CURRENT TOPICS.

There have been printed two synopses of the interview between the German emperor and Dr. William Bayard Hale. Each is asserted to be "absolutely accurate and authentic." It is difficult to believe that either is. The London Times, writing of the synopsis first printed, says that its authenticity has been "authoritatively denied." Probably that means a denial from Berlin. The second synopsis has more wild and perilous matter in it than the first. If it be accurate the emperor told a stranger and a foreigner that his uncle, King Edward, had been hounding or humiliating him for two years; that he held France in the hollow of his hand; that in the event of a great war in which England was involved Germany would content itself with taking Egypt and liberating the holy land from the yoke of the infidel. A sovereign flushed with wine or anger might make remarks calculated to set the world by the ears if the world heard them, but trusted bosom friends, not magazine writers, would be his confidants.

If it be true that the emperor discoursed of rulers and peoples with such dangerous freedom and that his comments would have been published but for the blue pencil of the discreet foreign office censor, the latter preserved the peace of Europe. The angry nations the emperor is said to have criticized would have demanded satisfaction. If the emperor is as wildly indiscreet in his talk as the latest synopsis would make him out to be there might be war in Europe any day unless the censor was always awake and vigilant. He slept when the interview with the retired English diplomat which made so much trouble for the emperor was submitted to him. If the emperor has been a loose, reckless talker in the past it is to be hoped that he has reformed. He has had a lesson.

The Royal Society for the Protection of Birds is waging a vigorous campaign in England in behalf of what is known as the Importation of Plumage Prohibition bill. This bill is explained by its name. Those who have inaugurated the movement believe that once Great Britain has set the example other civilized nations can be persuaded to adopt the same principle of prohibition. It is possible, therefore, that the bill offered by Lord Avebury may have a far-reaching effect in protecting birds and "dislocating the whole nefarious traffic in ornamental feathers and plumes." In America the friends of the birds have met with only partial success in their efforts to prevent the wanton destruction of the innocents, carried on to meet the millinery demands of fashion's devotees. Undoubtedly a large sympathetic interest in the new movement will develop here.

Naturally, the feather trade has protested against the proposed legislation, objections being based on the ground that it would impair wages and throw many out of employment. The reply to these objections has been that prohibition of importation would lead to a greater demand for ostrich plumes—which are not included in the provisions of the bill—and for floral decorations, so that wageworkers will not suffer in consequence of its enactment into law.

SIGNALLING WITH DRUMS.

All through the continent of Africa the natives have a very perfect system of signalling with drums, by which means they wrap out messages from village to village, and it is quite wonderful how swiftly and how far they are able to spread news. The drumming is always done at night, when sound travels farther, and, as one lies awake on a still clear night the ear is often gently assailed by the low musical roll from a drum in the village near, and one waits with pleasant expectancy till the answering echo comes, muffled by distance, from a village sometimes two miles away.

The bone frame of the average whale weighs about forty-five tons.

Glass windows are still scarce in the city of Mexico.

Germany can now put 4,750,000 troops in the field.

Dentists and chiropodists are always fighting tooth and nail.

THE BOND OF FRIENDSHIP

A Dark World for the Living This But for Our Love for the World

"That where I am there ye may be also."—John xiv., 3.

Friends go on before, but friendships abide. The grave cuts no chasm through love and through the dark door of death runs warm and holds firm the cable of affection

No voice may come to us; no eyes look into ours; years may dim the memory of features, but still within us is this cherished treasure of their love and firm as eternity the faith that they love us still.

We plant the flowers on the mounds in the churchyard not because we ever thing they are lying there, but because our love for them must find some expression! welling up within it must work itself out at hands and finger tips. Blinded by tears, watering those flowers, we weep not with sorrow that they are gone but with surfeit of emotion, more the pain of joy than of bitterness, that we can thus in such a little way express our love to them.

Here is a form of friendship altogether unaffected by the passing of the years or by the tides of fortune. It has laid hold on that which is eternal. Its bonds bind not flesh nor clay, but spirit to spirit and heart to heart. Friendship defies the fading leaf, the withering cheek, the devouring worm; its possessions are in personality, its treasures are beyond moth and rust and intruder.

