

NOTICE.

Agents will please take notice that it is a great deal cheaper to pay express charges upon mail orders, and they will consider a great favor to send them to us through money orders or registered letters.

"REVOLUTIONS NEVER GO BACKWARD."

We find in the columns of an exchange a learned and lengthy communication from Dr. E. G. Brooks, President of the Pennsylvania State Convention of Universalists, who was dignified of his office in that body at its late session, solely as he believed and declared, "on account of his non-belief in the ministry for women." He returned to sign the license of Mrs. Ada C. Boyles, because in his judgment "it is against nature for any woman to make the Christian ministry a profession," and because "Mrs. Boyles was the head of a family, a wife and mother, with the cares of her home demanding her best attention." For this reasoning to decide for a woman what her position, duties and obligations should be, and to prevent anarchy and disorder in the great realm of nature, this leader was deprived of the presidency of the Convention aforesaid.

Now, although rejoicing at this deplorable state of affairs by which our ministerial brethren find themselves from time to time beset, may seem to these afflicted and sorely tried brethren ungenerous, we cannot refrain from expressing our satisfaction at seeing the shoe at last placed upon the other foot.

Women have held a subordinate place in the church from time immemorial. True, their names have served to swell the list of membership, which indeed would make a sorry showing without them; their services in helping to raise the salary of ministers, provide means to renovate the faded appearance of the house of worship, provide over sociable and agreeable societies, etc., have long been reckoned indispensable. No salary is attached to these duties, therefore it was and is considered no "sin" for women to perform them. But for women to usurp the authority and invade the province "designated by God and nature to be exercised and filled by man only," viz, preaching and receiving salary therefor, was to fly into the face of divine injunction, and they were for years summarily silenced and put down, by the terrible voice of some solemn and elder proclaiming with clerical tones and withering emphasis, "It is a shame for women to speak in the church."

It is not so many years since, (1867), a "Federal Letter" sent by the Congressional Association of ministers in Massachusetts warned all women from public speaking or praying; and although stung by its injustice, women for the most part bore it in silence. Whatever they felt, no such charge is displayed as is exhibited by Dr. Brooks in the present changed aspect of affairs. How painfully and with what evident reluctance he treads the valley of humiliation into which he would gladly force women! And we, watching him struggling in its depths, cannot forbear a smile of triumph as we review the injustice which women have suffered for ages, and then hearken to his complaint that "the policy unthinkably proclaimed and justified (by the Pennsylvania Universalists) was the exclusion and virtual ostracism of all who do not believe in ordaining women." Truly, this is a mighty change from the times when men were wont to sit in solemn conclave and say what women might or might not do, conscious of the while that from this judgment there is no appeal, and that to women no choice was left but submission. Revolutions never go backward. True reform never retrogrades, and however slow the march of eternal justice, its step is none the less sure; its final triumph none the less certain.

When a President of a religious body is summarily deprived of his office because of his opposition to women in the ministry, may we not reasonably hope that old things will shortly pass away?

Mrs. Flora Maybridge, who was known chiefly in connection with the killing of Major Harry Larkins by her husband, had died in St. Mary's Hospital, San Francisco, a few days since. Her illness was protracted and extremely painful, being a complication of spinal disease and influenza. She was out of her mind a great portion of the time, and was at the time of her death unconscious. She was attended by the Sisters at the Hospital with great care and tenderness. It is said she has an uncle in this State, and a brother in Alabama. Her husband, from whom she separated after the killing of Larkins, is in South America, and her infant is with a French family who have kindly cared for it during its unfortunate mother's illness.

In attempting to describe the appearance of a certain portion of Wasco county, a young lady who has temporary residence there writes: "Imagine the hills about Portland stripped of trees, clothed from base to summit with bunch grass; multiply them by millions and distribute over them thousands of cattle and horses, and you will have an imaginary glimpse of Eastern Oregon as seen from this point, stretching miles away in every direction—a vast expanse of undulating earth, lying flat and seemingly half exhausted in the fervid embrace of summer, while over all the cloudless sky is deep and blue."

