

The YOUTH'S INSTRUCTOR

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No. 12



A LOCOMOTIVE IN MID-AIR

Moving an engine from the bottom of the site of the Arrowrock Dam in Idaho to the top of the future spillway, 350 feet above. This will be the highest dam in the world.

SIXTY-FOUR men are required in our shoe manufactory to make a shoe.

THE disbursing officer of the Panama Canal, Edward J. Williams, has paid out \$250,000,000 without an error.

DR. CHARLES A. R. CAMPBELL, near San Antonio, Texas, has found that bats are very successful in the destruction of mosquitoes.

IN a little more than half a century, from 1850 to 1904, our national wealth increased from seven billions to one hundred seven billions, an increase of more than fifteenfold.

THE students and teachers of South Lancaster Academy have ordered 3,500 copies of the Temperance INSTRUCTOR, which they expect to place in the homes of the people in the surrounding vicinity. Has your school done as well?

MRS. R. L. LUCHENBILL sold two hundred of the Temperance INSTRUCTOR in eight hours in Des Moines last week. Many others might do much good by working for this fine paper—and find it profitable in a financial way, besides.

IT took New York 175 years from 1614 to gain 33,000 inhabitants; during the next fifty years it gained 280,000; during the next thirty years it gained 630,000; and during the next twenty years, which period closed in 1890, before the creation of Greater New York, it gained 859,000. The gain during the last short period was 26 times as large as during the first long period, and the rate of gain 208 times as great. Since the creation of Greater New York, there has been a steady, phenomenal growth.

SUCCESS in rat killing, by use of carbon disulphide, is reported by M. de Kruyft, of the Dutch Agricultural Bureau in Java. The modern method of giving a contagious disease to one rat for the purpose of killing all the rats has proved useless. Instead, half a teaspoonful of carbon disulphide was poured in each of the rat holes. After a few minutes, allowing the liquid to evaporate, the mixture of air and vapor was ignited. The resulting small explosion filled the hole with poisonous gases, which killed the rats almost instantly.

OUR first President, George Washington, left \$25,000 to be used in founding at the national capital a national university. A hundred years have passed, and no university has materialized. No one knows what has become of the money. But the government has had the use of it; and if invested at six per cent, and the interest compounded quarterly, the original deposit, it is estimated, would now be worth over \$25,000,000. So the people have a right, as they are doing, "to call upon our government to play the part of a faithful steward and restore to them what Washington gave them."

A CONTEMPORARY has estimated that since the average length of a railroad journey in this country is 34 miles, and a passenger may take 2,275,122 such journeys with only one chance of being killed, it would take him, at two trips a day, 3,792 years to run the full gamut of risk. That is to say, if the one fatal accident should happen to him the present year, it would have been necessary for him to start his railroad traveling, at two trips a day, in the year 1879 B. C. It must be borne in mind, however, that he might be killed on his very first trip.

The Two Magnets

THE largest physical magnet in the world is found in Pennsylvania. It is a circular ring five feet in diameter, and exerts an attracting force of fifty thousand pounds.

A Magnet of infinitely greater power is the one spoken of in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me."

Young friends, why not so live that in your daily association with the world Christ's influence may manifest itself through you, and thus have a part in helping Christ to draw all men from the cares and perplexities, the woe and sorrow, and sin in all its hideousness, to himself, the One who

is the fairest of ten thousand and altogether lovely? Let us do this. BERGER JOHNSON.

One Who Means Business

The following letter is one of the most encouraging that has come to our office, for it suggests a means of circulating the Temperance "Instructor" that we have long desired to see. The writer of the letter was one of the principal prohibition speakers in the State-wide campaigns of Oklahoma, North Carolina, Alabama, Texas, and West Virginia. This enthusiastic worker writes:—

"I have before me the 'Youth's Instructor' of Feb. 3, 1914. And I have read every line of it, even to those on the covers. I see that one thousand boys—clean, honest, upright boys—are wanted to sell this special Temperance number of the 'Instructor.' Now I am not a boy, but a man fifty-seven years old, having averaged two hundred seventy-nine lectures a year for the past twenty years on temperance and prohibition. I am in this State until Nov. 3, 1914, working for State-wide prohibition, lecturing every day on the streets, and in the churches at night. I am working for the Anti-Saloon League of Oregon.

"Now I like this number of the 'Instructor' so well that I am willing to push the sale of it. If you will send me any number from one to five hundred of them, I will sell and remit the four dollars a hundred as I sell them. I am not undertaking this as a financial proposition, for I have a book of my own output that I sell at my street meetings at twenty-five cents; but I should like to get the 'Instructor' in the hands of everybody. I will sell the papers with my book, and will sell them in the stores where I go."

Caleb Cobweb's Black List

It is the parcel post.
It is not the parcels post;
still less is it the parcel's post,
or the parcels' post.
Now remember.

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The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 24, 1914

No. 12

A Graphic Immigration Grouping



RECALL some small city or town with which you are familiar, of about 10,000 inhabitants; say Portsmouth, New Hampshire, where Japan and Russia agreed upon the treaty of peace; or Saratoga Springs, New York; or Vincennes, Indiana; or Ottawa, Illinois; or Sioux Falls, South Dakota; or Lawrence, Kansas. Settle *one hundred* towns of this size with immigrants, mostly of the peasant class, with their un-American languages, customs, religions, dress, and ideas, and you would locate merely those who came from Europe and Asia in the year ending June 30, 1905. Those who came from other parts of the world would make two and one-half towns more, or a city the size of Poughkeepsie, New York, seat of Vassar College, or Burlington, Iowa.

Gather these immigrants by nationality, and you would have in round numbers twenty-two Italian cities of 10,000 people, or, massed together, a purely Italian city as large as Minneapolis. The various peoples of Austria-Hungary — Bohemians, Magyars, Jews, and Slavs — would fill twenty-seven and one-half towns, or a single city nearly as large as Detroit. The Jews, Poles, and other races fleeing from persecution in Russia, would people eighteen and one-half towns, or a city the size of Providence, Rhode Island. For the remainder we should have four German cities of 10,000 persons, six of Scandinavians, one of French, one of Greeks, one of Japanese, six and a half of English, five of Irish, and nearly two of Scotch and Welsh. Then we should have six towns of between 4,000 and 5,000 each, peopled respectively by Belgians, Dutch, Portuguese, Roumanians, Swiss, and European Turks; while Asiatic Turks would fill another town of 6,000. We should have a Servian, Bulgarian, and Montenegrin village of 2,000, a Spanish village of 2,600, a Chinese village of 2,100, and the other Asiatics would fill up a town of 5,000 with as motley an assortment as could be found under the sky. Nor are we done with the settling as yet, for the West Indian immigrants would make a city of 16,600, the South Americans and Mexicans a place of 5,000, the Canadians a village of 2,000, and the Australasians another, leaving a colony of stragglers and strays to the number of 2,000 more.

Just such a foreign population as is represented by all these places was actually put somewhere in this country within a year, and the operation is duplicated every year. Is it any wonder, then, that our large cities are growing at a phenomenal rate, since many of these immigrants drift into our cities?

The man who was the first white child born in Chicago died but seven years ago. During his life of eighty-five years, he saw the city grow from less than one hundred persons to a population of more than 2,000,000.

During the first ten years after the creation of Greater New York, the increase of population was equal to the gain of the twenty preceding years, and so has the city continued to increase in numbers.

These are not figures of small moment. They mean to us,—

- A million immigrants!
- A million opportunities!
- A million obligations!

— Selected.

Work for the Immigrant — No. 1

No other country has so many men, women, and children coming to its shores every year from all parts of the world as has the United States. It is said that immigrants from ninety-eight different countries and provinces, speaking sixty-six different languages, stopped in New York City last year. In one Pennsylvania school district there were children of twenty-nine nationalities. Nearly one million immigrants come to us annually.

Many of these are uneducated even in their own language, and almost all are quite ignorant of ours. They are also unfamiliar with our customs, laws, and living conditions.

The quickest way to assimilate these varying nationalities into our American life is to educate them. The failure to do this results in injury to the immigrant and in peril to the country. But how shall this education be given? This is the problem now receiving the special attention of the United States Commissioner of Education, of State and city superintendents of education, and of many large-hearted philanthropic men and women banded together in the North American Civic League for Immigrants.

Under the auspices of the league and of city governments, are domestic educators working to give the immigrant some of the fundamental principles of domestic education. Other men and women are conducting night schools in cities, labor camps, and isolated communities; others concern themselves with directing the recreation of the immigrant; others with educating the adult in regard to citizenship, and moral and economic questions; while still others seek to direct the reading of the immigrant along profitable lines. The New York City Library has forty-one branches, and all that are located in districts where foreigners live have collections of books in languages native to the residents.

In this way the city tries to show friendship to those adults who do not read English and may never do so. This makes it possible to impart American ideas and ideals, and aids the parents to keep in touch with their children, who rapidly take on new ways and manners. The books are selected from the best authors in their own languages, and there are translations from our best authors. Civics, American histories, naturalization pamphlets, and other books intended to teach our laws, customs, and traditions are included.

The library has assistants of the nationalities represented, whose especial duty it is to seek the acquaintance of their countrymen and to make known to them the library privileges. Foreigners become Americans under such conditions much more naturally and rapidly than they would without books in their own

tongues. The desire to learn English is early evident.

Work for the immigrant offers great general opportunities for helping to uplift and instruct those placed at a special disadvantage by coming to a new country, even the language of which is unfamiliar. It also offers special opportunities for missionary service. For example, if there is an immigrant settlement or a lumber camp near, one could organize a night school, giving simple instruction in the English language to the adults. These men are exceedingly anxious to be able to converse in English, and will gladly cooperate with one.

