### Facts of Interest To Women Readers.

Symposium of Information, Partly Grave, Partly Gossipy and Partly Gay.

In the Looker-On for December, a points in doctrine may be a little hazy magazine, by the way, which is fit to be along the edges, but she knows what it read by bright women everywhere, appear a number of observations "On the as yourself. She has been the main-Departing Woman." They are so apro-pos and so apt that we make bold to quote a portion of them, "We hear a quote a portion of them, "We hear a good deal, in these later days," the writer says, "about the Coming Wo-man, She casts her shadow before, But meantime there is another figure on the stage not unworthy of our attention. I suppose we must call her the Departing Woman. If this is to be her last appearance, as the hand-bills say; if she is to be finally and forever displaced by the new arrival, then there is all the more reason for making our observa-tions with promptness and precision before she vanishes from our sight. I must confess an immeasurable gratitude to the Departing Woman. She has played her part well. She has filled a large and noble role with credit and re-She has moved us to happy laughter and purifying tears. Wanting her presence, life's drama would have been dull and worthless, and often base. And if, forsooth, the next act is to be played without her, I for one would join heart and hand in applauding her while she still lingers on the stage, and never suffer her to leave without her

"The Departing Woman, according to modern accounts, has been horribly handicapped. It must be true, or else so many people would not agree in say-ing it. But in spite of her handicaps she has done wonders. Her education has been abominably neglected. At least so they tell us. And, yet somehow or other, she has succeeded in performing the largest, and by no means the worst, part of the world's teaching. I will venture to say that 75 men out of every 100 who know how to read and write and cipher learned these primary accomplishments from a woman. In the army of instruction it may be true that most of the generals and staff-ofadvance would they have made without the patient, skillful work of the more numerous captains and non-com-missioned officers in skirts? Is it a less important or a less difficult task to awaken the young mind to a desire for knowledge and to train it in the first exercise of its powers, than to make new discoveries in the sciences and new inventions in the arts?

"Even here the Departing Woman has not failed to make her mark. There is hardly one of the branches of modern learning, or of the departments of modern industry, from astronomy to cotton spinning, that does not owe something to her insight and skill. But if she has devoted her attention chiefly to the simpler rudiments of knowledge and the finer arts of living, this also has been much to the world's gain. No one could be found at once so capable and so interesting. In conversation, in letter-writing, in all the delicacies of human our mistress, and the molder of man-kind.

"It is true, I suppose—at all events it is commonly asserted—that her character has suffered from the tyrannies of man. And yet she has been broad enough to exercise a controlling influence on all sorts and conditions of men, and strong enough to do the main part is noted. in upholding the moral standards of the world. I do not fancy that she has had a better chance in Armenia than in other countries. Here is what an Armenian said of her the other day: 'It ing Woman. She has been the central ient dignity, the devoted faith, and the unfileding heroism of the Armenian wife, mother and daughter are traditional among their native hills and in the archives of their race. Where is the nation from which you do not hear a like testimony? The world's highest work has been done, the world's noblest deeds have been achieved, the world's unward and onward movement has been maintained hitherto, under the influence and inspiration of the Departing Woman. Who could have expected it from such a poor, dwarfed, down-trodden and neglected creature?

"In religion her pre-eminence and power has been acknowledged as a mat-ter of course. It has been generally ad-mitted that she has kept far ahead of man in such affairs as praying and reading good books and going to church and exercising the heavenly virtues of faith, hope and charity. There has even been a disposition to grant her a monopoly of these things. I am sure that when we get a sight of the Directory of the Celestial City we shall have no right to feel surprised or offended at the predominance of feminine names. But I do not mean to dwell upon this side of the subject. I want to stick close to its terrestial aspect. Looking at the prac-tical results of religion, and at the church as an institution which is designed to benefit the present world, it would be hard to overestimate the good influence of the Departing Woman. She may not have kept up to date in her views of Moses, but she has understood how to help the poor. Her perception of fine

# GRIP Hark!!!

To the Voices of the Grateful.

The greatest of all fame spreaders are the cosened tongues of those made well.

