

NOTES AND COMMENTS

We are apt to indulge too easily and freely in the assumption that this is the most wasteful war, the world ever knew and that the cost of it will be enough to keep nations at peace forever more. This is to be the last war because it is the most destructive war. Considering the destruction of capital and the loss of life without relation to any other facts it is the most wasteful war, but the world is better able to stand it, better organized for and against it, and, consequently, is likely to emerge from it less disturbed than would seem possible.

With comparisons and proportions kept in mind, the hope that this war will be preventive becomes illusory. The Thirty Years war was more wasteful. It was almost one of extermination. It went over Germany like fire. It devastated like a pestilence. Armies of Swedes and Saxons, Spanish and Dutch and Bohemians, of many nationalities and great brutality, had traversed the country, subsisting off it, getting their pay by torturing folk to reveal hidden gold, by sacking cities and levying indemnities, by looting, highway robbery, and extortion. They pillaged until there was hardly an article of value remaining in the land. The suffering peasantry had no safety except in flight, and yet returned as the pressure was lifted to ruined farms and tried to find a living in the ruins only to be swept over by a fresh horde of savages.

Soldiers lost all restraints which govern humanity. With their women, children, and with camp followers and brigands, they went across the land like a scourge and nothing living or growing remained. Armies were tattered rabble suffering only a little less than the victims of their brutality. So impoverished did the country become that even the military was barred from entering certain regions because human life could not be supported. Humanity was sunk in a pit of barbarism.

Bohemia had a population of 2,000,000. It was reduced to 700,000 and half the houses were vacant and falling in decay. Half the soil was untilled. In central Germany conditions were no better. The county of Henneburg had lost 75 per cent. of its population, 65 per cent. of its dwellings, and 80 per cent. of its live stock. Germany as a whole lost half of its population and two-thirds of its movable property. The waste and destruction were such that a day's ride might not find a human being or means of subsistence for one. For half a century after 1648 Germany struggled towards strength and repose.

Compared with the destruction done by that war, the waste of this war is nothing. We are not justified in thinking that this war will be the end of wars. More wisely, we shall read what Admiral Mahan, just before his death, wrote to a friend: "I have no quarrel with any method that will minimize the occurrence of war, but I have much quarrel with the charlatanism that ignores facts and bases statements as confident as they are absurd upon misrepresentation. At present and probably for several years—perhaps a generation—the suffering and social disturbance attending this war will discipline people to a renewal. But the grass will grow over the graves, the troubles be partly forgotten, and new causes of offense will cause new wars until the spirits of men undergo a change. The human heart, acting upon sentiments and interests, is the cause of war; no methods can avoid it except as they deal with the inner man. I agree with you that a council of defense is an imminent necessity, corrective of the extremists on either side."

Sudden Action.
"What is your most valued possession, Miss Sharpe?"
"My self-possession, of course!"
"Then I suppose there's no chance of giving yourself away?"
"Oh, George!—I am so sudden!"

With reference to the use of abundant negatives, a correspondent of the London Chronicle quotes the inquiry of the navy looking for work: "I say, mate, I s'pose you don't know nobody what don't want nobody to do nothin', do yer?"

HOME

Tested Recipes.

Cocoonut Puffs.—Mix two cups of grated cocoonut with one cup of powdered sugar and the beaten whites of two eggs, add two tablespoonfuls of flour, shape into little pyramids, put on buttered tins, and bake in a quick oven.

Beef Loaf.—To two cupfuls of chopped meat add one medium-sized onion and one tart apple. Chop both fine. Add a little nutmeg if this is liked and salt to taste. Put into a greased pan and spread a little sweet drippings over the top. Bake in a hot oven for forty minutes.

Banana Splits.—Prepare one banana each for a person. Peel, scrape and cut lengthwise. Lay on a plate, cut side uppermost. Heap a spoonful of ice cream in the center, cover it with a generous amount of whipped cream and decorate with a maraschino cherry.

