

OLD CITY OF TANGIER

Second Only to Damascus in its Antiquity.

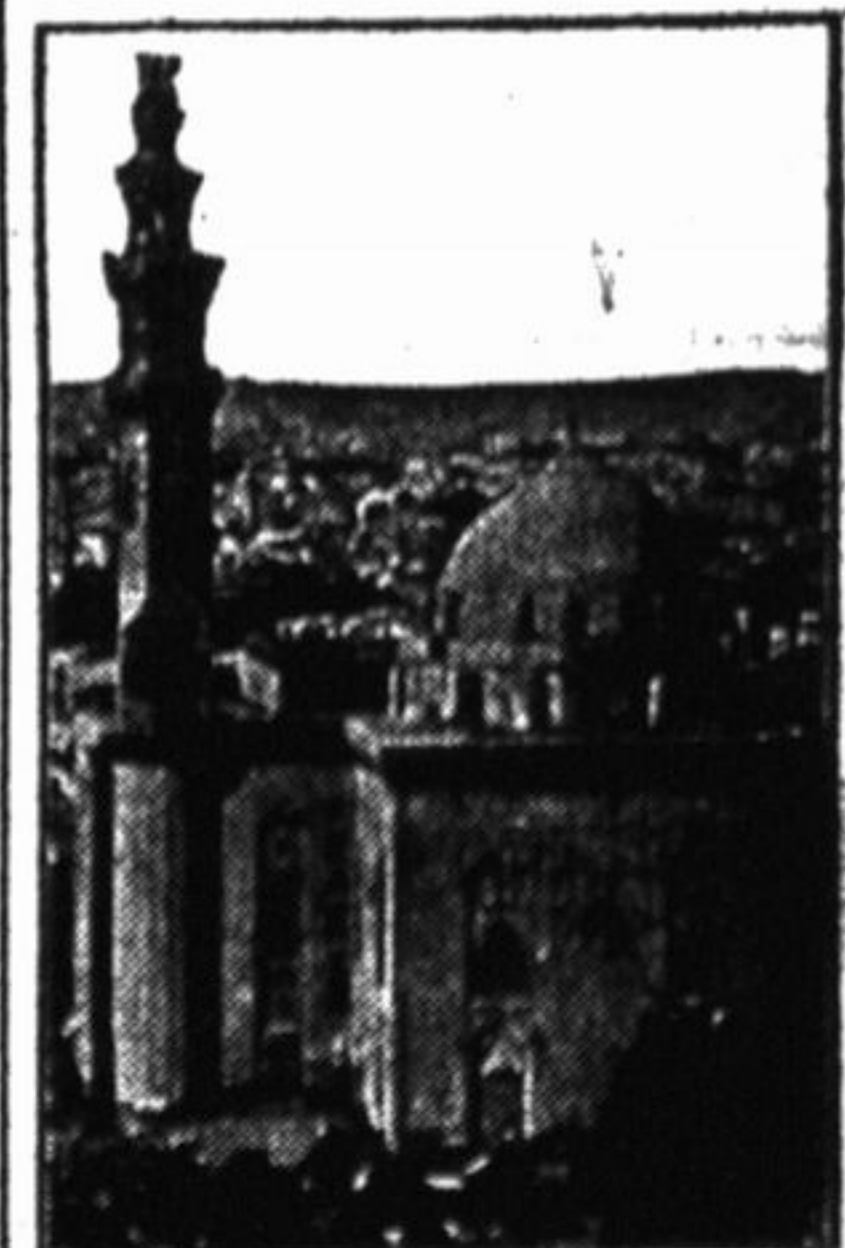
Cosmopolitan in the Extreme Are the Crowded Thoroughfares of the Moroccan Capital—Market Place Especially is Worth a Visit.

Tangier, Morocco.—Damascus is said to be the oldest inhabited city in the world, and Tangier is generally acknowledged to be the second oldest. Tangier lies on the north coast of Morocco, facing the straits of Gibraltar, and is about thirty miles from the great fortress. A steamer plies between Gibraltar and Tangier.

When the steamer arrives at the Moorish capital, there is a great hub-bub. Native boatmen fight and squabble among themselves as to who shall get the most passengers. Being a stranger you would perhaps rather stay on board the steamer than trust yourself to the dusky, howling mob. But there is no other way of getting ashore, and as the view of the town is limited from the deck of the steamer, you find yourself bundled into a corner of the boat and the Moorish boatmen pull for the shore. As soon as you set foot on the landing stage, you are besieged by a crowd of guides. It is in vain you tell them their services are not required, and so in order to get peace you hire the services of a big lanky Arab. You need not follow him where he wants you to go, but as you have provided yourself with a guide book, you make your own plans.

