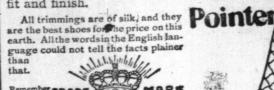
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"I WILL REPAY."

Ottawa Citizen. Lord!" The dying missionary cried.

Hear it, you vile, bloodthirsty horde,
By whose vile sword a thousand
died!

Listen and tremble at a crime, Blacker than that at Cawnpore's Your China must have been sublime But you have made of it a hell.

Can you not see that blackest night Is banished by accusing day! After the darkness come the light! "Vengeance is mine! I will re-

The souls beneath the altar stone, Cried out in torture, "Lord, how For fiends like you there's mean for

For brutal beasts there's thong for We'll break in twain the cursed sword

Incarnadined with blood to-day;

Vengeance is mine! Thus saith the And what the Lord says we obey !

Hear England's retribution cry-Those that have slaughtered, they shall die, ! Heart of bumanity, be still! Repay we must! Repay we will!

Attempts to Counteract John Scott's Exposure of Spiritaalism

Recently Published - Claims that Scott Himself is Somewhat of a Fake Performer.

Daniel McCoig, of this city, has handed the Planet a copy of a monthly magazine called The Sermon, which contains the following reply from Rev. B. F. Austin to John Scott's recent exposures of spiritualism in the Christian Guardian:

About three years ago there appeared in Toronto a Mr. Venner, who peared in Toronto a Mr. Venner, who professed to be able to give clairvoy-ant readings and to be a spiritual medium. He came to a family, of spiritualists and sufficiently impressed them with his honesty and ability to secure a groom from them for his "readings." He advertised in the parent and secured for a time a numpers and secured for a time a num-ber of patrons who paid him money ber of patrons who paid him money for what he now admits were not clairvoyant readings—but simply facts gleaned in some covert way which he palmed off upon them for "spiritual communications." His business increased, and to use his own expression in an interview I had with him yesterday, the place became "too hot for day, the place became "too hot for him" and after a few days he skipped out. His landlady was minus her rent and his victims their money, but all of them richer in experience.

He was not, he now confesses, a me-dium, but a conjuror and trickster. Recently the same man, but now as Mr. John Scott, approached a prominent spiritualist in Thoronto, and confessed himself "hard up" and designed at the second secon sired aid in getting up a seance, but meeting with no encouragement and being a consideration, he next

appears in the role of Guardian dorrespondent and Simon-pure exposer of Spiritualistic Phenomena. His face and name adorn the last issues of this "Christian" organ.

Mr. Scott desiring money and the Christian Guardian, supposedly representing that charity which thinketh no evil, being desirous of a club with which to cudgel the spiritualists, a bargain is soon struck, and the Guardian editor becomes the accomplice of Mr. Scott, better known in some circles as Mr. Venner, in misrepresentcles as Mr. Venner, in misrepresent-ing and belittling spiritualism. And ing and belittling spiritualism. And so we have some eight or ten columns in the Guardian from Mr. Scott's pen under the heading, "Experiences in Spiritualism," in which an attempt is made to show that the cheap fakirism and conjuring practised by Mr. Scott is the sum and substance of spiritualism, or in other words that slight of hand and legerdemain and hocus-pocus trickery of the sort described by Mr. Scott was sufficient to deceive Sir

hand and legerdemain and hocus-pocus trickery of the sort described by Mr. Scott was sufficient to deceive Sir Wm. Crookes, Alfred Russel Wallace, Professors Zoeliher and Fechner, of Leipsic University, Epes Sargent, Dr. Joseph Cook, Judge Edmunds, Camille Flammarion, Professor Hyslop, Dr. Hodgson, and hosts of other celebrities in science, literature and divinity.

Desirous of knowing something of Mr. Scott's personality and ability as an investigator of spiritualism, I called upon him at his home in Toronto, and had a brief interview, and invited him to my house to see my exhibits of slate-writing and other phenomena and to give me, if he could, any explanation other than that of psycography. He came to see me and spent several hours in an interview and in the presence of my family and Mr. Howard, of Toronto, admitted he was the Mr. Venner above referred to.

was the Mr. Venner above referred to.
From him I gained the facts given above, except that statement about his recent attempt the get up a seance. From this interview I am prepared to

recent attempt recent attempts of the control of th

was investigating spiritualism. We desire to be charitable and advise all who can, to receive this explanation.

3. When asked by me why, if he be-3. When asked by me why, if he believed there was genuine phenomena,
he should write descriptions of fakirism for the Guardam and put over it
the heading "Experiences in Spritualism"—thus defaming the religion of
thousands of sincere people—he said it
was the Guardian editor did that. It
will be noted that it was the editor

was the Guardian editor did that. It will be noted that it was the editor also who, in a note, styled these articles "exposures of spiritual mediums."

4. When confronted with my personal experiences and the statement of the conditions under which I received slate writing and communications on paper, Mr. Scott confessed he could not—though a professed conjur-

or-produce similar writings under the it was done. This tallies pre-ly with the statements of the

cisely with the statements of the world's leading conjurors, who confess their inability to duplicate spiritual phenomena.

5.6 It is quite evident that the Guardian editor is much more intent on stabbing in a back-hand way the spiritualistic movement in Toronto, than in presenting to its readers the than in presenting to its readers the results of real investigation of our results of real investigation phenomena by reputable men such those I have mentioned—several whom have spent from fifteen twenty-five years each in person vestigation and under test contheir own houses. Their names ar are accessible to all who seek light an truth, yet when the Guardian would present spiritualism to its readers it employs Mr. Scott to draw a caricature which the Guardian editor styles "Experiences in Spiritualism," and "Exposures of Spiritual Mediums," and on this libel of a religious body it seeks an adverse judgment from its readers.