Five evenings could be devoted to language study, and one evening to giving instruction in civics, hygiene, morals, and religion. A better opportunity for service can hardly be found. These men want instruction on the duties of citizenship, how to become citizens; they want to better understand our laws and our system of government. They need to be instructed in regard to the highest ideals of citizenship, morality, and religion.

The regular work of the night school would establish a confidence that would make the instruction in civics, morals, and religion far more effective than if it were given first place. Are not some of our schools or churches located where they can provide such aid to immigrant laborers?

The First Night Schools

The first attempt to organize a night school in a contract-labor camp was made by Miss Sarah W. Moore, in Aspinwall, Pennsylvania, where many young men from Italy were at work. Miss Moore had been eager for several years to start an evening school in a labor camp, and she went to Aspinwall at the instance of Mr. De Luca, a member of a firm engaged upon the construction of a filtration plant. The contractors gave Miss Moore the use of a shanty, in which she opened, on Monday, Sept. 5, 1905, an experimental evening school for day laborers. The men began to register their names the first night, and within two days forty men had come into the school. Miss Moore wrote, as chairman of the camp school committee for the society for Italian immigrants, a glowing account of the beauty of the country around the camp, the kindness of the volunteer teachers who had come from all the different churches in Aspinwall, and of the great eagerness of the men to learn English.

In spite of feebleness and even an actual illness, Miss Moore clung to the evening school, encouraged the teachers, inspired the townspeople to enthusiastic activity, and trained her kind-hearted boys to reverence for their teachers. After she left the school, two young women teachers came from another town, and went into that desolate camp and continued their work.

Miss Moore was instrumental in having a bill passed by the Pennsylvania Legislature permitting the use of schools for the education of adults wherever there was a demand for night schools.

Mr. De Luca was much interested in one of the Aspinwall water boys. The father of the boy, years before, had stood in the path of an express train, too paralyzed to move, and Mr. De Luca had pulled him off the track. Those who know something of the gratitude natural to Italians can imagine the devotion to Mr. De Luca which this man had taught to his son. The boy came every night to school, soon mastered both reading and writing, and was given a responsible position on the works. Mr. De Luca said that the school had proved itself worth while in the education of this one boy.

From the neighbors' point of view, the school was of great value. The president of the chamber of commerce in Pittsburgh had his summer home in the vicinity, and after the camp was established he had closed his place because of his fear of the large number of Italian laborers. After the school opened, however, he felt that he could bring his family to Aspinwall. His daughters even helped to arrange a patriotic *fiesta* for the school, and Miss Moore was allowed the use of the beautiful grounds. I have a picture of her teaching a group of youngsters to sketch the trees. These boys are kept away from the vicious and demoralizing influences which in many camps prevent young laborers from becoming valuable additions to American life.

When the work at Aspinwall was over, Miss Moore, after experimental classes in three other localities, turned her attention to the Catskill water supply. Commissioner Chadwick, chairman of the board of water supply, has always been deeply interested in education, and was able to grasp at once the importance of Miss Moore's ideas.

The contractors at Browns Station had carefully provided for the housing and sanitation of a large camp which was to last for about ten years. The Italians and Negroes in large numbers were established in boarding houses, and the fact that the law compels an eight-hour day on such contracts gave them much leisure time. The contractors provided a four-room school building, to be used by the Negro and the foreign-born children in the day and by the men at night.

In the spring of 1908 Miss Moore opened a school, and it has been in session twelve months of the year, five nights of the week. The school has varied in attendance from thirty or forty to seventy or eighty.

Miss Moore found that there were very few school-books suitable for night school use, and collected material for a primer called English-Italian Language Book.

In the school there are generally two or three classes, one for the more advanced men and one for beginners. They are taught English speech, reading, writing, and something of arithmetic and geography. The boys who were in day school four years ago and are now over fourteen years of age come to evening school, and the paymaster encourages their attendance by requiring a report each day as to whether they have been to the night school.

Spanish Prisons

A PRISONERS' committee formed under the auspices of the Spanish government, says the *Washington Post*, has issued a strong manifesto against the inhuman treatment meted out in Spanish prisons to the unfortunate inmates, many of them being there merely on account of their advanced ideas. The following extracts from the manifesto give some idea of the terrible conditions existing in the prisons:—

"The director of a prison at Figueras (Catalonia), a man named Milena, has had a subterranean dungeon built in order to be able to vent his hatred. This new cell is known as the 'Siberia.' The prisoner who is taken there is bound, and beaten until he falls insensible. He is then put into another cell apart from the others until his wounds heal, and he is there made to fast until he is hungry enough to eat the salt codfish given him in order to make him feel the pangs of thirst.

"Recently a prisoner was nailed to a cross; he died. Another has had an eye gouged out; a third an arm broken. Still another had pieces of flesh torn off him. The cries of the victim were heard outside the fortress.

"Marcelimo Saurez, who carried on an energetic campaign against these atrocities, was put in prison, and is still kept there out of the way."

Seed Thoughts

If we by any act sanction or lend influence to an evil, we become accessory to all the bad results that grow out of that evil.

We can aid an evil by our indifference to its results. We say by our indifference to wrongdoing that it is not a very bad thing after all.

Indifference to an evil on the part of one who has a reputation for being moral and exemplary can do more harm than a hundred persons who have a reputation for evil doing.

No person can be neutral in his influence. Christ said that those who did not gather with him scattered abroad. Our very indifference to evil gives aid to the evil.

The greater one's reputation for morality and goodness, the greater harm can he do by his indifference to the evil influences that are at work in the world.

J. W. LOWE.

Helpful Thoughts From the Life of Christ

JUST now in our morning watch circle we have completed the reading of two brief biographies of the world's greatest Hero. He was the Desire of Ages, and he still is. He is the ideal of every human heart, and no one can gaze long at his life without desiring to be like him. Even as Stanley, when he returned from his successful search for Livingstone, said that Livingstone's beautiful life had persuaded him to be a Christian, so the world's Redeemer in his beauty of holiness draws unto himself all who really behold him.

No other reading is so helpful, so inspirational, so comforting, as the biography of the world's greatest Hero. His life revealed all the elements of a true hero. Let us spend a few minutes just now thinking about the life of our great Example and Hero. Recall incidents or experiences related by Matthew and Mark which show that,—

He was sympathetic and kind.

He was obedient to his high calling regardless of cost.

He lived by principle and followed his convictions of duty.

He trusted God implicitly.

His remarkable faith enabled him to do remarkable deeds.

He prayed much and often. He prayed alone and with others.

He was a good Bible student.

He was a personal worker.

He did not murmur nor find fault.

He was calm in time of trouble.

He was courageous in the face of danger.

He fearlessly denounced sin.

He was humble and did not court popular opinion.

He respected the laws of the land.

He was a close observer of nature and of surroundings.

He was thoughtful of his mother.

He was patient with the faults of others.

He was a true friend to his disciples.

He loved children.

He understood the prophecies concerning himself.

He knew the world's history down to the close of time.

All of these statements, and innumerable others that might be made, show how he came to minister, not to be ministered unto. And just as he bade the disciples then, "Follow me," so he bids *us* now follow him in living to bless others. That only is the life worth while. Success is not measured by the comfort, ease, wealth, fame, or pleasure we can draw out of life for ourselves, but by *what we put into life for others.*

M. E.

A Sweet Disposition

SOME individuals have naturally better dispositions than others, but every one has by nature a wicked heart. Nothing but the power of Christ can subdue the evil which lurks in the carnal mind. The power to govern oneself under adverse circumstances, to smile and to keep sweet no matter what the provocation may be, is a power that may be attained. It comes by having the mind of the One who has pledged himself to strengthen the weak and to raise up those who are bowed down.

A Persian fable tells of a traveler who found a lump of clay redolent with perfume, and he asked it, "What art thou, some costly gum or spikenard in disguise?" It replied, "No, I am but a lump of clay, but I have been dwelling with the rose."

We may dwell with the Rose of Sharon and become so permeated with his fragrance that we shall be a "savor of life unto life." Sweetness of disposition comes from constant communion with Christ. "By beholding we become changed." It is said that in an old cathedral in Europe there is a statue of the Lord before which one must kneel in order to see the beauty of its countenance; and so we must kneel before we can behold all that God would have us see in the One who is "the chiefest among ten thousand." Humility of heart and constant devotion of mind will change the ugliest disposition into the image of the divine.

ELIZA H. MORTON.

Marks of Nobility

ALL that passes for nobility in society does not measure up to the standard of true nobility as described by Dr. Frank Crane, who says that real gentility is known by the following marks:—

"A certain fine cleanliness of mind; an ignoring and unconsciousness of the body and its appetites; moderation in eating and drinking; perfect control over the sex instinct. The body must be got out of the way, else one always gives an impression of grossness that is offensive.

"Genuine humility of spirit; not servility, but a noble indifference to praise and honors. To want high office, to want to be noticed, admired, and envied, is to be, to a degree, coarse natured.

"To push oneself, to advertise, to scheme for prominence, may be good business, but it is not noble. This does not apply to the advertisement of one's goods which he has for sale, but to oneself.

"All vanity, boasting, talking of self and of one's

own achievements or money, a loud tone of voice, the habit of breaking in upon the conversation of others, too much prominence of the pronoun I, these are low.

"The real nobility never rises strikingly. The woman who wears a garment that attracts attention because of its startlingness shows a streak of commonness. The height of good dressing is to be unobserved, said Beau Brummel.

"A fondness for jewelry and perfumes is a mark of a lack of refinement.

