

NOTES AND COMMENTS

A London dispatch says that Prince Kropotkin, the distinguished Russian anarchist, warmly supports his country in the war with Germany. He is an exile from Russia. He has suffered at the hands of the Russian government. His principles involve denial of patriotism. Yet the moment he sees Russia in a struggle with a foreign foe he feels about it just as you would expect a man to feel. There's significance in this illustration of the fact that men are men after all. Nothing contributes more to sanity of judgment than keeping this pregnant fact always in mind.

When anyone argues for theoretical anarchy with its high professions of love for humanity and its impossible postulate of human perfectibility, all we have to do is to remember that men are men, not angels. When socialism comes forward with its theory of the practical equality of the value of men's labor, with its idea that everybody's work can be assigned and everybody remain satisfied with the assignment, it is wise to keep in mind the pregnant fact that men are always men. When public-spirited reformers press changes in laws and administration it helps to remember that the new machinery will still involve the human element. In brief, no matter what the plan or proposition is, it should always be considered in the light of the fact that human perfection is far distant. We must always remember that the plan must be largely worked by men.

To keep in mind that men are men involves no depreciation of humanity. It simply means understanding it. It means getting things worth while done instead of getting things more worth while not done at all. To remember constantly that men are men involves no pessimism. It promotes optimism by giving it a solid, common sense basis. It enables us to foresee results with reasonable certitude instead of simply hoping for a miracle. Prince Kropotkin typifies the eternal human nature beneath the accidents of birth, profession and opinion. He involuntarily recalls us to the saving sense that we live in a world of men and women.

U.S. IS IN NO ALLIANCE. The Great Nations Are All Linked Together.

With the exception of the United States, the Great Powers are all linked together by treaties of alliance. Only in one case, however, are the terms of treaties known to the public, says a writer in the London Globe. The three treaties of alliance between Britain and Japan have all been made public immediately upon ratification. But of the contents of the other documents which govern the peace of the world nothing is known, though much may be inferred. Inferences are possible because the terms of the original treaty of alliance between Germany and Austria, the Bismarck-Andrassy treaty of 1878, out of which the Triple Alliance sprang, have been published. Publication was an episode in Bismarck's controversy with Caprivi as to the justification for not renewing the so-called reinsurance treaty with Russia. Owing to this controversy it became known that Germany and Austria pledged to make war in common if either power was attacked by Russia. It is significant that Russia was expressly mentioned. The alliance was not a general document. In a sense Austria gained more than she gave, for while it safeguarded her against her greatest foe, Germany, she was without support in the event of war with France. To her the treaty meant nothing but the protection of her eastern frontier, and she felt justified in reinsurance herself by a convention with Russia, in which each power undertook not to attack the other. This reinsurance was made possible by the fact that her treaty with Austria was purely defensive. Very little is known about the terms of the Triple Alliance. The only certain fact is that the contracting parties are not obliged to communicate "freely and frankly" with one another, as are Britain and Japan under the terms of their treaty. We have Prince Von Buelow's word for it that Germany was not forewarned of the Bosnian annexation of 1908, and it is understood that the terms of the recent note to Servia were not communicated in advance of the Dual Alliance are more obscure. Indeed, it is remarkable that though only twenty Ministers have held office in France since the treaty was signed, and though its terms must consequently be known to a great number of them, has betrayed the secret. The only certain fact about the alliance is that it must be defensive. The Constitution of the French Republic making any other form of secret alliance impossible.

The provisions of the Dual Alliance are more obscure. Indeed, it is remarkable that though only twenty Ministers have held office in France since the treaty was signed, and though its terms must consequently be known to a great number of them, has betrayed the secret. The only certain fact about the alliance is that it must be defensive. The Constitution of the French Republic making any other form of secret alliance impossible.

The provisions of the Dual Alliance are more obscure. Indeed, it is remarkable that though only twenty Ministers have held office in France since the treaty was signed, and though its terms must consequently be known to a great number of them, has betrayed the secret. The only certain fact about the alliance is that it must be defensive. The Constitution of the French Republic making any other form of secret alliance impossible.

