

ST. JOHN, N. B., SATURDAY, OCTOBER 15, 1904.

TRAINED NURSE LATERT PRODUCT

Of Development of Social Science Her Mission to Mitigate Human Pain is a Noble One.

The trained nurse is the latest product in the evolution of social science, which seeks to mitigate and relieve the highest degree human physical suffering. It is not enough that medicine and surgery, with all their mechanical and chemical science can add to their effectiveness shall be ready to use all their resources to the relief of the sick and wounded of our kind. The gentle hands and tender ministrations of women are also needed. Who that has endured extreme physical suffering has not realized the truth of the great Sir Walter Scott's invocation to the gentler sex: 'O woman! in our hours of ease, Uncertain, coy and hard to please, And variable as the shade By the light quivering aspen made: When pain and anguish wring the brow, A ministering angel thou!'

THE STORY OF A BIBLE.

This is the story of a Bible that was found in a hole in the ground in a desert Indian camp in Wyoming. The Bible is supposed to be a copy of the original of the First Geneva, and was picked up at his side at Garrison's Ford, W. Va. George W. Payson of Cleveland, O., took the book to his home in Cleveland, moving soon afterward to Manchester, Pa. In the book Payson wrote his family records—births, deaths and the date of his marriage to Mary Elizabeth Orr. His wife died in 1820, and he married again, then Payson went to the gold fields of California. Most of his effects went to his wife's mother, who lived near Meadville, Pa. After the Custer massacre, in 1876, a detachment of the Fourth Cavalry pursued the Sioux for six days, and on Nov. 24 engaged them in battle at the north fork of the Powder River in Wyoming. It is supposed that a soldier of the First Cavalry, who was on duty that morning the scouts reported that the Indians had deserted their camp. Henry Frolich was one of the first to enter the camp. Many trophies were found, and among them the Bible that had been picked up. Frolich carried the Bible with him over the plains until his enlistment expired two years later. He came to Chicago and addressed the letter to his father, Chester, but in a few weeks it was returned to him from the dead letter office. Frolich met a newspaper man last winter and told him of the old Bible he had found. The story about it was printed in a Chicago paper, and the editor of the pages on which were written the record of the Payson family. This newspaper has recently reached George Payson, gray and bent with years, in a California camp, where he is digging for gold. Payson has written to Mr. Frolich requesting him to turn the book over to his sister Mrs. William Biggers of Elyria, O., in the hope that it may be the original owner may be found. Frolich, who found the Bible in Wyoming says there was an inscription in ink on the flyleaf. The ink was washed off the pages, and although he has forgotten the words, he is of the impression that it was a gift from a man named Payson. The book which was published in New York in 1850 is in a fair state of preservation. There is no other Bible extant with so strange a history.

AGE AND YOUTH.

If the heavy hand of dismissal is to be laid upon all men who reach a certain age, it will be useless to follow the paths of sobriety and hygiene. There is neither sense nor justice in such arbitrary action. On the other hand, if men who are old only in the number of their years are dealt with on the basis of their capacity for work, there will be every inducement to the young men of the present generation to husband their strength, so that, as the Bible says, their days may be long in the land. There should be a premium upon old age, not a handicap. In no other way can we expect young men to be careful how they live.—Washington Post.

MADNESS IN ARMIES.

The hardships and bad food, as well as the nervous tension caused by the ever-present danger, all predispose the soldier in the field to nervous derangements and insanity. Russian physicians report that in the wars with both Turkey and China a large number of acute psychoses were met with, and many men who had gone mad were shot that they might not fall into the hands of Chinese torturers. During the present war, says the British Medical Journal, many cases of delirium have been observed in the garrisons at Port Arthur. On the border of Manchuria, when taken by the Japanese were found fourteen insane soldiers.

NOTABLE BOOK ON JAPAN BY LAFACADIO HEARN.

The Effect of Their Religion upon the Life of the People—It Will Influence Not Only the Far East, But the Future of Civilization.

