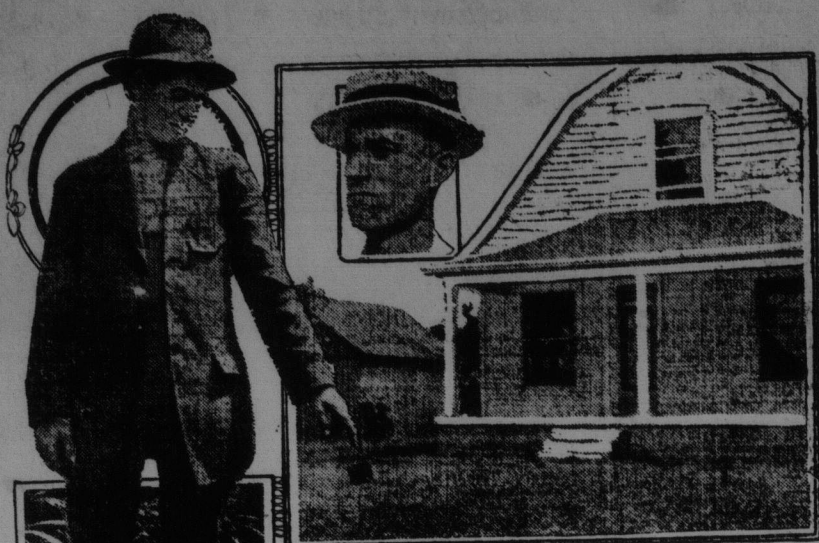


## Centre of Population in U. S. Only Moved Few Miles in 10 yrs.



"BERT" MARR, AND HIS HOME ON THE STATE ROAD, WHERE THE 1910 CENTER OF POPULATION IS EXPECTED TO LIGHT.

Howard Fivecoat, a rising young liverman, points to Suitable Spot for "1910 center" stone among Mrs. Bert Marr's tiger lilies.

Washington, August 5.—The new center of population for 1910-20 is near Columbus, Ind. That was where it was during the past 10 years. But the sharps at the census bureau figure the center will not move over a mile from its present location. There will be no official announcement until about next April.

### SCHAFER SIZES UP NEW CENTER

By Fred Schaffer

Columbus, Ind., August 5.—News from Washington that the center of population has not moved more than one mile since the last census, has evaluated this section to a new industry in its midst—that of raising centers of population of the United States. For the second time successively the center will be in this county—Bartholomew—and for the third time successively within 20 miles of Columbus.

I found large mobs of joy and en-

thusiasm all around when I went down there to see just what a center of population looked like. In fact I wouldn't be surprised if the Columbus board of trade adopted some such appropriate slogan as "We pivot, while other points merely revolve," or "Columbus, the center of the U. S., the center of the world, the center of the universe."

Columbus, the nearest large town to the exact center, will again be referred to as the center for convenience, but the actual point will again be within a mile of six miles south-east of Columbus, and Columbus heartily congratulates the United States upon knowing enough to hang onto a center of population that has "made good."

But there's an interesting situation six miles southeast of town, where the exact center was marked ten years ago on the farm of Henry Marr. Since the balm morning when Uncle Sam's serious-faced men planted a square white stone, like the marker on a soldier's grave, a few paces from his red barn, the locality has been the Mecca for tourists. A larger and more ornate, but unofficial stone, is erected on the roadside a half-mile from the barn to notify travelers that its pretty near time to get interested—that they are close to the spot. And now the whole neighborhood is agog over the prospect of more of the same. In fact, day dreams are being indulged in to the effect that if the township seems now to be its destiny, it will have a life job as center of population every substantial farmer with blue overalls will have a census marker near his barn—a real nice stone for his wife to use in getting into the buggy.