Tangier is a cosmopolitan city. Here, jostling together in the crowded thoroughfares, may be seen the stately Barber, with long white robes, Arabs from the desert, Sudanese with thick lips, and complexion black as Egypt's night; wild-looking Riffs from the hills; Jews, Spaniards, Germans, Britons and Europeans, bent on business or pleasure.

The streets are very narrow, and the shops are very small, so small that the merchant can easily reach all round his store without rising from his seat on the floor. The Moors have a proverb which says—"It is no use running if you can walk, and it is no use walking if you can stand, and it is no use standing if you can sit; it is no use sitting if you can lie down, no use lying if you can sleep."



Finest Mosque in Tangier.

and they live up to the proverb. One merchant we saw in a sandy store was lying sound asleep, covered with flies, his dirty feet stuck in a box of dates.

No visitor to Tangier should miss seeing the "Boho" or market place, especially on a Thursday, as that is the busiest day of the week. Long caravans of camels bring in the articles of trade from the interior, while donkeys and mules bring the products of the gardens and orchards. Passing through the main gate your ear is greeted with a loud "Balak! Balak!" which is Arabic for "look out," and a dusky Moor rushes past you with a shoulder of beef on his back. Roosters cawing, ducks quacking, chickens cackling, and noise they conduct their business. Next you pass into a large open space where all around on the ground are heaps of all kinds of fruit—watermelons and pomegranates, oranges and grapes, prickly pears and peaches and many other kinds, for Morocco is a fruitful country. Moorish women, with great broad sun-bonnets, attend to the fruit and keep the flies off. Nearby is the charcoal burner who has brought his load in from far out in the country. Here is an old woman sitting beside a bundle of sticks which she has probably carried on her back for five or six miles. Many of the Moorish women have a hard time of it. I have seen a mother, with a baby slung across her breast, trudging along the road with a great load of sticks on her back, which she was taking to the market to sell, to keep his lordship, her husband, in plenty.

Has Transparent Back.

Fayette City, Pa.—A baby girl with a transparent back, born to Mrs. Harry L. Hobbs, in Allegheny, last week, is exciting the interest of physicians. By placing the child on its stomach the movement of the lungs and the pulsations of the heart may be observed.

To Make Tires of Paper. Experiments have recently been made in Europe looking to the utilization of paper in the manufacture of pneumatic tires, tests recently made having convinced the experimenters that paper has the strength of metal, the elasticity of rubber, and a cheapness that is to be found in neither of these materials; all important qualities.

Colorado River, which drains an area of some 300,000 square miles, is often called the Nile of America, and

INTERNATIONAL SUNDAY SCHOOL LESSON

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

LESSON FOR NOVEMBER 3.

THE SIGN AND THE LEAVEN.

LESSON TEXT—Mark 8:11-13. GOLDEN TEXT—"Jesus spake unto them, saying, I am the Light of the world: He that followeth Me shall not walk in the darkness, but shall have the Light of Life."—John 8:12 R. V.

In order properly to understand this lesson we ought to study carefully the parallel passage in Matthew 15:29 to 16:12, also to read carefully John 8:12 to 32. The persistent Pharisees were ever upon his track seeking to find wherein to accuse him. Claiming to come from and to represent the Father, they ask Jesus to show them a sign from heaven. Turning upon them, he says, "You observe the condition of the sky and foretell what weather to expect the coming day and yet you cannot discern the sign of the times." As though to say, "I have come and performed those things that have been prophesied of me as the Messiah and yet you cannot read in my life the fulfillment of these signs of my office." In Luke 12:54-56 Jesus makes a similar statement: "When ye see a cloud in the west, straightway ye say, there cometh a shower; and so it cometh to pass; . . . Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?"

His Ideal.

Their question involved a suggestion that his works might be accounted for in many ways other than the rightful interpretation (John 10:37, 38), but their demand was for some particular demonstration. They were not looking for a spiritual manifestation and so far at their request he sighed, because they did not conform to his ideal; he rebuked them by telling them that their wickedness should have one sign that would be an eternal seal upon his deity.

Reaching the other side of the lake, the disciples realize their hunger and discover that they have but one loaf of bread among them. Jesus seizes the occasion to warn them of the evil which he had combated with the Pharisees whom they had just left.

If anyone has any question as to the scriptural teaching upon the subject of heaven, this passage ought to answer their query. Mark tells us that Jesus warns them against the leaven of the Pharisees and of Herod, while Matthew records the leaven of the Pharisees and of the Sadducees. There is no difference in the two, for Herod belonged to the Sadducees. There was, however, quite a difference between these two parties. The teaching of the Pharisees laid great emphasis upon the ceremonial observance of the law and the traditions of the elders. The Sadducees laid great emphasis upon the denial of the supernatural, they did not believe in the resurrection from the dead. There was this in common, however, that they both substituted the false for the true.

