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SHE LIVED ON A "BLUFF"

A REMARKABLE WOMAN WAS JEMIMA WILKINSON.

Told Her Followers She Could Walk on Water—Ready to Show Them, But She Never Did and She Left Plenty of Money When She Died.

On the road to the home of Weaver Rose, in that section of North Kingston, which once was largely owned by the family of Potters, which gave to the state the late Judge Potter, author of the "Early History of Narragansett," now represented by William H. Potter, once one of the most eminent lawyers of the Rhode Island Bar, but now a resident of Kingston, lies the farm on which Jemima Wilkinson, who called herself "The Public Universal Friend," once lived.

Now almost forgotten, this woman was one of the most noted in the eastern United States in the years following the Revolutionary War, says the Providence (R. I.) Journal. She founded a sect which became strong enough to take possession of a considerable section of New York state, and she claimed for herself divine attributes and was blindly believed in by her followers. In many respects she was, perhaps, the most able and noted of Rhode Island women.

Among other things, she claimed to be able to walk on the water in the manner in which the Bible tells us that Jesus once did before his followers. At intervals she used to offer to do this and would set a time and place. Then, when her followers had gathered at the brink of the water, she used to address them.

"Do you believe that I am able to walk on the water?" she would ask.

They did, and said so. Then the craft of the woman came into play. "If you all believe it, there is no necessity for doing it," she used to reply, and then the multitude had the privilege of taking itself home again.

When, as sometimes happened, sceptics were present and expressed a doubt, she was ready for them. "Unless you all believe," she said, "I cannot do it. It cannot be done save by faith. If there were no doubt I could show you; as there is doubt, I will not." Same old result—the privilege of walking home again without having seen anything. Possibly some of them may have used the then current equivalent of "bunco" in speaking of the experience. But there is no doubt that she exercised a most extraordinary influence over her followers.

She also asserted that she had been raised from the dead, and a few things like that. She professed to work miracles, and was, without doubt, a woman of brains, energy, and action, so illiterate that when she made her will she signed it was a cross, yet a ready and eloquent speaker, and one with uncommon power over the minds of those she associated with. Rhode Island never before produced a woman ...her, and has certainly never pro... another such since her time.

... was born in Cumberland about ... and was educated as a Quaker. ...773 she recovered from a severe ...er, attended with an apparent sus...ension of life, after which she asserted that she had been raised from the dead to instruct mankind, and in 1777 began to call herself the Public Universal Friend. The proselytes she made were gathered into a society to which she gave the name of the Society of Universal Friends, of which she was the head. The Indians of that section of New York, where she settled in 1790, named her Squaw Shinne-waw-na-gis-taw-ge, meaning "A Great Woman Preacher."

The farm in North Kingston where she once lived was later the homestead of the late Judge Potter. The house which she occupied was burned several years ago, and has been replaced by one much smaller. But memories of this brilliant woman linger in North Kingstown and a portrait of her, in robe and stock, hangs in the rooms of the public library on Kingston hill. The farm is now occupied by Louis Batch, Jr. It is owned by a Mrs. Noyes.

She organized her society of Friends in 1776 and had followers in that state, Massachusetts, Connecticut and Pennsylvania at the time of their migration to New York. As early as 1786 she sent a representative to Yates county, a part of the lake country in western New York, in search of a suitable location for a permanent place for her followers. His report was not favorable, but she later sent a committee of three to investigate. In 1790 she made the pilgrimage in what is now Torrey, where she settled. A party of 25 of her followers had two years before located near Seneca lake.

Soon after her arrival a log meeting house and a dwelling were erected, the house still standing in Torrey. The Indians became friendly to her and her followers, and she sometimes preached to them. The society finally bought a great tract of land there, and with this came dissensions, the first that had existed. As the result of these some of the most prominent members of the society withdrew and repudiated its leader. Litigation over a part of the land followed and was decided against the society, and in 1794 she removed to the "New Jerusalem." There a new house was completed for her in 1814, and in this house, which still stands, she died July 1, 1819, being buried in a tomb erected and still standing in the yard of the dwelling.

After her death entirely broke up the sect she had founded. She did possess ... much property and in her will, in which she left it all to Rachel and Maragaret Malin, she made provision for the members of her family and for the support of such of her followers as might become poor. Even in her will she maintained her claim of being the divine representative, for she referred to herself as "the person called the Universal Friend, of Jerusalem, in the county of Ontario and state of New York, who in the year one thousand seven hundred and seventy-six was called Jemima Wilkinson, and ever since that time the Public Universal Friend, a new name which the mouth of the Lord hath named," etc.

HORSES' FEAR OF AUTOMOBILES.

