LESSONS FROM MOSES.

Rev. Mr. Beaven at the First Baptist Church.

TRUE MEANING OF FREEDOM.

How Great Influence May Unconsciously Be Extended for Good—The Jones Street A. M. E. Pulpit.

The pulpit of the First Baptist church was occupied yesterday morning by Rev. S. W. Beaven, wo chose for his theme, "Teachings From the Training of Moses."

Mr. Beaven said the life of Moses was one of deepest interest to every Bible student. When a few months from his birth he was taken from his people and introduced into the court of the Pharaohs and brought up in all the wisdom of the Egyptians his intercourse was naturally but unexpectedly maintained. It was doubtless from his early training that he made the splendid choice of refusing to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, a choice well worthy of every young man today.

One day he went forth from the palace burning under a sense of his people's wrongs, brooding over the deliverance that should be theirs, and passing by the pyramids and treasure cities they were building he beheld their burdens, saw them loitering naked in the brick field; saw them under the burning sun with bent backs strained, necks tugging at the ropes that lifted the huge masonry into place, and everywhere he beheld the lash of the taskmasters and he heard the low muttered curse of the slaves. Coming to a quiet place he beheld an Egyptian beating one of the Hebrews, and his hot, impulsive nature took fire, and he killed the Egyptian with a blow. He buried his victim in the burning sand, but oh, how his conscious smote him; how from that time on he was altered both in body and mind, and how he had fallen to be a shepherd, the lowest occupation, the "abomination" of the Egyptians. How after forty years of seclusion God came to him and told him to take his staff and go out and do His work. He won a line of splendid victories over Pharaoh and Amalek, and how his life closes under a cloud, brought about by impatience and disobedience, and the honor of entering the land of promise was given to another.

A BOND-SLAVE OF CHRIST.

True Freedom Shown in the Life of Paul—Sermon by Rev. Shanklin.

At the First Methodist Episcopal church yesterday morning the pastor, Rev. W. A. Shanklin, preached on "Freedom in Christ's Service," taking a dual text, "Paul, a bond slave of Jesus Christ," Romans 1:1, and "With freedom did Christ set us free," Galatians v:1.

In opening, Mr. Shanklin spoke of the seeming paradox of the two phrases forming the text, a contradiction of the letter only, not of the spirit. Again and again does Paul describe himself as a slave of Jesus Christ, as though disdaining any liberty that did not hold him in fealty to the Son of God. He seemed to say: "I want no freedom that is not centered in and sanctified by His cross," and when we remember the history of this man Saul-Paul, and then find him writing himself "slave," we can but exclaim: "What hath God wrought!" For he who glories in styling himself the bond slave of Jesus Christ also states, "With freedom did Christ set us free," reiterating the thought in varied language throughout his epistles.

The preacher then spoke of the enthusiasm of Paul for his Master, and continued: "No good can be done without enthusiasm. If believers are not enthusiastic about the Christ, their whole faculty lies dormant, useless, for there is nothing else in the universe capable of calling it out. Enthusiasm is the true fire of life, the pulse of action, the soul of heroism. 'Paradise lies under the shadow of the swords,' cried the mighty Omar when he urged his armies to the death-grip; and we want something of that magnificent frenzy which counts life worth having only for the accomplishment of good deeds."

Mr. Shanklin then referred to and illustrated the all too prevalent notion of liberty; that of one doing just as he likes. For the sake of this kind of freedom, he continued, a man will bind his soul in chains of misery, and make himself a slave far deeper than any outward law could make him. There is no such thing in the world as liberty, except under the law of liberty. Freedom is not to be found in being controlled by impulses or feelings which go and come. There is no liberty but in doing right; the only true freedom lies in obedience. Even the Christ's utter freedom lay in His absolute devotion to His Father's will. "As the Father hath given Me commandment, so I do," and Christ wants man to be free by being right and being truth; by acting in harmony with the law of our being, not counter thereto.

"Paul spent his whole life obeying his Lord and Master," the minister concluded, "and thus was pre-eminently a free man. And so we must will to do right, and do right until the will of God shall thoroughly fill and possess and animate us. Surrender your will and affection utterly to Christ. Seek His footprints, imitate His example, cultivate His spirit. Then work for Him eagerly, joyfully, continually. The more perfect the 'slavery' to Christ, the harmony with His will, the more complete the freedom."

