

AROUND THE WORLD IN THIRTY-THREE DAYS



The world's record for swift travel around the world will soon be cut in twain. Prince Hilko, Russian Minister of Communication, stated at the recent meeting of the European railway managers that when the new Siberian railway is completed it will be possible to travel around the world in thirty-three days. At present the best possible record is sixty-six days.

PRINCE HILKO'S TIME TABLE.		PRESENT TIME TABLE.	
Days.	Days.	Days.	Days.
Bremen, by rail to St. Petersburg	13 1/2	New York to Southampton	5
St. Petersburg to Vladivostok	10	Southern to Brindisi	8 1/2
Vladivostok to San Francisco	10	Brindisi to Yokohama by Suez Canal	42
San Francisco to New York	4 1/2	Yokohama to San Francisco	10
New York to Bremen	7	San Francisco to New York	4 1/2
Total	52 1/2	Total	66

PHILIPPINE TRIBES COMPLETELY CLASSIFIED.

An Ethnographic Map.

A simple classification of the Philippine Archipelago's population may be made with the assistance of the accompanying ethnographic map taken from Harper's Weekly.

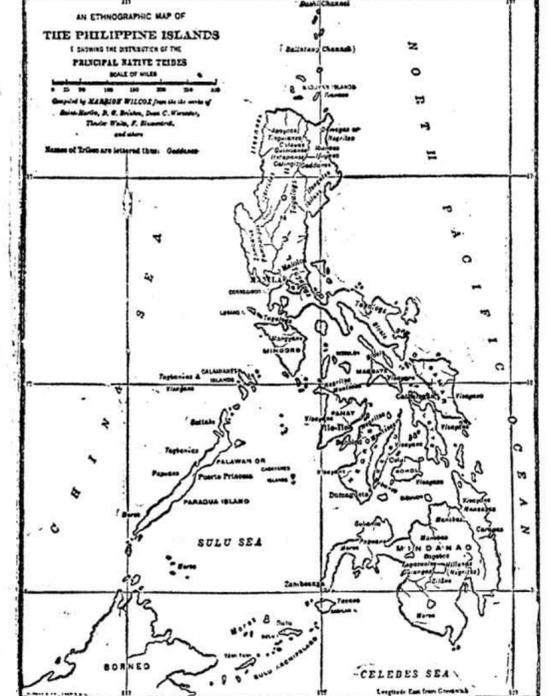
- The Moros, or Sulus (Mohammedan Malays) occupy the small southern islands, the southern and western coasts of Mindanao, and the southern extremity of Palawan. Their capital is Sulul. As for their number, the estimate in the Nouveau Dictionnaire de Geographie Universelle, by M. Vireux de Saint-Martin, is 200,000 to 300,000.
- The islands of the central group are inhabited chiefly by Visayans (Roman Catholic Malays). Of the Visayans proper there are about 2,500,000; but if we include the cognate tribes scattered from Northeastern Mindanao to Mindoro and the Calamian Islands, the total number is probably much greater.
- The Tagals, Tagalogs, or Tagalos (Roman Catholic Malays), from whom Aguinaldo has drawn the larger part of his forces, inhabit central Luzon. Their number is uncertain, though for the present we may accept Saint-Martin's estimate—1,200,000.
- Tribes of Malays, which are numerically of less importance, are not always clearly distinguished from Tagalogs and Visayans—e.g., the Ilocanos, Pampangos, and Zambales of Northern and Western Luzon, the Bicolos (or Vicolos) in the extreme southeast of Luzon and in adjacent islands, the Sahanos of Southern Cebu, etc.
- Non-Malayans savages, remnants of an earlier population which was displaced by the Malays, are widely scattered, and the common name "Indonesians" is given to these tribes by the writers, who regard them as representatives of a race which the Malays drove into the mountains, somewhat as Saxon displaced Celt in the British

(little Blacks), or Aetas, only 10,000 or 20,000 remain. They are "as near an approach to primitive man as can anywhere be found," says Professor Brynton; and they are so far inferior in physical



GENERAL MASCARDO.

