

Current Events Pictorially Treated



PHOTOGRAPH BY PAUL THOMPSON

FREDÉRIC MISTRAL, THE FAMOUS PROVENÇAL POET, RECEIVING GREETINGS DURING THE FÊTE AT MAILLANE

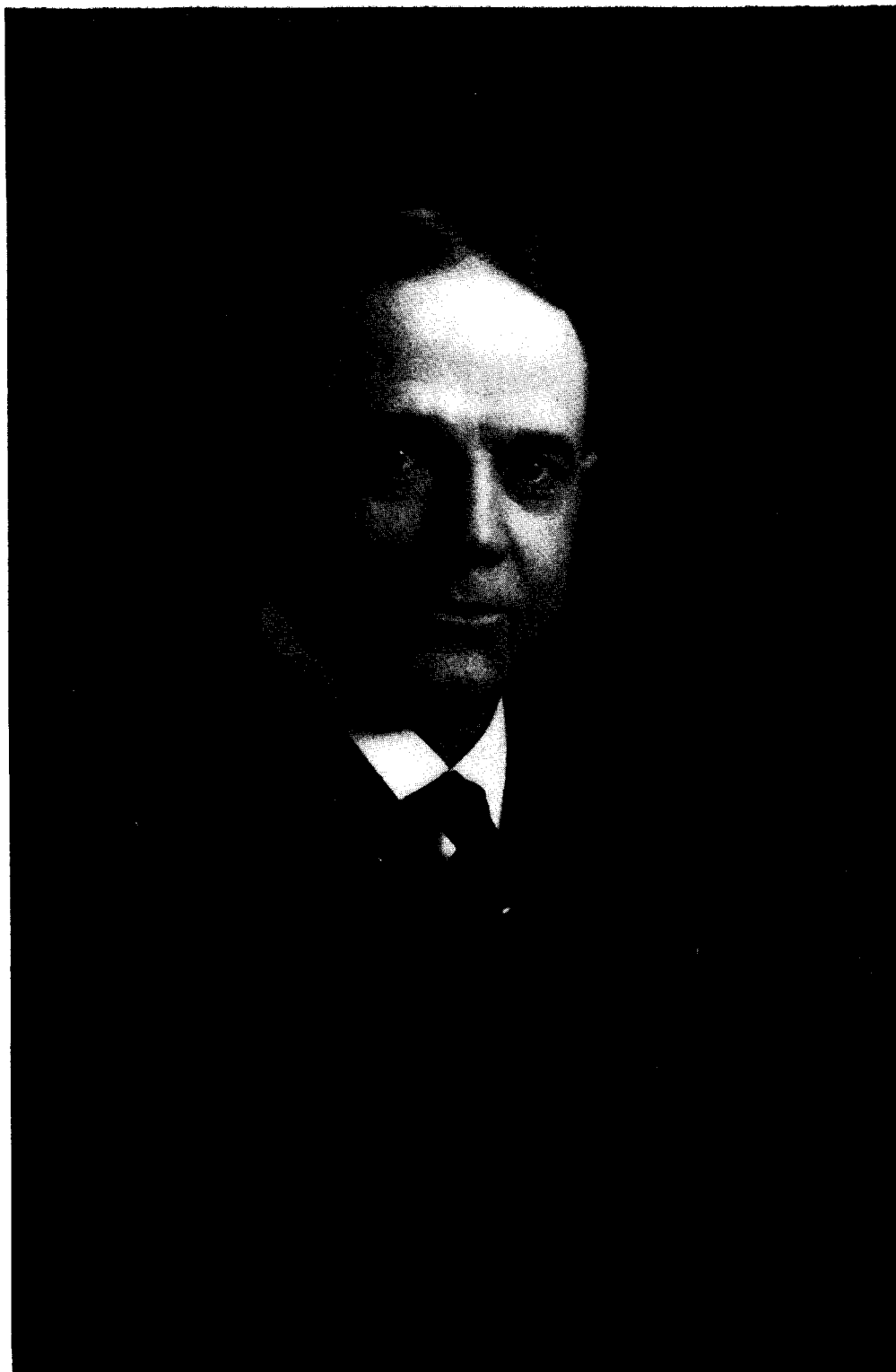
Mistral's recent death has removed from the world of letters one of its most celebrated characters, and from his native Provence its literary idol. Born in 1830, Mistral spent almost his entire life in the village in which he first saw the light, finding ample material there for his dramatic and poetical productions. See article elsewhere



