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Friday, January 17, 1908,

Lord Kelvin-His Personal Characteristics

ROFESSOR G. G. Ramsay, of the University of Glasgow, contributes to the University of Glasgow, contributes to the Glasgow Herald a noteworthy appreciation of Lord Kelvin, evidently written on the day of his funeral in Westminster Abbey:

The greatest Scotsman has been buried with all due honor in the place where lie the greatest of our dead, and the story of lous career of discovery and invention has his marvellous career of discovery and invention has been told in every journal of the land, and drunk in

eagerly by his countrymen of every degree. The love of the Scot for his country is proverbial, and if there is one thing more than another that the Scotsman is one thing more than another that the Scotsman loves it is to see his brother Scot become the object of universal recognition. The moment the word "Westminster" was pronounced it was felt everywhere, and most of all in Glasgow, that that was the one resting-place worthy of our great countryman, and it is not too much to say that if the very natural private considerations had prevailed which suggested a more home-like resting-place there would have been a feeling of national disappointment throughout the length and breadth of Scotland.

But now that the first words of homese and ed.

But now that the first words of homage and ad-But now that the first words of homage and admiration have been spoken, now that the great national act of honor has been paid, it may not be out of place to record from a more private and less lofty point of view some of the more personal characteristics of the rare man, who has been taken from us in the full ripeness of age, no doubt, but still in full and flexible possession of his splendid power—his dominion over men's minds in the great realm of thought in which he moved still undisputed.

The public journals have told us of his achievements in science and in the application of science. Science herself has laid her tribute at his feet, through the pens of those most entitled to speak on her behalf, and as a great summary of a great life nothing could be more pungent than that produced within a few hours of his death in the leading article of the Times of the 18th inst. But Lord Kelvin was no specialist, even in science. To him all science, all knowledge, was one, and science did not exhaust the possibilities of his capacious brain. No man can be really great in anything without shedding an atmosphere of greatness over all his thinking and all his doing, over even the common incidents of every-The public journals have told us of his achievemosphere of greatness over all his thinking and all his doing, over even the common incidents of everyday life; and those who have come in contact with greatness, though they may be unable to appreciate or even understand the essence of that greatness, may be sensible and appreciative of those little external wavelets which, however trifling in themselves, all have their origin in the central force which sets the whole in motion.

Hence the delight and the instructiveness of the Hence the delight and the instructiveness of the biographies of such men; hence the avidity with which the record of their private lives is devoured. Men like to know how big men have disported themselves in the small things of life. Not a few of them have had their foibles, their eccentricities, their faults of temper and what not, which the biographer has to explain or palliate. Some readers perhaps derive a pardonable satisfaction in discovering that the public hero has not been altogether devoid of private human frailties.

man frailtles.

No such burden will be thrown upon the biographer of Lord Kelvin. So far as the human soul can be scanned or judged by human eyes, there probably never was a life which, from its earliest moments of promise to its peaceful and noble close, was so entirely free from any touch of failure, so free

from anything which the most delicate conscience could discover as deserving of condemnation or regret. He possessed in an eminent degree that essential characteristic of genius—simpliciay. Never was there a soul more transparent, more truth-loving, more whole-hearted, more absolutely devoid of pedantry, affectation, and the whole tribe of unrealities. No man was ever more free from icalousy and the more whole-hearted, more absolutely devoid of pedantry, affectation, and the whole tribe of unrealities. No man was ever more free from jealousy, and that is a want that can by no means be predicted of all scientific men. The jealousy of science has probably been as potent a fabricator of discord in this world as the "odium theologicum." We know the contests that have been waged over the priority of discoveries; we know of the self-advertising man of science; we have heard of the jealous explorer who will bottle up some unexpected find even from his companions for fear that he should lose some of the credit of it with the world. No so bead Kelvin. Shrewd as he was, quick to perceive the practical possibilities of an invention, he never turned a blind eye to the discoveries of others. His laboratory, his sympathy, his advice, and his information were at the command of anyone who had a new thing to suggest or a new idea to exploit, and the honest inquirer, were he of the humblest sort, was never sent empty away.