Farmer Explains How Drivers Make Horses Timid and Gives Advice.

I drive both a horse and an auto and have ample opportunity to view the horse scaring question from the viewpoint of both the farmer and the automobile owned. I believe that any horse can by a few trials be trained to pass an automobile quietly. I possessed a horse that was frantically afraid of an auto the first few times he met it. Like all horses unaccustomed to the machines he shied from the strange thing because he thought it would hurt him.

It is doubtful if any horse shies or scares at a thing just to be mean. If a horse has any life in him at all he will shy from any object on the road that is strange to him. Especially is this true of colts, and one that will not do it is hardly worth breaking.

In my case I led the horse up quietly to a machine that was drawn up to one side of the road. He snorted and pranced frantically at first, but was gradually persuaded to approach close enough to touch his nose to the seat. Then the motor was started and the horse held close to the vibrating machine. He soon learned that it was a harmless thing, and he now passes an auto on the road with but a pricking of his ears and a look of disdain, as he believes it hardly worth the attention of a sensible horse.

While driving my machine I have met all sorts of people on the road, and fully three-fourths of them have trouble in passing with their teams. The whole trouble lies in the people being more frightened than the animals. Men begin yelling, women screech, and the horses at once conclude that the automobile is going to hurt them. I have met farmers, who on seeing the machine approach would hurriedly blindfold their horses that they might not see the puffing monster pass. After such an experience it would be a difficult matter to drive that team by a car without serious trouble. Others begin applying the whip when their team shies and the next time the horses are afraid of both the automobile and the whip.

Be gentle, be cool, be patient, when you meet an automobile with your fractious horse. The "chug chug" wagon is here to stay, and we may as well begin early to accustom the colt to it, just as we had to do with the bicycle and the locomotive.—Farm and Home.

When Blacksnake and Copperhead Meet.

At the division of zoology a blacksnake and a copperhead snake are both reposing quietly in a large wooden box. The state officials in that office are trying to ascertain whether the popular belief is true that the blacksnake, though nonpoisonous, kills both the rattler and the copperhead, both venomous serpents.

If it be found that the blacksnake has killed the copperhead, the officials believe that they will be justified in accepting the theory that the rattler is also killed by the blacksnake, because the copperhead is more venomous than the rattler.

Both snakes were received a few days ago from different parts of the State within a few hours of each other. Both being alive, it occurred to the State scientists that it would be a good idea to endeavor to fathom the popular belief and ascertain its validity or invalidity.

A box about five feet long by two wide by four deep was accordingly obtained, and both of the serpents placed in it. As yet their surroundings are so new and so utterly unlike what they have heretofore experienced that neither has mustered sufficient courage to commence an attack.—Harrisburg (Pa.) correspondence Philadelphia Public Ledger.

Swiss Productivity.

A great many critics assume that the prosperity of Switzerland is dependent on that of the outside world. It is true that the scenery of the Republic is a valuable asset, the visitors to its mountains leaving $30,000,000 or $40,000,000 behind them annually. But it must not be forgotten that the Swiss are an ingenious, industrious and very thrifty people, as their very considerable export of products, which reached nearly $240,000,000 in 1905, attests. Their country is mountainous, but it is well tilled and yields a large return in cereals, vegetables and wines, and Swiss manufacturers are known all over the world.

Work of London's Omnibuses.

It is calculated that the omnibuses of Greater London carry as many passengers as all the local railways put together, and the tramways 50 percent more. The omnibuses of London carry in one year the whole population of the United Kingdom seven times over. The total number of passengers on London's tramways, railways and omnibuses in one year is equal to three-quarters of the population of the world.

THOUGHTS FOR THE QUIET HOUR.

THE SUSTAINING HAND.

The little child who wakes at night,
Affrighted at the somber gloom,
And clamors for a ray of light
To drive the darkness from the room,
To quiet dreamland sweetly goes,
Contented, if a hand is near,
Caressingly, because it knows
There is no terror it need fear.

So we, who stumble through the gloom,
In aimless manner seeking light,
Will blindly wander to our doom
If traveling by our own might.
But when in darkened paths we stray
And cry aloud, the Father hears
And reaches out His hand to stay
Our apprehensions and our fears.
—E. A. Brininstool, in the Los Angeles Express.

Strange Experience of an Infidel.

BY THE REV. JOHN T. FARIS.

For the encouragement of those who have long prayed for the conversion of some friend or loved one, I tell the following:

About two years ago I made the acquaintance of a colporteur of the American Tract Society who was doing some difficult work for Christ in a very creditable manner. We were thrown together for many days. During this time I learned the story of his life—a wonderful story. On the day when these lines are written the mail brings another chapter of his history—a chapter as wonderful as those told before.

