

The YOUTH'S INSTRUCTOR

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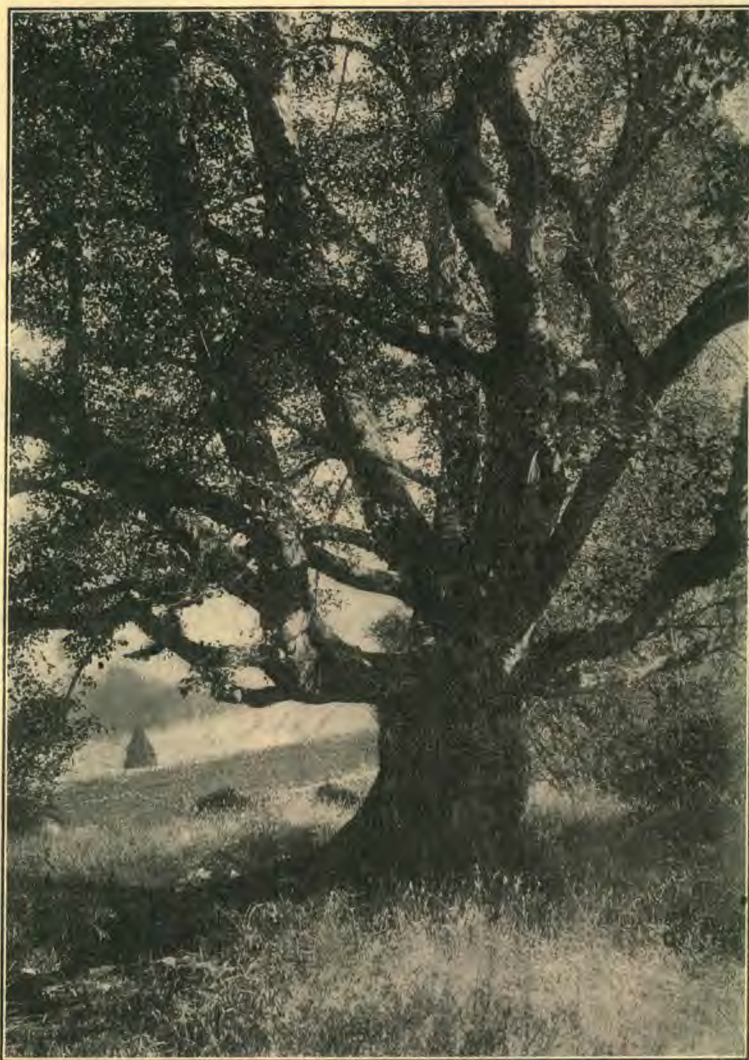


Photo by Mrs. Ada Wilson

A MAMMOTH ALDER TREE

PRESIDENT WILSON has appointed Sunday, October 4, as a day of prayer in the United States for peace in Europe.

OUR government is said to have expended \$500,000 in caring for the 5,000 Mexicans held under guard at Ft. Wingate.

UP to May 1, the Pennsylvania Railroad Company had paid nearly \$10,000,000 (\$9,912,667) in pension allowances to its employees. Last year's payments were \$1,168,584. There are 4,123 names on the pension roll.

IN Ireland and Wales, where there are a great many beekeepers, it is said that every third year each owner of bees is required to distribute some of his honey among his neighbors, because his bees have gathered their honey from the flowers in the neighboring fields.

ON August 31 Major Seaman cabled to the *Independent* from Belgium, that forty military Red Cross hospitals were crowded with wounded soldiers. He also said that the city of Malines, which before the war had 50,000 inhabitants, was deserted, five priests being the only inhabitants remaining.

"ON August 29 fifteen hundred women behind a white banner inscribed with the word peace marched silently down Fifth Avenue in New York City as a protest against war. No speeches, no arguments, no blazoned banners, marked this protest, only the silent black-clad ranks marching to the beat of the muffled drums."

THE aerophore is a small bellows-like instrument with a thin rubber tube and a reed mouthpiece for affording an auxiliary breath supply. By the pressure of his foot on the bellows the player forces a supply of air through the tube into his mouth. The new device has been adopted by many of the leading orchestras of Europe.

"MR. JOHN C. GUNCKEL'S Newsboys' Association (Toledo, Ohio) has had twenty-one years of life, and in that time 9,000 boys have been enrolled as members. Four thousand of these are still members. The National Newsboys' Association, which represents an extension of his method, has a membership of 28,000 in 200 cities. The members promise neither to swear, steal, lie, gamble, use liquor or tobacco, nor to violate the juvenile court laws of Ohio. The Toledo association has a Newsboys' Building which cost \$112,000, with baths, library, and social center."

IN order to help Southern planters who find no market for their cotton this year on account of the European war, United States Senators and other public-spirited men are each buying one

bale of cotton to hold until next year. By this plan, and by cutting down the cotton crop one half next year, it is hoped to keep the price up at least to ten cents a pound.

The October "Watchman"

SOME idea of the contents and scope covered by the October *Watchman* can be obtained from the following leading articles that will appear in this issue:—

- "The Madness of the War."
 - "The Imprisoned Empires and Their Struggle for the Sea."
 - "The Navies of the Air; Their Part in the Great War."
 - "A New Pope."
 - "Spiritualism; What Is It? and Why Is It?"
 - "The Blessedness of the Blessed Hope," by Elder W. A. Spicer.
 - "The Other Side of Death" (continued).
 - "Political Conditions in Mexico," by G. W. Cavi-ness.
 - "Has the Bible Foretold Present-Day Conditions?"
- Price, five to forty copies, 5 cents each; fifty or more copies, 4 cents each. Send all orders to your tract society.

"If a wren can cling to a spray a-swing
In a mad May wind, and sing and sing
As if she'd burst for joy,
Why cannot I contented lie
In His quiet arms, beneath his sky,
Unmoved by earth's annoy?"

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LIBERTY

A Magazine of Religious Freedom



PUBLISHED QUARTERLY
Ten Cents a Copy, Thirty-five Cents a Year
WASHINGTON, D.C.

"Lincoln," "Armageddon," and "Church and State" Number

Stephen A. Douglas, the bitter political enemy of Abraham Lincoln, once made this frank admission: "Lincoln is the honestest man I ever knew."

John Hay, Lincoln's private secretary, and later Secretary of State, said: "As, in spite of some rudeness, republicanism is the sole hope of a sick world, so Lincoln, with all his foibles, is the greatest character since Christ."

Read in this number what Lincoln said about civil and religious liberty. Also "Is It Armageddon?" "Dangers Threatening American Liberties," "Story of 'The Star-Spangled Banner,'" "Practical Working of State Religion," "Prohibition, and Personal Liberty," etc.

ONE YEAR, 35 CENTS; SAMPLE COPY, 10 CENTS

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The Youth's Instructor

VOL. LXII

TAKOMA PARK STATION, WASHINGTON, D. C., SEPTEMBER 29, 1914

No. 39

"Be Ye Also Ready"

T. E. BOWEN



FOR years we have been repeatedly admonished by the Spirit that we are right on the borders of eternity. Time's sand of the present earth's history has about run out. The exhortation of Jesus to us who live at this time, when the signs he gave us of his coming should be fulfilled, is, "Be ye also ready; for in an hour that ye think not the Son of man cometh." He is here addressing his own people. The important thing to every child of God, then, is to have his sins forgiven, to entertain no evil thing in his heart, harbor no ill will toward any, and thus be ready and waiting, and while waiting, working until the return of the Master.

Until he shall return from where?—From his mediatorial work in the holy of holies in the heavenly sanctuary. There in heaven Jesus comes to his Father to receive his kingdom. This takes place suddenly; no one on earth knows when. He takes the kingdom, that the saints of the Most High, who have been made the offscouring of the earth in all ages, shall later enter upon their reign with him in that kingdom.

But this time comes when the message now due the world has been given. Some struggling souls must still be rescued. Are you upon the rock Christ? Are your feet firmly planted upon this solid foundation? Then from there throw out the life line to save another.

The bright coming of Jesus, when every eye shall see him when he comes to earth to get his kingdom subjects, will not take place until some time after he has received the kingdom of the Father, and the gospel is finished. The sudden coming spoken of in Matthew 24, Mark 13, and Luke 21 is not this personal appearing, designated as his "second coming," but the coming out of the holy of holies. This we all should clearly understand. See "Testimonies for the Church," Vol. II, pages 190, 191.

The plagues cannot fall until Jesus finishes his work as high priest. And near the close of these terrible judgments of God, when his wrath is poured out upon the earth, Armageddon comes. The important coming, for us,—in fact, for the whole world,—is this silent one when not even Jesus, the angels, nor his true people on earth shall know the time, until the Father announces it to Jesus in heaven. This is really the end of the world. The destiny of every soul at that hour is fixed. This day and hour for Jesus to take his kingdom is a secret the Father has kept in his own heart—in his own power. Christ has told us this. The last thing he told his disciples before leaving them on Olivet was, "It is *not* for you to know *times* or *seasons*, which the Father hath set within his own authority." This was in answer to the direct question, "Lord, dost thou at *this time* restore the kingdom to Israel?" referring to his announcement of sending them the Holy Spirit.

But now the time is almost up for Jesus to actually receive the kingdom. Great nations are now struggling for world supremacy. They struggle in vain. The next world power, the next universal kingdom, is to

be that of Jesus himself. But when he comes for his subjects, it means death to all these kingdoms now on earth. Later "the iron, the clay, the brass, the silver, and the gold" will be "broken in pieces *together*," and become "like the chaff of the summer threshing floors," to be carried "away, so that no place" is found for them, while "the stone that smote the image became a great mountain, and filled the whole earth."

But while Jesus takes the kingdom soon, he does not really enter upon his reign upon this earth until after the saints have experienced a thousand years of immortal joy in heaven. Then he brings them down to earth once more, together with the golden New Jerusalem, earth's future capital.