An interesting correspondence has recently taken place on the general failure of scientific lecturers to get hold of their audiences. Some are accused of alming too high, of addressing themselves only to experts, and of losing themselves in technicalities. These seek to justify themselves by deploring the ignorance of their audiences, who are incapable of understanding scientific ideas. Others give as an excuse that they are warned beforehand that they must treat their audiences as if they knew nothing whatever of the subject, and begin right from the be-

cuse that they are warned beforehand that they must treat their audiences as if they knew nothing whatever of the subject, and begin right from the beginning. These lecturers are apt to forget that their hearers have any intelligence at all, and they finish before reaching the threshold of their subject. May we suggest to both types of failure that they are largely due to the want of careful training in language, to want of perception as to how to state things so as to make them intelligible; and, secondly, to a still more fundamental absence of knowledge of the working of the human mind, and of the methods by which, in minds of ordinary calibre, the unknown passes into the known? Few things would do more for the spread of science and for the public interest in science than a little more cultivation by its votaries of the art of writing English and a little elementary study of the laws of logic. tary study of the laws of logic.

Lord Kelvin's lecturing was not considered his strongest point. He knew too much, the grasp of his mind was too big, to be compressed within the limits of an hour. But let any man of ordinary intelligence go to him and ask him, as a non-scientific man might, some fundamental question as to the trend of modern science on some great question—as to the latest point of development in it—or in what form latest point of development in it—or in what form would an up-to-date scientist nowadays put some particular question, no one would give a more absolutely clear, precise, and satisfactory answer than Lord Kelvin. He would answer a child on any child's physical or mechanical problem in the same spirit; and it was delightful to see the zest with which he would enter a nursery in which mechanical toys were the vogue, and give an amused but exact scientific description of their action.

It was a treat to be lecturing on Lucretius in Lord

description of their action.

It was a treat to be lecturing on Lucretius in Lord Kelvin's neighborhood. His admiration of the Lucretian philosophy is well known—as well known as his disbelief in "The Secret of Hegel." However busy

he might be, it was a joy to him to have repeated exhe might be, it was a joy to him to have repeated exactly how Lucretius put and solved his problems: he would point out exactly where he was right, where wrong, either in theory or observation, at what point he inferred, rather than observed, his phenomena; and rejoiced especially when he could say how very near he was to putting the thing in the right way. And so it was with everyone who asked anything of him: there was time for all, full attention and a sathim; there was time for all, full attention and a satisfying answer.

Nor was Lucretius the only ancient author he was interested in. He was an out-and-out friend of class interested in. He was an out-and-out friend of classical education; and, though always regretting that he had cut short his classical studies so soon (he was only thirteen when he entered those classes in the university), he was never tired of recounting how he had enjoyed the prelections of Sir D. Sandford and Professor W. Ramsay, and of acknowledging that he had left the benefit of them all his life. No one held more strongly that a sound literary training was an indispensable foundation for a successful career in science or in any other intellectual calling.

He had convictions on many subjects outside his own wide domains; and he held them all whole-hearfedly. On one subject his views were very pronounced, and, though the present current of opinion, or at least of practice, has set in the opposite direction, calm observers who are also warm sympathizers with the cause have seen much to make them doubt whether he was not right in the solution which he would have proposed for it. No one was more anxious than he was to advance the cause of higher fomale culture; no one had ever more cause to know the value of woman's sympathy and support in the carrying on even of his highest work; and yet no one culture; no one had ever more cause to know the value of woman's sympathy and support in the carrying on even of his highest work; and yet no one was more opposed than he to the system of joint university education. He held, as many educationalists of authority have-held, that, while granting to the full the equality of mental capacity between the sexes, and the right of both to equal opportunities, there are fundamental differences between the mental, moral, and social characteristics of the men and women—to say nothing of their ultimate differences of aim in life—which differences are emerging in a critical form—and requiring most careful consideration just at the time when university life begins, and which cannot be obliterated by adding the word "women" to a university statute. To ignore these differences by imposing a system of common education on both was to subject both to grave danger without the certainty of advantage to either; and experience has yet to prove that he was wrong. The solution which he probably would have advocated when sufficient resources could be found would be to make away with the present makeshift system by which women have been admitted into universities, whose whole arrangements have been worker out for men, and found new for the requirements of women.

