

NOTES AND COMMENTS

During one of the Anglo-German war scares a leading British author said that there was one supreme reason why those two nations should never fight each other—and that reason was Beethoven. Now an equally eminent German ought to say that another "supreme" reason for peace between Britain and Germany has been overlooked—namely, Shakespeare.

The Germans claim—and establish the claim, too—that they are more loyal to the Bard of Avon than the English. The German theatres really play Shakespeare. A German Shakespeare society has just been celebrating its golden jubilee. What is even more striking, a Berlin theatre of the first class has just completed a six months' season of Shakespeare, having produced before packed houses some fourteen of the plays of the myriad-minded poet and having surpassed all local records in the matter of unbroken theatrical successes.

There are those who say, cynically, that in England an actor draws in Shakespeare only when he bids him farewell. The British read Shakespeare and write about him, but they do not play him. The Germans beat them here, and the defeat is acknowledged. "Why" remains an open and debated question, but the fact is unchallenged. The British can't, however, resent the Teutonic annexation of Shakespeare: it is a tribute to their genius and a bond of mutual respect and admiration. Now, why don't the English retaliate by playing Beethoven more than the Germans do? Such "reprisals" would be worthy of what is best in our civilization.

John Burns, head of the British Board of Trade, is perhaps claiming for party what should be credited to the spirit of the age, but the effects of the social reform legislation to which he points in a recent speech are certainly significant. Many so-called reforms are futile and barren, but some of those of the world has been adopting actually save life and health, to say nothing of human dignity and self-respect.

Mr. Burns shows that in the last seven or eight years the reduction in the British death rate, attributable to better housing, infant-welfare legislation and other measures, has been remarkable. To put it graphically, 500,000 persons—mainly children—are now living who would not be here if the old conditions of living and feeding had continued.

The number of paupers in England and Wales has decreased during the same short period by 178,000 persons. With the growth of population there would naturally have come a corresponding increase in the number of poorhouse inmates and public dependents. The old-age pension system, coupled with the accident compensation system and the employment exchanges, has brought about the decrease. Old persons remain as honored guests in their homes, with their children, instead of being driven to seek pauper relief. The nation, it is true, pays the bills, but does not a nation pay the bills of pauperism and relief? Sound social and industrial reforms are good economy as well as good morals.

SUNDAY LAW HITS KAISER.

Must Buy Sausage on Week-days or Go Without Sunday.

If the Emperor of Germany desires sausages for his Sunday evening meal, he can buy them the night before, just like any common citizen, or else go without. The laws regulating sale and delivery of goods in Germany on Sunday apply to the ruler in the same degree as to his meanest subject. This is the decision of a Prussian court in the case of a sausage dealer who appealed from a fine of \$1.25 for violating the Sunday observance laws. One Sunday morning, shortly before 10 o'clock, the dealer sold sausages in Berlin at which all shops in Berlin must be closed, the Emperor's private cook telephoned from the palace at Potsdam an order for sausages for the Imperial table. The dealer loaded the desired wares on his delivery wagon and started it for the railroad station. On the way thither the delivery man was stopped by a policeman, who enquired why he was violating the law. The presentation that the Emperor was waiting for the sausages had no effect on the policeman, and the result was the fine for the merchant.

On appeal the merchant set forth that his action came under the clause of the Sunday observance laws, which provides that where day orders may be filled, their immediate carrying out is demanded by the public interest. The order of the Emperor's cook, he said, was such a case. The court rejected the appeal, saying: "It is of no consequence that the Emperor was the customer. The private trade in the business of his private cook to send in his Sunday orders in time, just as any housewife must do."

HEALTH

How Much Meat?

When we discuss the vexed question of diet, we are all too likely to argue as if every one would thrive best under exactly the same regime. As a matter of fact, different persons lead very different lives, and those differences ought to be reflected in the food they eat. Because an elderly lady, who spends most of her time in an easy chair, doing embroidery, is better for eating very little meat, or even no meat at all, it does not follow that the hunter, the soldier on a long march, or the sailor at sea will find bread and butter and sliced bananas enough for his physical needs.

An unprejudiced study of the diet of mankind, through the ages, forces us to the conclusion that man is normally omnivorous, and that the proportion of animal food that he can safely allow himself will vary according to his mode of life. Men eat much more meat when they had to hunt their dinners for themselves, and yet they probably did not suffer at all from the ill effects of excessive meat eating of which we hear so much to-day. They had to spend their lives in the open air, and take a great deal of very active physical exercise in getting their joints and steaks and chops.

