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The World on the Brink.

If We Knew the World Was
Coming to an End---What
Would Happen?

(By AUBREY WILMER.)

Suppose some great astronomer were to discover a new star which, in twenty years, was destined to strike the world and destroy it for ever. Suppose he were to discover it beyond all possibility of doubt. Suppose he were to make his appalling discovery public. And suppose the world were to believe his statement—that in twenty years humanity would be abruptly wiped off the face of the universe. How would we meet the situation? How change our ways of life? How face the horror before us? This is the problem in imagination which Mr. Aubrey Wilmer has set himself to solve in the following vivid article.

Suppose, for a moment, that we knew for certain that the world would end in twenty years!

If the world were to wake up one morning to read in its daily newspapers that it had but twenty years longer to exist, its immediate sensation would be much the same as that of a man who, having believed himself in the pink of health, is suddenly informed by his medical adviser that he is dying a swift and certain death.

That is to say, its immediate sensation would be one of panic. The panic that numbs, that suspends action, that exalts its cause into the only reality and makes all else appear a grim and hollow mockery.

For some time, beyond question, the world would merely gasp at a situation it was unable to grasp. The new ideas which, in time, must inevitably be brought to birth by such a catastrophe menace would still lie in darkness.

Smith would go down to his office, add up his figures, obey his boss, manufacture his paper protectors for his cuffs.

But the spirit in which he would do these things would not be the old spirit. Unrelieved gloom would be followed by vague reflections on the travesty of doing these things "all for nothing."

For that, we must mark clearly, would be the great revolution which the discovery of an imminent end-of-the-world would work in the mind of man.

Hitherto he has believed that, even

strangely blended with the terrors of this frenzied Carnival, a human kindness, a sympathy for fellow-sufferers more Christian than any manifestation of Christianity yet seen in men and women on earth.

For perhaps the key to Christianity is the realization that we are all in the same boat. And that realization would be paramount in the minds of men in such circumstances as we are imagining.

Meanwhile where would our Government be? How would the affairs of the country be regulated from headquarters and from what point of view? In some degree government would proceed on the usual lines—on the lines that while we are here, we must make the best arrangements for ourselves that we are able.

But in one great respect, there would be a change. Governments would not prepare. Education, as I have suggested, would at first gradually, then with increasing rapidly, be allowed to lapse. Navies would be allowed to rot, armies to disband, new constructive schemes would be set aside. The business of Governments, in fact, would become this: to see that the people enjoy the advantage of all that has been already stored up, rather than to store up more. We may imagine a cry of "No Waste!" in the papers. "Are We Going to Use Up Everything in Time?"

In this connection the sudden realization of Government stock on all hands would present a serious problem. Clearly the Stock Exchanges would soon be out of business.

And then would come the great movement—the movement towards religion. The cry of salvation: You are Doomed—Are you Saved?

Gradually, as the fatal hour drew nearer, it would sweep more and more into its net, as man turns to repentance on his death-bed. From street processions, calling on all sinners to amend their ways, there would emerge colossal meetings—meetings of payer so densely packed that no church, no cathedral, could hold them, and every hill and every dale would become a House of God.

Prayer, the salvation of the soul, would become the one and only business of the day. The ranks of the merry-makers would dwindle. The theatres would fall into decay.

It is beyond dispute. At the very last the world would become the Kingdom of Heaven on Earth.

And so the catastrophe would find us prepared.

There would, I think, be no terror, no wailing or gnashing of teeth as man waited for the blow. For he would wait for it alone. All over the world, I believe, there would be a spontaneous desire to meet death hand-in-hand and there is a picture in my mind suggestive of how that desire might find fruition.

It is the picture of a great mountain. At the top of that great mountain there is an image, and around it are priests addressing the multitude. For there is a multitude upon that mountain, a multitude that covers its surface so completely that the mountain has become a mountain of human beings, who are upon their knees. Here and there among them I desire preachers, and more preachers, each ministering to those about him, some of whom, perhaps, pay little heed to what he says, for they may find little comfort in the actual words, but all of whom find great comfort in the sense of congregation which is the symbol of the brotherhood of man.

Yes, the time of panic is at an end for ever. And the cataclysm which ends the world proves, not an act of destruction, but the most profound and amazing act of creation the world has ever known.—Tilt Bits.

Fashions and Fads.

The most favored coats hang gracefully in the back, with or without yokes.

White felt hats are trimmed with wreaths of colored flowers and veiled with black.

Groups of inch tucks are the only trimming of a white organdie for a small girl.

White organdie collars with a touch of embroidery are the newest in neckwear.

Printed satins are conspicuous for their width and are much used for wrap linings.