One immense aid to Lord Kelvin in his career of

One immense aid to Lord Kelvin in his career of unceasing work was the splendor of his constitution and the indomitable spirit by which it was supported. He came of a tough and hardy stock, yet he had by no means at any time the special qualities or configuration of an athlete. He won the silver sculls at Cambridge, not by his rowing form, but by sheer tenacity, by a grim determination to hold on and not to be beat. A serious accident in early manhood lamed him for life, and interfered with all forms of active exercise, yet it never had the slightest effect in lowering his spirit or in debarring him from such One immense aid to Lord Kelvin in his career of

kind of activity as was still open to him. I shall rever forget an example of his tenacity which I saw when bathing with him in the Rhine. He desired to swim a set distance against the rapid and powerful swim a set distance against the rapid and powerful siream a feat only possible for a strong swimmer, and practically impossible for him with his lane leg. But, though baffied many times, he returned again to the task, determined not to be besten in the end.

Lord Keivin's power of mental abstraction was exat Senate or other meetings, in carriage or in train—he would have his familiar green notebook with him, and be working out mathematical problems, unconscious of the world around him. Yet he seemed to hear what was going on it he was with others and conscious of the world around him. Yet he seemed to hear what was going on if he was with others, and would throw in his word or his opinion, and then go on as before. My late colleague, Dr. Barr, has recounted me today one remarkable incident out of many similar incidents that might be quoted. He was travelling from England by a train that should have arrived at 10.30 p.m. There was some breakdown on the line and a stoppage. Getting out he found Lord Kelvin in another portion of the train, or of another train, immersed in his green book, and unannoyed, perfectly contented. They parted. Dr. Barr arrived in Glasgow at 2.30 a.m. next mornig. Shortly after he met Lord Kelvin, "Well, how did you get on that night?" "Oh, excellently," said Lord Kelvin, "I got into Glasgow at 4.30 a.m. I solved that problem on which I have been at work for thirty years!" em on which I have been at work for thirty years!"

Of his physical powers of endurance no better example can be given than the fortitude—no lesser word will express it—with which he bore the agony, continually recurring during the latter years of his life, from some peculiar condition of one of his facial nerves—known, I believe, as the fifth nerve. The pain would come on in the most sudden way, while speaking or lecturing or at meals, and was so severe as to render him speechless and motionless for a speaking or lecturing or at meals, and was so severe as to render him speechless and motionless for a time. No remedies avalied, yet he bore it without a murmur. He had been greatly suffering from it the day before, and the day itself, of his inaugural address as Chancellor. It was quite doubtful if it would be possible for him to deliver the address at all, and I had to be ready close by to read the address for him if the thing became absolutely unbearable. Yet he if the thing became absolutely unbearable. Yet he never flinched, and the audience never had cause to guess the conditions under which that most interesting address was delivered.

Ing address was delivered.

There remains one word to be said on the most delicate, the most universally interesting, the supreme of all topics—Lord Kelvin's attitude towards religion. Never was a more clear and unmistakable deliverance uttered from a region which of all others must command respect. We are accustomed to the shallow materialism of specialized science and of small men. We have been accustomed for years to the no less shallow dissemination—happily far fewer now than when there was less apparent cause for them—from so-called orthodox pulpits, which have wearied us with the pretended antagonism between science and religion, as if no explanation of the Divine order of creation could be accepted which was not of the crudest and most unintelligent kind, and which still find an echo in the condemnation of all modernism by the modern doctrine of infallibility. On the crucial subject of life we know how fereign men of science are apt to turn up their eyes when they hear of a British physiologist who believes in the Divine government of the world. But on a great occasion we heard from the master mind whose life casion we heard from the master mind whose life

has been spent in that highest region in which all has been spent in that highest region in which all sciences meet, whose imagination could picture, whose mathematical reason could explain, the great movement of a universe in which our solar system found but an insignificant part, proclaiming as the result of a life time spent in the contemplation of those problems in which physics and metaphysics seem to meet, his profound conviction that "proofs of intelligent and benevolent design lie all around us," and "We are absolutely forced by science to believe with perfect confidence in a directive power—in an influence other than a physical or dynamical or electrical force."

ence other than a physical or dynamical or electrical force."

