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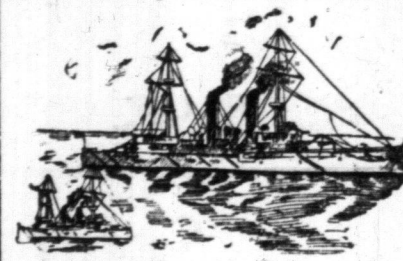
RUSSIA AND JAPAN.

SHOULD THE CZAR AND MIKADO COME TO BLOWS.

Comparison of the Military and Naval Forces Which They Could Put Into the Field—Russia's Power Would Be Three and a Half Times That of Japan on Water and Seven and a Half Times on Land.

Constant rumors of war preparations on the part of Russia and Japan have turned the eyes of the civilized world eastward. These two nations, one of which has figured prominently in all the modern history of Europe, and the other of which has but recently awakened from a hibernating sleep of centuries, are the two powerful political factors in the eastern development, and both are seeking supremacy in the portion of the globe which they would dominate.

Close students of eastern politics have predicted that before the vexing questions were settled the two nations would clash over the complications which the questions have produced. That such a thing is possible the continued rush of military preparations on the part of both nations only serves to illustrate. The news columns of the daily press tell us, and reiterate the story day after day, that the Japanese Government is issuing rush orders to the firms of shipbuilders who are constructing new vessels for the Japanese navy, and the same thing is true of the Russian Government. Each day seems to bring the two powers nearer.



A COMPARISON OF THE NAVIES OF THE CZAR AND MIKADO.

er to the final arbitration of arms than to a peaceful diplomatic settlement of the questions causing the controversy. Japan is yet resentful over Russia's meddling with her settlement with China whereby she would have secured Korea had Russia not prevented such a settlement of the war in which Japan was victorious.

That their victory over China had much to do towards raising the Japanese estimate of their powers is certain, but should the good opinion of themselves produced by that conflict carry them to a clash with Russia, the estimate of their powers would probably have a rude shock, unless they could make alliances which would override the preponderance which favors Russia's naval and military resources.

In view of the possibility of war between these two nations, a comparison of their naval and military strength is not without interest. On land both countries could put enormous armies in the field, but Russia's military resources in the number of men which she could muster for war if they were needed is so much greater than the best that Japan could do that a comparison seems farcical. The total strength of the army which the Czar could put in the field should occasion require it would be 7 1/2 times greater than any which the Mikado could muster to meet it.

The total force available for the military service of the Czar, including the active service, the reserves and men for the national defense, is 2,798,000. To meet this force Japan could muster not more than 373,720. Even these figures, great as the comparison is, do not give the full extent of Russia's advantages. For the war of the present day the trained and organized troops are superior to the new levies, which lack not only the training and organization, but the equipments to fit them for the field as well. In this class Russia has still a greater advantage than that shown in the grand total of the forces of the two nations. In what she classes as her active service, that is, men thoroughly organized, disciplined and equipped—she has the enormous number of 1,269,000, while in the same class Japan has but 78,540.

In naval strength the comparison is not nearly so one-sided, although the Russian navy is far ahead of that of Japan in both men and

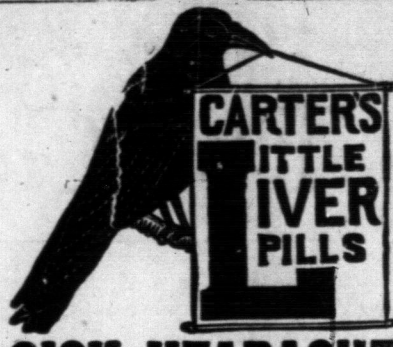


THERE WOULD BE SEVEN TO ONE AGAINST JAPAN ON LAND.

ships. The number of Russian ships is 3 1/2 times greater than that of Japan, Russia having 240 vessels of all classes, to 70 for Japan. But such figures express a greater advantage than Russia possesses, for her navy is not as modern as that of Japan, and, besides, she has a greater proportion of light boats of the torpedo class than Japan has. Of the boats now being built both nations have almost an equal number, Russia having 39 and Japan 36 now under construction.