He was born in Bohemia, a Catholic, and was, when a lad, in training for the priesthood. For seven years he was an officer in the Austrian army; then he became editor of a Bohemian paper in New York City. While there he was known as a leader among the infidels of his people—and so became fitted for the editorship of an infidel magazine, and later of a political paper with infidel bias.

Week after week he wrote articles in which he said everything he could think of against Christianity. But when he sat down to write his leader for the issue of Christmas week, 1901, he had a strange experience.

"Against my will I resolved to say something about the birth of Christ," he told me. "I did not know what I was writing. There was a power which drove me on. I wrote of the birth in poverty and the life of suffering. I spoke the horrible death. The central point of the article was the argument that those who are blaspheming Christ now are of the same character as those who crucified Him—the most miserable creatures of earth. As I wrote my tears flowed like a flood.

"Later, my assistant told me I must not print the article. I told him, 'What I write goes in.' When I read the proof I realized for the first time what I had said. I was ashamed to go back on my words to the assistant: so the article was printed. I knew what would be the result."

An explosion followed. Subscribers were enraged. Enemies were made. Yet the editor felt himself still fit to be editor of an infidel paper. He was dissatisfied, it is true. He began an investigation which led him to believe, successively, in Buddhism, Christian Science and Spiritualism. Then he became a preacher of morality. Convinced of evils among the Bohemians, he started a crusade which enraged their leaders.

Next day a Christian friend gave him a copy of the New Testament. "I sat down at once and started to read Romans," he said. "That day I read all of Paul's epistles. As I read there came to me an understanding of the events of eight years. I knew I was saved through Jesus. On Sabbath I went to church. From that day my paper stood for Christ." Three years later he left the editorial office for Christian work among his people.

When he told this story he said he was happy but for one thing. His wife refused to be reconciled to his new life. She threatened to leave him. The children were taught to despise him. "It is a burden," he said. "But I am praying for her. And I believe the day will come when God will soften her hard heart and we shall be together in His service."

Our paths have lain apart for two years, and I heard nothing from him until this glad message came:

"Thanks to the Lord, He increased so greatly my happiness that I feel bound to tell you. You know how it pleased the Lord to chasten me and teach me patience and other Christian virtues. God the Father has had mercy upon my wife. She persecuted me more vigorously after my return from St. Louis. I was compelled to leave home and family for the sake of peace. I secured a position and sent $45 a month regularly to her. * * * She prohibited the children to write me letters. For seven months I did not exchange letters with her save the monthly envelope with the check. But last Saturday I received a letter from her saying: 'I have taken refuge at the feet of the Lord Jesus and in prayers I ask Him, Not my will, but Thine, be done.' And so, finally, I found peace. I perceived what a wife would do that follows the Lord Jesus. Now I have rested my case with Him, and know wherever He will lead me I shall walk in the right way."

Joyfully my correspondent concludes: "My prayers are answered. After six years of wrestling with my Lord I am rewarded most gloriously. My wife is to-day a child of God, made holy by His grace alone. Only last April she burned my Christian books and tore my Testaments. * * * To-day, following Lord Jesus, she comes back a loving wife, full of tender feelings and true devotion. How great is the love of Jesus Christ, and what a power is His! How great is the mercy of our God!"—Herald.

True Source of Happiness.

The true disciple of Jesus needs not to forget himself in order to be cheerful in his very innermost soul; for the source of his happiness is not in the outward world, but within himself.—Zschokke.

More Power.

There is only one way by which more power can be obtained, and that is by waiting on the Lord in confidence, in obedience and in patience.—Rev. W. Y. Fullerton.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

The Saloon is an Evil Thing, Says Robert J. Burdette, That Has Not One Redeeming Feature in Its History to Commend It to Good Men

The well-known writer, Robert J. Burdette, has expressed himself many times as opposed to the saloon. Recently a fight against the saloon was made in Pasadena, Cal., and in the course of the discussion the saloon men stated that Burdette favored their side of the controversy. This statement called forth an emphatic denial from Burdette, and from that reply we take the following extracts:

"About the power of prohibitory laws to prohibit—the laws of the State against murder do not entirely prevent murder. But, nevertheless, I am opposed to licensing one murder to every so many thousand persons, even on petition of a majority of the property owners in the block, that we may have all the murder that is desirable in the community under wise regulations, with a little income for the municipality. I believe in the absolute prohibition of murder.