NEW BIRTH OF JAPAN.

Progress of Christianity Told by Bishop McKim at St. Mark's.

Bishop John McKim, of Japan, was in Seattle yesterday, and addressed the congregation of St. Mark's both morning and evening. With his wife and one son, who is brought to America to be educated, the bishop arrived in San Francisco about two weeks ago, and came to this city, en route East, to spend a Sunday with Rev. D. C. Garrett, who knew the bishop a number of years ago in the middle West. Fifteen years have passed since Dr. McKim went to Japan as a missionary, and this is the third visit to his native land. Two years ago he was elected bishop of the Episcopal church in Japan, and is carrying on a very successful work, with headquarters at Tokyo, where he has St. Paul's college, St. Margaret's boarding school, Ladies' Institute, for women of the higher classes; a theological school, a hospital and a dispensary and four schools for poor children. There are five churches in Tokyo. At Osaka the church is in many respects stronger than in Tokyo. The only self-supporting missionary hospital in Japan and perhaps in the world is at Osaka

Bishop McKim has eleven American and thirteen Japanese clergymen and thirty-five catechists. The address yesterday morning proved of unusual interest to the large congregation. He gave an account of the new birth that has come to Japan from a scientific and commercial standpoint, illustrating the address with fact's and incidents that only one can give who is personally familiar with the country. In words plain and pointed the bishop described the religions of Japan, Shintoism and Buddhism, showing how inadequate they were to meet the moral and spiritual needs of the new Japan. He described the introduction of Christianity into that country three centuries ago by the Roman Catholics, and told how the descendants of those converted at that time asked baptism of the missionaries that went to Japan in 1860. The missions of the Church of England and the American Episcopal church are organized into what is called the Holy Catholic church in Japan, with its own constitution and its home and foreign missionary society. The Japanese church, says Bishop McKim, will eventually evangelize Korea and China.

Last evening Bishop McKim gave an interesting account of the educational and hospital work carried on in Japan by the missionaries of the Episcopal church.

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THE GOOD WE MAY DO.

Dr. Thompson Speaks of the Unconscious Influence of a Christian Life.

At the First Presbyterian church yesterday morning Rev. A. N. Thompson, D. D., of Tacoma, spoke from the topic "Unconscious Influence," choosing as his text "Simon Peter saith unto them, I go a-fishing; they say unto him, we also go with thee."—John xxi:3.

In the statement of the text Dr. Thompson found but a slight touch of apostolic history, but in a close examination it shows the serious importance attaching to the conduct of every one in Christian experience and service. When Peter determined to fish, instantly the other disciples, till then uncertain as to future duties, seemed caught with his spirit, for they said, "We also go with thee." The minister continued:

"We touch springs of activity in one another continually; we are leading others after us. We think we are more separated from others in this world than we are. As a matter of fact, we continually reach over towards others, every man continually overlaps the boundaries of his own personality. Had Peter by any studied effort, any deliberate argument attempted to persuade his brother disciples to return to their old calling, it is very doubtful indeed if they would have toiled all that night in rowing. The unconscious influence exerted, however, by Peter's example arouses no such deliberation in them. Instantly, without any hesitation, they say, 'We also go with thee."

The unconscious influence of a Christian's life, continued Dr. Thompson, is very important. His holiness and purity of nature call good actions to life and light. "Ye are the light of the world." "Let your light so shine that men, seeing your good works, shall glorify your Father which is in heaven." The nature of light is to shine forth, and so it is with the Christian filled with the light of love and the very spirit of Christ. The minister then spoke of the tremendous forces of nature, heat, electricity, gravitation, neither seen nor felt, yet operating alike in sunshine and in darkness, and in their hidden influences powerful enough to bind together the universe. In conclusion he urged upon his hearers the necessity of purity of heart and thought, that their lives might shed abroad only influences for good, urging them to seek Christ, the only Savior, who can cleanse from iniquities that at the end they might receive the Divine benediction, "Well done, thou good and faithful servant."

ADDRESS TO THEOSOPHISTS.

Miss Sands Discourses Upon the Devil, the Mighty Foe of Good.