IN THE OTHER WORLD.

It comes to pass that some of us have the best part of ourselves over there, and all of us are made more tender by thoughts of unseen eyes that look down on us, measuring us with hearts freed from the bias and lusts of the world we yet are in.

We need not worry whether we will know them again, those friends whose faces lightened ours in days gone by, for though they be changed to a seraph's beauty, we shall see not their faces, but their affection. He lives yet in the dust who worries as to physical preservation and identification. This we all know, who hold deep within us the friendships of those who are living in larger life, that love can never die, that affection enlarges despite the decays of time and grave and that something of the self which is the basis of friendship is immortal.

This sense of the persistence of friendship is more than a state of feeling; it is the first flower of immortality; it is the eternal and divine in us answering to the eternal and divine in lives that have been loosed from our limitations. It has nothing to do with alleged communications from the other world. It is the deep, abiding and strengthening sense that the web of love cannot be cut by the keen edge of death, that friendships abide through all, that love is immortal and loving the measures of our immortality.

No wonder the immortal hope burns low when unfed by this secret supply; no wonder men doubt the future, when their hearts find no vital contact with its life, when they must depend on what the head may reason from analyses and probabalities.

THERE IS LOVE BEYOND.

I am not worried as to life beyond because I know there is love beyond. The only going out from life I need to fear would be going out into the world where love was not. Precise plans of eternal redemption lie beyond my reasoning, but on the fact of infinite friendship I rest and know that the eternal affection will find me and teach me the larger life of the world where love shall have its liberty and shall be the law of all.

I know not where I shall meet those friends, where father and mother and child will wait, but a love light, that burns clear here within, will lead me to them and I shall know them by that light. Love will come into its own; friendship into its fullness. The barriers will have been broken down. We shall know even as we are known, for we shall love even as he loves.

So what can I do better in these days than cherish this hope, magnify this life of loving, make more friends that I may have greater fullness of living there, and if the great hope of that life be this free fullness of friendship, bring into this drear world as much of that life as I may by being good friend to as many as I may?

HENRY F. COPE.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, DEC. 13.

Lesson XI. Solomon Dedicates the Temple. Golden Text, Psa. 122. 1.

Verse 1. The elders of Israel — These were chosen from the heads of the tribes who were the princes or senior male members of family groups.

To bring up the ark of the covenant—The transfer of this sacred symbol of Jehovah's presence from its temporary abode to its abiding dwelling place was an important part of the service of dedicating the new sanctuary.

4. The tent of meeting—The tabernacle in which up to this time the ark of the covenant had been kept.

Holy vessels—Those used in connection with the services of the sanctuary.

5. Sacrificing sheep and oxen — The numerous sacrifices referred to were apparently offered at stages on the route, the ark being brought from its abode on the lower southern spur of the eastern hill of Jerusalem, to which the name "Zion" used in verse 1 was originally restricted, to the higher northern plateau on which the temple now stood.

6. The oracle of the house — The innermost sanctuary, the Holy of holies.

7. The staves thereof—The bars or handles by which the ark was carried.

9. Nothing in the ark save the two tables of stone—The golden pot of manna and Aaron's rod mentioned in Num. 17. 10, and in Heb. 9. 4, had apparently been temporarily removed to some other place.

At Horeb—That is, Sinai.

10. The cloud filled the house of Jehovah—The placing of the symbol of Jehovah's presence into the shrine is followed by the appearing of the glory of Jehovah in the form of a cloud, the familiar symbol of his overshadowing presence used in Exod. 33. 9, and other passages.

14. Blessed all the assembly — Perhaps in the words of verses 57-61 below, or in similar language.

15. The dedicatory prayer proper which is recorded in verses 22-53 is preceded by an expression of thanksgiving to Jehovah for the fulfillment of his promise to David, perhaps uttered in a brief address to the people, perhaps in the form of a prayer of thanksgiving.

25. There shall not fail thee a man in my sight—Hebrew, "There shall not be cut off unto thee a man from my sight." This verse and the one succeeding contemplate a still larger fulfillment of Jehovah's promise in the permanent establishing of the new founded dynasty.

