

## NOTES AND COMMENTS

If education were conducted along the lines of natural development, which amounts to an evolution of the spirit, there would be very few if any physical distresses to encounter. Training that is in harmony with the spirit means health for both pupil and teacher.

There would be no weak-eyed or adenoid children and no tired and impatient teachers, if the education were conducted aright. There will be a clamor for medical inspection as long as we have the present curriculum, which makes grammar, arithmetic and knowledge generally the end of education, and parents may be certain their children do not have the best chance as long as the intellect is forced and the spirit neglected.

There is much talk these days about vocational education. Its value depends upon the fact that it helps develop the personality. It awakens an interest in things that knowledge cannot do. It is work, companionship, nature, originality, self-reliance—qualities that make the man and scholar. Vocational training is for the boy's personality, not for his bread and meat. These will come when the good within him is drawn out. In that light it is a character builder. It contributes to the true citizenship.

### CHILD VICTIM'S VIEW OF WAR

#### Pitiful Questioning of Orphan Refugee in Belgium.

A letter has been received in Pittsburgh from a Pittsburgh woman who was by one mishap and another detained too long at Antwerp and was forced to be one of the thousands of refugees who rode and walked and struggled in one way or another into Holland, where she was ill for some time on account of her terrible experience. Becoming convalescent she wrote the letters to a friend. One part of it relates an incident which pictures one of the many tragic features of the war. Among the refugees with which the writer came into intimate touch was a mother and a little girl of eight years. They were no exception to the mass of the haggard, woe begone, hungry and grief-stricken, except that they were more refined than most, and spoke perfect French.

"Mamma, where are we going?" said the little one.

"We are running away from the war."

"Why do we have to run away from war?"

"To keep from being killed."

"What is war and why does it kill people?"

"War is when thousands and thousands of one people get together with big guns and little guns and try to kill each other to the very last soldier."

These answers to the child's prattle, says the letter, were given with dry eyes and unemotional voices. The mother was past all emotion, and there were no more tears.

"But, mamma, why do they kill each other?"

"My child, I do not know."

"Do they know?"

"That I do not know."

"But, mamma, when papa comes home he will not find us there."

"Papa will never come home; he is dead; one of the killed."

"But, dear mamma, why should they kill my dear papa? He never hurt anybody; he was a good, kind papa," persisted the child.

"He died for his country."

"But why did he die for his country? Couldn't he do more for his country if he had lived?"

"I think he could, my child."

"Did his country ask him if he wanted to die for it, mamma?"

The writer of the letter said she could no longer listen to the chatter of this poor little exile, though she had seen so much of misery that she seemed to have lost all feeling, all sensation of pity or sympathy; and she sought other wretched ones whose moans and sobs were not so trying as the pitiful questioning of one who was too young to know the meaning of it all, though she wanted to know, as the world wants to know, the meaning of it.

### THOUGHTS FOR THE DAY.

It is seldom God sends such calamities upon men as men bring upon themselves.—Jeremy Taylor.

One of the revelations of this war is the omnipotence of the spade and the trench.—Mr. T. P. O'Connor.

The end of war comes when the common people decide that there is to be no more war.—Mr. Ramsay MacDonald, M.P.

Nobody can be rich who gets money out of the poor at the cost of their tears and sufferings.—Mrs. A. Mackerly.

This war is the greatest shock humanity has ever been called upon to bear—the greatest shock and the greatest agony.—Mr. W. J. Bryan.

Music is moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety and life to everything.—Plato.

## HOME

### Pot Roasts.

Pot roasts have long been known among the thrifty poor, for by this method of cooking the coarse, cheap cuts of meat may be rendered tender and palatable. Moreover, very little fire suffices for a pot roast, and this is a great consideration when coal is at winter prices. An ordinary roast requires a prime joint of meat, a large fire and constant attention. A pot roast gives results almost as good with an inferior cut of meat, a small fire and scarcely any attention.

The primitive way of producing a pot roast is to use an iron saucepan, but it must be confessed that better results are obtained if use is made of a covered pot of coarse earthenware, which should be placed in the oven instead of being stood over the fire.

Such a pot can be bought in many different sizes.

In pot roasting the meat is placed in the pot with a little boiling water; the lid is kept closely covered to shut in the steam, the heat of which penetrates the meat and softens the gelatine and the coarse fibres of the meat. By the time this is done the outer part of the meat begins to take unto itself the rich color and flavor which are usually associated with baked or roast meats. Even pot roasts can be modified to make them more savory than plainly cooked meat, and the directions below show how cheap and despised foods may be used to the best advantage.