HEALTH

Mouth Infection.

For many years doctors have known that rheumatism and other general diseases are sometimes caused by chronic inflammation of the gums, especially of the tooth sockets, but until recently only an occasional physician put the knowledge to practical use—often to the great relief of his patient. Within the past two or three years, however, all physicians have come to realize the evils that may follow suppuration within the mouth—oral sepsis, as it is called. Perhaps they make a little too much of the condition now, but there can be no doubt that it is responsible for a great deal of avoidable illness. The mouth disease that is most often responsible for general ill health is Riggs's disease (Pyrrobia alveolaris), but other forms of inflammation, such as an abscess at the root of the tooth, can also do mischief. The abscess may cause no pain or apparent inflammation, yet it may do a good deal of harm if the pus it forms passes into the blood stream. Among the many diseases which in certain cases can be traced to inflammation of the gums or tooth sockets are dyspepsia, rheumatism, anaemia, high blood pressure with resulting headache, or even heart and kidney disease, constipation, and asthma. Possibly we may include ulcer of the stomach or intestines, gallstones, and appendicitis.

Of course, all these conditions are more frequently owing to other causes, but it is well to remember that they can originate in an ill-kept mouth. Too often, unfortunately, we see broken and decayed teeth, loose, and covered with tartar, in the mouths of persons who are in other respects careful in regard to personal hygiene. When the physician examines such a mouth, he usually finds the gums swollen with a blue line along the edge of the teeth, and a very slight pressure will force out pus from between the teeth. As long as such a condition is present, it is not much use to treat obscure general symptoms of ill health. Thorough treatment by a competent dentist is the first thing to insist on.—Youth's Companion.

Scarlet Fever.

Scarlet fever and scarlatina are one and the same disease, the latter being merely the name for slight case of the former. Unfortunately it is possible for a patient suffering from a mild form of scarlatina to infect another person with a severe form of the disease, or to cause an epidemic. Cases may be so slight as to escape notice until "speeling" commences, or cause death in a few days. Unfortunately the slightness of a case may lead to its being unnoticed, although the danger of complications is as great as in a more serious form of the disease. Scarlet fever usually appears within 24 hours of infection, although the incubation may last two or more days. The patient shivers, complains of headache and nausea. Frequently there is sickness. A sore throat is nearly always present. On the second day the characteristic rash appears, first on the front of the chest and around the armpits, and gradually spreads to the rest of the body. At first it resembles tiny red points, but on the fourth day the whole of the skin is suffused with a vivid red which gives the disease its name. It begins to fade after a few days disappears. In favorable cases the other symptoms subside, and usually on the tenth day the skin begins to powder, coming away in fine flakes from the face and body, and in larger pieces from the hands and feet.—A Physician.

GERMAN DEAD MERE LADS.

A Belgian despatch recently called attention to the youth of the German soldiers as if this were a surprising thing. But the German, like the French, standing army is, of course, composed of boys between the ages of eighteen and twenty-four. Each year a third of the army goes back to civilian life, and a new third is recruited. None of these are of course married, hence there are few widows being made by the German fighting round Liege, if this is any compensation for the loss of the flower of the country's youth. It is only when the French and German reservists join the first line that married and older men are in action. This is, by the way, quite unlike the record of our own volunteer regiments in which so many of the men were married. As for the French and German non-commissioned officers, they are, of course, in large part professional soldiers and family men, like their officers. But their soldiers are too often mere boys just out of school, without the faintest appreciation, perhaps, of what the war is all about.

In a sense these armies are democratic, because the sons of rich and poor alike serve; the educated for a year only, and perhaps in crack regiments; but there is no class in France or Germany that will not pay a terrible price in young men for the inhumanity that is going on to-day. Eddie—"Pa, what's human nature? Pa—that's the thing that always catches it when a fellow can't blame it on anybody else."



War Refugees—Pitiable Sight on the Road Between Malines and Brussels—A Continual Stream of Refugees on Foot and in All Kinds of Vehicles.

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, SEPTEMBER 20.

Lesson XII. The Judgment of Nations. Matt. 25, 31-46. Golden Text, Matt. 25, 45.