PHOTOGRAPH BY AMERICAN PRESS ASSOCIATION

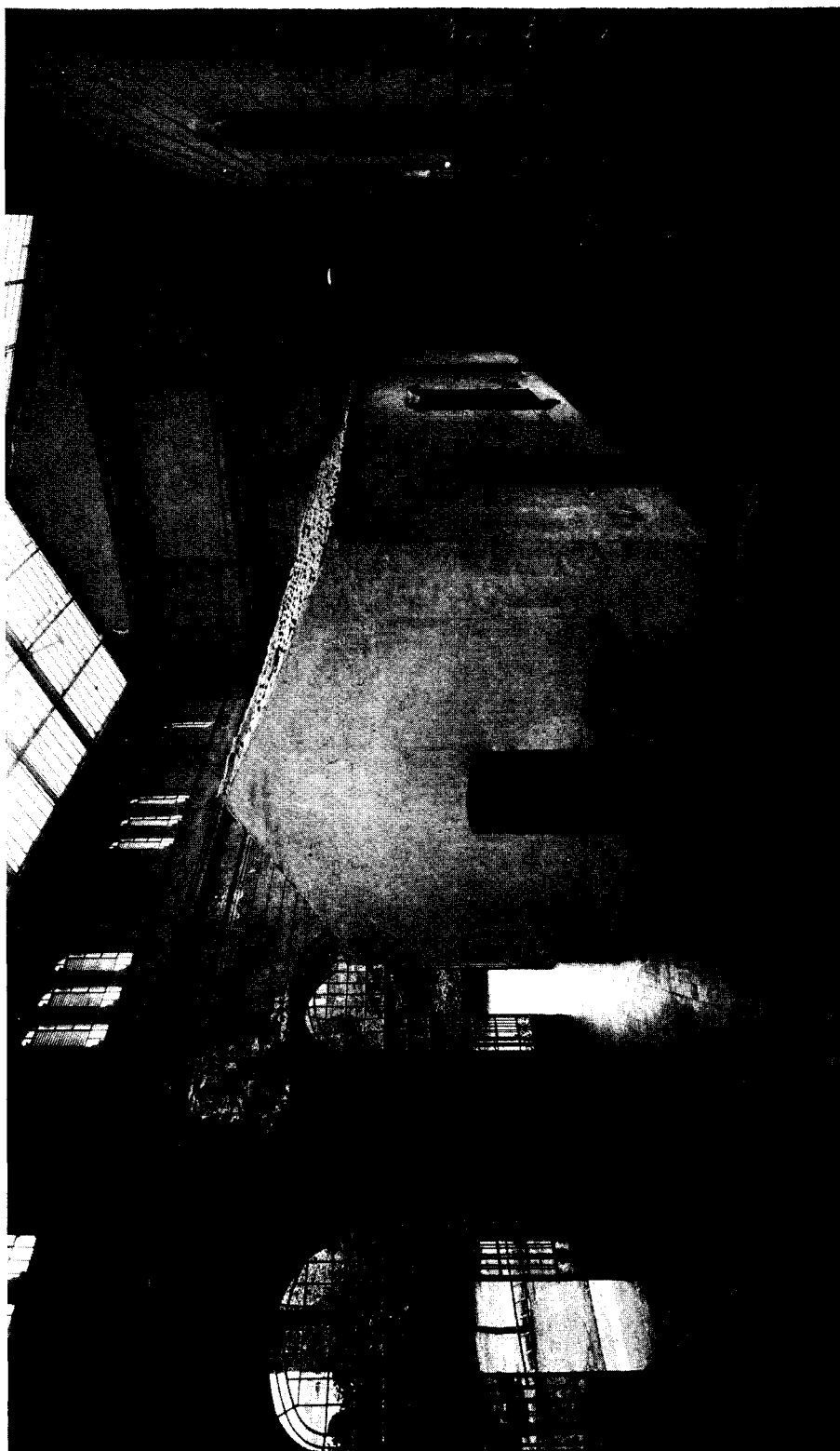
A QUEEN TO APPEAR ON THE AMERICAN LECTURE PLATFORM

Queen Eleanore of Bulgaria, whose picture is shown above, has announced her intention of soon coming to the United States to defend her people from the charges of atrocities brought against the Bulgarians by the Greeks and Servians after the second Balkan War last summer. Queen Eleanore can speak from personal experience about war, for she personally supervised the military hospital service in the two devastating wars through which her country has recently passed. See account in editorial pages



