

Has His Own King, His Own Language and His Own Curious Customs

THE WONDERFUL ISLAND OF TORY.

It Knows No Taxes, Rent Police Pawnshops, Doctors, Cats or Rats.



THE MAIN STREET OF TORY, SHOWING MANSIONS THAT ARE RENT FREE.



THE SWELL HOTEL OF TORY.

England has another war on her hands. She is making preparations to reconquer the island whose inhabitants have a King of their own and who refuse to pay tribute to King Edward.

By a strange peculiarity of fate it is known as Tory Island. It is a bleak, desolate strip of land nine miles from the storm-swept northwest coast of Ireland, and contains a population of about 500, who have their own language, their own Government and their own costumes, as well as their own King.

Being in their own opinion a free and independent people, they refuse to pay taxes to England or rent to the landlord. In fact, they have paid neither rent nor taxes for half a century. That is why England detained a gunboat to visit the island and help a regiment of Irish constabulary evict the obstinate inhabitants.

It will not be the first time that an expedition has been sent against the Tory Islanders. Seventeen years ago England decided that a separate Government on Tory Island could not be tolerated, and the gunboat Wasp was sent to uphold the majesty of the Crown. But the Wasp was wrecked on the treacherous southwest coast, and all her crew were drowned. Tory Islanders regarded the disaster as an intervention of Providence, and gave thanks accordingly to their patron saint, St. Columba.

The King of Tory Island is a be-whiskered, unconventional individual, and very prehistoric, but he has resisted the British Empire successfully for many years, and his people have a fine disregard for everything English. The present King is a giant in size. His name is McLoughlin. So strong is King McLoughlin that he can kill an ox with his fist, according to popular report.

The Tory Islanders are chiefly fishermen. A Sligo steamer calls once a week to bear away their catch. There are no cats and no rats on Tory Island. Nor are there any policemen or pawnshops. But the Islanders have a public house, or hotel.

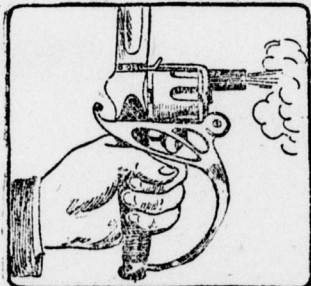
According to tradition, the island was once inhabited by a race of giants. One of the giants erected a tower on the island, which stands to-day in a fair state of preservation. It is built of undressed boulders, with walls four feet thick at the base.

Tourists seldom visit Tory Island owing to the unconventional actions of the natives. The latter resent intrusion from the outside world. A favorite trick of the fishermen is to run alongside a steamer or sailing vessel and ask the lookout to leave them a rope. When a rope is thrown the fisherman hauls in as much of it as he can and then cuts the line. In this way the fishing fleet is kept supplied with rope at a minimum cost. The Tory Islanders are evidently a healthy race, for there is no doctor on the island.

SWORD AND PISTOL.

Two Weapons Combined for the Use of Officers.

While the place for an officer is at the head of his column when going into battle, he is severely handicapped in firing at the enemy with his revolver by the necessity of carrying his sword

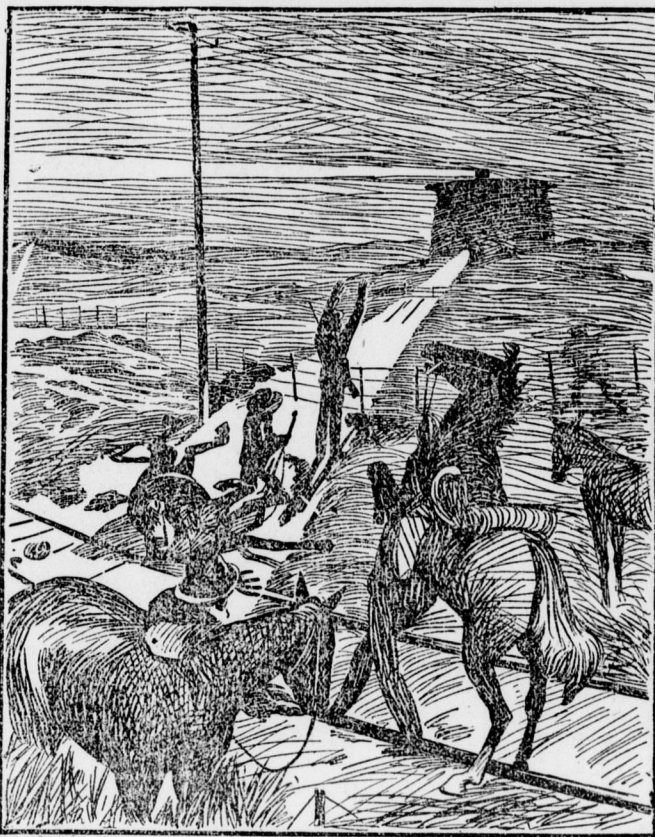


OFFICERS' COMBINATION WEAPON.

