

Through the Wall

By CLEVELAND MOFFETT

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CHAPTER XVI. GROENER AT BAY.

JUDGE HAUTEVILLE sat in his office at the Palais de Justice. "Is M. Coqueuil back yet?" he asked of his clerk.

"Yes, sir. He's waiting." "Good! I'll see him." The clerk withdrew and ushered in M. Paul.

"Sit down," motioned the judge. "Coqueuil, I'm tired, but I'm going to examine this man of yours tonight. Remember, you have no standing in this case. The work has been done by Tignol, the warrant was served by Tignol, and the witnesses have been examined by Tignol. Is that understood?"

"Of course." "That is my official attitude," smiled Hauteville, unbending a little. "I needn't add that between ourselves I appreciate what you have done, and I shall do my best to have your services properly recognized."

Coqueuil bowed. "Now, then," continued the judge, "have you got the witnesses?"

"Yes." "And the girl?" "I went for her myself. She is outside." "And the prisoner?" "He's in another room under guard." "The things he wore? Did you find them?"

The detective nodded. "We found that he has a room on the fifth floor over Mme. Cecile's. He keeps it by the year. He made his change there, and we found everything that he took off—the wig, the beard and the rough clothes."

"Capital! Capital! I want you to be present, Coqueuil, at the examination."

"Ah, that's kind of you!" exclaimed M. Paul. "Not kind at all. You'll be of great service. Get those witnesses out of sight and then bring in the man."

A few moments later the prisoner entered, waiting with hands manacled. He still wore his smart clothes and was as coldly self-possessed as at the moment of his arrest. The clerk settled himself at his desk and prepared to write.

"What is your name?" began the judge. "I don't care to give it."

"Is your name Adolf Groener?" "No."

"Are you a woodcarver?" "No." "Groener, you are lying. Tell me if you have money to employ a lawyer?"

"I wish no lawyer." "That is not the question. You are under suspicion of having committed a crime and—"

"What crime?" asked the prisoner sharply. "Murder. We think that you shot the billiard player Martines."

Both judge and detective watched the man closely as this name was spoken, but neither saw the slightest sign of emotion.

"So I ask if you will provide a lawyer?" "No," answered the accused. "Then the court will assign a lawyer for your defense."

"It's quite useless," shrugged the prisoner. "Then the magistrate resumed sternly: 'You were arrested, sir, this afternoon in the company of a woman. Do you know who she is?'"

"I do. She is a lady of my acquaintance." The judge snorted incredulously. "You don't even know her name?"

"You think not?" "Groener," said Hauteville sternly. "You say this woman is a person of your acquaintance. We'll see." He touched a bell, and as the door opened, "Mme. Cecile," he said.

A moment later there swept in a large woman of forty-five with bold, dark eyes and hair that was too red to be real. She sat down.

"You are Mme. Cecile and you keep a tea room on the Place de la Madeleine?" "Yes, sir."

The woman went on to relate that the man before her had come into her establishment that afternoon and prevailed on a woman at a table, to whom he had introduced himself, to go out and drive a few blocks with him in a carriage. He offered her 500 francs. He assured her that he would not require her company for over seven or eight minutes. She accepted the offer. She knew that he had never met the woman before. Now the woman in question was brought in. She had been traced by Tignol's men. She corroborated what Mme. Cecile had said, and both hurried out.

"Now, sir, what have you to say?" demanded the judge, facing the prisoner.

"Nothing."

At this the judge leaned over to Coqueuil, and after a few low words he spoke to the clerk, who bowed and went out.

The judge resumed, "Do you also deny that you have a room, rented by the year, in the house of Mme. Cecile?"

"I know nothing about such a room," declared the other. "I suppose you didn't go there to change your clothes?"

MEDFORD, FOUR, CENTRAL POINT

A Snappy Game Until the Seventh, When Medford Scored for Only Time in Game—Great Crowd Sees Splendid Game of Ball.

The big crowd which attended the Medford-Central Point game at the ball grounds Sunday had a run for their money all the way through. For six innings both sides drew blanks.

Coleman and Lux were both in good form and they were backed up by their respective teams in big league form.

The hits were three and three up to the seventh.

In that inning Wilkinson shot a ball between C. Clark's legs at third and reached first; Strain laid down an attempted sacrifice and beat it out. Meanwhile Wilkinson had stolen second and beat the attempt to catch him at third. Antel flew to second, Coleman hit safely and Wilkinson scored. In an attempt to catch Strain at third on Hill's infield pop, Lux threw his arm out, the ball went wild and Strain crossed the plate. Coleman came in with him, but was sent back to third, scoring a minute later, while Ross, the Central Point shortstop, was mugging up Henselman's warm grounders. Hopkins went into the box and walked Miles and Isaacs, filling the bag.