**Pot Roast Beef.**—Take 6 pounds of brisket of beef and remove the bones and cartilage, which can be used later for soup making. Coil the beef and keep it in position with skewers and string. Place the beef in a saucepan with a pint of boiling water. Before putting on the lid cover the top of the pot with a layer of kitchen paper to shut in the steam. Place the saucepan in a hot oven or stand it over the fire and allow the water to boil rapidly for an hour. See that the pot does not boil dry. At the end of an hour stand the pot on the hob or in the corner of the kitchen range. Stand it in a cool part of the oven and in either case let the cooking continue slowly for three hours. This joint may be eaten hot, but it is more delicate if it is placed while hot under the pastry board with one or two flatirons on top and allowed to remain until it is quite cold.

**Spiced Beef.**—Take a piece of shin beef weighing about four pounds, brush over the outside with vinegar and dredge it lightly with powdered allspice. Place the meat in the pot with a pint of boiling water and proceed as for roast of beef, but let the slow cooking last for two and a half hours only. This may be eaten either hot or cold. If hot serve it with well boiled carrots, turnips and onions, mashed with a little butter; if cold serve salad or sliced cucumber as accompaniments.

**Breast of Mutton.**—Remove the skin from a breast of mutton, roll the breast and place it in a pot with a pint of boiling water. Cover the pot well and let the cooking proceed very briskly for an hour. At the end of that time lift out the breast and spread it on a chopping board. As soon as it is cool enough to handle remove all the bones. Mince finely a large Spanish onion, add a teaspoonful of white bread crumbs, a small teaspoonful of powdered sage and a seasoning of pepper and salt. Spread the mixture evenly over the surface of the breast of mutton, which should then be rolled round and secured with skewers and string. Replace the meat in the pot and allow the slow cooking to continue three hours. A savory variation of this dish can be made by omitting the sage and onion stuffing, and sprinkling the meat with a little curry powder before rolling it.

**Oyster of Veal.**—Buy three pounds of the stewing part of a shoulder of veal. Remove the bone and fill the cavity with a stuffing made of one-half pound of sausage meat mixed with a teaspoonful of chopped parsley and half a teaspoonful of sweet herbs. Place the meat in the pot with a pint of boiling water. Cover the pot closely, cook the meat fast for one hour and slowly for two. A great improvement will be found if a few rashers of bacon or thin slices of salt pork are placed in the pot when the slow cooking is commenced.

### Household Hints.

Freshen leather by polishing with linseed oil.

It helps in the kitchen to use zinc on the working table.

If cauliflower is good, it is heavy and compact in appearance.

For layer cakes the oven should be hotter than for loaf cakes.

Ceilings must be white, as they are to reflect and diffuse the light.

When jelly will not set add the juice of a lemon or some white vinegar.

To prevent honey becoming "sugary" keep tightly covered and always in a dark place.

Warm-up meat loses flavor, therefore the gravy should be very good and well seasoned.

Kneading boards and such things should be kept in a cupboard or some place entirely free from dust.

Keep a small box in the kitchen, and into this throw all matches. The contents of this box will be most useful for lighting fires.

Children's dresses may be rendered almost fireproof if in the last rinsing water, or in the starch in which they are stiffened, one-ounce of alum or sal-ammoniac is dissolved.

To polish aluminum make a mixture of borax, ammonia and water. Apply with a soft cloth.

When making pies cut your apples into irregular pieces instead of slicing them. The pieces will not pack together as closely and will cook much more quickly.

To waterproof boots melt together two parts of beeswax with one part of mutton fat and apply to the leather at night.

Soak new brooms in strong hot salt water before using; this toughens the bristles and makes the brooms last longer.

See that anything stored away for future use is tightly covered, otherwise it absorbs impurities or may taint eggs, butter and milk.

For those having asparagus ferns that do not seem to grow try putting a spoonful of castor oil around the roots and notice the change in about six weeks.

If you rub a bit of dry soap across the new spool of silk you will not be bothered by having the silk unwind too quickly when threaded into the machine.

For home-made camphorated oil take one ounce turpentine, one ounce sweet oil, one cake of camphor. Cut camphor into small pieces, put into a bottle with turpentine and sweet oil, and shake well until dissolved. It is then ready for use.

Washing in hard water and neglecting to thoroughly dry the hands after washing are frequent causes of chaps and chilblains on the hands. The most effective water softener in winter is oatmeal, though a little trouble is entailed in preparing it for use.

When fruit for stewing is very acid, a pinch of borax will correct the acidity. It may not be generally known that to prevent the juice of fruit soaking into pudding, the crust should be brushed over with beaten white of an egg.

