Jesus' Idea of Religion

OU shalt love the Lord thy God with all thy heart, and with ril thy seed, and with all thy solud, and with all they strength." Thou shalf love thy neighbor as (byzelf,"-Loke 10:27; Matthew 22:27-40; Mark 12:00, 21.

These words are tuber found in the story of the life of Jerus. In both eases they occur in conversation with Sowich knowyers. One of this clara crisis-questioned. Jesus, and asked bins: What shadl I do to inherit elernal tide?" Eridently be was not in carpest. Arms three him tuck upon his knowland sorn which had been excricehed, in practice at legst, by his own class. Jesus replied: "Thou hast surrered right; this do, and thou shalt fire." In other words, eternal life is eternal love, and a man inherits it by living It here and now. On the last Tuesday of his eartidy life, another lawyer tried to cetrap Jesus by secting to fusptive him in a current theological dispute about "Which is the eventest. encomposiment?" Jenus declined to be drawn into idle debates concerningthe reintlee importance of dogmes. He refined to be entangled in theclogical quibbles. He would not bear binned in making a thermometer of plety on which the gradings were indicated by bounts estimates of the comparative degrees of sanctity of external nets. Att such concern in choology is rabbinion. In the begingoing of his ministry be had called out a Humaritan expense from for probes cade behind the current sectorismics. that disputed over the proper place of wership, whether is Jerusalem or to Gereziu, by a great truth about God, and, and by making her conscious of her social need. En now, at the elect of Ms mirrory be chifts the mind of the lawyer from cide issues to the cain quertion.

True Religion Defined.

Religion does not consist in debates over exclaphysical deguas, nor in herties of logic where catapolic burificaless saferences, and caseon discharge. in tight exclusived fences to grand AT ELLIS ISLAND divine legislation, nor in pleas conventionalities. True religion is true love for God and men. Three words of the text have the highest aetherity. They are venerable and majorate with | filechwell's island stretches in a long. the age and glory of the Old Tests. slender string, Actoria and Long ment hav; they come as the express bland Cuy are huddled together with sion of the despect convictions of the a best of leaser suburbs. At the east homen heart voiced even by the legal terminal of our viewpoint Williams. is of Jeses' day; and they record but and Brooklyn spread out in a our tord's summary of all that was broad area of bousctops furrowed by best in the historical resolution of theroughlares, and far out on Long of his day, and his assertion dust no ideat for tile could be higher. He ing he insisted that religion is not a don't as where populous Staten island matter of law, but of life, not a con- almost chokes it in. forming to statutes but an outgoing

The Characteristics of Love.

And what is this love? No intelligent person will for a moment think that it is mere sentiment. It is not terurious emotion that vents itself in pious phrases, or sanctified interjecrions, or inchrymose rhappodies, and exhausts itself in these outputs. Nor is it the merely mystical passion that eestatics have coveted, and that has tried, often irreverently we fear, to stiapt to the deity the endearing terms appropriate to the holy intimpeles of securology, but of ethics. It is not a vague rapturous feeling far too often sought for mistakenly by many who are really anxious to make actual to | 2nd children. their lives the ideal that Jesus predenied. Love is a strong vital, racharged and discharged with delight. is service which is rendered with

in the whole being

What then is Jesus' idea of religbe, at once the highest in the Old Testament and the conception approved by the depths of our own all the powers that belong to self- tropells of the United States fiood, and in serving our fellowpowers are consecrated to God. Loving God with the "beart" does not mean the experience of the same pasdoente emotion which we feel toward one another in the flesh. That is impossible. It means that love is to be sencised without restraint toward "whatsperer is lovely." No man can eife his affections toward anything oure without so far forth smothering his love for God. It is not unmanly to keep the boly fame of tender aftection burning as brightly as possibic. It is inhuman, and, therefore, erreligious to quench it. To love cruth, beauty, goodness, in all their servind manifestations, is to love God from the heart. Heaven does not mock earth by having a separate diccountry. God's vocabulary is the same ours, else there can be no fellow-

Life's Compensations.

The passing of years is like the owing of dawn-slow, silent, inevi-The most eager cannot basten he most reflectant cannot forbid. me gifts the years bring which we rould fain decline-age, sorrow, disi-pointment. Some treasures they take which we would keep foreverouth, beauty, innocence. But there more precious tovasures which ne cannot supply and the years canremove - friendship, patience, fairh, and love.-Herbert L. Willest.

