so I thought a little exercise wouldn't hurt me, and to make it a little more realistic I ran a short distance. It was dark and I thought no one would see me, but I had not gone far when I ran into a man fixing something about the bridge. He wanted to know why I was in such a hurry, and I asked him if he hadn't heard of the battle of Bull Run; he said he had, and I told him I was the last Union soldier just getting into Washington. The man looked a little skeptical, but I walked on into the city, and beat the electric car a few moments, besides having the wonderful experience of crossing the Long Bridge on foot. I am glad the Confederate army wasn't behind me.

For the Torch of Reason.

Angel Eggs.

BY F. S. MATTESON.

"Angels," having the human form and feathered wings, partake of the nature of both animals and fowls. They are not, however, mammals, secrete no lacteal fluid, and therefore do not suckle their young.

It would hardly be consistent for an "allwise providence" to "create" a race of semi-human beings, so pure and "holy" as these celestial inhabitants, who should be under the necessity of "knowing" each other "carnally, after the manner of men," in order to the propagation of their species. So angels are all females. At least, no one ever hears of male angels. No doubt, however, that if God had been a female, he would have made the angels all males. But he didn't. And it is not for us poor weak worms of the dust, to criticise the wisdom of the Almighty. So the angels lay eggs, and put them under the "great white throne," where the warm fervor of the worshipping throng hatches them out, and they are fed with liquid ambrosial nectar, from a crystal bottle, with a golden nipple, and hose of twisted "holy smoke." When they are weaned, they are fed on ambrosia straight, until they are old enough to cut teeth, and can chew celestial manna.

I have said that angels do not propagate after the manner of men. But as there must be a way to manage the matter, it is after the manner of the aphid, only a little more so, as they are more perfect beings. The aphid (plant lice) are produced from eggs deposited the previous autumn on twigs of whatever tree or plant they feed on. They are hatched male and female, same as God created the first pair of people—the pair that was created be-

fore the Lord God made Adam and Eve. (See Gen. i., 27.) These aphid pair, and then die—commit hari-kari, so to say, in the act. The impregnated female aphid proceed to bring forth other female aphids already impregnated, which bring forth other impregnated females, and so on, and the "eternal round" is kept up day in and day out all summer, by the whole lot of them. In fall they lay eggs again. So with angels. The first angel created was impregnated by God himself. (Don't ask how, please). Then the egg process began; and from the eggs are hatched more impregnated angels, and the "eternal round" is still going on.

We have been more lucky than ordinary mortals, and have secured eight of the eggs. Please don't ask how we got them. I don't want my valuable time taken up in answering foolish questions. Next thing you'll be asking how do I know these things. I know them in the same way that you, my Christian friend, know that there are angels, or a God, or a heaven, or a hell, or a devil, or any of the other unknowable things that you claim to know. Isn't my claim as good as yours? No? Well, you can't prove that I don't know these things, and that is usually good Christian argument. And if that isn't proof enough, see the eggs in the Liberal University Museum, or call on the writer, at Turner, Oregon, U. S. A.

Lived at Home the Gospel He Preached Abroad.

Continued from 1st page.

should enable them to reason and see for themselves. He stood on the bridge than spans the gulf between science and religion, and he passed over it, merely asking us to see that he did so. He did not claim to believe in God, but he believed in God's universe, drawing no line between. He cared not so much for the soul to live as he did that its work shall live for the edification. He worked for money, and he gave the money away. He worked to educate, and it cost the public nothing. He took not the Bible away from the babe, but he took it from the guilty conscience.

He did not believe so much in teaching with words as he did by example. He believed in himself more than his or any other gospel, because he believed his happiness depended on his own doings. He believed more in the forgiveness of the body than in the forgiveness of the guilty and self-condemning conscience. He believed in the peace that is established and maintained by reason, and he died, as he had lived, at peace with his own conscience. Ask if he has any friends, and perhaps they will come from the retreats of a changing world. Ask if he will be forgotten, and you will see, in the dawning of another day, the gathering profile of a mysterious monument, that may harden into a corner-stone of a new understanding.—[Oregonian.]

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Prof. Wm. H. Cook, for thirty years Dean of the Cincinnati Physio-Medical College, writes to the author as follows:

"I have examined your book, 'A Physician in the House,' and am much pleased with its contents and tone. Every family should know how to care for the health of the household, which is a human right and duty. Your book gives the information needed and in language the people can readily understand. I congratulate you on not naming the use of any poison, but adhering strictly to the use of non-poisonous remedies—the one true principle that should guide all treatment of disease, and which I have advocated in my practice for forty years or more.

Yours truly, DR. W. H. COOK."