(He is the Philippine insurgent leader who has most influence with the savage tribes of the island.)



Isles. That famous band of the Igorotes who trusted to charms and bows and arrows in the battle of February 5 were of this class. The accompanying map shows the names of a dozen different tribes in Northern Luzon alone, with others in Central Mindanao, Northern Panay, and Negros, etc. Little reliance can be placed upon the estimates of the total number of "Indonesians" who have never consented to stand and be counted. As an approximation some of the authorities have suggested 300,000 or 400,000.

tions of the archipelago, by hordes of Asiatics coming from the Malay Peninsula by way of Borneo—the first incursion being led by Tagals, and the second by Visayans. The third and last wave of Malay invasion culminated about the middle of the sixteenth century, not far from the time when the Spaniards arrived upon the scene and established themselves in the Visayas and Luzon.

The editor of the Dictionnaire de Geographie Universelle estimates the total population of the archipelago at about 9,000,000, but fails to give convincing reasons for this opinion. In view of the statements which have been repeated day after day for the last ten months, that the Philippines support a population of 8,000,000 to 10,000,000 persons, it may not seem that our question is too pointed if we ask, How is this information derived? A little scrutiny of figures given in the foregoing paragraphs will show that perhaps 5,000,000 or 6,000,000 have been accounted for. Within a limited area, conditions which allow half a million of people to live by hunting are not usually such as to allow 8,000,000 or 9,000,000 more to live by agriculture and commerce. Why, then, does it seem probable that the population of the Philippines is so dense? How has it been possible to secure trustworthy information on this head?—Marrion Wilcox, in Harper's Weekly.

An American Girl's Romance. The news that the Viscountess Deerhurst has just given birth to a son and her recalls her strange but romantic



VISCOUNTESS DEERHURST.

history. As is known, the young Viscountess occupies an enviable position in English society. She has been twice received by Queen Victoria, and she has won many friends by her charming personality. She was first known to English society as Miss Virginia Bonyuge, the daughter of C. W. Bonyuge, a California millionaire. Virginia Bonyuge became the intimate friend of Princess Christian, and was patronized by all of the royal social leaders. Shortly after her presentation she became engaged to an English nobleman, and after all the arrangements had been made for the wedding it became known that she was not the daughter of Mr. Bonyuge, but the daughter of a California miner who committed murder, by name William Daniel. William Daniel was an English gardener who married a housemaid and emigrated to America. The Daniels journeyed from the East to Illinois, where they began farming on a quarter section of land, and it was during their sojourn in this State that Virginia was born. When a mere babe her parents started for the Rockies. While in a mining camp on the Pacific slope Daniel quarreled with a number of reckless men and killed his man. He was tried and convicted and sentenced to life imprisonment. Soon after Bonyuge, also a miner, met Mrs. Daniel and persuaded her to get a divorce from Daniel, which she did, and married him. Thereafter Virginia became known as Virginia Bonyuge. The Bonyuges prospered and became rich, and eventually went to London to live. When the facts of Miss Bonyuge's antecedents were made known to the prospective bridegroom the engagement was broken off by the seion of the noble British house. The Princess Christian, however, remained the fair heiress's friend, and she challenged her right of entrance into the most aristocratic British society. The chances are that Virginia Bonyuge cared little for her first noble love, for she soon forgot him and married the Viscount Deerhurst, who loved her in spite of the fact that she was the daughter of a miner and a convict.

The Pan-American Emblem. This design for the emblem of the Pan-American Exposition, to be held Buffalo, N. Y., in 1901, has been awarded the first prize. It follows the outlines of the map and shows South America as stretching up her hand to North America.



OFFICIAL SEAL OF PAN-AMERICAN EXPOSITION.

The design is by Raphael Beck and is considered a splendid effort in artistic endeavor.

Some German Naval Titles. The titles of some of the officials in the German navy would offend the tongue of an American officer, and the Emperor is trying to simplify them. For example, a frigate captain was formerly known as a "korvettenkapitan-mit-oberslieutenanrang." There is an officer on the list of the German navy known as the "marine-kasseninspektor," whose duties are to inspect the marines, while the chief inspector of marines is known simply as a "marinegarnisonverwaltungsoberspektor." Imagine the Admiral calling for that officer in the midst of a battle.

