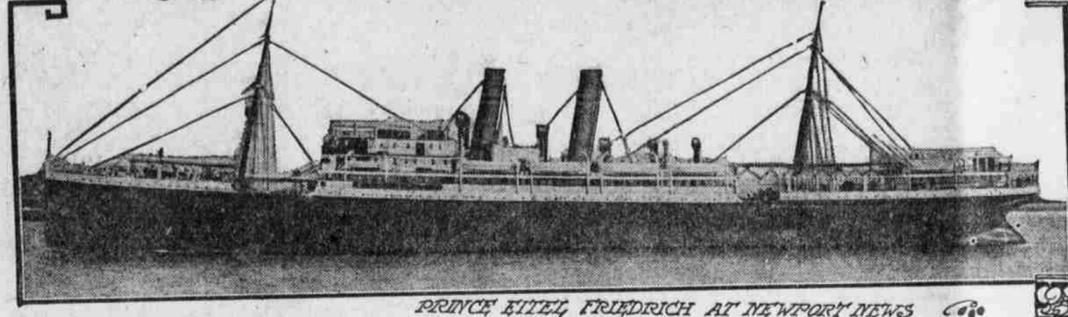


The INTERNED GERMAN SAILORS



OFFICERS OF THE PRINZ EITEL FRIEDRICH



PRINZ EITEL FRIEDRICH AT NEWPORT NEWS

GAUGHT in Hampton Roads, forced to submit to internment at Norfolk, required to live aboard their ships, the officers and men of the German converted cruisers Prinz Eitel Friedrich and Kronprinz Wilhelm have transformed their vessels into comfortable homes. On the ships more than 800 men are living contentedly. Their contentment is a tribute to the efficiency of German methods and to the generosity with which they are treated by the United States navy department and naval officers. As few restrictions as possible have been placed upon the interned crews, and reasonable requests have been promptly granted.

From the moment the visitor steps upon the gangway of the Prinz Eitel Friedrich, which also leads to the Kronprinz Wilhelm, he sees evidences of preparations for a long stay and comfortable living. The cruisers, formerly transatlantic liners, with commodious cabins and expansive decks, have been cleared of all evidence which usually marks the warship. Awnings have been stretched to protect from the rain or sun. Everything not needed by a ship out of commission is out of sight.

About two hundred men are daily granted shore leave. In the case of the enlisted men and noncommissioned officers the leaves of absence can be granted by the commanding officer of either cruiser. These leaves never exceed 12 hours. The majority are for six. In the case of the officers all leaves of absence must receive the sanction of the yard commandant or other words.

All leaves specify that the men thus quitting the ships must not leave the jurisdiction of the Norfolk yard. This includes the ports of Norfolk, Portsmouth, Newport News and Hampton, as well as Old Point Comfort and the seaside resorts. Where leaves are desired to go beyond this yard jurisdiction, special permission, with the approval of the yard commandant, must be secured from the navy department. These must specify the places to be visited, the object of the visit, and the duration of absence. As yet they have been granted only to officers.

It is no uncommon sight to see German sailors on the streets of Norfolk. They are also often at the seaside resorts. They have received the nickname of "Slays," because of the peculiar caps they wear, with ribbon streamers falling almost to their shoulders. The peculiar baggy manner in which the blouse is worn, with the protruding large white collar, a relic of pinafore days, and the numerous rows of brass buttons adorning the uniform, make them easily recognizable. They are usually found in groups of from three to six—seldom in larger numbers. They are remarkably orderly, and although frequent patrons at the bars and the beer and music gardens, are never seen intoxicated. It is the local belief that this is due to practice making perfect—that they are well trained for "carrying a load."

When on shore leave the principal amusements of the German sailor are sight-seeing, social drinking, and, as a negro would say, "orating" with German-Americans, of whom there is a considerable number in Norfolk. In the beautiful residential sections of the city they are repeatedly observed on sight-seeing trips. They invariably walk, and show lively interest in the buildings and water front.

In the evening the German sailors are to be found at the rathskellers of the various hotels or the beer saloons. Some of them are always there, enjoying themselves in a quiet manner. Usually they are accompanied by Germans in civilian clothes who know the town.