"The devil—who and what is he or it?" was the paper read by Miss A. M. Sands at the meeting of the Theosophists last night at the hearquarters, 612 Third street. According to Miss Sands' interpretation of the teachings of theosophy on this question God was not very much stronger than his mighty opponent. One never gets a clear answer to the question, "Why don't God kill the devil?" or what would be more practical, "Why does not God reform him?" The teachings of theosophy in regard to the devil or Satan, are that Satan is the adversary or opponent and was the chiefest and brightest angel in the sight of God, but with other angels, became refractory and fell. This is the first fall of the Bible, for there are two—that of the fallen angels and the fall of Adam and Eve. These falls are but allegories used to represent universal truths. These have to do with the processes of manifestation and evolution; that of the Fallen Hosts from heaven, in one sense meaning the action of differentiating consciousness on its various planes, and on the other hand, the rebellion of matter against spirit, starting with the first desire of manifestation. As the universe is projected from that idea, it becomes more and more differentiated from that source from which it came, until we have spirit and matter, two poles of the one thing, neither of which is complete without the other.

When consciousness or intellection shall have cognized matter and the matter has passed through its grossest stage, it will then begin the ascent, becoming less and less dense until the period of activity is over and matter and spirit will have become reblended and drawn back into the Supreme. These spirits of matter have become exiled because they have voluntarily taken upon themselves the journey through the cycle of incarnation, and have been the Satan of the Bible, and is nothing more nor less than ignorance or material reason, opposed to the Divine wisdom.

"THE OLD MAN IN OPPOSITION."

Rev. Mr. McKennon Preaches at the African M. E. Church.

Rev. H. McKenna, presiding elder, at Jones street A. M. E. church last evening preached on "The Old Man in Opposition," taking a two-fold text, "Tou, old man," Ephesians iv:22, and "They shall fight against thee, but they shall not prevail against thee, for I am with thee, saith the Lord, to deliver thee." Jeremiah 1:19.

Speaking from the first portion of his text, Mr. McKenna said that by the figure used one could understand the depravity of man. The minister said in part:

"Sin has its seat in the heart. It does not lie in the material part of us, for matter can have no moral qualities. It is not, then, as some would have it, that the body apart from the will and affections tends either to holiness or sin. Every disposition to evil comes directly from the heart. The body is but the machine of the man. Depravity is in us; it dwells in the secret place in the temple; it loves darkness, thirsts after the gratification of every evil desire.

"Who slew Abel? Who placed the spear in the hand of Saul? Who crucified the Son of God? Who broke the peace and harmony of this church? The old man stands convicted of it all, yet lurks in secret to perpetrate deeds as vile. In the hearts of some he will dwell forever. Who is this old man? Do not let the figure mislead. He is no distinct personality. It is your former self, brethren, that self that loved sin and hated God."

Turning to the second part of the discourse, the minister said that every servant of God met with opposition, as surely as did Jeremiah. The aim of a foe, he said, was to wound a saint more than to refute his doctrine. He continued:

"The aim of the devil and his emissaries is not only to impede his progress or disturb his peace, but also utterly to destroy his spirituality. In our times truth walks with a mincing air, resorts to more secret although not less deadly means. Once it was the open murderer of the saints, now it insidiously poisons or seeks to poison their confidence and joys. The devil still lives! They 'shall not prevail.' The saints may be weary, maimed and fearful, but they cannot be ultimately defeated. False professors will fall a prey to the destroyer; indeed, they tempt the tempter, but true men are sure of victory, as if they had overwhelming resources within themselves."

Rev. Mr. Whaley Speaks Again.

Rev. Allen W. Whaley, the deposed pastor of the Jones street African M. E. church, preached to a small congregation in the Young Naturalists' hall in the university grounds last evening. He told his auditors that he would make his defense in the late unpleasantness next Sunday night in the same hall, and invited every one to be present and hear him out. He said it was a duty he owed to his friends and to his God. He spoke for half an hour on "Manly Men and Womanly Women," holding them up as the grandest work of God.

Church Notes.

Rev. W. T. Ford preached to a large congregation at the Grace M. E. church yesterday morning from the text found in Matthew 17th chapter, first and second verses.

The congregation Ohaveth Sholom is now considering the question of calling a rabbi, and it is probable that Rabbi Abrahamson, who has been in Portland for seventeen years, will be engaged.