Verse 31. His glory.—The Son of man is pictured as coming in all his glory and as sitting upon the throne of his glory, and he has a following of holy angels. This is an Oriental imagery—the pomp and the magnificence as he enters into his own, accompanied by his faithful and enthusiastic retainers. As he sweeps into the presence of his subjects he is naturally thought of as ascending his throne, which is the emblem of his title and power. None but he could sit upon the throne, and the very fact that he was King lent glory to the throne.

32. And before him shall be gathered all the nations.—The function of judgment is not ascribed to the Messiah in the Jewish literature. This is a new conception of the Messiah, although Jesus himself has repeatedly said that he came not into the world to judge the world, but to save it. His judgment, rather, is seeking the consciences of those who go before him in such a way that they begin to examine and judge themselves. The Christ leads his followers inevitably to the point of self-examination, and in this self-examination they begin to judge themselves. So the Messiah as a Judge of man is to be understood only in the indirect sense. This indirect judgment, because self-inflicted, is the most severe.

33. The sheep on his right hand.—The sheep on the left indicates the natural place where those preferred and those accused would stand, the right being the place of honor. 34. Come, ye blessed of my Father.—Those who are blessed are singled out with a definite adjective, "blessed," and they are the blessed because they belong to the Father; another point of natural association of the good with God. The kingdom prepared for you from the foundation of the world—Notice from the very beginning, from eternity, a kingdom has been prepared for those who are good. 35. Hungry.—thirsty.—A stranger—These are three expressive terms to show extreme need. Many a man goes hungry and finds no one to give him meat; or famishes with thirst, and in a land where a drink of water is sometimes priceless, finds none to give him drink. He may be a stranger among those who are not of his own kindred and may sleep in the streets as we read of now and then in the Testament, or, in the companion of the dogs and other animals, no one inviting him to shelter.

36. Naked.—sick.—in prison.—These more exceedingly expressive degrees of need. Naked means ill-clothed. It was more difficult properly to clothe an ill-clothed man than it was to give him meat, or drink, or shelter. The sick are frequently abandoned, or ignored, especially if the sick are poor or strange. It took a particular amount of love in Palestine to lead one to visit the strange sick man. The prison is indicative of a loathsome, foul, ill-smelling dungeon. A man may be righteous and wrongfully cast into prison, but the very fact that he is there carries a stigma with it. He is to be shunned rather than sought out. 37-39. When saw we thee.—The righteous are exceedingly surprised when they are themselves praised for doing good, or are rebuked for doing ill; in fact, they know that they have not seen him. For had they seen him, they would have recognized him, they would have fallen at his feet in awe and reverence. The very thought that they could have seen him hungry, or thirsty, or a stranger, or naked, or sick, or in prison, was inconceivable to them, and to be told that they had ministered unto him when he was in dire need caused their amazement to exceed all limits.

40. Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—These words are the climax bringing joy to the ones who are praising, but they are also an ill omen, bringing fear to the ones who are still ignored. To count as a service to the Christ the giving of the piece of bread, or a cup of water, or the right hand of friendship to anyone whom they might have found in the streets or out in the open country, was foreign to their minds, and yet when attention is called to the relationship between such a duty and the duty of loving God, they see the close bearing of the two, and they realize through this picturesque description their privileges and obligations in a new light.

HE'S EVERYBODY'S FRIEND EXCEPT HIS OWN.

My heart grows soft and mellow, Many a man I think of one dear fellow, Among the many fellows I have known, His presence brings me gladness, and chases tears and sadness: He is everybody's friend except his own.

He is clever and amusing and is never heard abusing. A man in an uncharitable tone, But he ever tries to teach you that, With sympathy can reach you; He is everybody's friend except his own.

Then he never makes a holler if you ask him for a dollar. To help another chap, though quite unknown, And he's liable to make it a couple if you'll take it. He is everybody's friend except his own.

It is positively funny how he throws away his money. And afterwards he wonders where it's down. And he says, amid his laughter,—"I'll be all the same hereafter." He is everybody's friend except his own.