At present it looks as if the 1910 center will land on the property of H. B. or "Bert" Marr, a cousin of the 1900 Marr, thus giving the Marr family a distinction that will be envied by others throughout the county. "Bert" Marr has 137 fertile acres, and a handsome block of stone suitably inscribed would flourish on any one of them. The movement of the population cent-

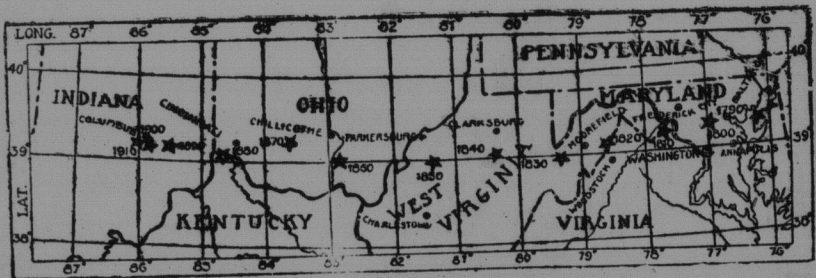
er in the last thirty or forty years has been somewhat south of west, and an advance of one mile would about put it in the door yard of "Bert" Marr's home, among Mrs. Marr's flowers and shrubs, where she could sit on the porch of evenings and look at it. Yes, decidedly, that would be a right good place to put it. Mrs. Marr told me she didn't care how soon it happened.

It came like a shower of brickbats out of a clear sky to "Bert" Marr, who was found downtown pricing binders, when informed that very likely the center of population would light on his place like a homing pigeon. He had thought the procession would pass by, in fact, go clear over into the rival state of Illinois.

"However," he said, "if it likes this place and wants to stay, I shall not turn it from my door. And if they want to plant a stone on my land, I'll cherish it, and tend it, and water it in drought. I'll be a foster parent to the center of population any time the government wants to give it to me to raise."

Bert is a conservationist—a real patriot. After all, a center of population is a very desirable thing, to judge from the experience of Henry Marr, now possessing the one that spouted herobouts in 1900. Since he got it, he has built a 14-room house and purchased a coking fine automobile. This is no poverty-stricken commoner, but a well-to-do citizen of the population industry. The agricultural supply houses also sell motor cars, and they sell gasoline as well as axle grease. This is no ox team country, and the county seat has an asphalt street and a white wing to keep it tidy, and two street cars for such of its agricultural neighbors who do not yet own benzine buggies.

About the next thing ought to be a subway to take tourists by a dustless route out past the German Reformed church to where the centers of population multiply in the truck gardens and wheat fields six miles southeast of town.



MAP SHOWING CHANGE OF CENTER OF POPULATION EVERY 10 YEARS SINCE 1790.

### WAYS OF SOME TREES.

Trees which have their own individual methods of reproduction are interesting. The way of the Elm is one of the most remarkable, because the elm actually makes hedges, or rather it fits in with our English methods of bordering our trees and roads with hedges, and in a very accommodating way helps us with material.

The habit of the elm is to send out its roots in every direction and then to push up suckers from its spreading roots. Then an elm sends itself or is planted in a hedgerow and becomes established there it sends out its roots and pushes up its suckers on all sides of it, but except on two sides the young suckers get killed; they are killed down in the path or cut up by the plough or gnawed down by grazing animals.

But they flourish on each side of the elm in the direction in which the hedge runs, and they kill out the other trees in the hedge, till at last possibly the hedge is all elm. Then if the hedge is not cut or only partly cut the strongest suckers grow up and become trees themselves and carry on the process.

Other trees instead of being killed down by animals get helped and planted. Squirrels carrying off hazelnuts and burying them for private consumption later, frequently forget where they have put them, and so plant countless hazels every year. Trees with berries such as hollies, wild roses, elders and yews, have their seeds swallowed and carried about in different directions by birds and from the trees' point of view there must be good and bad seasons as regards the sowing or planting. Last winter, for instance, must have been a poor season for holly planting. Birds do not really like holly berries and will not eat them when they can get other berries or when the weather is warm and open, so that in a mild winter like the last comparatively few holly berries can have been eaten and sown.