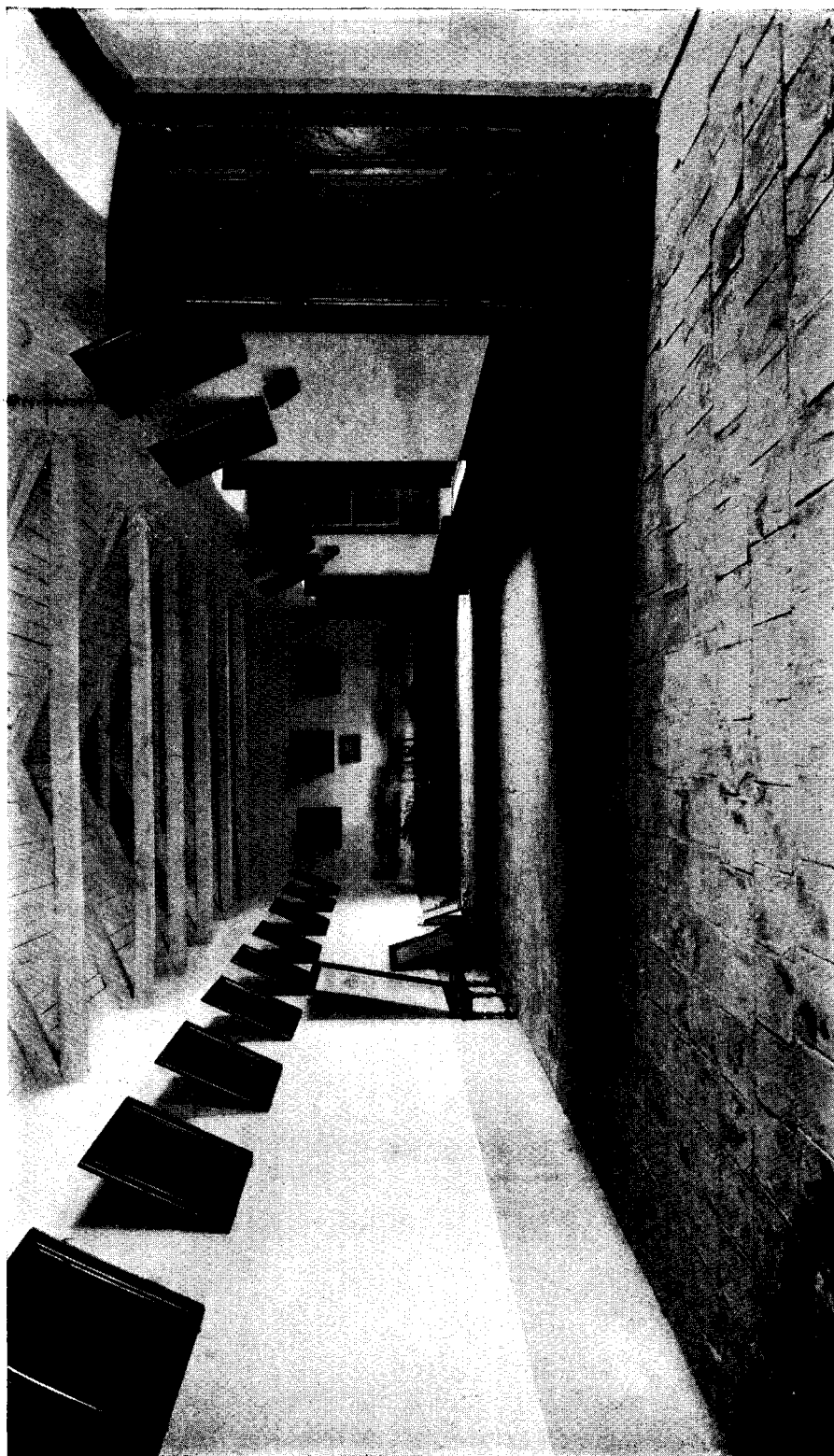
THE REV. WILLIAM SUNDAY

The well-known evangelist, more familiarly called "Billy" Sunday. See article in this number .



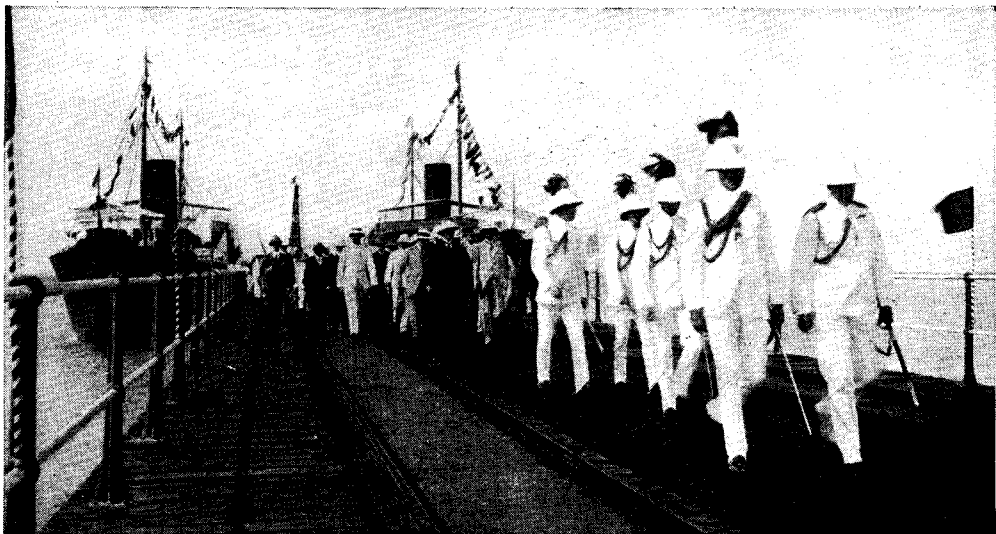
THE "INDEPENDENCE HALL" OF THE ARGENTINE REPUBLIC