Oh, his faults are very many—and he never saves a penny; And his sinful deeds oft make the pious groan. But although he wastes his money, yet his smile is bright and sunny. He is everybody's friend except his own.

And still he keeps on living—boiling, trusting, giving, And ever drawing nearer to the throne; I wonder if in heaven he'll be soiled, or forgiven. Being everybody's friend except his own! —P.H.P., Oshawa, July, 21, 1914.

INDICTMENTS AGAINST WAR

"Peace on Earth, Good Will Among Men" is an Ideal Which Must Be Realized

(1) Thus saith the Lord, Ye shall not fight against your brethren.—II. Chronicles xi, 4. (2) God hath made of one blood all nations of men for to dwell on the face of the earth.—Acts xvii, 26.

It was a stern command which the Lord laid upon Rehoboam, the King, as recorded in the Book of Chronicles. He had gathered together, so we are told, no less than "an hundred and fourscore thousand chosen men, which were warriors," and with these he was proposing to invade and conquer Israel, which had rebelled against his rule. But no sooner had he marshalled this great host for the campaign than there came the word of the Lord forbidding him to "fight against (his) brethren" and ordering every man to "return to his house." And behold! the narrative tells us that the King and his men "obeyed the word of the Lord and returned."

Regarded as Brothers. Now we only have to extend this early conception of human brotherhood in the way that Paul extends it in his speech to the Athenians, as recorded in the Book of Acts, to have a perfect understanding of religion's indictment against war. "Ye shall not fight against your brethren," which applied of old time only to Jewish as toward Israel, today applies to each nation of men "on the face of the earth" as toward every other nation. Brotherhood is now seen to be universal, and therefore "peace on earth, good will among men" an ideal which must be realized.—Rev. John Haynes Holmes.

opened by a system of simultaneous keys held by different persons. The Chancellor of the empire holds one set and the president of the committee for debts of the empire another. The treasure is protected by constantly changing sentries, under a guardian who was made curator by a decree in 1874. The treasure itself, made up of twenty-franc gold pieces, the same that was paid by the French, is stored in bags in a dozen small cabinets built in the walls in various levels reached by a spiral staircase. The guard is usually made up of twenty-four men, changing every two hours. A patrol is made about the base of the tower inside and on top. Once a year the gold is weighed in bulk for an official account. The amount of the treasure never changed.

There was an attempt at robbery on the part of a drunken cobbler, who got into the tower in some mysterious fashion, but fell when he was half way up the stairs and broke his neck. Only one American has been known to have a glimpse of the interior of the Julius Tower. He was Robert W. Poindexter, of Los Angeles. Poindexter, according to the story, asked the sentinel to see the commander and then slipped into the tower when the sentinel turned his back. He got into the serious trouble with the Spandau authorities for going too near the treasure, but finally convinced them of the innocence of his purpose. The tower has excited great curiosity on the part of German tourists, but sight-seers are not welcomed on the Island of Spandau.

Other nations have considered it a waste of money for Germany to keep the treasure stored at Spandau, because it was known that it could last only about a day and a half if used in case of war. It was often said that if Germany had invested the money at 5 per cent, she could have increased the principal so that the aggregate fund might last as long as a week in time of war.

GERMAN MILITARISM CAUSE.

It is to End it That Britain Must Make Sacrifices. In a letter which was read at a meeting of his constituents in Grey, Scotland, Sir Edward Grey, Minister of Foreign Affairs, made the following report on the war situation: "When our sincere and strenuous efforts to prevent a European war failed, we would gladly have stood aside had it been possible, but we were bound to make the observation of Belgium neutrality one of the conditions of our own neutrality. The German Government asked us to waive that condition and condone the violation of a solemn treaty. There could be but one honorable answer to such a request. Had we sat still and ignored Belgium's appeal we should indeed have been deceived by our friends and despised by our enemies. "The progress of the war has revealed what a terrible, immoral thing German militarism is. It is our duty to fight. The whole of western Europe would fall under it if Germany should be successful in this war. But if, as a result of the war, the independence and integrity of the smaller European states can be secured and western Europe liberated from the menace of German militarism and the German people itself freed from militarism, for it is not the German people but driven Germany and Europe into war—if that militarism can be overcome, then indeed there will be a brighter, freer day for Europe which will compensate us for the awful sacrifices which war entails."

