PIONEER MINISTERS OF OREGON

Of Sterling Character and Conspicuous in Good Works, They Helped Lay the Basis for a Broad Civilization and Aided in Upbuilding an Empire.

article on the subject, "The Pioneer Min-isters of Oregon." He believes that paper. He who fails to write this into his histhe forms of society that have made Ore-gon unique even among the royal sister-did, could be subtracted from its history hood of the Pacific States. The Oregonian itself has been no insignificant factor in One cannot now enter at great length moiding the somewhat incoherence of the into a discussion of the controlling insoftd state of the present. In doing that, history of Oregon. Still, it is impossible ir has come long since to be accepted not to refer to it. thich what he is to say is to go forth to the world, the writer gratefully accepts the compliment implied in the invitation Coast,

Here, however, his pen hesitates. One who knows less than he about the characters and events that must needs enter fints the discussion of his theme, might and probably would write more gibby and perhaps more dogmatically, if not more vomentically, than will be. The theme is one for a volume, but this consideraof it must be compressed to the brief space of a column or two.

Oregon's Early Ministry. Then she writer hesitates the more, lest

sional men in all the departments of so. of the earliest ploneers of Oregon was shornal men in all the departments of so-dety in the Northwest in no common de-gree. His intimute association had been with the men of largest business, with lawyers and statement, with doctors and divines. Indeed, few men on the Coast have been more widely known, or more respected for solid judgment and worthy character than he.

you, and am giad of this opportunity. I want to tell you semething. You know the neighborhood where I was brought up, and you know that poor community gave to Oregon four or five successful and brable lawyers, besides several of the ablest literary characters in the North-west; but perhaps you don't know what gave these people their impulse and inspiration in the beginning, and I want to tell you. It was the old 'circuit riders,' who 'lishted that region in the 'forties' ap I the 'fifties'

Early Circuit Riders.

parents held them before us as models editors of today, on their careers of suc-

My friend named perhaps a dozen of ess, among us, and repeated: "These are the men to whom Oregon

wee its largest debt of gratitude for its stellectual and moral development and

manner of preachers, as a text from which my dispourse is to proceed. The first named of these two centlemen is set flying, now touching 70 years of age; other, soon after our conversation ed, an honored and trusted member of he legal fraternity in Oregon.

The deep foundations of Oregon civilmation were laid by the pioneer minis-

try, under the highest motives and with most chivalric and self-abnegating de on. They were not only present at beginning of the true Oregon history, they themselves were its beginning. hey were already men of murk and anding when they entered upon the reat work whose results are the Oregon today. They came here under the rect sanction and appointment of the rent missionary societies of the United

class of the ministry in the East, king for a place and chance onywher ply the trade of an ecclesiastic, but ey were men who had already achieved ofessional and personal standing in the and villages and rural districts the old states, and thus had commen e knew how vast-that was just open c on the trans-mountain slope.

Some Types.

It is only needful that I write, almost nd as types of the general character d ability of the pioneer ministry of gon for more than a quarter of a tury after 1834, to demonstrate the th of this remark. The names are en, regardless of church affiliation.

Janon Lee, Duniel Lee, H. H. uiding, David Leade, Cushing Fells, Walker, A. F. Waller, Gustavus es, Harvey Clark, G. H. Atkinson, dam Robertz, Hornes Lerman, J. H. bur, E. R. Geary, H. Johnson, T. H. rne, Bishop Scott, F. S. Hoyt, I. Dil-F. N. Blanchet, N. Donne and A. Andsley, as representing a larger ber I may not attempt to name, who were the peers and associates confidents of these, as types of them The quarter of a hundred whose nos are above recorded, by natural ity, by educational and literary at-ments, by lofty personal character, all those qualities that fit men for t place and great deeds in the world. in a comparison who were their contemporaries and lates in the ploneer history of Or-ir can never be written out of the

The writer cannot but consider it a special conspliment to be asked by The Ore-gonian to contribute for its columns an was to be the country into which they

to se conscientiously endeavoring to fully tory, in words too plain to be misread aspectain and fairly record the truth of or misinterpreted, fails in truth, in fact laistory concerning the great Northwest; and in justice to the memory of those and, without prejudice or partiality, to mender honor to whom honor is due, for the real founders of our Facilite empire. Who could imagine what the Oregon of the parts they bore in giving shape to 1900 would be, if the work the pioneer

Their Controlling Influence. "Cut Oregon" life into the coherent and fluence of these men on the earliest civic

everywhere as both the product and the Coming as missionaries to the Indian type of the best forms of Oregon life, tribes, they saw at once that the tribes character and intelligence. Therefore were fated to an early extinction, and both because of the theme on which he is to write and the medium through clans occupied would become the theater of civilized life, as soon as its real greatness and excellence became extensively known to the people of the Atlantic

> They established their missions, locally, with a clear view to what they foresaw was to be, in the very spot that it was evident to them a creative Providence had designed as the seat of the controlling civilization that they foresaw was to be on the Pacific slope, in the ages to come. They made their sta-tions the nuclei around which they in-vested the American sentiment and im-pulse that grew up in the country, for the fashioning decade that followed 1834.