In his article in this issue Mr. Roosevelt describes semi-tropical, picturesque Tucuman, and it is in this town that this most interesting historical building stands. The old house, in which the Declaration of Independence of Argentina was signed a century ago, has been inclosed in a larger building to protect it from inclement weather. The interior of Independence Hall is shown on the following page



THE INTERIOR OF ARGENTINA'S "INDEPENDENCE HALL"

The pictures on the wall are portraits of the signers to the Declaration, and the chair is the one which was occupied by the presiding officer of Argentina at the historic meeting



PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

A CEYLONESE ISLAND CONNECTED WITH INDIA BY A BRIDGE

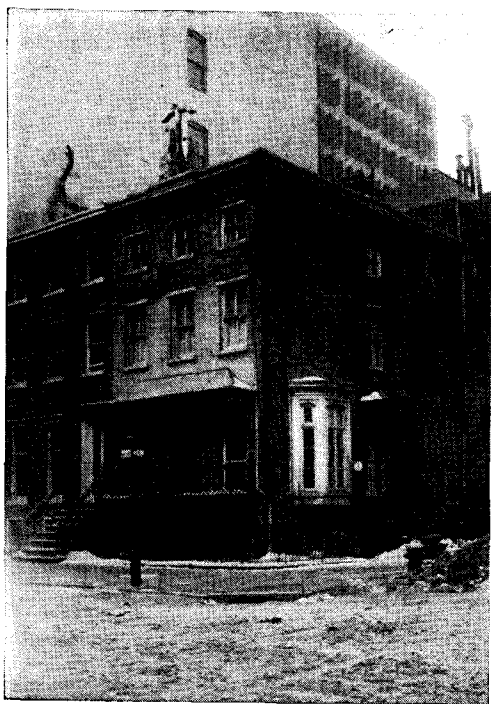
The sacred island of Rameswaram, belonging to Ceylon, has recently been connected with the Indian mainland by a viaduct over a mile long, consisting of 145 spans. Trains are now transported from Rameswaram to Ceylon by ferries, but it is expected that the present viaduct will be extended eventually to the larger island. This is a striking example of the entrance of Western enterprise into the Orient



PHOTOGRAPH BY AMERICAN PRESS ASSOCIATION

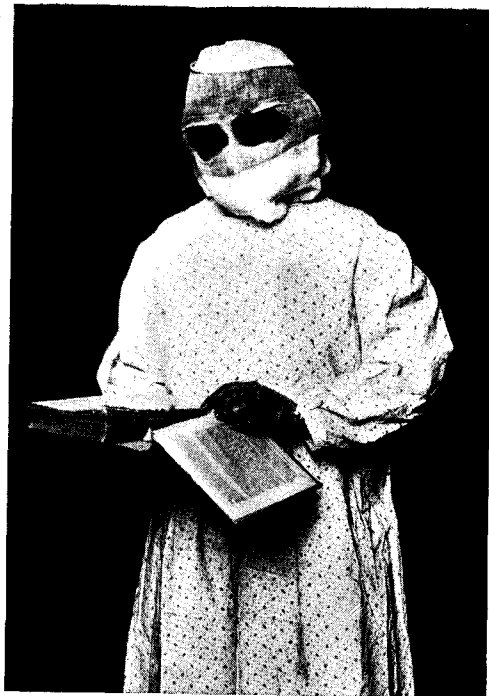
CHINA'S AMERICAN ADVISER

The Hon. William Woodville Rockhill, lately Ambassador to Russia, has been secured by the Chinese Republic as Special Adviser. Mr. Rockhill's twenty-nine years' experience in diplomatic affairs as representative of the United States in Europe and the East makes his selection for this important position a most sensible move on the part of the Chinese Government. See editorial comment