To-day the case is quite different. Mankind has moved from caves and tents to houses, which are so comfortable that we stay in them all day long. Our "kill" hangs in tempting rows in a pound, and we have learned to cook it with rich and dress it with rich sauces, until the satisfaction of healthy hunger has given place to the dangerous joy of eating for the sake of eating.

But although abstemiousness in the matter of meat is a good thing, it is by no means certain that strict vegetarianism is always advisable. Civilized people are eating less flesh food, year by year, and wisely so, but the race will thrive better if the change in diet is not made too suddenly. A sensible person should learn to observe the needs of his own system, and modify his diet accordingly. Most persons, if they do so, will learn—especially as they leave youth behind—that they are physically better and mentally more alert, when they eat a comparatively small amount of meat—YOUTH'S COMPANION.

Nervous Depression.

"For several years I have suffered from great nervous depression. Sometimes I become most miserable, and for the time being my energy seems to leave me, and I feel unable to take any interest in anything. I sleep only with difficulty, and wake unrefreshed. My life is an utter burden. Diet should be a correspondingly typical of many such epistles in which readers ask for information on the best way of dealing with mental depression. In such cases nothing is more difficult than to suggest definite treatment, but a few general hints on the subject will probably be useful to those who suffer in this way.

As a general rule, where the life of the patient is a sedentary one, great benefit is obtained from an active outdoor life. Many cases are benefited by the avoidance of work which involves responsibility, or in which there are times of special strain. Steady regular work with a fixed, even though small salary, and not so much responsibility, is to be obtained where possible. Ambition, and all that goes with the so-called strenuous life, are fatal to those with a marked tendency to mental depression. Diet should also receive attention. Good feeding is essential, and a nourishing mixed diet is desirable. In some cases a small amount of light beer or light wine is undoubtedly helpful. If an active interest can be developed in some hobby, such as literature, gardening or natural history, a great step will have been taken towards cure. When sleeplessness is troublesome ten grains of bromide of potash dissolved in a wineglassful of water may be taken at night, or, if this is not sufficient, a sulphonal tablet may be tried. Any digestive disturbance, such as constipation, must be corrected. By far the most important thing in dealing with mental depression, however, is that the patient should do his utmost not to dwell on his state of health or on his troubles—real or imaginary. Drugs may help a little, but the treatment in nearly all cases is more moral than material, and more rests with the patient than with the physician.—A Physician.

There are mighty few people who can see the other side of a case as clearly as their own.

"Bridget, were you entertaining a man in the kitchen last evening?" "Well, mum, that's for him to say. Of done my best, wid the materials at hand, mum."

Subbubs—I'm going to start a garden of my own. In a few months, I won't be kicking about your place. Groceries—No, sir, you won't. You'll be wondering how in the world you can afford to sell vegetables so cheap.

Mrs. Clibb (as hubby leaves for office)—And you will come early, won't you, John? Clibb—Yes, dear, I'll try hard not to be late for breakfast.

Hubby—My dear, I see you are having some clothes made for your people. Wife—Yes; it's the latest fad. Hubby—Well, I'll tell you now that I won't button any dogs down the back.

PRINCE HENRY OF PRUSSIA.

Who Enjoys the Complete Confidence of King George.

Amongst the numerous foreign descendants of Queen Victoria there is only one to whom King George accords his entire confidence and friendship. That Prince is Henry of Prussia, brother of the German Emperor. King George and Prince Henry bear to each other certain close affinities. They are, for one thing, first cousins. Prince Henry's mother was King Edward's eldest sister, our Princess Royal, afterwards wife of the German Emperor Frederick. Also the facial resemblance of King George and Prince Henry is most marked. Moreover, they are both sailors.

There are no two brothers in the world, perhaps, who are more united in character and disposition than the Kaiser and his only brother. The Kaiser is a Prussian to the life, and all the affections and impulses of a thousand years of Hohenzollern may be said to be personified in him. His brother, on the other hand, is from infancy been in the gentle "mother's son."