The name of Rev. Clark Davis was unintentionally omitted from the list of preachers at the funeral of Rev. Rufus H. Moss. The omission is to be regretted, as Mr. Davis was thereby credited with having slighted the memory of a man for whom he had great respect.

A pleasant surprise party was given Rev. S. Dell Johnson, of the United Presbyterian church, last Friday evening on the occasion of his fourth anniversary. During the evening he was presented with a handsome gold watch and chain and diamond locket by the congregation.

Next Wednesday will be Epworth League day at Chautauqua. Boats leave City dock at 7:30 a. m. and 1 p. m., and returning leave Chautauqua at 6:30 p. m. and 9:30 p. m. The programme for the day is as follows: Lecture in the morning by Rev. Dr. Marlatt, of Tacoma, subject, "Pluck;" at 3 p. m., basket ball game; 4 p. m., swimming exhibition; 8 p. m., musical entertainment under the direction of Prof. Cozine, of Tacoma.

NEWS OF THE LODGES.

Independent Order Good Templars.

University lodge, I. O. O. F., of Brooklyn, held its regular meeting Friday night and elected the following officers for the ensuing year: C. T., Brother Record; V. T., Sister Palmer; secretary, Sister Ada Bell; F. S., Sister Fannie Smith; marshal, Brother Constable; deputy marshal, Sister Bell; sentinel, Brother Watson; treasurer, Brother Bell; guard, Sister J. J. Smith; P. C. T., Brother John Lincoln; assistant secretary, Sister Lincoln; lodge deputy, Brother George Lincoln. Mattie Lincoln was appointed chaplain by the chief templar; also Sister Parry Smith superintendent J. T. The lodge will give a free social one week from Wednesday night, to which all are invited. The meeting night was changed from Friday to Wednesday, to suit the convenience of the members. A number of visiting members were present, as follows: Brother Cotterill, of No. 6; Brother Metcalf, of Green Lake lodge; Sister Young, Sister Holden, Brother Piest, Brother Earnest, Brother Holden, Brother Westmore, all of Lake Union lodge.

Knights of Pythias.

Seattle Division, No. 1, Uniform Rank, K. of P., with its invited guests, Rainier Division, No. 18, U. R., and the staff officers of the city and their ladies, will leave the city in a special car at 9 o'clock a. m. next Saturday for Black Diamond. Rainier Lodge, No. 17, K. of P., will receive them there and conduct them to the picnic grounds. An exhibition drill will then be given, and in the evening the grand annual ball. All Sir Knights are requested to meet in the armory Tuesday night, and each night from that on, to perfect themselves in the sword manual and marching drills. The Black Diamond lodge will expend $200 in entertaining the visitors. A new Uniform Rank division may be formed in that place.

At the last meeting Ernest Carstens was initiated into the mysteries of the Double Triangle, and two more candidates are ready for next Tuesday evening.

An excursion to Port Townsend and a joint ball on the anniversary, August 30, are among the possibilities of the future.

Sons of Temperance.

Queen City division had so much business to transact at the last meeting that it had to dispense with most of the programme, the only numbers given being an instrumental solo by M. D. Crocker and a vocal duet by Miss Ellen Haley and F. N. Haley. The division will hold an open air social next week.

Seattle Division, No. 2, had a very interesting session Tuesday evening. The special feature of the good of the order was a cracker-eating contest, participated in by many of the gentlemen members. Tuesday evening the programme will consist entirely of literary and musical numbers.

Monitor, No. 14, held its usual weekly session Thursday evening, with a good attendance.

Foresters of America.

Court Excelsior, No. 8,377, has decided to hold a monster picnic at an early date. At the last meeting a committee was appointed to make the arrangements. Another committee was appointed to examine the halls in this city suitable for court purposes. The committee reported the visit to Court Bainbridge a great success, both socially and financially. A member was reported having met with an accident necessitating the amputation of two fingers, upon hearing which the court took special action on the case. Sick members were reported upon, and the usual benefit of $7.50 per week ordered drawn.

Woodmen of the World.

Seattle Camp, No. 69, Woodmen of the World, met in regular convention last Friday evening. Four applications were received and two members elected. This camp has started a collection for the family of Mr. Sullivan, who recently lost his life on the steamer Pence. He was a respected member of the camp, but lost his benefits by non-payment of dues. With the money donated by Seattle camp and that coming in and promised by the other camps of the state, it is thought the donations will reach $1,000.