PHOTOGRAPH BY PAUL THOMPSON

THE WASHINGTON IRVING HOUSE IN NEW YORK CITY, AT 17TH STREET AND IRVING PLACE. TO BE THE HOME OF THE AUTHORS' LEAGUE



COPYRIGHT BY INTERNATIONAL NEWS SERVICE

A "BOOK DOCTOR"

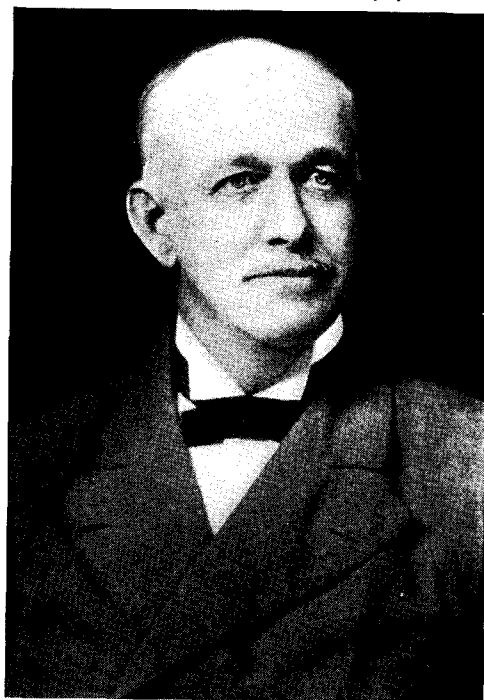
Miss Rose Murray, of the New York Public Library, who banishes bookworms and germs from the 8,000,000 books of the New York library system



PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

THE DUKE OF DEVONSHIRE

The Duke of Devonshire recently sold part of his great library, one volume of which is the famous "Hamlet of 1603"

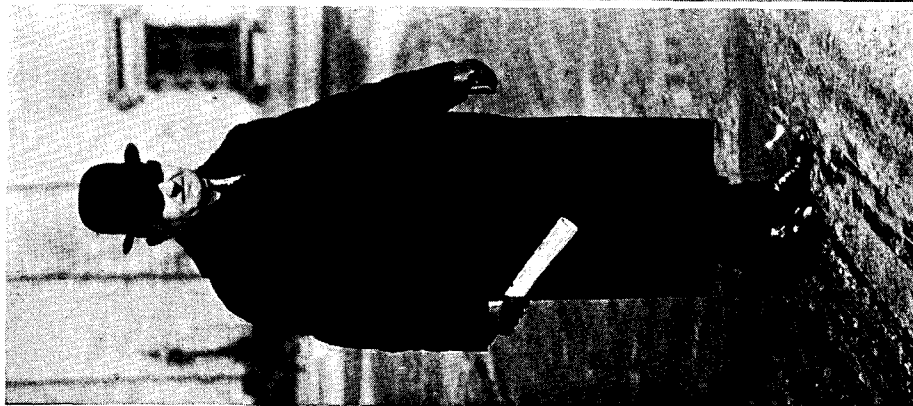


PHOTOGRAPH BY UNDERWOOD & UNDERWOOD

HENRY E. HUNTINGTON

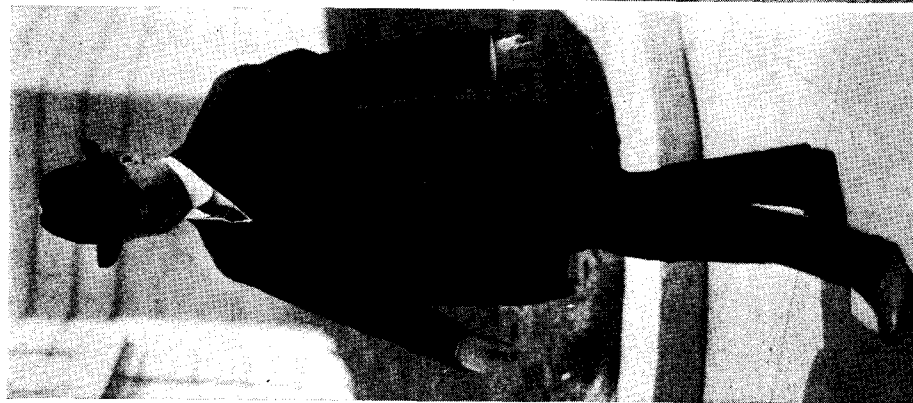
American book collector, possessor of many priceless works, has secured for his library the valuable volumes sold by the Duke of Devonshire

