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THE MATTER WITH KANSAS.

(Daily Chicago News.)

H. A. Wood, of this city, calls attention to Kansas in the following article, which is worthy the personal perusal of every reader:

Not long ago the Philadelphia North American had an editorial headed, "Something's the Matter With Kansas." Its main theme is the fact that in spite of drought and failure of the corn crop in the last season, Kansas makes a wonderful showing not only in material prosperity, but also in mental and moral growth. An enthusiastic citizen of Pennsylvania has had printed 400,000 copies of this editorial for circulation in his state.

Many of the published statements are furnished by F. D. Coburn, the noted secretary of the Kansas state board of agriculture. In December, 1913, he said:

"The heart is not easily taken out of a state that has an average of \$600 in the banks and \$750 worth of live-stock on the farms for every family; that has property with an assessed valuation surpassed only by that of New York, Pennsylvania and Massachusetts; that in twenty years has harvested wheat worth \$832,000,000; and grown corn having a value of \$1,082,000,000; that has eighty-seven counties out of a total of 105 without any insane, fifty-four without any poor-houses, fifty-three without any prisoners in jail, sixty-five without any convicts in the state's prison and dozens in which no jury has been called to try a criminal case in ten years. This is Kansas, a state whose founders challenged the desert's desolation and out of poverty re-organized civilization. Such a state offers to the world not only a good place to live in, but good folks to live with."

The North American stated: "For still other reasons Kansas can afford to lose two-thirds of one corn crop without having to renew the calamity howls which once went rasping through the nation from that grassy quadrangle whose dream is the realization of the impossible and which for twenty-five years has been making that dream come true."

"Instead of being plastered from end to end with mortgages held by easterners, as was the case two decades ago, her own people this year hold more than \$67,000,000 in this form of wealth, an increase of over 500 per cent in five years."

"Instead of being hampered by a large mass of illiterates—thirty years ago 40 per cent of the population came under this head—present ratio of 2 per cent is next to the lowest in the land and two-thirds lower than Massachusetts, including Boston."

In thirty years the death rate of Kansas has been reduced from seventeen to seven per 1000, though the larger rate is that of her neighbors. The editorial says:

"So something would seem to be the matter with Kansas. Something is the matter with her. That something, we believe, can be boiled down into these first fourteen words constituting an amendment made to her constitution in 1881:

"The manufacture and sale of intoxicating liquor shall be forever prohibited in this state."

"It is this fundamental provision, fought and evaded in some localities as it was for a quarter century, and strictly enforced in all parts of the state only within the last five years, that has helped Kansas to flaunt a \$200,000,000 bank account in the face of a partial crop failure; that relieves her of spending much time, strength and money on paupers, criminals, insane and feeble-minded; that gives her people the best of chances for living and fewest excuses for dying."

Kansas has a permanent school fund of \$10,000,000, has more than \$1,250,000 in her state treasury and no bonded debt except \$370,000 held by the permanent school fund. The statement is made that 98 per cent of her 400,000 school children have never seen a liquor saloon.

One of the evidences that the question of prohibition is permanently settled in Kansas is that it is no longer a political matter. Formerly the Democratic party favored the restoration of the licensed saloon. Today a Democratic governor and a Democratic United States senator seek on every possible occasion to speak for prohibition. It is something new under the sun for a state to be devoted to training its whole population to sobriety.

Kansas has been trying for more than thirty years to enforce prohibition. It has also in its public schools and Sunday schools, and in its homes been teaching its boys and girls the nature of alcohol. A whole generation with this teaching and without the environment of saloons make a new race of grown men and women who are intelligent enemies of King Alcohol.

These are some of the things that are the matter with Kansas.

DUNCAN C. MILNER.
[Note.—Rejoice, you lovers of liberty and progress. Oregon people also are beginning to think that a sober state, like a sober man, is a better, a more prosperous worker; and Oregon will soon be one of the wealthiest and happiest countries in the world for it will be without the costly, life-destroying saloon.—ed.]

EPISCOPALIANS SEND GREETINGS TO CARDINAL

Evidently a fool-killer is needed in Episcopalian circles, for the daily press reports the following item:

"The friendly message transmitted by the general convention of the Episcopal church to Cardinal O'Connell on behalf of the Roman Catholic missionary congress read as follows:

"The general convention of the Protestant Episcopal church sends greetings and asks the guidance of God the Holy Ghost in your efforts to read the gospel of our Lord Jesus Christ."

"To this the cardinal replied: 'I am deeply touched by the cordial message of the general convention and beg to express my heartfelt desire for the speedy union of all God's church under the universal rule of our Lord Jesus Christ.'"

This "soft soap" on the part of the Episcopals only makes them the laughing stock of intelligent people who know that Rome spreads about everything but "the gospel of our Lord Jesus Christ."—Selected.

THE REAL ORIGINAL SIN.

