

# A PYRENEAN PROVINCE

By FREDERICK PICKAIRING

**T**WO sentiments, says the "little history of the province, which a wise educational committee has provided for the children's use in old French Catalonia, two sentiments are native to the heart of every good Catalan—love of his country and the love of liberty. An ardent independence, as the same authority explains, and a distinguishing capacity for pursuing serenely their self-appointed way have always marked this hardy people. Hence it is that to this day the Catalan retains his racial characteristics, cherishes his old traditions and—Catalan to Catalan—speaks in the ancient tongue.

Again, and again his country has changed hands. The seaboard plains and the lofty highlands upon the eastern Spanish frontier known to the mediaeval world as Catalonia, have shared the usual fate of border territories. Peoples from the north and peoples from the south—Romans, Visigoths, Moors, Franks, counts of Roussillon, kings of Arragon and of Majorca, rulers of France, rulers of Spain—in turn have conquered or possessed the land. But the Catalan has never ceased to feel himself a Catalan or lost his mastering sense of race.

The name Catalonia is usually taken to imply merely the Spanish province, and to mention the Catalans is to call up disturbing visions of industrial strikes, evoking memories of anarchist activity and desperate Barcelona riots. The picture, it may, par parenthese, be said, is perhaps hardly fair to the men whose energy has created the largest, most flourishing seaport of Spain, who, all said and done are certainly the most progressive, most intelligent, most resourceful of King Alfonso's subjects. In any case, the Catalans on the French side of the border are un-



CHURCH AND CHATEAU OF OLD VERNET VILLAGE



PART OF THE ARCADE



CATALANS AT HOME



A HOUSE IN OLD VERNET

of most Catalan churches—shows marked trace of Spanish influence.

A little below Perpignan is the small town of Elne with the ruins of an abbey and some beautiful, richly-ornamented cloisters. The Visigoths made Elne the seat of an important bishopric. In Roman times the little town, which then stood actually upon the coast, was known as Helena, so called in compliment to the mother of the "good" Emperor Constantine. Collioure, tiny but extremely picturesque, also owes its name to the Romans. Port Vendres, another fishing port, still nearer the frontier, was built upon the site of a temple dedicated to the goddess Venus, and was originally "Portus Venerus."

The Romans were 500 years in Catalonia, and besides the building of numerous roads, they naturally found time to exploit some of the many mineral springs. The insignificant townlet, Prades, still possesses the remains of baths which were constructed by the Romans; local chroniclers assert that they also discovered the healing waters at Vernet-les-Bains. Vernet, which stands among the foothills of Mont Canigou, is a veritable "beauty spot" of the Pyrenees. For centuries it has been frequented by Frenchmen and Spaniards; latterly it has leaped into

favor with the English as a winter spa. The old village of Vernet, which faces the luxurious grounds of the modern establishment, is a typical Catalan village, and, owing to its situation, is strangely picturesque. The red roofs of the crumbling houses cover both man and beast, and the narrow, twisting streets follow the outline of the hillock in the manner usual with southern mountain hamlets, but they are crowned by a mediaeval church and chateau, and framed by distant blue and purple heights. Near at hand Mont Canigou erects his snowy head. For the Catalans Mont Canigou is the "delectable mountain," an object of admiring wonder, almost a legendary god.

Another spa, made fashionable by the Romans, is Amelle-les-Bains, a trim, Spanish-looking town close on the frontier, whose warm climate attracts the French consumptive. Not far from Amelle is the pass across which Hannibal led his legions on the historic march to Italy. The Romans had previously sent ambassadors to beg the Catalans not to allow the Carthaginian mercenaries to traverse their territory, but to turn them back. Hannibal, however, contrived to flatter the owners of the soil; Catalans and Carthaginians made friends, and the soldiers were allowed free passage. The Col de Perthus—Hannibal's route—and another Catalonian col are the only two passes across the Pyrenees which are practicable throughout the year; they offered a convenient means of egress or retreat to Moorish and Spanish invaders. Had there been no good passage through the great chain the history of the Catalans must have been less chequered and the Catalonian seaboard might not have formed a fairway for the restless warrior peoples of mediaeval Europe.

## SHIPS WHICH WILL NOT SINK

Once more we hear talk of an unsinkable ship, remarks the New York Commercial. An English inventor claims to have solved the problem, but his experiments have been confined to a small model only four feet in length and nine inches wide, so the problem of applying his system to a vessel 500 or 1,000 feet in length is by no means solved.

Few people outside of practical shipbuilders and navigators understand the difference between a large vessel and a small one in point of structural strength. The strongest vessel that floats in the water is a common rowboat. One can take an ordinary rowboat and carry it by the ends or it can rest on cleats under each end without breaking in the middle, but the strongest man-of-war or ocean liner that floats today would break in two if subjected to a similar strain. The larger a vessel the weaker it becomes in this respect, and for this reason many apparently good ideas which work out well in model form have failed utterly when applied to large vessels.

