

THE COLUMBIAN.

VOL. III.

ST. HELENS, COLUMBIA COUNTY, OREGON, AUGUST 25, 1882.

NO. 3.

The Captain's Tale.

"One day in March, 1869, while he was lying in port off Bunbury, in Western Australia, I was ashore; and I see a nice looking young fellow, about 24 years old, eyeing me pretty sharp. He was at work on a chain gang. Watchin' his chance, he says to me, 'Are you the mate of that whaler?'"

"Yes," says I.

"Then, says he, 'Has the priest said anything to you about me?'"

"No," says I.

"Well, he's goin' to," says he and passed on quick.

"The priest followed right along, and ased me if I'd ever seen that young man before."

"Never to my knowledge," says I.

"Then he told me it was a Fenian prisoner; that he had been confined in Dartmoor prison in England for seven months, and then sent to Australia for life; he'd been there four or five months and wanted to get off. And the upshot of it was that the priest offered me five hundred dollars to get him off."

"I told him I didn't want his money. If he'd been a thief or a murderer I wouldn't have tried to help him anyway; but I couldn't make out that he'd committed any crime, so the priest and I, we fixed it that the next day, when the ship got under way, I should pick him up in the yawl; and I did."

"It beat all how quick everybody on board took to that fellow; he was so pleasant and such a handsome young chap."

"Well, come August, we had to put into Rodrigues for water. It was that or die of thirst. That's not far from Mauritius, in the Indian ocean."

"By this time the news of ———'s escape had got ahead of us and was known all over the world. It was just before sunset when a boat from shore came alongside, and her officer boarded us."

"Was standin' just as near to me as I be to you, when the officer up and says to me: 'Have you got a man aboard of the name of ———?'"

"I kind of thought a minute—it seemed as if 'twas half an hour—and then I says 'No.' Says I very quiet: 'We had a fellow on board by the name Brown, but he died two months ago at Java.'"

"He looked at me a minute; then says he, 'Well, you've got some ticket-of-leave men aboard, haven't you?'"

"I was mighty glad he asked me that; for I thought it would take up his attention and give me a little time to think."

"I can't say as to that," says I.

"Well, says he, 'call your men up from forward and we'll soon find out.'"

"No," says I; 'I don't want nothin' to do with that kind of business. You can look for yourselves if you like.'"

"So he and his gang went forward and hauled out the stowaways, and put 'em aboard their boat, and pulled ashore, appearin' to be satisfied."

"As soon as they were gone, ———, half crazy, says to me: 'My God! it's all up with me! What can I do? They'll come back for me, but I'll never be taken alive!'"

"I knew he meant what he said; for the priest had told me he tried to commit suicide, and, if he couldn't escape, had determined to kill himself."

"I calmed him down; told him to go below and keep out of sight, and I'd try to think up something; but says I, 'You shan't be taken as long as I can stand by you.'"

"I knew very well that as soon as they got ashore those ticket-of-leave men would blow on him; and I really didn't know what to do. Things looked black."

"By this time it got to be dark, and I sat down by myself to think. Then I remembered a kind of locker under the stairs, where the steward sometimes kept the dishes he wasn't using. It was shut by pushin' one of the stairs right over it. I knew they'd never find him there. Then I went to ——— and told him to go and find a little grindstone there was on the ship while I kept the men busy forward. When I come back I'd stop a spell and talk with the steward; and when he heard me talkin' he must throw the grindstone and his hat overboard, give a shriek and then run and stow himself in the locker."

"When I come along back I stopped and says to the steward, 'I don't know what will happen when those fellows come aboard to-morrow morning. ——— will never be taken alive. He'll kill some of 'em and kill himself. He threatened to do it in Australia.'"

"Just then we heard a great splash and a scream. 'What's that?' says I."

"It's ———," says the steward; he's thrown himself overboard."

"Everybody heard it. The captain was off that day. I rushed aft, told the other officers, and ordered out the boats. The men felt terrible. Every one of 'em was fond of him. We got out four boats and swept that harbor for hours. I was the last boat in. When I got aboard I found the second mate leamin' over the ship's side, cryin' bitterly. 'He's gone, poor fellow! Here's his hat,' says he; 'the men have just picked it up. We shall never see him again.'"