Rev. Anthony L. Lane was installed for Oregon by the Democratic State Convention, which met at Salem last week. It is noted that this son of his father will make a powerful ally of the State, maintaining upon the time-honored principle of Democracy, and exhibiting the voice of the unwashed.

EDITORIAL CORRESPONDENCE.

DEAR READERS OF THE NEW NORTHWEST: Our route from Uley or Hyacin to Oysterville lay for the first mile and a half over the neck of the great headland, Cape Hancock, above Fort Canby, that continually butts against the Ocean, while its brilliant glass eye, which closes like an owl's by day, is ever on the alert at night, to warn all seafarers that nothing but the inevitable and watery West must strive to cope with Disappointment.

The neck of the aforesaid headland bristles with a forest of granite and dyke with a downy undergrowth of shocky brushwood at the base, reminding you of the tangled head of a neglected scrub, whom you wish some motherly philanthropist would vigorously attack with a fine-tooth comb.

[N. B.—We have a fancy that the above metaphor is pretty "fine," and we shall look for the Oregonian to embody it in elegant hexameters.]

You pass over this neck upon the terminus of a spinal column of corduroy road, up-hill and down-hill, thumpily-bump, rockily-bang, and before you know it, you emerge from the sequestered wood and find yourself face to face with the busy ocean.

How the wind whistles! how they rove and roar! Grappling like dragons behind and before! Plunging like the beach!

There! That's after Byron—a good way. But, seriously, the eight that days upon you is comparatively grand. Toward the north, and upon your left, until your vision is bounded by the distant sky, you see the same innocent chaos, chaos, chasing of sullen sea-fog, and the flimsy beach, under the feet of your patient horses (if the tide is low); constantly disappearing behind you, spreading new miles of the same unbroken surface as you proceed, while upon your right vast stretches of alluvial upland, with here and there a lonely farm-house and an occasional wheat-field, venture to show themselves from behind a tangled white-blanching heap of drift-wood, which you gaze upon (we mean the drift-wood, and your busy mind prances back to the days of your childhood (we speak from experience), and you almost wish you were a child again, commissioned as we were of old, to gather kites and storkwood. Such is life.

After a while the tide flows and your horses wade and your wagon rocks in the rising waters. Once in a while a tidal-wave, mightier than the rest, strikes the yellow sandbars, and you watch the receding waves that almost engulf you, only to fancy that the stage is floating seaward, and then—somebody gets sea-sick. Oh, it's fun—provided, always, that you are not sick yourself.

About eighteen miles of this travel on the beach are at last conquered, and you turn over the hill, to the right, through a billowy sea of white sand, and beyond it through the timber, over the neck of another headland, traveling upon the spinal column of the nose of the neck of Oysterville—a flat-head, this time, and no pun intended—and you alight at the Pacific House in the little city, where you can settle your oyster supper with fried tom-cods and stir it up again with deviled crabs and clam fritters. The nominal head of this establishment takes life easy. But he has a power behind the throne that does the work and the managing, and makes the money for him. If he don't believe Solomon when he says, "A prudent wife is from the Lord," he ought to.

We found, in addition to our traveling companions, a number of Portlanders adjourning here, enjoying the bathing facilities of the bay, as well as the cool and bracing atmosphere; though all were complaining of insufferable dullness. But we didn't find it dull, by any means, only so far as so much tom-cod and fried oysters made us hungry.

Some gentlemen tendered us the Methodist Church for a course of lectures, to begin on Sunday evening with the "Temperance Problem."