In the days when the Kaiser and his brother were boys it was always Prince Henry who stood up for his mother, and whatever was English in the Prussian Court, with the Kaiser who were to be championed. Queen Victoria quickly developed a strong affection for Prince Henry, who, though a lively lad, was very kind-hearted and studious, and always got along well with his English relations. Queen Victoria as easily conceived something almost amounting to dislike of the heir to the Prussian throne. And the time came when little Prince Henry used to come to England alone.

The King's Friend. As second sons of future Emperors, our King George and Prince Henry developed their remarkable friendship while boys of ten years old.

And if any circumstances were wanting to complete the bond of real affection which existed from youth between Prince George of Wales and Prince Henry of Prussia it came with the strange quarrel that arose between the new German Kaiser Wilhelm II. and his mother, the Empress Frederick. The latter lady, unable to bear in her widowhood, the scorn and malice of old Prince Bismarck, spoke out in her own defence, and found her eldest son arrayed against her as the champion of the venomous Prussian diplomat.

Most people know how angry Queen Victoria was at the insults offered to her eldest daughter after twenty-five years of loyal residence in Prussia, and needless to say, the then Prince of Wales (King Edward) and his two sons were equally amazed and mortified at the Kaiser's treatment of his mother.

However, the time had come when Prince Henry himself had good cause to hate the objectionable Bismarck. Looking round for a bride who should become chateaine of his magnificent palace in Berlin, Prince Henry one day encountered in the apartments of the Empress Frederick, in Berlin, a charming Princess who was as English as any daughter of Windsor or Buckingham Palace could well be. She was the Princess Irene of Hesse, and her mother had been King Edward's ill-fated sister, the popular Princess Alice.

The happy pair, however, found themselves embittered once again by the unfeeling Bismarck. This hateful old man had become the bugbear of the German Royalities, and they seemed incapable of doing anything without his sanction. He was not quite powerful enough to frustrate the love-match of Prince Henry and Princess Irene of Hesse, but he gave them some very unpleasant doubts and fears. Their marriage eventually took place, and no Royal union of our day had been blessed with greater felicity. The Prince and his wife are, of course, rather more closely related than is usual, even amongst Royal personages.

Cool. "Was your husband cool when you told him there was a burglar in the house?" asked Mrs. Hammer. "Cool," replied Mrs. Gabb. "I should say he was cool. Why, his teeth chattered."

10. Two men went—the temple stood on Mount Moriah, so it would be necessary to go up into the temple to pray. An incident such as the one referred to might easily occur at one of the usual hours of prayer.

The one a Pharisee—The Pharisees were a religious party among the Jews whose leading characteristics were their scrupulous observance of the law. They also observed many traditions handed down from their ancestors, and these were even more binding than the commandments of the written law (Mark 7:8). The written law had to be explained in accordance with tradition, which was the norm of all life, national, social, and individual. Thus, to them, religion consisted in the accurate knowledge and scrupulous observance of law and tradition.

And the other a publican—The publicans were the local Jewish tax collectors for the Roman government. They were despised among the Jews because of their unscrupulous conduct in serving a foreign power, and for their dishonesty in extorting more than the required amount of taxes.

11. The Pharisee stood—It was customary for the Jews to stand when they prayed (see Sam. 1:26; Mark 11:25). Jesus, however, sought out a conspicuous place to stand.

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INTERNATIONAL LESSON, JUNE 14.

Lesson XI. The Friend of Sinners, Luke 18: 9-14; 19: 1-10. Golden Text, Mark 2: 17.

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I give tithes of all that I get—Tithes were required on some things, but not on everything (see Matt. 23: 23). Here the Pharisee boasts of doing more than he was required.

13. The publican, standing afar off from the Pharisee, would not lift up so much as his eyes upon heaven. Contrast his humble manner with that of the over-confident, even familiar attitude of the Pharisee. Smote his breast—Continued to smite in his earnestness. "A sinner—Better, the sinner." His load of guilt seems so heavy that he singles himself out as the chief of sinners. (Compare 1 Tim. 1: 15.)

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4. Zacchaeus had, no doubt, heard of Jesus, and was willing to brave the criticism of the crowd in order to see him. His desire may have been, first of all, prompted by an honest heart, and in this instance, as in many others, our Lord's friendly intercourse with publicans and sinners was justified by its results.

Sycamore tree—A tree with fruit like the fig, and leaves like the mulberry, called the fig-mulberry. 5. I must abide at thy house—This is the only reported occasion on which Jesus offered himself as a guest, though he frequently accepted invitations.