Most Wonderful of Gas Wells. INDIANA'S "OLD VESUVIUS."

"Old Vesuvius," at Anderson, Ind., is no more. The greatest and most remarkable gas well of them all was packed a few weeks ago and from a thing of splendor, attracting sight-seers from almost every State in the Union—drawing the American Association of Scientists all the way from Boston in a special train—it has sunk to the level of a common, every-day, deep-water well. It was an expensive thing of beauty. Figuring on a basis of coal at ordinary market prices, it is estimated that \$2,300,000 worth of natural gas was wasted every year that Old Vesuvius might rule as one of the greatest gas wells of history.

The Indiana natural gas fields were opened in 1886, and Vesuvius was brought into activity in the following year. The discovery of the Indiana deposit was due to the grandeur of the Korg well at Findlay, Ohio, which up to the time of the discovery of Vesuvius, was the greatest of them all. So wonderful were the illuminations from the old Korg well that excursions were run to that point from every section of the central States, while many went even a greater distance to witness the display. It was this, in fact, that started the great natural gas fever which spread all over the country between 1884 and 1888.

Among the excursionists from Indiana were a dozen or more from a hamlet called Eaton. Eaton, then as now, was only a speck on the map, while many maps did not even give it recognition. Twenty years previous to this a party of Fort Wayne capitalists had drilled at Eaton in search of coal. After getting down 600 feet, they were compelled to abandon the driller because of opening a deposit of "most malodorous vapor." They gave up their search for the coal vein and in order to shut off the "stink" they drove a long wooden plug into the opening. Then the well was forgotten.

The excursionists from Eaton who went to Findlay to witness the great Korg well display, notice the peculiar odor of the escaping gas. It struck them that there was some similarity between that peculiar smell and the smell which they had found around the old well, twenty years before.

The editor of the Concordia Kansas tells of a temperance lecture given by Judge Sturges while deciding a divorce case before him. The divorce was asked for by the wife on the ground of the husband's habitual intemperance.

The objections raised by the defendant was that the record of the divorce would disgrace him. To this the Judge replied by saying that the record of the divorce would disgrace the man who had drunk himself into a state of intemperance. He said: "There are no newspapers in the world could not possibly add to the disgrace already heaped on the man by his own act of getting drunk. Continuing, the Judge said: 'He claims his financial misfortunes have led him to excess of drink. That is no excuse for a man to get drunk. There is no excuse for drunkenness. If reverses or troubles come a man should not get drunk. He should be a man of his own mind, and he should be able to cope with his misfortune and to try to regain his lost advantage. Why any man of ordinary intellect should allow himself to get drunk is a matter which I do not understand. The drunk man excites the same feelings in his wife as the average person as does a snake. We instinctively pounce upon a snake and kill it or else flee from it for fear of contamination. The person who gets drunk is no different himself in the condition more loathsome than a snake, more disgusting than a brute, cannot be disgraced by the record of this case. It is a disgrace to the man who brought about this condition of things in his family, and it is on these grounds the divorce is asked for and on which it will be granted.

"This man claims he has quit drinking. I hope he has, and I hope he will keep steady in his determination to abstain from it. When this man is sober he is always a gentleman; when he is drunk he is not, neither is any other man. We are all disgusted with a drunken man—what must be the feelings of a wife who is compelled to live continually with a drunkard? The woman detests the husband because of his own acts. He is to blame and no one else. If she persists in asking the divorce it will be granted."

Rudyard Kipling on Temperance. Rudyard Kipling tells us how, in a concert hall in America, he saw two young men get two girls drunk and then lead them away to a hotel. He says: "Kipling has not been a total abstainer, nor have his writings commended temperance, but of that scene he writes: 'Then, recanting previous opinions, I became a prohibitionist. Gettier it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very temperance drinks and to buy beer furtively at back doors, than to bring temptation to the lips of young folks such as the four I had seen. I understand now why the preachers raise a shout of indignation. There is no harm in it, taken moderately; and yet my own demand for beer helped directly to send these two girls reeling down the dark street to—God alone knows what end. It is worth drinking it worth taking a little trouble to come at such trouble as a man will undergo to compass his own desires. It is not good that should be treated as a public nuisance, and I have been a fool in writing to the contrary.'—The Young Man.