"Real nobleness is indicated by a taste for simplicity, a quietness in speech, in manner, in one's furniture and house. All display, whether in a Fifth Avenue mansion or a Bowery necktie, is coarse.

"Luxury is an unfailing mark of a low nature, particularly when it is accompanied by extravagance and debts.

"The noble mind respects itself, and will not be imposed upon. It is unafraid, but not bullying.

"Nobleness is shown by courtesy, by an unfailing regard for the feelings of others, by an inborn gentleness and modesty; just as coarseness of nature is shown by the opposite kind of thing.

"Testing yourself and others by these standards, you will be surprised at the number of genuinely noble persons you know. You find them everywhere; one may be selling newspapers at the street corner, one may work in your kitchen, one may be a millionaire, one a poor man."

A New Temperance Movement

TAKING for a motto "If the State does not master the drink trade, the drink trade will master the State," a company of the leading temperance men and women of our country have organized themselves into a great national working force in behalf of national prohibition under the name of "The Flying Squadron of America."

These men and women have already attained national fame in their effort in behalf of prohibition of the liquor traffic. They are:—

J. Frank Hanly, Republican, former State senator, member of Congress, and governor of Indiana.

Eugene W. Chafin, Prohibitionist, of Arizona, twice candidate for President of the United States.

Oliver W. Stewart, former member of the legislature of Illinois.

Clinton N. Howard, "The Little Giant," America's eloquent platform advocate of civic righteousness, New York.

Daniel A. Poling, president of the National Council of One Hundred, a vice president of the National Anti-Saloon League, national superintendent of Temperance and Christian Citizenship of the United Society of Christian Endeavor, Ohio.

Charles J. Hall, the eloquent Californian.
Dr. Ira Landrith, Democrat, president of the recent International Y. M. C. A. Convention, president of Ward-Belmont College, Nashville, and member of the State Board of Trustees of the Anti-Saloon League of Tennessee.

Mrs. Mary Harris Armor, national organizer and lecturer of the W. C. T. U., Georgia.

Dr. Wilbur F. Sheridan, Republican, general secretary of the Epworth League of America, Chicago, Illinois.

Honorable J. B. Lewis, Boston, treasurer.
The squadron will be assisted by three of America's well-known chorus leaders, three expert pianists, and three lady soloists of great ability and power, whose names will be announced a little later.

The statement of purpose and articles of agreement as adopted by the members of the Flying Squadron of America are:—

We, the undersigned, agree to associate ourselves together in an organization to be known as "The Flying Squadron of America." Our immediate and sole object is the inauguration and execution of a great forward movement for the national destruction of the liquor traffic.

We are impelled to take this step because of a profound conviction that the time is ripe for a united effort in harmony with the expressed sentiment of the best citizenship of America. This movement shall be without prejudice to, or interference with, the fundamental principles or policies of any organization now in the field; we shall not represent any particular party, society, or special group of workers, but we shall endeavor to crystallize into concrete action the ever-increasing sentiment of all who are opposed to this great enemy of mankind.

Our object and purpose is to visit the capitals of the several States, the national capital at Washington, D. C., and others of the largest cities of the nation to the approximate number of one hundred and fifty, including the great university cities. We shall hold a three days' meeting of two sessions each day, in each of said cities, to educate and arouse patriotic men and women to the immediate national abolition of the liquor traffic.

We confidently assert the righteousness of our cause, and to the accomplishment of the end herein declared, we severally and mutually agree to band ourselves together, knowing no other interest than this great issue. To this high task, relying upon divine providence, we dedicate ourselves in the name of our common humanity, and for the honor of the nation's flag.

How Controlled

The Flying Squadron will be managed by its own members, and conducted absolutely for the unification of all who desire national prohibition, in such a way as to strengthen all worthy movements now in the field. It is not the purpose to create a new party or permanent organization.

Plan of Work

The headquarters of the Flying Squadron are at 706 Odd Fellow Building, Indianapolis, Indiana. Mr. Charles J. Hall, unanimously called to the active management of the campaign, having canceled a year's engagements, is giving his full time to the work. The members of the executive committee, Hon. J. Frank Hanly, president; Daniel A. Poling, secretary; Oliver W. Stewart of Chicago; and Hon. J. B. Lewis, treasurer, are giving their time free of charge, in consultation with Mr. Hall, in perfecting the details of the organization. It is planned to open the speaking campaign proper about Oct. 1, 1914.

The Financial Plan

This movement is unparalleled in the history of the great reform. To finance it, securing the largest auditoriums in the one hundred and fifty greatest cities of the nation for a three days' meeting in each city, advertising the movement on a scale commensurate with the task involved, paying the expenses and salaries of speakers, singers, and managers, at least \$200,000 will be required. This amount will be raised by voluntary contributions. One of the members has already subscribed \$10,000 to the enterprise.

Our Part in This Movement

Whether we pay in our dollar and become a member of the "Supporting Squadron" of the Flying Squadron or not, let us absorb some of the earnest enthusiasm of this band of workers, and set about our part of the work with an inspiration and a determination never before manifested. Let us follow up the work of these lecturers with our Temperance Annual. Let us sow it broadcast.

Shall we not send out at least *five hundred thousand copies* of this number, that it may educate many in regard to the true principles of the temperance reform? What do you say? And what will you *do*?

A Quest for Pearls

A PICTURE hangs on memory's walls of a scene which is a delight to angels. A kitchen in a village house, a big stove and a steaming teakettle, and seated by the sunny window in an old-time rocking-chair, a

godly grandmother, reading from a large-print Bible, — that was my own grandmother, whose memory as a saint of God I hallow. I learned at her knee my A B C's from that old Bible; and better still, I received there my first lessons in vital godliness. Having since met the cold insincerity of nominal Christianity and felt the blasting influence of hypocrisy, it is like a step forward to the better state just to step back to that little kitchen bethel where my grandmother taught me to believe in her God and mine.

But the picture is not complete, nor can my pen make it so. That scene was more felt than seen. There were angels of God in that humble room, who lent divine impressiveness to the picture. Grandmother would read and read, while smiles of rapture would light up her wrinkled face. I would watch and wonder, until I knew the time to stop reading was near: when the teardrops began to course down her cheek and to drop on the page, I knew the old and tear-dimmed eye could not see to read much longer.

When grandmother was reading her Bible, God was talking to her. She listened till the tear pearls came as an offering of love to him. Ah! those pearls, how precious in God's sight! When the time came to go to bed, I would climb to my attic room, and behind me would come my grandmother to kneel in the little back room to talk with God. Again the offering of pearls was poured out as her voice of agonizing petition reached my ears in the next room. Then her bent form would approach my cot, and I would hear her say, "Good night, angels guard and keep,"— a kiss, a pearl drop,— ere I went to sleep.

Since my grandmother died, often have I felt that hallowed influence. But one thing caused me to question the depth of my love for Christ and the reality of my Christian experience. It was a lack of grandmother's pearls. Where were my pearl offerings of love to Christ for his sufferings for me? I feel that the reality of the crucifixion has never gripped my heart as it did hers. I do not believe it is a question of emotionalism at all. It is rather a question of a heart of stone versus a heart of flesh.

One who can contemplate unmoved the scenes attending the last hours of our Saviour's life is certainly in double need of God's help to convert the stony heart. His soul needs warming by God's sunshine and love. How does that shortest verse read?—"Jesus wept." He who is a Christian must be like Christ, and "Jesus wept."

Now, praise God, after many years I have found the secret of the pearls. I have found the Pearl of great price. His love has melted the stony heart, and when I read as grandmother used to read and pray as she used to pray, I feel as she used to feel, and God receives an offering of pearls.

S. W. VAN TRUMP.

Judy's Light

JUDY had been to school for the first time, and now she was reading "A's" and "B's" while her big brother Ned sat near, studying his Greek and Latin. Judy was having a beautiful time; she "felt," as she told Ned, "such a lovely grown-up feeling." Presently her mother's voice called to her: "Judy, come take care of the baby for me awhile, won't you? That's a nice little lady."

Judy's face, which had been so smiling a minute before, was now black with frowns. "O dear!" she

grumbled, "I don't want to. I'm always having to be a nice lady. I'm too busy this afternoon." Then suddenly she changed her mind: "O, no, I'm not! I forgot! I suppose I can do my letters when the baby's asleep." And she jumped down from the table and bustled upstairs in a hurry.

Ned looked after her with surprise. "Why, it didn't take her long to think twice! I wonder what the second thought was."

Everything was quiet for a while, but pretty soon another voice called down the stairs: "Ned, couldn't you take this letter to the post office? None of the rest of us can go very well."

Ned looked up from his books with a frown almost as dark as Judy's had been, and answered: "Neither can I go very well. Why can't they leave a fellow in peace! This Greek is as hard as rocks." His eyes fell on Judy's slate, and his brow cleared as if by magic. "O, well, all right! It will take but ten minutes. I'll go."

After supper Ned said to Judy: "Tell me a secret, will you?"

"What?" asked Judy, always interested in a secret.

"This afternoon, when mother asked you to take care of the baby, why weren't you cross about it?"

"I was at first, because I forgot."

"What did you forget?"

"Why, about being a good girl and doing unto others by the golden rule. Don't you know?"

"I see. And let me tell you something, my small sister: It was a fine thing that you let your light shine; for if you had forgotten to be a good girl this afternoon, I'm afraid that I never should have remembered to be a good boy."— *Selected.*

Some Things That Have Made Me Think

Zeal for the Cause of God

IN his book "The Great Second Advent Movement," Elder J. N. Loughborough gives a statement by David Seeley regarding the work of Sister E. G. White.