Then the writer hesitates the more, lest he should not be able to think the ecclesionant on the historian or to rise beyond sects and perferences and initimate persons estimate and collective work. But he will try.

Some years ago I was enjoying the hospitality of a very cultivated and splendid home in the capital of Idaho. My host was an Oregon ploneer of 1852, and since that time had shared the friendship and confidence of business and profespance. They were the active inspirers and oraffidence of business and profes- passed, the first full fruitage of the work

secured, when the action of May 5, 1843 As our conversation naturally turned to dioneer times and people, he remarked is substance:

"No American frontier ever had such "No American frontier ever had such a number of able and even great men in its ploneer ministry as Oregon, and they did very much to stamp the society of this Northwest with its very best characteristics." This man had never been a church member, but he was a careful and able observer of men and things, and had had exceptional opportunities to known where of he spoks.

Not far from the scale time, a lawyer of scalable judgment and character asked me to a seat by his side in a railroad car, as we were leaving the station in Portland, and said:

"I have been desiring a little talk with you, and am glad of this opportunity." I have been desiring a little talk with you, and am glad of this opportunity. I want to tell you semething. You know the neighborhood where I was brought.

Early Educational Institutions.

Early Educational Institutions.

The educational institutions of Oregon have largely been the creation of the pioneer ministers. This is a fact so patent that it needs scarcely more than mention. They were themselves educated men. Not all were college graduates, though many of them were. Yet they were educated in the best and strongest sense, and all were devoted, by the very training of their profession, to the work of education impost the people. They They preached in our schoolhouses; sat at our tables, visited in our chimney corsers, talked education and religion to the boys and girls, held great camp meetings, where their masterly oratory impressed the minds of old and young, so that it was the talk for menths following. Our parents held them before in as models. means necessary for the erection of all nd examples, and it was the influence of those old intellectual and moral giants that started these young men, who have ecome the Judges and Congressmen and ditors of today, on their careers of questions of today, on their careers of questions of today, on their careers of questions of today. gle one of the dozen or more smaller in stitutions of learning that Illumed the Willamette Valley, when that Valley held literally all there was of civilization west of the Rocky Mountains, without them. To name these institutions is to enlogize the ploneer ministry of the Pacific North-

> characteristics of the pioneer ministersand by this term I mean those who entered the country as early, at least, as IES-we enter a field of peculiar interest, but which cannot be well traversed in this article. A few general remarks only can be made

> can be made.
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> Physically, they were a strong, robust, healthy race. Many of them were men of targe stature. Such was Jason Lee, A. F. Waller, G. Hines, E. Walker, E. R. Geary, G. H. Atkinson, J. H. Wilbur, T. H. Pearne and others. Those whose physical stature was not the equal of these were solld, compact, of vigorous health, and capable of great endurance.
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> Their calling here was greatered area. Their calling here made strength and endurance needful to success. No coun-try was ever more difficult to travel in than was the early Oregon. The modes of travel were most laborious. The canoe of travel were most laborious. The canoe on the rapid rivers or the packhorse on the mountain trails, were the ordinary methods of transportation—almost, indeed, the only methods. The journey of the Lees—the earliest of the class—as, indeed, of all who entered the country until later than 1886, were mostly performed in that way. formed in that way.

How They Lived.

Their caravansaries were largely the thelter of the rocky bluff, or the shadow of the spreading fir; their food, the simple roast of venison or salmon, before the campfire. Their couch by night was the danket or the bearskin, as they wandered far and long to find the lost for whom they lived and labored. The prairies of the Valley of the Mississippl, the wildernesses of the Ohio, and of the Alleghenies offered to their ploneers rosy paths, compared to those the Cascade Mountains or the dense wilderness of Puget Sound offered to the same class of men on this Coast. It was equal to all of them, of whatever denomination and of all grades of culture. The few that remain among us today who can legitimately be counted as of the pioneer ministers of Oregon, understand what is meant by these general statements, but I cannot here particularize.