But the tree which occasionally gets itself propagated in the most interesting way is the elder. W. H. Hudson in his book, "Afoot in England," has a delightful passage giving the life story of some elders he noticed growing on

a Wiltshire down. There was a small group of them set among some rabbit burrows, and a local farmer told him how they came there.

First, the rabbits, finding that the hill had softer chalk at that spot, had made burrows. Then some wheatears came in and lived about the burrows, where they rooted in the soft ground and soon established a flourishing thicket.

### COST OF RUNNING BIG CITIES

Washington, August 5.—The census Bureau has made public some figures second and third running the cost to run a 158 of the largest cities in the United States. The figures were for the year 1908 and covered the maintenance and operation of all city departments. The total for the 158 cities is about \$405,000,000, more than one-fourth of which was paid by New York city alone.

The expenses of the government of Philadelphia were less than one-quarter of those of New York city. Boston was the only city whose expenses showed a higher per capita average. The Boston per capita figures were \$27.58, New York came second with a per capita average of \$24.71 and Washington third with \$24.65. The city of over 300,000 population showing the smallest running expenses was New Orleans, whose per capita average was \$12.76.

The maintenance of schools cost more than any other municipal function, while the protection of life and property by the police, fire and associated departments was second in cost. These two functions—education and the protection of life and property—cost 55 per cent. of the \$405,000,000. For the entire 158 cities the average per capita expenses for schools was \$4.70; for police department, \$2.25, and for fire department, \$1.72. Salt Lake City's per capita expenditure for schools was the largest, being \$8.18 as compared with a little over \$5 by New York, Boston and other cities.

The statistics show that the cost of maintaining government departments of cities has been increasing in recent years. In 1902 it cost \$13.36 per capita to maintain the departments in 147 cities of over 30,000 population

each. It cost \$16.81 to run the same cities in 1908. The cost of maintaining the police department has risen since 1902 from \$1.90 to \$2.26 per capita; the fire department from \$1.33 to \$1.72 and the schools from \$2.69 to \$4.70.

### A PARISIAN COSTUME



Black and white as a combination has long been a fad in Paris and this sketch from that gay town indicates the craze is still on.

This is a dress of black and white striped linen, with lace shoulder caps, a belt and a rosette in black satin, and a black and white linen hat trimmed only with a cluster of white ostrich feathers.

## CAPTAIN AND BRIDE LOST ON HONEYMOON

Wreck of Swanhilda Near Cape Horn in One of the Most Pathetic Sea Tragedies --- Sailors Driven Mad.

Liverpool, August 5.—On Liverpool landing stage, where more heart-breaking scenes than comedies have taken place, patios was in the forefront when the Pacific liner Oropeza, with the survivors of the ill-fated Glasgow barque Swanhilda on board, came alongside. Wives and mothers wept bitterly for the husbands and sons for whom they sought in vain. The Swanhilda, a vessel of 2,000 tons, sailed from Cardiff on March 15, and was wrecked on Slatin Island, near Cape Horn. Captain Pyne, who had been married two days before, was accompanied by his wife, an Australian, and the voyage was to be their honeymoon trip. The sailors made much of their commander's wife, who introduced many homely comforts and won the affection of the crew by nursing several who fell ill. A gale began to blow after 62 days sailing, and they overran their distance, and on the morning of May 16 the officer in charge noticed breakers ahead. The story of what followed is graphically told by one of the 13 survivors. "The wind was driving us on to the land. Nothing could keep us off the rocks."

We struck just as the captain had ordered out the boats. The first boat, with only three men in it, and they were given up as lost. Then we went to the captain's boat. He told his wife to get inside, but she refused, exclaiming, "I won't go without you. She clung to him. The captain told us that his wife would not get into the boat without him, he would accompany her, if they had no objection. Whilst the boat was still in the davits he jumped into it with Mrs. Pyne, and when the other men had taken their places we got ready to lower."