In men Russia has a naval force of 41,915 enlisted men to man the guns of her fleet, while Japan has but about 15,000 in the same class. But Japan has a larger class of seafaring men to recruit her naval service from than has Russia. In case of war the little island empire could place a large force of seafaring men aboard, recruited from the multitude of fishing and coasting craft in Japanese waters.

But any comparison of men and



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ships between the two nations would be far from complete without some reference to the conditions under which they would probably fight, as well as the inability of Russia to utilize her entire army in a warfare with the Japs.

A war between these two nations would undoubtedly be fought in the east, to reach which Russia would have to transport her troops across the wide reaches of Siberia. At the present time that would not be an easy matter to accomplish, for as yet the Siberian railway, of which so much is expected, is far from complete, and even that part of it which is finished is not equipped for the transportation of large bodies of troops. Russia would also have to maintain garrisons along the line of this road to prevent its destruction by unfriendly natives of Siberia; it would also be necessary to maintain the Russian army in Poland and along the Turkish border, all of which would reduce the total of the Russian force to a great degree and bring it much nearer the maximum force which Japan could put in the field against the armies of the Czar.

PERSONAL POINTS.

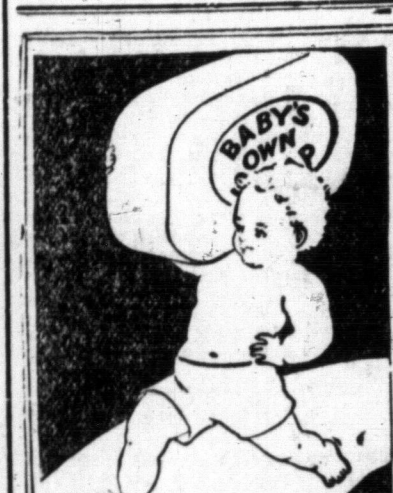
Henry Waters, of Baltimore, has given to that city \$45,000 to build two public bath-houses.

Rosa Bonheur made a particular study of lions, and literally lived among them. A lioness actually died in her arms, and she was greatly affected when the animal in its last moments licked her hand with its rough tongue.

The Earl of Rosebery has just presented to the trustees of the British Museum an interesting autograph letter, which he received in 1893 from the late Prince Bismarck. It is a brief reply to a communication congratulating the aged ex-Chancellor on his birthday. The reply is exceedingly laconic, and written in a bold, firm hand, the letters averaging about half an inch in size and showing no signs of failing strength.

"It is rather odd," says the Philadelphia Press, "that the next geological survey of Chester County is to be made by a woman—Florence Bascom, now a professor at Bryn Mawr College. She has been employed by the National Government to supervise this work, and it is said no complete survey of this county has been made since 1840. Dr. Hartman, of West Chester, however, made a good map of localities in 1857, showing where minerals are to be found and the kind of rock underlying."

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THE MOHAVE INDIANS

THEY ARE THE MOST SUPERSTITIOUS OF ALL OUR RED MEN.

After Death Their Spirits, They Say, Are Carried to Heaven in the Smoke From Their Burning Bodies—Those Not Burned Turn to Owls.

J. K. Meekins, formerly a government special agent, says that the Mohaves are the most superstitious tribe of North American Indians.

"The Mohaves," said he, "believe in a god, Mat-o-we-la. He is the maker of all things. He has a son, whom they call Mas-zam-ho, who is king of the departed spirits. Mat-o-we-la, they say, conducts the movements of the sun, moon and stars. He sends the rain and the sunshine and decides whether the season shall bring feast or famine. He guards the hunting ground. Mas-zam-ho has full charge of affairs in heaven, or White Mountain, as they call it.

"They believe that the spirit dead go up to White Mountain in smoke and that all the personal property destroyed in the flames with the deceased will go with him. There pots are constantly boiling, filled with the choicest things to eat. They invariably cremate their dead that Mas-zam-ho may be appeased, and the funeral pyre is made ready for the corpse as soon as life is extinct, in order that the spirit journey to White Mountain may be accelerated.