In closing, let us turn back to the list

of names that was given at the beginning of this article, as those of types of the entire ploneer ministry of the North-west. Then, to some, whose memory it is fitting to pay a little more special tri-bute than appears in the mere announce-ment of their names. It was my pleasure to have a somewhat to the contract. to have a somewhat intimate ance with nearly all of them, and I wish to second my estimate of their character and work, and the general influence of their lives on Oregon history. These were, mostly, not of my own denomina-

One of my well-known friends in early Oregon life was George H. Atkinson. was a Congregationalist, and, I think, quite an ideal Congregational minister wyjef the Northwest, that these men But he was largely more than that. A

man of good natural abilities, he was finely educated in the schools, and full of resources for all intellectual and social and civic life. His application to his work was intense and continued. He was work was intense and continued. He was not loud, boastful or sensational, but he was solid, reasonable and conservative. Whoever else among the pioneer ministers of this Coast is worthy of special mention and memory, it is the opinion that I formed, from a rather intimate acquaintance that lusted from 1852 until his death, that, from his own church and from the general public, as a ploneer minister, as a founder of educational interests, and as a true citizen, with the instincts and patriotism of a real statesman, G. H. Atkinson ranked among the foremost of the civilization-builders of this Coast.

Two Others.

There are two names among the ploneer ministers of the Presbyterian Church that seem to me to have been most largely typical of the best forms of that nobic brotherhood, namely: E. R. Geary and A. L. Lindsley. They were unlike each other, but each, in his own place and among his brethren "primus interpares," Geary was the more of a publicist. Often, at the call of what he deemed duty he at the call of what he deemed duty he turned aside for a little into civic pursuits, so that he must be studied in all these relations, to understand his place in the history he so grandly helped to frame. These two men were both great personal forces in early Oregon life, and both left enduring remembrances and monuments, in the religious, educational and civic conditions of the Northwest.

Time and space would fall me to extend

Time and space would fail me to extend this list of special mention, and I am re-minded of the enumeration of the great worthies of former times made by Paul in his epistic to the Hebrews, when he closes the glowing eulogy by saying of them all: "Of whom the world was not worthy.'

worthy."
So I close by saying, that to the pioneer ministers of Oregon, the state owes its largest debt of gratitude and honor. They were the first of all the builders of empire here. As men they were among the noblest. As public benefactors they were the chiefest, leaving, if not marble shafts and sculptured tombs, to perpetuate their memory buils of leaving and unts their memory, halls of learning and open temples of worship, and all that crowns our civilization with glory as the results of their lives. As orators, they led the strains of elo-

quent speech on all lofty platforms and in all assemblies. As citizens, none have been more patriodic, none more true to country, in peace or in war. "Let us honor the hero—the old ploneer; On his brow let a chaplet be laid."

H. K. HINES.

MONSTERS MADE TO ORDER Chinese Transform Men Into Beasts and Frightful Freaks.

From time to time the Chinese authorities, by official proclamation, warn the people of the country against childthieves. In Europe, children are often stolen by strolling mountebanks, who, by a disjointing process, make them supple and expert. In China, monsters are often made of them.

To transfer a man into a beast would at first seem to be impossible. It is accomplished, however, by the Chinese, to whom nothing seems to be unknown. The skin is removed in small particles from the entire surface of the body, and to the bleeding part bits of the hide of living animals, beers and dogs usually are applied. The operation requires years for its full accomplishment. After the person has had his skin completely changed and becomes a man-bear or a man-dog, he is made mute to complete the illusion, and also to deprive him of the means of informing the public he is intended to amuse of his long torture.

A Chinese journal, the Hupao, prints a description of one of these human animals exhibited in the Kianeyi. His entire

mals exhibited in the Kiangsi. His entire body was covered with dogskin. He stood seriet, although sometimes the feet are so mutilated that the beast is forced to walk on all fours, could utter articulate sounds, rise and sit down, in short, make the gestures of any human being.

A Mandarin, who heard of this monstrosity, had him brought to his palace, where his hairy skin and bestial appearance caused quite as much terror as surprise. Upon being asked if he was a man, the creature replied with an affirmative nod. He also signified in the same manner that he could write. A pencil was given to him, but he could not use it, his hands were so deformed. Ashes were then placed on the ground in front of him, when the man-dog, leaning over, of him, when the man-dog, leaning over, of partisanism which is often to this usy mistaken for patrictism, that they courageously determined to attend the speaking of the rival candidates, at the Courthouse in La Fayette.

I speak of this town from personal knowledge of it at the time, and submit, on testimony readily obtainable, that it was a representative community of a formative era in our state, though its present sleepy, run-down appearance does not support the statement. The flutter in feminine circles was greater than that or constants and the courthouse in La Fayette.

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horrible method of monster-making. They know how to graft a child on an adult in imitation of natural teratology. The operation is on the same principle as that of skin-grafting. The circulatory systems are brought into close contact by means leep wounds. According to a note of sul Cinatti, the Chinese are skillful in performing such experiments on ani-mals. They delight in giving chickens the feet of ducks, and in putting cocks' combs on the heads of ducks.

Making Buddhas.