Never was there an utterance more fitted to give hope and confidence to the millions of mankind. These words have been little dwelt upon; they have almost been hustled out of sight by the writers of the scientific world; but they have brought comfort, and are calculated to bring comfort, to millions. No doubt every man of ordinary intelligence has abundant reasons within him, and from what he can see of the world without him, for his religious belief. But it is disquieting to the man in the street to discover, or to be told, that those who know most believe least; he is impressed by great names; and he seldom has logic enough to console himself with the reflection that the moment a man of science, or any other man, steps beyond the limits of what he knows, and ventures to dogmatize, negatively or affirmatively, on the great eternal problems which he outside his sphere his conclusions deserve no more respect than those of the humblest of his fellow-creatures. Lord Kelvin used often to object, indeed to protest, against the limiting word "Natural" placed before "Philosophy" to denote the subject of his Chair. Like Plato, he claimed to philosophize from the highest of all human standpoint; his philosophy, so far as he had attained to it, was the philosophy of the universe. It was a momentous utterance when he proclaimed at his jubilee in 1896 that he knew no more of the real nature of material forces than he did when he began to teach; it was a still greater pronouncement when he proclaimed the necessity, to which he had been led by science herself, of a belief in a Creative Spirit. Such a word, coming from that height of human knowledge, will be a staff of support to many a wavering and doubting soul, and deserves to be recorded as one of the most beneficent of his utterances.

The most striking, perhaps, of all the illustrations of Lord Kelvin's excitations.

The most striking, perhaps, of all the illustrations of Lord Kelvin's eminence in science was that given to me by one of my scientific colleagues at the time of the jubilee in 1896. If all the great men of science, he said, from Newton to Kelvin, were placed in a row, each raised to his full intellectual height, and a cord were stretched tight from the head of Newton to that of Kelvin, it would touch no head on its passage from the one to the other. Today we have seen his remains laid side by side with those of his great equal. Seldom, if ever, we are told by those who know, has a Westminster burial been accorded with such absolute unanimity. No whisper of dissent from any quarter has been heard. Never was a man laid in his grave who could better claim to bear in his hand the white lily of a biameless life. We are wont to pray for our friends when they leave us, and The most striking, perhaps, of all the illustrations wont to pray for our friends when they leave us, and to say of them that they are now at peace; but we may say of this departed friend that, though his life has been a life of the most strenuous work and energy, and, if need were, of combat, it has been from its simple beginning to its honored close, a life of unsullied purity and unbroken peace.

Sir Edward Grey's Speech



IR EDWARD GREY addressed a meeting of his constituents in the Corn Exchange, Berwick, last evening, Sir Francis Blake, chairman of the Berwick Division Liberal Association, presiding, says the London Standard, of December 20th. Sir Edward Grey, who met with an enthusiastic reception from an audience of about 2,000 persons, referred, at the outset to the Irish question. He then proceeded to deal in a comprehensive way with the whole subject of our foreign relations, with respect to which the indicated confidence in the peaceful character of the outlook. He expressed satisfaction that whilst Persia, was practically in a state of revolt, the Anglo-Russian Agreement removes the temptation of Macedonia, he pointed to the importance of doing nothing to break up the concert in Europe.

Sir Edward Grey said: The first subject with which I wish to deal in the concert in Europe.

which I wish to deal is, at any rate, a safe and pleasant one, and that is to acknowledge the pleasure which I believe the whole country has felt from the visit of the German Emperor which has lately been concluded. All the public utterances connected with the visit have been most beneficial in tone, and I am sure that the friendly atmosphere of welcome and hospitality on the part of public opinion in this country; and the cordial way in which it was reciprocated and acknowledged by the Emperor, are bound to have a good effect upon both countries. Half, or more than half, of the difficulties of diplomacy disappear when two nations become each convinced that neither of them wishes or intends ill to the other, and no Sovereign could have stayed so long as the German Emperor did stay in our country, and left it with such a cordial message to our people as he did, without having done something to promote good feeling and friendly relations between the two peoples (cheers).