We had addressed large audiences on Sunday and Monday evenings, and were innocently awaiting the time for Tuesday evening's discourse, when a gentleman informed us that the preacher in charge, who had been out of town for a few days, had returned and raised a row about our using the church. Rushing to the protection of Omnipotence, the little mortal, whom we didn't know from a bottled lobster, declared to the good Methodist people who had the care of the church, and through whose hospitality we had secured its use, that he absolutely drew us to be a free lover / a woman of bad repute! That all respectable people closed their doors against us; that our language upon the rostrum was unchaste; that he knew the man who had raised our legs! That said man was a notorious free lover; and we had been married at that man's house! Who that man was, or what his name is, or where we were married, or when, the protector of Omnipotence failed to say; but he knew the above stuff was true. He spoke from personal knowledge.

Sufficient of the above facts came to our ears before going to the third engagement in the church, to warrant us in declining to accept and fully exposing the lying second. The church was crowded—a fact which the sanctimonious and sanctified never deems it worth mentioning for himself—and at the close of the lecture—didn't we say? And all the people said amen. The fellow's name is Shepard. We did not see him at all, for brave as he was in denouncing us to the name of the Lord, when our back was turned, we found it literally true to his own, that if you raise the devil he will rise from you; and that the wicked few when you persecute them, they will persecute you. We urged the Christian ladies present to call a prayer meeting without delay, and get the preacher to the point of it, and pray the Lord Omnipotent to keep his tongue from evil and his lips from guile. We assured them that a man was to be pitied whose imagination was so flimsy that the mention of a woman's name in a public capacity stirred his sanctimonious soul to such depths of indignation. We assured them that there were plenty of ministers who were gentlemen whom they might get to do their preaching, and there was no necessity that they should minister to the support of a clerical slanderer. He had borrowed the livery of heaven to serve the devil in, and was utterly unworthy to be the shepherd of any flock. In the audience sat a number of Portland gentlemen, who were ready to defend our reputation, which they did, most effectively, both before and after the lecture, thus proving what we have often declared, that men can always be relied upon to protect women from the slanders of attacks of fools and knaves, despite the best example of father Adam, who laid the burden of his own iniquities on Eve.

We call the special attention of the Methodist Conference to the case of this man Shepard. We charge him with wilful and malicious lying; with bearing false witness against his neighbor; with closing the church against lectures of vital importance to the public weal; while the saloon on the opposite side of the street is open continually. We refer the Bishop in charge to Messrs. Clark, Hisco, Higgins, Stevens, and all other respectable residents of Oysterville, for the truth of these charges, and we demand, in the name of religion and good morals, that he be made to step down and out. The citizens of Oysterville inform us that he appropriated certain money, subscribed for a church hall, to the building of himself a pleasure boat; that he is thoroughly obnoxious to them in every way, and they want a minister who is imbued with at least a medium of common sense and truthfulness. We hope the Conference will send its shabby preachers—its tyrants and idiots—to churches that are already built up and flourishing, and keep its heavy artillery for the outposts, where fifteen-inch columbards are needed. Blank cartridges may have been useful in the times of ignorance, but the religion they need forth fixer out in these days of intelligence, leaving only a blinding and a by-word in its track.

But enough. We assured the good people that while we knew we might readily secure the church again over the preacher's veto, we always counseled obedience to laws until they were repealed, consequently, we should not speak again in that place, but would stay and lecture once in the court-house, if they would make it ready.

So the next evening, while the church was shrouded in darkness and the saloon across the way was ablaze with light, the citizens assembled themselves in larger numbers than before, in the unfurnished court-room, where again broke the bread of the gospel of Human Rights. The little preacher, who, by the way, is scarcely more than a boy, and consequently just the proper age to fancy that he is capable of teaching God how He ought to train men's mothers, remained at home, doubtless to give the Lord a lesson; but his plans were futile, for God was with the multitude, and the truth was quick and powerful.

We left Oysterville with the fullest assurance of the respect, sympathy, and co-operation of its hospitable inhabitants, and promised to repeat our visit as soon as they are fortunate enough to secure a gentleman for a preacher.