The soldiers of Armageddon who fell fighting here a thousand years before, together with all the soldiers of all other satanic wars, are then made alive by Christ. Here in actual fact the whole human family are for once together. Adam's posterity actually see one another. The mighty giants, the skillful warriors of all ages, Babylonians, Medes, Persians, Greeks, Romans, and all the modern nations are alive together. Those belonging to Jesus' kingdom are also present within the city; those belonging to the archrebel, Satan, without—an incomprehensible multitude.

The climax of it all is that literally, as Daniel of old in holy vision saw it and recorded, all these mighty world empires that have fought and struggled for kingdom territory, are together now banished forever from God's footstool. Fire comes down and destroys them all, with the devil himself and all his angels. Then the kingdom territory—the earth—is given to the saints of the Most High, and the *time*, which has been such a great query, for Christ to take the kingdom and possess it, *has come*, which is synonymous with "and the *time came* that the saints possessed the kingdom." Dan. 7:22.

But the important question now is not, Shall Germany win out, or Russia, or England? but, instead, Am I ready to have Christ Jesus end his mediatorial work on high? Are my sins all put away and forgiven? Are my garments clean from the blood of souls? Have I finished the work Christ has given me to do? Am I ready for Jesus to receive the kingdom? Do I *know* that I am *one* of his subjects? These questions settled, all others find a solution. And so, after all, we must come back to the one important question for today to which Jesus calls our attention when he admonishes us all, "Be ye also ready; for in an hour that ye think not the Son of man cometh."

Work for the Children

MUCH has been said with reference to working for the children not of our faith, and also for the poor children in the slum districts. An interesting letter has just been received from a State Missionary Volunteer secretary who has felt a burden for this work, and we feel sure our readers will enjoy sharing this letter with us, so we give the following extracts from it:—

"There is so much of interest going on just now that it will be difficult for me to tell you all. Perhaps our work for poor children will be the latest and of the greatest interest. Last Wednesday afternoon eight of us met in Sydney to make our first attempt at visiting in the poorer districts. We went from house to house, inviting the children to come to the meeting on Sunday, and taking the names and addresses of all who promised to attend. We had some good visits. I wish you could have seen us talking on the streets to little groups of children. One little group was told the story of Jesus and of his preparing a home in heaven. The worker asked a little girl if she would like to go there, and quickly received the answer, 'Yes, I would.' Another worker visited a home where a little child had passed away. She was able to comfort the sorrowing mother, and promised to call again. Others who called on different ones were asked to come back again and tell them more. We all met after having secured the names and addresses of two hundred children who had promised to attend the meeting. Can you imagine our delight? Perhaps you can picture us walking through the streets, comparing notes, and telling experiences, real live missionary reports they were. Few missionary meetings have a more inspirational ring.

"Sunday morning the workers brought flowers, ferns, hymn books, violins, aprons, dusters, and hearts full of hope and courage. Everything, however, seemed against our making a start. In the first place, our printing was not finished for our 'Don't Forget' cards. Then we found the caretaker had gone away for the day, and by mistake had taken the keys in his pocket. Soon we learned of a teacher who had some keys, but she was away for the week-end. After further search, we learned of another set of keys. The lady was quite willing that we should take them, but after a long search they could not be found. It seemed hopeless, but we were not discouraged. We had three violins, and were prepared for an open-air meeting rather than to disappoint the children. While one part of our company continued the search for the keys, the rest went under a tree and had a prayer meeting. We felt confident that all would be well.

"We soon discovered an open fanlight on the second story. The children were gathering fast, and one little boy knew of a small ladder, which he quickly got; although it was too short, it rendered valuable assistance. The doors were soon open, and within half an hour the cleaning we expected to spend half a day on was finished. One sprinkled water on the floor, two moved tables and seats, one swept, others dusted. Still others arranged chairs and flowers, and in a short time a great change was wrought, and the dirty schoolroom was turned into a clean little church.

"We ate a hurried lunch, then two of us went outside to gather our flock, our beautiful flock. In a few moments the doors were pushed open by the waiting crowd. I went outside and spoke to some of them, learning their names and asking some questions, which were cheerfully answered. Some of the children were dirty, some were clean; some had shoes, others had none. The most interesting was a little girl with a somewhat dirty pinafore, and dirty white gloves much too large for her wee hands. As the children crowded around with their hands outstretched to arrest attention when they wanted to speak, I could not but notice these gloves. She thought she was especially well dressed. Another little girl was questioned by a small

boy on the street in the morning as to whether she was going to 'that meeting.' She said she was; so he asked, 'Will you put your boots on?' evidently something unusual. She replied that she would, and skipped off to prepare for the occasion.

"There were ninety-three at the meeting. We had them get into line and pass orderly to their seats; and when the first hymn was given out, the children did well. It would have done you good to hear them sing the old song, 'Jesus Loves Me.' When prayer was offered, they all joined with the leader and said everything after him in chorus. They were really an example to many of our children in their good behavior. This was a surprise to us. We then taught them the first verse of another hymn, 'Always Cheerful.' After this the leader told the story of Joseph, showing pictures as she told it. When telling the number of sons Jacob had, she had the children all count together. Another time when she wanted some counting done, she had one little girl stand up and count. In getting Joseph's name from the children, she had different ones come up and write one letter at a time on the blackboard. It held their attention splendidly. After more singing, the meeting was dismissed.

"There were children of several nationalities. One mother asked if there was nothing for the older ones. So we feel much encouraged, and think of holding a meeting for the adults at the close of these meetings for the children. The workers remained for prayer for a little time after the children had gone. How we did enjoy the work. It seems like a dream, and we wish for another such experience. . . .

"Later we learned that some of those poor children who attended our first meeting were whipped by the sisters in the Catholic school for attending. We also heard that the priest announced at mass one morning that the children were not to attend.

"We have just returned from our second meeting. A number of our young people were present to assist in any way needed, and when I arrived they were busy making pretty little bouquets for the children. It was good to see this interest. As soon as everything was in readiness, some went out to hunt up the children and renew the invitations. One of our young men accompanied each band. Before opening time came, each was in his place again. One young man stood at the foot of the stairs, others at the top of the stairs, and others in the seats ready to direct and welcome the children as they trooped in.

"In a short time sixty children were present. As the clock struck the hour, the first hymn was announced. After this and a short prayer, two of our young people played the piano and violin and sang that old song, 'Into the Tent Where a Gipsy Boy Lay,' which held the attention of the children well. The story of Joseph was then continued. It was really an interesting class. As the children passed out, they were each given a bouquet. Many who stood at the door too afraid to come in because of the priest's warning, were handed flowers also. We do want to help these poor children and point them to a better home."

L. M. GREGG.

It is a royal thing for a man to draw an arch over the age in which he lives, out of which shall drop benefactions on generations yet to come.—*Henry Ward Beecher.*

Remembering What Is Learned in Childhood

W. A. SPICER



CONTINUALLY incidents are reported illustrating the tenacity of the memory for things learned in childhood, all emphasizing the important lesson of filling the mind at an early age with good things worth keeping.

It is said of the famous British statesman, Gladstone, that in his semiunconscious hours at the last he would pray in the language of the French prayers stored in his mind as a little child; for in old-time England a child marked out for a career of letters was very early under the tutelage of foreign governesses or teachers.

Years ago, in one of the revolutionary movements in Brazil, the life of a young Brazilian was threatened. He demanded protection of the German consul, but the difficulty was to demonstrate his claim to German birth in that critical hour. He had grown up from childhood among the Portuguese-speaking Brazilians and had absolutely lost his mother tongue. He knew not how to give evidence of German birth until the consul begged him to try to remember some prayer or song of his earliest years. Then from the far recesses of the memory, as he folded his hands and dropped upon his knees, came to him one little verse, the German equivalent of "Now I lay me down to sleep."

In a book, "Historic Adventures," Mr. Rupert S. Halland repeats again a story of early border days in America. It was in 1754. Indians of the Six Nations had raided western Pennsylvania, then the colonial frontier. Houses had been destroyed, people killed, and children carried into captivity.

Among these were two children named Barbara and Regina Hartman. Barbara was killed on the long journey into the Indian country, and years passed with no word of Regina.

Then came the French and Indian colonial war, ending in 1763. It was provided by the final treaty that all children held in captivity among the Indians should be returned to Ft. Duquesne, at the junction of the Allegheny and Monongahela Rivers, now in the heart of Pittsburgh. Parents came from far and near to claim their children. About fifty of the captives, however, remained unidentified. Colonel Boquet marched his troop farther into Pennsylvania, stopping at Carlisle, in order to make it easier for parents to visit the captive camp.

Among others who came was Mrs. Hartman, looking for her little girl lost eleven years before. She was disappointed, however, being unable to find any trace of her lost girl's features in any face. She was turning away in sad disappointment, when, as the story goes,—

Colonel Boquet considered the matter for a few minutes. "Did you ever sing to her?" he asked presently. "Was there no old hymn that she was fond of?"

The mother looked up quickly. "Yes, there was!" she answered. "I have often sung her to sleep in my arms with an old German hymn we all loved so well."

"Then," said the colonel, "you and I will walk along the line of girls, and you shall sing that hymn. It may be that your daughter has changed so much you wouldn't know her, but she may remember the tune."

The timid woman, at first thought, felt she could hardly sing before so many strangers, with her broken voice. She was very doubtful, too. "There is little use in it, sir," she said; "for certainly I should have

known her if she were here." But she agreed to try the plan.

They walked back to the place where the children were standing, and Mrs. Hartman began to sing in a trembling voice the first words of the old hymn:—

"Alone, and yet not alone, am I
In this lone wilderness."