The Macmillan Company, says the New York Globe, has published a really noteworthy book—"Japan: An Attempt at Appreciation"—the last book of the late Lafacadio Hearn. Regarded as was his recent death, gratitude will be felt that he at least lived long enough to write his book, which must be regarded as an interpretation of all the strange and beautiful dreams he has told of this land of mystery and charm; a lifting of the veil that has hitherto enveloped his impressionistic pictures, thereby adding to their loveliness, no doubt, but adding also to their preternaturalness and strange and uncomprehended mysteries. An "Attempt at Appreciation" Mr. Hearn modestly named his book. Not for another fifty years, he says in an introduction, can a work fully interpreting Japanese life be written. He felt himself qualified for the present task only because he had arrived at the beginning of all knowledge—the point where he could say he did not know. The history of Japan is really the history of their religion. Therefore, Mr. Hearn's appreciation is largely an attempt to trace the development of the Japanese religion, which he has done in a scientific way, his model for the manner of treatment having apparently been Herbert Spencer. The real religion of Japan, the religion still professed in one form or other, is that cult which has been the foundation of all civilized religions—ancestor worship. In the course of thousands of years this cult has undergone many modifications in Japan, but its fundamental character, Mr. Hearn says, still remains unchanged. Not even has the long pressure of Buddhism succeeded in weakening, much less abolishing, the ancient faith. The three forms of ancestor worship, of purely Japanese origin, and all classed under the name of "Shinto," are the domestic cult, the communal cult, and the state cult; in other words, worship of family ancestors, worship of clan or tribal ancestors, and worship of imperial ancestors. Definitely stated, ancestor worship is based on the belief that the welfare of the living depends upon the welfare of the dead. The world of the living is everywhere ruled by the dead. In the ancient Japanese conception of nature, all things were ordered by the dead—light and darkness, weather and season, winds and tides, sickness and health. All the dead became gods, in the sense of qualifying super-natural power, but they retained the character that distinguished them during life, and their happiness depended upon respectful service rendered them by the living; and the happiness of the living depended upon the fulfillment of pious duty to the dead. In discussion of the domestic cult, it must be remembered the Japanese family has not the occidental meaning, but more the meaning of group or clan, "embracing a body of hundreds or thousands of persons claiming descent from a common ancestor. There are still in Japan large communities of persons all bearing the same family name. Rules of precedence are strictly enforced in the Japanese family—the females must obey the males, the wives the husbands, the younger members the older members. The children are served at table according to their ages, an exception being made in favor of the very youngest. The second son is often called "Master Cold Rice" because he has to wait until both the elders and the infants have been served. The family home is religious, not martial. A girl who marries into a family is only an "adopted daughter"; a son only an "adopted son." Marriages are not a question of the affections but of religious duty. Too much affection indeed, is not desired, and he named as a reason for separation. The children do not belong to the father or mother, so much as to the family. In case of a divorce the children remain with the family. There is an old Japanese proverb which says: "While you have three go (little more than a pint) of rice bran left, do not put the pot to boil." There is much beauty in this domestic worship, Mr. Hearn finds. Originating in those

dim ages, when fear was stronger than love, inspired by desire to possess the ghosts of the departed, the cult at last developed into a religion of affection.

The underlying idea of the communal cult is the same—the idea that the welfare of the living depends upon the welfare of the dead. As by the religion of the household each individual was ruled in every action of domestic life, so by the religion of the village, the family was ruled in all its relations to the outer world. The dead controlling fire and flood, pestilence and famine, one act of impiety might bring misfortune to an entire village. What the obligations of the individual to the community signified under these cults may not be imagined. He had no more right to himself than the Greek citizen three thousand years ago. In Japan it could not be said that a man's house was his castle. The extent to which the people were controlled and number of the sumptuary laws to which they were subjected, exceeding in multitude and minuteness anything known to the western world.

For example, every detail of a farmer's life was prescribed for by law—from the size, form, and cost of his dwelling, down to the quality of the dishes to be served him at his meals. A farmer with a certain income might build a house sixty feet long, but no longer; nor could he have an alcove or tile his roof. If his children married the number and price of wedding gifts were prescribed, and at funerals the style and quantity of food to be served to the mourners. If rice wine, for example, were served at a funeral, it must be served not in wine cups, but in soup cups! With all the various laws and customs regulating society, it is not strange there came into existence a corresponding variety of forms of language. It was possible to ascertain to what class a man or woman belonged by listening to the conversation. A "woman's language" still remains in use, and to-day an educated woman in ordinary conversation employs words not used by men. With these facts in view, it is easier to understand why Mr. Hearn says in the beginning of his book that it is impossible for a foreigner to learn to speak Japanese, or to learn to read it at sight. Could you learn all the words in a Japanese dictionary, your acquisition would not help you in the least to make yourself understood in speaking, unless you had learned also to think like a Japanese—that is to say, to think backwards, to think upside-down and inside-out, to think in directions totally foreign to Aryan habit.