Ancient Order of United Workmen.

The new hall for Chehalis Lodge, No. 2, at Chehalis, was dedicated during the past week by Grand Master F. A. Twichell. There were about 250 people at the dedication, and many were visitors from Seattle, Tacoma and surrounding towns. Chehalis is the home of Grand Recorder Pickens. The new hall is about 35x60 feet, and is supplied with kitchen, dining room, cloak room and with all the appointments of a first-class lodge room.

The Old Dominion

Is made of straight Virginia tobacco, pure and mild.

Attention Sir Knights.

The twenty-sixth triennial conclave Grand Encampment of the United States, will be held in Boston, August 26th to 29th. It is expected that more than 25,000 swords will be in line, and Boston is preparing to give the Knights a royal welcome. The Northwestern line has made a rate of one first-class fare for round trip. Tickets on sale August 19th to 24th.

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WOMAN OF THE FUTURE

She Should Be Educated, Independent, Self-Reliant.

NO NEED OF SO-CALLED RIGHTS

The Pointed Address of Mrs. J. W. Moore Before the P. E. O. Club at Chautauqua.

The literary programme at Chautauqua last Wednesday was supplied by the P. E. O. Club, of this city. The P. E. O. Club, though well known in the Eastern and Middle states, is almost a stranger in the Northwest. Originally a college organization, including only unmarried ladies, it has grown until now its members reside in every state in the Union, and many of the states contain active chapters. Several states have grand, or state, chapters, and two years ago these various state organizations sent representatives to Waterloo, Ia., where was formed what is known as the Supreme Grand Chapter of P. E. O. The main object of the organization of these societies is the development of a general culture and refinement, and in the attempt to secure this, literature, music and art are combined with the highest moral and social aims. All the influences are interwoven which tend to the formation of a well-rounded moral character, charitable work finding a well recognized place among these. February 22, 1893, Mrs. J. W. Moore, a P. E. O. of a Nebraska chapter, organized the chapter here, known as Chapter A, of Washington. This chapter is now composed of twenty-two working members and includes some of the most cultured ladies of Seattle. The programme on Wednesday, besides readings by Mrs. Alice Augustine Kyer and a general discussion of woman as she is and the ideal one she is to be included the following address by Mrs. John W. Moore:

What Is Education?

"The common conception of the term education is the amount of learning from books that is acquired in the years of one's school life, when in reality it forms but a part, and a very small part, of a real education. Of course, book learning is a very essential part of an education, but it is by no means the most essential. School education develops our reasoning faculties and memory, but there are many faculties which lie dormant and no amount of book work will ever develop them. Ten years' study of a place will not give you the real knowledge of that place that will one year's residence there, and so it is in our education; we lack experience to develop, through their use, the powers of mind which are innate.

"It is a well-known fact that an organ of the body which is allowed to remain inactive will eventually become useless—powerless. So with the faculties; from inactivity from generation to generation, there are women especially who are never developed, and it is reasonable to presume, as evolution shows in physical things, that there comes a time when these particular faculties do not exist at all. This is the application of the oft-quoted Bible text: 'For unto every one who hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that he hath.'

"Faculties are powers or capacities inherent in the human mind, as understanding, will, judgment, memory, imagination and the like. We all know persons who seem devoid of one or more of the above-named faculties, though we can not affirm that they do not possess them. Kindergarten work had done much to develop in children faculties which neither they nor their parents seemed to possess, which shows that the faculties existed, but for lack of cultivation, education in this line, it was useless.

"The average woman is treated as a child in important matters of life because the faculties whose development is necessary to understand those things, are not developed—educated. She is not expected to understand financial conditions, in a sense she has no right to; hence, she is not consulted. Her husband does not tell her of the rise and fall of stocks, perhaps to shield her from worry; more probably because she would not understand anything about it if he did tell her. The woman who can properly and promptly fill out a check or understingly purchase a draft is an exception. During three years' work as assistant cashier of a bank I can honestly say not one woman in fifty upon whom I waited could do one or the other.

Woman the Equal of Man.