The worst sin in the world is a lie. Every evil which damns the human race is a lie originally. One of the greatest of these original sins is the Roman Catholic lie told in their catechism under the heading, "Man and His Fall." Here it is, read it and think hard:

"Man and His Fall."
Which is by nature the most perfect creature on earth?

Man is by nature the most perfect creature on earth.

How did God make the first man? God made the first man by forming a body out of the earth and breathing into it an immortal soul.

How did God distinguish man from all other creatures? God distinguished man from all other creatures by creating him to His own image.—Gen. i. 27.

How was the first man the image of God? Through the natural and supernatural gifts, which made him resemble God.

In what do the natural gifts consist? Especially in these, that the human soul is—(1) Immortal; (2) Endowed with understanding and free will.

In what did the supernatural gifts consist? Especially in these—(1) that the first man possessed sanctifying grace, which made him a child of God, and an heir of heaven; (2) that he was endowed with great knowledge, and was free from all inclination to evil; (3) that he was not subject to hardships, suffering, or death.

Did our first parents always preserve these supernatural gifts?

No; by sinning they lost all these supernatural gifts for themselves and for their descendants, and thereby plunged the whole human race into the greatest misery.

How did our first parents sin? They believed the serpent rather than God, and disobeyed God by eating of the forbidden fruit.

Into what misery did their sin plunge the whole human race?

Sin with its fatal consequences, passed on all mankind, so that we all came into the world infected with sin. "Behold in sins did my mother conceive me."—Ps. l. 7.

What do we call this sin in which we are all born?

We call it Original Sin, because we have not committed it ourselves, but have inherited it from our first parents, who were the origin of all mankind.

Who alone of all the descendants of Adam did not inherit original sin? The Blessed Virgin Mary, who by special privilege was preserved from all stain of sin.

Feast of the Immaculate Conception. What fatal consequences have passed with original sin to all men?

(1) God's displeasure, together with the loss of the sonship of God and of the right of inheriting the kingdom of heaven; (2) Ignorance, concupiscence, and inclination to do evil; (3) All sorts of hardships, pains, calamities, and, at last, death.

What would have become of man, had not God shown him mercy?

No one could have received sanctifying grace and been saved.

How did God show mercy to man? He promised him a Savior, who should take away sin from him and regain for him grace and the right of inheriting the kingdom of heaven.

To whom did God first promise a Savior?

To our first parents immediately after their fall, and later on to the Patriarchs.

Through whom did God renew the promise of a Savior?

Through the prophets, who foretold many things about the promised Savior.

When did the promised Savior come?

The promised Savior came about four thousand years after the creation of the world.

In what condition was the world at the time of our Savior's coming?

The whole world lay buried in idolatry and vices of every kind; the Jews a people who knew the true God.

Application.—My child, be a beautiful image of God, and hate sin, which has brought all evil into the world. "Sin maketh nations miserable."—Prov. xiv. 34.

The up-to-date ministers of the best Protestant churches do not take the Old Testament stories as necessarily literally true. One of the most devout and best educated pastors of the Silverton M. E. church told the editor of this paper that the Methodist church stands for freedom of thought, and that it is not necessary to believe the story of the fall of man, as told in Genesis, as being literally true in order to be a good Christian and a Methodist.

He himself had studied science and did not believe the story in a literal sense. A well-educated priest and the abbot of the Mt. Angel institution, Father Thomas, did not believe in the story. The great universities all over the world know that it is not true, unless it be taken as figurative and used to teach a good lesson.

Scientists know that man and woman were not created as thousands of people believed they were at one time. But here is this nasty, old Catholic deceiver still clinging to the old falsehood, interpreting it as though we had learned nothing in the last thousand years and adding a lot more of their own rotten ideas in order to enslave the minds of their victims.

There is no monster god who made a mistake in making a weak man to fall. Woman is not the sub-creature Rome would have us believe. The only serpent that has ever deceived man is "a lie," and the Roman hierarchy keeps a big box of them on tap all the time, and this one about the forbidden fruit, taken literally, is a regular rattler.

Man is naturally good and as a rule the sweet little babies of our race would grow to be honest, happy, progressive citizens if it were not for just such serpent lies as the old O. S. B.'s tell them, teaching them to lie also. Yes, hate sin, my child, and especially that awful father of all sins called "a lie."

OUR PRISONS ARE MONUMENTS OF IGNORANCE

The other day I ran a gauntlet of emotions—loathing, disgust, sadness, pity, rage of Moloch-Thor and cold de-

termination to help wipe out a stain upon this civilization. It was when I passed the penal institution at Salem. Behind that water-guarded wall and bars were brothers of mine, no worse, perhaps better than I, guarded like wild beasts—for what? Criminals! What is crime and why and how do men become criminals? I tell you, those existing miserably and dying within that hideous monument to our civilized savagery are victims of our social ignorance and blindness, are the proof of our failure to re-establish a social nervous system of sufficient sensitiveness to let each member of the human hive feel the afflictions of one unit before the whole system resorts to a social sympathetic strike or a fever-rout.