Dutch Date Cakes.—Use one cupful of chopped walnuts, one cupful of cut-up dates, two eggs, one cupful of sugar, one tablespoonful of flour, one-half teaspoonful of salt, and one teaspoonful of baking powder. Drop the batter on a tin baking sheet, and bake it in a moderate oven.

Honeycomb Pudding.—Use one-half of a cupful of flour, one-quarter of a cupful of sugar, one-half of a cupful of Porto Rico molasses, one-half of a teaspoonful of soda. Mix one-half of a cupful of milk and one-quarter of a cupful of butter and heat them together; beat two eggs and stir them in. Mix the ingredients in the order given, bake the pudding twenty minutes in a moderate oven and serve it with foamy sauce.

A Use for Stale Bread.—Break pieces of stale crust into pieces the size of a large walnut, dip for a moment in milk to which has been added a pinch of salt and a dusting of cayenne pepper. Place the break on a baking sheet, and bake in a moderate oven till they are golden brown. When cold store in a tin. These are excellent for tea rusks.

Creamed Chicken and Sauce.—Beat two cups cold, cooked chicken, cut in dice, in sauce to which celery salt has been added. Make white sauce by putting butter in saucpan, stir until melted and bubbling. Add three tablespoonfuls of flour with one-fourth tablespoonful salt and a few grains of pepper and stir thoroughly. Boil a cup of milk two minutes. If a wire whisk is used all the milk can be poured in at once.

Cheese Fondue.—Cover one cupful of stale bread crumbs with one pint of milk and let it stand 15 minutes. Beat two eggs without separating, add them to the milk and bread, add a half-pound of chopped cheese, a half-teaspoonful of salt, a dish of cayenne, a salt-spoonful of baking soda dissolved in a tablespoonful of water, and a tablespoonful of melted butter. Beat thoroughly, turn into a baking dish and bake in a quick oven until a delicate brown.

A Wholesome Baked-Apple Dessert.—Wash and core enough sound tart apples to fill a baking pan when each apple stands upright. Place a small bit of butter at the bottom of the hollowed space in each apple, fill the rest of the space with sugar, lay a raisin and some walnut meat on top of each, and sprinkle them all with cinnamon or nutmeg. Put in the pan round the apples the usable bits of pulp cut from the cores, a handful of raisins, two tablespoonfuls of sugar, one tablespoonful of butter, and half a cupful of water. Bake the apples in a moderate oven, and add water from time to time, so that there shall be sufficient liquid in the pan to serve as a sauce.

Chocolate "Hurricane Cake."—Sift together one cupful of pastry flour, one cupful of sugar, two and one-half teaspoonfuls of baking powder, and one-half of a teaspoonful of salt. Melt two tablespoonfuls of butter and two-thirds of a square of chocolate in a measuring cup, add two teaspoonfuls of milk, and stir the mixture until the ingredients are blended. Add two unbeaten eggs, and fill the cup with milk. Pour the contents of the cup into the prepared dry mixture, and beat it briskly. Pour the latter into a medium-sized pan, and bake it in a moderate oven for thirty minutes. Frosting—Add one and two-thirds cupfuls of confectioner's sugar to three teaspoonfuls of cocoa and two tablespoonfuls of melted butter. Mix the sugar, cocoa and butter with hot coffee to the proper consistency to spread easily upon the cake. Work rapidly, for the frosting sets very quickly.

Uses For Old Newspapers.
Those who are obliged to face the elements in bad weather will find a newspaper folded and placed between the shoulders and over the chest a great protection.

Worn in shoes newspaper protects against cold and dampness. By pinning newspapers together one can improvise bed covering that will in an emergency take the place of blanket or quilt. This is



Lieutenant Herbert Asquith and His Wife.

The second son of the Prime Minister is like his father and elder brother, Raymond, a barrister. He is thirty-four years of age, and since the outbreak of hostilities has joined the army. He married Lady Cynthia Charteris, the eldest daughter of the present Lord Wemyss, and has two children. Mr. and Lady Cynthia Asquith have a charming house in Sussex Place, Regent's Park. Inset is a new portrait of his wife, Lady Cynthia Asquith.

worth remembering, as it often happens when people are away from home that extra bed clothes are not obtainable. It is easy to have a few newspapers as a lining at the top and bottom of your trunk.