Marshal, the Central Point catcher, overthrew third and the "Pretzel" came in. Beebe walked, filling the bases again. Wilkinson, who had started the run-getting, was too anxious and struck out. "Butch" has been doing good stick work during the season, but was too eager to bring in those three runs.

Medford never made a bobble, and outside of the two wild throws above mentioned the Central Point boys got off with six.

Coleman was hit five times, Lux four times.

Central Point pulled off three nifty double plays. The most spectacular one was when Ross nipped Beebe's infield fly near second, on the run and touched the bag before Isaacs could scramble back to it. A double unassisted is not often made.

Coleman had eleven strikeouts in his credit.

Isaacs walked once and was hit twice and made a hit—batted 1.000.

The game would have been 1-0 if Lux' arm had held out.

Miles stopped one from Hopkins' bat in the ninth that nearly lifted him off his feet, but he got the man.

Those Central Point boys are to be reckoned with. They can sure play some ball.

The lineup: Medford—Henselman, third; Miles, shortstop; Isaacs, center; Beebe, right; Wilkinson, first; Strain, second; Antel, left; Coleman, pitcher; Hill, catcher.

Central Point—Sanderson, second; Ross, shortstop; C. Clark, third; Hopkins, first; M. Clark, center; H. Peart, left; Lux, pitcher; Marshal, catcher; Farrar, right.

Score by innings: Medford 0 0 0 0 0 0 4 0—4 Hits 0 0 1 1 0 1 1 0—4 Cent. Point 0 0 0 0 0 0 0—0 Hits 1 0 0 2 0 0 1 1—5

R. H. E. Medford 4 4 0 Central Point 0 5 6

At Grants Pass the home team walloped Jacksonville by a score of 18 to 7.

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A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



Sermon by CHARLES T. RUSSELL, Pastor Brooklyn Tabernacle.

PASTOR RUSSELL IN LONDON

"HEREAFTER"

"There Shall Be No More Death, Neither Sorrow Nor Grief, Neither Shall There Be Any More Pain; For the Former Things Are Passed Away" (Revelation xxi, 4).

London, Eng., May 8.—Albert Memorial Hall, the largest and most renowned auditorium in the world, having a capacity of ten thousand, was crowded this evening to hear Pastor Russell, of the Brooklyn Tabernacle, New York, who delivered an address on "HEREAFTER" under the auspices of the "International Bible Students Association." Taking the above text, he said:—

Mankind instinctively look for and believe in a future life; to the majority of minds it does not seem logical that death ends all. So surely as we believe our Creator to be all-wise, we must assume that he has some purpose in connection with our race, not attained as yet, something beyond the capacity of attainment in the present life, under present conditions. Even without a Divine revelation, therefore, we would be justified in anticipating a life beyond the tomb, but speculation upon such an important subject, of such vital interest, is not necessary. We are glad that our Creator has given us in the Bible clear intimations respecting his purposes, in relation to mankind in the future. Nevertheless these purposes were kept secret, not revealed until the first advent of our Redeemer. Thus the Apostle declares that "Christ brought life and immortality to light through the Gospel." It was invisible before, not brought to light, and its terms and conditions could not be clearly discerned.

Without any Divine revelation, we see a sufficiency on every hand to cause astonishment and to call anxiously for explanations. We see the world of mankind weak and depraved, sighing, crying and dying. "Transitory" is written upon everything human. The Scriptures assert that we of today are living under "a reign of sin and death," and that this dominion has lasted for over six thousand years. Why are these things so? Is it not true that there is but one God? Is it not true that his creatures on the spirit plane are perfect, that in heaven there is neither sighing, nor crying, nor dying? There is no reign of sin and death there, no hospitals, no asylums, no jails, no penitentiaries—all is harmony, perfect, pure, in full accord with the Almighty. Why are conditions so different on this earth of ours?

Because One Man Disobeyed.

The Bible alone offers us an explanation of the situation. It tells us that God created our race as pure, as perfect, as holy, as happy as the angels, and that he placed our first parents in Eden, surrounded with everything beautiful and desirable. It explains to our fall from that perfection into mental, moral and physical decrepitude came as a result of disobedience to God. It explains that "the wages of sin is death," that "the soul that sinneth, it shall die," that all the souls produced by Father Adam and Mother Eve are dying souls, in consequence of our sin-inheritance. This is bad enough, sad enough; and, as was intended, our hearts cry out after the living God, for his mercy and compassion, that he would save us from death, save us from destruction. The answer of Divine Justice is, that we are unfit to live—that our Creator graciously designs that sinners shall not be immortal. But, harkening, we hear a message assuring us that God has looked down in compassion and "heard the groanings of the prisoners." He forgives our helplessness under the reign of sin and death, and in his Plan made provision for our case in advance—"before the foundation of the world."