It can easily be seen there was not much chance for personality to develop in the early Japanese civilization. The whole aim in fact, was "to suppress all mental and moral differentiation, to numb personality, to establish one uniform and unchanging type of character"; and such, Mr. Hearn adds, was the actual result. It is easy, also, to understand why Shinto never had written code of morals. It makes no distinction between religion and ethics, between religion and custom. Government and law are identical. The very word for government in Japanese signifies "matters of religion."

It is a mistake, therefore, to say the Japanese are indifferent to religion. Religion is still, as it has ever been, the very life of the people—the motive and directing power of every action, a religion of loyalty and self-sacrifice and suffering. It is this same religion of loyalty to family, to community, to ancestor worship, that had its beginning in ancestor worship, but now diverted and expanded, has become the new national sentiment, patriotism. And the qualities developed by this religion of loyalty are "those qualities which have startled Russia, and may yet cause her many a painful surprise." Shinto, in short, as a religion of patriotism, Mr. Hearn says, is a force that should suffice, if permitted fair play, "to affect, not only the destinies of the whole Far East, but the future of civilization."

HOW MEXICO NAMES PRESIDENT.

He is Chosen by an Electoral College—The Course of Procedure.

The president of Mexico like the President of the United States is chosen by an electoral college. The electoral colleges of the two countries differ in mode of procedure. Porfirio was voted for by the electors last July. The electoral college has only recently canvassed the vote and declared the election. The Chamber of Deputies was "erected into an electoral college"—that is the term used in Mexico—to review the election. The secretary read the law for the proceedings. The president of the body declared that the chamber was "erected into an electoral college." The minutes as read showed that the elections for president and vice-president of the republic were effected July 11 in the 238 electoral colleges in which the territory of the country was divided. When the calculation of the votes was made it was found that Diaz had been re-elected president with 19,008 votes, and that the

Minister of the Interior, Ramon Corral, had been elected vice-president by a majority of 19,998 votes.

The Grand Commission moved that a declaration of the result be approved by the electoral college. The declaration having been approved by unanimity of votes, the president of the committee to inform General Diaz of his election, and the election of the vice-president. The same information was sent to the Senate, and to the Supreme Court.

The act of the college having been read and approved, the president of the chamber declared that on the following day the chamber would again be erected into an electoral college to review the elections of magistrates of the Supreme Court.

Following the declaration the bells at all churches in the capital rang out, citizens exploded bombs and fire crackers, and vivas were shouted to the president and vice-president.

Rio de Janeiro's health department in an effort to abate a plague of rats, offered 10 cents for every dead rat. The consequence was that a syndicate was formed for the importation of the vermin, and it was making money when it was exposed.

MEMORIES OF SCOTLAND WRITTEN FOR THE TIMES.

The Interesting Story of An Ancient Abbey, Once the Resort of Kings and Later the Prey of the Spoiler—A Quaint Old Legend Recalled.

A long strip of yellow sandy beach wet with the waves of the restless sea. Back of this a links stretched, covered with a sparse growth of coarse grass and crowfoot, and noneycombed with the burrows of countless wild rabbits. Then the gray old town with its heavy crowshopped gables and ancient, ruined abbey, and over all the kindly sunshine of a Scottish summer's day. Such is the picture in outline and in easy at this distant time to fill in the details. The streets were narrow and crooked, and as one lingered through them he would not have been greatly surprised to see a company of steel clad men ride past. Such a vision would excite no comment, so thoroughly in keeping would it be with the surroundings.