"There wasn't a wink of sleep on board that night. The next morning I put the flag at half-mast. Everybody was solemn as death. ———'s wet hat lay on the hatchway. They all thought he was dead."

"The captain came off to see what was the matter. I told him the story—how we heard the splash, got out the boats and picked up ———'s hat. Right in the midst of it the officers from Rodrigues came aboard to claim their man. We told 'em the story and showed 'em the wet hat. They never offered to search the vessel. They see how bad the men felt, and they believed it all and pulled off."

"Late that afternoon we got our water all aboard and bore away to sea. I waited till he was almost out of sight of land, then I says to the captain: 'I guess I'll go below and get a cigar.' I went, and hauled the step away; and there was ———, all in a heap. I can see that fellow's face right before me now, white as chalk, eyes as black as night. He looked like a wild man."

"What now?" says he, trembling all over."

"Come out of that," says I.

"What do you mean?" says he.

"Don't stop to ask questions, man," says I. 'Get out of that and come up; you're safe for this time. Land is almost out of sight.'"

"If I crawled out, and I went on deck together. 'Now,' says I, 'go and shake hands with the captain.'"

"I went to the side of the ship and stood there smokin' and pretendin' to be scannin' the horizon. I see the captain give one look at ———; a kind of scared look. He thought it was his ghost."

"Then he wrung ———'s hand burst out cryin' just like a baby. Pretty soon he looked at me. I never said a word. 'Did that fellow have anything to do with it?' says he. ———[From 'A Summer in the Azores,' by C. Alice Baker.]

A Noble Revenge.

The coffin was a plain one—a poor, miserable pine coffin. No flowers on the top; no lining of white satin from the pale brow; no smooth ribbons about the coarse shroud. The brown hair was laid decently back, but there was no crimped cap with tie beneath the chin. The sufferer of cruel poverty smiled in death; she had found bread; rest and health."

"I want to see my mother," sobbed a poor little child, as the undertaker screwed down the top."

"You cannot; get out of the way, boy; why don't some one take the boy?"

"Only let me see her one minute!" cried the helpless orphan, clutching the side of the coffin box, as he gazed upon the coffin, agonizing tears streaming down the cheeks on which no childish bloom ever lingered. O! it was painful to hear him cry those words, "Only once; let me see mother only once!"

Quickly and brutally the heartless monster struck the boy away, so that he reeled with the blow. For a moment the boy stood panting with grief, his blue eyes distended, his lips sprang apart, fire glistened through his eyes as he raised his little arm with a most unchildish laugh and screamed:

"When I'm a man, I'll be revenged for that!"

There was a coffin and a heap of earth between the mother and the poor forsaken child—a monument much stronger than granite built in the boy's heart the memory of the heartless deed.

The courthouse was crowded to suffocation.

"Does any one appear as this man's counsel?" asked the judge.

There was a silence when he had finished until, with lips tightly pressed together, a look of strange intelligence blended with a haughty reserve upon his features, a young man stepped forward with a firm tread and kindly eye to plead for the friendless one. He was a stranger, but at the first sentence there was a thrill. The splendor of his genius entranced—convincing.

The man who could not find a friend was acquitted.

"May God bless you, sir; I cannot!" he exclaimed.

"I want no thanks," replied the stranger.

"I—I believe you are unknown to me."

"Sir, I will refresh your memory. Twenty years ago this day you struck a broken-hearted little boy away from his dead mother's coffin. I was that boy."

The man turned livid.

"Have you rescued me, then, to take my life?"

"No, I have a sweeter revenge. I have saved the life of a man whose brutal conduct has rankled in my breast for the last twenty years. Go, then, and remember the tears of a friendless child."

The man bowed his head in shame, and went from the presence of magnanimity, as grand to him as it was incomprehensible.