Ice will keep much longer if wrapped in several thicknesses of newspaper. The paper excludes heat as well as retaining it, so that summer and winter an old newspaper is a dependable friend.

Useful Hints.

Don't pick up broken glass but lay a wet cloth over it and "pat" it up.

Paste for pies should be rolled very thin. Always brush the undercrust with water and be sure to perforate the upper crust.

In serving fish for dinner, the light-meated kinds are preferred because they are more easily digested than those with dark meat.

To take out machine oil spots tack a piece of cotton wool over the spot. Leave it on for some time. You will find the cotton wool absorbs the oil and the mark will be entirely removed from the material.

To handle dates with ease and comfort pour a little warm water over them before stoning and cutting them, and the dates will separate without stickiness.

Do not have the oven too hot when cooking custard, or the custard will become watery. Set the custard in a pan of hot water, and see that it does not boil during the baking.

All linen should be hung straight to dry, and all pieces will wear better if a third or half of the napkin or table cloth is hung over the line.

It makes sponge cake very light and spongy if a tablespoonful of water, with the chill off, is put into the cake mixture directly after putting in the eggs.

When silk is spotted with grease, cover it well with magnesia and press with a warm iron, having a white blotter beneath the goods. Afterwards, sponge with alcohol.

To put the tops of old stockings to good use, draw them over sealed fruit jars to keep the fruit from light. Light darkens the color of the preserved fruit. A label could be pinned to each stocking cover.

A nice way to cook white turnips is to dice them before cooking, then boil in salt water, and serve with a cream sauce.

Old broomhandles, sawn into six inch lengths, then padded and covered with odd bits of silk, etc., are excellent to wind ribbons on.

Never set rice to cook in cold water, or you will have a thick, mushy dish that is unpleasant to the sight and taste. Always use boiling water. Do not stir from the moment it begins to boil, for it will be noticed that when first the rice is put into the water it will cease boiling till the water is heated.

No Sympathy.

"Sir, your daughter has promised to become my wife."
"Well, don't come to me for sympathy; you might know something would happen to you, hanging around here five nights a week."

The Essential Thing.

"What must I do, doctor, to attain a ripe old age?"
"Live."

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, MARCH 21.

Lesson XIII. Jonathan and His Armorer. 1 Sam. 14, 1-46. Golden Text, Rom. 13, 12.

Verse 1. The young man that bare his armor. The armor of the Israelite warriors was patterned on that of their enemies. It was heavy and cumbersome. The warrior needed a servant to carry his arms.

He told not his father—The relationship between father and son is such among the Oriental people that it was a very unusual thing for Jonathan to have done what he did without telling his father.

2. Saul abode in the uttermost part of Gibeon under the pomegranate-tree—Saul was a full hour's march from the place where Jonathan was. For other instances of places made prominent by trees, see Judg. 4, 5; 1 Sam. 22, 6.

3. Ahijah, the son of Abitub—Ahijah is the same Ahimelech. See 1 Sam. 21, 1; 22, 9-11. The ending of Ahijah, "jah," means "God"; and the ending of Ahimelech, "melech," means "king." The Hebrew names frequently had a different beginning, but the name itself was the same.

Jonathan's brother, the son of Phinehas, the son of Eli—Jonathan is referred to in 1 Sam. 4, 21. When the wife of Phinehas, the son of Eli, gave birth to a son, it was just at the time when the ark of the Lord had been taken by the Philistines. She called the name of her boy, therefore, Jonathan, which means "no glory," or, as it is explained, "the glory is departed from Israel" (1 Sam. 4, 19-22). Ahimelech was the son of Phinehas, who was one of the sons of Eli, he was, therefore, the grandson of Eli, and was not so much younger than Samuel. This means that about fifty years had passed from the time when the ark of the Lord was taken by the Philistines to the time when Jonathan scaled the heights of Michmash. The fact that a grandson of Eli should now be a priest, even although his father, Phinehas, was a wicked man, and really brought about the death of his father, Eli, shows the hereditary character of the priesthood among the Israelites. Even one who was untrue to the tradition and office of the priesthood could not break the line of priestly descent.