THE POLYGLOT METROPOLIS OF MANHATTAN

By FOREST MORGAN

EOM the lofty west pier of the Williamsburg bridge it is possible with a turn on the beel to survey the most variegated cisely as a map of the populous agglomeration of human beings that the world has ever seen. At the western ter- the topography of the minal of this steel structure lies island strung out at the Manhattan, looking for all like mouth of the Hudson rivsike a huge, misshapen wafile fron, with the blunted points of the skyscrapers pushing their alities, as though the va-

breaking in corrugated lines the dge of his choice renim. "What is wise expanse of pebbled housetops, overwollden is the law? how rendest grows by chimney forests. As the vision, in answerieg, this expert starting in the north, travels around the circle establed all mention of externals, of the herizon it finds first the towns and From a corner of the tax took he cities on the sound and rural villages beyond. quoted two words about toring God for away species of imbitation. Nearer are the

A map of the nationalities on Manhattan island could be drawn as preseveral states. To one who knows the great city er is clearly blocked off in the color of its nationway into the sky and the streets rious sections of the city were stained green, red and crange.



chain shot of perfect syllogistes, nor FRSSING THROUGH THE CATE

the right, across East river, where Buttoon duly as contained in the Hible | minnd, as far as the broad sweep of pleasure resorts that magically have thus freed religion from bondage to sprang up in the last decade dot the legalism and stated the truth that it | landscape. The silver buy is studded belonged to the realm of vicitities, with ideads and sown with a melti-Here as everywhere eine in his teach. Inde of ships and water craft, as far

Moving on to the right the eye beof love, not ritual but rightcoustess. Eins to count mere towns and cities; first Bayonne, Elizabethport, Elizabeth Newark, Jersey City and the many clustered berse towns perched on the knolls that pushed their way above the dank Jersey merdows. On the north Hebeken, Paterson and smaller,

communities come in quick succession till the sight reaches Englewood and the Hudson towns. Finally it meets again the rural villages and coast towns of the sound. Thus musting on the pivot of the heel, one has swept a recore of cities, a hundred towns and perhaps a thousand villages and hamlets, that are brought together by invisible strings into the Suman life. It is not a matter of streams community of the United States and the world. A portion of it is called Greater New York, which, according to the last census, contains some five million men, women

Colembia's createst city is the boasting term for this great rettlement. In considerational, imperial consecration of one's then of the real facts, the boast is decidedly delf. it is useful and practical. It is ironical. Except in geography New York the fore described by Paul in his hardly belongs to this country. It is not typupble tymn in the thirteenth chapter | ical of the United States; it is not typical of First Cerinthians: It is duty our untion its characteristics, its ambitions, its people are all its own. New York is not a city of this country, but a city of the world. it speaks no universal language; it has no universal interests, except the great world interest a strepple for a livelihood. It is the most remopelitan polygiet community the world knows today. Rome in its zenith rever inbearts? It consists in glerifying God cluded within its limits the tremendors variby the fullest possible normal use of cit of peoples that live in this to-called me-

Cothom is Broken up into many cities that men on the proof that all these been been transplanted from the four corners of the madd. Each of these foreign town; but an an make up the creat American metops is les the tone, the aspect and characcreaties of the country from which it comes essequently each portion of New York has is own poculiar color. Of course the influares of this country creep in and put their and takable stamp upon the community But peculiarities of the mother country are medicus and remain manifest in a great dehe The appearance of the buildings is, it is true, much the same all over New York you much distinguishes outwardly the barracks-like britdings of Mulberry Bend from the fire excepts burg structure of Orchard of Pitt streets flot they show less than anyon else the character of the community in they stand Though these buildings are ers than a nair in distance, once inside them Le publishes of life within are as different of the corlondes Different languages are and things are done in a different way

the world has ever seen. Turn to the left and proceed a few blocks. Here is the heart of New York's Ghetto To outward appearances it is still New York. Around are the monotonous rows of tenement buildings, the same that may be found in a hundred localities. But it is a foreign city. A strange tongue is spoken and strange symbols and devices decorate the window panes of the low browed sheps along the sidewalk. Here are many thousand Jews, drawn from all parts of Europe, and Asia. Here is a new Jerusalem. whether of prophets or money changers is immaterial Anyway there are more Jews than ever lived in Jerusalem. A few years ago they numbered 600,000. As every inbound vessel brings its contribution, 600,000 is now far toe conservative an estimate. The spirit of the Ghetto is thrift. Some one has remarked that