Back again, over the neck of the flat that basks in the sunshine and forms the vernal border of Shoalwater Bay, down the sandy grade and out upon the beach, in view of the angry breakers, the monotony of our journey being broken at intervals by the corpse of a sturgeon or a stranded crab, with an occasional sight of a great gray eagle or a swarm of gulls; then, at length, another turn, over the spinal column of the neck of road that connects Disappointment's head with the valley that smiles upon Baker's Bay, and we were soon warming our chilled fingers by a July fire in the Bay View House at Hyacin, amid a crowd of tourists from the land of Web-foot.

Accepting the invitation of Mr. J. D. Holman, who professed us the use of his tabernacle for lectures, we proceeded to go to that point next week to preach the gospel of freedom. Rev. Mr. Bentley and his family, of Portland, are visiting here now; also, Mr. T. M. Richardson and wife, Mr. and Mrs. Bannell, and many others.

Mrs. Howell and Mrs. Hunter gave a party on Thursday evening, which proved a very enjoyable affair. But it is always tantalizing to the soul of a Presbyterian, who cannot dance, to watch the other Christians trip the light fantastic toe. Just here we came near complimenting the superior dancing of some of these; but others might feel slighted, and we haven't room to name them all. Brother Bentley removed to a tent for the night with his family, and we retired to our room, within plain view of J. W. Munson's well trained violin, and the heavy tramp, tramp, tramp of many a bounding heel.

Again we were a guest on board the little "Varian," Captain Gray commanding. Again we crossed Baker's Bay, cruised past Fort Canby, around the head of Sand Island, sailed at Fort Stevens, and headed for Astoria. Again we were a welcome guest at the home of Hon. W. D. Hale and family, and soon we expect to meet our gracious High on the Portland steamer, and his us off with him to Clatsop.

Remember Mitchell left to-day for San Francisco and Washington in excellent spirits. A puppy can accompany just as much effect upon light by baying the moon as W. Lair Hill can compass in attacking Mitchell. Not a man that has bowed upon his track is worthy to watch his shoes. That he may be spared in his high position to do the shouting work for women and freedom.

which he intends to perform, is our fervent prayer. The mantle of Senator Baker has fallen upon him and he is wearing the robe right royally. This is plain, unvarnished truth. Now let some Pharise howl. But the steamer is coming, and we are going to meet somebody. Adieu till next week.

A. J. D.

Astoria, August 31, 1895.

DEATH OF ANDREW JOHNSON.

Andrew Johnson, long and variously known in the country's history, died at the residence of his daughter, in Carter county, Tennessee, on Saturday morning, July 31. He was born at Raleigh, N. C., December 29, 1808, accordingly was nearly sixty-seven years of age. After filling various offices of honor and trust, he was in 1864 elected Vice President of the United States, and became, by the death of Mr. Lincoln, President in 1865. In this capacity he bitterly disappointed the expectations of the party that had placed him in power, and came to an open rupture with its leaders upon some of the vital questions arising out of the war. The conflict which ensued between the President and Congress resulted in his impeachment by the House of Representatives, and trial by the Senate, by which body he was barely acquitted. Congress, however, speedily took measures to render him powerless, and he was scarcely more than nominal President during the remainder of his term. He was, at the time of his death, United States Senator from Tennessee, having been elected to that position last winter.

According to the usual custom upon the decease of an ex-President, the following executive order announcing the event was issued on the morning following his death:

WASHINGTON, July 31, 1895.

It becomes the painful duty of the President to announce to the people of the United States the death of Andrew Johnson, the last of the great men of the Republic, who served his country with honor and distinction for more than half a century. The solemnity of the occasion which called him to the Presidency, with the varied nature and length of his public service, will cause him to be long remembered, and his death will be a national loss. As a mark of respect for the memory of the deceased, it is ordered that the executive mansion and the several departments of the Government at Washington be draped in mourning until the close of the day designated for the funeral, and all public business be suspended on that day. It is further ordered that the war and navy departments cause suitable honors to be paid on that occasion to the memory of the illustrious dead.

JOHN A. CRAWFORD, SECRETARY.