As she went on singing, every one stopped talking and turned to look at her. The woman's hands were clasped as if in prayer, and her eyes were closed. The sun shone full upon her white hair and upturned face. There was something very beautiful in the picture she made, and there was silence in the market place as her gentle voice went on through the words of the hymn.

The mother had begun the second verse when one of the children gave a cry. It was Sawguchanna, who seemed suddenly to have remembered the voice and the words. She rushed forward, and flung her arms about the mother's neck, crying, "Mother! mother!" Then, with her arms tight about her, the tall girl joined in singing the words that had lulled her to sleep in their cabin home:—

"Alone, and yet not alone, am I
In this lone wilderness.
I feel my Saviour always nigh;
He comes the weary hours to bless.
I am with him, and he with me,
E'en here alone I cannot be."

So, although the years in the wild life had obliterated every sense of recognition between mother and daughter, stored in the awakened memory was still the old hymn.

A New Missionary Plan

SHALL we not have a circulating library in every Missionary Volunteer Society in America? The King's Pocket League plan for the distribution of our tracts is proving wonderfully successful, not only in awakening an interest among our neighbors and friends, but in causing a spiritual revival among our young people.

However, there is another great field of missionary endeavor which has not been entered extensively, and that is lending our books to acquaintances and interested Bible students. Many of our young people are poor and cannot afford to purchase our large books in the regular editions, except possibly for their own use. This is one of the reasons why the Review and Herald Office has issued the Berean Library at a small price, so that it comes within the means of our young people as well as the members of the church missionary societies and isolated believers.

The Berean Library is a neat, tasty set of eleven books bound in heavy paper covers. Their form is so compact that the set is sent out in a small pasteboard box. These books are well printed on an extra quality of paper, are well illustrated, and compare favorably in material and workmanship with this style of books issued by other publishing houses.

Please note the large variety of subjects treated in this library. The books are:—

Steps to Christ, by Mrs. E. G. White
Thoughts on Daniel, by Uriah Smith
Thoughts on Revelation, by Uriah Smith
His Glorious Appearing, by Uriah Smith
The Sabbath in Scripture (revised), by J. N. Andrews

The Sabbath in History (revised), by J. N. Andrews
Capital and Labor, by E. T. Russell
Here and Hereafter, by Uriah Smith
Bible Footlights, by W. H. Granger
Our Paradise Home, by S. H. Lane

Religious Liberty in America (new), by C. M. Snow

These books contain four thousand pages, and in the regular edition and binding would cost about \$10.

Some of the societies are already taking hold of this work. One society recently visited purchased a set, and four of the books were lent in a few moments. Large societies could use five or more sets to advantage, but every society should have at least one. For missionary purposes a special price has been made of \$1.86 per set, plus the transportation, which is a small item.

Order a set today from your local tract society, and see what a help it will be in your work.

J. W. MACE.

John Muir

JOHN MUIR, an American explorer, and a man noted for extensive botanical and geological excursions in Wisconsin, Indiana, and Michigan, was born at Dunbar, Hardingtonshire, Scotland, in 1838. He was sent to school before he was quite four years old. After he had passed his sixth year, very few school days went by without a fist fight. When any classmate questioned his rank and standing as a fighter, he always made haste to settle the question by an immediate demonstration. Following the example of the other boys, to be a good fighter was his highest ambition, and to be a good scholar was only a secondary matter.

At the age of seven or eight years, he entered the grammar school. Here he must establish his reputation as a fighter, in addition to taking up new studies, especially Latin and Greek. He committed the whole of the French, Latin, and English grammars to memory, and in addition his father had him learn a number of Bible verses each day, until he had three fourths of the Old Testament and all of the New by heart.

One night in 1849 as John Muir and his brother were at their grandfather's fireside committing their next day's lessons as usual, their father came in and said, "Bairns, you needna learn your lessons the nicht, for we're gan to America the morn."

The boys were delighted; no more grammar, and the boundless woods to roam. When they reached America, they had boundless woods, but not much time to spend in roaming. As John was the older son, the heaviest of the work fell upon him. He was put to the plow at the age of twelve. In addition, he soon learned to split rails for the long zigzag fences. Making rails was hard work, and required no little skill. His father was not successful as a rail splitter, and after trying the work with his son for a day or two, he in despair left it all to John.

In those early days, before the great labor-saving machines came to the farmer's help, sowing, cradling in the long sweaty dog days, raking and binding, and stacking and threshing were all to be done by trying work. Never a warning was spoken of the danger of overwork. On the contrary, even when they were sick, the father held his sons to their tasks as long as they could stand.

Not one of his neighbors was so excessively industrious as the father of John Muir. After eight years of this dreary work of clearing the Fountain Lake farm, fencing it, and getting it in perfect order, a frame house built, and the necessary buildings for the cattle and horses,—after all this had been victoriously accomplished and the family had escaped with life,—his father bought a half section of wild land near his first farm, and began all over again, to clear, and fence, and

break up other fields for a new farm, and, as Mr. Muir says, doubling all the stunting, heart-breaking chopping, grubbing, stump digging, rail splitting, fence building, barn building, house building, and the rest. But with these increasing physical labors came an increasing desire on the part of John Muir for an education. He borrowed and read all the books he could find in the settlement, and whenever possible persuaded his father to let him buy books.

He formed the habit after family worship of lingering to read after the rest had gone to bed. His father finally became angry, and after ordering him to bed rather roughly one night, told him he would have no one staying up at night, but that he might get up in the morning as early as he pleased to do his reading. This greatly delighted the boy, and the next morning he was up by one o'clock. Finding it too cold in the house to read, he hastened to his workbench down in the cellar.

Morning after morning he continued to rise so early, and by thus gaining five hours every day he accomplished quite a bit by way of invention. He says he invented three different kinds of clocks that winter, a large thermometer made of an iron rod, and a device for starting fires and inducing early rising.

His first clock was whittled out of wood, and when finished was set running in the parlor. All the works were in plain sight. The weights were two stones that had come from the direction of Lake Superior. His second clock was also made of hickory and shaped like a scythe, to symbolize the scythe of Father Time. The pendulum was a bunch of arrows, symbolizing the flight of time. The pendulum was hung on a leafless mossy oak snag, showing the effect of time. In the snag was written, "All flesh is grass." Like the first, this clock indicated the days of the week and month, and started fires at any given hour and minute. The next clock was a big one like a town clock, with four dials, and the time figures so large that they could be read by all the immediate neighbors as well as the Muir family, when at work in the fields.

Acting upon the advice of a friend, Mr. Muir took his inventions to the State fair in Madison. After the fair was over he secured work in a machine shop. In 1860 he entered the University of Wisconsin, and spent four years there as a student; but not pursuing any specific line of work, he left in 1864 without being graduated.

In 1876-79 he was a member of the United States Geodetic Survey in the Great Basin, which includes about two hundred thousand square miles of territory and contains much of Utah, Wyoming, Idaho, Oregon, and northern California and almost all of Nevada. A great many tours of exploration were made in the Northwest and a tour through Alaska. It was while in Alaska that he discovered the wonderful glacier which bears his name. He has done much research work both in the United States and in foreign countries. Among his experiences in Yosemite Valley, he gives a most interesting account of the falls on a windy day.

Mr. Muir says: "The wind was accustomed to play all kinds of fantastic tricks upon the great Yosemite Falls, such as driving it back over the brow of the cliff whence it came; but still more striking was what I saw on the afternoon of a windy day from my shelter in a big pine tree. The wind suddenly arrested the vast column of falling water in mid-air about halfway down, and held it there while I timed it by counting. The ponderous flood weighing hundreds of tons was

sustained until I was able to count one hundred and ninety, or about one minute. It then broke out at the bottom, and scores of arrowy comets shot forth."

He also mentions an earthquake which took place one moonlight night in March. He had been spending a great deal of time studying the bowlders of the valley, when the earthquake revealed all. When the shock came, he rushed out of the house, and looking down the valley about one mile to the south he saw Eagle Rock falling to the floor of the valley in a great number of huge bowlders.

Mr. Muir has written most extensively on a wide field of natural history subjects, and his writings have brought him great fame as an authority on forestry. In 1894 he published "The Mountains of California," and in 1901 "Our National Parks."

Mr. Muir now lives in his mansion near the old homestead in Alhambra Valley, California. He spends long hours in his study, surrounded by his books, current magazines, and specimens from the petrified forests of Arizona and Australia.

ETHEL ARMSTRONG.

The Destruction of Protestantism and Its Mission Work Deliberately Planned by Roman Catholics *

ABOUT three and one-half years before Luther nailed his famous theses upon the castle church door at Wittenberg, a Roman Catholic council was convened. At this gathering of ecclesiastics it was declared by a delegate that at last a visible and universal church had arrived in fact. With great *éclat* it was proclaimed that there was not a dissenting voice in the world. Catholicism reigned supreme!

But what a price was paid for this Catholic unity! The blood of millions of martyrs cried out against its so-called Christian warfare. For years bulls of excommunication had resounded throughout Europe; army after army had been sent out to hunt to death the peaceful and honest dwellers of the Piedmont valleys who dared dissent from Rome's teachings.

But "pride goeth before destruction, and an haughty spirit before a fall." In less than one hundred years from the time the priest haughtily exalted his church, the world was resounding with the shouts of over one hundred and fifty million Protestants. Today we see not only individuals repudiating Romanism, but whole nations. With the birth of Protestantism in the days of the Reformation, there came into being a movement that has ever been a thorn in the flesh of the papal giant. True Protestantism is aggressive. It stands for Bible principles of religion, for free press, free speech, and free schools. It proclaims freedom for everything that is good and true.