Going a little further back, and dealing with forign policy generally, the first point which I would emphasize is this: that we intertied from our reader. which I wish to deal is, at any rate, a safe and plea-The first subject with

Going a little further back, and dealing with forign policy generally, the first point which I would emphasize is this: that we inherited from our predecessors certain alliances and friendships which we believe to be in the British interest, and those alliances and friendships had been ratified by public opinion in this country at the time they were made. It was essential of the reputation of the country that those alliances and friendships should be maintained, and the honor of the country was involved in observing them firmly and generously.

On behalf of the present Government, I claim that we have, in letter and spirit, maintained the alliances and friendships which we inherited from our

Japanese Alliance

First of all, there is the Japanese alliance, of which you have heard but little in the last five years, for this reason, that our allies have been peacefully occupied in consolidating and developing their own country and their own position. They have proceeded to make treaties and arrangements with France, which have rendered the objects of the Anglo-Japenese alliance more secure than ever, because they have proved that other nations have recognized those subjects as compatible with their own interests in the Far East, and, therefore, of that I have nothing but what is good to say. And so also with regard to Far East, and, therefore, of that I have nothing but what is good to say. And so also with regard to some agreements with France which were made by the late government some three years ago. The letter of those agreements remains unaltered, but the scope of them has, I think, been increased, because out of those agreements have grown a spirit of friendship between the two peoples, which has been exceedingly popular on both sides of the Channel (cheers.) It remains today as popular as ever. Whenever there has been occasion to test the strength of the friendship in diplomatic intercourse the test has only shown how healthy and vigorous it is. We wish and intend that it should continue to be so.

Passing from what we have inherited from our

Passing from what we have inherited from our redecessors, I would say that what we have done tractives has been all in the same direction of con-

ourselves has been all in the same direction of consolidating and strengthening the good relations which existed with other countries previously.

We have, for instance, supplemented our agreement with France by an agreement with Spain, and France has also done the same, which are further instances that Powers with direct interests in the Mediterranean do not desire a policy of aggression or expansion at the expense of each other, but they de-

sire to maintain the status quo in relations of inti-macy and good faith with one another. And of all these agreements I would point out that while they are meant and intended to strengthen the friendly relations between the countries who make them are not directed against any other country (cheers.) There is no exclusive intention in them, and we are as ready now to entertain proposals for agreements of a similar kind on subjects on which we and any other nation may be directly concerned (cheers.)

Understanding With Russia.

Understanding With Russia.

We have given proof of our readiness to do so by the Convention which we have lately signed with the Russian Government. There is in it, I trust, not merely the actual letter of the provisions of the agreements, but also an intention on the part of both Governments that there should be a change of the general policy with regard to each other. For some time past the relations between England and Russia had been more or less relations of discomfort. There have been various times during the last fifty years when those relations, though not critical, were not altogether pleasant. The root or origin of the discomfort between the two countries was in certain European questions some fifty years ago, and the difficulty afterwards spread to Asia.

The first thing I would ask you to notice in the

The first thing I would ask you to notice in the Anglo-Russian Convention is that both countries have determined that, instead of continuing to travel along the path of political distrust and friction, they will begin to retrace their steps and travel in the opposite direction, which deads to peace and friendly relations.

I am glad to see that Lord Lansdowne the other day very freely and frankly said that he accepted in principle the agreement which we had lately made with the Russian Government. That means that if the present Opposition came into power tomorrow the convention would continue to be worked by the Conservative Government in the same spirit of good faith and good will in which it has been contracted by the Liberal government. With that I am quite content.

I freely admit that the Anglo-Russian Agreement is admission on our part that we are not going to embark upon a forward policy. I say it is no sacrifice to have given up a forward policy. On the contrary, I believe it to be in the best interests of this country that we should have given up a forward policy. On the Russian side, I think the same considerations are equally true.