There is no reasonable doubt that the ruins of the abbey were the cause of the town's being, and many of the streets bore names suggestive of the monastic community planted here so long ago by the rude piety of an early Scottish king. Thus a small hill within sight of the ruins still bore the name of Stobbs's Cross, and persistent tradition had it that there had once stood here a cross dedicated to St. Abb. Then there was a strike in the immediate vicinity called Smithy Croft and there could be no doubt that here had stood at one time the forges of those who worked in iron for the benefit of the good abbot and his monks. Then there was Almrie Close, suggestive of the good deeds to the poor of the community which was a part of the monastic rule, and Bargreen where stood the granaries in which the rich harvests of those long gone years were stored. Moreover, there was an estate situated at some distance from the town, called Spittalfields, where there were ruins of the ancient hospital in which the sick were cared for.

Perhaps even this Spittal was the scene of a colony of lepers, for at the time of the founding of the Abbey, and indeed for long centuries afterwards leprosy was a sore scourge in Scotland. These lepers received but sorry treatment at the hands of their healthy brethren. They were forced to live in a colony by themselves. At times they were allowed to come into the towns to beg for alms, but in seasons when the terror of the "muckle oil" was heavy on the land even this was denied them, and they were forced to sit at the door of the house set apart for them and depend on the bounty of chance passers by for a living.

The ruins of the old abbey were well worthy of inspection. There was very little left of the old pile, and indeed when one thinks of the storms of fanatical hatred that had burst upon it the wonder is that so much remains.

Whatever else may be said of monastic life it cannot be denied that the inhabitants of these old abbeys were hospitable to a degree. This abbey was in its day the most richly endowed in the kingdom, and most nobly did the monks uphold its reputation for hospitality. After the battle of Bannockburn King Robert Bruce held a parliament within its walls, at which time he sent the then pope a most manly declaration of Scottish independence. At a later date the Earl of Angus, riding with 150 men in his train, tarried for a month within its walls during the winter of 1482-83.

BEAR AND LEOPARD IN FIGHT TO DEATH.

Bruin had the Better of it But Leopard Played Possum and Won Out. A Gular was grazing his buffaloes in the Kangra Valley about sunset, when suddenly a couple of bears lunged at him, and he was obliged to take to the heels. The other about half-grown. They started stalking one of the buffaloes that was somewhat separated from the others. He never thought they would be able to kill it, so lay low and watched their operations. They approached from different directions. At first the buffalo seemed to think it great sport, and chased them when they came too near him. All this time the big bear was eyeing him and appeared to be giving him directions how to proceed. The little one gradually drew the buffalo toward a drop of about fifty feet. When the buffalo again made a rush at it the big bear seeing his opportunity, made a rush from behind, and over went the buffalo, breaking its neck at the bottom. The little bear was first on the carcass, and thought he was going to have his share, but the big bear coming up gave him a couple of cuffs on the head and drove him away. The Gujar was horror struck, but wishing for revenge, drove the other animals home and set out in quest of the local "shikari." By this time the moon was shining brightly, and when they came within some distance of the scene of the encounter they heard great growling and roaring going on, and thought that the young bear had returned for his share, instead of which they saw a large leopard and the bear at it tooth and nail.

WORLD'S LARGEST LIGHT.

Man's nearest approach to producing the power of the sun is a searchlight that has just been built by the Schuckert company of Nuremberg. This miniature mechanical sun will throw its rays eighty miles away, and thus would be visible clear across Lake Michigan. Such a distance of reflection, however, could not be obtained unless the light were elevated to a proper height, which is present is impossible. The builders say that the light shines farther than eighty miles, no other light with the present height being able to do so. The light is of 316,000,000 candle power and is the largest searchlight ever built. It is fitted with an iris shutter having a diameter of 3 feet 6 inches, which was adopted in order to make the projector lightweight and maneuverable, and which is operated in much the same way as an ordinary camera shutter. The leaves of the shutter slide within a fixed diaphragm located in the axis of the beam of light. The whole device is electrically controlled by two levers. One of the levers controls the motor mounted in the base of the searchlight, which operates the projector in a vertical direction through a train of gears, the other lever stops the electric motor which controls the horizontal movement of the beam of light.

HOME INDUSTRIES.

Wives of Paris Workingmen Supplement Husbands' Earnings in Many Ways.