The missionary operations of Protestantism are found in nearly every habitable spot on the globe. Extending largely from the United States and England, its ramifications pierce every nation. Speaking of Protestant missions, the magazine *Catholic Missions* (January, 1909) says:—

"Let us not delude ourselves with the idea that Protestant missions are a mere sham. With their enormous outlay, they are obtaining remarkable results, and, above all, they are raising a powerful ob-

stacle to the planting of the true Christian faith. There are nations that would today be far on the road toward Catholicism were it not that when our missionaries arrived they found that Protestantism had already, there as everywhere, done its work of dividing the minds of the people, and leading them toward incredulity and indifference."

Rome claims the world as hers. So every step taken by Protestants finds strong opposition in the courts of the Vatican. The magnificent structure that has been raised by militant Protestantism is the object of Rome's fiercest attack.

America is founded upon Protestant principles of government—the equality of men and the complete separation of church and state. The Pope on the Tiber and the whole system under his jurisdiction are monarchical in the extreme. The extirpation of Protestantism, which is one of the leading forces in this country, will mean the end of republican principles in this fair land, and will have a tremendous influence upon other nations.

Proofs from Catholic sources show beyond doubt that one of the chief purposes of Romanism is to accomplish the downfall and destruction of Protestantism and Protestant effort throughout the world.

Rome's formal plan to secure control of America was launched in the United States in 1906. It is known as the Catholic Missionary Union, with headquarters at the Apostolic Mission House, in Brookland, D. C.

In 1909 there was held in this place the third conference of this Catholic organization, whose avowed



APOSTOLIC MISSION HOUSE, WASHINGTON, D. C.

intention is to make America "dominantly Catholic." This organization has the blessing of the Pope in its undertaking, which is the greatest incentive to work that Catholics can obtain. (See the accompanying letter.)

By making our country "dominantly Catholic" it is hoped to strike a deathblow to Protestantism and its missionary activity all over the world. Such a deep-laid design should awaken to action every Protestant. Protestantism's very life is at stake in its missions. Yet many today, who ought to know better, are suavely crying that the Catholicism of the present is not the Catholicism that thundered its anathemas against the Protestants of the sixteenth century.

In the report of the conference just referred to, under the heading "Principles and Vital Facts," we read:—

"The following papers are from the pens of experts

* A synopsis of a talk before the American Federation of Patriotic Societies, Washington, D. C., April 25, 1914.

in their various departments of work, and they contain the ripened thought as well as the experience of priests who are actually engaged in missionary labor. Because they deal with every phase of church activity, they possess a value all their own, and because they discuss the problems in a candid as well as a critical spirit they will commend themselves to the thinking churchmen of the country."

In an address, Rev. F. C. Kelley, president of the Catholic Church Extension Society, recites the following significant illustration:—

"I once read of a young cadet called before a military board for examination. 'If you commanded an army in the enemy's country, and ran completely out of provisions, what would you do?' asked the old general. Promptly the answer came back, 'I would take them from the enemy, sir.' One of the many good things this apostolate has given us is the habit of taking things from the enemy [Protestantism]. Up to date we have been taking men. There is no reason why we should not take ammunition as well."—*The Missionary*, June, 1909, page 72.

The statement next made by this Catholic priest ought to stir Protestants to their danger:—

"Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called Reformers of the fifteenth century, within fifty years, might well be called dead. Protestantism in the United States is a great source of missionary activity in foreign countries. . . . Protestantism, then, really may be said to stand or fall on American effort.

"It certainly would seem to me that no further proof now is needed of the supreme importance of the American field to ourselves."—*Id.*

The *Missionary*, which is the organ of the Catholic Apostolic Mission House, in its May, 1910, issue, gave an extract from a letter, written by a Catholic, which had the approval and praise of the editor, the late "Father" Doyle. This citation confirms our strongest apprehensions concerning Rome's purpose and propaganda in this country. Here it is:—

"It seems to me that the main support of Protestant-

ism comes from the United States and England. The millions subscribed in these two countries keep Protestantism alive. . . . So far as converting to Christianity the heathen is concerned, it is true that the Protestant missionaries accomplish nothing, but they do interfere with and retard the work of our missionaries, and they sow the seeds of discord, strife, and irreligion in Catholic countries. *If we put an end to effort in England and the United States by making these nations predominantly Catholic, we will have removed the*

chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the sects will be a study for the historian and antiquarian along with Arianism."

Who can fail to see Rome's program for America,—to blot out American Protestantism, and thus largely ruin the great work of Protestant missions in the whole world?

In his effort to impress upon the delegates the importance of capturing our Protestant Gibraltar, Mr. Kelley continues by giving another illustration:—

"When Joan of Arc was discussing with her captains plans for attack upon the English besieging the city of Orleans, the difference in advice always seemed to consist in a matter of opinion as to where the weaker spot was

located. Joan wanted to attack the *tourelles* across the river, the hardest place to get at and the most strongly fortified of the entire English line. In spite of her captains, she attacked it. She was right. She won. She relieved Orleans. She crushed forever England's power in France. It might be asked why she did this 'imprudent' thing. It was not imprudent. She had a divine promise of victory. So, by attacking that part of the enemy's line he could least afford to lose, and therefore had most strongly fortified, with one blow she crushed him. But we, too, have a divine promise of victory; and while we must be active at every part of the line while the great battle is going on, nevertheless the strongest assault should be where the greatest strength is against us.

(Concluded on page thirteen)

Pope Pius X

TO OUR BELOVED SON, JAMES CARDINAL GIBBONS, CARDINAL PRIEST OF THE TITLE OF "SANCTA MARIA TRANS TIBERIM," ARCHBISHOP OF BALTIMORE

Beloved Son—Health and Apostolic Benediction.

Truly solicitous as we are concerning all measures which may contribute to the progress of the church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the university in Washington.

In the fruitful work of these missionaries, two things are particularly approved by us: First, that apostolate bands of these missionaries, established in the different dioceses, are subject immediately to their own bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the faith, not only to Catholics, but to non-Catholics. Then again it pleases us that they show no bitterness in their preaching, and their only purpose is a true and complete exposition of Catholic doctrine; which method much more easily opens the door of the true faith to non-Catholics. For great is the power of truth, and nothing more is required to make men love it than to know it intimately.

Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the apostolic see, and strengthened by the testimony of our approbation let them continue their labors, always remembering that their zeal is approved by us and by the church, to the end that the work of the missionary bands may be extended to each and every diocese, and be multiplied therein. God will give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and he will repay with a most joyful harvest in this life and an eternal reward in the next, the labors of the faithful workers.

As a pledge of these blessings and as witness of our paternal benevolence, we very lovingly bestow our apostolic blessing on you, our beloved son, on the above-mentioned laborers and their coadjutors, and on all who attend these fruitful gatherings.

Given at Rome at the see of Peter on the fifth day of the month of September, 1908, in the sixth year of our pontificate.

[Signed] PIUS X.

The above apostolic letter has been received by Cardinal Gibbons from His Holiness Pius X. It awakens more than ordinary interest because it is the seal of Rome's approbation on a new and specially vigorous work that is reaping great results for the church in the United States.—*Editor of the Missionary (Catholic)*.



How Much Is the Bird Worth?



IT is widely thought that the only value of birds to human beings is to make us more happy by their beautiful songs. This idea should not be harbored. Birds are of real material benefit to man. They have a true "dollars and cents" value.

Years ago such birds as the duck, goose, and turkey were captured and domesticated. From them we have derived a great majority of our tame fowls. The chicken industry is much carried on in our country. Ducks and geese furnish us with soft, downy pillows. The plumage of birds is used for adornment, and an immense trade flourishes in ostrich plumes and in feathers of other birds.

The important question is, "Of what use are birds in the world?" About this point center all our laws for bird protection. Let us look at the whole species and see what the birds are doing for every home in the land. Think of the millions of beautiful wings, and the little singing throats. Aside from its esthetic value, the paramount service of the bird lies in its power to destroy insects.

Insects, not birds, are man's enemies. Insects reproduce very rapidly, and were there no check upon them, in a short time the whole world would be covered with them. Take, for example, the potato beetle. The result of one pair, if allowed to increase without molestation, would in one season amount to 60,000,000. The progeny of one pair of gypsy moths would in eight years be numerous enough to destroy all the foliage in the United States. It is estimated by the Department of Agriculture that the loss from insects is about \$795,000,000 yearly.

Birds destroy an astounding number of insects. A young crow will eat fifty grasshoppers a day. A single pair of sparrows is reported to have carried to the nest five hundred insects an hour. Woodpeckers and warblers keep our trees from borers and plant lice. The wild sparrow is very useful in eating weed seed. Professor Beal estimates that in Iowa alone a single species of tree sparrow destroys at least eight hundred and seventy-five tons of weed seed yearly. And Mr. Judd estimates that the quails in the State of Virginia annually destroy five hundred and seventy-three tons of weed seed.

Following the destruction of many birds there is always a noticeable increase of harmful insects. A story is told of Frederick the Great, king of Prussia. He was much annoyed at seeing his cherries being taken by the sparrows. Cherries were his favorite fruit. He ordered the sparrows exterminated. The command was carried out, and the sparrows, besides a large number of other birds, were destroyed. In two years the king had neither cherries nor any other kind of fruit. His trees had become infested with insects, and the king, seeing his mistake, imported other birds to take the place of the ones he had destroyed.

Besides destroying insects, the birds also destroy many other harmful creatures. In this way man derives a large, indirect benefit from birds. This is not often remembered, or if it is, the sins of the birds look so large to man that he forgets the great benefits

derived from his feathered friends. If a cedar bird does take a little fruit, it accomplishes a great deal more good by destroying harmful insects. There is a great prejudice against owls and hawks, yet an examination of their stomachs has shown them to be positively beneficial to the farmer and the fruit raiser, in destroying gophers, rats, mice, moles, and many other pests. The economic importance of the birds can be estimated only by comparing the good and the harm they do.

FLORENE SWARTOUT.

