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Detroit's Old Reliable Specialists.

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YOUNG MEN led into evil habits, not knowing the harm, and who are suffering from the vices and errors of youth, and troubled with Nervous Debility, Loss of Memory, Headaches, Confusion of Ideas, Headache, Dizziness, Palpitation of the Heart, Weak Back, Dark Circles Around the Eyes, Flashes on the Face, Loss of Sleep, Tired Feeling in the Morning, Evil-forgiveness, Dull, Stupid, Aversion to Society, No Ambition, Bad Taste in the Mouth, Dreams and Night Losses, Drops in the Urine, Frequent Urination, sometimes accompanied with slight burning, Kidney Troubles, or Diseases of the Genito-Urinary Organs can here find a safe, honest and speedy cure. Charges reasonable, especially to the poor. CURES GUARANTEED.

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RUPTURE AND FISTULA CURED. The SIGNS OF SYPHILIS are blood and skin diseases, painful swellings, bone pains, mucous patches in the mouth, hair loss, pimples on the back and watery growths. We cure these for life without injurious drugs.

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"THE WILL TO LOVE."

PROF. G. D. HERRON'S THOUGHTS ON
A POWERFUL MODERN FORCE.

Men Must Work Together, He Declares, Not Merely for Defense, But for Their Good—What Love in Politics is According to This Lecturer—The Struggle in Nature.

Prof. George D. Herron's recent lecture on "The Will to Love," contained these paragraphs:

"Every power, or force, or energy, when analyzed through and back again, when reduced from what it seems to be to what it is, turns out to be a love power. In physics, love is the law of attraction, finding the affinities of things, and so creating a planet or flower. In conscious life, love is the adhesive and creative property, uniting beast to beast, holding man to man, bringing forth a lion, a child, a state, a religion; bringing forth the deeds we call good and the deeds we call evil.

"In politics, love is democracy; democracy is the love dream of common life, yet to be realized through the whole range of our activities and relations. In terms of social philosophy, love is association; the power of association has always lain in its aspiration and effort, toward a life embracing unity, in which the full blossoming of each individual would be freely willed and inherent spiritual necessity. In economic terms, love is co-operation; the elemental ideal of socialism is that of a world love-organized. In essential religion, love is the fellowship of each man as a lover with the whole round of human experience. There is, indeed, no other kind of power than love power for either the individual or the collective man to have.

"Viewed from its night side, nature seems to have conditioned man's existence on a program of struggle and hate, of greed and blood. The survival of the strongest in selfish might and cunning was the story the older evolutionists had to tell us. But the newer evolutionists are telling us the love story of nature and of social development. Within the evolution which looks like an endless orgy of blood and devouring struggle, within the natural and human monsters that have made the earth a scene of anguish and waste, the will of love is seen to have been steadily working toward self-realization in a world without struggle.

"The things that are red in tooth and claw devour one another; the things that come to power by the sword perish by the sword; the competitors build the monopolies that destroy their competition; the monopolies retreat before the co-operation secret which they unwittingly divulge. Love remains, with a fair and boundless forgiving earth of exhaustless resources to organize. Black and overwhelming, mighty and all-present as the universe have been, the things they perish with the works of their own hands; one by one they vanish as the mists, while love shines upon the golden fields of co-operative opportunity, which are to be the real theatre of human history.

"When history is seen from within and its whole perspective surveyed from the centre of some world crisis, the will to love may be seen as its source, and the ever-growing leader of the centuries to their goal. Tyranny is but misused force. Despotism power has always had to misuse the love forces of the common life in order to be. No despotism could stand without finding an army of service with those it oppressed and crushed. Caesar, Cromwell and Napoleon each began as a friend and deliverer of the people; the railway magnate must haul you over his head; the industrial monopolist must furnish you with products; the church must make you think of your soul. The moment the most despotic power or altogether refuses to be responsible, the moment it no longer listens to a single whisper of the soul of service somewhere within it, that moment it ceases to be. Whenever the will to love has gone clean, out of the throne or centre of any kind of power, then the power itself has melted away with the shadows. A pure despotism is but an impure imagination—the like of it could not exist.

"In reality, love has always been law, and no other law has ever been at work; by no other law has the world ever been governed or judged. But our ignorance and lack of co-operation has compelled love to govern us retroactively. The tragedies of history are the collisions of the blind will to have with the love will everywhere at work. Indeed, nothing so fully stares men in the face as the fact that selfishness cannot permanently or worthily build anything, no matter how honored or ancient its institutions and customs. Our institutions and systems will continue to be turned and overturned until they become the perpetually fluid expression of the cosmic love-will.