"OLD VESUVIUS" IN ERUPTION.

They returned home, cut down the brambles from around the old hole, pulled out the plug and found that the smell was the same. They applied a match. It burned, and from that tree-foot blaze which leaped from the old stand-pipe came Indiana's greatest wealth.

It was in the following spring that Old Vesuvius came into being. The drill was sent down under the city of Anderson and the roar announcing the opening of a well that took all before it, awoke the city early one morning. The pressure from this new well was astounding. The roar of the escaping gas could be heard several miles and when put on full force and lighted the pressure was so great that it would blow out the flame. For this reason became necessary to pipe it to White River, running the pipes to the center and the deepest portion of the stream, so that the gas might be disseminated and the pressure broken. When the gas was turned on the water would be increased to leaped into the air, a white, seething foam, surging and plunging until a geyser was formed, reaching to a height of twenty-five feet. Then when a burning newspaper was floated down twenty feet of the place there was a flash and the great fountain of seething foam became fire, leaping far above the surrounding trees and spreading out until it was thirty feet across. Like a great candle it lighted the surrounding country. An eighth of a mile distant it was possible to read a newspaper on a dark night, while the roar of the water and flames sounded like that from Niagara. It was a sight to justify the pilgrimage which many trainloads of people made from distant States.

The Writer of "Hoch, der Kaiser." Speaking of the late A. M. K. Gordon, the Montreal journalist who is said to have written the verses "Hoch, der Kaiser," the Toronto Mail and Empire says: "He was originally a clergyman of the Presbyterian Church, and assumed the name of Gordon after leaving the Church, his real name being A. McGregor Rose. The verses first appeared in a paper called the Hornet, published in Vancouver, B. C.

The population of Jerusalem has been rapidly increasing of late, and is now about 45,000; of these, 28,000 are Jews.

Bridgeport, Ohio, has issued bonds for \$70,000, with which to pave every street in town.

A TEMPERANCE COLUMN.

THE DRINK EVIL MADE MANIFEST IN MANY WAYS.

Our Battle Cry—A Thrilling Lecture Delivered by a Kansas Judge in a Divorce Case—There is No Excuse For Drunkenness Under Any Circumstances. Come, enter our ranks, there is room for you all; There's glorious work, if you answer our call; There's fighting in earnest along all our lines, And yonder our banner with victory shines. Oh! come join our army, and nobly we'll stand, For God and our loved ones, and dear native land.

We don't mean to wait 'till the enemy's slain, We will shout in advance our glad jubilee strain; We will sound a loud blast as we compass the wall; Though mighty, we know it is destined to fall.

Old Bacchus, the king, on his tottering throne, Will yet find that his minions have left him; By the might of our God they are destined to bow, And by faith we rejoice in the victory now.

We know that the battle will be fierce and long, But we trust in our God, for we know He is strong; Come, let us march the banner that ne'er kissed the dust, For the cause that prevails is the cause of the just.

—Temperance Banner.

The Record World Disgrace Him. The editor of the Concordia Kansas tells of a temperance lecture given by Judge Sturges while deciding a divorce case before him. The divorce was asked for by the wife on the ground of the husband's habitual intemperance.

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The Drinking Women of England. The alarming increase of the drinking habit among English women is causing serious consideration among temperance workers. In an interview on the subject Lady Somerset said to a correspondent: "There can be no doubt that the great problem is presented to us by the temperance people of this country of how to arrest the great increase of inebriety among women. It is a lamentable fact that in this country women is especially associated with the sale of intoxicants. This country is par excellence the land of barmaids. That they are to be found behind the bar of every drinkshop has caused the safeguarding of them in other countries to be set aside.