Father Seeley was one of the early believers in the third angel's message. It was through the labors of this brother and his wife that my grandmother accepted the truth. She in turn taught it to my mother.

My mind still vividly recalls the bent form and hoary head of this veteran of the cross. For a number of years my mother, two sisters, and myself regularly attended Sabbath school in his home. We were a little company, only thirteen when all were there. But the humble, consecrated life of Father Seeley brought an influence into that little nucleus of believers that still lives with me. I will confess that his long, fervent prayers and testimonies sometimes wearied me; but I do not think of that now.

I cannot remember hearing Father Seeley talk of anything but Christ's second coming and the Sabbath. For miles around, Seventh-day Adventist and Mr. Seeley were synonymous terms. The truths of God's Word were all he thought of and talked about from morning till night. His pockets were always filled with tracts.

The simplicity of his godly life and his whole-hearted Christian service for the Master have charmed me many times as I have thought upon them.

C. E. HOLMES.



The Ostrich

SOUTH AFRICA seems to be the natural home of the ostrich, and thousands of these birds are raised in all parts of the country for their beautiful plumage, which is exported to other countries in great quantities each year. The ostrich is wild by nature, is not easily domesticated, and is strong, vigilant, and fearless. A full-grown bird when standing erect measures about nine or ten feet in height, and when running easily steps the same distance at each stride; it is a good horse that can outrun the ostrich. Ostriches have been known to live for thirty-five or forty years, but their average life is from fifteen to eighteen years. The feathers of the male are black and white; of the female, gray. As the feathers appear on the market, many are not in their natural color, but are dyed.

The birds mate in the spring of the year, and at this time the antics of the male are amusing. Having selected the hen that he wishes as his companion, the courtship begins in the cooing sounds that he makes and the strange attitudes that he assumes, all of which indicate that he desires her for his mate. At times he will drop to the ground before her, and go through all manner of contortions, we presume to win her favor. Later the birds prepare their nest in the earth, generally raising it a little from the level, and here the eggs are laid. When fifteen or eighteen eggs have accumulated, the sitting begins, the hen taking the nest during the day and the cock at night. The change is made in a very regular manner, the male about four o'clock in the afternoon relieving his companion, and at about nine o'clock in the morning she relieves him. To hatch the eggs takes six weeks, and all this time the utmost vigilance is maintained by the male that nothing shall approach the nest. For one to do this

over its feathers all about the nest and partially cover itself, that the eggs may be protected from the rain.

When the hatching time comes and the chicks begin to break the shell, the mother ostrich assists by pressing the eggs with her body, sometimes putting her whole weight upon them, as they are quite large and strong. The chicks, with their long legs and necks, are queer-looking little creatures. They are very spry and quite wild. While growing they must have the most careful attention, and it is much better that they always be attended by the same person. They seem to



ADULT OSTRICHES

desire that their attendant remain near them. Many times when he leaves them, they will begin to cry, run about, and act uneasy; but when he returns, all is well.

Young ostriches will not thrive if they are not contented, and the farmers, in order to satisfy this desire on their part for an attendant, will prepare a dummy, dressed as their attendant dresses, and set it up in their yard, when they seem satisfied. As the chicks grow older and stronger, they play like children. They dance, form in a "ring around the rosy" circle, and go through all manner of antics, and it is very interesting to watch them. They seem to enjoy their play as well as little boys and girls do.

The grown ostrich seems to have wonderful digestive qualities, and is not at all careful what he puts into his stomach. Nothing is chewed in the mouth, but swallowed at once. Should a bottle be broken, he will pick up large pieces of glass and swallow them; possibly then he will add to these a handful of stones as large as one's

thumb. All these form in the stomach a sort of grist-mill, which can be heard in operation after a full meal if one is quite close to the bird. Potatoes, apples, oranges, and the like are swallowed easily, and one can watch them going down the bird's long neck. A comb, pocketknife, or string of beads is just as quickly swallowed, with no thought as to digestibility.



NOT ENTIRELY AT HOME WITH BABY OSTRICHES

is the signal for a fight. Should one reach the nest before the male does and stand near it, he will not then attack the person, but when the intruder leaves it, if for only a few feet, the battle is on, and the person will either have to conquer the bird or be driven from the field. If a storm is approaching, the ostrich with its strong bill and long neck will scrape the dirt

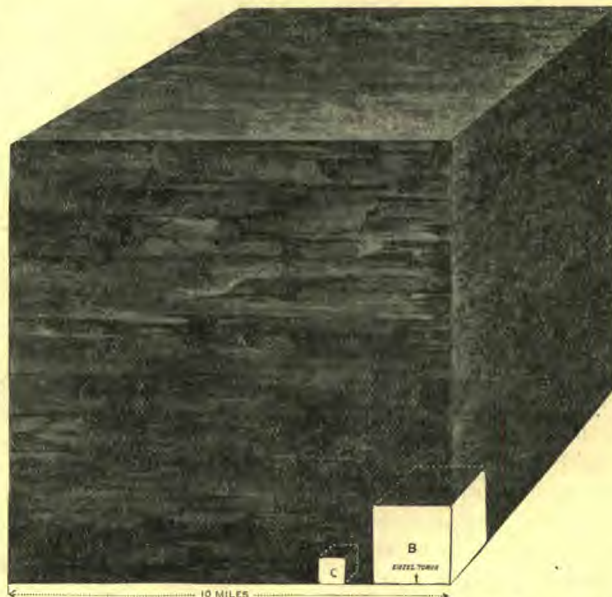
When the chick is six months old, his feathers are first plucked, but these are not of high quality. After this his feathers are taken every nine months, and come from the wings and tail. The bird from five to ten years old produces the best feathers; after that the product is not so good, gradually deteriorating in quality. Running up the feather is a vein which carries blood to all its parts. When the feather is fully grown and developed and is ready to be taken, the blood in this vein begins to retire toward the flesh, and finally wholly disappears; then the feather is clipped close to the body, leaving a quill in the wing. After about two months this quill is pulled, when a new feather appears in its place.

Many male ostriches are quite vicious, and will not hesitate to attack one should he enter the field. Especially is this true at the breeding season. Often, as they see one coming toward them, they will "boom," sending out a sound not unlike the roar of a lion, or possibly will drop on the ground and go through one of their contortions; then as one comes closer, they spring to their feet and are ready for battle. The ostrich has a powerful foot, which is divided into two parts, making a large and a small toe. On the larger toe is a powerful nail. His mode of fighting is to rush upon one, and raising his leg high, strike with a downward blow, which, if well delivered, is likely to inflict serious injury, if not death. In Africa great herds of these birds are seen everywhere, and are often driven from place to place by men on horseback. Sometimes a vicious male will turn on the horse and rider, inflicting serious wounds to both; but even a vicious ostrich is quite easily managed if one is armed with a pole with a forked end. This, held against the long neck, will prevent the bird from coming too close. Another very effective weapon is a bunch of thorns tied to the end of a pole; the birds are very careful how they rush onto this, not liking it at all. Although the ostrich is so strong and athletic, he is withal a very tender bird; for on receiving a slight tap on the neck, he at once falls to the ground and for a few minutes lies as if dead. A reasonably hard blow will kill him at once. Some ostriches will not allow an African native in the field

or near them; others will not tolerate a white man, but seem to love the natives. When a man who is half black and half white approaches them, it is said that they act very queer, hardly knowing what to do, whether to fight him or not.

Great fortunes have been made in Africa by keeping this bird, but of late years the market for feathers has been somewhat depressed, and men in the business do not get rich as quickly as in former years; but even now many find the rearing of the ostrich very profitable. The birds roam over the fields and are fond of nearly everything that is green, alfalfa being a favorite food. The laws of South Africa forbid the exporting of either the birds or their eggs to other countries, and this prohibition is strictly enforced.

Ostrich farming has become profitable in other lands. The United States of America has successful farms. W. B. WHITE.



A represents the total coal supply of the United States. B represents the amount used to the end of 1912. C represents the amount consumed in a single year.

A Little Battleship

SAMUEL ORKIN, a young Boston inventor, gave a demonstration in New York of his miniature battleship. Tiny sailors moved around the boat's decks, a band was heard playing the "American Patrol" as the anchors were slowly raised by unseen machinery, and everything about the little boat was operated as if intelligent men on board were in charge.

By an arrangement of electrical devices almost everything that is done on a regular battleship can be repeated on the model exhibited by Mr. Orkin. The boat itself is nine feet long, seventeen inches beam, and draws eight and one-half inches of water. It is made entirely of steel, and in appearance and equipment is an exact model of the superdreadnaught type of battleship.

The detail with which the little ship has been built is one of its most remarkable features. Even down to the real compass and elevated aeroplane guns, which are operated by tiny figures whose arms move in training them,

every little thing has been worked out with careful precision by the builder. There is nothing on a battleship that is not to be seen on the little dreadnaught.

In the demonstration everything worked automatically without manipulation by any one. First the flags were slowly raised while the band played. Then



This picture was made by placing a key on the outside of a light-proof plate-holder containing a photographic plate. A block of radium-bearing ore three quarters of an inch thick was then placed on the key, and the photograph resulted.

the anchors were drawn from an imaginary bottom, and the three propellers began to revolve. Simultaneously a loud siren sounded, and the ship was imagined to be under way.

While all these things were happening, tiny figures of sailors and officers were moving this way and that about the decks, drawn by endless chains hidden from sight. Doors opened and shut for them as they appeared and disappeared one after the other. Searchlight and signal lights flashed, and after a few minutes the rudder was seen to swing for half turn, and then became straight again.