"I witnessed about 12 months ago the cremation of an influential subject, whose death was deeply mourned. The funeral pyre was made near the temporary village, just off the reservation at Fort Mohave. Shortly after nightfall all the inhabitants of the village gathered about the pyre. The body, wrapped in a gorgeous Mohave blanket, with the fringes artistically worked in beads, was carried on the shoulders of four braves from the lodge to the platform of inflammable firewood.

"Following the pallbearers came the women and children and near relatives. The family group crouched near the pyre. The chief of the medicine men offered first words of praise and thanks to Mat-o-we-la for making the elements favorable to an easy passage and then a supplication to Mas-zam-ho to receive the spirit of the departed chieftain with due honors at White Mountain.

"Then the dead body was placed on the pyre, the fire was lighted, the crackling flames swept fiercely up about the corpse, and the spirit was on its way to its eternal home on White Mountain. Friends and relatives chanted songs of lamentation and moaned piteously while the flames devoured the body. At short intervals the four pallbearers cast upon the flames personal property of the deceased in the expectation of its going up in smoke with him to White Mountain, thereby adding to his comfort.

"The mourners also contributed some of their choicest personal belongings, so that in his new and eternal home the absent one might have about him the remembrances of their affection. To the women of the immediate family was granted the privilege of contributing portions of their hair to the flames. After the incineration was complete Mohave etiquette forbade the friends and relatives to eat salt or wash themselves for four days.

"It is a belief firmly fixed in the Mohave mind that all Mohaves who die and are not cremated turn into owls. When an owl is heard hooting at night near their village, they think it is the spirit of some dead Mohave returned. If by chance an owl falls into their hands, the bird is properly cremated, in the belief that the wandering spirit of its Mohave occupant will thereby be quieted and thus enabled to approach Mas-zam-ho, confident that its petition to be allowed to enter the promised land and thereafter rest in peace among the other good Indians of White Mountain cannot be refused.

"Until very recently the Mohaves held yearly a mourning festival. It was the annual burning of personal property in honor of the departed members of the tribe. At the hour deemed most propitious by the medicine men to both Mat-o-we-la and to Mas-zam-ho the Mohaves assembled in an open spot near their village, a high knoll usually being selected. The pyre had been prepared as though for the cremation of the dead. When the fire was hottest, each member of the tribe contributed to the flames some bit of personal property held in choice esteem.

"As the thick smoke floated skyward the mourning Indians were consoled for the loss of objects of personal adornment, apparel or of hunting implements by their firm belief that the curling smoke rings were wafted straight to Mas-zam-ho, king of the departed spirits, and that their loved ones on White Mountain were soon in possession of these proofs of their lasting love and remembrance.

"Under the influence of their agents the Mohaves have abandoned the annual sacrifice to the dead; and, except at Needles, off the reservation, it is not now observed."—Washington Letter in New York Sun.

Dancing.

In the earlier ages dancing was advocated as a cure for sickness. Lycurgus brought back from India and Egypt to Lacedaemonia notions of medical-religious dances and enacted that the Spartan youth should be brought up gracefully and symmetrically. In Greece Socrates commended dancing with a view to educating the mind and body, for he looked on it as a health giving device.

Somebody remarks that they who sneer at golf know nothing about it. But it may also be said that many who know nothing about the game are most enthusiastic in its praise.—Boston Transcript.

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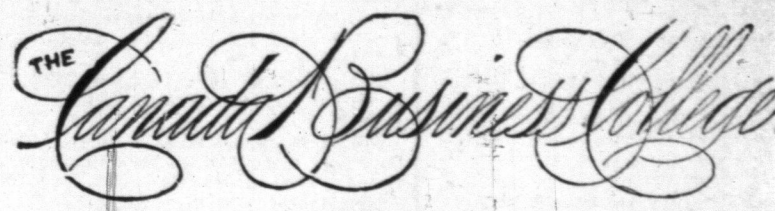
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