Darkness alone, it seems, is sufficient to make a curlous specimen of a child, es-pecially if a certain kind of food is given o it, and its vocal cords are made us living Buddha was made in this and exhibited by the bonzes to their con gregations. This child, after years passed in absolute darkness, had become as white as wax. He had been obliged to remain motionless in the posture of Bud-dha until his muscles had become rigid. No one had ever spoken to him, and he had grown in his cellar as a fungus would have done. Brought out to the light, this mute, blinking, living statue was eagerly worshiped by the credulous At Shanghal, shortly after the opening

of the port, there was on exhibition a monster whose enormous head, with its long hair and mustache, was that of a person of 30, while the body was as small as that of a child of 2. This marvelous result had been obtained by placing the victim, when a child, in a jar, from which the head slone protruded. This grew abnormally large, while the body remained stationary in its narrow prison-house.

Wouldn't Give a Cent.

A Northwestern Senator has a daughter, the voungest of three, whose sayings are often repeated among her relatives. The three girls were once preparing a pres-ent for a cousin who was about to be married. The Senator, who was away from home, promised them \$2 each, and, in the meantime, their mother advanced the money to buy the materials for the present. The latter was worked by the two larger girls and by them carried to

When the invitations were issued, little Dalsy was included, but she considered herself, in some degree, overlooked at the wedding. So, when their father's letter arrived, she refused to surrender any of her money to pay for the wedding pres-Her mother reasoned with her in

"No," said Dalsy, "empty-handed I went to the wedding, sn. empty-stom-ached I returned, and not one cent will

law of compensation accountable for Invariably till midnight stay away?

BRAVE PARTS THEY PLAYED HERE IN THE FORMATIVE ERA.

Patiently Bore Isolation and Privation, Meeting All Trials With Unbending Fortitude.

Having been asked to define or describe "Woman's Station in Pioneer Days," I intuitively, after the manner of woman, respond: Woman's station in pioneer days was that of the true woman in all times and conditions. Faithfulness to duty, unselfish devotion to the interests of the family; loyal support of patriotic and religious interests and primitive church institutions; prompt to answer the call of neighborhood needs ready, in brief, for the duty that lay nearest. Woman filled her station in the pioneer era as she has filled it in all eras of the world's progress, helpfully, cheerfully and with daily widening purpose.

port of the assumption that woman's place in pioneer life—in what, in these days, we term "state building"—was one of specific, as well as of general importance. In evidence of woman's patri-otism and of her artistic, as well as ma-terial, manner of expressing it, in the good old days, I recall the celebration of he Fourth of July, at La Fayette, Yam-

hill County, in 1854.
Some weeks before, the women of the village, under the leadership of Mrs. A. R. Burbank, still, with her honored husband, a resident of that old pioneer town, engaged to make a flag and pre-sent it, through the orator of the day, the late Hon. Amory Holbrook, to the Masonic lodge of that place.

A Pioneer Flag.

The beauty of the banner, as it was given to the breeze, with eloquent, patriotic and appreciative words, stirred the latent spark of patriotism in the hearts of all present, and which kindled into a glow of entthusiasm, as the speaker con-cluded, that rent a shout in unison from the lips of the motiey little host. The flag was a handsome one, and as fine a lag was a nanosome one, and as line a sample of "hand sewing" as our grand-mothers could have desired. Whether still in the possession of the Masonic lodge at La Fayette, I am unable to say, but my impression is that it was lost by fire, with other effects of the lodge, some

years ago.
Following the oration and the presentation of the fing, came an invitation to a public dinner. Rude, improvised tables were set in the grove; cherished linens from grandmother's looms, that had been brought by ox-team express across the plains, covered the unsightly boards; sprigs of fir and cedar, bouquets of hollyhocks and pinks, with now and then a bunch of sweet "Mission roses" garnish-ed them and over all the new old flag

The tables were laden with visnds prepared by women who were adepts in cookery, as well as in flag-making, and table adornment. The patriotic feast made a showing of woman's industry, skill, taste and hospitality that shines as

a bright memory picture through 46 intervening years.
In ploneer times, as now, woman was a silent element in politics, but then, as now, individual women were strong partisans and ready, upon occasion, to give a reason for the faith that was within them-not publicly, but with an energy in neighborly discussions, and es-

energy in neighborly discussions, and especially when stirring to influence the "men folks" of their own families who did the voting, that bespoke their deep convictions of duty to the state.

It is recalled that when, in 1853, General Joseph Lane and Hon. Alonzo A. Sumner were, in common parlance, "stumping the Territory for Congress," women became so imbued with the spirit of portiganism which is often to this day of partisanism which is often to this day

traced in them five characters indicating his name and country.