Our "uncivilized" barbarian ancestors looked upon a so-called crime as a misfortune to the whole community, for which each was responsible. Only with the coming of Rome's slave-religion of Christianity and Roman law (the product of a putrescent, dying empire) the Asiatic idea of revenge entered into the Germanic conception of justice, so that calling our present attitude toward a social wrong-doer "civilized savagery" is an insult to the "uncivilized" savage and barbarian.

Take away tomorrow all the laws punishing murder committed from passion and not one more than now will disturb our peace. But raise tomorrow the price on all foodstuffs, clothing, shelter, and all else man needs for life, and crime increases. No law could stop it. No punishment can prevent it. Man must eat to live and if cut off artificially from the necessities of life, he will steal rather than starve; kill rather than die himself, according to life's immutable law of self-preservation. Which is wrong? Is the law wrong or is the needing man wrong? The law is wrong which shuts out the masses from access to the land for the private profit of a few. Private property in land had its origin in crime, and up to this day has bred crime.

Peace among men and freedom from crime can only bless a society that has abolished private property in land. This the Mexican peon knows—this also we know. But the Mexican peon fights like a man for his natural rights while we beg like cowards to those who derive ease and comfort and secure life from the land we want.

Our weapons cannot be guns, our battleground cannot be the field. Our arms are our industrial skill and knowledge and the battleground the shop. To kill an evil tree one must lay the axe to the root. The root of all evil is gold—it is coined out of blood and sweat in the shop; there the uprooting of a wrong system must commence and end. Then those hideous monuments to our cowardice and ignorance—the prisons—may be razed to the ground. No more inmates for them after private property in land is dead.

FRED FREYR.

JESUITS EVERYWHERE.

Referring to the fact that Jesuits, as spies, are almost everywhere, Rev. Dr. Wylie, the well-known author, says:

"I shall suppose the reader is passing along the Corso (Rome). Has he marked that tall, thin man who has just passed him? There is an air of tidiness in his dress, and of comparative cleanliness in his person. A plain, black gown, not unlike a frock coat, nearly envelops him. How softly his footsteps fall! You can scarcely hear their sound as he glides past you. His face, now unruined as the lake, when the winds are asleep, hides under a moveless surface, resplendent as a sheet of gold, the dark caverns at its bottom, so does this calm, impassable face the working of the heart beneath. This man holds in his hands the threads of conspiracy which is exploding at that moment, mayhap in China, or in the Pacific, or in Peru or in London. He is at present, and appears in his proper form and dress as a Jesuit. But that man can change his country, he can change his tongue and, Proteus-like, multiply his shapes among mankind."

"Next year that man, whom you now greet on the streets of Rome, may be in Scotland in the humble guise of a peddler, vending at once his earthly and his spiritual wares. Or he may be in England, acting as tutor in some noble family, or in the humbler capacity of body-servant to a gentleman, or it may be filling a pulpit in the Church of England. He may be a Protestant schoolmaster in America, a dictator in Paraguay, a traveling companion in France and Switzerland, a Liberal or a Conservative—as best suits his purpose—in Germany, a Brahmin in India, a Mandarin in China. He can be anything and everything—a believer in every creed, and a worshipper of every god—to serve his church. Rome has hundreds of thousands of such men spread over all the countries of the world. With the ring of Gyges, they walk to and fro over the earth, seeing all, yet themselves unseen. They can unlock the cabinets of statesmen, and enter unobserved the closets of princes. They can take their seat in synods and assemblies, and dive into the secrets of families. Their grand work is to sow the seed of heresies in churches and of dissensions in states, that, when the harvest of strife and division is fully matured, Rome may come in and reap the fruits."—Beacon Light.

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In fact, I have homes in almost all states in the United States and Canada to exchange, eastern farms for western; southern farms for northern; western land for eastern, and northern land for southern; farms for city and city for farms. I don't believe you can mention a place in the United States that I can't find you an exchange. Tell me what you want and what you don't want. You can get just what you want and unload what you don't want, if you will tell your troubles to me.

Now come down to business, try this exchange, give your property in right; don't hand me a package, and I won't have a package to hand the other fellow. You can make an honest exchange. Many a man or lady has property they can't sell for cash. They want to come to Oregon, and you want to go to California, or some other state, or you want to leave the old farm and get in town; the other fellow wants to get out. Why not exchange?

Why not tell me what you want and where you want it? Why not come in and see me or write me? It will cost you nothing to investigate. I advertise what you have and what you want and get you the exchange. All you have to do is to move and get away from your quarrelsome neighbors.

Write me.

I buy, sell and exchange anything, anywhere.

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