27-30. The verses give in general terms the substance of the detailed petitions which follow. Solomon's earnest request of Jehovah is that the temple may always be the symbol and pledge of intercourse between Jehovah and his people, and the pledge also of answer to prayer. The heaven of heavens cannot contain thee — Words which indicate a profound conception of the spiritual nature of God on the part of the supplicant.

Pray toward this place—With faces turned toward Jerusalem, as pious Mohammedans still pray with their faces turned toward Mecca.

31. If a man sin—Or, "Wherein-soever a man shall sin."

32. Hear thou in heaven, and do, and judge thy servants—Giving effect to the oath taken in the sanctuary.

Condemning . . .justifying — Determining the guilt or the innocence by means of the test made before the altar of Jehovah.

33-37. The mercy of Jehovah is asked for in cases of national apostasy and consequent defeat at the hands of their enemies, and in cases of drought and famine occasioned by similar forgetfulness of Jehovah and his commandments on the part of the people.

38. The plague of his own heart—The special visitation or judgment sent upon the individual for his personal chastisement and correction and for which consequently only the individual himself can pray.

41. Concerning the foreigner — From passages such as Exod. 22. 21; 23. 9, 12, we note that consideration for foreigners was a marked feature of Jewish legislation.

43. That all the peoples of the earth may know thy name—The thought of the foreigners sojourning among the people of Israel leads to the thought of the peoples and nations whom these foreigners represent and suggests the influence upon the nations of the earth which the merciful answer of the petition of such foreigners in the sanctuary of Jehovah's chosen people may exert.

50. Forgive thy people—The burden of prayer is for forgiveness and mercy in case of any possible forgetfulness on the part of individual or nation in respect to the commandments of Jehovah.

62. And the king and all Israel with him, offered sacrifice unto Jehovah—The prayer of dedication being completed, the dedicatory sacrifices are offered, as described in this and the two succeeding verses (62-64).

63. Two and twenty thousand oxen, and a hundred and twenty thousand sheep—The mention of the number of sheep is omitted from the Septuagint, the earliest Greek translation of the Old Testament, which antedates our earliest Hebrew manuscripts by many centuries. The sacrifice of so large a number of animals could only be possible on the supposition that the animals were slain in other places as well as in the temple court, and that the entire number of sacrifices offered by the nation on this occasion are included in the number recorded.

64. This verse enumerates the types of offerings made.

65. So Solomon held the feast — The feast of tabernacles, the same referred to in verse 2, and the great autumnal feast of the Jews.

The entrance of Hamath — The northern boundary of the kingdom.

The brook of Egypt — The wady el-Arish, the southern boundary of the kingdom. This stream enters the Mediterranean about fifty miles southwest of the site of Gaza.

66. On the eighth day—In accordance with Deut. 16. 13, 15, the feast of tabernacles lasted seven days, the people departing for their homes on the eighth. So on this occasion, the glad festive season being ended, the people bid farewell to the king and return to their respective homes.

RULES FOR JAP CHILDREN.

Taught in Their Schools How to Treat Foreigners.

An English newspaper published in Japan printed at one time an interesting synopsis of the rules which the public schools of that country were teaching their pupils on the subject of the treatment of foreigners.

This synopsis is reprinted in a recent book, "The Empire of the East," by H. B. Montgomery, and is accompanied by some interesting facts concerning the schools of Japan. The rules are as follows:

Never call after foreigners passing along the streets or roads.

When foreigners make enquiries answer them politely. If unable to make them understand inform the police of the fact.

Never accept a present from a foreigner when there is no reason for his giving it, and never charge him anything above what is proper.

Do not crowd around a shop when a foreigner is making purchases, thereby causing him much annoyance. The continuance of this practice disgraces us as a nation.

Since all human beings are brothers and sisters there is no reason for fearing foreigners. Treat them as equals and act uprightly in all your dealings with them. Be neither servile nor arrogant.

Beware of combining against the foreigner and disliking him because he is a foreigner; men are to be judged by their conduct and not by their nationality.

As intercourse with foreigners becomes closer and extends over a series of years there is danger that many Japanese may become enamored of their ways and customs and forsake the good old customs of their forefathers. Against this danger you must be on your guard.