The adroit Parisienne can turn her hand to anything. Ironing, charring, cooking, call a mother away from home. Indoor work is found for agile fingers. The longer in Paris, especially in old Paris, will unexpectedly light upon these home industries the means by which working women supplement their husband's earnings. It was lately visiting a dolls' dressing warehouse, near the Rue de Temple, when my companion, a French woman, called my attention to a certain window. The tenement was that of a humble concierge, door-keeper of an ancient house let out as business premises. On a small deal table immediately under the uncurtained and wide-open casement—for the weather was hot—lay a heap of small, circular objects in delicate mauve satin and swansdown. What they might be I could not conceive. "See," said my companion taking up one of the articles, "here is one of the home industries you were inquiring about just now. This good woman earns enough money in spare moments by making these envelopes for powder puff. In all probability they will be wadded and finished off by a butler by another hand, or maybe at the warehouse. Many women work in this way for toyshops and bazars."

The marvel was that these little bags of pale mauve satin and swansdown should, under the circumstances remain spotless. Put together at odd times heaped on a bare deal table, which looked like the family dining table, not so much as a new-dressed table, at least an authority remained immaculate, ready for great women's toilettes. The secret doubtless lay in the swiftness and dexterity of French fingers and the comparatively pure atmosphere. What would become of such materials exposed to the smuttness of a back street in London? In no field does a French housewife's thrift more conspicuously manifest itself than in cookery. The fare of a Parisian workman, if not so nutritious as that of his London compeer, is at least as appetizing. Thus a basin of soup is often a man's meal before setting out to work. Water, in which a vegetable has been boiled, will be set aside for this purpose, a bit of butter or bacon added, and there will be a savory mess in which to steep his pound of bread. The excessive dearth of provisions puts a more solid nutriment out of the question. Thus bacon costs 15. 6d. the pound, and the high price of butter drives poor folk to the use of margarine—Miss Tetham-Edwards, in the Critic.

LADDER OF SUCCESS.

A Practical Man Tells of Qualities that Win in Business. There is room at the top for any young man who is energetic and resolves to serve his employer and the business in the same manner as though the business were his own. The young man animated with this spirit, if he applies himself and dedicates his tone and abilities to the work in which he engages, whether professional or mercantile, has every opportunity to reach the top. This is the opinion expressed convincingly by a man of authority than John C. Jurhing, vice-president and secretary of Francis H. Leggett and Company, of New York. He is a thorough believer in the existence of opportunity for every one, but he doesn't believe that opportunity is waiting idly round to be discovered. The young man, to succeed, must seek it persistently. He must be energetic, cool-headed, ambitious, enthusiastic, capable, thorough and economical. "He must," says Mr. Jurhing, "understand the practical meaning and application of the qualities that these words stand for. There is no incentive for a young man to succeed now that there was twenty years ago, and to the willing, struggling aspirant for success—the man who is not haunted by competition, whose only purpose is honest, and whose methods are above reproach—the way is open. "A young man choosing a business or profession should enter that one for which he shows capacity. A pronounced preference for any calling is not necessary to full success in it, but where a preference is combined with ability and adaptability the road is easier. Strict honesty is necessary to business success. Ability contributes more to success than experience. Ability will acquire experience and make a study of what is necessary to win in the battle. Incompetence, lack of thoroughness and self-discipline are the causes of a majority of the failures. The doing of a duty, simplicity in living, earnestness of purpose, hard work, careful study of what is to be accomplished, energy, enthusiasm and the will-power to surmount obstacles mean success, and wherever success is attained you will find that these qualities have been present in living force."

GADSKJ'S SUCCESS.

Frau Johanna Gadscki in her appearance in August in the Mozart and Wagnerian Music Festivals at Munich scored such immediate and overwhelming success that Director Possart at once re-engaged her to again sing the Countess in Mozart's "Marriage of Figaro" and Senta in Wagner's "Flying Dutchman" next year at the same place, and also Isolde in "Tristan and Isolde." When she comes to America later on to undertake an extensive concert tour, under the management of E. Charlton, she will be fresh from the most eagerly sought honors of the musical stage, that of a successful appearance in Wagner roles. But this is no new experience for Mme. Gadscki for her mettle has been tested many times before, both in America and in Europe.