In one hand, and it has occurred to Domenico A. Ricco that a weapon like the one illustrated in the picture might be useful at a critical moment. The gun in this combination is so mounted that while the officer is waving his sword to his men he can at the same time busy himself firing at the enemy in front, picking off men ready to fire at either himself or some of his men. The entire actuating mechanism for operating the revolver is located in the handle of the sword, and does not differ materially from that of the ordinary repeating firearm. The barrel and cylinder are pivoted on the usual handguard of the sword, and can be tilted downward to expose the interior for ejecting the empty shells and reloading. The inventor makes provision for attaching this weapon to the sabre, rapier and cutlass as well, and states that any one of these blades can be used in conjunction with the gun.

In every 1000 British men there are thirty-five widowers; in 1000 British women there are seventy-eight widows.

The Search-Light in the Boer War.



The adoption of search-lights in the line of blockhouses which Lord Kitchenham is gradually establishing as a means of offensive and defensive warfare against the Boers is found to be of considerable advantage. Night surprises are prevented, and the enemy's movements can be learned with some certainty. The upper light is used for long distances; the lower for the immediate vicinity.—From Harper's Weekly.

Fencing is the German Students' Favorite Pastime.



PARTY OF GERMAN STUDENTS TAKING PART IN A BOUT WITH SABRES.

Proficiency with the sword is often desired by the German youth studying in one of the big universities far more than knowledge of the sciences or arts. It is with the sabre that the German student defends himself, instead of with his fists, and the student whose face bears the scars of many duels is held in higher estimation by his fellows than one whose chief claim to distinction is his familiarity with the classics. For pleasure the students engage frequently in bouts together, as shown in the above photograph.

TESTING SILVER COINS.

The Comprehensive System in Vogue at the Different Mints of the United States.

Out of every fresh batch of silver dollars made at the United States mints half a dozen are sent to the Treasury at Washington to be tested as samples. If they turn out to be of the requisite fineness and weight it is taken for granted the whole edition is correct.

For the test the coin after being weighed is rolled out in a thin flat strip more than a foot in length. Then the strip is placed beneath a row of punches, which punch holes in it, so that after passing beneath the instrument it has the look of a colander.

A great many little silver disks are thus obtained, and of these a dozen or so are taken and assayed, to find out how much silver they contain. Being obtained from various parts of the coin they represent fairly the average fineness of the dollar throughout. If



HOW DOLLARS ARE TESTED.

the weight is too little, beyond a very thin fraction, the whole batch of coins must be melted and made over again, and the same thing must be done if the

fineness is not up to standard. Otherwise the assayer indorses the mintage and the dollars.

Most Remarkable Flower. According to a London special in the Cincinnati Commercial-Tribune, the most remarkable flower of the coronation year will be a quaint introduction from Central Asia. According to



A REMARKABLE FLOWER.

the importers, it grows on a saucer, without soil or water, and without showing showing leaves or roots the bulb shoots out a red-brown flower, with red and yellow tip sometimes two feet long. When the flower is off it prefers to retire into the soil and to be well watered, when it follows up with a three-foot umbrella leaf. A trout egg takes from thirty-five to sixty days to hatch, according to the temperature of the water.

The New Coiffures For the Coronation.

The leading hair dressers of London are already preparing designs for the special coiffures that will be needed for the coronation of King Edward VII. and his Queen, and not a few ladies of high rank are devoting much thought to the same important subject.

The Goldsmiths and Silversmiths Company, opining that the peeresses will wish to carry their coronets in their hands, have invented a very simple and ingenious device whereby they may do so, and at the same time lift



FOR THE YOUNGER DUCHESS.

their trains as well. The coronet has bands of silk loosely placed across it in the cavity where the head goes, so that mildly has only to sling it over her wrist, and her hand will be quite free for other duties. When the King is crowned the peers put on—each nobleman upon his own head with his own hands—their coronets. When the Queen is crowned all the peeresses follow suit.