"When all is said history and nature present to the common life but one problem, and that is the problem of how to liberate the love energy at the heart of things and organize it for the leadership of the whole human advance. To consciously and purposely outline a human evolution and history for the will to love to work by; to so liberate and motor the love energy that it may run the whole world machinery; to effect an economy that shall make love the sole producer and distributor; to renounce every gain or good or glory that love does not bring; to take love as the true religion and sure faith; to follow love as the only safe guide to truth; to abandon the world to love as its sole authority and complete liberty—to all of this is the common life summoned by the principle of its being—the principle of its economic and social development.

"A program for leading all nations under the yoke of tenderness to those that are in need or in wrong; a program for fitting all, even unto the least, to worthily survive by nobly serving; a program for putting on the strong the infirmities of the weak, until there shall be no more weak; a program for surrounding every child, from the moment of its appearing, with all the fullness of the centuries—their resources for loving and for making man free; a program for a civilization which shall make every man to inherit the earth and to count the serving of his comrades as its own reward and joy—this is the program which the will to love offers to every man as its thought of its infinite worth and power.

"There is no class-conscious movement in history as that which Jesus initiated. First and last and all the time the disciples and friends of His idea were told to stand together; to be true to one another with a love that would never fail. By this shall all men know that ye are My disciples, if ye have love one to another, even as I have loved you."

"The early Christians were bidden never to forget that they were: the poor, the disinherited and the despised; that they were the oppressed, the enslaved and the outcast; that they would be hated of all men and persecuted and slain by all institutions as the cost of their daring to be men in the image of God. Against the rich and the powerful, the capitalized and governing class, the vested interests of institutions, they were to stand together as one man, and stand as against the destroyers of the world; the despoilers and slayers of soul and bodies. Only by the power and joy of their class-conscious unity could they truly love one another and form a common defense against treason and lovelessness."

MOUNTAIN FALLS INTO SEA.

A Great Mass of Stone Released by an Earthquake.

A Vancouver, B. C., special says: The whole crest of a mountain over a mile in circumference slipped into Loughborough inlet, 100 miles from Vancouver, a few days ago. The great slide was the result of an earthquake and the resulting shock of the falling mountain top was felt for a long distance. At this part of the coast the mountains rise almost perpendicularly from the water for 700 or 800 feet. The mountain which fell was composed of a crag which overhung the shore, and a great slice of it sheered off into the bay.

The break extended back over 500 feet from the shore. Giant trees and rocks were swept away as if they had been toothpicks. Instead of crumbling as it fell, the huge mass of rock and earth turned over and long itself far out into the bay, forming a small tidal wave.

Burying a Snake Alive.

It would not seem a very easy thing to bury a snake alive, but that is what a traveler through Western India Territory saw some primitive dogs doing. The story is told from Forest and Stream.

The traveler was resting under a tree when he noticed a commotion among some dogs he had seen. They would run up to a certain spot, peep at something and then scamper back. Looking more closely, he saw 15 or 20 dogs about a rattlesnake, which presently went into one of the dog's holes.

No sooner had it disappeared than the little fellows began to push in dirt evidently to fill up the hole. By the time they had pretty well covered the snake the traveler stepped forward and without finding an ant, peeped at something and then scamper back. Looking more closely, he saw 15 or 20 dogs about a rattlesnake, which presently went into one of the dog's holes.

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The snake slowly crawled to another hole about a rod distant and in this hole, they proceeded to beat the earth down, using their noses to pound it with. When it was quite hard, they went away. The traveler examined their work and was surprised to find that they had packed the earth in solid with their noses and had sealed the snake inside.



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PLEASANT PRISONS.

THE SPECIAL ONES IN THE ENGLISH PARLIAMENT.

They Are Intended Particularly For Members and Other Persons Who Violate Parliament's Own Dignity, Rules and Customs.

Few persons are aware that England's parliament has its own special prisons within its own precincts which are intended particularly for its own members and persons who violate its own dignity, rules and customs. Of course these prisons seldom are used now, but they have been in the past, and not so very long ago, and may be again. The house of commons has one set and the house of lords another.

The commons prison is a little way up in the Clock Tower. Here are two sets of prisons, intended only for the accommodation of one prisoner each, one set being a little higher up in the tower than the other. Each set consists of a sitting room and two bedrooms, the former being a nice, comfortable room about three by five yards, with a neat carpet and chairs good enough for anybody. The extra bedroom is not intended for the prisoner or for any friends whom he might desire to put up for the night, but is the sleeping apartment of the official who looks after him during his incarceration. This man is usually the supervisor of lodge messengers, and besides looking after his man, he is also his servant for the time being, and waits upon him just like any other. He never need worry himself much upon the question of the possibilities of the prisoner's escape, for the sergeant-at-arms is responsible, and inasmuch as the only way of getting to and from the prison is by way of this sergeant's house and through it, the risk of such a thing ever happening is practically prohibitive.