FROM THE EAST. Mrs. J. SPARKS, 175 W. 95th St., New York

City: "I have used Humphreys' Specifics for years. I cannot praise them too highly. "77" has proved a blessing."

Mrs. W. F. HANCOCK, Marlboro, Mass.: "I

FROM THE WEST.

E. E. FIERCE, Pastor of Church of Christ, Clarion, In., writes: "77" has cured a bad Cold in my wife; she only used one-fourth of a tottle." FROM THE NORTH.

W. R. STEVENSON, Hallomet, Ottawa Co., Mich.: "I had a very bad Cold; I used three bottles of "T?" it cured me quick." Mrs. FRED. W. GILBERT, Chicago, Ill.: "I have used your Specifics with the best results, especially "?" for Grippe."

FROM THE SOUTH

F. STILEWELL, New Orleans, La.: "I have cound "77" very effective."

Mrs. Huom Maven, Princeton, Ky.: "I need "77" for Grip and Colds; am so much pleased with the success of it that I want

stay of hospitals and asylums, and be-nevolent societies. I honestly believe that nothing but her unconquerable prejudice in favor of good works and plain, wholesome religion, has kept the church many a time from degenerating into a theological debating society, and talking Christianity clear out of sight. This is no small service. It is all the more remarkable as coming from a per-son who is alleged to have a compara-

tively small mind. "I will admit, for the sake of argument, that the Departing Woman has her limitations, prejudices, and peculi-arities. But I will not consent to call them faults. Many of them, as for instance, her views in regard to mice, are endearing, although, or perhaps be-cause, they are not altogether reason-able. Some, like her inability to keep Some, like her inability to keep accounts-her own, I mean, for she often shows amazing skill in keeping those of other people—can do no great harm as soon as we recognize them. And others, such as her unaccountable fondness for reading aloud, her firmly-rooted opinion hat the shortest way to every man's heart is through his stomach and her invincible tendency to give a personal turn to all conversation, while in themselves things not conformable to themselves things not conformable to philosophy, are yet in their ultimate and undesigned results, highly bene-ficial and productive of much pleasure.

So that, upon the whole, we may conclude that even the limitations and pe-cullarities of the Departing Woman have added to the joy of life and in-creased the gayety of nations.

"It must, for instance, be conceded that she is absurdly subject to the caprices of fashion. All men say so, But sowehow she manages to subjugate them all in turn to her feminine quality. She may wear wings on her shoulders, or hang a wire cage from her waist, or carry a hump on her back, but through all these quaint disguises she looks like herself. For the one thing that the Departing Woman has not desired is—to be mistaker for a man. She is open to compliment, and in spite of what the doctors of pyschology have said about doctors of pyschology have said about its necessary effects, she can digest it without injury. She is capable of receiving the homage of galiantry without failing into the insolence of a tyrant in petiticatz. But she has her own old-fashioned taste in the matter, which is quite unlike the preference attributed to the Comiter Wormen. The Departing to the Coming Woman. The Departing Woman has not been pleased by cour-tesies offered to her person in dispar-agement of her sex. She would rather be referred to as a woman than praised for the accidental symmetry of her foot, or the exceptional perfection of he mathematical faculty In short, she has the singular humor of not caring to be regarded as a freak of nature, even for the sake of becoming a miss ing link in the chain of evolution to-ward a new order of society. She has her own little vanities, of course, per-haps almost as many of them as her husband or her brother; but they ap-

"The world's literature would be a is the Armenian woman who has pre- point of fine ambitions, the prize of heroic hopes. She peoples the palace of imagination with her presence and all the temples of true fame echo with her name. What were the Greek drama without Antigone and Iphigenia? or the poetry of the Renaissance without Beatrice or Laura? or Shakespeare's stage without Perdita and Juliet, Cordella and Desdemona? or modern fiction without Ellen Douglas and Flora Mclyor and Jeannie Deane, without Lady Ermond and Lorna Doone and Ro-Lady Esmond and Lorna Boone and Ro-mola and Lucy Desborough? And what are all these shapes of loveliness and vital power but forms of her who has inspired man's best efforts since time began, his counterpart, his other self. not like to like, but like in difference— the Departing Woman? For my part, I am sure that the best thing that we can do is to pray that she may not de-part after all. She has done to much for us that we should be lost without her. Let her stay with us and she will have a better chance than ever before, Set her up in another kind of type, if it must be, but let her keep the same meaning. And, merciful Heaven, for-bid that she should ever lose her in-scription which she has carried on her heart since it began to beat—but yet a

HOUSEHOLD SUGGESTIONS:

To exterminate red ants in a cupboard place in it an earthen dish containing a pint of tar, on which two quarts of hot water has been poured.