It is doubtful if any real progress in building ships has been made since the days of the Great Eastern, as far as the use of water-tight compartments and bulkheads is concerned. The designer of the Great Eastern divided that vessel into cellular compartments, and no improvement on this plan has as yet been made, although it is not used extensively because it requires too many hatches for the loading and unloading of cargo.

The invention to which reference has been made consists of surrounding the vessel with a water-tight belt divided into cells for the purpose

of giving the vessel greater buoyancy as it sinks in the water. There is really nothing new in this idea and it has been applied successfully in building lifeboats and other small vessels. It adds to the width of the vessel above the water line and the inventor is wrong in claiming that it would not interfere with its cargo-carrying capacity.

Modern steamships are safe enough when at sea, so far as the storms and lashing of the waves are concerned. The dangers that threaten them are collisions with other vessels, with derelicts or with icebergs, and, of course, running ashore or on a rock in a dense fog. Take two vessels of equal size crossing each other's paths, let one strike the other amidships and the vessel struck would be cut in two if the other were going at full speed. The tremendous force of the blow is all-potent beyond calculation. In the case of a vessel the size of the new Imperator, it would probably be equal to a striking force of 8,000,000 foot tons. No cellular belt or any other conceivable construction would save a ship under such conditions. The thing to do is to avoid all such risks as far as possible. The Titanic was lost because its captain had too much confidence in its unsinkable construction.

### THEN TROUBLE BEGAN.

"Those who are unlucky in love are said to be lucky at cards," remarked Mrs. Gnagg. "If that's the case," responded Mr. Gnagg, "I'll bet I could break the bank at Monte Carlo."

## INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

### LESSON FOR SEPTEMBER 7

#### THE TEN COMMANDMENTS.

LESSON TEXT—Ex. 20:1-11. GOLDEN TEXT—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."—Luke 10:27.

The decalogue divides itself into two parts; the first has to do with man and his relations to God, the second deals with man and his relations with men. We consider today the first part. From Deut. 5:22, 23 we learn that the words of these eternal principles were spoken to the whole assembly from the midst of the burning mountain and that they stand apart from the Mosaic law. It was God himself who spake (v. 1) to this redeemed people (v. 2). Afterwards he wrote them with his own finger on tablet of stone, Deut. 5:22. This law was done away with in Christ (Col. 2:14, 16, 17; 2 Cor. 3:7, 11) but nevertheless each one of these commands, excepting the fourth is reiterated in the New Testament, emphasizing the eternal fixedness of their principles. The principle of a day of rest one day in seven has not, however, been set aside, as we shall see hereafter. The purpose of the law is to bring to men the knowledge of sin and thereby to lead them to Christ, Rom. 5:20, 7:7, 13; Gal. 3:10, 24. John—the beloved, tells us "that his commandments are not grievous." Men who understand the spirit of the decalogue know that every commandment tends to make better citizens, better parents, better children, in fact to enable one to live satisfactorily with himself and his neighbors and his God.

**Pinnacles of Thought.**  
I. The First Commandment, vv. 1-3. Instinctively one thinks of two other pinnacles of religious thought, "In the beginning God," Gen. 1:1, and the first two words of the disciples' prayer, "Our Father," Matt. 6:9. Eternity alone can furnish us a measurement sufficiently great to enable us fully to comprehend the fullness of this thought. God the creator, law giver, father. In the beginning, at this mountain and in his son, teaching us of his character.

Up to this time everything had been done for the Israelites. Hereafter they must keep the law in order to obtain life, Rom. 10:5; Gal. 3:12. In this Gospel dispensation we obtain life as an enabling agent whereby to perform or to keep the law, Eph. 2:1, 8-10. The Christian's higher law is Christ himself, inasmuch as the righteousness of the law is fulfilled in the Christian who walks after the spirit, Rom. 8:4. The foundation of all of this is to "have no other gods before (or beside) me," Matt. 4:10.

II. The Second Commandment, vv. 4-6. This is negative in that we shall not attempt any visible representation or likeness of God, and positive in that we shall not bow down in worship nor serve any such likeness. The wisdom of this is only too evident when we carefully study the degeneracy of all forms of heathen religions. The creation of man's hands is worshipped in lieu of the creature supposed to be represented. God did sanction images, Ex. 37:7, 17-20; 1 Kings 7:25. The service of art in the matter of religion is freely acknowledged but nevertheless it is attended by grave danger as is evidenced by Roman Catholic observances in many parts of the world. True worship must be in spirit in the God who is spirit, John 4:24; Phil. 3:3 R. V. He must be supreme in our hearts and our affections. The perpetuity of either blessing or curse for the observance or violation of this edict may at first seem to be rather harsh. Yet we must consider that posterity is the continuation of one's self. We do what our fathers did, Heb. 7:9, 10. God has however made a merciful provision whereby we may turn the misery of sin into a blessing, Ex. 18:2, 19, 20 and Rom. 8:28. Let us rather emphasize the converse of this law of heredity, viz., that the blessing is likewise perpetuated, "to a thousand generations," Deut. 7:9; Ps. 105:8, Rom. 11:28, 5:20.