7. He is gone in to lodge with a man that is a sinner—They may not have known anything about Zacchaeus's personal character, merely judging him to be a sinner because of his occupation. Christ's friendly actions so outraged their sense of propriety that they all murmured. 8. Overwhelmed by Christ's house, desecration resolves to lead a less selfish life and to make restitution where he has wrongfully acquired wealth.

THE YOUNG MAN'S FUTURE

They Had Better Have Their Eyes Open and Their Wits About Them

I speak particularly of the young man in making or making for himself. He can if he will, hear His sayings and act upon them, build his future home upon a rock so that the storms may come and the winds blow and the waves beat upon it without fearing it. In that case the young man's home will be his chief asset. He may, if he fail to put wisdom and conscience into the building of that home, make it his heaviest liability. He can build his plans for the future upon happiness on the sands, and when the hard tests come the whole structure will be wrecked.

Young people are frequently making the most momentous decisions of their lives in a sweet swoon of sentimentality sitting in the back parlor with the light low. They need to view the whole matter in broad daylight. These decisions have more to do with health and happiness than any other decisions in life. No man would think of buying a farm or a house lot by moonlight—he needs even more daylight and sound judgment in the placing of his affections, because all the real estate he will ever own will not affect his future well-being as will the placing of his affections.

The Marriage He Makes. All the great interests in life are better where we ground them in reason and moral purpose as well as in love and sentiment. You will take your wife as the marriage service says, "for better, that is easy; for worse," because that, too, may fall to your lot. You will take her "for richer, for poorer," because she may be compelled to stand beside you through hard years of financial struggle. You will take her "in sickness and in health"—you must, therefore, ask yourself if you have it in you to show that same, fine fidelity and tenderness through possible years of expensive invalidism on the part of your wife which you showed

when she went out beside you in the full glow of health to play tennis or to skate. It may all come to naught, and it is well to think it over in advance. The publican who men and women form unions which men and women moral reason, conscience and moral purpose have entered in as well as the joy and passion of youth have a thousand-fold more promise than all those hasty, ill-considered attachments which may represent only the passing fancy of an hour.

I should never speak of "falling in love"—rise to it! Let the mutual response you make each to the other's charm be the best rising to meet the best, and method of your lives to a higher level of thought and feeling.

Marriage is the very Matterhorn of the whole mountain range of earthly privilege. It is for the elect to show those qualities of body, brain and heart which will enable them to make the ascent and stand at the very pinnacle of earthly happiness. Be a wise man and build your own structure of future happiness upon a rock by hearing the words of Christ and acting upon them. The home is the fundamental institution upon which all the others—the school, the church and the state—are best to rest. The world at its best is a home, for God is "Our Father," and we enter right relations with Him when we "become as little children." Let your own home, then, as you shape it up, be a miniature copy of the great moral order where we stand. It will then become the noblest contribution you make to your country, for the strength of a nation depends upon the number and the quality of its homes. It will also become the highest and holiest offering you will ever make to the total well-being worthy to be named as the Kingdom of God upon earth.—Rev. Charles R. Brown.

Young Folks

Bob picked up another stick, just to see what he would do, and threw it some distance away. The dog, barking gayly, ran after the stick, and brought it back in his mouth, and laid it at the boy's feet. The second time the stick was thrown, he caught it in his mouth, brought it back, and rolled with joy in front of Bob.

Bob's heart was won. He laughed aloud, and then he looked soberly into the little dog's brown eyes, and at the sharp ribs, and a lump came into his throat. "Little Friend!" he said. "Little Friend! Here, Friend! Want to be my doggy?"

Friend's tail whacked the ground until it raised a cloud of dust, and through the cloud, Bob presently spied the buggy coming up the lane, bringing his mother and many bundles.

Bob's mother smiled when she saw the mud-colored figure that scampered at Bob's heels. "This is Friend," said Bob, introducing him. "Oh, did you bring me the nice little cakes?"

The cakes were there, sure enough, and when Bob opened the package and held one up, poor little Friend, with yelps and leaps, circled round the boy, and never took his eyes off the cake for an instant.

"Why, Bob," his mother said, gently, "your little Friend is nearly starved. Bring him into the kitchen."