To roust small birds, fasten the head un-

der the wings. Lay a thin slice of pork on the breast of each bird, and a piece of on the breast of each bird, and a piece of bread underneath. Roast in a hot oven. In washing grained woodwork use clear water or weak, cold tea. Where there are singer marks to be removed, such as around the door knob or on the window sill, a little fine soap may be used, for soap should not be used on this woodwork if it can be avoided.

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It is not necessary to have fresh and green things for all salads. The cold cooked vegetables may be utilized—asparagus tops, peas, beans, eold potatoes and beats, cut in cubes, or any of them, mixed together with a few capers and silced olives. This dish for any salad should be rubbed inside with a raw onlon.

To mend a broken plaster cast paint the broken surface over two or three times with very thick sheliac yarnish, and after each application hurn out the alcohol over a flame. When the sheliac is sufficiently soft press the parts together and hold in position until cool. It will be as strong as it was before being broken.

A manufacturer of pianos gives the following method of cleaning a rosewood or ebony plano case: Make a suds of white castile soap and lukewarm water; dampen a soft sponge with this, and wash the surface of the wood, one side at a time; take a small brush for the keys, and wipe them off afterward with alcohol and a soft colth.

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off afterward with alcohol and a soft colth.

Furs will look much improved if they are cleaned with bran heated in the oven. Rub the hot bran well into the fur with a piece of flannel, then shake the fur to remove all particles, and brush thoroughly. Fur collars that have become solled from rubbing against the hair may be made to look like new by using hot bran on them. Apply the bran a second time if the fur is badly soiled.

A nutritious article of det för sick children may be made as follows: Put on the lire a pint of milk and stir into it a table-spoonful of ground rice and a little sugar, let it boil, draw it to one side and allow the whole to simmer for quite half an hour. Strain it through a sieve and serve either hot or cold. If the child is convalescent a pleasant addition would be some pieces of candied lemon peel boiled with the milk.

Amber Varnish.—Take one pound of

pleces of candled lemon peel boiled with
the milk.

Amber Varnish.—Take one pound of
amber and ten ounces linseed oil, beat
them together in an iron vessel over a
slow fire, then add one pound oil of turpentine. Stir well together, and it is fit
for using.

Prills, to Temper.—To temper drills so
that they will bore the hardest steel
known, heat to dull redness and plunge
into a strong solution of zinc chloride.
This hardening is only superficial, and
will have to be repated after the drill is
ground.

ground.
Solled Ribbons, to Clean.—Solled ribbons can be nicely cleaned by washing in a strong suds made of soap bark. Do not rub the ribbon nor use soap on it; draw it smoothly through the hands, and press the water out of it in the same way, as

wringing would crease it. Rinse in bluing water. When partly dry roll on a round glass bottle filled with very hot water and leave till perfectly dry.

Kid Gloves, to Clean.—Stale bread is sometimes used for cleaning kid gloves. The gloves are put on and the softer part of the bread is broken up into crumbs and the hands are rubbed one over the other as in the act of washing, the crumbs being thus rubbed over all the parts of the gloves. Sponge rubber is also often used for glove-cleaning. It is applied—i, c., it is rubbed over the soiled parts of the glove.

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A New Use for Potatoes.—Paint can be made with them in the following manner. A pound of potatoes is boiled in water and afterward mashed; then, being diluted with water, they are passed through a fine sleve, two pounds of Spanish white and two pounds of water being added. A milk-white color results. Various other colors can be obtained by the use of gehres and minerals. The advantages of the paint are cheapness and durability, as it adheres well to wood or plaster and does not peel.