The firing began soon afterward. Smoke puffed from the big turret guns and the smaller guns as broadside after broadside was fired, the guns being loaded with .22 and .38 caliber blank cartridges. When the first shot was fired, the sailors went below, and the decks were cleared for action.

Mr. Orkin will build a fleet of fifteen battleships and exhibit them at the Panama-Pacific Exposition in San Francisco. He said that he would send them through the Panama Canal from one end to the other without touching any of them. They will stop and start, enter and leave locks, and make turns without adjustment after he has set them by calculation, he said.

Mr. Orkin hopes to build the boats for the United States government to be used for maneuvering purposes, and already he has succeeded in interesting Secretary of the Navy Daniels, who has written asking that the boat be demonstrated before him in Washington. With a fleet of model battleships, Mr. Orkin said navy maneuvers can be practiced and tested much more cheaply and efficiently than with the wooden models at present used by the Navy Department.—*New York Times*.

Cooperation in Alaska

COOPERATIVE stores, owned and managed by natives, are fostered wherever possible in Alaska by the United States Bureau of Education, which has charge of education for the natives of Alaska. In this way the bureau helps the natives protect themselves from those traders who charge exorbitant prices for food and clothing and pay as little as possible for native products. In the small villages even legitimate marketing expenses are a heavy burden unless there is some form of cooperation.

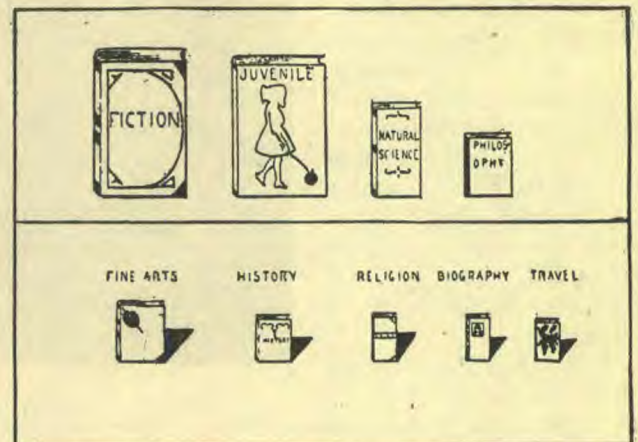
These cooperative attempts have been a decided success. At Hydaburg, in southeastern Alaska, where the United States school-teacher has general oversight of the cooperative stores, the natives were able, after twelve months of business, to declare a cash dividend of fifty per cent and still have funds available for the erection of a larger store building. The Klawock Commercial Company, also under native management, was able after nine months of existence to erect a new store building from its surplus. At Klukwan, also, the natives have organized a cooperative store.

Native stores have for several years been in successful operation at Cape Prince of Wales and on St. Lawrence Island, where the natives buy food at reasonable prices and are assured of an equitable exchange for their furs and other products.

A more recent example of cooperation is at Atka, a remote island in the Aleutian chain. Formerly, rough lumber cost fifty dollars a thousand and shingles eight dollars a thousand on this island, and clothing and food supplies were correspondingly high. On the

other hand, the natives were poorly paid for their labor. For each of the few blue-fox skins the natives could catch they received, from the trader, goods averaging \$8 in value. Sold at public auction in Seattle, these skins brought from \$17.10 to \$66.50 each according to quality. In April of this year, with the help of Seattle merchants and officers of the revenue cutter service, a cooperative company was organized under the direction of the United States public-school teacher, and now the natives are doing their own buying and selling with considerable advantage to themselves.

Eskimos on the shore of Bering Sea and the Arctic



The Independent

THE RELATIVE CIRCULATION OF BOOKS AT A BALTIMORE LIBRARY

Ocean have until recently had to market through local traders. Now many of them are sending by mail, packages of fox, lynx, mink, and hair seal to the Alaska division of the Bureau of Education at Seattle, and the government officials sell the furs for the natives at public auction to the highest bidder.

Natives in Tatitlek cooperated in salting and exporting salmon during the past season, under the instruction of the local government teacher, with the result that they have not only netted \$1,000 in cash, but have also put away 76,000 pounds of smoked salmon for winter use.

Cooperation in Alaska has been aided by the policy of reserving tracts of land for the exclusive use of the natives. On this land the natives build up their own industries, safe from the evil influence of unprincipled white men. Hydaburg is a reservation settlement; Klukwan has recently obtained a similar reservation upon which to conduct its cooperative enterprises, and Klawock hopes to secure reservation land in the near future.

THE late John M. Pattison, president of the Central Life Insurance Company, said:—

If an applicant came to us for insurance, and we knew that he was working seven days in the week, we should refuse the risk unless such excessive work were only temporary.

Yet, according to the United States Bureau of Labor, 50,000, or 29 per cent, of the 173,000 employees of blast furnaces, steelworks, and rolling mills, customarily work seven days in a week. This work is not held to be overtime either. In sixteen groups of occupations, employing about 180,000 trade-union members in the State of New York, one man in every five was reported to the State Department of Labor, in 1910, as working regularly seven days a week. In Massachusetts, 7 per cent of the population (221,985 persons) were also so employed.

CHILDREN'S PAGE



A Big Job

I's making worlds, so many!
I puts them out to dry.
I'll sell 'em for a penny;
Say, don't you want to buy?

They're pretty worlds, and shiny;
They sail away so fast.
Don't call 'em "awful tiny"
And say "they do not last."

Why, if you ever lose it,
I'll quickly make another;
Only you mustn't bruise it;
You may give it to your brother.

—Celia Thaxter.

A Red Carnation

WHEN Mrs. Hayes opened her door in response to a ring of the bell, she looked in surprise at the tall young man with a basket on his arm. "I was going down town, so I told Aunt Mary that I would bring your dinner to you," he explained. "I will stop for the dishes as I return." Then he touched his hat and was gone.

As Mrs. Hayes took the steaming hot dinner from the basket and placed it on the table, her thoughts were of the young man who had just left her door. "I am sure that was Richard Wright," she said to herself. "Mrs. Caldwell told me this nephew lived with them, and that he was away at college in winter. Quite a nice-looking young fellow; such a bright, pleasant face," was her comment.

Callers came that afternoon before Mrs. Hayes had time to pack the dishes in the basket, and she was just bowing the last guest out of the door when the young man appeared a second time. "Come in a few minutes," she requested, "and I will get your things ready. You must be Richard Wright," and she held out her hand cordially.

"I am," and he returned the hearty handclasp.

"I have heard your aunt speak of you so often; in fact, I think she regards you almost as an own son," Mrs. Hayes went on.

"I hope so. I know she is the best aunt in the world," was the response. "I owe much to Aunt Mary and Uncle James, for they have cared for me since I was a baby. They have little of this world's goods, but they have shared that little willingly. Some day I hope to repay, in a measure at least, what they have done for me."

Mrs. Hayes nodded her head in approval. "Your aunt is a good woman. I appreciate the fact that she sends me my dinner every day, for I cannot keep help. A girl does not like to live alone with an old lady in a big house like this. Since I have a woman to clean twice a week, and your aunt sends me such good meals, I get along fine," and she hurried from the room.

Richard Wright was standing before a bookcase when Mrs. Hayes returned with the basket. "You have a splendid lot of books," he remarked. "You seem to have something from all the best authors."

The remarks pleased Mrs. Hayes. "My books are my friends, so I choose them with great care. Books fill so many longings," she added. "When I want

my ideals strengthened, I read poetry, and it arouses my mind, too. If I am tired of home, and familiar surroundings have palled on me, I take up a book of travel and read until I feel that I have been in a strange land. When I need more energy and a more progressive spirit, I take biography, the story of real men who have faced life with a strong courage, a dauntless spirit, and a persistence that has done things worth while. I should be glad to have you make use of my library whenever you choose," she concluded, for she realized by his look that they were akin in love for books.

"Thank you, but in two days I am off for college again," he answered, "but I may avail myself of your kind offer next summer, however."

Mrs. Hayes was interested at once when he mentioned college, and they were soon deeply engaged in conversation. The hands of the clock pointed to the hour of six-thirty before Richard finally took his leave.

He was enthusiastic over his new acquaintance when he reached home. "Folks may say that Mrs. Hayes is queer, but I think she is delightful," he told his aunt. "Why, she was as interested in my studies and as amused with the tales of college life as if she were seventeen instead of seventy."

On Thanksgiving Day Mrs. Hayes got up feeling depressed and especially lonely. She wondered why some friend or acquaintance had not invited her to spend the day, and with a sigh she acknowledged that since she did not go out much nor take an active part in public affairs because she was frail, she was often forgotten. She made a mental picture of how the day would be spent—she would get her cup of coffee and slice of toast, then wash the few dishes, dust the living room, and go to church. The afternoon would be spent in reading and fancy work; she was sure there would be no callers, for there were too many Thanksgiving festivities on hand for the making of calls.

It was an hour after the Thanksgiving service was over before Bert Caldwell brought the dinner. The appetizing fragrance made Mrs. Hayes feel hungry. As she lifted the snowy napkin, she gave an exclamation of surprise, for she saw a big deep-red carnation, and the white card attached said: "Just to wish you a pleasant Thanksgiving Day. Richard Wright."

"It's beautiful! And more lovely than the flower is the fact that the young man thought of me, an old lady, on Thanksgiving Day," said Mrs. Hayes to herself.

She took the carnation and gave it the place of honor on the little dining table. After the meal was finished, she carried the flower to her living room, and every time she looked at it she smiled. The flower had taken away the lonely feeling. It seemed to her that it was more fragrant than any carnation she had ever seen. The fragrance expressed the kindness of a beautiful soul, one thoughtful of the somewhat neglected people.