"As a nation we stand in the unenviable position of being almost the only one that has a drunken womanhood. The question for us to decide is not how to stem the growing evil, but also how to deal with those who have fallen and are falling every day."

Insanity Caused by Drink. A notable paper was recently read before the British Medical Society in which the author maintained that insanity is largely traced to the intemperate use of intoxicating drinks. He held that "the public is responsible for allowing men and women to continue in the intemperate indulgence of alcohol to such an extent as to become burdens to the State. He took the ground that the habitual inebriate has forfeited the right of personal liberty, and he held that it is dependent on the ability to control the will. When any man or woman reaches the point where the desire for alcoholic liquors is not controlled, he should be treated as a public nuisance."—Christian Work.

Notes of the Casade. Beer is never as flat as those who drink it. Wine smiles in the cup, but stings in the conscience.

The bar of the liquor saloon is a bar to the progress of many a young man.

Three hundred new liquor saloons are reported in Manila since the American occupation.

The Army Temperance Association is an organization in the British military service which has a membership of 35,000.

Prevention of intemperance is not only better than cure, but prevention is a duty, and cure is a lame, halting attempt to undo an evil which will have permitted to us.

Saloons are toll-gates on the way to perdition.

There are church members who act as if they thought God's idea of the saloon inferior to their's.

The absurd fool is one who says his organs are greater than his cat liver, and he can't do himself up with a jag.

The man who is spending two, three, to five dollars a week in the saloon, as many a poor man does, is paying a high price for a very low diversion.

London authorities still permit young women to drink liquor in saloons. A daily paper has taken up the question, calling attention to the indignities, temptations, vulgar treatment, long hours and unnecessary hours that are at once unjust and degrading.

Want to Buy Funston a Home. Some Kansas Think a Sword is Not Sufficient Reward For Their Hero.

A counter movement against the purchase of a sword for General Funston has been started in Kansas. An appeal has been made for funds with which to buy him a home. W. H. Barnes, Secretary of the Kansas Horticultural Society, leads the movement, and his appeal for funds is a \$10,000 sword for a \$2.50 revolver, if the revolver was well loaded, or even a hat full of rocks might be better. In a pin David's bow was mighty when Goliath's sword. General Funston has found a bride since he left us. A married couple should have a home.

"How much better to present them with a pleasant and useful home in Topeka than a useless sword. Let the subscriptions roll in and buy them a home and then furnish it, and put a rig in the barn and money in the bank for the little necessities needed until he is settled."

Baltimore and Ohio Stopovers. The Baltimore and Ohio Railroad, at the request of numerous business organizations of Baltimore and Philadelphia, has arranged for a ten-day stop-over at each of the cities under the usual produce of the passenger depositing the ticket with the ticket agent upon his arrival. The Baltimore and Ohio Railroad now carries its passengers to Washington, Baltimore and Philadelphia.

"Be of Good Cheer." Pleasantness is the keynote of His religion. He tells His disciples not to have long faces, like the Pharisees. They are not to look melancholy, but are to let their light shine. "Be of good cheer" is the constant watchword of the Lord. The first sermon He preaches is on the text, "Do not fret or fear." Never was there one who so loathed and hated sin, and yet He looked and spoke so pleasantly that the publicans and sinners were always drawing near to hear Him, and the outcast found in Him a refuge and strength.—Rev. Mark Guy Pearse.

Beginning prayers with praise and intercession is the way to make petitions for our own needs wise.

West Point a Military Post. The Assistant Comptroller of the Treasury at Washington has decided that, inasmuch as West Point is a regular military post, as well as being the site of the Military Academy, the War Department has authority to construct a building for the quarters of the bachelor officers out of the regular appropriation for military posts, and to have the same erected. The War Department that there is great need for such a building, both as a residence for the bachelor officers stationed at the academy and as a place for the reception of the visitors from foreign Governments, and so constantly increasing in number.

THE SABBATH SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JUNE 11.

Subject: "Christ Risen," John xxi, 11-20. Golden Text: "Now is Christ Risen from the Dead," I Cor. 15:20—Commentary on the Day's Lesson.