Cabinet Pudding.—The ingredients for this pudding are one and a half ounces of candied peel, four ounces of currants, four dozen Sultana raisins, a few slices of sponge cake, a French roll, four eggs, a pint of milk, grated lemon peel, a quarter of a nutmeg and three tablespoonsful of sugar. Melt some butter to a paste and well grease the mold in which the pudding is to be boiled, taking care to butter it in every part. Cut the candied peel into thin slices and place them in a fanciful device at the bottom of the mold, filling in the space with currants and Sultanas; then add a few slices of sponge cake, a French roll, drop a few drops of melted butter on these, and between each layer sprinkle a few currants. Proceed in this way until the mold is nearly full, then flavor the milk or cream with nutmeg and grated lemon rind, add the sugar, and beating the eggs, stir them with the cream, and beat the mixture until it is perfectly smooth, when it should be strained into the mold, which should be quite full. Tie a piece of buttered paper over it, and let it stand for two hours, then tie it down with a cloth, put it into boiling water, and let it boil for one hour. In taking it up let it stand a minute or two before the cloth is removed, then quickly turn it out of the mold, and serve with sweet or wine sauce in a tureen. The flavoring of this pudding may be varied by substituting essence of vanilla or almonds for the lemon, or by placing preserves or marmalade between the layers of cake and roll.

A Story With a Moral.

Once upon a time there was a general assemblage of fowls and animals, called together to discuss the question of reform. The tiger shed tears over the wickedness of the rabbits; the hyena wept at the rapacity of the vultures, and the wild cat pressed his paws to his aching heart and sighed over the villainies perpetrated by the mischievous rats and mice. A venerable old coon was made the chairman of the meeting, and after clearing his voice he began:

"My friends, there is great need of reform. We are drifting down to perdition at race-horse speed. Speak, brothers, speak, and let us have a full and frank expression."

"I am for reform!" said the tiger, as he rose up. "I see the coons out every night, stealing corn and raising old Ned generally, and I hope they may be brought to see the error of their ways."

"Reform is my watchword," began the bongo, as he secured the floor. "and I hope the tiger will commence the good work in their midst. The tiger who just addressed you has the blood of my slain calf still on his lips!"

"It is my opinion," began a veteran old hyena, "that reform is most needed among the vultures. They have become so bold that I hardly stand a show nowadays to find a carcass for myself!"

"And since men have taken to carrying guns and swords, I hesitate to attack them!" said a wolf. "I move, Mr. Chairman, that it is the sense of this meeting that men go no longer armed."

"Hear what I have to say," pleaded the wild cat. "I move that the panther be censured for eating fish."

"And my friend the coon should be forced to let grass alone," observed an elephant.

"In order to get the sense of the meeting, I move that we no longer eat flesh," said a deer.

"I move to amend by substituting the word grass," promptly responded a wolf.

Amendments and resolutions were coming in like the Pacific Express, when the old coon in the chair called for order and said:

"My friends, let us begin the reform by routing out the serpents."

"No!" protested a fox. "I leave my cave to a family of serpents at excellent cash figures. Let's drive the worms out of the country."

"But we feed on worms!" chirped a hundred birds. "Drive them out and we would starve!"

"Thus they continued, each one anxious to preserve whatever was good for himself, and sacrifice whatever was good for his neighbor, until the coon cut the discussion short by saying:

"Order! order! Now any bird or fowl who is willing to begin this reform campaign by sacrificing personal gains, will please stand up."

Everything continued to sit.

"Well, then, anyone willing to begin the reform at home and under his own hat will please stand up."

No one stood up.

"I think we have bitten off more than we can chew!" said the coon, as he laid down his gavel. "This is a very wicked world, and there is a great need of reform, but when tigers set out to reform hyenas, and wild cats can find fault with the doings of wolves, it's time to dismiss the meeting."

Moral: Charity may begin next door, but reform should commence at home.

Monumental Affection.

She was a handsome and wealthy young widow, and had but just lost her husband. Full of grief over the loss of her beloved one, she sought a dealer in monuments, a friend of the dear departed.

Seeing the sympathetic face of her husband's friend, she greeted him with a sobbing cry, as she greeted him, sobbing, "You have heard it, George is gone!"

Yes, he had heard it.

"And now," said she, "I want to get a monument, the finest and most imposing monument that you can make. I don't care for the expense. You have them costing ten thousand dollars, do you not?" she ventures.