ham square into East Broadway lands the

pedestrian in the most populous Jewish city

HUNGARIAN MOTHER AND CHILDREN

there are no poor Jews. This is an abject lie. There are Yiddish paupers. Improvidence is not a national trait or indigence a national characteristic. Jews may be as poor as any one else, but they generally keep it to themrelyes and try to become something else than parasites on the community. But, to be more exact, barter rather than thrift is the spirit of the Ghette. Every one

throughout the quarter seems to be selling something to somebody else. The streets of the lower east side are lined with push carts. from which is sold practically every article that can be imagined. There is no thoroughfare in the locality that does not have its single line of peddlers with their movable stands. Indeed they would be on both sides of the narrow chasm between the tall tenement buildings, were it not that the street commissioner of New York has sent forth his decree that one sidewalk must at all times be free. So you will find the push carts on the sunny side of the street in winter and the shady side in summer. In the tenement district of New York, If you should suddenly wake up and wish to know what time it is. you have but to look on which side of the street is ranged the line of push carts. No one has ever regarded the New York pugli cart as a sundial, but it is just as sure and far more utilitarian than the "tempus fugit"

The pleasing characteristic of the Ghetto

is, though Yiddish jibbering goes on about you and English spoken words are few, the people are earnestly and energetically trying to become Americans. They aftempt to look and act according

IN THE GHETTO, ESSEX AND HESTER STREETS

to the supposed canons of the country. Young Jews, notably the girls, are very quick to adopt American mannerisms and especially American dress. Notice a Yiddish maiden as she walks suspiciously across the bridge of Ellis island. Keep her in mind. See her three months hence. Not much of the foreigner about her. Her attire and headgear are as up to date as her money will afford. Compare her with the Italian giri who comes on the same steamer. The Jewish maiden has outstripped her by many years.

The Ghetto is broken up into numerous divisions of its own according to the country from which the immigrants have come. Here the Roumanian Jew, the Russian Jew and those from Bulgaria and Galicia have their settlement. In the center of the Ghetto the Hungarian Jews live side by side with Hungarians. This is a very interesting cafe quarter. Here are many little cubbyhole restaurants, cafes as they call them, where one may purchase "blintzens," a Yiddish delicacy that can be best described as a cheese pancake. Perhaps the Yiddish restaurant keeper will stare at you wonderingly when you attempt the word "blintz," but that is as near to it as any English speaking patron can hope to attain. The Ghetto is sown with synagogues, "schules" they call them. Here and there the six-pointed star is emblazoned, the only insignia that the Jews seemed to have preserved.

A few steps to the west will take you to the Bowery and a few paces more will bring you to that core of New York City, where is gathered the overflow of Latins that reaches this country. The locality does not differ in many respects from that on the other side of the Bowery. The tenements, perhaps, are a trifle more squalid, the streets more dirty and the people on the sidewalks more foreign. The Italian is not as good a colonist as the Jew. at least in the city. Having a mother country, he has the patriotism the Jew does not possess. He holds religiously to his old way. True, the Jew cherishes his religious forms, but it does not include patriotism. Though the Jews have their feast days and the Jewish wedding is an occasion when every one shakes off garrulousness even to the taciturn peddler, the religion of the Hebrew is not gay; it is severe and serious. But the faith of the Italian is joyous. Otherwise he would not keep

The colonization from the orient in New York, though not large, has its peculiarities. The Syrians are huddled in a small quarter; so are the Greeks, Turks and Persians. The Syrians have invaded the old First ward, once the stronghold of the Irish. Here established along Washington street, these merchants from the east end of the Mediterranean display their magnificent rugs, tapestries and laces. The Greek also has invaded an ancient Irish stronghold. Some blocks west of the notorious Cherry hall the sons of Sparta, the maids of Athens, the warriors of Macedonia and the spilors of the Ægean islands have a settlement of some proportion. Here, emblazoned on dingy windows of shops in the classic symbols of Homer and Euripides, Greek verses sing of chops and roasted stuffs; for the erstwhile Greek warrior has developed

into an excellent restaurant keeper. In all New York the most bizarre and interesting colony is of course Chinatown. At the foot of the Bowery just behind Chatham square is a little triangular wedge of humanity, a plot of ground, not much more than an acre, formed by the junction of Mott and Pell streets. Into its narrow confines is crammed a great deal of the slant-eyed population that finds its way from the Celestial Empire to Manhattan island. The old tenements here, once the haunts of the Irish, are now overlaid with a filigree of oriental balconies.