Investigation showed that he had been stolen, imprisoned for years, and subjected to long tortures. His master, who was condemned to death, testified during the trial that barely one in five falled to trial that barely one in five falled to endure the process of skin-changing. He practiced it according to a traditional and doubtless old formula.

The Chinese have another still more horrible method of monster-making. They the close of a violent political and person-al harangue, the gallant General Lane apologized for any words unsuited to ears politic that might have escaped his lips while in ignorance of the presence of "the ladies."

"the ladies."

It may be added that an apology was due, as politicians of this peried were not always as choice of words as decency would dictate. It is claimed by those who profess to have special knowledge upon the subject that the intrusion, as some would say—the introduction, as others have it—of women into political gatherings, which occurred to a greater or less extent throughout Oregon Territory in the campaign to which reference is in the campaign to which reference is made, inaugurated a system of political discussion in which decency has never since been forgotten in the excitement of political controversy.

Desire for Knowledge Of this your chronicler does not pre-sume in this place to speak, she being content with recording the first public introduction, so far as she is aware, of women into politics in Oregon, and with adding that, though there was no expression of a desire to vote heard among ploneer women, the sincerity of their desire for knowledge of political questions then literally convulsing the infant terri-

unity life, and appeal for sanitary supmunity life, and appeal for sanitary supplies for the unready host called to the defense of the Union followed, the women of Oregon, true to their partiatic blood and impulses, responded with an energy and readiness which proved that the isolation of pioneer life had not separated them from the Nation's heart.

In the educational work of the pioneer era woman's station was sharply defined. Leaving the history of the missions, in

Leaving the history of the missions, in which the names of Narcissa Whitman, Mary A. Walker, Maria Pitman, Mrs. Gray, Mrs. Spaulding and half a score of the control of the others stand for good words and works in their special lines, I will revert to the m their special lines, I will revert to the work, as a pioneer in the founding of an educational institution, of Mrs. Tabitha Brown, who away back in the '40s opened a boarding-school for children in Forest Groye, which became the stepping-stone to Pacific University. This woman's stato racine University. This woman's sta-tion in pioneer life is one of honor, en-ergy and devotion to duty, as she saw it, and to this extent she is a typical woman of her era. Dying about 1800, at an advanced age, her memory is still honored in the community of which for many years she was a leading factor, and by the in-stitution the corner-stone of which she helped to lay. A colaborer with Harvey Clark, Horace Lyman and S. H. Marsh, she supplemented their endeavor in wom sale suppermented their endeavor in wom-an's ways, after having done yeoman's service in foundation-building. Later in the field, and working in par-allel but totally dissimilar lines, was the wife of Professor J. M. Keeler, who was

a social leader in the little academic town of Pérest Grove in early days, as well as preceptress of Tualatin Academy and su-pervisor of the home boarding-house, in which the young girls of a primitive era were taught table and society "manners."

Types of Educators.

These women are mentioned as types merely of a class of early educators and workers in the educational field, members of which came in with the establishment of missions at Salem, and were increased by each successive immigration from the "states." The chronicler who shall gather these names, with an incident in the life of each woman represented by them, will be entitled to the gratitude of posterity for preserving what would else be the unwritten history of a formative age. Such recital will possess Types of Educators. ormative age. Such recital will pos

formative age. Such recital will possess the peculiar quaintness of folk-lore, the illustrations of which are drawn from the mystic picture gallery of memory—a chamber of daily dimming shadows.

As actors in the drama of heroism, women in pioneer life make a striking presentment. Whether biddling good-byeand godspeed to the husband as he answered the call for volunteers to suppress an Indian outbreak that threatened frontier homes; going out to meet the slow caravan of returning comrades who bore her mutilated dead to her door; feeding a band of Indians, sullen and flerce, from her storehouse against her husband's return from the field, the menacing intruders sharpening their Coming down to detail, however, I find the storehouse of memory full of incidents that can readily be offered in supcreeping through bushes and down to the waiting boat, closely followed by her husband, rifle in hand, seeking safety in the blockhouse—the pioneer woman is the same heroic figure—the same brave, enduring, uncomplaining personality.

I'm sure we've seen no picture of a tail, athetic woman.

With long and streaming hair,
Going out against the redskins.

To save a fleeing son.

And with her strong hand grasping
Her husband's trusty gun.

Thus sang a local pioneer poot, the son of a pioneer mother, some years ago. Yet a tragic tale of the border might be thus truly illustrated. The husband and eldest son were set upon and killed by Indians while on the range. A young-er son, the shepherd boy, took alarm and, feeing toward home, pursued by the savages, was met and escorted in safety to the "inch-board sharty," where the heroic woman kept the foe at bay with her rifle, until succor came, as told by the narrator in verse:

the narrator in verse;
And there on guard we found them,
When four long days had fied,
Haif-crazed with sleepless watching,
And sorrow for the dead.
And still that faithful mother,
When we came, a saving band,
Stood by the open doorway,
With the rife in her hand.