MAKERS, PRESERVERS, AND OWNERS OF BOOKS



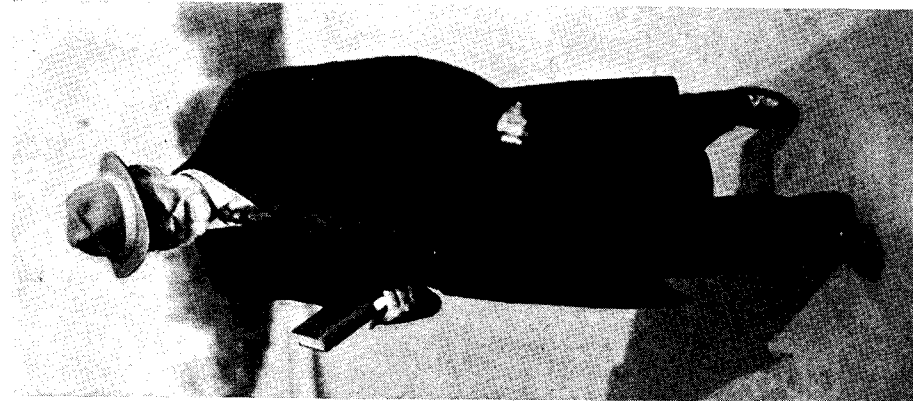
COPYRIGHT BY HARRIS & EWING

O. W. UNDERWOOD, OF ALABAMA,
DEMOCRATIC HOUSE FLOOR LEADER



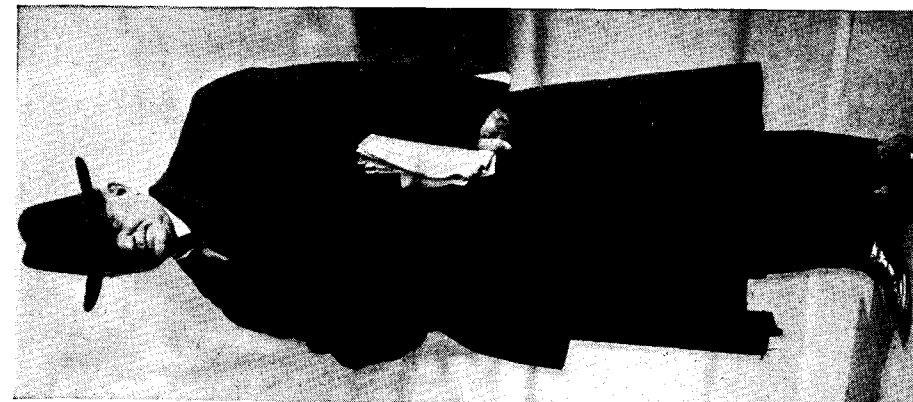
COPYRIGHT BY HARRIS & EWING

VICTOR MURDOCK, OF KANSAS,
PROGRESSIVE HOUSE FLOOR LEADER



COPYRIGHT BY HARRIS & EWING

JAMES R. MANN, OF ILLINOIS,
REPUBLICAN HOUSE FLOOR LEADER



COPYRIGHT BY HARRIS & EWING

CHAMP CLARK, OF MISSOURI,
SPEAKER OF THE HOUSE

NOTABLE OPPONENTS OF PRESIDENT WILSON'S POLICY ON THE CANAL TOLLS

The leaders of the three parties in the House of Representatives, with the Speaker of the House, constitute an Opposition which might call a less courageous statesman than President Wilson See editorial comment

their intelligent appreciation of modern methods, the universality of education for the children, the type of higher education which is being held up as a realizable ideal, and also the types of physical training and sport—all are such as would reflect credit on the most progressive cities of our own country.

The following day we spent in visiting sugar plantations. It is an extremely fertile sub-tropical country. Sugar-cane is the staple industry, but much work is done with tomatoes, peas, and other garden vegetables. We went by automobile up a really beautiful tropical mountain, and at the top came on a little summer settlement of twenty-five or thirty attractive houses owned by as many of the prominent people of Tucuman. On the summit of this mountain the temperature was fresh and cool. It was a summer resort in hot weather—that is, during the months of our northern winter.

We visited three large sugar establishments. One was the property of the last ex-Governor of the province. His big, pleasant house stood in the middle of a beautiful garden, or park, in which the trees included among others a huge pine planted by the Jesuits nearly three centuries before. The workmen live in attractive little houses on the place. Most of them were native Argentines, but there were a few Germans, Swiss, and Frenchmen.

Another plantation and factory belonged to a company of Argentines, of which the present Governor was one. About five hundred men were employed in the factory and about eleven hundred in the cane-fields. In the cane-fields both native Argentines and Italians were employed. The Italians, however, were not settlers, as in so many parts of the Argentine, but migratory workmen, who did not stay in the land. One of the developments of modern industrialism is the creation of a great class of migratory international laborers. This is creating a situation with which we will soon have to deal. Such labor may at a given period be useful, but it is not a good element in the permanent growth of a nation.