- "Persia in Revolution"

If you consider the Persian part of the Anglo-Russian Agreement, I believe you will find that we have received, so far as agreements can secure anything—that we have secured by that the safeguarding of the Indian frontier, and that we have done it without foregoing commercial prospects in any part of Persia where we had any.

Any one who considers what the condition of Persia is at the present time—because it is practically in a state of revolution at the present moment—must realise that but for the Anglo-Russian convention there would have been a great temptation eitner for Russia or England to interfere in Persian affairs. The Anglo-Russian Convention had at any rate removed one of the great incentives and motives for eitner England or Russia to interfere in the internal affairs of Persia. internal affairs of Persia.

internal affairs of Persia.

The proper policy, in my opinion, with regard to Persia is that, so long as there are no attacks uponforeigners, so long as Persia does not display an antiforeign feeling, so long should foreign nations abstain from interfering and leave the Persians to settle their own affairs, and I am sure I hope and-wish them a happy issue and better government and the power to keep their own house in better order for themselves.

The full effect of the Anglo-Russian Agreement, no doubt, depends upon the working of it, and you will not know what that full effect will be until a few years have passed. If it is worked as it is intended—in a faithful and friendly spirit on each side—it will dissipate jealousy and suspicion; it will relieve both nations from the strain of anxiety, and by removing one constant cause of friction it will enable the two nations to treat all other matters which may arise between them in the future in a friendly spirit.

And if peace between England and Russia is assured, depend upon it that it is the interest of social reform and internal development in both countries; and if peace between England and Russia is assured, it is a valuable contribution and an important element. valuable contribution and an important element is securing the peace of the whole world.

Macedonia

I pass to one or two other subjects. The question of the Congo is interesting to this country. But I do not propose to add anything on that subject to what the Prime Minister has said. Then there is the question of Macedonia. Last year, in connection with the Customs dues, we initiated and put forward proposals of our own for the benefit of Macedonia, and we also welcomed the initiative of the Australian and Russian Governments. The question is one which must conwelcomed the initiative of the Australian and Russian Governments. The question is one which must continue to occupy the attention of the Great Powers; and you may rely upon it that while we are perfectly ready and willing to support the proposals put forward by others, we shall be ready also to suggest to other Powers proposals which may seem to us desirable and well calculated to improve the condition of affairs.

But under no circumstances ought any Power to run the risk of breaking up the concert of the European Powers. Behind the Macedonian question lies the Turkish question. Without the concert of the Powers the Turkish question might again become a danger to the peace of Europe; and, therefore, in the first place I regard the maintenance of the concert of the Powers with regard to Turkish affairs as a guarantee that European peace will be preserved.

The Hague Conference

I notice that certain attacks have been made upon those who were the British representatives at The Hague Conference. Those attacks are most unwar-ranted and unjustifiable. I say without fear of con-tradiction that the British delegation was at The Hague Conference in to the high water mark attained Hague Conference up to the high water mark attained by any other Government.

If more progress was not made it was not because our delegation lagged behind. The expenditure in armaments is becoming one of the most serious questions in Europe. It was said, "Why was it not pushed forward at The Hague Conference," but you cannot push a question like this further than other nations are prepared to go.

We have made a considerable reduction in military expenditure in the last two years, but this will not greatly affect the Continental armies. Our naval expenditure is, no doubt, a great factor in the naval expenditure of the world. We should like other Powers to recognize a certain independence between the naval expenditure of the great countries, and compare in advance their naval programmes with each other with the object of achieving mutual reductions. That view has not yet been accepted. We have made a considerable reduction in mili-

Possible Naval Increases

It is well known that the German Government are embarking on a very large naval programme. I have no complaint to make of that. I mention the subject because it is important and not in a carping spirit. At the same time, if other nations increase their navies we shall undoubtedly have to increase ours. There is no need for us to be rushed into naval expenditure at the present moment. The position, as far as the British Navy is concerned, is perfectly secure, at any rate for a year or two more (cheers.) At the same time, if our neighbors are going to largely increase their naval expenditure it will not be possible for us to continue reductions in ours. At the present moment we are in such a position with regard to sea power that we need not be alarmed at the increase of any other country's expenditure on its It is well known that the German Government are e of any other country's expenditure on its navy (cheers.)