The well-known German neatness characterizes these sailors, whether aboard ship or on shore leave. They pride themselves on personal cleanliness, neatness of appearance, and military bearing. They are seemingly always on dress parade—and yet it is not ostentatiousness. The majority are clean shaven, and appear to have just jumped from the barber's chair. A number wear the Kaiser's mustache; some have a patch of hair, a "bunny's tail," on their chins.

Some of the men ashore make their headquarters at places of business kept by local Germans. One—the most popular because convenient in coming and going to the interned cruisers—is a jeweler's shop. Americans are welcomed by the sailors and treated cordially. They talk freely of their life on shipboard, and of their hopes of German victory. However, under instructions

from their commanding officers, they immediately become silent in the presence of newspaper men. They have been well drilled in this respect.

Two kinds of currency are used by the German sailors. On shipboard German coins are used exclusively. Men granted shore leave use American money. On each ship there is an officer whose duty it is to exchange American for German and German for American coin, as desired. The sailors have been instructed not to attempt to spend the German coin on shore. Visitors to the ships, desiring to purchase anything, must pay for it in German coin. The American money is promptly exchanged for the German by the exchange officer. Thousands of people in the Norfolk region now have German coin tucked in their pockets. Many persons visit the ships for the purpose of securing a German coin for this use.

Each of the interned ships is equipped with a commissary department. Practically everything wanted by a sailor is for sale. The Germans are urged to buy on the ships, as they secure what is wanted at only a fraction above cost. Outsiders with German money can purchase anything desired, except uniforms and equipment. Portions of the ships have been set aside for beer drinking and smoking. The quarters are commodious. Here German sailors and their friends can be found, smoking, sipping their beer, eating light lunches, and gossiping volubly in German and broken English.

At first these ship beer gardens were open to all. But a local clergyman and an ex-chaplain of the navy, with several friends, one Sunday went aboard one of the ships, enjoyed the hospitality of the Germans, and drank beer. Then the clergyman fired a bombshell at his congregation. It was the story of how the law was being violated each Sunday on the German cruisers by the sale of intoxicants. It was the sensation of a day, but local police officials found themselves helpless, inasmuch as the alleged violations were committed on a federal reservation and on a foreign warship. The navy department ruled that it had no jurisdiction, further than a request to the German commanders not to permit the indiscriminate sale of intoxicants on Sunday. Such a request was made, and as a result the sale of beer and other drinks to Americans was discontinued.

But this does not mean that a visitor on the ship cannot get something to drink and pay for it himself. The way to obtain a stein of beer when on one of the German cruisers is to treat a German sailor by getting him to "treat" you. They are always ready to accommodate you, although treating is not a German politeness, as it is in America. All one has to do is to furnish American money. The sailor will exchange it for German coin. He also orders the drinks.

Sailors act as waiters. But there is no effort to entice you to buy. The cost of a stein of beer is about two and one-half cents. The light lunches served are also reasonable in price. One gives his order and it is filled with remarkable quickness.

On shipboard, while the rules have been relaxed sufficiently to relieve monotony, there is no lack of discipline. The men are divided into watches, and during their service hours are employed at the occupations necessary to make life comfortable aboard ship.

Card playing is allowed, reading rooms are provided, and on deck games, such as quoit throwing, take place. Like American sailors the Germans have their ship mascots—monkeys, parrots, dogs, cats.

Except when on duty the officers of the cruisers are rarely seen. They have their quarters separate from the men, keep to them, and seldom take part in the pastime. Yet there is a marked want of aloofness from the men, when they are thrown together. Those informed declare that the officers are close students and spend much time reading. Nearly all speak English fluently and read it readily. In conversation they are reticent and noncommittal.

Rumors have been repeatedly circulated in Norfolk that the German officers have been spying and gathering information for the German military machine. It is even whispered that they have detailed information as to navy yards, forts, warships and harbors. Navy officers of the yard who have kept these men constantly under watch laugh at such charges.

Besides their activities on shipboard some of the Germans give time to farming. The com-

mander of the navy yard received a request from the commander of the Prinz Eitel Friedrich that the men be allowed to cultivate a small strip of land near the interned ships. It is a part of a tract acquired several years ago by the navy department for the enlargement of the navy yard, and on which a new mammoth drydock is to be built. The request was granted.