The Cost of Allowing Water to Drip or Run From Faucet

Water just dropping amounts to:—

15 gallons a day
105 gallons a week
5,475 gallons a year

Water leaking through one thirty-second of an inch aperture:—

264 gallons a day
1,848 gallons a week
96,360 gallons a year

Cost, \$24.09 a year.

Water leaking through one sixteenth of an inch aperture:—

835 gallons a day
5,845 gallons a week
304,775 gallons a year

Cost, \$76.19 a year.

Water leaking through one fourth of an inch aperture:—

17,425 gallons a day
121,975 gallons a week
6,360,125 gallons a year

Cost, \$1,590.03 a year.

Water leaking through one half of an inch aperture:—

70,488 gallons a day
493,416 gallons a week
25,728,120 gallons a year

Cost, \$6,432.03 a year.

—Selected.

In the Country

LIFT thine eyes and look about thee, as one in the country should:

See those trees, so tall and stately, in the pride of conscious good;

For their shade is broad and soothing, and in gentle bovine eyes

May be seen the thanks of comfort, mingled with a glad surprise.

Then that spot all green-encircled is where many wild-flowers grow:

Some in shades of palest purple swing soft fragrance to and fro;

Some have tints of deepest azure, giving thought of sunny smile;

Others in the waving grasses hide their colors for a while.

Over them the wind blows gently, with a mild, caressing sweep;

Round them play the dancing sunbeams, past them flows the river deep.

Everything is fair and lovely, not a sound of din or strife

Comes to mar the peaceful stillness of the heaven-blessed country life.

CORA FERRIS.

It is estimated in Paris that the cost of the war to France is \$9,000,000 a day. The London *Economist* says the cost of maintaining all the armies of the nations involved is not less than \$22,000,000 a day.



CHILDREN'S PAGE

Mansita

LILLIAN S. CONNERLY

MANSITA was a kitten in a Spanish country born, But to the missionaries' house was taken, quite forlorn; She did her best and bravest by spitting with her might, And mewling for her mother to save her from this plight. But when sweet milk they gave her, and in the sweetest tone They talked to her, and stroked her, and said, "This is your home."

She ceased to spit, and day by day assumed the gentlest mood; In all cat etiquette she was exceedingly prompt and good. One day the missionary folks declared it was a shame For a cat with such rare qualities to have no special name. The children a committee formed, and said, "In olden days They named to suit the qualities and virtues of one's ways; And since kitty is so gentle, and a little Spanish cat, The diminutive of gentle is *mansita*, name her that." Mansita quickly learned her name, and grew in fame and grace With every member of the house and all about the place. We'd like to close the story here, and leave you to suppose She's living still her virtuous life with nothing to oppose. But, ah, alas, Mansita! temptation came her way, And all because rude company led her weak will astray.

A neighbor cat came in to play when all the folks were out, And romped till, tired and hungry, she began to look about; Mansita's dish all empty stood, but there upon the table

Some toothsome fish uncovered lay; to reach it she was able. This stranger kitty, jumping up, devoured some greedily, While poor Mansita said to her, "I wouldn't dare to be Caught stealing from my mistress, for I never in my life Jumped yet upon the table or took aught not mine by right." "You foolish cat," the stranger said. "You'll live to find it true

That cats that never steal are cats ill fed and mighty few; Just now you're starving for this fish; if you don't help yourself,

You'll not get any: what I leave they'll put upon the shelf." She hurried out, but Mansa, her hunger growing keen, Said to herself, "Just this one time I'll steal, but ne'er again." But, like a thousand other cats (and lads and lassies, too), She found to stop when once begun was very hard to do. And so it passed that every time a dainty scrap was left In reach of poor Mansita, she was guilty of a theft.

To whip her hard and often her sweet mistress could not bear, But sent her from her happy home the world's hard lot to share,

And never more a loving hand was on her soft fur laid. Her lot is hard indeed to bear, by one wrong habit made; And I'm sure if Mansa could make her warning heard, She'd say, "With bad companions ne'er pass the slightest word."

Bocas del Toro, Panama.

When Mozart Raced With Marie Antoinette

[Marie Antoinette was born at Vienna, Austria, in 1755, the year of the great Lisbon earthquake. She was the daughter of Francis I, emperor of Germany, and Maria Theresa, who was at one time queen of Hungary. She was married in 1770 to the Dauphin of France, afterwards Louis XVI. The French Revolution occurred during their reign. After the fall of the Girondists, Marie Antoinette was condemned to death by the successful revolutionists and executed in 1793.]



HE was the child of a poor musician, and she was an Austrian archduchess, yet they played as happily in the stately old garden as if there were no such thing in the world as high or low degree. The fountains around the grotto plashed and murmured, their falling waters meeting below the terraces in a stream that went singing away into the pines beyond; while from a pond half hidden by reeds and rushes, a speckled trout or silver-striped bass leaped up into the sunlight.

Wolfgang felt as if he had come to paradise, and it was not strange. The only garden in which he had ever played was the one at his home in Salzburg, where there was just a plot of grass and gnarled oak tree, with a clump of yellow jasmine dipping over the old stone wall. A poor little garden, and suffering sometimes for the care his father and mother were both too busy to give it, while the great park at Schönbrunn, with its myriad singing birds and acres and acres of grove and lawn, was the loveliest spot in all of lovely Austria.

"See!" he exclaimed, pointing to where a fountain threw out a veil of iridescent spray. "There is a rainbow there, just like the one we see in the sky after a shower."

Marie Antoinette nodded. To her the gleaming colors in the spray were an everyday sight.

"Of course," she replied, "there is always a rainbow where a fountain plays. It is great fun to run

through the spray. Come, I'll beat you to the aspen tree yonder."

And away they went, Marie's yellow curls flying, and merriment dancing in her wide blue eyes. For a minute, Wolfgang kept even with her. But he was younger and less accustomed to exercise, for while the royal child spent the entire summer romping in the open, he sat at piano or harp practicing for concerts that were a large source of the family income. His father was conductor of the court orchestra at Salzburg, and orchestra directors were paid little in those days, so Wolfgang and his sister Marianne, both of whom played wonderfully well, gave exhibitions of their skill, sometimes making as much on one of these occasions as did the elder Mozart in a month. But it meant many hours of practicing, and bodies weaker than those of children who were free to romp and run. So Wolfgang began to fall behind, and Marie reached the goal several yards ahead of him.

"O," she cried merrily, "I beat you, Wolfgang Mozart! I beat you, and I am a girl!"

Wolfgang bit his lip. It was bad enough to be vanquished by a girl without being taunted about it, and he felt like running away and hiding. But it was only for a minute. Then he realized that Marie had not meant to hurt him, for he knew her kind heart, and had not forgotten that, a few nights before, when he slipped and fell on the polished floor of the palace, instead of laughing with the others, she ran to help him up. So what did it matter if she did boast about winning? She was big hearted, and the pleasantest playmate he had ever had.

"Yes, Your Highness, you beat me at running," he answered, "but there is one kind of race in which you cannot."

Marie was alert with interest.

"What is it?" she asked.

"On the harp. You may play and I will play, and we will ask the Countess of Brandweiss who does best."

The little duchess clapped her hands. She was a fun-loving child, and always ready for a new form of sport.

"It will be splendid!" she cried. "And if you win, you may have my silver cross. But we must wait until tomorrow, for mother will be out from Vienna then, and she will be a better judge than the Brandweiss. Let us go and practice now, so each one can do his best."

"But, Your Highness," came a voice from among the trees, "do not forget that you are the daughter of an empress."

It was the Countess of Brandweiss who spoke, and Marie Antoinette shrugged her shoulders, for she knew very well what her governess meant.

Wolfgang was a boy of no rank, and but for the fact that Maria Theresa was a tender mother as well as a great empress, would not have been at Schönbrunn. But mothers think of the happiness of their children, and sometimes royal ones allow what queens alone would not.

So it happened that, when the Mozart children, who were on a concert tour with their father, played before the court at Vienna, and Marie Antoinette took a great fancy to the delicate-faced boy, the empress asked the musician to let his son spend a few days at Schönbrunn as the playmate of her daughter. It was an unusual honor for a lad of the people, and the Countess of Brandweiss was not at all sure that it was wise. That is why she objected to the contest. It seemed like putting them on an equality. But Marie Antoinette was too impulsive and kind to think much about such things, and reasoned that her mother intended them to play as they wished, or she would not have invited Wolfgang to Schönbrunn.

So they went to the palace in high glee, the lad very sure of winning, and Marie almost as sure, for she had had music lessons ever since her fingers were strong enough to strum the strings, and one of the things she could do exceedingly well was to play on the harp. So both went to their practicing, and by the time that was done, Marie had a French lesson with her governess, and Wolfgang spent the remainder of the afternoon in the park alone.

The next morning, every one about the palace was excited. The empress was coming early from Vienna, and her apartments always had to be decorated with flowers before her arrival. Marie and Wolfgang flew in and out among the workers, being really very much in the way, yet imagining they were helping. The young duchess was radiantly happy, and danced and sang. Maria Theresa was one of the world's great rulers, and affairs of state kept her so busy that she saw very little of her children, especially during the summer, when they were at Schönbrunn, away from the heat and dust of the city. Throughout that time she visited them only once a week, and by Marie Antoinette, who thought her mother the loveliest woman in the world, the rare but joyous occasions upon which they were together were delightfully anticipated and joyfully remembered. So it was not strange that she wanted a hand in beautifying the palace for the reception of its loved mistress.

A trumpet call from the warder at the outer gate announced the arrival of the empress, and the countess

of Brandweiss led Marie and her sister, the Archduchess Caroline, into the great hall to pay tribute to the royal mother. Wolfgang stayed behind with the attendants, for the strict etiquette of the Austrian court did not permit him to be present on such an occasion. He watched Maria Theresa embrace her daughters as lovingly as any mother who had never worn a crown, and thought, with Marie Antoinette, that she was the most beautiful woman in the world. She was so big, and fair, and splendidly handsome, and the mother love gleamed tenderly in her clear blue eyes.