Truly, borrowing from Macaulay, we might say: Of all the deeds of daring done,

In the gallant days of yore.

A braver feat of arms than this,
Was never seen before. Led in Hospitality.

Led in Hospitality.

Woman in ploneer times led the van. In this connection, I recall, with a glow of admiration and tenderness, the life of Jone E., wife of Captain A. F. Hedges, during the cream of ploneer years, rededents of Clackamas County. She was one of the most thoroughly competent and genuinely hospitable women whom I have ever known. Married when very young —16 or thereabouts—after the manner of ploneer girls: the mother of 12 chidren, energetic in community works, she yet found time to entertain hospitably and feed royally every one who came to the door of her rambling, weather-beaten old farmhouse, which stood, and still stands for what I know, on the hill a mile cast of Oregon City. She died some two years of Oregon City. She died some two years ago, but her memory will long be green in the hearts of many who caught the contagion of her cheerful spirit and en-joyed the bounty of her hospitable home. Conjumporaneous with Mrs. Hedges and like her "given to hospitality," were her sisters-in-law-Martha A. and Rebicca Barlow. Both still survive, the former being the gentls, gental mistress of the commodicus farmhouse near Barlow's station, that has been her home for nearly half a century.

I recall, in connection with the openhanded hospitality of these Barlow homes the fact that, during a spasm, if it may be so termed, of religious fervor, lasting perhaps two or three years, and includperhaps two or three years, and including some half dozen families, the multitude was veritably and substantially fed, on alternate Sundays, after "service," from tables arranged around three sides of the capacious farmyard barns. All who attended "meeting" were invited, at the close of Brother McCarty's impassioned appeal to "resent believe and by how appeal to "repent, believe and be bip-tized," to go to the tables (services being also held in the barns), and "help them-

Four families, so far as my memory serves, joined in this quaint combination of the religious and the hospitable—the two already mentioned, a family named Huffman, whose home was near Aurora, and William Elliott and wife, of Elliott Prairie. Recalling the scene, the amount of food cooked and dispensed by these hospitable folk upon these occasions impresses me as having been enormous, and in the welfare of their numerous guests, and a cheerfulness in serving them that hore the stamp of hospitality of a type that belonged exclusively to pioneer days and has vanished with the "free dinner" set out in the grove by patriotic women on the Fourth of July.

Ploneer Farmers' Wives. Patient tollers of ploneer days! What shall I say of their lonely, isolated lives, into which the coming of the chance or expected visitor was an event; of lives of weariness that were effaced by smiles of welcome; of the genuine interest displayed in the smallest scrap of news from the world outside, as room was made for another, or yet another plate at table? Dear, faithful types of a vanished era, may the blessings of the hungry, fed royally at your rude tables, and of the weary for whom the "best bed" was cheerfully vacated, or the improvised "shakedown" was carefully spread, be with you, wheresoever in God's great universe you are today!

Your station in pioneer life was a low-ly one, but, filling it with womanly devo-tion to duty, you cast around it the halo then literally convenies in the verge of state-tory, siready upon the verge of state-hood, is unquestioned.

And when later the echoes of civil war came booming across the continent, when "flag-raising" became a feature of com-

CATHARINE A. COBURN.

Ever the Same Are We. 'Tis far, far cry from the Minute Men And times of the buff and blue To the days of the withering Jorgensen The bands that hold it true. 'Tis far, far cry from Lexington To the bles of the China sea, But ever the same, the man and the gun-flowr the same are we. Ever the same are we.

For the blood of the sires at Bunker Hill,

For the blood of the sires at Bunker
Through countless flerce campaigns,
Is as red and eager in peril still
In the depths of the children's veins,
And the heart and the eye support the
No matter what odds there beEyer the same, thy sons, O land,
The character was the same. Ever the same are we.

Not a Valley Forge, nor a Wilderness, Nor a hall of a Cuban sweet, Can take one jot from our fearlessness Who daily thy honor keep. We carry the flag through varying scenes From the sign of the old pine tree To the Stars and Stripes of the Philippines Ever the same are we.

And the ind with the fresh unshaded mouth Fights as his fathers fought. And the man from the North and the man fro

Do as their fathers wrought. And whether from city or town we come We answer the call with gies We heroes upspring at the beat of the drum

SHE ONCE LIVED ON RUDDY MARS

Thus Declares a Young Genevese, Whose Claim That She Was Also Marie Antoinette and an Indian Princess Has Undergone Investigation.

lived on the planer Mars, and, centuries ago, to have lived in India, is the theme of a strange volume just issued by Harper & Brothers—probably the most remarkable book in its field that has ever Mars, in company with Leopoid. per & Brothers-probably the most rebeen written.