How Friend did eat! It was wonderful, and yet it was pitiful, to see him and to hear his little quick barks that sounded exactly like "Thank you!"

From that time he was Bob's friend indeed, and both have forgotten what it feels like to be lonely.

"Mother," Bob said, one day, "how queer to think that one time I was so afraid of a dog?"—YOUTH'S COMPANION.

Not All at That. Grannie—And wit's the matter wi' me right leg, doctor? Doctor—Oh, just old age, Mrs. MacDougall.

Grannie—Hoots, man; we're hawverin'. The left leg's hale and sound and they're both the same age.

At a Disadvantage. "I always leave my business at the office when I start for home at night." "I wish I could." "What is your business?" "The principal part of it is explaining it to my wife. She inherited our money."

Fixing 'Em for Fun. "There's going to be fun in our house when pa starts to put up the window screens." "That so?" "Yep. One day last winter I sneaked up into the attic and switched all the little numbers on 'em."

Optimistic. Mrs. Jones—Here is an old pair of shoes you may be able to use. Ragged Ruggles—Yes, the tongues are gone, the soles are through and the uppers are rotten, but the laces are still good.

Horses have hair and no combs; roosters have combs and no hair; yet they say that nature never makes mistakes.

Why waste time criticizing your faults? Your friends will do it for you free of charge.

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They Had Better Have Their Eyes Open and Their Wits About Them

I speak particularly of the young man in making or making for himself. He can if he will, hear His sayings and act upon them, build his future home upon a rock so that the storms may come and the winds blow and the waves beat upon it without fearing it. In that case the young man's home will be his chief asset. He may, if he fail to put wisdom and conscience into the building of that home, make it his heaviest liability. He can build his plans for the future upon happiness on the sands, and when the hard tests come the whole structure will be wrecked.

Young people are frequently making the most momentous decisions of their lives in a sweet swoon of sentimentality sitting in the back parlor with the light low. They need to view the whole matter in broad daylight. These decisions have more to do with health and happiness than any other decisions in life. No man would think of buying a farm or a house lot by moonlight—he needs even more daylight and sound judgment in the placing of his affections, because all the real estate he will ever own will not affect his future well-being as will the placing of his affections.

The Marriage He Makes. All the great interests in life are better where we ground them in reason and moral purpose as well as in love and sentiment. You will take your wife as the marriage service says, "for better, that is easy; for worse," because that, too, may fall to your lot. You will take her "for richer, for poorer," because she may be compelled to stand beside you through hard years of financial struggle. You will take her "in sickness and in health"—you must, therefore, ask yourself if you have it in you to show that same, fine fidelity and tenderness through possible years of expensive invalidism on the part of your wife which you showed

when she went out beside you in the full glow of health to play tennis or to skate. It may all come to naught, and it is well to think it over in advance. The publican who men and women form unions which men and women moral reason, conscience and moral purpose have entered in as well as the joy and passion of youth have a thousand-fold more promise than all those hasty, ill-considered attachments which may represent only the passing fancy of an hour.

I should never speak of "falling in love"—rise to it! Let the mutual response you make each to the other's charm be the best rising to meet the best, and method of your lives to a higher level of thought and feeling.

Marriage is the very Matterhorn of the whole mountain range of earthly privilege. It is for the elect to show those qualities of body, brain and heart which will enable them to make the ascent and stand at the very pinnacle of earthly happiness. Be a wise man and build your own structure of future happiness upon a rock by hearing the words of Christ and acting upon them. The home is the fundamental institution upon which all the others—the school, the church and the state—are best to rest. The world at its best is a home, for God is "Our Father," and we enter right relations with Him when we "become as little children." Let your own home, then, as you shape it up, be a miniature copy of the great moral order where we stand. It will then become the noblest contribution you make to your country, for the strength of a nation depends upon the number and the quality of its homes. It will also become the highest and holiest offering you will ever make to the total well-being worthy to be named as the Kingdom of God upon earth.—Rev. Charles R. Brown.

Young Folks

Bob picked up another stick, just to see what he would do, and threw it some distance away. The dog, barking gayly, ran after the stick, and brought it back in his mouth, and laid it at the boy's feet. The second time the stick was thrown, he caught it in his mouth, brought it back, and rolled with joy in front of Bob.

Bob's heart was won. He laughed aloud, and then he looked soberly into the little dog's brown eyes, and at