GERMAN SECRET HOARD.

\$300,000,000 Stored Away in Tower at Spandau. The German Government has 120,000,000 marks (about \$300,000,000) stored away in its "war chest" in the famous Julius Tower at Spandau, an island at the confluence of the Spree and Havel rivers. It is a secret hoard, known in Baedeker and other imperial military reserve fund of six millions sterling. Early last year it was reported from Berlin, which is only eight miles from Spandau, that the German war programme contemplated tripling the treasure, but if such a move was made it has not been announced. The Julius Tower has been shrouded in mystery. It was first used by Frederick the Great as the Prussian "war chest," and then turned over to the empire for the storage of the \$300,000,000, which was a part of the billion dollar indemnity paid by France after the Franco-German war. Although it has been estimated that the money would be exhausted in a day and a half in case of actual war, the fund has been reserved for the expenses of a quiet mobilization of the German army, to pay for horses and supplies already contracted for an emergency. The tower of Spandau stands in the midst of a citadel surrounded by barracks and officer's quarters, not far from the great German arsenal and manufacturing works of implements. It is cylindrical, built of heavy, massive masonry, about forty feet high and almost as thick. The tower is guarded by three steel doors at its entrance; each

acquaintance broadened, fraternal relationships were sown between tribe and tribe and between city-state and city-state. By and by nations were formed, rent and torn full often, to be sure, by civil conflict, but still nations—and all men within the borders of each nation were regarded as brothers. At the worst, it was Greeks against barbarians or the Jews against the Gentiles. But now, in this later age of civilized development, the sympathies of men are overlapping the more or less artificial and accidental barriers of nationality and entering the field of internationalism. Dimly, but still surely, we are coming to recognize the essential

Kinship of Humanity.

The common membership of all nations and races, the one great family of God, the universal brotherhood of man. To-day there are no separate families or tribes or nationalities. We are "made of one blood"; we are dowered with one spirit; we are brothers, and love is the law of life. Just here do we have the divine truth which is destined, sooner or later, to make wars and rumors of war impossible. God's word, "Ye shall not fight against your brethren," which applied of old time only to Jewish as toward Israel, today applies to each nation of men "on the face of the earth" as toward every other nation. Brotherhood is now seen to be universal, and therefore "peace on earth, good will among men" an ideal which must be realized.—Rev. John Haynes Holmes.

Fashion Hints

Fads and Fancies. Fringe is a modish trimming and sometimes appears on the bottom of silk crepe skirts as well as on sleeves and sash. A new black velvet hat is trimmed save for half a dozen hairs of small, brilliant wigs, outspread and fastened flat about the brim of the hat. So far many of the coats shown button rather snugly about the throat. One heavy coat of mixed black and gray, in a soft, thick cloth, shows a wrinkled, snug collar of black velvet and the fur collar folded close about the neck. A cape of knitted wool, and attached by snaps to a sleeveless wool waistcoat is a novelty that is attracting a good deal of attention among people who like a light weight but warm and compact wrap for outdoor sports. It ought to be a great favorite in the autumn.

A cape as a part of the frock or coat is a usual thing now. Often, too, a tunic is a part of the negligence and of the blouse. One especially pretty cape costume of figured crepe has an attached white stiff cape that hangs from a frilled ruff fastened by straps to the shoulders. There have been many showings of fur and velvet coats in the last few weeks and all of them are of voluminous proportions. The long fur coat is always more interesting in appearance than the short one. And the early models, with wide, flaring skirts often edged with a contrasting fur, are especially luxurious looking. Some of the new evening cloaks are made of velvet or velours and are cut on very elegant lines. One that is a good model is trimmed with embroidery of gold threads on the collar and along the lower edge. Another has self-covered buttons of large size, and still others show silver and pewter buttons.

BISMARCK'S WAY.