Captain James F. Oyster, of Washington, a dealer in butter, cheese and eggs, is a member of the Board of Education of the District of Columbia.

There was a trial a time ago at which Captain Oyster testified as expert in educational matters. The opposing counsel was Harry Davis, celebrated as a wit. When it came Davis' turn to cross-examine, Captain Oyster squared himself for a hard battle.

"You are Captain Oyster?" asked Davis.

"Yes, sir."

"Member of the Board of Education and up on educational matters?"

Well, Captain Oyster, what's the price of eggs to-

"Thirty-five cents," snorted the Captain, "That's all," said Davis.

Japanese Ecceentricities

HE special Tokio correspondent of the New York Evening Post writes:

There are some phases of Japanese life that in no small degree shock the observant foreigner who expects to find in full swing all the amenities of modern civilization. This statement is not intended to apply so much to those bizarre exhibitions of dress or undress, as the case may be, other superficial aberrations from the customs of

or other superficial aberrations from the customs of the west, that variously manifest themselves in this country, according to class and community, but to certain graver eccentricities in the genius of Japanese civilization itself

civilization itself.

The Occidental world has apparently come to believe that Japan is a civilized country in the common acceptation of the term, whereas the Japanese are civilized only in a comparative sense of the word;

civilized only in a comparative sense of the word; that is, in a technical, but not an Occidental sense of the term. Civilization, like every other question of human advancement, must be regarded as a matter of degree as well as of type. Now, while Japanese civilization may be said to reveal an admirable type, as peculiarly suited to the Oriental mind, yet when the degree of its development is taken into account, it must be ranked far below that of some other nations. This conviction is the result of some years of residence among the people, and a careful comparison of their civilization with the social and civil evolution of more advanced peoples. more advanced peoples.

The Differentiation

Although, as already intimated, the minor eccentricities of Japanese civilization need not be too ser-Although, as already intimated, the minor eccentricities of Japanese civilization need not be too seriously taken as representative of the genius of the civilization itself, yet we can never forget that the almost universal indifference that prevails in Japan in regard to matters that we esteem as of the utmost delicacy, is amply sufficient to differentiate Japanese civilization from anything that we can consider as highly developed. The utter disregard, even among the highest of the land, of nude forms moving about the public streets, is certainly striking.

The spectacle of a dozen or more carpenters along the front of a building in the course of erection on a metropolitan thoroughfare, all less completely clothed than the sculptured figures on our architectural masterpieces, and the picture of men and women bathing on the public highway, savor of nothing that we associate with the properties of high civilization. But we can pass over Japan's extraordinary attitude in this respect, and we can further overlook the strange insensibility of the Japanese to the very larger to the larger.

we can pass over Japan's extraordinary attitude in this respect, and we can further overlook the strange insensibility of the Japanese to the most intolerable odors daily haunting the average home of the nation, which proximity to filth, if permitted in a Western land would result in most decimating epidemics.

Sale of Girls

To many foreigners one of the most condemnatory features of Japanese civilization is its heartless and cruel immorality. The societ system that permits and encourages among parents the sale of innocondemns the child to a condition of the most inhuman slavery is too infamous to be accorded a place man slavery, is too infamous to be accorded a place among the customs of a high civilization. Yet it goes on all the time in Japan. Girls are bought up by the thousand. Many are exported to Asiatic, American and Australian ports. These facts are known to the authorities, but the government cannot considerable. authorities, but the government cannot consistently punish that upon which it imposes a tax and draws a considerable revenue. That this traffic should pass without protest is of itself sufficient to rate that civilization low in the scale of civil evolution.