After four thousand years of this reign of sin and death, exhibiting Divine Justice without mercy, our Creator revealed the wonderful features of his Program. He sent forth his Son, "that he, by the grace of God, might taste death for every man"—not for the Elect Church merely, but for all the families of the earth. Hence it is written that Jesus "gave himself a ransom for all;" and again, that "He is the propitiation (satisfaction) for our sins (the Church's) and not for ours only, but also for the sins of the whole world."

So, then, the death penalty pronounced against our race, which would have reduced Adam and his posterity to the hopeless condition of beasts, as respects eternal life, God had already intended to set aside through the sacrifice of Christ. Nevertheless, he allowed sin and death to reign from Adam to Moses, and from Moses to Christ, and from Calvary to the present. He has contented himself with laying the foundation for the world-wide blessing, in the death of the Redeemer. He intends ultimately, the Bible assures us, to offer complete deliverance from sin and death, to Adam

and all of his children. The arrangement is that, "since by man came death, by man came also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order" (1 Corinthians xv, 21-23).

"Doctrines of Demons."

The truth about this matter is severe enough; it shows forth Divine Justice, intertwined with Divine Mercy and Love. We admit our present unworthiness of life eternal and feel grateful for proposed assistance through Christ, but our great Adversary, operating through ignorance, and superstition and fear, seized the opportunity to deceive us and misrepresent our Creator by bringing in what St. Paul designated, "doctrines of demons" (1 Timothy iv, 1). These have been promulgated, not merely in heathen lands, but amongst the civilized. These false doctrines have tended to alienate the hearts and minds of humanity from God and his revelation; they have put a barrier between God and his creatures.

These "doctrines of demons" are presented from various standpoints, but they are alike in one respect; namely, they all teach that God deceived our first parents when he told them that the "wages of sin is death." These "doctrines of demons" assert the contrary, that man cannot die, but must live somewhere to all eternity. Thus on the basis of man's fears, this doctrine that God thrust immortality upon his creatures, the demons built up for us a theory so horrible as to be unseating and terrifying to every sane and healthy mind. These "doctrines of demons" have been promulgated far and near, and with various colorings, but in essence they are all the same. They have come down from the "dark ages," represented in all our creeds, Catholic and Protestant.

Our Catholic friends have developed this thought to a nicety. They tell us that of those who die, only a mere handful are fit for heaven and go there immediately. They tell us that the most reprehensible class, heretical rejectors of Divine Truth, will be sent to a hell of eternal torture where they will never die. They assure us, however, that the number who will receive this extreme punishment is small in comparison with the race as a whole. They tell us that the majority, Catholics and Protestants, civilized and heathen, are unfit for heaven at death, and likewise not deserving of eternal torture, and that thus the great mass of mankind, nine out of every ten, go at death to Purgatory, there to suffer for centuries or for thousands of years in expiation of sins, and for purification of their souls, that they may be eventually fit for heaven and its blessings. Our hearts rebel at such a view of the "hereafter." While giving our Catholic friends, and our own forefathers who were Catholics, credit for being as sincere as ourselves, we conclude that the light of our day, and the light of our intelligence, will not permit us to believe and rejoice in such a view of the "hereafter" as this. We say to ourselves, Surely the Great God has something nobler than this in reservation for his creatures.

Protestant Views Worse.

What shall we say of the "Hereafter" from the standpoint of our Protestant creeds? How do these compare with the Catholic views foregoing—how much worse? When our forefathers thought they had found something erroneous in the teachings of Purgatory, when they concluded that Purgatory was not to be found in the Bible, they heroically determined to cast it out of their creeds. But alas! When discarding it, they did not realize that they were making a bad matter worse. They held on to the "doctrine of demons," that God had created man so that he could not die, and could not be destroyed, and so they proceeded to interpret matters along that line. Realizing the Scripturalness of the proposition that only the saintly were fit for heaven, and rejecting the theory of Purgatory, they logically consigned all except the saintly thereafter to eternal torture. Alas! How inconsistent it is; how strange that we ever thought Divine Foreknowledge, Wisdom, Justice, Mercy, Love and Power should have created man to the number of thousands of millions, with the foreknowledge and fore-intention and desire that they should suffer an eternity of torture.

Parting of the Ways.

Thus, my dear hearers, you with myself and others of the intelligent people of the world, find ourselves today in a most trying position. Our hearts have repudiated the doctrine of eternal torture as being un-Christ-like, unworthy even of a devil. We can believe neither in a Purgatory of centuries, nor in eternal torture as a consequence or penalty for Adam's disobedience in eating of the forbidden fruit, nor as a penalty upon his children for not living perfect lives when they were "born in sin and shapen in iniquity" and "prone to sin as the sparks fly upward." Our hearts cry out for the living God and the true light upon his dealings.

J. E. ENYART, President J. A. PERRY, Vice-President.
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