"The laws of the country prohibiting stealing do not prevent stealing. Nevertheless, I am opposed to a high license system of stealing, providing that all theft shall be restricted to certain authorized thieves, who shall steal only between the hours of, say, 6 a. m. and 11.30 p. m., except Sunday, when no stealing shall be done except by stealth; entrance to be made in all cases on that day by the back door, and at the thief's risk. I believe in laws that absolutely forbid theft at any hour on any day of the week.

"If the saloon men insist in quoting me on this topic, let them commit this to memory, that they may repeat it as they need it: I do not know one good thing about the saloon. It is an evil thing that has not one redeeming feature in its history to commend it to good men. It breaks the laws of God and man. It desecrates the Sabbath; it profanes the name of religion; it defiles public order; it tramples under foot the tenderest feeling of humanity; it is a moral pestilence that blights the very atmosphere of town and country; it is a stain upon honesty; a blur upon purity; a clog upon progress; a check upon the nobler impulses; it is an incentive to falsehood, deceit and crime."—Bedford Register.

How's This?

Sixteen hundred and seventy-four millions of dollars are expended for liquors yearly in the United States. Now, in order to get some idea of this vast sum of money, let us consider a few facts.

First—Suppose these are silver dollars; eight silver dollars piled on top of each other would measure one inch, so this amount of money would make a pile 3302½ miles high.

Second—A one dollar bill is seven and one-half inches in length; if this amount of money were all composed of one dollar bills, placed end to end, they would reach around this earth of ours nearly eight times.

Third—suppose a one dollar bill would cover fifteen inches of ground, how many acres of land would this amount cover if laid together? You would have a farm containing 4003½ acres. Then suppose that $500 would support a family of four for a year; it would support 3,348,000 families, or a city containing 13,392,000 inhabitants. Again, suppose that $300 equal a pound; then this amount would weigh 2790 tons.—Wm. J. Hazen.

Only Live Financial Problem.

The liquor question is the only live financial problem before the people today. According to the American Grocer this country pays out annually one and one-quarter billion dollars for drink, and the indirect cost—poverty, crime, loss—is equal to three-quarters of a billion dollars more. That is five times as much as America pays for bread, eleven times as much as it pays for education, thirteen times as much as it pays for its religion and churches, and one hundred and seven times as much as it pays for its home and foreign missions. It is four times as big as the Steel Trust, eight times as big as the tariff, and compared with the free silver question is "sixteen to one." That is the great and only financial question in American politics to-day, and the only financial question that is likely to absorb the thought of this country for years to come.—The Index.

A Fearful Indictment.

The liquor traffic is the direct cause of most of the drunkenness, vice, pauperism, crime, Sabbath desecration, gambling, prostitution, graft, civic corruption, municipal wickedness and official crime. It is responsible for 5000 suicides, 10,000 murders, 60,000 young women beginning a life of shame, half a million young men started upon a life of drunkenness, and 100,000 drink murdered men every year.

A Hangman's Testimony.

Mr. Berry, the late hangman of England, was reported a while ago to have said: "You ask me if intoxicants have much to do with feeding the gallows. I tell you I have never hanged a teetotaler, nor remember one ever being hanged, and in all the 500 executions I have been connected with, nineteen out of twenty have been through drink."

Devil's Advocates.

The Licensing World advocates inviting the clergy to liquor trade dinners, and says: "The presence of the 'cloth' at any public banquet is always an honor; at the dinner of the 'trade' it is something more—it is a very powerful ally, and one that should be secured whenever it is possible to do so."

Temperance Notes.

The South is swinging its power against the liquor traffic.

A liquor license is a combination of unconstitutionality, bribery, forgery, disloyalty and graft.

Selling whisky is a vile, disreputable business. Is selling licenses to sell whisky a clean, reputable, pious business?

If America continues in the production of human brutes in her saloons she will find it impossible to control her offspring.

COMMERCIAL.

R. G. Dun & Co.'s Weekly Review of Trade says:

By their magnificent response to the earthquake sufferers the American people have not only given further evidence of the vast resources of the nation, but displayed qualities of heart and spirit that provide new reasons for optimism regarding the future. San Francisco will rise from its ashes, greater than before, and, aside from some forced selling of securities or temporary pressure in the money market the nation as a whole will recive no setback.

Manufacturing plants are working to their full capacity in the leading industries, especially iron furnaces and steel mills, and there is little idle machinery at footwear factories or textile mills. Railways earnings thus far reported for April surpass last year's by 8.2 per cent.

Scarcity of billets, sheets and bars is the striking feature of the iron and steel industry.