Why does not the Guardian editori-Why does not the Guardian editorially discuss spiritualism? Why does it open its columns to foes of spiritualism and shut out friends of spiritualism? Because, while such a discussion would be in the interests of truth and righteousness, it would open the eyes of multitudes of Methodists to the truth and beauty of spiritualism, and the Christian Guardian is not set. and the Christian Guardian is not set for the defence of the truth, but for the defence of Methodism. B. F. AUSTIN.

ARE NOT SUICIDES' GRAVES.

"I can tell you the true history of those graves in the south corner of the cemetery" said Chief Young this morning. "The old Potter's field used to be on the south side of the Gravel Road, at Indian Creek. In the fall of the year 1864, a train on the old Great Western was wrecked at Baptiste Creek, west of the city. The coaches were laden with emigrants and the loss of life was appalling. Wm. Mitchell, of the Post Office can tell you about the accident as he lost his palling. Wm. Mitchell, of the Post Office can tell you about the accident as he lost his leg in it. His father and several members of the family were killed. A great many of the dead were brought to Chatham and interred in the Potter's Field, at Indian Creek. When the Maple Leaf Cemetery was pur-chased, these dead were removed to the southern corner of the cemetery. At least the greater part of them were, but not quite all. These are the graves which look so lonely and bare in that open corner of the

ERIC'S FATHER-IN-LAW

sily Won in Giving His Consent to Part With His Daughter.

"Do you think, sir, that you can support my daughter in the style to which she has been accustomed?"

Mr. Hope did not hesitate to tremble He loved Cecilia Buddington with all his heart, and he knew that he could never be ha, py without possessing her as his wife. They had walked in the park the day

before. The sky above them was blue and soft, and happy birds sang gayly in the branches overhead. They stopped beneath a stately oak to watch two gleeful robins at work upon the nest that one of them was soon to occupy. "How busy they are," the girl said, "and how they seem to enjoy it! I wonder if the dear little things are looking forward to the happiness that

is in store for them?" "Ah, I wonder!" Eric Hope replied And I wonder, too, if the robin red-

cherish the prizes that are too easily won, and I fancy that it is the same with robins." Mr. Hope suddenly caught her hands

in his and asked: "Is that the reason you have kept me in doubt so long? If so, please do not try me any further. I shall appreciate you, sweet Cecilia, be sure of

that!" There was something in her look that made him draw her to his breast and kiss her, unmindful of any danger they were in of being seen by oth-Thus his doubts were put to flight, and he was supremely happy.

On the way home they talked of all the joys that were in store for them, and made many plans for the future, until Miss Buddington stopped suddenly, and with a frightened look in her

eyes, exclaimed:
"But, Eric! We have, in our joy,
forgotten that papa has not given his
consent—that he knows nothing of our love for each other-and that he may refuse to let you have me!"

He seemed to be plunged in doubt.

The skies that had been so blue turned gray in a moment. But he took heart

again at last and said:
"Ah, sweet little one, let us hope for the best. I will go to him to-morrow and ask him for you." After a long embrace and seven

more of the first rapturous kisses that seal enduring love he went away.
It was on the following day that Eric Hope did not hesitate or fremble. He had told her father that they loved each other, and, with a frown, Henry Buddington had asked him if he thought he could support the girl in

the style to which she had been ac-Mr. Hope was about to reply, when the father of the one he loved fell at his feet and cried: "Forgive, sir; I-I didn't look up to

-q-s-see who it was. I b-b-beg a ousand-Never mind," the younger man said, aying an encouraging hand upon the other's shoulder. "I'll try to make her

Eric Hope was merely the president of the mercantile establishment in which Henry Buddington held the po-sition of assistant superintendent of cash boys,"-Chicago Times-Herald.

What man has done woman thinks she can improve on.



FOR WEAKAND

NERVOUS

WOMEN!

LO AND HIS BUFFALO HORNS How the Red Man Utilizes a Product of the

Slaughter House. The Montana Indian is something of a schemer himself. He comes to town and sometimes walks all over the place without saying a word to any one. Sometimes he brings in a few sets of polished mounted cow's horns, which he sells for a dollar or two a set. He never frequents saloons. He looks into clothing store windows, but never bucks the slot machines in cigar stores. He frowns as he passes a restaurant, but smiles while and through the sweetscented aneys back of cheap

boarding houses. In a horse trade he takes the prize, if there's one to be taken, for he was never known to get the worst of such a bargain. The reason of this, however, may lie in the fact that he begins the negotiations with nothing to lose and everything to win. However, he

has the reputation of a schemer. Where his schemes shine brightest s in the scale of polished "buffalo" horns. He lives out near one of the daughter houses on the south side, and there he secures his "buffalo" horns. all sizes, curves and consistencies. He picks out a set of ox horns of symmetrical proportions, scrapes the scales off and boils the horne in a solution of glycerine, wood ashes and wa-This treatment softens the horns, so hat a case-knife will easily remove all the exterior accumulation. fine sandpaper is used to give the first polish, followed by a thor with a flannel cloth slightly saturated with oil A varnish or shellac is then applied, and the norns are in condition or mounting. Then the work is turned over to the squaw, who does the really artistic work. Rei flannel and braid, beads sometimes, and a strin here and there of buckskin, a few brass-headed tacks and the mounted 'buffalo' horns are ready for the

Mr. Buck comes to town and the tenderfoot asks him where he "ketch-

em buffalo horns." "In Yallowstone Park," grunts the

"How much?" asks the intending purchaser. "Two dolls."

"Too muchee." "No, no; cheap; thue dolls, ugh." The tenderfoot inspects the work and satisfies himself that they are really the horns of an almost extinct species of the majestic Western animal, and he hands over the coin and walks away

proudly with his prize. The Indian moves off down the street, turns the first corner and disappears up an alley.

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