"If a woman is found who can do this thing cleverly is she considered by men strong-minded or unwomanly? No. Do not lay at the door of man the sin of the hindrance of broader education of woman. He is not wholly responsible for the present state of things. He only accepts them as found and does as men before him have done. His wife is treated as his mother, perhaps, was treated. The insinuation that his wife is not his equal would be resented, yet when does he (the average man) sit down and talk to her about the affairs of the day as he would to even a strange man? She asks him for money and even renders an account of what she spends. She has no say (because she does not understand) in the smallest business transaction. All this is the fault of her education or the lack of it. Uneducated? Oh, no. She graduated from high school, or a seminary or perhaps a college, but in the school of experience she is a stranger. Of judgment and independence she learned nothing.

"The trouble is so many women want to be dependent—want to be a bird, even if it is a caged one. The husband is capable of discussing intelligently the weightiest topics with a man, but let a woman approach and note the difference in expression—from serious consideration to one of sickly smiles, and he at once draws on an entirely different vocabulary, such as would suit a child in years, and he repeats sugared nothings which not only do not elevate his hearer, but draw him down nearer her presumed intellectual level. Thus woman whose education in these lines is neglected is a hindrance rather than a helpmate to her husband.

The So-Called Rights.

"No one is at his best who is not, or does not feel free to act of his own accord. If she had an original idea on a subject the average woman, if she presumed to do so at all, would present it to her husband or any other man with an apology (expressed or otherwise), whether she admits it or not. I do not say that she is afraid in the general acceptance of the term, but there is that lack of confidence, born of inexperience which makes her seem—and often is—man's inferior, because the best part of her is useless—undeveloped. I am not advocating the so-called women's rights, but I do think that women should know something of the laws under which they live. I think that any knowledge or experience on any subject will broaden her mentally and morally.

"Woman in her present relation not only lacks judgment and independence, but she has a feeling of insecurity to which man is a stranger. To illustrate: Standing with a friend and former schoolmate one Monday morning I saw a washer woman going from one part of the town to the other to spend the day in that most laborious of occupations. With a very thoughtful, even serious, expression the friend followed with her eyes the poorly clad figure until it turned into another street and was out of sight. Then she said:

"'Do you know, if father should lose his money and I were left alone that that is the only way in which I could earn a living?'

"Surprised that she, a child of wealth, social position and well educated, should even think of such a thing, I said:

"'No, it isn't. You could teach music, painting or school.'

"'No, (very decidedly). I do not know any one thing well enough to turn it to any account, and I've been petted and cared for until I have no independence.'

"How many times that has recurred to me since! All girls do not, may never, feel the lack of that education which makes them mistress of themselves, but the fact that some do is significant: and from a moral standpoint the result of this lack of independence in women is more appalling than from a financial or mental view. If there was as much thought as there is written upon social evils there would be fewer to claim our attention now. There are few if any women who deliberately choose a life of vice as a means of earning a living. There have been so few avenues open to women (and worse, women were not fitted to fill the places that did present themselves), and being taught directly or indirectly that women are dependent upon men, as a matter of course they are driven to a life of shame. And the evil among married women is scarcely less appalling. Educated to depend upon marrying as soon as she has reached the proper age, she does not fit herself for anything in particular, but looks upon every man who possesses the means to give her a home as a possible husband. Finally she thinks she is in love, but the love born of understanding and sympathy knows nothing, and often finds to her sorrow, at least regret, that 'twas not love at all, but money or position that prompted her to marry; but she lives on in wedded prostitution because she is independent.

"We have read or even heard it said, with the air of a martyr, 'She told him she couldn't love him, but if he had a mind to take her hand without her heart, all right.' Talk of prostitution! There it is in its most hideous form. True marriage is the wedding of two hearts, minds and souls in understanding and sympathy. This she has ignored and desecrated the vows instituted by the Lord Himself by going through the form of marriage without the reality. She cannot depend upon her own resources for a living; hence she has not independence in choosing a husband. She must have some one upon whom she can depend.

"The Circassian woman is born and bred to be sold into the Turkish harem, and from her early girlhood she looks forward to her life of luxury, not once realizing that she will be a slave. After all, is it much worse than the present condition of things at home? It is not the price paid that makes the slave, but the lack of freedom, the inability to act of one's own volition. What matters if there is a price paid outright (she is sold under the hammer, so to speak), or whether the sanctity of marriage is ignored, and to better her circumstances she consents to marry a man because he has the means to bring about this change? But girls are educated to do just this sort of thing.

