

NOTES AND COMMENTS

It is reported in London dispatches that a new treaty of alliance between England and Japan was signed some days ago, and its terms are the subject of speculation in political circles. In some respects it is understood to be broader in scope than the convention of 1902, while in others it is believed to be more limited.

The renewal or extension of the treaty of 1902 has for some time been "foregone conclusion." There has been no difference of opinion of late between the two great parties as to the desirability of such renewal, though originally liberal statesmen and organs attacked the treaty as an "unnatural" and mischievous one. The treaty, however, does not expire until February, 1907, and there was thus no absolute necessity for renewing it at this time. If a new convention had been concluded and signed, reasons which have not been publicly discussed might have been deemed to exist for such anticipation. Possibly Mr. D'Ascoli, who expects to retire from office at the next election, wished to insure continuity of policy, embody his own ideas in a treaty and prevent the opposition from giving a different direction to the Anglo-Japanese relations.

The old treaty was an agreement "relative to China and Korea." It did not make the signatory powers allies in a general sense; it related to the defense of their respective and specified interests in the quarters named. Each bound itself to assist the other in case of war over those interests with more than one power. It was, in the words of Lord Lansdowne, a treaty in support of the status quo in the far East, of peace and the open door. "Our one object," said Lord Lansdowne in a parliamentary statement on the subject not long since, "was to secure peace and to restrict within the narrowest possible compass the evils which must arise whenever great nations have recourse to the armament of arms."

That the treaty contributed powerfully toward the localization of the Russo-Japanese war no one doubts, but Lord Lansdowne, in a cautious reference to the "practical question" whether England "should not seek for some means of strengthening" the treaty, said significantly: "If it should prove to be possible so to modify it that it would not only prevent the spread of a conflagration, but prevent a conflagration from taking place at all, I believe that all true lovers of peace would rejoice at such a consummation." These and other authoritative utterances warrant the inference that the changes in the new treaty—signed or to be signed—are changes that will make for equilibrium, equal opportunity and the maintenance of peace in the far East.

HARD HIT!

Deacon (after the service)—"Parson, I got in a little late this morning, but I don't think you had any right to abuse me in your sermon."

Rev. Longvoise—"Abuse you? How?"

Deacon—"Yes, ain't that what you did? I had hardly got inside the door when I heard you say: 'And now comes the worst of them all, the chief rebel against the government of Heaven.' And then you went on scolding my character, and putting all my failings in the worst light you possibly could. You didn't mention me once. I knew who you were driving at, and I must say, you son; that I didn't like the way!"

Rev. Longvoise—"But my dear deacon, you totally misapprehend. The subject, this morning was 'The Rebellion in Heaven,' and when you came in I was trying to picture the depravity of Lucifer, the arch-associate. I am truly sorry if I seemed so."

Deacon—"Never mind, parson; never mind. We'll h'm!—we'll say no more about it. Rather a nasty morning, ain't it?"

TATTOOED WOMEN

There are two sorts of tattooing in use among the women of the Congo. One is common to all the members of the same tribe, and indicates the origin and birthplace of the subject. It is an infallible and perennial certificate of birth and nationality. The other sort of tattooing is simply fantasy and cruelty. But among certain tribes there is a third kind. The women receive upon their bodies the epochs of their existence. A horizontal line marks marriage; another the birth of children; a vertical line weaving, another line change of residence. Thus the autobiography of the woman is written upon her person, and regarded with pride if it is well done.

FORTUNE IN FEAST

Experts calculate that Irish bogs are capable of turning out 50,000,000 lbs. of peat per year for a thousand years, and that these were sold at the moderate figure of \$200 per ton it would bring in \$60,000,000 a year. When this sum is multiplied by a thousand it will be seen that the land is richer in developed resources than is sometimes imagined. It is claimed for the new fuel that it is practically smokeless, that it has "no clinker or cinder, deteriorates but little by keeping, does not crumble by handling, and has a high calorific."