As all women will at once perceive, the chief difficulty the peeresses will encounter will be that of placing their coronets on so that they will remain steady for the two hours or more during which they must be worn—that is, until the end of the service. Also they will require to fix them becomingly without the aid of a maid and a looking glass.

Wherefore M. Lys, of Regent street, to whose skill appeal personages of the most exalted station, also duchesses, countesses and marchionesses, whose beauty of coiffure is beyond description, is at this time bringing all his art and skill to bear upon the important topic.

The designs here given have M. Lys' sanction and are his own manipulation. They were sketched in his salon. The full-face one shows the coronet of a duchess, with its strawberry leaves of silver gilt above a roll of miniver; and again above, its crown of crimson velvet, posed stately and proud, over a beautifully draped curl, half hiding, half revealing the brow. The neck is most becomingly garbished with clusters of little though thick curls stealing from behind the ears, above which the tresses are gracefully and lightly bunched. The veil appears from behind, where the coiffure is ever



FOR A MARCHIONESS.

so lightly rippled and coiled, the last coil of all resting on the shoulders.

Supposing the feathers, as well as the veil to be ordered, another picture shows how they will be treated. Again, the aimed-at effect is an absence of that top-heaviness which might so easily ensue were not particular pains taken to prevent it.

A third coiffure is more simple. It is one that young peeresses will prefer and choose. The salient feature it presents is that the contour of the head



DESIGNED FOR YOUNG PEERESS.

is preserved in all its beauty, the general effect being that of loops and waves of hair merging into one another, and at the back little, loose curls, not too many, and cut quite short.

DR. TALMAGE'S SERMON

SUNDAY'S DISCOURSE BY THE NOTED DIVINE.

Subject. The Good Religion Does Us In This World—Christianity and the Intellect—Influence of the Gospel in Business—Can You Get Along Without It?

WASHINGTON, D. C.—In this discourse Dr. Talmage advocates the idea that the Christian religion is as good for this world as the next, and will help us to do anything that ought to be done at all; I Timothy, 8, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

There is a gloomy and passive way of waiting for events to come upon us, and there is a heroic way of going out to meet them, strong in God and fearing nothing. When the body of Catinus was found on the battlefield, it was found far in advance of all his troops and among the enemy, and the best way is not for us to lie down and let the events of life trample over us, but to go forth in a Christian spirit determined to conquer. You are expecting prosperity, and I am determined, so far as I have anything to do with it, that you shall not be disappointed, and, therefore, I propose, as God may help me, to project upon your attention a new element of success. You have in the business firm frugality, patience, industry, perseverance, economy—a very strong business firm—but there needs to be one member added, mightier than them all, and not a silent partner either, the one introduced by my text. "Godliness, which is profitable unto all things, having the promise of the life that now is as well as of that which is to come."

I suppose you are all willing to admit that godliness is important in its eternal relations, but perhaps some of you say, "All I want is an opportunity to say a prayer before I die, and all will be well." There are a great many people who suppose that if they can finally get safely out of this world into a better world they will have exhausted the entire advantage of our holy religion. They talk as though religion were a mere nod of recognition which we are to give to the Lord Jesus on our way to a heavenly mansion; as though it were an admission ticket, of no use except to give in at the door of heaven. And there are thousands of people who have great admiration for a religion of the shroud and a religion of the coffin and a religion of the cemetery who have no appreciation of a religion for the bank, for the farm, for the factory, for the warehouse, for the jeweler's shop, for the office. Now, while I would not throw any slur on a post-mortem religion, I want to-day to address an ante-mortem religion. A religion that is of no use to you while you live will be of no use to you when you die. "Godliness is profitable unto all things, having promise of the life that now is as well as of that which is to come." And I have always noticed that when grace is very low in a man's heart he talks a great deal in prayer meetings about deaths and about coffins and about graves and about churchyards. I have noticed that the healthy Christian, the man who is living near to God and is on the straight road to heaven, is full of jubilant satisfaction and talks about the duties of this life, understanding well that if God helps him to live right He will help him to die right.

Now, in the first place, I remark that godliness is good for a man's physical health. I do not mean to say that it will restore a broken down constitution, drive rheumatism from the limbs or neuralgia from the temples or pleurisy from the side, but I do mean to say that it gives one such habits and puts one in such condition as are most favorable for physical health. That I believe, and that I avow. Everybody knows that buoyancy of spirit is good physical advantage. Gloom, unrest, dejection, are at war with every pulsation of the heart and with every inspiration of the lungs. They lower the vitality and slacken the circulation, while exhilaration of spirit pours the very palm of heaven through all the currents of life. The sense of insecurity which sometimes hovers over an unregenerate man or pounces upon him with the blast of ten thousand trumpets of terror is most depressing and most exhausting, while the feeling that all things are working together for our good now and for our everlasting welfare is conducive to physical health.