A. J. D.

Dr. J. L. York, of California, whose meetings in Portland were well received and fully appreciated by a large class of liberal thinkers, has recently been addressing large and enthusiastic audiences in Astoria. The speaker is a gentleman of fine presence and liberal attainments, radical in his ideas, and cosmopolitan in his utterances. He is a fine natural eloquist, and possesses in a large degree the tact and shrewdness necessary to cleave the way through the skulls of prejudice. He never fails to advance sound arguments for Woman Suffrage, no matter where he goes, and, aside from his theology, we recommend him to the different Suffrage Associations throughout the Northwest as an able and logical ally of human rights. Mr. York starts this week for a lecturing tour down the Sound, and intends to visit all the principal towns in Washington Territory.

The Oakland (Cal.) News, commenting upon the death of Flora Maybridge, says:

"Under an ancient law the guilty woman was stoned to death. In our day, a woman who may be equally guilty with the man with whom she escapes and he is hanged."

To this the Stockton Leader responds:

"Under an ancient law," but younger by some years than the one referred to above, "we do not stoned a woman who escapes her guilty way and sin no more." This was spoken to the woman guilty of adultery, because the men who accused her of the crime, were all guilty themselves. The last sentence quoted from the "Stockton" may be read in a different sense, but we venture the assertion that for every man who dies as the victim of a dishonest husband's vengeance, there are ten thousand who are abandoned and whose lives are ruined, who do not dream of avenging their injured honor at the marriage of a pirate, loved with the guilty husband of the woman with whom he sinned."

Equal suffrage for women in Presidential elections recently received the unanimous approval of a Joint Special Committee of the Connecticut Legislature, and a change of eleven votes would have carried the measure to the House. There will be one more meeting of the Legislature that State before the Presidential election of 1896, and the advocates of impartial suffrage hope, and with good reason, that the women of that commonwealth will vote for the next President.

Five women have been placed in nomination in different counties in California for the office of School Superintendent. Of these two were nominated by Independent, two by Democratic, and one by Republican Conventions. The counties thus paying tribute to the educational capabilities of women are San Louis Obispo, Santa Barbara, Butte, Shasta, and Inyo counties.

The extended time for the defendants to answer in the suit for libel brought by Edna Dean Proctor against the New York Tribune, expired on the 21st. In all likelihood it will be compromised.

Henry Ward Beecher will deliver the annual address at the New England Agricultural Fair, to be held at Manchester, N. H., from the 7th to the 10th of August inclusive.

THE ORDER OF NATURE.

TO THE EDITOR OF THE NEW NORTHWEST:

To an article recently contributed to your columns, in which the principle was asserted that the universe and all it contains are under the government of unvarying law; that in this scheme there is no place for the miraculous or supernatural, and that revival preaching fails to produce the effect it formerly wrought, for the reason that it takes no account of the change in the public mind growing out of the progress of scientific knowledge, including the science of general and comparative religion, the Pacific Christian Advocate essays an answer. This attempted reply is paraded throughout by a sneer. The editor has pity for those who are so weak as to depend in any sort on the poor deductions of experience and science, instead of on the safe foundations of ecclesiastical creeds. He sees no proof that the universe is under the government of law, and considers such an idea mere "ridiculous assumption." To answer sneer with sneer would be easy, but nothing to the purpose. The subject is one which is entitled to sober and deliberate consideration. It has taken a deep hold on the public mind, and those who read on the subject want to find in those who write upon it candor without undue warmth of feeling, and a purpose to pursue facts to true conclusions, without regard to hostile preconceptions.

The Advocate thinks the article to which it attempts a reply a very "singular" one. It is in error here. The ideas it contains, so far from being "singular," are those of a great and increasing multitude, the world over. Spite of the repeated sneer at the "cultured" and "scientific" thought of the times, it is proper to say that the ideas referred to are held by the most eminent minds in both hemispheres, including all who have rendered the age famous by scientific and philosophical investigation, and by practical interpretation of the operations of nature. The article, therefore, is not "singular." It lays no claim to originality. It is simply a little sketch or grouping of ideas, directly in the line of the current thought of the time. Only this, and nothing more.