HEALTH HINTS:

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The temperature of a beautifying bath should be from 70 degrees to 75 degrees, and it should be of daily occurrence. A French firm has lately introduced dainty bags containing almond meal, oatmeal and orris-root, to be placed in the water a few moments before the bath is ready. This renders the water very milky, and has a wonderfuily softening and whitening effect. Baths in which milk, bran or starch has been placed are found to refine or whiten the coarsest, reddest skin, if persistently used. Softness and firmners of skin may be obtained by the use of a simple unguent made famous by the Greek and Roman women. The following is delightfully exhilirating after the bath: Best white vinegar, one pint; rosemary, rue, camphor and lavender (of each). two drams. Let the herbs soak in the vinegar for several hours, then strain. Rub thoroughly all over the body, and a deliclously comfortable feeling and a dainty perfume will remain with one all day long.—Philadelphia Record.

Since Adam's day parents have been warning their children to beware of candy, for it would give them the toothache. Boys and girls have held this admonition honorable in the breach and the dental profession has waxed powerful. Now it appears that even the smell of sweetmeas is noxious. A man cunning in all the refinements of dental torture said yesterday: "You ought to see the teeth of those who work in candy factories. In the mouths of some of them, however, you would see no natural teeth; they are all false. In the case of many others the teeth are ruined. The fumes in these establishments are damaging to the teeth. It is known that candy-eating is more or less injurious to the teeth, but that does not compare with the fumes of candy in the process of being made. A large part of my practice comes from the candy factories, and the work brought me in this way is of the most difficult kind."—Chicago Record.

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broth in a double boiler and add the warmed sago to it, cook half an hour, and then stir into it one cup of cream heated to the boiling point and the well-beaten yolks of two fresh eggs. Let all only come to a boil and remove from the fire at once. Serve as soon as possible. Beef and sago make a very nourishing broth. Have two pounds of beef from the round cut into small pleces and put in a saucepan with two quarts of water. Cover and cook until the goodness is all extracted from the ment. Strain and season with sail. Meanwhile soak one cup of soga in water enough to cover it; add it to the strained broth and return the broth to the fire and let it simmer one hour. Add the yolks of two eggs beaten very light. Let it remain a moment and take from the fire. Serve at once with finger places of thin buttered toast. Cream soups are a pleasing change after plain broths or teas. Sago, pear, taploca, barley or ice may be used. Take any white stock that is rich and well seasoned. Put into a saucepan a half pint of the stock and the same quantity of

cream. When it comes to a boil add one tablespoonfel of flour thoroughly moistened with cold milk, and let boil up once. Have the taploca or whatever you wish to use in the soup cooked and add it to the soup and serve. Barley requires two hours to cook, rice one hour. Sago and pearl taploca must be soaked in cold water half an hour and cooked the same length of time. Chicken jelly may be used in a variety of ways. To make the jelly take a fowl weighing about three pounds. Clean and remove the skin and fat. Cut it into pieces and put them into a saucepan with two generous quarts of water, a bay leaf, and some pieces of cetery. Cover and heat slowly up to the boiling point. Let it stimmer for four hours. Then season with salt and strain into glasses and set away to cool. When cold remove the fat. This jelly may be used cold or heated and served like soup. Pieces of the white meat of owl may be cut fine and put into a jelly jar and the liquid poured over them. When cold it is appetizing sliced and pub between thin slices of hread, buttered and with the crust taken off, or with slices of jellied chicken with loasted crackers. Boiled rice with egg is excellent, and generally liked. Wash thoroughly half a cup of rice and put it into a double boiler with just enough water to cover it. When the rice is nearly done if any water remains pour it off and add one cup of milk and a fittle salt. Let the rice cook slowly until done. Beat an egg thoroughly, and the last thing before talking the rice from the fire stir the egg into it as lightly as possible, and serve hot with sugar and cream. Taploca jelly is excellent. To prepare it soak one cup of taploca in three cups of cold water over night. In the morning put it in a double boiler with a cup of hot water, and let it simmer until perfectly clear, stirring often. Sweeten to taste and flavor with the juice of half a lemon and two tublespoonfuls of wine. Pour into cups, and set away until perfect yeal, with a gound with the center and remove sking whole. Take a plan to the fi

#### HER ILLUSION VANISHED.

A new girl came to work on a Buffalo paper recently to "do the society." She was fresh from a Baptist seminary, but she had a longing to be of the world, worldly. Especially was she ambitious to interview actresses and know stage people. The city editor finally gave her a note of introduction to the manager of the Ping Pig Comic Opera company, which is now rehearsing in this city.