You will observe that godliness induces industry, which is the foundation of good health. There is no law of hygiene that will keep a lazy man well. Pleurisy will kill him, erysipelas will burn him, jaundice will discolor him, gout will cripple him, and the intelligent physician will not prescribe antiseptic or febrifuge or anodyne, but saws and hammers and yardsticks and crowbars and pickaxes. There is no such thing as good physical condition without positive work of some kind, although you should sleep on down of swan or ride in carriage of softest upholstery or have on your table all the luxuries that were poured from the wine vats of Spahan and Shiraz. Our religion says: "Away to the bank, away to the field, away to the shop, away to the factory." Do something that will enlist all the energies of your body, mind and soul! "Diligent in business, fervent in spirit, serving the Lord," while upon the bare back of the idler and the drone comes down the sharp lash of the apostle as he says, "If any man will not work, neither shall he eat."

Oh, how important is this day, when so much is said about anatomy and physiology and therapeutics and some new style of medicine is ever and anon springing upon the world, that you should understand that the highest school of medicine is the school of Christ, which declares that "godliness is profitable unto all things, having the promise of the life that now is as well as of that which is to come." So if you start out two men in the world with equal physical health, and then one of them shall get the religion of Christ in his heart and the other shall not get it, the one who becomes a son of the Lord Almighty will live the longer. "With long life will I satisfy him and show him My salvation."

Again I remark that godliness is good for the intellect. I know some have supposed that just as soon as a man enters into the Christian life his intellect goes into a bedwaring process. So far from that, religion will give new brilliancy to the intellect, new strength to the imagination, new force to the will and wider swing to all the intellectual faculties.

Christianity is the great central fire at which philosophy has lighted its brightest torch.

The religion of Christ is the fountain out of which learning has dipped its clearest draft. The Helicon poured forth no such inspiring waters as those which flow from under the throne of God clear as crystal. Religion has given new energy to poetry, weeping in Dr. Young's "Night Thoughts," teaching in Cowper's "Task," flaming in Charles Wesley's hymns and rushing with angelic splendor through Milton's "Paradise Lost." The religion of Christ has hung in studio and in gallery of art and in Vatican the best pictures—Titian's "Assumption," Raphael's "Transfiguration," Rubens's "Descent from the Cross," Claude's "Barnes Bush" and Angelo's "Last Judgment." Religion has made the best music of the world—Haydn's "Creation," Handel's "Messiah," Mozart's "Requiem." Is it possible that a religion which builds such indestructible monuments, and which lifts its ensign on the highest promontories of worldly power can have any effect upon a man's intellect but elevation?

Now, I commend godliness as the best

mental discipline, better than belles lettres to purify the taste, better than mathematics to harness the mind to all intricacy and elaboration, better than logic to marshal the intellectual forces for onset and victory.

Again I remark that godliness is profitable for one's disposition. Lord Ashley, before he went into a great battle, was heard to offer this prayer: "O Lord, I shall be very busy to-day! If I forget Thee, forgive me not." With such a Christian disposition as that a man is independent of all circumstances.

Our piety will have a tinge of our natural temperament. If a man be cross and sour and fretful naturally, after he becomes a Christian he will always have to be armed against the rebellion of those evil inclinations.

But religion has turned the wildest natures. It has turned fretfulness into gratitude, despondency into good cheer, and those who were hard and ungentle and uncompromising have been made pliable and conciliatory.

Good resolution, reformatory effort, will not effect the change. It takes a mightier arm and a mightier hand to bend evil habits than the hand that bent the bow of Ulysses, and it takes a stronger lass than ever held the buffalo on the prairie.

A manufacturer cares but very little for a stream that slowly runs through the meadow; but values a torrent that leaps from rock to rock and rushes with mad energy through the valley and out toward the sea. Along that river you will find fluttering shuttles and grinding mill and flashing water wheel. And a nature the swiftest, the most rugged and the most tremendous—that is the nature that God turns into greatest usefulness.