A couple of acres or more were turned over to the Germans. Among the crew are farmers, who understand intensified farming. The soil of the tract is of the richest variety. Using spades instead of plows and industriously wielding hoes, these men quickly worked a transformation. Cabbage, spinach, tomatoes, potatoes, beets and turnips were planted. In another thirty days it is declared that the crop of vegetables will be sufficient to provide for all of the wants of the Germans for the rest of the summer and far into next fall.

When the Kronprinz Wilhelm interned there was an epidemic of beri beri to check. More than seventy men had the disease. Today the epidemic is practically over.

Early after the internment, according to reports received from the navy yard, and upon the request of the commandant of the yard, the sailors of both cruisers were lined up by their officers and given instructions that in conversation of the ship strict neutrality must be observed. They were urged not to talk of German affairs, of German successes, and above all warned to avoid bragging. They were warned that such conduct would probably lead to difficulties with those who favor the allies, and would mean punishment and withdrawal of shore liberty. These instructions have been rigidly adhered to by the German sailors.

HELP WAR BABIES' MOTHERS

Mrs. Lloyd-George is Aiding in Care of English Unfortunates.

A scheme for the training in remunerative work of unmarried mothers was inaugurated recently at a meeting of Evangelical church women in the Welsh chapel, Charing Cross road.

A house has been taken in a small country town, at the foot of the Wiltshire downs, where 14 young women will shortly be received. It is intended that each girl shall learn domestic crafts, gardening, or poultry rearing. The instruction will be given in the course of the ordinary work of the house, commencing before and continuing after the child is born.

Doctor Saleeby said that it was a sign of progress that in a Calvinistic chapel people should consider the claims of the unmarried mother, and he characterized the work that was about to be undertaken not only as religious, but as hygienic in the highest sense of the word.

"In so far as you save a single young mother from the life of the streets," he said, "you are protecting the future generation from indescribable evil."

Mrs. Lloyd-George, who is deeply interested in the experiment of caring for unmarried mothers on constructive lines, was unable to attend the meeting, having been called into the country to see her little girl, who is ill. With many others interested in social welfare, she feels that more could be done to reclaim young mothers if a course of training could be given to them on broader and more interesting lines than those of the past.

The home, which is picturesquely called "The Retreat," will have these ideals before it in all its various activities.—London Chronicle.

POCKETED.

"Isn't this the third time I've seen you on this particular stretch of highway?"
"Yes," replied Flooding Pete. "I ain't got no place to travel. There's a gang of men fixing the road a mile ahead and another a mile back. Either one of 'em is sure to offer me work if I come near enough."

NONE TO LEAVE.

For some reason best known to the female of the species, the engagement was off.
"Leave my presence!" she exclaimed in a tone redolent with indignation.
"Why," stammered the young man in the parlor scene, "you n-never gave me any p-present."

Poser.

Foreigner—Is this what you call a popular government?
American (proudly)—Yes, sir.
Foreigner—Then why is it that your high officials are always so unpopular?

INTERNATIONAL SUNDAY SCHOOL LESSON

(By O. E. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute.)

LESSON FOR AUGUST 22

ASA'S GOOD REIGN.

LESSON TEXT—II Chron. 19:1-16.
GOLDEN TEXT—Draw nigh to God and he will draw nigh to you. James 4:8.

Skeptics who formerly laughed at the record of II Chron. 14:9 or at the reputed size of Xerxes' army are patiently silent in the face of the present European struggle where armies are reckoned by the millions. Abijah, Rehoboam's successor, easily defeated Jeroboam (ch. 13:13-20) because he "relied upon the Lord," and "Asa his son reigned in his stead."