After the greetings were over, she moved toward her apartments, and, seeing Wolfgang by the way, stooped and kissed him. Then all followed her to her reception room, and Marie told of the race.

"But Wolfgang Mozart says he can beat me on the harp," she continued, "so we are going to find out. Your Majesty and Caroline and the Brandweiss shall be judges."

Maria Theresa smiled.

"It must be soon, then," she said, "for at eleven Baron Kaunitz comes to talk over some important matters."

"O," exclaimed Marie, petulantly, "it is always Kaunitz who breaks in on our good times! I wish he would go so far away that it would take him a year to get back."

For a minute, Maria Theresa looked in amazement at her daughter. Then she spoke reprovingly but gently:—

"My child, Baron Kaunitz is Austria's great prime minister, and must be spoken of with respect by the daughter of Austria's empress."

The little duchess hung her head. She was not rude at heart, but just self-willed, and fond of having things go to suit her.

"I am sorry, mother," she cried, as she flung her arms around the empress's neck. "I know he is good and great, but why does he take you from me so often?"

"Because public affairs demand it," the mother said, as she stroked the sunny curls, "and not because he is unkind. You must not fret about it, for princesses must consider many things besides their own desires. Let us be happy now, and not waste time with regrets. We shall go to the hill above here—my favorite spot of all Schönbrunn. Then we shall see who plays best. Brandweiss, order the harp to be taken out, please."

The governess left the room to carry out her instructions, and Maria Theresa and the children went into the park. The wealth of flowers threw out mingled perfumes, and as they strolled along the shaded walks, among rare trees and by plashing fountains and statues, every one of which was the triumph of some great artist, Maria Theresa laughed and jested, stopping now to pick a flower or to glance over the housetops of Vienna to the Danube and the hills of the Wiener Wald.

It was good to be free from public affairs for an hour—free, just like an ordinary mother, to stroll with her children and talk about books, and games, and pets, instead of puzzling over treaties with Frederick the Great, and questions of international friendship. And, as Wolfgang watched her stoop to look at a beetle or to crown Marie Antoinette with a daisy chain or laurel garland, he could hardly believe that this laughing woman was the stately ruler who presided over the destinies of the great Austrian land.

They lingered awhile at the zoological garden, and then went on past the labyrinth and the Neptune fountain to the eminence where now stands the Gloriette. A pretty rustic lodge crowned it in those days, and Maria Theresa loved the spot and spent many hours there.

Johann Michael, one of the house servants, arrived just as they did, and set the harp in its place. Then the Brandweiss came, and the empress gave word for the contest to begin.

"You play, Maria Antoinetta," she said, using the affectionate German name by which the little archduchess was called until negotiations were under way for her French marriage. For no matter how gracious the mother might be to the musician's child, the empress of Austria must observe the rules of court etiquette, one of which was that princesses must always take precedence over those of lower rank.

The girl began, and wonderfully well she played. No one knew it better than Wolfgang, and as her white fingers danced along the strings, he listened in real admiration, while Maria Theresa thought with pride that few of her age could do as well. When she finished, the judges and the boy who was her competitor broke into genuine applause, and the Brandweiss smiled with gratification at her charge, very sure that, although Wolfgang had often played in public, he could not do as well. The countess had very decided opinions about things, and was particularly strong in her belief that low-born children ought not to be allowed to vie with princesses of the blood royal.

"Now, Master Mozart," the Archduchess Caroline said, "you take the harp, and see if you can do better."

Wolfgang moved to the instrument and swept his fingers across the strings. First came a few broken chords, and then an exquisite strain of melody, a folk song of old Austria still to be heard at eventide in the fields around Salzburg, as the peasants come in from their toiling. Caroline sat with clasped hands and gleaming eyes. She had listened to that ballad many times, but never had it seemed so beautiful. The empress, very still, looked far out across the sweep of hill and plain that skirted the river, her face wonderfully tender as she listened to the gifted child. Even the punctilious countess forgot her prejudices, and looked at the boy with misty eyes, for the melody took her back to the far-off time when as a child on an old estate at Salzburg she had often sat with her mother and listened to peasant songs sweetening the twilight. Again she saw the flowers and trees of the well-remembered park, the hunting lodge and the copsewood just beyond, and heard the voice of her father, who had slept for years among Austria's honored dead.

But Wolfgang thought only of the music, and played as seldom a child has played, something stronger and finer than his will guiding his sensitive fingers along the strings.

The melody died away, and he turned to his listeners with a question in his eyes. He was so eager to win, yet he knew the young archduchess had done remarkably well.

But Marie Antoinette did not wait for the word of the judges. She ran to him in her big-hearted, impulsive way, and pinned the cross on his coat.

"You have beaten me," she said, "and the cross is yours! You have won it, Wolfgang, for I cannot play *half* as well as that!"

An attendant appeared just then and saluted the empress.

"Your Majesty," he announced, "His Excellency the Baron Kaunitz awaits your commands at the palace."

But Maria Theresa, mighty ruler of the Austrian land, seemed not to hear. She had forgotten all about affairs of state, and sat as one in a dream, charmed by the magical music of Mozart, as men and women are still charmed by it today.—*Katherine D. Cather, in St. Nicholas.*

A Musical Journey Game

A YOUNG — from California, after several unsuccessful years, at last became rich. Having always longed for the opportunity to travel, he now set out to have the — of his life.

He had for traveling companion a dashing young — who had served in the Spanish-American War. They spent some — in London and Paris, but everything was so high — that the Westerner found it difficult to act —. He longed for the mountain — which he had always thought so refreshing. So they decided to take a trip up the Alps.

Upon arriving at the little Swiss tavern, the proprietor showed them to their room and turned over the — to them. After a refreshing night's slumber which acted as a — to their tired bodies, they were awakened very early and told that the party was ready to start up the mountain. They dressed hurriedly, and after they had started, the Californian discovered that he had forgotten his —. Nothing could — his high spirits, however. He grasped his — in his hand, fell into — behind the guide, and set out to — the mountain side.

Looking up from the —, the trail looked rugged indeed. In some places it appeared to go straight up the face of the —. In other places it seemed that the great cracks must — the way. But the guide was excellent, and with the aid of their strong — they at last reached the summit.

From this point of vantage the little tavern appeared as a mere — in the distance, and the grandeur of the scenery well repaid the climbers for their many "near accidents." In making the ascent, the military gentleman lost his — and nearly fell off the trail into —. He caught himself by grasping a projecting rock, on the — edge of which he cut his hand quite painfully. After this incident the guide — them all together with a strong —, as he did not wish the painful experience to be —. In descending, one of the party — forward and fell — upon his face, — his length upon the ground. He was unhurt, however, save for a strained wrist, which showed a tendency to —.

The Western gentleman was getting out of cash, so he found himself forced to pay the guide with a bank —, to which he affixed his —. The guide accepted it without protest, and our friends retired to their rooms for a much needed —.

DIRECTIONS.—One player may read, omitting the words as indicated, the other players supplying musical terms.

BETH C. LAMOND.

EUROPEAN crops of wheat, oats, rye, and barley are smaller than last year's, and the decrease tends to support present prices of grain in this country.

BLESSED is she whose eye is serene, whose voice is gentle, whose heart is sweet, whose life makes happiness.—*Henry Ward Beecher.*

The Destruction of Protestantism and Its Mission Work Deliberately Planned by Roman Catholics

(Concluded from page eight)

God's work is best done when it is done at once and vigorously; and a work which is backed by a divine promise can well afford to take what others would call 'chances.' *From a strategic point of view, America—the United States of America—is our best missionary field.*—*Id.*, pages 72, 73.

Can any fail to see the parallel between the capture of the *tourelles* and the taking of Protestant America? The "divine promise of victory" is that the successors of St. Peter are the lawful rulers of the whole world.

Catholics vehemently protest against the indictment that they are in politics. Note carefully the admission made by "Father" Blessing, of Rhode Island, at this same conference:—

"Many non-Catholics fear us as a political organization, and are afraid that the Catholic Church will dominate and rule. *We are working quietly, seriously, and, I may say, effectively.*"—*Id.*, June, 1909, page 69.

How is Catholicism going to destroy Protestantism? Can she do it without Protestant help? Popery does not today have the power to hunt men with armies as in the Dark Ages, though she may in the future.

She is winning today by her cunning in smothering Protestant faith and zeal. Some are quieted with Rome's smooth and plausible interpretation of her past; others are made drunk with the wine of her false doctrines; the fearful are frightened into submission. Those who are aggressive to the last degree will be boycotted or clubbed to death if her plans can be carried out.

All that is necessary to do to insure Rome's complete success in this country is to do nothing. To meet in a hall and talk amounts to little. Rome must be met and conquered on every line of attack. The people must be educated; definite, forceful protests must be made against all inroads upon civil affairs.

No foreign religious power is going to capture America at one stroke. It must be accomplished by steady, insidious inroads upon our liberties.

Rome never changes. She stands before the world today the same unrelenting, dogmatic, persecuting power that she was in the Dark Ages. She fights with every weapon, carnal and spiritual, everything and anything that crosses her path.

My counsel is: Stand on the true principles of our American institutions, and hold to them to the last.

CLAUDE E. HOLMES.