### Boats Swamped.

One end of the boat went down, the other remained fastened, and, though this was cut quickly, the captain, his wife, and the other occupants of the boat were thrown into the sea. The boat was dashed against the rocks, and smashed. Four of the men succeeded in swimming to land. All the others were drowned. The four men found themselves on an island without food. They eventually found a cask of fat, which was washed up. It was horrible stuff, the skimmings of boiled salt meat, but it stayed their hunger, whilst water from the snow was procurable in abundance. A German appeared to lose his reason, for in spite of all advice he insisted on climbing into the mountains and was never seen again. Those of us left on the island, and the country, which the boat had not been lost after all. It managed to get back off the rocks, and into it we jumped. All that night until eleven o'clock we steadily pulled out to sea to keep off the rocks. We were all worn out, and when we opened a case that had been thrown into the boat, imagine our dismay on finding that instead of containing meat, as we supposed, it held jam. Fortunately, we found a tin of biscuits. We continued to pull out to sea until next morning, and we nearly broke our hearts when we found, two miles off the lighthouse, that a strong current was carrying us back to the rocks. The disappointment was a Swedish seaman named Anderson went mad, fighting wildly until restrained. He sank afterwards to the bottom. The boat died from exhaustion. We had to put the boat overboard to lighten the boat. When we had given up all hope we found that what we thought was the current was really the tide and when it turned we managed to reach the lighthouse and tatter ashore. The lighthouse was on New Year's Island, off the Argentine coast, and the survivors, who were in charge of Chief Officer Lewis, an American, were rescued by the keepers after thirty hours hardship. A wireless message was sent to the mainland, and they were taken ashore by an Argentine gunboat. The gunboat afterwards went to Staten Island to search for any men who might have swum ashore when the port lifeboat was capsized. It discovered the bodies of four men who had died from starvation, and a survivor who had been driven insane by the terror of his experiences was found in a cave. Eventually the man recovered. He said that he and his comrades lived for some time on tins of grease and ate shellfish when no more grease remained. Apparently he had lost his reason when he found the body of Captain Pyne and his bride, still locked in one another's arms, washed to and fro by the waves.

Free masons have waited twenty-five hundred years for the same glorious personage, as Hiram, the chief, the great Master Mason whose death, glorification and future appearing are continually set before them by the letters upon their keystones. He died a violent death, they claim, because of his loyalty to the Divine secrets typed in Solomon's temple. He must reappear, they claim, in order that the great antitypical Temple may be completed and its grand service for Israel and for all peoples may be accomplished. They claim that His presence is to be expected speedily.

Christians of every shade in proportion as they are conversant with the Bible (Old Testament and New) believe, also, in a great Temple builded to the Divine plans, the spiritual Temple, the elect Church (1 Peter ii, 5). Him they expect to come a second time "in power and great glory" to complete the Temple which is His body, and in and through that spiritual and glorious Temple to bless Israel and all the families of the earth. His second presence in glory and power, but invisible to men, is believed to be imminent.

The Mohammedans, also worshipping the God of Abraham, Isaac and Jacob and David and Solomon, are also expecting a great Heavenly Messenger to bless them and all peoples the establishment of a heavenly Kingdom. They have waited His coming for centuries. They believe His Kingdom to be near at hand.

Who is This King of Glory? The same glorious personage will fulfill all the desires—these hopes. It is not time that all of these peoples, fearing God and hoping in His promises, should come together in one hope in one expectation? It must be so, for we do not read prophetically, "The desire of all nations shall come!"

We are well aware that great barriers lie between these multitudes; but we hold that they are chiefly barriers of superstition and ignorance. In the past they have pulled apart, and have slandered and persecuted one another if now they will sympathetically draw near to each other, surely they will find much to appreciate in each other's hopes and aims.

The Basis of Sympathy. The fact that the Jews and Mohammedans, Catholics and Protestants and Free Masons, all base their faith on the Old Testament of the Holy Scriptures, is ground for the better understanding pleaded for.

All Christians must accept the authority of the Hebrew Scriptures because the founder of Christianity Jesus, and His special mouthpieces, the Apostles, taught nothing contrary to the Law and the Prophets. Indeed, they claimed that they neither destroyed nor ignored the Old Testament but merely noted its fulfillment.