Taking off your hat is the proper way to salute a foreigner. The bending of the body low is not to be commended.

Hold in high regard the worship of ancestors and treat your relations with warm cordiality, but do not regard a person as your enemy because he or she is a Christian.

Beware of selling your souls to foreigners and becoming their slaves. Sell them no houses or lands.

Aim at not being beaten in your competition with foreigners. Remember that loyalty and filial piety are our most precious national treasures, and do nothing to violate them.

HUMMING OF WIRES.

It is said that the humming of telegraph wires running east and west presages a fall of temperature often ten or more hours before it is marked by the thermometer; and, on the other hand, the humming of north and south wires foretells a rise of temperature.

BOY'S RECORD JUMP.

A remarkable young athlete, Tommy Barton, aged eighteen, of the Government Collegiate School, Burma, has at the Rangoon annual athletic meeting cleared in the high jump 5 feet 11¼ inches. This is believed to be a world's record for a schoolboy.

NOT DANGEROUS.

Pat—I hear yer woife is sick, Moike?

Mike—She is thot.

Pat—Is it dangerous she is?

Mike—Not a bit. She's too weak to be dangerous any more.

Many a boy keeps from getting tanned by keeping shady.

It is estimated that there are always 4,000,000 people at sea.

It is believed that only 2,000 buffaloes are now in existence.

THE MAN WHO WINS.

The man who wins is an average man;
Not built on any peculiar plan,
Not blest with any peculiar luck;
Just steady and earnest and full of pluck.

When asked a question he does not "guess"—
He knows, and answers "no" or "yes";
When set a task that the rest can't do,
He buckles down till he's put it through.

Three things he's learned: that the man who tries
Finds favor in his employer's eyes;
That it pays to know more than one thing well;
That it doesn't pay all he knows to tell.

So he works and waits; till one fine day
There's a better job and bigger pay,
And the men who shirked whenever they could
Are bossed by the man whose work made good.

For the man who wins is the man who works,
Who neither labor nor trouble shirks,
Who uses his hands, his head, his eyes;
The man who wins is the man who tries.

DISGRACE OF BEING USEFUL.

Alma Servine is a daughter of reasonably well-to-da Nebraska people who suddenly sent her to Omaha to study music, for which she had talent. She grew in musical skill, and was invited to the homes of her fellow students, until—

It was discovered that Alma Servine was tiding over a scarcity of funds by working for wages and the use of a piano in a private family in Omaha.

And when those daughters of western "Republicans" and "Democrats" gave the world a proof of the deep disgrace it has become, even in the laboring west, to be useful.

They dropped her from their visiting lists.

They cut her with all the cruelty of girl barbarism. They objected to her contaminating presence in the studio, and the music master, for self-protection, told her and asked her to come at times when they were not there.

Then Alma Servine gave her demonstration of the awful thing "society" is prone to deem the crime of usefulness. That is, the poor girl went mad—actually insane — and between spells of destroying the written music, improving on the piano, declaring that she was a musician, "not a hired girl," she raved and babbled, and finally went to the state insane asylum, pronounced incurable.

So the story goes, of a life ruined by the consciousness of crime — the crime of being useful.

There is not one American family in a million which is even one generation removed from shirtsleeves and kitchen apron, save among southerners—and they are returning to the regalia of labor.

We as a people are rescended from the poorest of European peasantry. The lime of toil is in our bones, the weight of labor in our fists—and the common sense of labor should be in our brains. It is not aristocratic blood, nor proud descent, that makes us such snobs and fools and cads and toadies as we must be to rear girls that would drive a fellow student crazy with scorn for her serving. It is—it must be—that, conscious of our own peasant origin—and ashamed of it—we drive ourselves to a hostility against social equality that people of descent from real "gentility" would not feel. We have no capital in "society" save what we ourselves have scraped together in one generation, and if we lose that by association with "servant girls" we lose all. In "descent" we are so near bankrupt that we must be "exclusive" or the world will suspect!

Suspect? Why, the world knows that those Omaha girls—and the same would have ben true in any other American city—are themselves the daughters or granddaughters of women who worked in kitchens, and scrubbed and mopped and washed—and did it for wages if they got the chance.