Wearing an ephod—Verse 3 is seemingly thrown into the narrative here. It is important for two reasons: first, because it gives us these facts about the grandson of Eli, who was a priest, and, therefore, helps us to fix the time of the occurrence; and, second, because it paves the way for the events that are to follow. Because of Jonathan's violation of an oath which his father took (1 Sam. 14, 23-30), even although Jonathan was an innocent offender, it was necessary to cast lots. This was always done only in the presence of a priest who wore an ephod. (See verses 18-20ff.) Also compare 1 Sam. 2, 28; 23, 6, 9. As to the nature of the ephod, see Exod. 28, 6, 7.

The people knew not that Jonathan was gone—It seemed important for the narrator to state this

fact so that the people themselves would not be held responsible for anything that Jonathan had done. 4. The name of the one was Bozez, and the name of the other Seneh—Bozez means "the shining." It was a crag toward the south which caught the full rays of the sun, and hence, whenever the sun shone, it was shining. Seneh means "thorns."

6. The garrison of these uncircumcised—This is a term of reproach used by the Israelites only of the Philistines. See Judg. 14, 3; 15, 18; 1 Sam. 17, 26, 36; 31, 4; 2 Sam. 1, 20, etc.

There is no restraint to Jehovah to save by many or by few—It was a well-established belief of the children of Israel that wherever the proper faith was shown the desired result would follow. Jonathan believed that the Philistines ought to be smitten, and that God would help him to smite them. That he and his armor-bearer were two against a multitude did not spell defeat to him.

8-10. The Israelites believed in signs and wonders. They would consider certain things as desirable or possible, and then look for such things to come to pass. A splendid example is found in the twenty-fourth chapter of Genesis in the instructions of Abraham to his servant and in the meditation of the servant himself.

This shall be the sign unto us—See Gen. 24, 12-26; Judg. 6, 36-40; Isa. 37, 30, etc. It will be remembered that Jesus once reproved the Jews because they were always looking for a sign, when, as a matter of fact, their eyes were not open to the things that were happening all about them.

11. The Hebrews came forth out of the holes where they had hid themselves—The Israelites had been so pressed by the Philistines that they had hidden themselves in caves, and in thickets, and in rocks, and in coverts, and in pits, or cisterns (1 Sam. 13, 6). The Philistines knew this, and when they saw Jonathan and his armor-bearer coming up the hill, it doubtless looked to them as though they had come out of a hole in a rock. The boldness with which they came led them to think that other Israelites also were near, and so they jumped to the conclusion that the whole Israelite army was coming out of the places in which they had hidden themselves.

Come up to us, and we will show you a thing—This, of course, was said mockingly. The Philistines thought they could easily overcome not only Jonathan and his armor-bearer, but the whole Israelite army.

LACKS VITAL ELEMENT.

Germans Without Moral Strength Based on Liberty.

Harold Cox, a London editor, writing on "Militarism Abroad and at Home," says:

"The present war has furnished a magnificent demonstration of the value of our voluntary system, even from a purely military point of view. Still more has this war demonstrated that the military point of view is not the only factor that has to be considered in the supreme problem of national defence. This is the great blunder that Germany has made. Her statesmen assumed that it was only necessary to have the army strong and ready, and they could sweep all before them. But scarcely had they begun to do this, critically, wantonly, and without provocation, before they woke up to the fact that moral as well as military forces still count in the world. They then set to work with frenzied haste to persuade neutral countries, and their own people, that Germany was fighting in a righteous cause and defending herself against the unprovoked aggression of her neighbors. This implicit confession by the German apostles of militarism that their creed breaks down in practice is perhaps the most important lesson of the war.