Many persons are fond of baked fish but hesitate to have it often because the pan is so unpleasant and difficult to clean. If you will grease your pan well and then cut a piece of paper to fit the bottom of it, lay this on the greased pan and then grease the paper you will have no difficulty in cleaning the pan. The fish will come out easily and will not stick. Scalding water with a little washing soda will cleanse the pan quickly and thoroughly and leave it absolutely sweet with no lingering odor of fish.

### London's Gift to Russia.

It is proposed to make a gift of motor-ambulances to the Russian Army for use in Poland as a recognition by the city of London of the splendid fighting of our ally. Each unit, which will cost £6,500, will consist of ten ambulances, and it is hoped to send out the first this month.

She looked at him doubtfully after the proposal. "The man I marry," she said, "must be both brave and brainy." "Well," he declared, "I think I can just claim to be both." "I admit you are brave," she responded, "for you saved my life when our boat upset the other day; but that wasn't brainy, was it?" "It certainly was," he retorted. "I upset the boat on purpose."

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The King, Accompanied by Lord Kitchener, Inspects Troops at Winchester. Soldiers lining the road heartily cheer as the Royal car passes. Lord Kitchener is seated in the car beside the King.

## THE SUNDAY SCHOOL LESSON

### INTERNATIONAL LESSON, FEBRUARY 21.

#### Lesson VIII. The Death of Eli and His Sons. 1 Sam. 4, 1-18. Golden Text, James 1, 22.

Verse 1. Israel went out against the Philistines to battle.—The Philistines were last mentioned in Judges, chapters 13 and 16. It was evident that Israel was not able to throw off the yoke of the Philistines. This servitude lasted for forty years (Judg. 13, 1). It terminated about the twentieth year of Samuel's judgeship (1 Sam. 7, 13, 14).

Eben-ezer, "stone of help," and Gilgal, "heap-of-stones," had a special significance (Josh. 4, 20). Eben-ezer is at the head of the Vale of Sorek, where Israel defeated the Philistines (see next lesson, 1 Sam. 7, 13).

Aphek means fortress. It was one of the strongholds of Samaria in northern Sharon, where the Philistines assembled twice, once before they invaded Israel and once before they crossed the plain of Esdraelon. It was not far from the Mizpah of Benjamin, and was undoubtedly the Aphek of Josh. 12, 18.

3. People means the army. The elders had a council on the evening of the defeat and resolved to send the ark of the covenant of the Lord to battle.

Wherefore hath Jehovah smitten us to-day before the Philistines.—This was the cry of the former time (see Josh. 7, 7).

4. The people.—Here, again, the army is meant. As we read in the book of Judges repeatedly, in those days there was no king in Israel. And so whatever action was taken seemed to be the concerted action of the army.

Shiloh was not many hours distant from Aphek, as the ark was brought the next day.

Who sitteth above the cherubim. The cherubim were conceived as bearing the Lord upon their wings (see 2 Sam. 6, 2; 2 Kings 19, 15; Isa. 37, 16).

6. In the camp of the Hebrews.—This is the name by which the Israelites were known to their neighbors (Exod. 1, 15, 16, 19; 2, 6, 11, 13; 3, 18; 5, 5).

7. There hath not been such a thing heretofore.—The Hebrew word for "heretofore" is yesterday and the third day, meaning the day before. This was a common expression among the Israelites (see Gen. 31, 2, 5; Exod. 4, 10).

8. These are the gods that smote the Egyptians with all manner of plagues in the wilderness.—Not only did the Israelites never forget the deliverance of their forefathers from Egypt, but this incident had become so fixed as a tradition that the neighbors of Israel knew thereof. The Philistines, therefore, were exceedingly disturbed when they saw that this same God was coming into the camp of Israel.

By "in the wilderness" is meant the shores of the Red Sea (Exod. 13, 20; 14, 3, 11, 12).

9. Be strong and quit yourselves like men.—Saint Paul uses similar words in 1 Cor. 16, 13, "Quit you like men, be strong." This hearty people was able to rally its forces by an appeal to the manhood of the army.

11. And the two sons of Eli.—The man of God (1 Sam. 2, 34) had prophesied that both of Eli's sons should die in one day.

12. And there ran a man.—Runners among the Israelites were well-known persons. As there was no other means of quick communication, men who were particularly fleet of foot were developed for messenger service.

Well-known cases of runners were Cush and Ahimaaz (2 Sam. 18, 19-31), and Asahel (2 Sam. 2, 18). There were also running footmen who accompanied the chariots. These runners became professionals, as is indicated in 2 Sam. 15, 1; 1 Kings 1, 5.

His clothes rent, and with earth upon his head.—Indicative of bitter grief. Those who saw him running thus would know that his message was unfavorable (see 2 Sam. 1, 2; Josh. 7, 6).