While he is there the prisoner really has a good time. No restrictions as to hours are placed upon him, and he may rouse himself from his slumbers just when he feels most inclined and return to them in the same way. Practically the only thing he cannot do is to walk about outside just as he pleases, but he is permitted to take an hour and a half's exercise each morning and an hour in the afternoon on the terrace of the house, and the terrace, broad and long and with its splendid outlook upon the river, is by no means a bad place to take exercise. If he were left entirely unguarded, the prisoner might dive into the river and swim away, or what would be simpler, hail a passing boat. So, just for precaution's sake, a couple of officers accompany him while he takes these breaths of fresh air.

He goes on Sunday to the church in Vincent square, and on these occasions also he has a couple of innocent looking attendants.

Moreover, there is no question of so many ounces of bread and meat, but if he has the money to pay for it he may feed himself upon the choicest viands that the most cultured palate could suggest. The house of commons has a first class restaurant, where the hungry M. P. may dine as well as he could anywhere in London. Each day the dishes which the kitchen has prepared are indicated on a menu which is brought up to the prisoner, and he ticks off anything for which he feels a fancy, and it is brought to him. The only drawback from his point of view is that the bill is presented to him just as it would be anywhere else, and in the event of his refusing to pay up he would eventually be served with a court summons.

Among the occupants of the Clock Tower have been the late Charles Bradlaugh, who found himself consigned thither on account of a little difference with Mr. Speaker on the subject of the parliamentary oath. When Bradlaugh returned Mr. Bradlaugh to parliament, he was not allowed to take the oath nor the substituted process known as affirmation. Mr. Bradlaugh, however, secured a New Testament and took a self administered oath, after which he proceeded to the next step of signing the roll. He refused to withdraw when the speaker requested him to do so, and consequently the sergeant-at-arms took charge of him, and to the Clock Tower prison he went.

When the erection of the Tower bridge was being considered, a statement was made that the Tower bridge bill committee was subject to bribery and corruption—a serious charge. Two men responsible for it were pronounced to have committed a breach of privilege, for the house is very sensitive upon such matters, and the speaker issued a summons for their appearance. One of them, Mr. Ward, gave himself up without delay, and he got seven days in the Clock Tower prison. The other offender, after a little delay, was captured and was for a brief period housed at Newgate.

The first M. P. imprisoned in the present house of commons was W. Smith O'Brien. One day in 1846 he committed contempt of the house by declining to sit upon a certain committee. Consequently he was sent to prison during the few weeks that the committee deliberated. This time, however, he was not sent to the Clock Tower prison, which was not finished, but did his duration in the cellar of the house.

A Scotch Custom. In many parts of Scotland it used to be the custom to place on a man's tombstone the symbols of his trade. Thus a sugar cane would decorate the grave of a grocer; an ax and saw, with hammer and nails, would be found on that of a carpenter; an awl and a hammer on a shoemaker's grave, and so on.

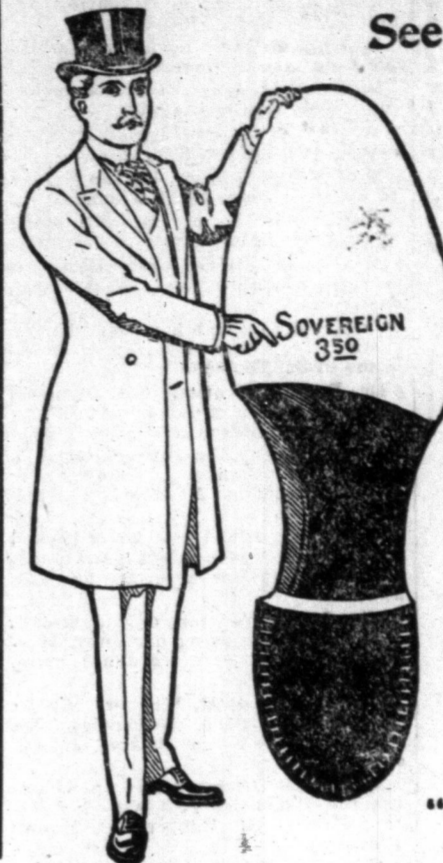
The sorrow of yesterday is as nothing; that of today is bearable; but that of tomorrow is gigantic, because in the instant.

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