Miss Jones went around to the theater last Sunday morning. Dress rehearsal was in progress. The manager was glad to see her. She had a gushful, threecolumn write-up look in her eye. He gave her a seat down in front and the rehearsal went on. It was the first time Miss Jones had ever witnessed a

theatrical performance, except as one of many spectators. She was now the entire audience.

And it was so different from what she had expected! Life on the boards was evidently not all violets and rose-colored discussions on art. The people on the stage were coarse. The prima donna and the leading tenor were bandying low jests, while the stage manager was impartially swearing at everybody witn-

out distinction of sex.

Finally the manager approached.
"How are you enjoying it, Miss Jones?"

he asked.
"Very much, indeed," she faltered. "Very much, indeed," she faltered, this being the first lie she had ever told. "Well, come around behind and see my people," urged the uroane manager. "I think I may say without boasting that I have the most refined ladies in

And away they went to the women's dressing-room. Such a scene the counscantiness of the costumes quite ap-palled her. And the girls didn't seem at all to mind the fact that stage hand were constantly passing through the room, but went on composedly with their robing an disrobing.

"Aren't they a superior lot of ladies? asked the proud manager. "It's sel-dom you see so much culture and refinement in the chorus of a comic opera company."

Miss Jones had nothing to say, but the

manager didn't seem to mind that. He rattled on in laudation of his company Presently one of the girls spoke to him saying:
"Colonel.my costume is rather scanty.

All of it doesn't seem to have arrived

yet."
"Here," thought the visitor, "is the

(By the Courtesy of H. H. Kohlsaat.)



CELBA AS SHE LOOKS OFF THE STACE

## Religious Frauds Of Various Kinds.

Some of the Ancient and Some of the Modern Delusions and Impostures.

Lake Tribune an interesting article on frauds practiced in the name of re-ligion from which we take that which

The name of religion has been appealed to in every age by men, some of whom were impostors, while others were, no doubt, honestly self-deceived and devoutity believed that they could perform miracles. The oracles of Greece and Rome were of the former class. They professed not only an ability to foretell the future, but also a power of healing diseases, though they were careful to treat only such cases as seemed, upon examination, likely to seemed, upon examination, likely to yield to the treatment, while, whenever the reputation of the establishment be-gan to suffer, fictitious invalids and cripples were brought into service to be cured and shed renown on the temple, its priests and presiding delty. The most noted establishment of this kind was the oracle of Delphi, whose fame for healing was quite overshadowed by its reputation for prophecy. Designed to play on the credulity of mankind, the famous Delphic oracle did it to the fullest possible extent. Early in its history, however, the miracle-curing department was abandoned, being found less profitable than the business of foretelling the future. The priests did their work well. Every inhabitant of the district under their control was a spy in their service, intent on learning the business of the visitor. All over Greece there were men in their pay, and when the council of a city sent a deputation to inquire the will of heaven about a certain piece of business. ness the chances were that a letter preceded the delegation, giving their names, native country and the nature of the question they would ask, so that the reply was ready before the commit-tee arrived. Every stranger was beset with the creatures of the Delphic priesthood, and, if possible, his errand was wormed out of him by persons whom he did not suspect. In case he was not disposed to be confidential the oracle was dumb, sometimes for weeks at a time, while guides, innkeepers and their secrets. heir servants, and the whole popula-ion made efforts to solve the mystery. If he finally remained obdurate and seemed about to depart without an an-swer, the priests, rather than lose the ustomary fee, caused the oracle to utcustomary fee, caused the oracle to ut-ter one or another of the set phrases, half negative, half affirmative, which were kept in store for such emer-gencies. So mercenary did the estab-lishment become that it was used as a political tool. Demosthenes complained that the oracle was on Phillip's side; it could not well be otherwise, for before the trouble between Phillip and the Greeks that monarch gave private no-lice to the priests that he would burn their city and pull down their temple n the first utterance against him.