In the factory of this plantation practically all the labor was native Argentine. Not only the ordinary workers, but the foremen, the machinists, and the like, were all Argentines. There was a really attractive village in which these workmen and their families lived, the streets broad and clean, the houses white-washed and clean, while there was a theater

and a school and also a band drawn from the ranks of the operatives. The great house in which the manager and part owner of the company lived was of the usual attractive type, with a park behind it. Every effort was unquestionably being made by the managers to see to the welfare of their employees, and they proudly told me that these employees were not foreigners, that they were the sons of the old gauchos, the old cattle-herding natives, who had thus been turned into agriculturists and factory hands. In most of these natives there was an evident and strong strain of Indian blood. Of course, as the people advance, it would not be possible or desirable to perpetuate this type of community, in which the property is exclusively in the hands of the employing class, even though these employers are awake to their duties. But with a population of the kind there must be gradual growth.

The last large factory we saw was owned by a French company, and the manager was a fine young Frenchman. Some five thousand men were employed, over two-thirds of them in the field, and the remainder in the factory itself. At this factory also I was told that the Italians were of use only in the field, because, being purely migratory labor, it was impossible to teach them to work in the factory, where the work was better paid and of higher grade, and needed both greater responsibility and greater skill in the worker. I was also told, however, contrary to what I had seen in the other factories, that almost all the foremen and men in other responsible positions in this factory were Frenchmen, Germans, and Englishmen; and there was a good deal of complaint about the native laborers not caring to rise and being given to spending all their money on drunken sprees. My informant said that it was not so much lack of energy as lack of ambition, because the workers had it in them to rise if they chose. In this semi-tropical province, rich and flourishing though it is, I was informed by some of the citizens—both natives of old stock and sons of strangers—that there was a certain average loss of initiative and energy. Two or three of my informants dwelt with satisfaction on the fact that Patagonia was now included in Argentina, so that in that cool, bracing climate a population would grow and thrive, from among which it would be possible to get men of the necessary energy to run whatever business was demanded in sub-tropical Argentina.

A REVIVALIST JUDGED BY RESULTS

BY THE REV. JOSEPH H. ODELL

PASTOR OF THE SECOND PRESBYTERIAN CHURCH, SCRANTON, PENNSYLVANIA

MY church voted against the coming of "Billy" Sunday to Scranton. Rumors reached the ears of refined and reverent men and women that the twentieth-century evangelist was bizarre in his methods, brutal in his speech, and utterly archaic in his theology. A revival under his direction was described as a combination of a circus, a burlesque, a wheat-pit during a cornered market, and a heresy holocaust under the Inquisition of the twelfth century.

My church reversed its vote against the coming of "Billy" Sunday to Scranton. Testimony, direct and cumulative, reached the ears of the same refined and reverent men and women. The young business men, even those from the great universities, paused to reconsider. The testimony that changed the attitude of the church came from judges, lawyers, heads of corporations, and well-known society leaders in their respective communities. The testimony was phenomenally concurrent in this: that, while it did not indorse the revivalist's methods, or accept his theological system, or condone his roughness and rudeness, it proved that the preaching produced results.

"Produced results"! Every one understood the phrase; in the business world it is talismanic. As the result of the "Billy" Sunday campaigns—anywhere and everywhere—drunkards became sober, thieves became honest, multitudes of people engaged themselves to the study of the Bible, thousands confessed their faith in Jesus Christ as the Saviour of the world, and all the quiescent righteousness of the community grew brave and belligerent against vice, intemperance, gambling, and political dishonesty.

During the last week of February I went to Pittsburgh for the purpose of eliciting interest in the candidacy of J. Benjamin Dimmick for the nomination of United States Senator. "Billy" Sunday had closed his Pittsburgh campaign a few days earlier. My task was easy. A group of practical politicians met Mr. Dimmick at dinner. They were the men who had worked the wards of Allegheny County on behalf of Penrose and the liquor interests for years. Together they were worth many thousands of votes to any candidate; in fact, they were the political balance of power in that county. They knew

everything that men could know about the ballot, and some things that no man should know. Solidly, resolutely, and passionately they repudiated Penrose. "No one can get our indorsement in Allegheny County, even for the office of dog-catcher, who is not anti-booze and anti-Penrose," they asserted. When asked the secret of their crusader-like zeal against the alliance of liquor and politics, they frankly ascribed it to "Billy" Sunday; they had been born again—no idle phrase with them—in the vast whaleback tabernacle under the preaching of the baseball evangelist.