Richard Wright came for the basket himself late in the afternoon. "I wanted to greet you in person and say good-by, too, for I go away tomorrow," he said. "I shall not be at home until spring, as I am going to work during the holiday vacation."

When Mrs. Hayes tried to tell him all the carnation had meant to her, he answered modestly, "It was a small thing, but a fellow who has his way to make in college cannot afford expensive gifts. I bought just two flowers, and I gave one to Aunt Mary and sent one to you."

It was four months later that Mrs. Hayes read in the paper one evening that Richard Wright had come home from college quite ill, and that he was in the hospital. "It must be the same young man," she thought, as she reread the item. "I will go to the hospital tomorrow and find out if it is." She wished the Caldwells had not moved to the other side of the city, for then she could get the information she wished that very evening.

The next morning Mrs. Hayes arrived at the hospital early. She found, as she had feared, that the patient was the Richard Wright she knew, and that he was to have an operation two days later. She learned that he had one of the poorest, cheapest rooms in the building, a room that was not very airy or light, and that did not have an outlook especially inviting. She found, too, that the county physician was in attendance. She did not see Richard, but she spent some time with the matron of the hospital talking over his case.

Two days later Richard Wright went from his small room to the operating table, and when he came out from under the influence of the anesthetic, he opened his eyes in one of the best rooms the hospital afforded, and at the window, waiting for the patient to arouse, was Dr. Ivermore, the best surgeon in the city. He wondered why Dr. Ivermore was there instead of Dr. White, and why he was in this room rather than the one he had chosen, but he did not feel equal to asking the question just then. The next morning Richard was not so well; he grew worse, and for three weeks was too ill to know, or care, about his surroundings or his physician. Then he came slowly back to health.

"Dr. Ivermore, you have given me every care, the nurse tells me," Richard said the first day he was able to be propped up with pillows, "and I am in this nice room, but I don't know how everything will be paid for. Uncle and Aunt —"

Dr. Ivermore held up a warning finger. "Richard, you are not to give one moment's thought to the expense of this room or my bill. It will be all right; you can trust me when I tell you that, can't you?"

The tone gave Richard confidence. "Yes, I can," he answered honestly.

"Your business is to get well now, and the bills can be thought of later," and the doctor left the room.

Richard, to his surprise, was no longer anxious about the expense of his illness. His talk with Dr. Ivermore had given him courage, and he felt he would be equal to earning the money when he was well again. His improvement was more perceptible every day, and finally he could sit in a chair for an hour at a time, then for a longer period. Soon he was taken up and down the hall in a wheel chair, and allowed to walk around his own room, and he declared he was feeling like his old self again.

"You will be taken to your aunt's tomorrow, if the weather is fine," the nurse told him at last, and his eagerness was like that of a boy.

"Dr. Ivermore, I should like my bill before I go," requested Richard the next day when the carriage was ready to take him home. "I will not worry about

the payment, but I should feel better to know what it is."

The doctor took a sealed envelope from his pocket. "I felt sure you would make that request today. Everything is included in the statement, even the visits I shall pay and the medicine I shall give you in the coming weeks. As your physician, I shall command you not to open this until you reach home."

When Richard had taken a rest in his own little room and his aunt had placed him in the easiest chair by the window, he took the envelope that Dr. Ivermore had given him. He wondered a little at its unprofessional appearance and the faint odor of violets. Then, as he broke the seal and saw the monogram "E. H." at the top of the paper, a look of surprise came over his face that deepened as he read the words, "All hospital bills and physician's services paid for by the gift of a red carnation to a lonely old lady on Thanksgiving Day."

"Why, Aunt Mary, read that," and he thrust the note into her hands. "I cannot allow Mrs. Hayes to do all that. A carnation was such a little thing to give, and she wants to do all this in return."

"Mrs. Hayes told me your carnation came to her when she was lonely and depressed, and how much it meant to her. I know all about this note, Richard, and you must accept this favor in the spirit of love and kindness in which it is given. It would be a great disappointment, yes, even a grief, to Mrs. Hayes if you did not."

The tears, of which he was unashamed, rolled slowly down Richard's cheeks. "I will accept the gift, Aunt Mary, since you think it best," he said at last. "And I want you to bring me pen, ink, and paper and I will write to Mrs. Hayes at once. I shall write the things I wish to say and that I could not trust myself to say when I see her."—*Sarah N. McCreery, in American Messenger.*

Blessing the Children

"THE Master has come over Jordan,"
Said Hannah, the mother, one day;
"He is healing the people who throng him,
With the touch of his finger, they say.
And now I shall carry the children,
Little Samuel, and Rachel, and John,
I shall carry the baby, Esther,
For the Lord to look upon."

The father looked at her kindly;
But he shook his head and smiled:
"Now, who but a doting mother
Would think of a thing so wild?
If the children were tortured with demons,
Or burning with fever, 'twere well;
Or had they the taint of a leper,
Like many in Israel."

"Nay, do not hinder me, Nathan;
I feel such a burden of care,
If I carry it to the Saviour,
Perhaps I can leave it there.
If he lay his hands on the children,
My heart will grow lighter, I know,
And a blessing forever and ever
Will follow them as they go."

So over the hills of Judah,
Along the vine rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,
Mid the throng who hung on his teaching,
Or waited his touch or his word,
Mid the rows of proud Pharisees bending,
She pressed to the side of the Lord.

"Now, why should'st thou trouble the Master,"
Said Peter, "with children like these?
Seest not how from morning till even
He teacheth, and healeth disease?"

Then Christ said, "Forbid not the children,
Permit them to come unto me;"
And he took in his arms little Esther,
And Rachel he set on his knee.

And the heavy heart of the mother
Was lifted all earth-care above,
And he laid his hands on the brothers,
And blessed them with tenderest love;
And he said of the babe in his bosom,
"Of such is the kingdom of heaven;"
And strength for each duty and trial
That hour to her spirit was given.

— Selected.



M. E. KERN	General Secretary
C. L. BENSON	Assistant Secretary
MATILDA ERICKSON	N. Am. Div. Secretary
MEADE MACGUIRE	N. Am. Div. Field Secretary

Senior Society Study for Sabbath, April 4

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Standard of Attainment Quiz (five minutes).
4. "American Indians" (twenty minutes).
5. Report of Work Done.
6. Closing Exercises.

1. Song; sentence prayers; special music; review Morning Watch texts; minutes; report of work and offering.
2. Gen. 3:1-15. See "Patriarchs and Prophets." Study Satan's method of approach and how he gained the victory. Study God's method of approach and how he succeeded in getting Adam and Eve to commit themselves; their excuses, did they stand? Study God's method of pointing out sin, and at the same time administering encouragement.
3. Matt. 28:19; Rom. 6:3, 4. Review all the previous texts each time.
4. Four five-minute papers on the following subjects: "American Indians' Religion;" "Early Catholic Missions;" "Protestant Missionary Work During the Seventeenth and Eighteenth Centuries;" "Sampson Occum." These topics are to be given in brief talks. See *Gazette* for helps.
5. Have a report of work done by the different bands.
6. Quote Rev. 14:6-9.

Junior Society Study for Week Ending

April 4

NOTE.—Already in our morning watch, we have finished two Gospels. Let us spend the time for the program today reflecting on the life of our Saviour and Master.

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "Journeying to Bethlehem" (five minutes).
3. "Places Jesus Visited" (fifteen minutes).
4. "Blessing the Children" (five minutes).
5. Helpful Thoughts (ten minutes).
6. Closing Exercises (five minutes).

1. Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts. While these texts are in the Gospels, let us notice what places Jesus visits. Each week when the Morning Watch texts are rehearsed, let a Junior who has had a week's notice, name, and if possible locate, all the places mentioned in the reading assignment for the past week. Then call for volunteers to tell what happened in each place named. It would be well to have a large map of Palestine drawn for this purpose.

2. A talk. Let a Junior trace the journey from your own town to Bethlehem. Make such use of the article in the *Gazette* as you think best. Space allows it to touch only a very few interesting points. It would be interesting on the way to stop at many cities, especially on the Mediterranean shores. Make the talk as vivid and educational as possible.

3. Let this exercise be given by three Juniors. Let number one name and locate the places. As each place is located, let number two mention the miracles, if any, performed there, and number three the parables given or interesting events that occurred in connection with the work of Jesus there.

With sufficient study, this can be a most thrilling exercise. Be sure to have a large map of Palestine on the wall for this part of the program.

4. Recitation. See this paper.

5. Let this be a general quiz conducted by the leader. Use the questions in this INSTRUCTOR as a foundation to your quiz if you desire. Look for these questions under the title "Helpful Thoughts From the Life of Christ."

6. Spend a few minutes in thanking God for our wonderful, loving Saviour. Many sentence testimonies can be crowded into five minutes. Close by repeating the membership pledge, and as you say it together remember that how much we love him our actions will show.

Missionary Volunteer Reading Courses

Senior No. 7 — Lesson 25: "Wild Life in the Rockies," Pages 53-96

1. WHAT helpful part does the beaver play? How does he get logs for his constructive work?
2. Why does Mr. Mills believe that beavers reason?
3. How do the beaver dams help to regulate the flow of water and the deposit of sediment?
4. Mention the splendid reasons Mr. Mills gives for the preservation of the beaver.
5. Relate his experience with the two gray wolves.
6. What does he say about the need of a gun in the wilds? What new beauties did he find in nature when he went without his gun?
7. Tell of his adventure with the elements while on the sky line. What was the result of this storm?
8. With what mishap did Mr. Mills meet at Trap Creek?