Among the Jews.
There was one period of Jewish history when the credulity of the chosen people led them to turn an attentive car to any and every imposter who lesired to take advantage of the politdesired to take advantage of the political situation for his own benefit. It was the stormy century from the beginning of the Christian era to A. D. 136, the close of the rebellion of the Bar. Coch Bar, which ended in the utter ruin of the province, the massacre of all the Jews left in it and the proclamation of an edict forbidding, under pain of death, a Jew to enter Palestine. Such was the fatuity of the people that they vere ready to listen to any imposto who would promise them freedom from the Roman yoke. Josephus gives the names of a number of men who atleliverer, and every one, no matter how shallow his pretensions, tried to work miracles in support of his authority and to prove his claims to popular reverence. They were alike in two respects, that they all promised the people divine interposition against the Romans, and they all perished victims to Roman ven-geance. A glance over the history of that day indicates a degree of popular redulity that is absolutely incompre-The most arrogant rogue simply by appealing to the religious ish people, could get a hearing and gather a host of followers. From one end of the Roman empire to the other the turbulence of Palestine became a proverb. Palestine was to Rome what treland formerly was to the British empire, what Poland was to Rusia, and all because of the impostors who, un-deterred by the fate of their predecessors, constantly sprang up to call the people to arms. No sooner had one re-bellion been suppressed than another arose; no sooner had one prophet been beheaded than another was found preaching in some out-of-the-way quarpreaching in some out-or-nearly a cen-ter of the country. For nearly a cen-tury and a half scarcely a year passed without an open outbreak, led by some one of these wonder-workers. That one of these wonder-workers. That many were honest fanatics, who be-lieved themselves called of God to deliver the nation, there can be no doubt; but among the number there were also many designing adventurers, who sought in social and political disturb-ance the advancement of personal ends, in Reformation Times.

The enfranchisement of religious and political thought at the time of the German reformation was the well-im-proved occasion for the appearance of host of religious imposters. As the great leader of the movement says in one of his letters, "the times seem to breed pious impostures in swarms." It breed pious impostures in swarms. was literally true. As soon as long-repressed opinion began to feel its own freedom would-be teachers and preachers appeared in droves, and as the strife among them for public favor and n audience grew warm each tried to outdo the others in efforts to catch the public ear. In one small province of lermany there were at one time not Germany there were at one time not less than seven men who claimed the power to work miracles similar to those alleged to be done by Schlatter in Colorado, and each had his train of believers, who deemed his miracles real and zealously supported his claim to be and zealously supported in schall to be the greatest prophet that ever appeared on the earth. It seemed as though the whole German nation had gone mad. One wonder-worker in Westphalia claimed to raise the dead; another, in Saxony, professed an ability to call up the spirits of the departed and learn from them what was still in the future. Such excitement was caused by this Such excitement was caused by this enterprising prophet that the government undertook an investigation, and on discovering a number of masks, false beards, robes, wigs and other paraphernalia of the departed in his cellar, condemned him to work on the roads as a ommon vagabond. In Bavaria a counreturned to judge the world, and set up a court on a mountain slope, where his trials and judgments were soon in-terrupted by the troops of the gov-ernment. While some of these self-styled prophets were simply lunatics, there were others who enriched themselves by playing on the credulity of, the people, one in particular, who, while going to and fro, working pretended miracles, managed to amass a fortune of 100,000 crowns, with which he escaped into France upon efforts being made to apprehend him. It was proved that he had in his pay a dozen or more pretended cripples, who came forward at proper times in the course of his sermons and were healed of their diseases. When others solicited treat-