Remunerative Occupation Necessary.

"You ask: 'Is there no remedy for all this?' Yes. First, a good education is now possible for every woman. For the unmarried the universities are thrown open, and for the married there are extension lectures, Chautauqua and women's clubs, to aid in making her an intellectual companion for daughter and husband. In this branch of our education we have made immense strides. In fact, as a rule the women are better educated from books than are men, but most women stop here. Women should have some remunerative occupation—learn to be independent financially. It will teach her independence and strength of mind, which are of much more consequence than money earned. There are now so many occupations in which women, married or unmarried, can engage. There are bee raising, stock raising, wood carving, nursing, designing, telegrapy, photography, etc. We know of many very successful editors among women. Women need not be discouraged because the ranks in typewritting, sewing, teaching and clerking are overrun.

"It is said that the Burmese women, married or unmarried, from the age of 16 or 17 have some occupation besides the care of home and children. In the higher classes they have property of their own to manage, in the lower classes they have some trade. They are great shopkeepers, but the shops are their own. The effect of this custom is that their capabilities and views are broadening, and they are better fitted by their independence and freedom for their home duties, which they never neglect. Their home life is represented as ideal. There is no talk there of equal rights. They are equal with the men, financially, mentally and politically, because they have been equally educated.

A Lesson From the Orient.

"Yet in our simplicity we look upon these people as subjects for much missionary work, think of them as uneducated, subjugated wretches, as objects of pity, when in reality we can learn much from them to inspire us to efforts of advancement and independence. It does seem that we ought to be equal to the so-called heathen in matterns of such conequence.

"There are many who think that when woman begins to fill the trades and professions she will not marry. If she does that she will not take upon herself the cares of maternity; or, if she has children, that they will go uncared for. Is this fair? Think you because a woman has reached a higher intellectual plane, because her character is developed and broadened and she is engaged in a noble work, that her heart has forgotten its obligations and love? No. Her children will be more earnestly, conscientiously loved, and every womanly duty will be more honestly and lovingly performed.

"As things assume their true proportions, life will be clearer, happier, easier, better. Then men will not think that woman has lost any of her womanliness by being educated as a man, but together they will walk the highest planes of learning. Then true chivalry will exist—'twill not be physical beauty that will be sung, but the beauties of mind and soul will be recognized, and succeeding generations will not have to pass through the trying ordeal of woman's rights and the new woman."

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WHEN MEDICINE FAILS

We positively guarantee it to cure all forms of Nervous Debility, Nervousness, Forgetfulness, Confusion of Ideas, Languor, Dyspepsia, Lame Back, Rheumatism, Kidney and Bladder Complaint and the many evils resulting from secret habits in youth or passionate excesses in maturer years; we wish to say that the marvelous invention of Dr. Sanden is an absolutely positive cure.

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WHY do the sick people of Seattle and vicinity crowd his offices daily?

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If you are victims of youthful indiscretions and unnatural losses, if you are on the road to idiocy, insanity and the grave, if gloom, melancholy and morbid fears pervades your mind, if you are despondent and downhearted, if you have lost all energy and ambition, if you have an aversion to society, if your memory is failing and you are unfit for business or study, come at once, before it is too late, to Doctor Sweany, and he will quickly and permanently cure you. The strictest secrecy is observed, so cast aside all feelings of shame to consult the Doctor. Get well and be a man.

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Supported by an unsurpassed array of comedy talent. Direction of Mr. Gustave Frohman. Four hundred nights in New York. Fifth year of its uninterrupted prosperity. Brighter and breezier than ever. Its popularity increasing. JANE will be preceded by Mr. Sedley Brown's one-act comedy drama, entitled THE LOST SHEEP. Prices—$1, 75c, 50c, 35c and 25c. Seats on sale at theater box office.

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Week Commencing Sunday Afternoon, Aug. 4.

GRAND PRODUCTION

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PINAFORE

On a real MAN-OF-WAR, anchored on the lake, opposite the park.

Company of Artists From Tivoli Theater, San Francisco

Chorus of 40 Voices!
Orchestra and Band of 24 Pieces.

Band Concert Before Each Performance.
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Dick Deadeye thrown in the lake every night.

Performances every evening at 8 o'clock.
Grand stand to seat 2,000 people.

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