I. Righteousness Exhorted, vv. 1-7. Returning from his wonderful victory over Zerah the Ethiopian, Asa is met by the spirit-anointed prophet, Azariah (v. 1). This man was taken possession of by the spirit of God (II Pet. 1:21; Num. 24:2; Judges 3:10; II Tim. 3:16). Thus it was that he commanded even the king, "Hear ye me" (v. 2). His first words were encouraging ones, "Jehovah is with you," and the proof of his word was the victory Asa had just won, (ch. 12:8; Rom. 8:31; Deut. 20:1). That victory was a demonstration. It involved an obligation and had a lesson for the king as well, viz., that if he and his people would seek Jehovah they would find him, but if they forsook him "he will forsake you." The words recorded in verse three were a fearful indictment ("without the true God," Eph. 2:12) and they are a suggestive picture of this age that is so sadly in need of a "teaching priest" and is so constantly acting as though "without law" or else is a law unto itself. But God was merciful (Ps. 103:8; 117:2), and in that time of testing was working his good will. Thus it came that "in their great trouble" (v. 4) they sought Jehovah and "he was found of them." Neglecting him there was "no peace," and "great vexations" also (Isa. 48:22). Our Lord has prophesied even calamities in the last days of Israel's apostasy (Matt. 24:6, 7) and the present upheaval in Europe can be largely traced to apostasy and to the treatment of God's people Israel.

II. Righteousness Executed, vv. 8-15. (1) The King's Part, vv. 8, 9. Asa had shown himself worthy of this special revelation from God: (a) his conduct (14:2, 3, 5); (b) his words of command and exhortation (14:4); (c) his care for and service in behalf of others (14:6); (d) his reliance upon and zeal of God (14:11). Verse eight is suggestive of the way he received this revelation: (a) he "took courage"—a word of commendation will revive any weary heart. (b) He "put away the abominations," most thoroughly, which his great-grandfather Solomon had brought into Israel, and in accordance with the word of God (Deut. 7:5). There are many strange altars in our land today, forms of religion that stand not the test of God's word and which not alone deceive the very elect but are sweeping into their vortex the sons and daughters of the saints of God. Anything, no matter how esthetic or morally elevating or professedly religious, that measures not according to this word, should be torn down. (c) But Asa was constructive as well as destructive for he built again "the altar of Jehovah."

2. The People's Part, vv. 10-15. (a) They obeyed and gathered together at Jerusalem at the proper time and in the place. (b) They "offered sacrifices unto the Lord." Heretofore their offerings had been to their selfishness or to strange gods. Their gift was a costly one and the Lord's treasury is always a standard whereby to measure the work of grace in the hearts of his people. (c) They made another covenant "to seek the Lord." (Ps. 105:3, 4; Amos 5:4, 6). Those who seek him find him (Ps. 14:2). To seek him is pleasing to him, but it must be as theirs, "with all their soul." We find God in Christ (John 14:6; I John 5:20). Whoever sought him not were punished, even so will these be who now turn from him (John 16:8, 9; Matt. 25). (d) They gave public testimony of their determination (v. 14). Loud protestations are not always permanent.

Conclusion. Though Asa had a parental handicap (I Kings 15:13) and lived in a corrupt court still he yielded to the teaching of God's word and therefore wrought a great reformation.

Recognizing the source of power in his own life Asa taught the people the word of God, to seek God and to keep his commandments.

Asa's reformation was in reality a religious revival and such is the only kind that has any permanency.

In the time of testing Asa (1) went to God for help; (2) pleaded the cause of God and the honor of his name; (3) went out to fight, trusting in God.

Reverial heights and experiences bless us evermore, a new light shines in our daily life, the level of life is higher and the ideals of men and of communities are more noble and exalted.

No one can work his best without enthusiasm, and revivals provide both inspiration and enthusiasm. Asa was freed from invasions for twenty years after this experience.

Plaster of Paris Casts Renovated. Casts of plaster paris, which have become soiled, can be easily cleaned by melting some whiting in water. Dissolve a little whiting in warm water to prevent it from rubbing off. Stir the liquid well, and apply to the plaster with a soft camel's hair brush.

Watch Designed for the Blind. For the blind there has been invented a watch with the hours so marked by raised dots and dashes that it can be read by the sense of touch.