An Example of Missionary Giving

MISS BOARDMAN, of Hangchow, China, tells about an example of giving which approximates the widow's mite in its surrender of all. She says: "About three and a half years ago one of my Bible women, a woman over seventy years of age, came to me and said, 'This year I do not wish you to pay me my salary. I want it to go to the Lord's work somewhere else.' I asked her how she would be supported if she did this, and she replied, 'My sons will furnish me my food, and I have clothing enough for the year.'" She had not long been out of heathendom, where she was a stranger to such altruistic motives. She had been touched by the love of Christ. The sordidness of her selfishness had been transmuted into love so that she was willing to give up all her income that it might work somewhere else to bring others into possession of her own experience of the grace of God.—*Selected.*



M. E. KERN

C. L. BENSON

MATILDA ERICKSON

MEADE MACGUIRE

General Secretary

Assistant Secretary

N. Am. Div. Secretary

N. Am. Div. Field Secretary

Senior Society Study for Sabbath,

October 10

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Bible Study (fifteen minutes).
 3. Quiz on Standard of Attainment (five minutes).
 4. Special Reading (five minutes).
 5. The Negro Problem in America (twenty minutes).
 6. Closing Exercises (five minutes).
1. Song; prayer; special music; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
 2. Neh. 2: 11-19. Suggestions: Nehemiah in Jerusalem; sagacious movements and insight to the need of the hour; presents definite plans to the people; the purposeful man stimulates purpose in others; the people listened to him because the hand of God "was good" upon him. Neh. 4: 6-8, 16-23. Suggestions: The work prospered because *who* had a mind to work? who led in the opposition to Nehemiah's work? secret of Nehemiah's success was working and watching; building the walls of character demands ceaseless watching and fighting; church of God made up of the soldiers and the artisans—those who go out to fight and those who stay behind and build; there is no place for the laggard.
 3. Rev. 20: 5, 6; Rev. 20: 7, 4.
 4. Acts 10: 9-16, 34.
 5. Two live talks based on the following articles:—
a. "Historical Sketch of the American Negro;" and
b. "The Present Condition of the Colored Race in America." See *Gazette*.

Junior Society Study for Week Ending

October 10

Suggestive Program

1. OPENING Exercises (twenty minutes).
 2. Bible Characters (fifteen minutes).
 3. Search Questions (five minutes).
 4. "How Can We Serve Our King?" (five minutes).
 5. Social Meeting (ten minutes).
 6. Closing Exercises (five minutes).
1. Song; prayer; secretary's report; report of work done; special music; Morning Watch texts.
 2. Appoint two Juniors to give talks or papers on the two characters which we shall study today, Joseph and Moses. While the *Gazette* contains a Bible picture and a brief sketch of these two characters, let the Juniors writing the biographies study also such other helps as "Patriarchs and Prophets" and "Easy Steps in the Bible Story."
 3. A few suggestive questions are given in the *Gazette*, but additional ones may be prepared by the leader. These search questions may either be answered like a regular class exercise, or be written on slips and passed out among the Juniors for answers.
 4. Recitation. See *Gazette*.
 5. Give the children an opportunity to tell what lessons they have drawn from the study of the lives of Joseph and Moses that will be helpful to them in their daily lives.
 6. Song; repeat in concert the membership pledge; a moment of silent prayer before dismissing.

Missionary Volunteer Reading Courses

GREETINGS to the members of the Senior and Junior Reading Courses. We are glad to have you with us in the circle this year. Not the Reading Course certificate, but the knowledge and impressions gained are the great object of the Missionary Volunteer Reading Courses. The questions appearing each week are for the purpose of focusing the attention upon the main points in each chapter. Therefore we earnestly solicit the study of these questions by all our readers. The assignments are merely suggestive. Many will desire to read faster, while some will read more slowly. But our motto should be, "Not how much, but how well."

Senior No. 8 — Lesson 1: "A Retrospect,"

Pages 1-44

1. How did providence and earnest prayer bring about the conversion of J. Hudson Taylor?
2. How seriously did this boy of sixteen regard his consecration to God? To what mission field did he feel called?
3. What belief concerning Christ's second advent did Taylor come to hold? In view of this, what did he do?
4. During this period of preparation what twofold object did he have in view?
5. Relate an incident showing how he tested his faith in God while at Hull. Why did he regard this test necessary before going abroad?
6. How did Taylor further prove his faith after going to London? Describe his life there.
7. What trying experience came to him at this time? How did it serve to strengthen his faith?
8. What great need is before every Christian worker? Why are our prayers for others not always answered?
9. Give one of Taylor's experiences in soul winning.
10. When did he sail for China? How long did the journey take?
11. In what miraculous way was Taylor's prayer answered at one time during the voyage?

Junior No. 7 — Lesson 1: "Under Marching Orders," Preface and Chapters 1, 2

NOTE.—The dragon flag is no longer the national flag of China. The soldiers of the so-called republic now march under a banner with five wide horizontal stripes. First is a band of red running across the top; below it, a band of yellow; then blue, white, and black. It is hoped that under the new flag the gospel will have greater freedom than ever, and that many soldiers of the cross will be enlisted.

1. Locate on a map of China, Shanghai, Fu-chau, Tientsin, and Peking. How far is Peking from the coast? Why could it not easily be reached in the winter in 1871?
2. Describe the journey on a Chinese houseboat. What strange bridge was passed on the river?
3. How did the missionary party travel after leaving the houseboat? What further change was made when they reached the wall of Peking? Why?
4. What gave the streets of the city a forbidding appearance to one girl of the party? Why had she come?
5. In what growing city of Iowa did Mary Porter spend her early days? Through what crisis was the United States passing at that time? What influence did the stirring deeds of that stormy period have on her?
6. When the war ended, what part of her school work was finished? What call for service did she then answer? In whose service did she enlist for life at the same time?
7. Tell how she finished her high school work. On whose help did she rely? What position did she accept? What further training did she hope to take?
8. How was she led to change her plans? How old was she when she left for China? In whose company did she sail from San Francisco?

Missionary Volunteer Question Box

[All our Missionary Volunteers are invited to contribute to this question box. The Young People's Department will be glad to answer through these columns questions pertaining to any phase of the young people's work.]

60. How can we make our society meetings live and interesting?

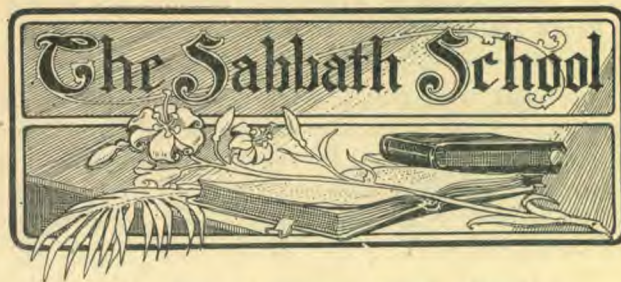
Every member should be at the meeting on time. Begin your meeting promptly, even if the leader is the only one present. The program parts should be assigned two weeks in advance, and each person having an assignment should study and read as extensively as possible on his subject, then give an oral report. Don't read your part; always talk it enthusiastically.

61. May old people take the Reading Courses and secure certificates?

Yes, we extend a cordial invitation to all, both old and young, to take the Reading Courses, and certificates are granted to all who successfully complete their reviews.

62. Must we wait until next spring before receiving our certificates for the 1914-15 Reading Courses if we read the books before Christmas?

All the Reading Course reviews will be out by the tenth of September, and just as soon as the reviews on each course are sent to your State Missionary Volunteer secretary, you are entitled to the certificate.



II — Israel Delivered From Famine

(October 10)

LESSON SCRIPTURE: 2 Kings 6: 24 to 7: 20.

MEMORY VERSE: "This day is a day of good tidings." 2 Kings 7: 9.

Questions

1. How did the king of Syria, later on, show ingratitude for all the kindness Elisha had shown to his men? 2 Kings 6: 24. What does "besiege" mean? See dictionary.
2. What did being shut off from all food supplies, produce in Samaria? How severe did this famine become? To what terrible straits was one poor mother brought? Verses 24-29. Note 1.
3. Of what was this a direct fulfillment? Deut. 28: 53. What brought this great distress upon God's people? Verse 45.
4. What did the king of Israel do when he heard that mothers were eating their own children? How was he dressed? Of what was that a sign? What did the king threaten to do that very day? Why did he want to kill Elisha? 2 Kings 6: 30, 31. Note 2.
5. Where was Elisha? Who were with him? How was Elisha protected from the wrath of the king? Verse 32. Who provided him with food during the famine? How much will it be worth to have the God of Elisha on our side in the times of famine and trouble just before us?
6. What seemingly impossible thing did Elisha say would take place the very next day? How was this news received? Because of his unbelief, only how much of the promised blessing could this lord receive? 2 Kings 7: 1, 2. Of what is this a fulfillment? Matt. 9: 29, last part.
7. Who lived just outside of the city gate? 2 Kings 7: 3. Why did they not live in the city? Lev. 13: 45, 46.
8. What bold thing did these four lepers decide to do? What drove them to this? What time of day did they make this attempt? In what astonishing condition did they find the Syrian camp? 2 Kings 7: 4, 5.
9. What had been the cause of this sudden flight? What horses and chariots did the Syrians suppose they heard? What showed that they fled in unusual terror? What time of day was it? Verses 6, 7.
10. What was the first thing the lepers did on reaching the deserted camp? What did they do next? How did their consciences upbraid them? Why did they feel that they were not doing well? If they selfishly kept this good news to themselves, in what would it result? To whom did they decide to take it? Verses 8, 9.
11. By whom did they send the word to the king? What did the king fear? How did he seek to find the truth about the matter? Only how many horses did they take? How far did these horsemen go? What did they find all along the way? Therefore what did the messengers do? Verses 10-15.
12. How did the seemingly impossible prophecy of

Elisha (verse 1) now come true? How did the unbelieving lord receive according to his faith? Verses 16, 17.

13. What lesson should we learn from these poor lepers? In what respect is our day similar to their day? What good tidings have we to give? Of what shall we also be in danger if we keep the good news to ourselves? Verse 9, margin.

Notes

1. "So great was the scarcity that an ass's head, which has but little flesh on it, and that unsavory, unwholesome, and ceremonially unclean, was sold for five pounds, and a small quantity of fitches, or lentiles, or some coarse corn, then called dove's dung, no more of it than the quantity of six eggs, for five pieces of silver, about twelve or fifteen shillings." — *Matthew Henry*.