The sad thing is that even in the democratic west the virus of snobbery seems to have gone so deep. For every step along this aristocratic road will have to be retraced in coming to the day when all will serve, and when the ones who refuse to serve will be the outcast and despised.—Denver Express.

BRINGING IT TO A CLIMAX.

"I know what's passing in your mind," suddenly said the maiden, as the habitually silent caller stared at her. "I know, too, why you are calling here night after night, appropriating my time to yourself and keeping other nice young men away. You want me to marry you, don't you?"

"I—I do!" gasped the young man.

"I thought so. Very well; I will."

Fashion Hints.

FADS AND FANCIES.

Fancy waistcoats for men are popular.

Plain and chased gold bracelets are popular.

No end of braid is used on fashionable gowns.

The appreciation of soutache is greater than ever.

Fur hats are pretty in new shapes and styles.

Coats are long and they were never of more graceful cut.

A great deal of swansdown is used to trim the black hats.

The belt and bag set is one of the fancies of the season.

Plainted ribbon trimming appear on the directoire coats.

The colored new waistcoat is one of the novelties of the day.

Dyed in every available tint, the ostrich plume still holds sway.

Black coats and gray, brown coats, and blue are all to have colored collars.

The thraldom of the "touch of black" is more apparent than ever before.

The bracelet is now often substituted for the ring as a symbol of betrothal.

The mourning veil of to-day, though of crepe, is not heavy and is not stiff.

Black and white is likely to be an endearing favorite through another season.

The great breadth of the crown of the new hats makes the brim appear moderate.

Trimmings of velvet have a certain degree of novelty and in all cases are effective.

A new boot has patent leather vamps, braided cloth tops, and two inch Cuban heels.

Some skirts are made with the high empire corselet belt in taffetas, generally in black.

Many blouses are made without collars to accommodate the many becoming neck fixtures.

For actual warmth the goat skin and opossum coats, lined with cloth, are successful.

Big pigskin, walrus, or leather auto bags, ten by twelve inches, are seen in the shops.

One of the handsomest coats seen this season was made of broadtail in directoire style.

Nowadays nearly all women wear jabots, and among the prettiest is the grandfather's frill.

Royal blue, golden brown, mulberry, and maize are fashionable colors in high class costumes.

Embroidered dots of various sizes are used in dainty ties. The dots may be white or a color.

Paris has again set the fashion for fall cravats, the material being a corde' satin or silk.

Soft taffeta is being used more than any other material in the construction of the evening hood.

Cashmere de soie is a material that is being employed to a great extent by the smartest dressmakers.

A little touch of white crepe, as a turnover at the neck and wrists, is allowed now in the deepest mourning.

A noteworthy characteristic of the silk filet net blouse is its simplicity. The net is coarse, in beautiful old world shades, embroidered with large self-colored spots, both square and round, overlapping tucks being their sole adornment.

WHY HE HATED MONDAY.

"I tell you what it is," said a man, "I am firmly convinced that every man has his particular day for good and bad luck. Monday is my unlucky day. I have been watching it for twenty years, and nothing can shake me in this belief. I never begin any enterprise, no matter how trivial, or start on any journey on that day. Therefore I make Monday an off-day, and do nothing but potter around the house. Even in these little affairs everything goes wrong. Take the record of last Monday, a fair average, and be convinced:—

"Smashed finger while nailing board on fence.

"Fell down cellar stairs with coal-scuttle.

"Fell over wheelbarrow while carrying stepladder.

"Sat down on chair where children had been pulling taffy.

"Got swindled by pedlar.

"Got thumb pinched in gate.

"Received summons to serve on special jury.

"Forgot all about it.

"Was fined £50.

"Income-tax man called.

"While eating supper square yard of ceiling fell on dining-table.

"Went to bed to escape further disaster. Had nightmare. Thought I was falling from top of Eiffel Tower. Fell out of bed and broke arm. Looked at clock, and saw it lacked fifteen minutes of midnight. Lay still till clock struck twelve. Was afraid if I moved before Tuesday ushered in would have broken neck.

"Yes, indeed," concluded the man, "Monday is my unlucky day, and I approach it with a feeling akin to terror."