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RELIGION OF FRIENDSHIP BOTH AFTER SAKHALIN

RUSSIA NEEDS ITS OIL; JAPAN ITS FISHERIES.

The Best Religion is That Which is Doing Deeds of Kindness.

A friend of sinners.—Luke vii. 36. The ability to make friends is the peculiar attribute of the human being. The bible might well be called the classic of friendship. From Abraham, the friend of God, to that one whose greatest honor was to be called a "friend of sinners" it glorifies the art of making friends. He who reads it without prejudice concludes that religion is but another friend.

The ideal man was, above all else, an ideal friend. Even the cold hearted aristocrats of his day recognized that and flung at him the term of reproach which has since become his glory.

Without making profession of being teacher, lawmaker, or leader, he was simply the friend of any, and especially of every one in need. The ultimate evidence of his love for men, he chose to regard as a simple proof of friendship.

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ON THE OTHER HAND,

the most helpful expression of any man's religion is in simple friend ship for men. He is most like God who most loves man. The best religion is that which is doing deeds of kindness, showing itself to be friendly in plain, everyday ways. It even does not mean that, by dying but daily living for him by thoughtful, gentle consideration, practical helpfulness; by doing whatever the friend of sinners would do for men, it proves that it is born from above.

Friendliness is the simplest thing.

Every man knows how to be friendly.

Yet it is a sublime thing.

It is the school where character loses

the dress of self. It is the most po-

tent agency in the world for its re-

demption. One friend is worth a dozen societies and agencies. Friend-

ship has won more people to the

gospel and the worth-while than all

the efforts of scores of Nihilists can

do for his world of greater

things to keep.

Many men are harassed over subtle

definitions for the relations of the

soul with the unseen. They

gathered from his reply that he was unwilling to himself assume the responsibility of granting the request, though not necessarily viewing the request itself unfavorably. He therefore turns from the chief of the emuchs to a subordinate officer who has the immediate charge of himself and his companions, and proposes to him that he make a temporary test with vegetable diet. The experiment proves successful and the royal food is dispensed with altogether.

The steward—Ib. "Hammezel"—

Melzar being the title of some officer or attendant of the court; but what officer is intended is uncertain.

Introducory.—The consensus of opinion among modern biblical scholars of to-day is that the book of Daniel, at least in its present form, is of much later date than the time of Daniel himself, dating probably from the early part of the second century B. C. From the apocalyptic structure and content of the book it is inferred that the purpose of the author was to bring a message of consolation to his fellow countrymen in a time of sore trial and persecution under Antiochus Epiphanes, king of Syria, about 168-165 B. C. Daniel and his three friends are ideals of fidelity to Jehovah and to truth under the most trying circumstances. God honors the loyalty of these men and grants to Daniel prophetic visions touching the ultimate redemption of his chosen people.

Space clearly does not permit our entering upon a discussion of the points at issue here. We can only remind the student that the worth of the narrative we are about to study has always been primarily in what it teaches, and that its rich and profitable teaching is unaffected by considerations of date, authorship, or literary form. Concerning separate historical allusions of the narrative we shall have occasion to speak in our treatment of the several lessons taken from the book.

VII. 8. Daniel.—The traditional author and hero of the book bearing his name, a Hebrew youth of noble descent, highly endowed both physically and intellectually, carried into captivity to Babylon by Nebuchadnezzar, in the third year of Jehoiakim, king of Judah, together with a larger company of other youths from Jewish nobility. All that we know concerning Daniel is related in the book of Daniel. Here we are informed that he was a prominent figure during the greater part of the seventy years of captivity, and that he was a contemporary of the Babylonian kings (comp. Dan. iv. 1; 2 Kings xxv. 27; Dan. v. 1, 31; vi. 1, 28). An early tradition says that Daniel died and was buried in Susa, to which city Cyrus, king of Persia, had transferred his royal residence.