"In Germany there has never been a general and successful revolution of the people against their oppressors, like the revolution in England against the Stuarts and the French revolution against the Bourbons. The conception of individual liberty never seems to have taken hold of the German people as it has of the other peoples of Western Europe. It is not surprising that the German nation should be infected with the worst form of militarism, the mere desire to 'dominate.'"

The Reason.

Mr. Harold Begbie quotes in "The Happy Irish," an amusing story that he got from the doctor of a little town that he visited in the course of his tour of Ireland:

"I was rung up pretty late one night by a peasant from an outlying village, fifteen miles away. It was in the days before I had a car. The wind was blowing horribly, the rain was sweeping against the house, and it was deadly cold. The peasant asked me rather shamefacedly if I would come and see his mother. I invited him to come in. 'Patrick,' I said to him, 'your mother is a very old woman.'"

"I know that, doctor," he admitted.

"She's over eighty, Patrick."

"She's all that, doctor."

"And nothing that I could do tonight would be of the smallest use to her."

"Sure, doctor," said he, "I know very well it's the truth you are telling me; but me poor mother, do you see, would have me come and fetch you because she does not want to die a natural death."

Women learn to run an automobile more quickly than men.

GOD IS THE COMMON FATHER

Instead of Nations, Races or Religions, He Beholds Only Humanity

"Blessed are the peacemakers: for they shall be called the children of God."—Matthew-v., 9.

When Jesus declared that "the peacemakers," an distinction from others, should be entitled to bear the high title of "the children of God," did He have some particular idea in mind or was He simply making a graceful but more or less empty generalization. In most of the Beatitudes the apostles' use of the word "shall" is very obvious. How appropriate, for example, the promise that those that mourn "shall be comforted," that the merciful "shall obtain mercy," and that the pure in heart "shall see God." In certain others, however, the connection seems more remote as where we are told that the poor in spirit shall receive the kingdom of heaven as their possession and that the meek shall inherit the earth; and it is to this latter class, rather than to the former, that the great Beatitude which we have taken for our text would seem at first sight to belong.

The Children of God.

A more careful examination of this statement, however, will indicate with clearness, I believe, that Jesus had in mind a perfectly distinct and inevitable relation between the virtue blessed and the reward assigned. He was guilty of no looseness of phrase when He conferred this title. Not "the poor in spirit," or "the meek," or "the merciful," or even "the persecuted for righteousness' sake," but "the peacemakers"—these alone could be rightly called "the children of God."

The reason for this will become apparent when we remember that, fundamentally speaking, all the hatred, discord, warfare of the world, have had their origin in sectional emotion and parochial viewpoint. The man who takes up arms and thus makes war against his fellows is the man who can see little good outside the borders of his own tribe or nation and feels nothing but hostility toward peo-

ple who speak a different language, salute a different flag or worship a different god from his own. His sympathies are limited to the members of his own family, clan, country, race or religion; his loyalty to what is native is confused with antagonism to what is alien. He misses altogether that instinct of all-embracing human relationship which can lift him out of and above the narrow citizenship of a local group and give him the universal viewpoint so wonderfully expressed by Terence, "Humanum nihil a me alienum puto." Hence he hates and fears, and sooner or later bends the bow and draws the sword of conflict! He is a war-maker!

He Is a Peacemaker.

The peacemaker, on the other hand, is the man to whom has come the wider vision. The scales of provincialism have fallen from his eyes. He sees the world as the single abode of a single family, of which all men are members and God is the common father. Instead of English, German, Japanese or Kaffirs, he recognizes only men. Instead of countrymen or foreigners, Occidentals or Orientals, blacks or whites, he knows only the "one blood" of which God hath made mankind. To feel hatred toward any being in human form is as impossible to him as to feel hatred toward one of his own kind and to wage war against any portion of humanity as impossible to fight against his "brother and sister and mother." He prays, with Bahá'í, "Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind." Hence he seeks to abolish strife and bloodshed and make all men to be one. He is a peacemaker!