Junior No. 6 — Lesson 25: "In the Tiger Jungle," Chapters 10, 11

1. How did the missionaries meet the attack made upon them with stones in one town? While they could not even give away tracts before, what was the result of their fearless yet courteous manner?
2. What do we learn about the medical department of the work in Madanapalle? The growth of the church?
3. How was Mr. Chamberlain received at Ráyálpád?
4. What was the twofold object of his tour northwest from Madanapalle? How was it financed? Whom did he take with him?
5. What were their experiences at Gollapalle Tópe?
6. Tell of the especially encouraging results of their visit to Timmapalle. How did Mr. Chamberlain's knowledge of surgery help him in getting the necessary land for a school-house, etc., in this place.
7. What experience at Burrakáyalakóta shows the assistance that the knowledge of medicine is to the giving of the gospel?
8. What plea does Mr. Chamberlain make as he sums up the wonderful work of this tour?

What They Say About the 1914 Goal

ALABAMA, Mrs. H. M. Keate: "I feel like rolling up my sleeves, and pitching into it."

California, Mr. H. B. Thomas: "We can state to you officially that we will take up the task of raising \$982." (That is the financial part of California's proportionate goal.)

Chesapeake, Mrs. F. W. Paap: "You can count on us to do our part in reaching the goal for 1914."

Greater New York, Mrs. J. L. McElhany: "We can do it, and we will."

Louisiana, Mr. C. B. Caldwell: "We hope to reach and go beyond our goal."

Mississippi, Prof. R. G. Ryan: "With you for the goal."

Montana, Prof. L. B. Ragsdale: "The General Conference can count on Montana's reaching her part of the goal."

North Carolina, Mr. W. L. Adkins: "Planning to raise \$200" (which is more than their quota).

North Texas, Mrs. G. F. Watson: "You may depend upon us for working to reach the goal."

Oklahoma, Miss Faye Eagle: "You may depend on us to do as much as we possibly can to reach our proportionate 1914 goal."

Saskatchewan, Mr. G. F. Ross: "We will do our best."

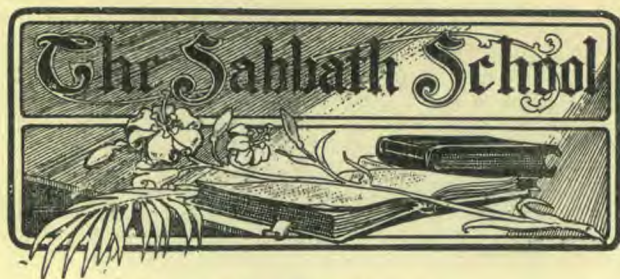
Tennessee River, Prof. R. G. Ryan: "I will do all I can to reach it."

Utah, Mr. W. A. Johnson: "You may count on Utah."

West Pennsylvania, Mr. C. F. Ulrich: "I certainly am with you in doing my part to reach the goal, and more, too."

When all our young people working in the spirit of these testimonies are determined to keep "at it, all at it, and always at it," we are bound to succeed in reaching the 1914 goal.

M. E.



I — The Call of Gideon

(April 4)

LESSON SCRIPTURE: Judges 2: 11-18; 6.

LESSON HELP: "Patriarchs and Prophets," pages 543-548.

MEMORY VERSE: "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies." Ps. 18: 3.

Questions

1. What book do we now begin to study? How many chapters does it contain? Why is it called Judges? Note 1:

2. How long did the Israelites serve God after Joshua died? Joshua 24: 31. What did they neglect to do, however, which prepared the way for the downfall of their children? Judges 1: 28. How many of the Canaanites had the Lord commanded them to destroy? Num. 33: 50-52.

3. How did the mixing with idolaters affect the religious life and prosperity of the children of Israel? Judges 2: 11-14.

4. Nevertheless, whom did the Lord raise up to deliver them? Verse 16. Who was the first judge raised up to deliver Israel? Verse 9. How may we also be saved from our enemies? Memory verse.

5. For how many years did the Midianites oppress the Israelites? What time in the year did they always come against them? What is said of their number? What did they destroy? Judges 6: 1-6; note 2.

6. What did the Israelites finally do? How did the Lord answer them? What message did the prophet bring from the Lord? Whose fault was it, then, that they were in this condition? Verses 7-10.

7. Not content with pointing out their sin, what else did God's great love lead him to do? Who was this angel? Verse 14. To whom did he appear? What was Gideon doing when the Lord appeared to him? Where was he at work? Why was he threshing by the wine press? Verses 11, 12; note 3.

8. How did the Lord address Gideon? Although Gideon was apparently forsaken of God and men, whom did the Lord say was with Gideon? Instead of taking this as a personal compliment, with whom did Gideon humbly share it? Verse 12 and first part of verse 13.

9. What questions had evidently been troubling Gideon? What did the Lord do? What astonishing announcement did he make to Gideon? How did Gideon still further show his humility? What assurance did the Lord give him? Verses 13-16.

10. What special favor did Gideon ask of the Lord? What did the Lord reply? What did Gideon do? What did the angel of God say and do when Gideon offered him the present? Of what was Gideon then sure? How did he feel? Verses 17-22.

11. What comforting words did the Lord speak to him? How did Gideon show him reverence? Verses 23, 24.

12. What severe test did Gideon's faith have that very night? (Find out all you can about Baal.) How did Gideon's faith stand the test? What occurred the next morning? Verses 25-31.

13. Describe the stirring times which followed. To make sure that he had understood the Lord rightly, what further signs did Gideon ask? Verses 33-40; note 4.

Notes

1. Judges "derives its title from the fact that it gives us the history of the Israelites under the administration of fifteen judges, or from eighteen or twenty years after the death of Joshua to the time of Saul."—*Schaff's Bible Dictionary*.

"The judges formed temporary heads in particular centers, or over particular groups of tribes—Barak in the north of Israel, Gideon in the center, Jephthah on the coast of Jordan, Samson in the extreme southwest."—*Driver*.

2. "Like a devouring plague they spread over the country, from the river Jordan to the Philistine plain. They came as soon as the harvests began to ripen, and remained until the last fruits of the earth had been gathered. They stripped the fields of their increase, and robbed and maltreated the inhabitants, and then returned to the deserts. Thus the Israelites dwelling in the open country were forced to abandon their homes, and to congregate in walled towns, to seek refuge in fortresses, or even to find shelter in caves and rocky fastnesses among the mountains. For seven years this oppression continued, and then, as the people in their distress gave heed to the Lord's reproof, and confessed their sins, God again raised up a helper for them."—*"Patriarchs and Prophets," page 546*.

3. "Gideon belonged to the tribe of Manasseh. His father's name was Joash, and he lived at Ophrah, not far from Shechem. He was a man of highly noble person, and of a noble race, like the son of a king, and whose brothers 'each one resembled the children of a king.' Judges 8: 18. . . . Gideon was probably a middle-aged man at this time, for he had a son of his own almost grown up. Judges 8: 20."—*Selected*.

"Gideon did the best he could with what he had. He could not thresh out his wheat on the threshing floor, which, for the sake of the wind, must be on a hilltop, in sight of the invaders. 'Gideon therefore took his grain to the wine press, probably into the little house of the wine press, and there in a space not big enough to fling a flail in, he beat out the grain slowly and painfully with rods.'"—*Id.*

4. "It is said of the dew that it is from the Lord, and tarrieth not for man, nor waiteth for the sons of men (Micah 5: 7); and yet God here in this matter hearkened to the voice of a man; as to Joshua in directing the course of the sun, so to Gideon in directing that of the dew, by which it appears that it falls not by chance, but by providence."

I — Righteousness, but How?

(April 4)

Daily-Study Outline

Day	Topic	Questions
Sun.	The apostle's desire; the ignorance of the people	Questions 1-3; notes 1, 2
Mon.	Righteousness by faith	Questions 4-11; notes 3-5
Tue.	"Whosoever"—"how shall they hear?"	Questions 12-16; note 6
Wed.	Old Testament comments	Questions 17-20; note 7
Thur.	Review of the lesson	
Fri.	Supplementary questions	

LESSON SCRIPTURE: Rom. 10: 1-21.

Questions

1. What was the apostle's desire and prayer for his people? Rom. 10: 1; note 1.

2. To what did he bear witness? Verse 2.

3. Of what were they ignorant? Whose righteousness did they seek to establish? Verse 3; note 2.

4. What is the object of the law? Verse 4; note 3.

5. What will come to the man who perfectly obeys the law? Verse 5.

6. How many have now, through perfect obedience, this right to live? Rom. 3: 23.

7. What does the righteousness by faith admonish not to say? Rom. 10: 6, 7; note 4.

8. What does righteousness by faith say? Verse 8.
 9. What is necessary to salvation? Verse 9.
 10. What will faith and confession bring? Verse 10; note 5.
 11. Who will not be put to shame? Verse 11.
 12. What is said about distinctions between men and races? What shows the equality of all before the Lord? Verses 12, 13.
 13. What pertinent questions does the apostle ask? Verse 14 and first clause of verse 15.
 14. What is said of those who preach the good tidings? Verse 15.
 15. Do all accept the glad message? Verse 16.
 16. Upon what is faith based? Verse 17.
 17. How many have heard this gospel message? Verse 18; note 6.
 18. What effort was put forth to arouse them? What prophecy of the Gentiles is mentioned? Verse 19.
 19. What prediction concerning the Gentiles is quoted from Isaiah? Verse 20; note 7.
 20. But what did God say of those who sought to establish their own righteousness? Verse 21.