RAVENNA, A DYING CITY

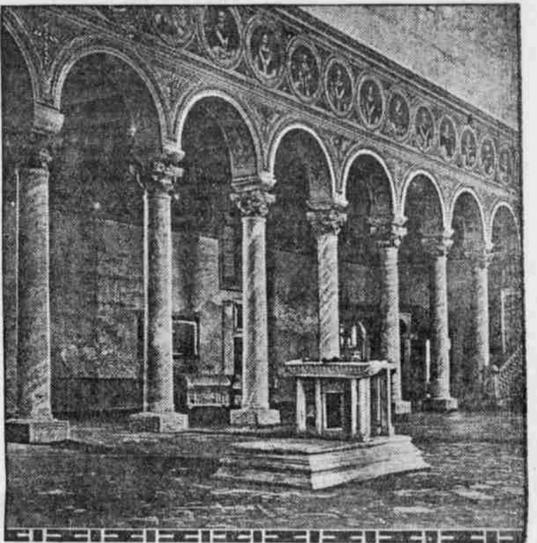
LOVERS of the most beautiful things have had one great piece of good fortune in that Ravenna does not lie on the route of the mass of ordinary tourists through Italy. Honey-mooning couples avoid it; so do the personally conducted flocks. It is, moreover, externally a dull town, and its streets and near surroundings are flat and uninteresting, writes Sir Martin Conway in Country Life.

A few miles away, indeed, there is the beautiful pine forest sung by Dante, a wild stretch of broken ground along the Adriatic coast, with charming glades and hollows, bushy below and overarched by rugged and pathetically dignified trees, where those who do not suffer from fear of snakes can wander in romantic surroundings. The neighborhood of Ravenna is, moreover, fever-stricken. I shall never forget a visit paid to the church of Santa Maria in Porto Fuori. It stands in a hamlet of decaying houses, itself also far gone in decay—the pavement broken, plaster falling from the walls, and all the usual signs of dilapidation. A woman who brought the keys of the church told us how the few peasants about were all broken down with fever, how the priest was away as much as possible, how the folk were mostly atheistic and anarchistic, and how only the very minimum of work was done by anyone

did palace of the prince and such numbers of churches and public buildings as almost to seem incredible. Today, of Classe and the great avenue of buildings, not one stone remains upon another except in the case of the single church which is famous under the name of St. Apollinare in Classe.

The earliest building of interest still existing in Ravenna is the small but most attractive little mausoleum of Galla Placidia. It attempted no rivalry with the mausolea of the great Roman Imperial days, such as that of Trajan or even the Constantinian Santa Costanza. It is only a little cruciform structure of brick, surmounted over the crossing by a tiny dome; but the three sarcophagi that fill its arms are stately, and the lining of gold ground mosaic that covers its lunette and vaults glows with all the splendor which ancient artists knew so well how to attain; while the marble relevation below them, admirably restored, and the marble pavement and thin alabaster window slabs (likewise restorations), complete an interior decoration which, for perfect taste, subdued magnificence, and simple dignity could scarcely be surpassed.

St. Apollinare in Classe I suppose is sometimes used for worship, but it wears a look of tidy abandonment. There are no houses near to supply worshippers, and only the wandering visitor breaks the solitude; but it is a



ARCADE AND ALTAR, ST APOLLINARE IN CLASSE

about. There were reeking quagmires and damp places and stagnant pools on all sides, and the old church itself seemed to be sinking into the swamp.

Thus, in fact, Ravenna actually is sinking. It is not merely that the level of the ground of the town is rising, as ground levels in towns normally rise; but the buildings sink into the soft alluvial soil by little and little, and have thus sunk from the day they were built. The process is a very slow one, but likewise very sure, and it cannot be stayed. Already in the wet season of the year the naves of the old churches stand a foot or two deep in water, and that although the floor level has been raised as much as three or four feet, so that the bases of the columns are buried. The older the church the deeper it lies in the ground. Some have been dug out and surrounded by a kind of walled moat; but all this only postpones the inevitable ultimate end. Ravenna is, in fact, a dying city, and has been dying slowly ever since the Lombards came and drove out the exarchs of the emperor of Byzantium a century or so before Charlemagne liberated the pope from Lombard oppression.

Once Actually on the Coast.

At an earlier time Ravenna was actually on the coast. The Roman port was only a mile or two away, a relatively shallow port in the midst of lagoons, which were continually being silted up. That port, however, was the best then available for ships of war, and its site, now miles inland, still bears its ancient name, Classe. Descriptions of Classe tell us of its great basins and quays, its noble streets and houses, its many churches and monasteries. We likewise learn from them of the noble avenue of stately buildings which led thence to Ravenna itself, where was the splen-

doled solitude all the same, a soft, vocal with memories of great men and great doings long ago. The spacious marble floor is divided by the two great ranges of columns, noble antique monoliths of veined marble standing upon sculptured bases which are not buried. The simple apse, enriched with mosaic, is all the more splendid in effect because so much else of the walls is bare. An ancient altar of small dimensions is in the midst of the nave. Another, surmounted by a remarkable ciburium of sculptured marble on spirally fluted columns, fills the east corner of the north aisle.