Religion will give an equiscope of spirit. It will keep you from ebullitions of temper, and you know a great many fine businesses have been blown to atoms by bad temper. It will keep you from worryment about frequent loss; it will keep you back from squandering and from dissipation; it will give you a kindness of spirit which will be easily distinguished from that mere store courtesy which shakes hands violently with you, asking about the health of your family, when there is no anxiety to know whether your children are well or sick, but the anxiety is to know how many dozen cambric pocket handkerchiefs you will take and pay cash down. It will prepare you for the practical duties of every-day life.

In New York City there was a merchant, hard in his dealing with his fellow who had written over his banking house or his counting house room, "No compromise." Then when some merchant got in a crisis and went down—no fault of his, but a conjunction of evil circumstances—and all the other merchants were willing to compromise—they would take five or ten cents on the dollar or fifty cents or twenty cents—coming to this man last of all, he said: "No compromise. I'll take 100 cents on the dollar, and I can afford to wait." Well, the wheel turned, and after awhile that man was in a crisis himself, and he sent out his agent to compromise, and the agent said to the merchants, "Will you take fifty cents on the dollar?" "No." "Will you take anything?" "We'll take 100 cents on the dollar. No compromise." And the man who wrote that inscription over his counting house died in destitution. Oh, we want more of the kindness of the gospel and the spirit of love in our business enterprises!

How many young men have found in the religion of Jesus Christ a practical help? How many there are to-day who could testify out of their own experience that godliness is profitable for the whole story of their lives? There were times in their business career when they went here for help and there for help and yonder for help and got no help until they knelt before the Lord crying for His deliverance, and the Lord rescued them.

In a bank not far from New York—a village bank—an officer could not balance his accounts. He had worked at them day after day, night after night, and he was sick night unto death as a result. He knew that he had not taken one farthing from that bank, but somehow, for some reason, inscrutable then, the accounts would not balance. The time rolled on and the morning of the day when the whole story of the inspection of the other officers arrived, and he felt himself in awful peril, conscious of his own integrity, but unable to prove that integrity. That morning he went to the bank early, and he knelt down before God and told the whole story of mental anguish, and he said: "O Lord, I have done right, I have preserved my integrity, but here I am about to be overthrown unless Thou shouldst come to my rescue. Lord, deliver me." And for one hour he continued the prayer before God, and then he arose and went to an auditor that he had forgotten all about. He opened it, and there lay a sheet of figures which he only needed to add to another line of figures—some line of figures he had forgotten and knew not where he had laid them—and the accounts were balanced, and the Lord delivered him. You are infidel if you do not believe it. The Lord delivered him. God answered his prayer, as He will answer your prayer, oh, man of business, in every crisis when you come to Him.

Now, if this be so, then I am persuaded, as you are, of the fact that the majority of Christians do not fully test the value of their religion. They are like a farmer in California with 15,000 acres of good wheat land and culturing only a quarter of an acre.

Why do you not go forth and make the religion of Jesus Christ a practical affair every day of your business life and this year, beginning now, and to-morrow morning putting into practical effect this holy religion and demonstrating that godliness is profitable here as well as hereafter?

How can you get along without this religion? Is your physical health so good you do not want this divine life? Is your mind so clear, so vast, so comprehensive, that you do not want this divine inspiration? Is your worldly business so thoroughly established that you have no use for that religion which has been the help and deliverance of tens of thousands of men in crises of worldly trouble? And if I have said is true then you see what a fatal blunder it is when a man adjourns to life's expiration the uses of religion. A man who postpones religion to sixty years of age gets religion fifty years too late. He may get into the kingdom of God by final repentance, but what can compensate him for a whole lifetime unrelieved and uncomforted? You want religion to-day in the training of that child. You will want religion to-morrow in dealing with that customer. You wanted religion yesterday to curb your temper. Is your strength enough to beat your way through the floods? Can you, without being incased in the mail of God's eternal help, go forth amid the assault of all hell's sharpshooters? Can you walk alone across these crumbling graves and amid these gaping earthquakes? Can you, waterlogged and mast shivered, outlive the gale? Oh, how many there have been who, postponing the religion of Jesus Christ, have plunged into mistakes they could never correct, although they lived sixty years after, and like serpents crushed under cart wheels dragging their mangled bodies under the rocks to die. So these men have fallen under the wheel of awful calamity, while a vast multitude of others have taken the religion of Jesus Christ into everyday life, and, first, in practical business affairs, and, second, on the throne of heaven triumph, have illustrated while angels looked on and a universe approved, the glorious truth that "godliness is profitable unto all things, having the promise of the life which now is as well as of that which is to come."

[Copyright, 1902, L. Kloppech.]