Preferred Killing Prisoners to Taking Them Captive. Reports that the Germans have been giving "No quarter" to any of the Belgian peasantry who opposed them, it is to be hoped, exaggerated, but such methods commend themselves to Bismarck. "Prisoners! More prisoners!" he exclaimed at Versailles after one of Prince Frederick Charles' victories. "What the devil do we want with prisoners? Why don't they make a bit of a bit of them?" To France-tiers he strongly objected to merely being shown, and stormed because they were "free company" of 13,000 quarters were granted terms of surrender. "Thirty thousand prisoners who are not even Frenchmen!" he cried. "Why on earth were they not shot?" Bismarck may have objected to the taking of prisoners, but his prejudices obviously had no effect in the Franco-German War. According to Moltke, who wrote the official history of the campaign, the French prisoners reached the extraordinary total of 21,508 officers and 702,018 men. But of these nearly 150,000 were the Paris garrison, who were only nominally prisoners, and over 80,000 represented the French troops disarmed and interned in neutral Switzerland. Still, with these deductions, more than 380,000 officers and men were actually imprisoned in Germany, and were released only when peace was declared.

Water... There is never a tire experience and resource ideal is at rest. done for its users?—the aim of its man's Ideals have detail, they'll ha Try Them L. E. Wat

HOME

With Grapes. Uncooked Grape Juice.— Concord grapes from stems, wash thoroughly, and crush. Squeeze and strain the juice through a fine cheese cloth. Drink at once with or without sweetening, or three teaspoons of sugar to a glass of this most delicious fruit brings out its flavor, and is better than orange juice. After squeezing out the juice skin and pulp may be put in a serving kettle, barely covered with cold water, and cooked till grapes would burst. Strain, use this juice for jelly or to dress fine purple grapes. Half a dozen grapes make a jelly much preferred to any other grape jelly. It may be made a jelly almost as good as the currant jelly through if not carefully made, pare the grapes just as for grape juice, but cook them a few minutes longer, since the ing principle is in the skin cooking develops this. Quick satisfactory jelly, and more can be made by using a little water, although some people prefer grapes and cook them in their juice. Use about fourteen cups of sugar to each pint of juice; not cook over twenty minutes. Cook much more effective than other. Chili Sauce.—Twenty-four ripe tomatoes; six green peppers; four large onions. Chop the ingredients, then add three spoons of salt, two of vinegar for five cups of water. Cook about an hour and hold about a standard one-half cup of brown sugar, just about as much sugar as this added, if to taste. Cook for one-half hour to two. Watch carefully, and stir the last, if necessary. If the low enough after the boiling has once been reached it will stick on. If a spoon cannot be stirred, add one tablespoon of one-half tablespoon of salt. Tokay grapes are perhaps best for this purpose. Soak them in a liquid like ketchup. Wash the grapes and seasons cut each one from stem, leaving a little stem. Thoroughly dry every one, and before dipping in the fondant, dry in the sugar and the amount of sugar for fondant of two sugar and three-fourths of water with a pinch of cream or a few drops of lemon juice when the sugar begins to stir the sugar and water until thoroughly dissolved, slowly to a boil, and boil of fire to soft ball stage. Add a little of the green to the fondant, and with the amount of sugar just enough fire to keep boiling, the cooking will be minutes. Remove from when bubbling ceases pour or a grained platter. W cooled through and throume to work toward the and keep stirring and fold the whole is soft and wet stand an hour with a wet it before using. If it is enough when the stirring will harden too soon and workable. There are a number of precautions to be making fondant. For doing melt fondant in de-er with cover. Glazed Grapes.— Simple grapes show through in fondant, and little in them may be dipped in single grapes. The single grapes are sometimes sweet of spun sugar. Cook as for fondant, only less is, to the hard ball stage degrees by the thermometer and has ceased boiling grapes and remove to plate to dry. They should be completely covered with the fruit is moist, or through the day is moist, or through not cooked enough, it off. No kind of wet fr glazed, and nuts glace. Cooked Grape Juice.— Concord grapes from stems put on to cook in a little plate to dry. They should be completely covered with thoroughly sterilized cans. If bottles are use the best cooking wax. I