11. "But Mary stood without." As soon as she had told the disciples they were returned to the sepulcher, and reached it probably soon after Peter and John had left for home. "And as she wept she stooped down and looked into the sepulcher, and lo! she saw two angels sitting on either side of the entrance, and she was afraid. They said to her, 'Why dost thou weep?'"

12. "And seeth two angels in white." In white raiment. White signifying the purity of their character. Matthew speaks of the angels' garments being white as snow, and his countenance like lightning. "The one at the head, and the other at the feet." The idea is apparently that of sitting and watching the body as it lay in the tomb, showed the divine hand and care. They were ministering spirits to comfort those who were in such great sorrow and need; and they gave explanations of what had been done, no one else being able to give them.

13. "She saith unto them." While the other women were terrified, Mary seems to have had no fear, so wholly was she taken up with her great desire of finding her Lord. She was ready to brave more heroically than ever all danger if she might only find His corpse. "They have taken away my Lord." This has been applied typically to those who have tried to take the divine nature of Jesus from the Scriptures, and left them but an empty tomb.

14. "She turned herself back." She was outside the cave looking in, and now she turned away, perhaps hearing footsteps behind her. "But she stood and wept, for she knew not that it was Jesus." Why did she not recognize Him at first? (1) She had her eyes dimmed with tears, and (2) her mind occupied and excited with other thoughts; hence (3) she was not at all anxious to see Him alive; (4) His garments certainly must have been changed, as the soldiers had those He was accustomed to wear; (5) she may not have looked up to Him, but perhaps hardly looked at all; (6) the long agony on the cross must have made some difference in His appearance.

15. "She, supposing Him to be the gardener, and before she knew who He was, she said, 'I know not who thou art, my Lord.'" This was a very natural thing to say, for she had not seen Him for many years, and of course, friendly. No other person would be likely to be there so early an hour, unless he had the Roman guard, and she probably knew nothing. "And I will take Him away." See that it is done. She would take the care and responsibility on herself.

16. "Jesus saith unto her, Mary." This word spoken in the old, familiar tones, and showing that Jesus knew who she was, led her instantly to recognize Him. The voice is one of the last things that we hear of known ministers, after many years' absence, to be recognized by the voice, when all things else had changed beyond recognition. "She saith unto him, 'Rabboni.'" Hebrew for my master or teacher.

17. "Jesus saith unto her, Touch Me not." The verb primarily means to fasten to; to cling to; to hold on to. "Touch Me not, but come and eat of the bread which I have brought you, and a clinging to—M. E. Vincent. The translation 'touch me not' is inadequate and gives a false impression. The verb (haptaisthai) does not mean to 'touch' but to 'cling to' or 'hold on to.' Whether His body was real; this Christ not only 33: comp. I John 1, 1; rather it means to 'cling to' or 'hold on to.' Here, the clinging is the present (not aorist) imperative, and the full meaning will therefore be, 'Do not continue holding Me,' or simply 'hold Me not.' 'For I am not yet ascended to My Father.' This is the reason why Mary should not cling to Jesus at this time. How is it a reason? (1) It means, do not stop now to embrace Me, but hasten away to the disciples, for you will have opportunities to express your devotion to Me, since I remain some time on earth before I ascend to heaven. (2) Mary would have held her Lord fast, which is a sign of earthly affection and love. She seems to have thought that Jesus was to remain henceforth with them in the body. Jesus reminds her that this is not true, but that she should cling to Him in spirit, the truest, fullest, most spiritual expressions of devotion. (3) Origen explains it thus: 'Do not seek to learn by touching Me whether I am even clothed with a body; for I have not yet ascended to the Father'—and am, therefore, still in the flesh—'but go unto My brethren,' etc. 'Do not cling to Me, but go to My brethren, for the first time (not aorist) imperative, and the full meaning will therefore be, 'Do not continue holding Me,' or simply 'hold Me not.' 'For I am not yet ascended to My Father.' This is the reason why Mary should not cling to Jesus at this time. How is it a reason? 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