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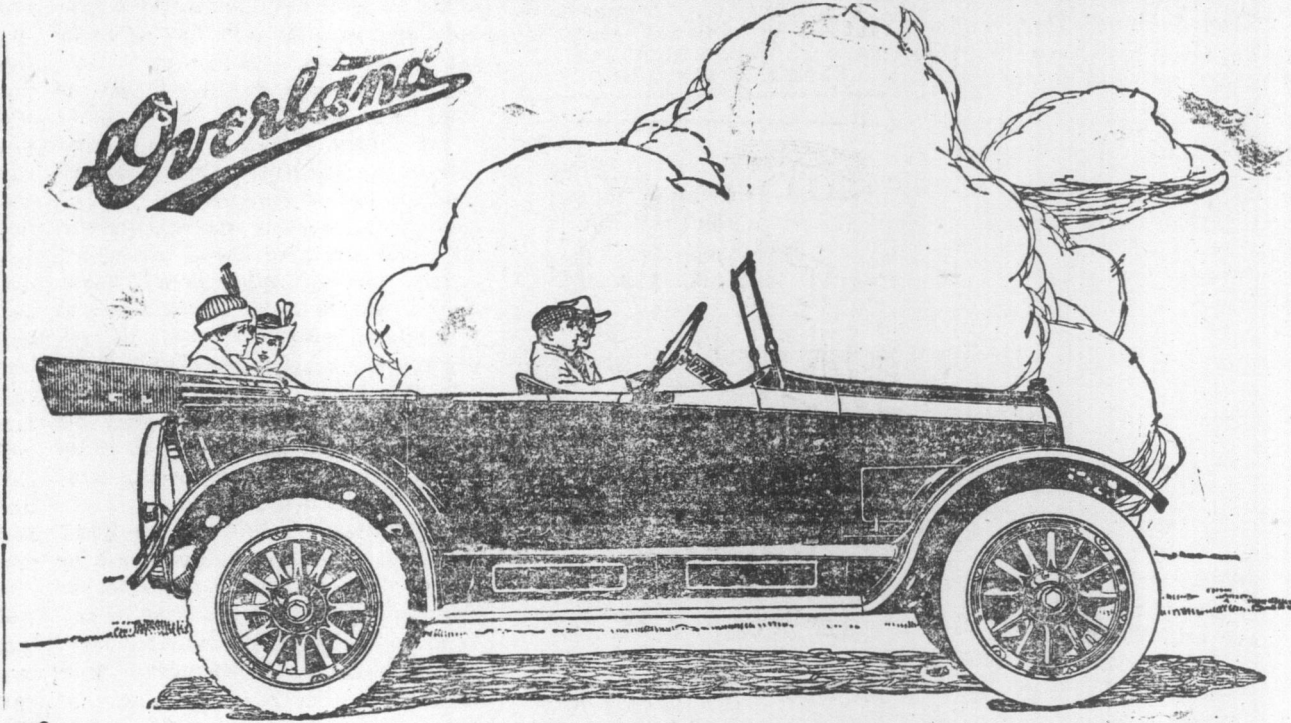
Kirke's Lambs.

When Charles II. married Catherine of Braganza, on August 24, 1662, she brought to him as part of her marriage dowry, the possession of Tangier. As the place could only be held by force, a body known sometimes as the 1st Tangier Regiment, and sometimes as Queen Catherine's Regiment, was formed for service there, and the Colonel of the regiment became Governor. As the regiment would be chiefly engaged in war against the Mohammedans, it was thought appropriate that their emblem should be more essentially a Christian symbol, and the Paschal Lamb accordingly was chosen for their badge. In 1682 Percy Kirke was appointed Colonel, and proceeded to Tangier to take command. Even in the corrupt and dissolute period following the Restoration, Kirke seems to have been notorious for vice and cruelty. At so great a distance from any check or restraint, such a man naturally developed the worst vices, both in himself and in those under him. He is said to have treated his men with the greatest severity for trivial offences, and at the same time to have allowed them the fullest license to rob and ill-treat the natives. When in 1684, on account of the expense of the occupation, England gave up Tangier to the Sultan of Morocco, the regiment was called home. From their arrival in England, Kirke and his men seem to have been notorious for their wickedness, and the regimental symbol of the Paschal Lamb contrasted so strangely with the conduct of those who wore it, that they were soon nicknamed "Kirke's Lambs." They were engaged at the battle of Sedgemoor, and showed to the fullest extent their cruelty in the wholesale butchery which followed on the failure of Monmouth's unfortunate rebellion. It was Kirke who had command of the expedition which relieved Londonderry in 1689, and the regiment associated with his name gained in after years well-merited renown in Egypt and other parts of the world.

In Praise of Shrimps.

"The lobster," writes a correspondent, "is considered a very choice fish, but it is not to be compared with the delicacy of flavor, palatability and food value of shrimp, and strange as it may be, it appears that only in the East and North, where lobsters are well known, is the shrimp appreciated at its true worth. Fish is practically unknown, and in many cases never heard of, yet if the Southern and Western people had a full knowledge of this fish it would largely take the place of the very high-priced luxury, the lobster."

"As an illustration of the desirability of this fish it is known that at some of the famous fish dinner resorts along the Atlantic coast they serve lobster salad, utilizing with it a large portion of shrimp; and it is very difficult for any one but a connoisseur to detect the admixture. Yet if a lobster salad were compared with a shrimp salad, almost any one would say the shrimp was superior in every particular, with the advantage of a much lower cost." — N. Y. Fishing Gazette.



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