This is a great locality for sightseers. Here are the various-colored dragons and other fabulous beasts, yellow birds and blue girls in most remarkable poses. Brilliant paper lan- the air, while below him the men were terns, gorgeous urns and vases abound. A working with might and main to keep hundred Chinese restaurants, purveyors of the fast-filling vessel affoat until help chop suey, a half-dozen joss houses and one came. actual Chinese theater, where an eternal show drones on to the most excruciating music ever perpetrated, give ample satisfaction to the

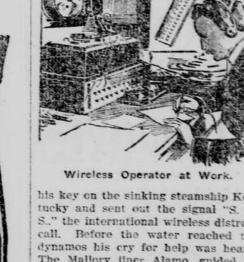
tourist. But there is much that is thoroughly Chinese. First of all there is a sticky, musty smell about the whole community. Then there the falls has been affected by going are hundreds of Chinese. No one has ever to see for himself. Small though the been able to number just how many Chinese total amount of water taken for power are hidden away in the mysterious buildings of this locality. At night, when the whole place glistens with tinsel and sham brilliance, it has been surficient to cause the the streets swarm with them. Blinking, slanteyed, they slink along with a covert, cynical grin on otherwise stolld faces. These philosophical Chinese unquestionably look upon their pale faced guests with a certain, if quiet, contempt as they turn the tourist's inquisitiveness into dimes and dollars.

it; for he is a happy person. This is why the Italian quarter in and about Mulberry Bend at most times of the year is most the picturesque locality in the city. The old haunts of the Irish, Mulberry, Mott and Elizabeth streets, throughout the summer months are ablaze with those charming little olive lamps that Italians

with much labor and pleasure construct for our Lady of Mt. Carmel or some other of the pretty manifestations of the Holy Mother. The dingy streets shimmer with arches and extravagant designs of these lamps, green, red, orange and purple, which cast such mellow, soft tones that one can believe that our Lady takes an intimate interest in the illumination in her honor. Along the sidewalk shrines large and small, built of tinsel and less, besides a host of small craft. gorgeously colored paper, are aflame with the | There are about 260 land stations, not blessed candles in which our Lady so de including government stations on our lights-small, modest tapers from impecunious devotees and great, cumbrous candles, at been done by wireless. times as large as logs, such imposing candles as surely ought to bring absolution to the blackest transgressor.

Throughout the summer these festivals November the Pacific Mail steamship ake place in different portions of the Italian Korea reported to San Francisco quarter. Each parish has its turn. On these feast days the priest of the parish holding the 4.720 miles from San Francisco. This celebration, attended by the much used Italian | beat by 415 miles the long distance and a detachment of soldiers in dingy blue record from ship to shore established coats and flaming trousers, perambulate through the parish to collect contributions for when 4,305 miles out. the church. They are generous, these transplanted sons and daughters of Italy. As the Caronia got into touch with the Holreligious procession moves along, the parishioners run forth and heap on the priest their miles away. A vessel in the Pacific offerings. Now and then the way is blocked by a table upon | picked up the Mare Island navy yard,

which are piled dimes, quarters, half-dollars, dollars, bank notes. watches and rings. As the churchman approaches he is greeted 1908, the United States station in San with a fusiliade of firecrackers. This he acknowledges with a Francisco established working combenignant smile and sweeps the offerings on the table into his | munication with the Kuhuku station capacious apron. Then the procession moves hilariously on. on Oahu, one of the Hawalian group. His collections become onerous and have to be dispatched by the short route to the ecclesiastical treasury. Before the Angeles station got the same station. shrines, among the burning candles, silver, gold and paper In October the steamship Lurine money is heaped up into little piles. The blessed light sputters | talked to both Honolulu and San Franover ancient timepieces, heavy rings and gaudy trinkets. Now cisco when 1,400 miles from the latter our Lady has no predilection for jewelry. The timepieces, rings | port. and trinkets are donated by improvident sinners, who have let feast day arrive without money to contribute. There is nothing nis, the wireless operator, stepped to left but to show their good intentions by the offering of such articles as they possess. The priest gathers up the trinkets to be redeemed in time by the owners at whatsoever sum they wish. In other words, the improvident pawn their trinkets to



Letters Form the Ambulance Call

of the Seas.

Takes the Place of C. Q. D. Made Fa-

mous By Jack Binns-Some Wire-

less Telegraphy Facts

and Figures.

New York.-It is estimated that

there are about 650 vessels of the

merchant marine equipped with wire-

coast. Some long distance talking has

Commercial business is done be-

den, Ireland(1,939 miles apart. In

when 2,622 miles from Honolulu and

on the previous evening by the Korea.