The action usually takes place as fol-been burned as a soccerer 200 years ago. It could not have been issued 50 years a table around which are gethered half a ago by such a man. The scientific author dozen or more people, professors of paywould have been completely discredited would have been completely discredired if he had published it a quarter of a century ago. But today this remarkable account of the mediumistic qualities of a shows by her change of expression that young girl in Geneva, Switzerland, of her reincarnation from an Indian Princess.

She then, by the twitching of her inspection of the wishes to write, and the wishes to write, and the same that she wishes to write, and professor of psychology at the Universervation.

One should not make the mistake of believing that "From India to the Planet Mars" is a book proving the existence Mars" is a book proving the existence of "spiritism"—the presence of disembodied spirits on this earth who communicate with their living friends. Such it is not. Nor, indeed, is it a treatise disproving the reality of spirits, or even attempting to do so. It is a careful, painstaking report of an extraordinary medium, with certain practical conclusions. Professor Flournoy, the author, sums up his view of the case by saving that he has two methods always in mind

His Two Methods.

1. All things are possible; that is, do not fear to believe or to consider certain observed facts, no matter how strange evidence should be proportioned to the strangeness of the facts; that is, when you observe something very remarkable, that appears to break natural laws, observe it carefully, but do not accept it until the proof is as remarkable, as clearly creditable as the observed fact is cently to treat a large number of cases.

in a mercantile establishment—a young to do with the diarming increase in the woman known to many famous scientists, wouchsafed for b: them, an attractive, majority of the cases are directly increal in all her life, except when she thousands of inhorers.

been present at her house, at his own home, and elsewhere during a large number of seances, which occurred sometimes daily, sometimes semi-weekly, but never separated by more than a fortnight. Most of the qualifies of a medium were exhibited by Mile Smith, table-tippings, table-rappings, communications from so-called spirits, especially from the spirit of a man who calls himself Leopoid, and who says he is Joseph Baiton of the chin as may remain unaffected. Leopoid, and who says he is Joseph Bai-samo, the famous Cagliostro. But all this claptrap Professor Flournoy, while, of course, taking account of, does not afflicted with a "fish mouth" that gives find remarkable.

Three "Romances."

But-and here is the great point-the mances," or cycles, which, like a continued story, run on from seance to seance, carrying forward the history of three women. And Mile, Smith considers herself the reincarnated soul of two or these, and herself the third. They are all so distinct, accompanied by such remarkable characteristics, that even in the limits of a story cortex there must be limits of a short review they must be

roughly outlined.

First and foremost Mile. Smith believes in Indianapolis: Once not ver that she was once an Indian Princess.

Once not ver princess. married to an Indian Prince or Rajah, in a town in Southern India in the year 1401. When in trances, she spoke frequently, in a strange and unknown langinger told of scenes, described costumes and customs minutely and told just where the fortress in which she lived was situated. Sister was given a new paramolar described cost, and went prancing up and down ated. Professor Flourney then set about the front walk in the greatest glee. Preared. Professor Flournoy then set about the front walk in the greatest give. Free-finding if this information was correct, or merely the work of a supernormal imagination.

First, having copied the words of the strange language, he consulted professors

"Yes'm," answered the little girt.

strange language, he consulted professors and authorities on early Indian tongues, and found that the girl was netunity talking Sanskrit-this girl, born in Geneva at the end of the 19th century, who not only, it is claimed, knew nothing of languages, excepting French, but distilked what little study she had been obliged to give them while in the public school. The situation and name of the fortress and the Indian Prince, however, seemed imaginary. For the authorities consulted said that no such place or prince was known, although they confersed that the history of Southern India in the 14th and 15th centuries was very hazy and uncertain

This did not satisfy M. Flourney. has did not satisfy M. Flourney, re-began an examination of libraries to see what histories there were on Southern India, and one day he came upon a his-tory by-a writer named de Maries, who published his book in 1828. In this volume he found an account of the Indian Princ this wife alive, precisely as Mile. Smith had described in her "romance.