But it is asserted, and with no little warmth, that revival preaching does not fail. That it does fail, however, when its present effects are compared with those of twenty or thirty years ago, is a fact too obvious to require further assertion. It is now utterly impossible to move the minds of men and women with religious exaltation as they were formerly moved with it through revival preaching. At these meetings you see none of the effects on common years ago. Men and women no longer give way by troops and multitudes to their emotions, subduing their reason and their will to the impetuous excitement or paralyzing fear of these occasions. With clearer views of the constitution of the universe and of the relation of man to the Supreme Power have come dignity, consistency and self-possession, with also a wholesome leaven of disbelief in ecclesiastical dogmatism.

It is said, however, that revival preaching has no other object than to "induce men to forsake their wicked ways and turn to the service of the living God;" but, as was pointed out in the article which has so offended the Advocate, this is coupled with conditions and requirements that go far to thwart its purpose. It requires us to believe in the infallibility of ecclesiastical interpretation of the Bible; it demands that we assent to the assumption that there has been but one revelation given to man, and that through the Jews, who were but a handful of the human race and as inferior to other ancient peoples in culture as in numbers; that the great majority of mankind have been left to perish without redemption; that divine honors belong to Christianity exclusively; that our world is only six thousand years old and was made in six days; that man was made perfect in intelligence and morality, and that his imperfections and his mortality are consequences of his fall; that the miracles alleged in attestation of Christianity are the principal evidences

of its truth and must be accepted with absolute faith; and that no salvation is possible except through this theological system. On this system much of the revival preaching of the times is still based; and it is these conditions that overload and render unacceptable to many minds the beautiful system of morality collected eighteen hundred years ago, and delivered to all succeeding generations of men.

That the Advocate is unable to see in the operations of nature the regular course of established law, is a misfortune under which ecclesiastics have always labored. It is in large part a legacy from those early ages in which man, brought close to face with natural phenomena, and unable to explain them, referred every occurrence to the direct agency of a god. Paganism is a system in its origin; and to paganism its rites ultimately accord. Each and every power of nature was held to be under control of a divinity and subject to propitiatory intercession.

Through ecclesiastical teaching these ideas have become deeply rooted in the solemnities of the imagination. They repose on large popular traditions from the whole of pagan and Christian antiquity. It has been the office of science in all ages, but it is more especially the office in these times, to substitute a correct philosophy of nature—that is to say, the idea of a universe under the government of unvarying law—for this theory of continual divine intervention, and consequent irregularity, in the government of all things. During the infancy of the church there was a powerful pagan party which it was necessary to combat. The ecclesiastical system was then a large part of the result of a compromise with polytheism. "Polytheism," says a recent popular writer, "was for support on the burning of its philosophy; the church of the in-

spiration of its fathers." When two bodies strike the form of each is changed. By this collision and combination—the result in no small degree of political necessity—their elements drawn from paganism were incorporated into the church, and remain there to this day.

Those who repudiate so vehemently the arguments and conclusions of science may be reminded not improperly that in every dispute of this sort for many centuries the church has been worsted and driven from its positions. After Christianity had become the state religion of the Roman Empire, it was made a state crime to affirm that death was in the world before the fall of Adam. It was asserted that all knowledge was in the Scriptures and in the traditions of the church, and that in the written revelation man had been furnished not only with an exact criterion of truth, but with all that God intended him to know. It is only to state what everybody now knows, to say that the authority of the book of Genesis as an account of the origin of things and the date of such origin, has been completely overturned; that death was in the world thousands of years before the date assigned for Adam's fall, and could not therefore have been a consequence of it. The time was, also, when it was universally upheld by the church that the earth was a flat surface and the center of the universe. This was maintained out of the Bible as solemnly as miracles now are. How could the sun stand still at the command of Joshua, unless it were going around the earth? "If," says the writer before quoted, "if each of the countless myriads of stars was a sun, surrounded by revolving globes, peopled with beings like ourselves, if we had fallen so easily and been redeemed at so stupendous a price, how was it with them? Of them were there none who had fallen or might fall like us? Where, then, for them could a Savior be found?" Though the church did all in its power to check and destroy this true interpretation of nature; though men were burnt at the stake as late as the year 1600 for their adherence to it, truth and enlightenment would prevail—it will not avail to charge this upon the Roman Church only. Protestantism was for a long time equally hostile to all scientific progress that tended to overthrow ecclesiastical interpretation of the Scriptures, and on some points its hostility is still maintained.