On November 22 the Cunard liner

landia, Holland, station when 1,446

1,050 miles away. On October 11.

In January of last year the Los

Less than a month ago W. G. Magin-

tween the Glace Bay station and Chif-

his key on the sinking steamship Kentucky and sent out the signal "S. O. S.," the international wireless distress call. Before the water reached the dynamos his cry for help was heard. The Mallory finer Alamo, guided by information furnished by the operator. located the Kentucky and rescued her company just before the steamship went down. This happened near Diamond Shoals, and before morning came the story of the rescue was told ashore, and "S. O. S.," the new ambulance call of the sea, was made famous. The story of that rescue has been duplicated a number of times since the wireless became a feature of the equipment of nearly every passenger-carrying vessel which puts to sea.

A decade spans the development of applied wireless, and even now, when it has not reached a perfected state, it has not only become a commercial factor, but it has robbed the sea of half its terror. Accidents which in the not so long ago were of the gravest sort and meant not only sleepless nights to the officers and passengers but days of heart-breaking toil to the men, have become but exciting incidents of an ocean voyage

The sinking of the White Star liner Republic made the distress signal "C. Q. D." a by-word around the world. "C. Q." is the call meaning to stand by or to give attention. In continental news services where several operators are on a loop the call "C. Q." signifies that a message is coming through for all operators to take.

It saves time. The Marconi Company uses it as a general call for at tention. They added the letter "D" to the combination. This stands for danger and is the signal of danger de manding that every operator stop all business and prepare to receive the message to follow.

The "S. O. S." is the wireless dis tress signal provided for in the service regulations of the International Wireless Telegraph convention adopted at Berlin in 1906. The combination of letters have no especial significance excepe that they are easy to sound and click out strong and easily read.

The story of the saving of the sinking Kentucky on February 4 is a straightaway tale of an operator who sat at his key until the water reached the dynamos and shut off the power. "S. O. S." was the call he sent through

The Falls.

Anyone who was familiar with the appearance of the Niagara falls before the present power installations were built and opened can settle the question as to whether the appearance of purposes, in proportion to the total amount passing over the falls, may be, the edges of the brink to show up plainly, thereby greatly reducing the total length of the crest line.-Chicago Daily News.

Charlatanry.

Ten years' cursory study of history

or less will convince all that the chariatan always fails. The charlatan in American business and commerce to-day gains a brief advantage; and the weak-minded are led to imitation. But the facts decry such efforts. Steady, consistent effort alone accomplishes much. Both preclude frills. When Mr. Dickens visited America, he found the charlatan king The proper focus, of course, will come with experience. Chariatanry has been tried and round wanting in American journalism-and in almost every other phase of American life.

LAY LONG WITH THE DEAD

dier. Thought Kill at the Bat-1.2 of La K.ca

The surveys: e the the which was a gir son to him ! 五年 五 唐中 四年 125 bil

erichable Car, at of English Sat | was cut down in the struggle. For nearly a week he lay with the slain his body covered with terrible wounds so certain were his comrades that he ttle of Abs | had perished that his name figures T the gin more the killed in the casualty lists Stewart Wegg bowever, was not dead, and the hell to the latter party at work a week after the ebrated bettle were amazed to find him slightbreathing

was employed on light jobs. A curi ous fact is that a tablet to the memexperience of seeing his own name

engraved thereon. End of the Damage Suit. who lie was tenderly nursed, and on be lawyer in Osborne, is told by the expenses. The man regarded the dol- many hundreds of combinations.

coming convalescent was shipped off Smith County Pioneer: "Mr. Sample lar a moment, then looked at 'Ed.' to England to Netley hospital. He had been retained by a man who had 'What is the matter with this?' he sufficiently recovered to be able to been injured on the Calamity branch. asked. 'Is it bad?" -Kansas City serve at the Aldershot camp, where he | Suit was brought against the company | Star. for \$1,000 damages, and 'Ed.' won the ory of the soldiers killed at Abu Klea supreme court, and here, also, the verwas erected in All Saints' church, Aldict was in favor of Mr. Sample's clibrass, but are rods of iron cased with very thin tubes of brass. Much "cop-

handed his client a silver dollar. per" work is not copper at all, but What is this for? asked the man, coated iron. The part pure metals That is what is left after taking out play in manufacture is nothing by This story about Ed. Sample, the big my fee, the cost of appeal, and other comparison with their alloys in their