What All Can Agree To. All are agreed that only the later Divine blessing! All agree that we have been laboring under a mistake in supposing that education and civilization are alone necessary to secure human happiness. We perceive that the greater the civilization the greater the unrest; and the broader the education the greater are the questions and opportunities for taking selfish advantage of others.

All are agreed that only the latter inventions, telephones, etc., and our modern and costly police precautions make it possible to live in civilized lands and that, despite all these, murders are a hundred-fold what they were fifty years ago. In those days a murderer would be detailed and discussed to several reported in each day's newspapers. Thousands are executed; other thousands are imprisoned for life and we pay little heed—so gradually have we become accustomed to these horrors of our civilization and education.

We oppose these with Church and mission influences, with Sunday Schools, Y. M. C. A.'s, with courts, juvenile and superior, and yet they increase. We penalize the carrying of weapons and bows and wisely prohibit inflammatory speeches; and the better informed know that Christianity is like a powder-magazine which some unlucky friction between the classes may any day explode.

All Hopes Really One. Admitting that sin and iniquity are imperfect "born in sin and shapen in iniquity," we nevertheless cannot assent to the doctrine of Total Depravity—that there is nothing good in any man; or in all men. Each one who prays "forgive us our iniquities" as we forgive others" should concede that others, as well as himself, would prefer righteousness to sin, if the environment were different—if his appetite were not so perverted, if his will power were not so feeble, if his mind were not so clouded by the world and the flesh, if he were not so influenced by the power of Satan.

Let us now formulate this "desire of all nations" from those Holy Scriptures which we all acknowledge. Let us see that it is exactly what we will have been looking and praying for under different names: It is the Kingdom of God!—the Kingdom of Allah! Its rule is to be "under the whole heavens" however heavenly or spiritual the great ruler will be (Daniel vii, 27). Under its beneficent and uplifting influence the glorious result will be that God's will shall be done on earth as completely as it is now done in heaven. This is exactly what the Scriptures declare—that sin, that the knowledge of the glory of God's character will fill the whole earth. It means a strong government exercised for the restraint of sin and for the freeing of mankind from slavery to sin—the slavery of inherited weaknesses entailed by Adam's disobedience. The great Heavenly King, the Son of David, who will do these things, according to the Law and the Prophets, will have many titles indicating various features of His greatness. "He shall be called Wonderful, Counsellor, mighty Elohim, the Prince of Peace, and the Father (life-giver) of eternal life (Isaiah ix, 6)."

He is called the Savior by the Prophet Isaiah (xlv, 15), for He shall "save from their sins" and from the penalty of sin all who shall become "His people." And all who will wickedly refuse His rule of righteousness and His righteousness, truth, equity, will be shaken out of the way—not be allowed to remain, because the Lord will make a thorough work. St. Paul intimates that the Kingdom which the Church is to receive will be the only institution which will stand the shaking time and that only because the "Church of the First-born, whose names are written in heaven," will be "changed in a moment, in the twinkling of an eye"—established enduringly on the heavenly plane at the Right Hand of God, principalities and powers being subject.

Notwithstanding the fact that Messiah's Kingdom will be introduced by a period of universal trouble, anarchy, etc., which will overthrow civilization and uproot every sinful and imperfect human organization, nevertheless this will eventually lead to the most profound and most enduring peace. In that one great lesson humanity will learn the fullness of its own endeavors and will cry unto the Lord for help and for the desired peace—then "the desire of all nations shall come."

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## THE DESIRE OF ALL NATIONS

SERMON BY CHARLES T. RUSSELL, PASTOR BROOKLYN TABERNACLE.

### "I will shake all nations, and the desire of all nations shall come" (Haggai ii, 7).

July 31.—Colon, N. Y.—Today at this place Pastor Russell of Brooklyn Tabernacle addressed the International Bible Students Association—about 4,000.