Did She See the Book? Is it true that Mille Smith is the reincarnated Princess? So say the spiritists. Or is it true that in some way Mile. Smith, in her early youth, saw M de Maries' book, or has been told of it, and in her trances is weaving a beautiful tale about this historic fact? So thinks

M. Flourney, but he cannot yet trace it In the midst of this Bindoo romanes Mile, Smith suddenly one day began to act in a peculiar fashion at a seance, bore herself like a lady of society, spoke it soft, well-modulated tones, but in Frenci soft, well-modulated tones, but in Frenci of 100 years ago. In time M. Flourne, found that she considered herself to be Queen Marie Antoinette, the wife o Louis XVI, of France, and from time to time, through several years, she has frequently taken this character, carrying out the "part" with fidelity, writing in a line, aristocratic hand, not unlike Marie An-

The "sitters" at the seasances have tried to catch her with anachronisms, such as speaking of railroads, steamboats, etc. But she does not understand them, and asks for explanations. In this "romance her companion, Leopold, is, of course Joseph Balsamo, whom Marie Antoinette

toinette's, with which it has, of course

been compared.

well knew. Here again: Is Mile, Smith the rein-carnation of Marie Antoinette? So say the piritists, who have seen ner in her sespiritists, who have seen ner in her se-ances. Or, is it true that Mile. Smith having read Alexander Dimas "Memoirs of a Physician" and other similar works, has woven-in her trances—a story sround this royal woman, and by the process of suggestion and auto-suggestion put herself in the Queen's place? So asserts M. Flourney, for he has found that Mile. Smith has indeed read Dumis and liked his novel.

This is remarkable enough, but the final

The story of a woman now alive on and third "romance" is so out of the ordi-this earth, who pretends to have once that the watching of its progress lived on the planet Mars, and, centuries has thrown even these two strange fla-

Writes in Martlan.

chology, scientists, etc. All place their

burned alive in 1601, as well as from Marle Antoinette, beheaded 1700 at the Court of France, onto her spiritially journeyings to the planet Mars-all observed and noted by Professor Flourney, served and noted by Professor Flourney, or psychology at the Univerprofessor of psychology at the Univer-sity of Geneva, during a period of seven years—makes a marvelous tale of inter-mingled romances, based on careful ob-the sitters. These words, after more than two years, having been carefully stu-

two years, having been carefully studied, have, it is said, developed into a distinct Martian language.

Allie Smith describes passing through space, sees brilliant colors, perceives also is approaching a circular body like the earth, and finally lands on the planet Mars. She then describes the people, their costume, their manners, all in defail, and converses with several disembodled spirits who, having died, left this earth and now reside in Mars. It is impossible to go into details here, but this "remance" or story is more picturesque than any noved, and Mile. Smith, when she comes out of her trance and becomes herself again, claims that she to members nothing of it at all.

DEFORMED BY SMOKING

Mouths Twisted Out of Gear by Use of Clay Pipes.

of spitheleuma of the lips. This disagree-It appears that there lives in Geneva able complaint is charged almost entiretoday a young woman who, for obvious reasons, Professor Flournoy calls Mile geons are of the opinion that imitation of amber used in the manufacture of mouthpieces for cheap pipes has much

normal in all her life, except when she is in a hypnotic state.

In 1883 M. Flournoy's attention was called to this girl because of certain medumistic qualities which she was said to possess. He met her, talked with her, became interested in her, and from that day to the present time, he has been present at her house, at his own home, and eisewhere dues in the said to form and the smoker prompting a harpe number of scances, which meath is involved, and sometimes into meath is involved, and semetimes into

fashion an entirely new mouth out of flaps drawn from the cheeks and so much of the chin as may remain upaffected. The operation is one of extreme delicacy,

a very firmly expression to the face.
Pipe manufacturers claim that the mouthpleces of the cheapest grades of wooden and composition pipes are made young girl has during these six years developed three absolutely distinct "romances," or cycles, which, like a continued story, run on from seance to seance, amber may render it necessary to put

> She Was the Good Little Twin. James Whitcomb Riley tells this story

"Which twin are you?" the neighbor

inquired.
The child gave her skirts a proud toss.
The child she complacently, "I'm the "Oh," said she, complacently, "I'm good little twin that's out walking."

gestion and torpid liver. Sometimes there are spots before the eyes and hot flashes. At other times a sensation as of vertigo occurs, at once suffocating and blinding. It is a waste of time to

dinary means or The stomuch and organs of digestion and nutrition must be restored to healthy activity, the must be purified. and strengthened, be hoped for. This is the work done by Dr. Pierce's Discovery, a medbeneficial in diseases of the atomliver. It strengthpurifies the blood, cleanses the clogmotes the health

of every organ of the body.

"My wife was greatly troubled with indigestion, torpid liver, distriness, ask also irregular
periods," writes Mr. W. A. Freston, of Shuqualak, Novabec Co., Mas. "We tried many different remedies, but none of them gave perfect relief until we were induced by a lindy to try your
Golden Medical Discovery." Favorite Prescription, and "Pleasant Pellets." These medicines
did more good than anything we ever tried for
those complaints. We have used flux bottles of
your "Golden Medical Discovery," one of "Favorite Prescription," and two viais of your "Pellets."
These medicines have done the work we destred, and I do heartly recummend them to all
similar sufferers."

&Dr. Pierce's Pleasant Pellets assist the action of the "Discovery,"