O yes, he could build her a splendid monument for that. He would prepare a design and submit it to her.

"You will have it ready soon, will you not?" she pleaded. "This evening?"

"No, not this evening," he replied, but he would hurry it up as fast as possible and bring it to her residence. And so it was settled, and she went away very grateful for the ready sympathy, and anxiously expectant for the design.

Then the monument man got out an old design and had it transferred to a clean piece of paper, and in fifteen minutes was ready for the widow, but, of course, it wouldn't do to show up for a week or so. The long days dragged out their weary length finally, and the marble man assumed an appropriate funeral countenance, sought out the widow and submitted his work. He found her somewhat more reconciled to her loss and a little inclined to be critical, but on the whole she was pleased with the design.

"But," she said, "I have been talking over the matter with my sister, and she thinks five thousand dollars ought to buy a very nice monument. Couldn't you make one like that for five thousand?"

"No," responded he, "but I can build you a handsome monument for five thousand. Shall I make a design of one for that figure?"

"Yes, I wish you would, please, and I will come to your office and examine it in a week or two."

"Oh, no; I won't trouble you to do so. There is no particular hurry about it, and I will call upon you; it's my turn,

you know," and she smiled graciously upon him as she bowed him out.

Well, what was a poor monument man to do? He could only wait, and he did wait, busying himself meanwhile in getting up elaborate and really beautiful designs. One day he met the lady on the street, dressed in the merest apology for half mourning. He bowed obsequiously and informed her that the design was finished, and he thought it would not fail to be perfectly satisfactory.

"Oh," she said, "I have been so busy, don't you know, with one thing and another, that I have forgotten all about it. Let me see, how much was that to cost?"

"Five thousand dollars."

"Oh, dear! I really can't afford to pay that much. Now couldn't you," this was bewitchingly, "make a real nice monument for about five hundred dollars? I know you can, and I will come around and see you soon; good-bye."

Then the monument man went to his office and told his grief to a three-legged lady and a stone angel.

Sometimes after this charming widow with a male friend, whom she called "Charley," dropped in again.

"Do you know," she said, "I feel so ashamed to think that I never came around to look at your pretty designs? Charley, and I have concluded that those great costly ornaments are so foolish, after one's dead, you know. We think it's wicked don't we Charley?"

Charley allowed that it was. "But," she continued, "those little white boards such as they put up at the soldiers' graves, Charley I think are very nice. So neat and unpretentious. Couldn't you make one of them for me, and put Georges' monogram on it? His initials make such a pretty monogram."

The monument man's cup was full and he spilled over to them. He told her that Charley could get an old shingle and tack one of Georges' business cards on it.

Beecher on Hell.

The Rev. Henry Ward Beecher's sermon last Sunday morning was an examination of the method of creation. There were a great many questions, Mr. Beecher said, that people did not dare to think about, simply because they could not solve them. Some persons argued for unbelief in the teachings of the Christian religion from the order of nature. They reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of Eden, surrounded them with the animal kingdom, and then, when they fell, He charged everything and altered the lion's teeth from grinders to tears. Such a plea as that was infantile and puerile, and it would do well, in time, it saved itself from the term idiotic.

Mr. Beecher said, in conclusion, that at every step in the evolution of the race there was a grain for the law of benevolence. Nature went on developing until the point was reached when we suffered ourselves to prevent others from suffering. And development must continue until the time would be when the law of religion from the order of nature, they reflected on the extraordinary organization of the world on the key-note of destruction. The principle of destroying was the foundation of the world. It was in the very organic nature of the animal kingdom, for example, that one part should live by destroying the other part. The shark, the tiger and the lion were organized ferocities. Pretty poetry was written about the graceful curves of the swallow in its flight, but the swallow was simply hunting for something to eat, and it killed thousands of insects while the poets were engaged in writing their poetry. The whole animal race were butchers, with men at the top. Man was the most ignorant butcher and eater of them all. All animals ate, and ate to prepare themselves for man's table. Man was the most destructive of them all. Some persons said this was a perversion of God's original purpose; that the fall of Adam was the cause of this destructive principle or life. In other words, God put two ignorant butchers and eaters in the Garden of