Answer to the Question.

The misunderstanding of this warning upon the part of the disciples was a common occurrence and continued until after Pentecost. In this case, however, Jesus tells them plainly why they did not understand (v. 17). Jesus knew and could read their hearts (Heb. 4:13). How like the disciples of old are we today.

The disciples had been with Jesus a long time and observed his mighty acts, yet they confused the material with the spiritual. It was against this sort of leaven he warned them, rather than some kind of bread.

We now turn to the third section of our lesson, the healing of the blind man vv. 22-26. There are four cases of restored eyesight mentioned in the gospels, three of whom are brought, and one came alone. In this case others bring the man and intercede for him (v. 22). Last week we observed a case of a progressive cure and here we have another. Jesus led the man by the hand outside the village and making clay with spittle opened his eyes. Again we would emphasize the fact that "they observed him, that they might accuse him," and hence every act on each separate occasion had a significance and a suggestiveness for that particular occasion, a meaning entirely irrelevant at any other time. Why this man did not see at first we are not told, but surely 'twas through no fault on the part of Jesus. Nor was it the mere use of the spittle that effected the cure, but rather a demonstration of the fact that Jesus can heal with or without means.

The Golden Text seems to be at variance with the facts revealed in this lesson and yet when we turn from examining the disciples with their lack of perception and from the Pharisees whose hard hearts demanded a sign and gaze upon Jesus as he deals with these two classes and with the blind man we see the truth in the text. He is the Light and by his patient dealing, by his rebuke, by his instruction, he led them to the Light that they might have a true understanding of life.

As we, too, follow him we must be conscious of our blindness.

Fall is here and our thoughts are on the home, where we will spend most of our time for the next six months.

A cheerful home depends on the disposition of the entire family and good light and plenty of heat, are large factors in preserving sunny dispositions.

If your lights are not perfect call at the gas office and see the Welsbach light we install.

Our Bungalow heaters are ornamental and will make any room comfortable.

Let us discuss the light and heat question with you.

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Taft and Deneen are Beaten
Roosevelt Is For Funk
If he's good enough for Teddy, he's good enough for us
A Vote for Deneen is a Vote for Dunne
A vote for Funk is a vote for Funk
Vote for Funk to Win
Why not vote the straight Bull Moose ticket?
Rid the State of fake reformers and crooked bosses
Both old parties are Boss Ridden

SOME WONDERS OF THE ENGLISH LANGUAGE.

Here is one of those clever things that emphasizes the incongruities of the English language and readily excuses any foreign tongue that gets tangled. The composition is clipped from the San Francisco Call: We'll begin with a box, and the plural is boxes, But the plural of ox should be oxen, not oxes; Then one fowl is goose, but two are called geese, Yet the plural of moose should never be meesse; You may find a lone mouse or a whole lot of mice, But the plural of house is houses, not hicc. If the plural of man is always called men, Why shouldn't the plural of pan be called pen? The cow in plural may be cows or kine, But a how if repeated is never called bins, And the plural of vow is vows, not vine, And if I speak of a foot and you show me your feet,

And I give you a boot would a pair be called beet? If one is a tooth and the whole set are teeth, Why shouldn't the plural of booth be called beeth? If the singular is this and the plural is these, Should the plural of kiss be nicknamed keese? Then one may be that, and three would be those, Yet hat in the plural would never be hose, And the plural of rat is rats, not rose. We speak of a brother and also of brethren, But though we say mother, we never say methren; Then masculine pronouns are he, his and him, But imagine the feminine, she, she and shim. So the English, I think, you all will agree, Is the most wonderful language you ever did see.

THE COLORADO, THE NILE AND THE SUSQUEHANNA.

Colorado River, which drains an area of some 300,000 square miles, is often called the Nile of America, and

like the Nile it is subject to an annual summer rise which comes at the time the water is most needed for irrigation. In Water Supply Paper 289 of the United States Geological Survey, an interesting comparison is made of this great southwestern river with the Egyptian Nile and with the Susquehanna. The Nile is similar in type to the Colorado; the Susquehanna shows the difference in flow between arid and humid regions. In the comparison a normal year, based on a 10-year record for Colorado and Susquehanna rivers and such data as could be found in regard to the Nile, have been used. The Colorado has been taken as the standard of comparison. The Nile has 5.7 times the drainage area, and the Susquehanna about one-fifth the area of the Colorado. The rainfall in the Nile basin is 3.8 times greater; that in the Susquehanna basin is 4.5 times greater. The runoff per square mile from the Nile basin is 1.9 times greater; that from the Susquehanna basin is 37 times greater. The discharge of the Nile is 10.8 times greater than that of the Colorado; that of the Susquehanna is 4.5 times greater. The annual maximum flow of the Colorado varies from 50,000 to 150,000 second-feet and occurs in May, June or July; for the Nile it is about 253,000 second-feet and occurs about the first of September; for the Susquehanna it is from 150,000 to 550,000 second-feet and occurs during March, April, or May. The annual minimum flow of the Colorado varies from 2,500 to 5,000 second-feet and occurs during January or February; that of the Nile is about 14,500 second-feet and occurs about the end of May; for the Susquehanna it is from 2,200 to 11,000 second-feet and occurs in September or October. The mean flow of the Colorado for the period 1894 to 1903 was 10,700 second-feet. The mean flow for the period 1904 to 1910, however, was 25,400 second-feet; for the Nile it is about 115,800 second-feet; for the Susquehanna it is about 41,000 second-feet. A copy of the report may be obtained free on application to the Director of the Geological Survey, Washington, D. C.