Just here, now, is the explanation of the blessing pronounced by the Master in our text, "Blessed are the peacemakers, for they shall be called"—not the children of Rome, Egypt, Israel—not the children of Germany, England, America—but "the children of God!"—Rev. John Haynes Holmes.

Fashion Hints

Fads and Fancies.

Worth is not the only great currency who has started making many fancies. It has become the fashion and the spring will give us our fill of it. Callot made frocks that he ruffled from hem to waist as far back as last February, but the dressmakers here, and the women, would have nothing to do with them. They liked tunics which were a greater novelty and insisted upon the straight line, an insistence which they keep up and which may continue. There is a great gulf fixed between the first fashions shown for a season and the gowns the women wear a month or two later.

However, at the present moment we must consider the outlook for new fashions, not the acceptance or rejection of them by women. The designers have set their feet upon the patch of fancies and fowers, of round décolletage and puffed sleeves, of evening frocks made of silvered fabrics that are not assisted into softness by tulle and chiffon from the waist up.

Large hats with wide brims touched up with groups of pink roses are also shown to go with the gowns that should smell of lavender. Slim, yellow gloves are brought out by the smart glove makers of Paris.

Accessories like black velvet belts caught with smoked pearl buckles, and prim velvet bows with ends, fastening below turnover white collars of stiff organdie, and lace berthas around the décolletage caught with full blown roses or camellias, are Victorian trifles that are being glimpsed.

Several skirts for dancing have old-fashioned lace flounces, two or three of them, festooned under roses, and individuals are elongating their lace sleeves until they form mitts with thumbs to cover the top of the hands.

So far there is no glimmer of the leg-o-mutton sleeve; the long, tight one prevails, although there is little doubt that the small elbow sleeve is coming back for evening wear.

Nothing is more graceful, especially for the dance, than the long, swinging, veil effect that is attached to the back of each jeweled shoulder strap. And another graceful invention is the square, high back formed of colored chiffon finished with a picot edge extending to the tips of the fingers when the arms are extended. This is sometimes caught to the wrists with bracelets of crystals or left to swing back to the figure when the

arms are in repose. It is the first aid to the woman who has not a well-filled or a well-formed back.

There is no explanation for the apparent truth that the fashions of the First Empire are to be generously sprinkled in with those of the mid-Victorian era. Queer mixture, isn't it? Josephine and Victoria! But, as designers leap from epoch to epoch without fear, they are, also, no respecters of persons, and they have neither shame nor resistance in coupling pagan with Puritan. Thais with a Jane Austen heroine, monk and Cossack, Crusader and The Hun.

What is history to them but a chance to glean dress inspiration? They are bees in that they care not for the name or pedigree of the flower so long as it gives honey. The tunic topping a moderately narrow skirt has nothing to do with any of revived fashions. It is a modern creation in which women are far more interested than in an Alexandrian sleeve or a Victorian basque, for they have tunics, they like tunics and they are ardently desirous of knowing whether or not there are still to be tunics.

The answer to that all-important question is, whether fashion changes abruptly after all the first Paris models are shown is not easy to tell. But the first spring showings have tunics in various forms. They serve to give fulness to the skirt. Some are pleated at the sides and back, others are gathered and just escape the hem of the underskirt, a trick that Jenny employed very smartly last October.

There are also pleated skirts with the pleats stitched down to the knees. There are evening skirts that not only have ruffles like Cheruit made fashionable two springs ago. There is not always a disposition shown to keep the fulness flat at the rather high waist line, but there is danger when one does not observe this law of grace.

Not Quite Right.

Boy (in book store)—"Sister asked me to get her Mr. Darn's novel, 'Great Expectations.'"

Clerk—"Mr. Darn! You mean Dickens!"

Boy—"That's it. I knew it was some kind of a swear word."

There are over 300 woman architects in the United States.

The lazier a man is, the harder he tries to work for other people. Male servants in Berlin earn on an average of \$5 per month.

Wife—Please hurry up. Haven't you ever buttoned a dress before? Hubby—No; you never had a dress that buttoned before being blind.