Indifference to Crime

A month or two ago a foreign gentleman was going down the street in Yokohama, one of the largest cities of the empire; it was about eight o'clock in the evening. As his jinricksha passed an open lot he heard a woman scream in such a manner as to leave no doubt that she was in distress. The two 'ricksha men wanted to ignore the woman's cries and proceed with their fare; but the man refused, and ran to the rescue. He discovered a young girl about eighteen years of age in the clutches of a Japanese, and beat the fellow off.

Having relieved the girl, the foreigner was bent upon capturing the man that had attacked her, but the wretch looped and doubled in such a manner that his pursuer was exhausted before he could get a hand

on him. During this performance no fewer than thirty citizens came up to see the "fun," each one of whom calmly stood by and refused to assist in arresting the criminal, and this notwithstanding that the circumstances were explained to them. They evidently regarded the whole thing as a most trivial affair that ought to have been beneath the foreigner's notice.

Recently in a Kobe tramcar, because the conduc Recently in a kobe tramcar, because the conductoh, who was a mere boy, insisted on being paid the fare, two roughs fell upon him and beat him mercilessly, while a whole carful of men sat by without offering any interference. This sort of thing is so common as to be a marked feature of the country, and a serious reflection on the civilization that can tolerate it

Lack of Chivalry

This utter lack of chivalry for womanhood and the general indifference of the strong toward the sorrows and misfortunes of the weak, are at times so appalland misfortunes of the weak, are at times so appalling as to excite the indignation of foreign residents. In other countries should a pedestrian be attacked by a robber on the public street, the victim would not be disappointed in expecting assistance of every passerby, but in Japan it is not so. Such an emergency would be regarded by every Japanese as an occasion that was positively none of his business, and he would let you be robbed or killed, for all he would offer by way of protection or relief. Such dereliction of duty would be incredible were there not so many examples of it in the general experience of daily life in this country.

Relic of Feudal Days

Relic of Feudal Days

A further astonishing characteristic of Japanese civilization is the "thug" system that is allowed to dominate it under certain circumstances. This is, of course, a relic of the savage customs of feudat times, when certain bands of roughs called "soshi" were hired by discomfitted warriors or by citizens that had been insulted, to avenge their wrongs and "get even" with their detractors. The "soshi" were to the common man what the retainers were to the feudal lord; his avengers in time of need, only they were open to hire. And even today if any man wants to punish his enemy he may employ these thugs to undertake it for him, and they will perform it with an irresponsibility and a vengeance that he could not at all command.

A forcible example of the effectiveness of this barbarous system was witnessed in the commercial circles of the city of Kobe not long ago. During a conflagration there, a big warehouse belonging to the Mits Bishi Company was burned, and a large quantity of damaged rice saved from the fire was afterwards offered at auction. A merchant from Nagoya came down and bid the rice up to a figure beyond what the Kobe men wanted to pay, and the rice was knocked down to him. The others apparently acquiesced, but not because they intended to let him

what the kobe men wanted to pay, and the rice was knocked down to him. The others apparently acquiesced, but not because they intended to let him have the goods. The disappointed merchants simply hired a band of thugs to do him up, and he was soon intimidated into abandoning the sale.

Spirit of Bushido

The peculiar attitude Japanese civilization asmes toward crime is well illustrated in reference to The peculiar attitude Japanese civilization assumes toward crime is well illustrated in reference to the man who some years ago attempted to assassinate Count Okuma and then committed suicide. It will be remembered that the bomb of the would-be assassin blew off one of the count's legs, and maimed him for life. Yet the Tokio Historical society has not only decided to raise a monument to this criminal as a national here, but asked Count Okuma to acquiesce in their alleged laudable desire; and, moreover, the could never lift his face as a knight of Bushido had he refused. In Japan, patriotism easily overlooks the crime of murder. The shrine of the Forty-seven Bonins, where thousands worship from year to year in Tokio, is simply the tomb of assassins.

The other day a citizen heard that a certain other citizen had been a Russian spy; he immediately set about to deceive the offender into an interview when he dispatched the spy with a sword. The sick wife of the murdered man was immediately ejected from her father's house, and not a hotel or private house in the whole capital could be found to take her in; it would be contrary to Bushido to show any kindness to one whose relations had been a spy.

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