The great Messiah, "King of Glory" has long been waited for by the civilized nations. For thirty-five centuries the Jews have waited for Him as the great Prophet foretold by Moses and foretold by him (Acts iii, 22); and as the Great King foretold by their Kings David and Solomon; and as the glorious priest typified by Aaron, but specially in the formed by Melchisedek—a priest upon his Throne (Psalm cx, 4).

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Referring to this time of trouble the Prophet David declares of the Lord's work at that time, "He maketh wars to cease unto the end of the earth. He breaketh the bow, and crusheth the spear under the foot. He maketh peace, and the sword is plucked out of the sheath. He announceth the climax of it all, 'Be still and know that I am God. I will be exalted amongst the nations. I will be exalted in the earth.' The only true basis of peace is righteousness and on this firm foundation Jehovah through His Anointed One will shortly establish it (Psalm xlv, 10).

We are not left to speculate respecting the import of these words, "shake the heavens, the earth and the sea." The great theologian, St. Paul, quoted this very passage in his epistle to the Hebrews (xii, 26-28). He pointed out that the literal shaking of Mt. Sinai and the terrible sights associated with the time of the inauguration of Israel's Law Covenant was but a feeble picture of the awful commotion which will prevail in its antitype—when Israel's New (Law) Covenant will be instituted at Mt. Zion in the end of this Age at the hands of the antitypical Moses—Messiah.

The prophet intimates that it will be a short, sharp, decisive shaking, quickly accomplished. And the Apostle explains that it will be so thoroughgoing that everything that can be shaken will be shaken and will be removed. In other words everything that is of the nature of a temporary make-shift will be shaken out of the way—not be allowed to remain, because the Lord will make a thorough work. St. Paul intimates that the Kingdom which the Church is to receive will be the only institution which will stand the shaking time and that only because the "Church of the First-born, whose names are written in heaven," will be "changed in a moment, in the twinkling of an eye"—established enduringly on the heavenly plane at the Right Hand of God, principalities and powers being subject.

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### STREET CARS IN GERMANY.

Quite Unlike Those of the U. S. in Comfort and Neatness.

(Engineering News.)

In all my street railway riding in Germany I have not yet seen a crowded street railway car. Only once have I seen passengers standing inside a car.

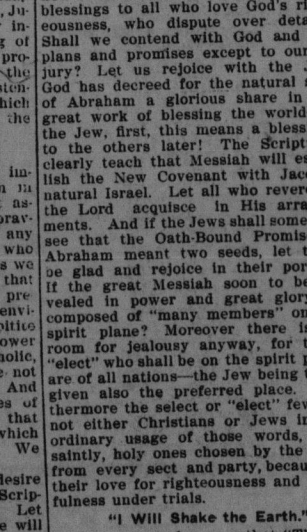
The Germans recognize the necessity of making street railway service flexible, to provide for variations in travel at different times, and they attach trail cars behind the motor cars. In even such small cities as Heidelberg a train consisting of a closed motor car hauling an open trail car is regularly run.

American street railways have provided for increased traffic by putting on larger and heavier cars, but the Germans have met the same problem by running trains of two or three cars. The advantages of the German system to the public are extremely great, and I believe they are almost as great to the street railway. The floors of German street cars are low, like the American street cars of a dozen years ago. They are far easier to get in and out of than our high-floored American cars, which are designed to accommodate the car builders rather than the convenience of the travelling public.

The German street cars are clean. They are even cleaner than the Boston street cars; and those who know how high the Boston street railway service stands compared with that of most other American cities will appreciate what a compliment this is. Not only are the cars clean, but they are attractive. They are kept well painted and varnished, and they look in fact like an American car just out of the shops.

And not only are the cars clean, but the employees are clean. Their uniforms are immaculate, their brass buttons shining, and the men themselves are courteous to a degree that leaves an American dissatisfied in astonishment.

### NEWEST OUTING VEIL



Styles in hair dressing are growing simpler. Hats are disappearing, and only a small one is used back of the ears to form a foundation for the low coil.

Young girls are wearing a satin ribbon to match their frocks in color, or a small one is used back of the ears to form a foundation for the low coil.

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