The recent exploits of Francis Schlat-er in healing disease by the laying on of hands have suggested to the Salt enthusiasm of the times was so intense enthusiasm of the times was so intense as to induce on every side the most extravagant pretensions. Scores of persons appeared, some honest fanatics, others impostors, who claimed the power of working miracles, or the prophetic faculty, or both. William Simpson, a disciple of Fox, acquired a wide reputation by going about almost in a state of nudity, having at most only a breechclout, and preaching, prophesywas probably only a lunatic. The most remarkable of the impostors of that day was James Nayler, a quartermaster in the army, who, after having a revelation on the subject, boldly de-clared to his followers that he was the Almighty. Strange to say, this claim was received with credulity and admitted by his followers. When Nayler went abroad, it was always on horse-back, two women led his horse, while others preceded and surrounded him, casting their searchs shawls and other others preceded and surrounded him, casting their scarfs, shawls and other articles of clothing in the road to be trampled, and singing as they went, "Holy, Holy, Holy, Lord God Almighty." They called him "The Lovely One, the Only Son of God, the Prophet of Israel, the Eternal Son of Justice, the Prince of Peace, the Hope of the World." One of his followers, Dorcas Embury, claimed that, after she had been dead for two days, he had come to her house and bidden her to rise, and she obeyed him. The followers of Nayler increased so largely that finally the government felt compelled to interfere. Nayler was arrested and tried on a charge of blasphemy and profaniterfere. Nayler was arrested and tried on a charge of blasphemy and profanity. At the trial he professed to be the Almighty, and declared that only his infinite love for the world prevented the instant annihilation of all who opposed film. The court room was crowded with his converts, who fell on their knees before him and implored him to have mercy on his persecutors and not have mercy on his persecutors and not blot the world out of existence because of their unbellef. He graciously con-sented to spare the earth for the sake of the believing few, and such was the infatuation of these poor creatures that when his cars were cromped and he was when his ears were cropped and he was set in the pillory, they surrounded him praying to him and singing hynns composed in his honor. Nayler disappeared after his experience with the pillory, and a few other sharp examples did much to lessen the number of prophets and wiresless waylers. prophets and miracle-workers.

The Convulsionists.

The history of religious imposture would not be complete without at least a mention of the convulsionists of Paris. In May, 1727, a pious priest named Francois de Paris was buried in named Francois de Faris was ouried in the cemetery of St. Medard. He was a man whose charities had made him greatly beloved among the common people, and within a week after his burial his grave acquired the reputa-tion of a shrine. Women upon touching the stone which covered his remains acquired the gift of prophecy; cripples were, or professed to be, cured of their infirmities; paralytics were carried into the cemetery and came running out. All Paris was thrown into a furor, and a number of self-constituted leaders undertook the charge of the devotees. The cemetery in a few days bore more the appearance of a fair than a place of burial, for on every side were erect-ed booths, where rosaries, books of de-votion, handkerchiefs and other articles, blessed by contact with the grave were sold to the credulous mob. Mer and women fell into trances and had convulsions, during which they claimed to visit the other world, and, upon remanifestations for the sake of the excitement they caused and the addition-al revenue they brought, and daily the number of devotees increased until it seemed as though Paris had gone crazy. The convulsionists claimed to suffer no pain, even from severe chastisement. when in the trance state, and in order to prove the truth of these statements very severe tests were applied. The devotees were beaten with whips and sticks, boards were placed on their bodies and weights applied, they were branded with red hot frons, their flesh was torn by pinchers, and in many other ways they were subjected to cruel treatment, but few, even by a change of countenance, indicated that they perceived any unpleasant sensation. At very severe tests were applied. The or countenance, indicated that they per-ceived any unpleasant sensation. At last, however, several of them died un-der the tortures inflicted on them, and the Paris police interfered and closed the cemetery. Forbidden to frequent the holy place, the devotees met in pri-vate houses and for a time kept up their performances, but some were very test. performances, but some were sent to prison, others were ordered to leave Paris, and, as the leaders were removed, the excitement died out.

Joanna Southcott.