Schaff's Bible Dictionary tells us that a cab was a measure holding two pints.

2. "Thus in the days of the persecuting emperors, when the empire groaned under any extraordinary calamity, the fault was laid on the Christians, and they were doomed to destruction." The cry was heard, "Away with the Christians to the lions!"

Of the last days we read: "Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe." — *"Great Controversy,"* page 614.

II — The Frailty of Man; the Root of Temptation

(October 10)

Daily-Study Outline

Sun.	Class distinction done away in Christ; frailty of man	Questions 1-3; note 1
Mon.	True riches	Questions 4, 5
Tues.	Enduring temptation	Questions 6-10; notes 2, 3
Wed.	Wages of sin; danger of not knowing the Scriptures	Questions 11-13; notes 4, 5
Thurs.	Source of every good and perfect gift	Questions 14, 15; notes 6, 7
Fri.	Review the lesson	

LESSON SCRIPTURE: James 1:9-18.

Questions

1. In what may one of low degree rejoice? James 1:9.

2. In what are the rich to rejoice? Why should this be a cause of rejoicing? Verse 10. Note 1.

3. How is the frailty of the rich man illustrated? Verse 11.

4. For what good purpose may wealth be used? Luke 16:9-12.

5. What is characteristic of those who love riches? Eccl. 5:10.

6. Upon whom is a blessing pronounced? What is promised to those who endure temptation? James 1:12. Note 2.

7. What is the tempted one not to say? Why should he not say this? Verse 13.

8. Where is the root of all temptation? Verse 14. Note 3.

9. What is the offspring of lust? Verse 15, first part.

10. When finished, what does sin bring forth? Verse 15, last part.

11. What is the wage which sin pays? Rom. 6:23; Rev. 20:14. Note 4.

12. What caution is given? James 1:16.

13. What reason did the Saviour give as to why the Pharisees had erred? Matt. 22:29. Note 5.

14. From whom does every good and perfect gift come? How is God's unchangeableness expressed? James 1:17. Note 6.

15. What has God done for us? By what are we begotten? For what purpose? Verse 18. Compare 1 Peter 1:23. Note 7.

Notes

1. Among men there are class distinctions, but all are one in Christ Jesus. Christianity brings all up on the same level. The true value of a man consists in moral worth. Character is what the Lord considers of value. Christ did not die only for the talented and wealthy; he died for all; all have equal opportunity to be saved. The poor of this world, the ignorant, the downcast, the downtrodden, the one of lowly rank or humble circumstances, though of "low degree" in man's sight, may be of more value in God's sight than the gold of Ophir. The rich of this world, without noble aspirations, covetous and selfish, unless they repent, may be as a withered branch. Well, indeed, may such a one who comes to himself and seeks the Lord in lowliness of spirit, rejoice in that his heart has been broken and humbled.

2. Before we receive the crown, we must be tested. It is in trial that the chaff is separated from the wheat. There must be battle fields in every life. Fire and hammer and file are necessary to give form to metal; so character is shaped and brightened in trial. Those who faithfully endure the grinding, testing process will receive the crown.

3. The word lust here means desire. The source of all temptation is in man himself. There may be temptation to sin, but there must be some inclination, some desire for it, to give it power. If there were no desire, or appetite, for food there would be no temptation to eat even if food were placed before us. The unrestrained man will be drawn along by his own natural propensities to sin. Power over the sin in our own fleshly heart is the need of every soul.

4. The wages, or reward, of sin is not eternal life in misery, and unspeakable torture in the lake of fire, but it is *death*, the *second* death in "fire, prepared for the devil and his angels." The righteous receive the gift of God, eternal life; the wicked, the opposite, eternal death.

5. Error is darkness; truth is light. Ignorance of the Scriptures and the power of God is responsible for all the error and darkness that cover the earth, whether scientific or religious.

6. God is always the same, at all seasons and in all ages. "For I am the Lord, I change not." There is no alteration in his character, his purposes, his plans. What he was in eternity of the past he will be countless ages yet to come. Human affairs change, nations pass away, but God is the same. We have today the same blessed Christ that healed the sick and comforted the sorrowful when on earth. Heb. 1:10-12; 13:8.

7. The word from which the phrase "begat he us" is translated is the same that in verse 15 is rendered "bringeth forth." Sin "bringeth forth" death, but the word of God "bringeth forth" life. It is the voice of God, his word, that "bringeth forth" the dead out of their dusty beds at the resurrection.

The Daisy

A DAISY spoke to my heart one day,
And I'll tell the story to you;
For little flowers oftentimes can say
A word in their season, too.

It grew by the roadside, all alone,
Where the soil was hard and dry;
But its big yellow eye in the sunlight shone,
For it ever was turned to the sky.

Its long green stem was somewhat bent,
But was growing the upright way,
And its bright eye glowed with sweet content
As it grew in the hard dry clay.

It may be that daisy was growing there
To teach us a lesson true,
That our Heavenly Father really doth care,
Though withholding the rain and dew.

He knows his little ones all by name,
And tests them to see if they're true.
With eyes on him, we may grow the same
As the daisy by the roadside grew.

Mrs. K. L. Davis.

He that reads nature reads God's language.— *Henry Ward Beecher*.

The Youth's Instructor

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Quick Response

MADAM SCHUMANN-HEINK, who has just arrived in this country from Europe, was singing in a Parsifal performance at Bayreuth, Germany, when the news of the outbreak of the war was received. She said that in three minutes the twenty young men singers had left to enlist, and in less than ten minutes there were about one hundred persons left of the fifteen hundred that composed the audience at the opening of the performance.

Surely the readiness with which men have everywhere responded to the call of their country in the great European conflict is a rebuke to those of us who are so slow to follow our great Leader's call to service for humanity. Already the Lord of the harvest has arisen to do a quick work in the earth, and he calls upon every one of us to consecrate ourselves this day to him, that he may work through us to the upbuilding of his cause. Shall we not quickly forsake all earthly allurements and entanglements and enlist in the Lord's army?

The "Teacherage"

THE rural school-teacher is now about to receive at least a portion of her due. Mrs. Percy V. Pennybacker, president General Federation of Women's Clubs, is interesting school patrons to provide a home for the teacher. Mrs. Pennybacker argues that a teacherage is as much a necessity as a parsonage. It is asked, "Is there anything that the mind can devise which would add more to the average teacher's efficiency than to give her a home of her own, one adjoining or close to the school, where she can live in comfort and have a settled feeling?" Mrs. Pennybacker further says that "only a very few of us have the slightest realization of the life of the average rural teacher — of the sacrifices she makes, and of the actual privations suffered by reason of the itinerant domestic life that we ask of her. She knows not where she is to live, in many an instance. She has to put up with what is provided; she is always in other folks' homes; she is never given her individuality, never her privacy, never a spot that she can rightfully call her own. She is given a poorly ventilated room, worse food; in all kinds of weather she is forced often to undertake long walks, for which she is physically incapacitated, and yet we expect of her that she shall give her best to our children!

"Practically nothing is done to make the life of the rural teacher sweeter, easier, or healthier. Her body is scarcely fed or considered, and yet we expect her to feed the minds of our children. The constant amazement with those who know the facts is that for the small pittance received and the privations endured any women or men can be found to take the positions. "For all too long have we asked these hardships of the rural teachers of our children."

Why Prohibition Is Right

IN response to a request for the reasons why laws prohibiting the manufacture and sale of intoxicants are right, a California paper says:—

Prohibition does not prevent any one from drinking if he has the liquor. It does prohibit the manufacture and sale for public purposes.

One of the chief reasons for doing this, from a political standpoint, is the enormous drain that the liquor business is upon the community. If those who manufacture and sell liquor met all the expense and tragedy of the liquor traffic, that would be one thing. But they do not. They impose upon the community a fearful burden, which the community itself must bear, in the drunkards and paupers they make; in the widows and orphans, or worse than widows and orphans, they create; in the crime and corruption that is fostered in a hundred different ways, breaking down all barriers of law, all safeguards of society, and loading continually heavy burdens upon the community.

The saloon makes necessary the great number of police in our cities and towns. They furnish a great deal of the material for the courts.

The mere suggestion of these things brings to mind much more that might be mentioned. In a long series of years a country could better afford to pension the men engaged in the liquor traffic, until they died, than allow the traffic to go on; and this from a purely economic standpoint.

A Message From the Premier of Japan

I GLADLY seize the opportunity to send, through the medium of the *Independent*, a message to the people of the United States, who have always been helpful and loyal friends of Japan.

It is my desire to convince your people of the sincerity of my government and of my people in all their utterances and assurances connected with the present regrettable situation in Europe and the Far East.

Every sense of loyalty and honor oblige Japan to cooperate with Great Britain to clear from these waters the enemies who in the past, the present, and the future menace her interests, her trade, her shipping, and her people's lives.

This Far Eastern situation is not of our seeking.

It was ever my desire to maintain peace, as will be amply proved; as president of the Peace Society of Japan I have consistently so endeavored.

I have read with admiration the lofty message of President Wilson to his people on the subject of neutrality.

We, of Japan, are appreciative of the spirit and motives that prompted the head of your great nation, and we feel confident that his message will meet with a national response.

As premier of Japan, I have stated and I now again state to the people of America and of the world that Japan has no ulterior motive, no desire to secure more territory, no thought of depriving China or any other peoples of anything which they now possess.

My government and my people have given their word and their pledge, which will be as honorably kept as Japan always keeps promises.

"I CANNOT do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky;
But I know that *we two*
Shall win in the end—
Jesus and I.

"Coward and wayward and weak,
I change with the changing sky,
Today so eager and bright,
Tomorrow too weak to try;
But he never gives in,
So we two shall win—
Jesus and I."