Tomb of the Great Ostrogoth.

One other monument of great importance cannot be passed over without a brief mention. This is the mausoleum of Theodoric himself. It is not large, a little larger than Galla Placidia's, but it is imposing by the strength of its massive stone construction. Polygonal in plan, two-storied, with external staircases leading to a gallery round the empty upper chamber—that is all. For roof it is covered by one huge hollowed block of stone, like an inverted saucer in form, with an external bronze ornament in the center, on which bronze ornament once stood. The bronze doors, the bronze parapet of the gallery, and perhaps other ornaments, were carried away by Charlemagne and built into his palatine chapel at Aix-la-Chapelle, where some of them can still be seen. Nothing of Theodoric himself remains in his grave. His body was thrown out when orthodoxy supplanted Arianism. The mausoleum is now a mere empty shell, well protected by a salaried guardian, who in the hot season, when I was last there, accompanied me with a broom to sweep away the harmless snakes which are now the sole occupants of the pile.

COLLECTING BILLS IS AN ART

A Man of Resource is What is Needed. Says a Big Concern's Manager.

"A good collector is a combination of nearly all the requirements which make a live business man," said George W. Hurn, office manager of the Haverhill Electric company, Haverhill, Mass., in a recent address on modern methods of collecting outstanding accounts.

"He must be resourceful in methods, diplomatic, courteous and withal capable of drastic, kind, severe, generous or relentless moods; in fact, of every temperament that fits the particular requirements of the task in hand when he undertakes to separate the debtors from their money. A method that works well with one debtor may fall flat with another. A method that builds business through courtesy and kindness with one man may with another result in loss of money.

"Collecting is the art of educating customers to make prompt payments—not the collecting of accounts after

they are due. If, therefore, we train our customers to pay their bills promptly, the results will be advantageous to both the customer and the concern, because if a customer can be educated to pay his bill within the discount period, he receives his services at a smaller cost and will be more satisfied than he would be if he had been hounded by notices and collectors."—Electrical World.

Eel's Deadly Blood.

If injected into man, the blood of an eel causes death almost immediately. This should deter us not from eating the fish, however, for the heat of cooking destroys the toxic properties of its blood and, besides, that blood is practically harmless when taken into the stomach.

To Remove Wet Ink Stains. Rub with a piece of ripe tomato and then rinse well in cold water. Wash and boil, or put a little red ink on the mark and wash. The acid dissolves the iron in the ink and sets free the tanning or coloring matter, which will boil out.

DAY'S DURATION NOT FIXED

Accepted Idea of Twenty-Four Hours is by No Means Uniform Recognition.

Not everywhere and always does the natural day include 24 hours, if measured from sunrise to sunrise.

A day is not a fixed number of hours, but the length of time during which the light of the sun illumines any part of the earth. In some parts of Norway the day lasts from May 21 to July 22

without interruption. In Spitzbergen the longest day is three and a half months, and the shortest two and a half hours of actual light.

At Petrograd the longest day is nineteen hours and the shortest five. At Hamburg the longest is seventeen and the shortest seven, and in London the longest is sixteen and a half and the shortest eight hours.

The ancient Jews fixed the beginning of the day at sunrise; with the Umbrians it began at noon, and the Egyptians and Romans fixed the time

at midnight, a custom adopted by the United States and by most of the European countries.

It is a matter of common knowledge that the longest day of the year is June 21 and the shortest December 21 (sometimes the 22d). This latter is the time when the sun is farthest south on its annual slant over the Tropic of Capricorn, making the maximum declination to the axis of the earth.

All over the world this date marks a turning point in duration of the day,

although in every case it is not the shortest day. In places south of the Equator they are enjoying the longest day. At the South pole on this date it is high noon of the six months' day, and at the North pole it is midnight of the "great night."

Poser. Foreigner—Is this what you call a popular government? American (proudly)—Yes, sir. Foreigner—Then why is it that your high officials are always so unpopular?