Among the honestly deluded leaders of fanatical movements the name of Joanna Southcott will ever be prominent. She was a Devonshire peasant woman, born about 1750, and until 40 woman, born about 1750, and until 40 years of age was a domestic servant noted for her industry and plety. At that age she began to have visions, and finding herself not in sympathy with the Church of England, left it, and went over to the Wesleyans. In 1792 she began to clam supernatural powers, and attracted considerable attention by publishing predictions and prophecies, sometimes in prose, more frequently in rude doggerel. About the same time she launched out as a preacher. time she launched out as a preacher, and her sermons, or rather harangues, had a rude eloquence that proved singularly attractive to the rabble. She soon had a host of followers. Wherever she went she found some who regarded her as inspired, and listened to her smallest utterance as to the words of Holy Writ. Finding the limits of de-nominationalism too narrow, she founded a sect of her own, and made converts to her doctrines on every side. The authorities of the Established church stood aghast, and even Wesley, who by long experience had become accustomed to strange manifestations. felt and declared that Joanna was going too far. The woman herself was a psychological curiosity, for although uneducated, she had at her command resources of rhetoric and logic equal to the most learned of the doctors. The Scriptures she knew from beginning to end, and could quote with the facility any passage that suited her purpose. There was, besides, a win-ning personal charm about her that attracted even those who came to her meetings for the purpose of breaking them up, and among the most earnest of her converts were many persons who had formerly been her most pro-nounced opponents. As she grew old hed wild fancies assumed strange forms and she gave notice to her followers that she was about to become the that she was about to become the mother of a new Christ. While this event was anxiously awaited, she sud-denly died, in 1814. At the time of her death the sect she had founded num-bered over 100,000, but as soon as she had pased away her bands of followers dispersed. Not entirely, for as late as 1851 four congregations of Southcottians were reported in the English census, and it is possible that one or more of these societies may be still in existence. A llost of Imposters.

But every age has had its religious impostors, and every century has, and always has had, among its population. of his sermons and were healed of their diseases. When others solicited treatment he demanded "pay for the Lord," and got it in advance, especially stipulating that the attempt to cure was to be made "subject to the will of heaven."

The era of Puritan supremacy in England was as productive of prophets. A property of the local treatment of the prophets of manking to be imposed upon was a productive of prophets. The concern is reliable. Compound for prophets always has had, among its population. Compound compound for prophets who were willing to be made and among its population. Compound Restoria Compound for prophets are religious clak in right to conceal his purposes. A rabia was full of willing dups at the time Mohammer of Puritan supremacy in manking to be imposed upon was a productive of prophets.

never better illustrated than by the history of Islam. There were dupes in the United States at the time Joseph Smith pretended to have a revelation of the Book of Mormon, and that people are still willing to be duped is attested by the numbers of the Mormon church in Utah today. The Middle Ages were full of religious impostures. The history of sorcery and witch-burning in the history of one phase of imposture, a bloody phase, by the way, for hundreds of thousands of poor wretches were burned to death because of the common belief in witchcraft, and so close is this era to our own that the witch-fires of Spain and Portugal were still blazing when Napoleon displaced the kings of those countries. The Velied Prophet of Khorassan, whose name has been borrowed for our annual entertainment, was a most notable religious impostor, and kept his dupes deceived even after his death, for he ended his remarkable life by leaping into a larg cistern filled with corrosive acids, which dissolved even his bones, so that not a trace of his body was found by those who searched for it. The Flagellants, parties of whom appeared from time to time in comparatively recent days, in almost every country in Europe, and occasionally even in the New World, were the willing dupes of Europe, and occasionally even in the New World, were the willing dupes of religious impostures, cheerfully undergoing suffering enough to drive a sane man mad. The Fakirs of India, who load themselves with chains, hold their lists clenched until the nails grow fists elenched until the nails grow through the palm, drive iron spikes through their cheeks, wear spiked bracelets and anklets, and otherwise bracelets and anklets, and otherwise inflict upon themselves inconcelvable tortures, are religious impostors, for by means of their self-inflicted penances they acquire an influence over the people such as could not, in any other way, ebe attain d. The Dancing Dervishes of Syria, the Devil Dancers of India, the Dancing Devotees of the Middle Ages, are of the same class, all being the victims of religious imposture, for mankind is ever guilible, and the pretensions of a man of striking individuality invariably find acceptance among those who are ready and willing, even anxious, to be deceived.

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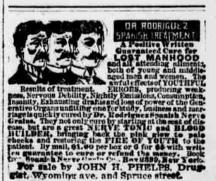
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