But this leads us too far from our immediate purpose. The Advocate's principal ground of complaint is that the authenticity of miracles is questioned. An all-powerful God, it affirms, can interfere with, suspend or change the laws of nature at any time, and has often done so. To discuss what the Supreme Power can or cannot do, is aside from the question and utterly futile. It is a question of past experience and philosophy; not one of conjecture and possibility. We see nothing threatening around us except in accord with regular and fixed law. Scientific discovery, revealing regular progress through the immeasurable ages of the past, and forecasting it through immeasurable ages to come; detecting nowhere any break in the proper sequence of events; observing with closest and most critical attention for long periods the operations of nature, and never witnessing any event, however trifling, which did not occur in harmony with law, challenges the assumption that it was once otherwise; holds it irrational to suppose that God for some thousands of years, interested himself in the world's affairs to the extent of interrupting their course and progress, and then suddenly ceased altogether; waits to know why there has been no great interruption by Him for eighteen hundred years, and why He should be put at this vast distance from the present time. This new remark recently appeared in a religious journal: "It is no logical or elevated way of thinking to suppose that God ever did appear to man more plainly than he does now; nor is it the highest way of thinking to suppose that He used to be a frequent visitor to earth, but now for eighteen hundred years we have only the story of His former visits."

Roman Christianity maintains that a constant stream of miracles has flowed from the earliest days of the church down to the present time. Protestant Christianity rejects the later miracles, but on no sufficient grounds if it continues to maintain the former ones. In the writings of St. Augustine and of all the early fathers, there are numerous accounts of the most astounding miracles, as well attested as any recorded elsewhere. So in the church chronicles of all the later ages. Even now-a-days we constantly see in Catholic publications accounts of the occurrence of such miracles as the weeping of the statues of the saints, the liquefaction of their blood, and miracle-cures. Multitudes swear these things as impostures, holding them to be impossible because contrary to known laws, but nevertheless maintaining the reality of never-miraculous equality at variance with scientific enlightenment. Roman Christianity is the true heir and proprietor of this mysticism. Protestant Christianity, having rejected half of it, should reject the rest.

Man is the only creature endowed with reason. For what purpose is he endowed with it? Is it the first and highest duty of reason to renounce its own functions? Since we see all around us continual proofs of the reign of unvarying law, why should we hesitate to recognize and admit the fact? Man is everywhere the sport of the mighty forces that surround him. His existence is only tolerable, his progress is only possible, as he learns to protect himself against these forces by conforming his life to their inviolable conditions. No law to all his operations moves with might and restless purpose. What safety to presume that this which can be arrested by petitions to the Supreme Power? What man has obtained such a thing? The movements of nature, controlled as they are by law,

were ever arrested even in the smallest particular for the benefit or protection of our race, reason and experience alike forbid men to believe. For whenever our race comes in conflict with the forces of nature it surely perishes. Law sweeps on unimpeded, crushing all who are in its path. A drought occurs, the earth fails to yield its fruits, and millions of human beings perish together. No petitions for mercy from despairing creatures avail. Law is deaf to human entreaty, and pursues its unvarying course. Storms arise, sweeping over sea and land with a fury which mocks at man's puny resistance, and multitudes are swept into a common ruin. Volcanoes disgorge their fiery contents, and whole cities are overwhelmed. Earthquakes come without warning and swallow in a moment countless myriads of human beings. Pestilence spreads over whole continents, filling every habitation with the dead. Taking such facts soberly into account, is it possible to believe that the forces of nature are ever overruled or their course altered for man's protection, or that they would be if the preservation of the entire human race depended on it? What reason, then, have we to imagine any miraculous interference by the Supreme Power in behalf of man?