13. By the wayside watching.—This was doubtless a street leading to the watch tower (2 Sam. 15, 2; 2 Kings 11, 6, 19).

18. When he made mention of the ark of God.—Eli as priest of God was particularly responsible for the ark of the covenant of the Lord. He had allowed "the people" to go to the very extreme measures of taking the ark into the battle in order to win the victory. When the ark was taken, therefore, he knew that there was no other help. The shock of this disaster was too great for him to stand.

Fell from off his seat.—This seat, or throne, had no back. The fact that Eli fell backward, however, indicates how great was the excitement which resulted from the word of the messenger.

Many a fellow has such dazzling prospects that he becomes blind to his own interests.

A little change in the weather is almost as welcome as a little change in the pocket.

## WE MUST GIVE OURSELVES!

### We Must Take Food off Our Tables That Others May Be Fed

"Neither will I offer offerings unto the Lord my God which cost me nothing."—II. Samuel xxiv, 24.

Not for many years past, perhaps, indeed, never before, has the problem of giving been so seriously and perplexing as it is at the present time. Think of how urgent are the calls for aid that are now ringing in our ears and from how many and widely extended areas of misery these calls are coming. Here is the Red Cross appealing for funds to bring relief to the wounded upon a hundred battlefields—the Belgian Committee asking for help on behalf of the thronging refugees from stricken Belgium—the Committee of Mercy calling for assistance for the women and children who are in distress throughout the whole of war-plagued Europe! Here are the thousands of unemployed in our own country who must be delivered from the horrors of nakedness, starvation and disease!

Here are innumerable established institutions of one kind and another, churches, relief societies, reform committees, which have long been active in good works and must not now be wrecked for lack of financial support! And here, at the same time, are diminished incomes, depleted resources, sheer scarcity of money! How, under these conditions, are we to answer the numerous and imperative calls of the hour? How are we going to give anything at all commensurate either with the desire we undoubtedly feel or the need we most certainly encourage?

There is obviously no answer to these questions if we give as we usually give, namely, from our un-

used surplus. But he who is content to give as he usually gives in these distressing unusual times is in reality not giving at all. Indeed, at bottom we never give if our offering does not involve us in loss or sacrifice of a very real kind. We deceive ourselves if we think that we lay up for ourselves reward in heaven for generosity which does not go beyond the point of flattering the pride and easing the conscience. "I will not offer gifts unto God which cost me nothing," said David.

If We Would Truly Give we must give not merely the pennies which we can spare but the dollars which we think we cannot do without. We must take food off our tables that others may be fed, garments off our backs that others may be clothed, luxuries from our homes that others may have necessities. In a word, if we would truly give we must give ourselves! As James Russell Lowell puts it in "The Vision of Sir Launfal":—

"The Holy Supper is kept indeed In what so we share with another's need; Not what we give, but what we share, For the gift without the giver is bare."

Here is the true principle of giving. And here also is the solution of the problem which is pressing upon us so acutely to-day. If we would all give, not like "the rich men" in the parable, "of (our) superfluity," but like "the widow," "of (our) living," the needs even of the present grievous hour would be satisfied.—Rev. John Haynes Holmes.

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## HEALTH

### Drowsiness.

Drowsiness may be normal or abnormal. Many good sleepers do not know what drowsiness is—they pass almost instantly from wakefulness into sleep; others always become drowsy at bedtime; they begin to yawn, and find it growing hard to fix their attention on anything. When the condition is natural, it is of no consequence. When nature calls for sleep, she should be obeyed. Do not combat such drowsiness, for that causes you to fatigue yourself unnecessarily, and it may in time turn you from a good sleeper into a poor one.

But drowsiness is sometimes a sign of disease. It is often a symptom of a poisoned system. When, therefore, a person begins to show unusual and inexplicable drowsiness, he ought to find out what the cause is. It may be that malaria or indigestion, or some form of kidney disease is poisoning the blood. A diminished blood stream can also produce somnolence, as in the case of the aged, who often fall into a succession of little naps all day long, because the amount of blood that circulates through the brain is so small that there is a constant condition of cerebral anaemia.

Abnormal drowsiness also results from tumors of the brain or injuries to the skull. Then it is usually caused by the pressure that interferes with the circulation of the blood. In diabetes, drowsiness occasionally comes on with great suddenness; it is then generally the precursor of the unconsciousness or coma that accompanies the late stages of that disease.

The treatment of drowsiness must be determined by the cause. Old people should be permitted to drowse freely. Young people who are anaemic should try to improve their blood by tonics and diet, and cultivate a habit of living and sleeping in the fresh air.

### Health Hints.

A good lotion for chapped hands is made with glycerine and rose-water.

Nothing is so good for a sprain as bathing with very hot water, to which turpentine has been added, an ounce to