The large free-will offering—over forty thousand dollars—given to Mr. Sunday by Pittsburgh was explained as part gratitude by regenerated individuals, part thank-offering by the relatives of those who "hit the trail," and in part a recognition of communal and industrial benefit by those who were broad enough to judge the revivalists by the results produced. By far the largest amount was subscribed by employers of labor who recognized that the new life adopted by their men meant greater honesty and efficiency and productivity in the business. Profanity decreased in the big plants, sobriety made for a higher and steadier output, the new religious motive generated ambition and self-respect. Industry takes off its hat to "Billy" Sunday.

Officially, in the minutes of the Presbyterian General Assembly, the revivalist is known as Rev. William A. Sunday, D.D. To the people he is "Billy" Sunday, and tens of thousands who hear him every day have the same affectionate and enthusiastic understanding of him that the tens of thousands had who saw him on the diamond. He has not allowed anything to break the oneness with common humanity. What appears to be undignified slang to people of refinement is not slang to the men of the shops and mills—it is the language they speak and hear every day. Without a doubt the utterances of Jesus were vulgar to the polished Greek and pedantic Hebrew; they were the *patois* of the Galileans. So "Billy" Sunday makes no pretense to culture and lays no claims to learning. He preaches religion—the religion that came into his own life and revolutionized it. He admits that he knows no more of theology "than a jack-rabbit knows about

ping-pong." Religion to him is the grace and power of Jesus Christ getting into the heart and will of men and producing results in character and conduct. Sunday does not believe that men can find a human ethic without a divine dynamic.

It is only when his preaching is known at second hand that offense is taken. True, he says the most outrageously dogmatic things, and erects a premature judgment day half a dozen times in every sermon; but when his words are heard and the passionate, consuming, and dedicated force of his personality is felt for the first time, all the arrogance and bitterness fade out of the message. He is intensely human. Virtue goes out of him when he preaches—*vir*, the distinguishing element of manhood, the quality that makes the hero, the essence of a courageous life. Verbally, particularly in cold type, there are

many sentences that are harsh, repellent, and un-Christlike; actually those sentences are vibrant with the intensest Christian spirit. They conquer even the most reluctant, and wherever Sunday conducts a campaign men and women who still differ from him in theology and who cannot temperamentally accept his methods nevertheless find themselves able to support his work because "the blind see, the deaf hear, the lame walk, and the poor have the Gospel preached unto them." This has occurred in Scranton, as it did also in Pittsburgh, Wilkes-Barre, Johnstown, and many another typical American city. There is no doubt that in Pennsylvania "Billy" Sunday's preaching has had more to do with the revolt against Penrose and his machine than any other single cause; he has awakened the long dormant conscience of the old Keystone Commonwealth.

JAPAN TO-DAY AND TO-MORROW

PILGRIMS AND SHRINES

BY HAMILTON W. MABIE

THE Japanese often tell you that they are not a religious people; and in a certain sense this is true. They are certainly not a "God-intoxicated" people, like the Hindus, from whom they received Buddhism and the profound philosophy and culture which came with it and which have deeply influenced their life and thought. Never wholly indifferent to the speculative attitude of Buddhism, the Japanese have been more critical and practical than the Hindus. The modifications of doctrine and practice which Buddhism has undergone in Japan have been significant expressions of the Japanese mind and spirit: they have been in the direction of simplification. The ills and burdens of life have not rested so heavily on the active Japanese temperament; while the Japanese have not feared death, life has not seemed undesirable. There have been little anxiety to escape from the "wheel of life," great interest in grappling courageously with the difficulties of existence, and less eagerness to elude them. The vast plains of India have given the Indian imagination a sober coloring and fostered a meditative or brooding habit of mind; the island climate and the environing

variety and beauty of the sea, while they have evoked an undertone of sadness in the Japanese mind, have stimulated the love of action, awakened the spirit of mutual aid, and invigorated the will. The foreigner who studies Japan finds that, except in the use of the hand, the Japanese have less facility than he expected, and greater ability; they learn less easily and more thoroughly. In the end Japan becomes to him an incarnation of will, and presents, in that respect, a dramatic contrast to India.

People of the West are in the habit of thinking of the Far East as the home of races of homogeneous civilization, and of the Orientals as men of a single type. As a matter of fact, the differences between the Eastern peoples are as great as those between the Western races; as great, for instance, as the differences between the Italians and the Finns. India is a geographical term, and carries with it none of the implications of race unity and race consciousness which enrich the words England, France, and Germany, and make them significant of concentrated energy and power.

Immense significance attaches to the fact