But how, demands the Advocate, are we to account for the appearance of life on the globe without a miracle? Science cannot yet answer all questions; she has already answered vastly more questions of highest import in the intellectual development of man than ecclesiastical creeds ever did or ever can; but the sum of all knowledge has not yet been reached. No theological system has ever yet answered a scientific question; but even this great question science may one day satisfactorily answer. A hint towards it is furnished already in the theory of Evolution, which shows that every organic being has a place in the chain of events; that from point to point there has been in this vast progression a gradual, a definite, a continuous unfolding; that new forms are a product of differentiation of old ones; that man has his place in this endless progression, and that in the midst of these mighty changes the same eternal and immutable laws stand forth, dominating over all. The phenomena of life is in no way more mysterious than the properties of matter; attraction, gravitation, cohesion, crystallization, in a word, motion and force, are manifested all around us. But we see nothing irregular in their movements. Astronomers can calculate with as much certainty the moments of Venus, thousands of years hence, as they can next year's eclipses of the moon. Nor need the Advocate, thinking it possible, as it may, that the Supreme Power may decide to interpolate suddenly and "terminate all earthly history" by causing the collapse or annihilation of our planet, be alarmed. People have often indulged this fear heretofore, and some, expecting a miracle, and not relying on the course of immutable law, have even calculated the time for the collapse, and have settled their earthly concerns with a view to being ready for the occasion. Numbers continue to do this almost every year, but the common judgment is that their faith in the supernatural and miraculous has made them mad.

To every person who considers himself to think clearly and reverently on the subject, it certainly affords a higher and larger idea of the Supreme to conclude that the universe is under the government of primordial, immutable and eternal law, than to hold that its course is interrupted by frequent, arbitrary and disconnected exercises of arbitrary power. The one idea gives us a grand conception of the Eternal, in whom there is "no variableness, neither shadow of turning." The other idea is essentially anthropomorphic; it conceives of God as a gigantic man, subject to limitations of human wisdom, to infirmities of human caprice, and to human want of foresight and consequence; obliged to change his plans and purposes to meet unforeseen exigencies, and forced to alter or suspend the laws he has ordained to provide for emergencies of daily occurrence which he could not anticipate nor prevent. On this supposition nature is continually making mistakes; there is no approach to certainty or perfection in its operations. There is no law dominant over all, and God is a Big Man. This primitive assumption of the Supreme has not the hold it once had on the human mind, and the growing thought of the world is steadily becoming more and more adverse to the idea of a universe ruled as finite intelligence and finite power would rule it.

Nor let this view be stigmatized as an irreligious one. There is, as an ethical writer has observed, the widest difference between the religion of church discipline and the religion of morals. All men have a right to interpret nature, and none can object except those whose religion as Against says, "consists in a blind adoration of their own construction of the Bible." Whatever difference may arise between the interpretations of science and religion, both volumes are from the same Great Source, and in the final analysis, or synthesis, must perfectly agree. And since science cannot yet glow on these points where its deductions are new, religion must withdraw its pretensions, and not stand beyond the limits of known fact. Neither science nor religion has any commission to nullify the other.

Forest fires have swept thousands of acres of timber in Western mining districts. Utah. The miners saved them, saving by obstructing their cabins, and taking refuge in the tunnels and shafts.

A party of 150 Mormon converts from countries over the sea, arrived at Salt Lake on the 28th ult., in charge of two missionaries.

Three Democratic newspapers in California are edited by women.