He left himself with the king's dainties—The royal menu might contain the meat of animals not slaughtered in the proper manner (Deut. xii. 23; 24), or such as were prohibited to the Jews as food (Exodus xi. 4-20). The food and wine might both have been consecrated to heathen divinities by an offering of a portion to the sacrifice, it was customary in such cases to partake of such food, which was a recognition of the heathen god. The Jews, especially in later times, attached great importance to dietary laws. In the Jewish context of the great cities even to-day one may still find conspicuously placed on the window or door of shop and restaurant a short Hebrew word, translated in English Kosher, signifying that the meat sold or the food served in that establishment has been prepared in compliance with the proper ritualistic requirements.

10. For why should he?—The literal rendering of an Aramaic idiom meaning, "lest he should."

Faces worse looking—Showing marks of neglect and hunger.

Endanger my head with the king—Literally, make my head guilty, that is, bring guilt and the forfeit of life upon my head. The officer may have feared that the king would accuse him of having appropriated unto himself funds, or had intended for his own use the money sent to him.

11. The king's head—The king's

head which Philip offered him.

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13. Daniel's proposition is that at the end of a reasonable period of time, during which they have been permitted to live on this simple diet, a test of the results be made and that the officer making the test be rewarded by the outcome. The proposition implies an agreement on the part of Daniel and his companions to submit to the result of the test.

14. So he kept unto them.

The officer himself was taking no risk in the matter, since ample time would remain to overcome any possible evil effects of the experiment before the time set for the appearance of the young man in the presence of the king.

15. Took away—that is, permanent, permitting Daniel and his friends to subsist upon the simpler diet during the entire three years.

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17. Those four youths—Daniel and the three others mentioned in verse 11.

Skill in all learning and wisdom—Wisdom is here used in the sense in which we use the word science, to designate an intelligently arranged body of principles.

And Daniel had understanding in all visions and dreams—In this point Daniel excelled the rest. His spirit is pointed out here as introductory to the narrative which follows and which begins largely upon this special gift.

18. Communed with them—that is with a large company of youths mentioned in verse 3-5.

20. Magicians and enchanters—The wise men of ancient Oriental courts.

The precise sense in which the words are to be understood is difficult to determine.

WEDDING SUPERSTITIONS.

A bride who finds a spider on her wedding-day may consider herself blessed.

The bride who dreams of fairies

the night before her marriage will be thrice blessed.

If the wedding-ring is dropped

on the floor, the bride may as

well wish herself unborn, for she will always be ill.

If the groom carries a miniature

horseshoe in his pocket, he will al-

ways have good luck.

No bride or groom shall be given

a telegram on the way to church. It is positively a sign of evil.

Kiss a bride right after the cere-

mony, and before the newly-made

wife has a chance to do so, and you will have excellent luck throughout the year.

It is claimed for the new fuel that it is practically smokeless, that it has "no clinker or cinder, deteriorates but little by keeping, does not crumble by handling, and has a high calorific."

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to permit the two indignant towns to sit out an expedition of their own. The director general of missions asked permission to organize an army of Japanese jailbirds for service in Sakhalin. Such overtures as these met with governmental discouragement, but the seizure of Sakhalin by trained troops was undertaken as soon as practicable. Nor did Japan fail to perceive that a Sakhalin in the grip of a foreign power would constitute a standing menace to Japanese agriculture. It was the case of Corea over again, only with herring substituted for grain as the vital point.

Almost unnoticed there has died at Saint Julien, l'Arsenal, the department of the Rhone, a remarkable man who, through his vaulting luxuries, with a cut of rooms reserved for the Czar's pleasure, and a staff of waiters, was hard put to it to obtain a square meal, found him fairly well, though he was frequently driven about in state under the protection of the imperial bodyguard. At the Winter Palace in St. Petersburg, several sumptuous apartments were reserved for his private use. Here the Czar frequently visited him and concealed him on family and state occasions. The former went often into trances and gave utterances which portended the spirits of former czars and defunct czarina.

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