Church Services

FIRST EVANGELICAL CHURCH.

SUNDAY SERVICES. Evangelistic services are in progress at the First Evang. Church. The Sunday night service will be of special interest to any one who can attend. Come out and see what's doing! Eternity may tell of blessings received. Sunday forenoon service at 10; Junior Y. P. S. at 2:30 p. m.; Senior Y. P. A. at 6:45 p. m.; evening service at 7:30 p. m. Evangelistic services are held every night except Saturday nights, unless otherwise announced. A most cordial welcome is extended to everybody. H. E. Straub, Pastor.

CHRISTIAN SCIENCE.

First Church of Christ Scientist, Main and Curtis streets. Services Sunday 11:15 a. m. Wednesday 8 p. m. Sunday school 9:45 a. m. A reading room is open every Tuesday and Friday from 3 to 4 p. m., where the Bible and Christian Science literature may be read or purchased. Visitors welcomed. This church is a branch of the First of Christ Scientist, Boston, Mass.

ST. ANDREW'S CHURCH.

Services next Sunday as follows: 9:45 a. m., Sunday school; 11 a. m., morning prayer and sermon. A cordial invitation is extended to all. Rev. Clayton A. Chrisman, priest-in-charge.

CONGREGATIONAL CHURCH.

Morning worship at 10:30; sermon on "The Life and Teachings of Martin Luther." Evening service at 7:30. Bible School at noon. Mrs. J. R. Foster will lead the C. E. prayer meeting in discussing the topic "Zeal."

Juniors, Wednesday afternoon. The prayer meeting will consider Matthew 11. The Bible School is especially invited to the morning service on Nov. 10.

Judge M. Slusser will speak on "The Puritan Contribution to Our National Life," at the morning service Nov. 17.

GERMAN EVANGELICAL ST. PAUL'S CHURCH, GROVE ST.

German Evangelical St. Paul's Church, Grove Street.—The Sunday's German service—10:30 a. m.—will refer to the great time of reformation, which brought back to us all the treasures of our evangelical faith, and will close with the Holy Communion. The English service—7:30 p. m.—will parallel the reformation with Moses' first attempt to deliver his people from bondage. The offerings of the day are intended for the Eden College at St. Louis, Mo.

THE BAPTIST CHURCH.

"Real Life" is the subject of the Sunday morning sermon at the Baptist Church. The pastor will give an exposition of Roman 6:1-11. This service is preparatory to the communion service. It is very important for everyone who can attend this meeting. Everyone is invited to attend all our services.

A special service of song will be given in the evening. There will be a ladies' trio, solo, duet and other musical features. The pastor will give a short address on "The Price." These services are helpful and interesting.

A very warm welcome awaits all who will come. These services are at 7:30 p. m.

Miss Susan Croushorn will lead the Young People's meeting. The subject is "Zeal." This service is at 6:30 p. m.

THE YOUTH'S COMPANION FOR 1913.

The Youth's Companion appeals to every interest of family life, from housekeeping to athletics. It begins with stories of youthful vim and vigor, with articles which disclose the secrets of successful play in the great games, with charming tales of life at the girls' colleges. But The Companion does not surrender these readers when they have entered the more serious paths of life. Mothers will welcome the page for little children and the weekly doctor's article. Fathers will find the important news of the day as it is, and not as it is rumored to be. The entire household will appreciate the sketches which touch gently on common follies or caricature eccentricity. In short, for less than four cents a week The Companion brings into the home clean entertainment, pure inspiration, fine ideals, increase of knowledge.

Names rarely seen in tables of contents will be found in The Companion's Announcement for 1913, which will be sent upon request—with samples of the paper, to those not familiar with it.

Every new subscriber for 1913 will receive free all the issues for the remaining weeks of 1912; also, free, The Companion Window Transparency and Calendar for 1913, in rich, translucent colors—the most beautiful of all Companion souvenirs.

THE YOUTH'S COMPANION, 144 Berkeley St., Boston, Mass. New Subscriptions Received at this