**Must Be Sincere.**  
III. The Third Commandment, v. 7. Here is demanded absolute sincerity by all in the use of the divine name and thus forbids all forms of blasphemy. This covers much more than ordinary vulgar profanity. The flippant and sacrilegious use of divine terms and phrases; the use, whether in prayer or praise of divine names and expressions which are not a part of our life experience is a form of blasphemy. Vain, empty, false usage of God's name is blasphemous. A proper reverence towards God is fundamental to any true love for God.

IV. The Fourth Commandment, vv. 8-11. Attention has been called to the fact that nowhere does it say the seventh day of the week, though that is what the Israelites observed. This is the Sabbath of Jehovah. While this was specially designated for the Jew, (Deut. 5:1, 13, 15), and not literally binding upon the Christian (Col. 2:16, 17), yet it has underneath it a great, wise and beneficent principle, man's need for rest one day in seven. Physically and nervously he needs rest and quiet; spiritually he needs the rest and refreshment thus provided. It was a merciful provision for man

### PUT A KINK IN HIS PLANS

Awful Contingency Youth Had Not Foreseen in His Laying Out of the Future.

Eleven-year-old Tommy has quite decided opinions as to the duties of fathers to their little boys. The other day he was describing to his mother the sort of father he intends to be when he grows up.

"I'm going to be the best father to my boys. I'm going to play marbles with them and baseball and everything they want me to and I'll give them dimes 'most every day and tell them they can buy all the ice cream they want, and I'll get them each a pony, and, well, my boys'll have lots of fun."

Tommy's mother, with a twinkle in her eye, said: "But, Tommy, what if you shouldn't have any little boys; what if your children are all girls?"

Such a possibility never entered Tommy's head. The suggestion was appalling. A look of blank dismay passed over the child's face.

"Gee! that would be the dickens!" he ejaculated.

### ERUPTION ON ANKLE BURNED

Kingsville, Mo.—"My trouble began eighteen years ago. Nearly half of the time there were running sores around my ankle; sometimes it would be two years at a time before they were healed. There were many nights I did not sleep because of the great suffering. The sores were deep running ones and so sore that I could not bear for anything to touch them. They would burn all the time and sting like a lot of bees were confined around my ankle. I could not bear to scratch it. It was always so sensitive to the touch. I could not let my clothes touch it. The skin was very red. I made what I called a cap out of white felt, blotting paper and soft white cloth to hold it in shape. This I wore night and day.

"I tried many remedies for most of the eighteen years with no effect. Last summer I sent for some Cuticura Soap and Ointment. The very first time I used Cuticura Soap and Ointment I gained relief; they relieved the pain right then. It was three months from the time I commenced using Cuticura Soap and Ointment until the sores were entirely healed. I have not been troubled since and my ankle seems perfectly well." (Signed) Mrs. Charles E. Brooke, Oct. 22, 1912.

Cuticura Soap and Ointment sold throughout the world. Sample of each free with 32-p. Skin Book. Address post-card "Cuticura, Dept. L, Boston"—Adv.

### Getting the Vacation Fund.

"I've got \$100 laid aside that I'm going to blow in on a jolly vacation."

"Fine! How did you do it, old chap?"

"Writing jokes about fellows that go on vacations and come back and wish they hadn't."

Compensation.  
"I hear that young author sends you some very clever stuff."

"Yes," replied the editor, "but we always give him as good as he sends."

A bachelor guesses that most of the woman haters are married men.

TAKE **FOLEY KIDNEY PILLS** For Backache Rheumatism Kidneys and Bladder

**DEFIANCE STARCH** is constantly growing in favor because it Does Not Stick to the Iron and it will not injure the finest fabric. For laundry purposes it has no equal. 16 oz. package 10c. 3-3 more starch for same money. DEFIANCE STARCH CO., Omaha, Nebraska

Opening Fort Peck Indian Reservation

Uncle Sam's last big land opening—1,345,000 acres of rich prairie land thrown open to white settlers. 8,406 homesteads of 160 acres each are waiting. Located in Northeastern Montana, just north of the Missouri River, on the main line of the Great Northern Railway. Rich, sandy, loam soil capable of raising 20 to 30 bushels of wheat and 40 to 50 bushels of oats per acre.

Register at Glasgow, Havre or Great Falls, Montana Daily Sept. 1 to 29 inclusive Drawing at Glasgow, Sept. 23

This land has been appraised at \$2.50 to \$7.50 per acre. Can be taken up under United States Homestead laws.

FREE illustrated map folder and full information about this big land opening will be sent free if you write at once. Send a postal or letter to

E. C. LEEDY, General Immigration Agent Dept. 6000 Great Northern Ry. ST. PAUL, MINN.

**WYOMING LAND** Best land open anywhere in the west. Rich prairie and well settled country. Good climate, good water, good schools. Main line Union Pacific. Good crops. 1 bushel oats, 7 1/2 bush. potatoes, a ton of hay. One of the best stock countries in United States. Low prices and easy terms. For information write U. R. REALTY CO., Burns, Wyoming

**PATENTS** Watson & Co. Columbus, Wash. D. C. Booklet free. Send 10c.