Bradstreet's says:

Wheat, including flour, exports from the United States and Canada for the week are 2,149,684 bushels, against 1,844,798 bushels last week; 1,260,316 bushels this week last year; 1,010,850 bushels in 1904, and 3,418,289 in 1903. Corn exports for the week are 1,428,921 bushels, against 1,673,972 last week; 1,885,766 a year ago; 190,193 in 1904, and $2,210,155 in 1903.

WHOLESALE MARKETS.

Baltimore, Md.—Wheat—Receipts, 6,882 bushels, including 250 bushels Southern and 6,572 bushels Western; shipments from elevators, 27,683 bushels; stock in elevators, 286,523 bushels. The receipts of Southern Wheat were small and the market was quiet. Bag lots by sample sold at 78c., 80c., and 82c., as to quality and condition. The market closed at 88¾c. for No. 2 red and 81¾c. for steamer No. 2 red.

Corn—Receipts, 34,547 bushels, including 1,900 bushels Southern white, 3,000 bushels Southern yellow and 29,647 bushels Western. Sales of a cargo of white were at 54c., to go to the export elevator, and of one small parcel of white on the wharf at 54c. The yellow sold on private terms.

Oats—Receipts, 9,841 bushels; withdrawn, 13,616 bushels; stock in elevators, 352,556 bushels. The market was firm. The quotations were as follows: White, No. 2, 38¾@39c.; white, No. 3, 37¾@38¼c.; white, No. 4, 36½@37c.; mixed, No. 2, 37½@38c.; mixed, No. 3, 36½@37c.; mixed, No. 4, 35½@36c.

Rye—Receipts, 7,272 bushels; withdrawn, 21,386 bushels; stock in elevators, 138,037 bushels. The market was steady. The quotations were as follows: No. 2 Western Rye, export elevator, 65½c.

Hay—The market was firm at quotations as follows: Choice Timothy, $16; No. 1 Timothy, large bales, $15.50.

Cheese—The market was firm. Jobbing prices were: Flat, 14½c. per pound; picnic, 14¾c.

Eggs—Receipts were equal to the demand, with an easier market. Fancy Maryland and Pennsylvania, per dozen, 16½c.; Virgina, per dozen, 16½c.; Western, per dozen, 16½c.

Live Poultry—Fowls, old Hens, per pound, 12c.; old Roosters, each, 25@30c., as to size; Chickens, young, large, per pound, 15@16c.; do., small, per pound, 18@20c., spring Chickens, 1 to 1¼ pounds, per pound, 20@33c.

New Yrok.—Flour—Receipts, 22,943 barrels; exports, 9,188 barrels. Firm, but quiet. Minnesota Patent, $4.25@4.50.

Wheat—Receipts, 16,000 bushels; exports, 7,993 bushels. Spot unsettled; No. 2 red, 90c. nominal elevator; No. 2 red, 91c. nominal f. o. b. afloat.

Corn—Receipts, 84,925 bushels; exports, 223,557 bushels. Spot firm; No. 2, 56c. nominal elevator and 54¼c. f. o. b. afloat; No. 2 yellow, 55½c. nominal; No. 2 white, 56c.

Oats—Receipts, 175,000 bushels; exports, 137,356 bushels. Spot market steady; mixed Oats, 26@32 pounds, 37@37½c.; natural white, 30@33 pounds, 38@39c.

Live Stock.

Chicago.—Cattle—Beeves, $4@6.30; Cows and Heifers, $1.60@5.25; stockers and feeders, $2.75@4.70.

Hogs—Market 5@7½c. higher; estimated receipts Monday, 36,000 head. Mixed and butchers', $6.45@6.70; good heavy, $6.60@6.72½; rough heavy, $6.25@6.40; light, $6.67½; Pigs, $5.90@6.45; bulk, $6.55@6.65.

Sheep—Market steady. Sheep, $3.25@6.25; Yearlings, $5.65@6.40; Lambs, $4.75@6.65.

New York.—Dressed Beef steady at 6½@8½c. per pound for native sides. Exports, 757 Beeves and 7,915 quarters of Beef. Calves—Receipts, 147 head. Feeling unchanged.

Sheep and Lambs—A few choice unshorn Sheep sold at $6.25 per 100 pounds; unshorn Lambs, $7.25@7.50. Dressed Mutton slow at 8@9½c.

Hogs—Feeling firm to a fraction higher. Country-dressed Hogs steady at 7½@9½c.

IN THE FIELD OF LABOR.

Patternmakers' League of North America will remove headquarters from New York to Cincinnati.

Officials of the Patternmakers' League of North America claim that the organization has gained in membership by 2000 in the last ten years.

The rate of increase in the number of women wage-earners was greater from 1890 to 1900 than the rate of increase of the female population.

Nothing has ever equalled it.
Nothing can ever surpass it.
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