Notes

1. "My . . . prayer:" Notwithstanding that the Jews rejected our Lord and persecuted his servants, Paul knew that many of them, even in their persecution of God's people, had real zeal for God, but they did it ignorantly. Had they known, they would not have crucified the Lord's Christ. Acts 3:17; 1 Cor. 2:8. Paul, remembering his own misguided experience, could pray earnestly for them. We do not see as God sees. Men of whom we feel hopeless may be on the very eve of turning to God. The Revised Version reads "zeal for God," in verse 2, instead of "zeal of God."

2. "Establish their own righteousness:" That is what every one tries to do who does not know God, who has not by revelation (Matt. 16:17) seen God, or who forgets his infinite holiness. He who holds ever in view the righteousness of God will abhor himself and honor God. The gospel places the glory of man in the dust, and exalts Jesus Christ.

3. "End of the Law:" The word *end* in this text means aim, or object, as in James 5:11. The *aim*, or *object*, of the law is to bring men to Christ. It shuts man in the prison house of sin with but one door, Christ. It, like a hard master, leads or drives the sinner to Christ as the only source of righteousness. Rom. 7:7, 24, 25; Gal. 3:23, 24. Then in Christ the righteousness, the requirement, of the law is fulfilled in those who walk after the Spirit. Rom. 8:4. Faith in Christ, we have learned, establishes the law in the heart.

4. Righteousness by faith is personified and made to speak for itself. It does not demand that man shall do great things by which he will take glory to himself. Man is not to descend into the deep, nor must he climb up to heaven; all he need do is to yield himself and believe in Christ Jesus, who has come down to him. Thus in the days of Moses, the people did not need to climb up to the serpent, but to "look and live." Thus it is now. Jesus, the Lord, the Saviour, has come down to us. Open the heart and let faith see him there. And it is all in the word which faith brings with its cleansing power within the heart.

5. "Unto righteousness:" There is much belief which merely accepts facts and no more. Faith accepts righteousness, reaches unto it, makes it its own. The faith which stops short of righteousness is a failure.

6. "Their sound:" The voice of God speaking through his works, for the quotation is from Ps. 19:4. Sometimes he speaks in dread majesty, sometimes in marvelous wisdom, sometimes in the terrible tempest, in the soft-breathing night breezes, in the mighty oak, in the tiny floweret, in all the wonders of the jeweled dome above us,—in a thousand different ways is proclaimed to the thoughtful, longing heart the power, the wisdom, and the love of God. There has always been light enough to lead to God, and there is sufficient potency in one ray to save the soul who receives and follows the light.

7. "I was found of them that sought me not:" All through God's work with Israel he desired to make them instruments of salvation to the nations. He placed them in the center of civilization, in the highway of the nations, that they might minister light to the peoples of earth. He taught them this in object lesson, in precept, in psalm, in prophecy. But all these blessings they took to themselves, and perverted them into curses. We hold our blessings only by using them for others.

Supplementary Questions for Home Study

1. Should we place any one outside of God's limit and

power to reach and save? For how many, then, should we pray?

2. In the light of this lesson, can we prosper spiritually and not bear witness for God?

The Christlike Life

A YOUNG Japanese, admitted to the study of Dr. Parks, of St. Bartholomew's Church, New York City, asked abruptly: "Sir, can you tell me how to find the beautiful life?"

Dr. Parks answered, "Do you wish to talk with me about religion?"

"No, sir; I merely want to find out about the beautiful life."

"Have you ever read the Bible?"

"Yes, sir, I have read some, but I don't like the Bible."

"Have you ever been to church?"

"Yes, I have been twice, but I don't like the church; I am trying to find the beautiful life. Many of your people do just as our Japanese people do; they are bad; they cheat and tell lies, yet they are all Christians. That is not what I want; I do not want your religion. But there is something I want. I cannot tell what it is; I call it the beautiful life, and they told me perhaps you could tell me about it."

"Where did you hear about it?"

"I never heard about it, but I saw a man in a boarding house in San Francisco, soon after I landed, not an educated man like myself who have studied in the University of Japan, and now am studying in one of your great universities; a poor man he was, a carpenter, but he had what all my life I have wanted. I thought it might be in the world, but I never saw it in my own country; I call it the beautiful life. How can I find it? This old man went about helping everybody; he was always happy; he never thought of himself. I knew him three weeks, and watched him all the time, and felt that I must have what he had. I have seen some other people who had it. I do not know what it is. It cannot be your religion because you do not all have it."

Dr. Parks read him the thirteenth chapter of First Corinthians, that beautiful "love chapter," which means so much to us, and asked, "Is that it?"

"Yes, perhaps; it sounds like it. But how can I get it?"

Then Dr. Parks told him very simply the story of the perfectly beautiful life, and said, "Now you have just to follow that life."

As his visitor left, he gave him a copy of the New Testament.

"Can you not give a more modern book? You know the Japanese are very up-to-date."

"No, it is not in any other book. This is the one book you need. Study it and pray that light may be given you to live this beautiful life."

Two years later the young man again called hurriedly upon Dr. Parks, just as he was leaving for San Francisco, called to an important position in his native country. His message was already written on his radiant face.

"Sir, I have found the beautiful life; I have found Jesus."

Then he returned to tell his own people of the life. — *In Bombay Guardian.*

How empty learning and how vain is art
 But as it mends the life and guides the heart.

— *Young.*

The Youth's Instructor

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Pledge Song

Tune: Beulah Land

Is there a boy with us today
Who smokes and puffs his brains away?
If so, we beg you now forsake
The cigarette. This promise make:—

Chorus:

I will not smoke the cigarette;
I will not all my brains upset;
Till twenty-one I'll bear in mind
The solemn pledge that I have signed,
And use my powers, do all I can,
To make some other boy a man.

Just as a worm the apple spoils,—
Though small, it holds within its toils
All that is good and pure and bright,—
Just so the cigarette doth blight.

We are the future men, and stand
For all that makes the freeman's land;
But if we ruin health and brain,
How can we then our homes sustain?

—Selected.

The Liquor Traffic in Scotland

WHILE connected with the Royal Infirmary of Edinburgh as house surgeon to the Surgical Out-Patient department, I was strongly impressed with the fearful havoc that the liquor traffic is making in Scotland. This infirmary is one of the largest hospitals in Great Britain, and has an average of nearly one thousand patients in the wards, besides a large number of out-patients in daily attendance. In my department we had an average of about one hundred patients a day. I had been there only a short time when I became convinced that the majority of the diseases and injuries that we treated were due directly or indirectly to alcohol, so I asked a number of the doctors and nurses if it was the same in other departments. In answering me, some estimated that about one half, and others as high as three fourths, of all the ailments treated were caused, or predisposed to, by the consumption of alcoholic beverages.

In the evening our whole out-patient staff would be kept busy treating the injured patients brought by the motor ambulances. Some had fallen while drunk, hitting their heads on the edge of the sidewalk, and receiving injuries varying from a deep scalp wound to a fractured skull; others had received cuts during drunken brawls; wives had been injured by drunken husbands; husbands had deep cuts caused by missiles thrown by drunken wives. Many children had tuberculosis because

the money that should have brought them nourishing food was spent on strong drink by besotted parents; hundreds of poor little sufferers had ugly chilblain ulcers on the feet and hands because they had no covering for the feet and hands on the cold winter days. It was astonishing to find, upon questioning the fathers of large families, — men who receive a weekly wage of five or six dollars, — that they were in the habit of taking two or three "nips" a day. And in Scotland the women among the poorer classes drink nearly as often as the men.

Children were constantly being brought in suffering from epileptic convulsions — the result of drunken parentage. And so it continues three hundred and sixty-five days a year, until one becomes almost hardened to the fearful spectacle.

Think of what the cost must be to the nation. Think of the thousands of lives that are sacrificed and the untold amount of misery and disease caused by King Alcohol. And yet some worthy people raise an outcry when prohibition is advocated. They talk of the great injustice to brewers and saloon keepers, whose business would be ruined by destruction of the traffic, but are blind to the hundreds of victims who yearly die in the Royal Infirmary and other hospitals — victims of the great curse of mankind.

Scotland has attained a high place among the nations of earth, but it would occupy a far higher place if it were not for this curse. One has only to walk through the slums of Edinburgh to see hundreds of men who are so degraded from drink that they are unfit for any occupation. They are a drag on the state, and a menace to society. They spend the little money they get almost entirely on drink, while their numerous degenerate children are denied a glass of milk, and are a further burden upon society, becoming inmates of the hospital, insane asylum, or prison.

W. C. DUNSCOMBE, M. D.

One Out of Many Similar Cases

WHILE engaged in my duties as a nurse, I was startled one night by a cry which came from in front of our building. Searching for the source of the cry, I found a patient lying on the lawn in a drunken stupor. He was brought into the sanitarium and given eliminative treatment in the hope of sobering him, but he developed delirium tremens and suffered untold agonies.

His condition was so serious that it became necessary for two nurses to remain constantly on duty with him. His ravings and imaginations were horrible. Death finally ended his sufferings, and he passed away separated from friends and loved ones.

The saddest part of this incident is that the man realized that alcohol had enslaved him, and he decided to come to the institution for treatment in the hope of regaining self-control and winning the fight against the destroyer.

Arriving in Chicago, he was obliged to stop over a few hours: and meeting some friends(?), he was persuaded to drink with them, with the result that he went on a spree, which caused his death.

Strange that legislators cannot see that a legitimate preventive of such unfortunate circumstances, which are of frequent occurrence, lies in the prohibition of the manufacture and sale of alcoholic drinks.

EDWARD QUINN, JR.

Inspector McCafferty of the New York Detective Bureau asserts: "Fully eighty-five per cent of the people we arrest are cigarette fiends. There is a pretty close connection between crime and cigarettes."