

ESSAY ON HAPPINESS

(Continued From Page One.)

They are, however, a contented people with no anxieties for the future and it is highly probable that the sum of their happiness is at least as great as ours. We may not care for their manner of living, but we might learn from them a lesson on how to avoid worry. It is necessary to exercise prudent forethought but we should be on our guard against that habit of mind which is continually anticipating the dangers of an uncertain future. Our problem must be to maintain, in their due proportion the spirit of content and the desire to improve; to avoid the opposite dangers of Ennui and anxiety; the Scylla and Charybdis on which the bark of human happiness is so commonly wrecked. The dangers of anxiety can be most effectively overcome by limiting the desires and trying to live simply. The teachings of this materialistic age tend in the opposite direction; for we are told to seek happiness in improved circumstances and in the development of new capacities for enjoyment. In the matter of satisfying these desires there has been wonderful progress but the improvement is less extent than we are accustomed to imagine. When past conditions of living have been improved we feel an added pleasure for a time, but our nature soon accommodates itself to the new order of things and then we cease to receive any positive enjoyment, whereas the loss would be painful. The success of human effort is more apparent in the sufferings that it has alleviated, than in the positive happiness that it has attained. Hence, the energy expended in opening up new sources of enjoyment is not so productive of permanent happiness as is generally believed. A mistaken tendency, common to most of us, is to confuse the means of attaining happiness with happiness itself. The fact is continually overlooked or is perhaps not sufficiently understood, that happiness is a condition of the mind and not a result of circumstances. No one can expect to be happy who maintains an attitude of mind unfavorable to happiness. A little reflection must convince us that this is so. We can see it in the life of those around us, evidence that prove how little happiness depends on the amount of money, health or fame. The possession of health and friends and even of virtue is quite consistent with unhappiness. What is commonly considered as success in life makes for happiness but does not necessarily secure it. That result must depend on the individual who alone has the power to influence the condition of his mind. Everyone is obliged to interpret the acts of life for himself and in no two cases is the interpretation of any particular fact exactly alike. Every one sees things in his own way. Hence our experience will depend more on the view which we take of things than on the things themselves. What appears to one as a source of happiness, to another brings no pleasure. Each one creates his own world. The chief of which we adopt toward life is the important matter, so important, indeed, that our happiness and peace of mind depend almost entirely upon it. It was said by an English writer that "the great secret of happiness is to study to accommodate our minds to things external rather than to accommodate things external to our own minds." The trend of latter-day philosophy lies, on the other hand, to attribute the cause of happiness to external circumstances and this belief finds its chief expression in the activities of the present day life. We frequently make the mistake of seeking happiness from without rather than from within, or, in other words, of seeking it indirectly in improved circumstances, rather than by acting directly on the mind and character. For the fundamental question is not of possessing any definite outward thing, but of the inward happiness attained through that possession. Although happiness depends on ourselves it can be best attained when it is not made the direct object of our activities. It is better to seek for interests rather than pleasures. They yield the only lasting enjoyment and are the most effectual means to offset the vexations and disappointments of the world. To have a life to live without a work to do is to be unhappy. We know, too, that genuine activity which is not mere sport, has the property of becoming interesting as soon as one is seriously absorbed in it. Our interests, however, must be free from selfishness and ambition. It is the experience of mankind that we can more surely secure happiness for ourselves by endeavoring to promote the happiness of others. Character plays a more conspicuous part in the cultivation of the happiness of life and the cultivation of the selfish part of our nature is worthy of our serious attention. Apart from its influence on morals, selfishness is a matter of wisdom, and he who cultivates this virtue will finally gain what the seekers of pleasure in its course sense call happiness. If we take a kindly interest in the world

about us we will surely find much to Nature provides the main elements of human happiness and, on the sympathy. At the same time we should be performing a duty, for the obligation rests on every one to use himself in the fight that is being continually waged for the betterment of the world. The opportunity to do so is ever present. One can always exert an influence for good in the eternal struggle between the forces of right and of wrong, and the life that is quietly devoted to noble, unselfish work will find happiness that is independent of change. The good works with which we may identify ourselves are innumerable. Through the medium of charitable societies, we may become the means of doing much good. It must be remembered that the pleasure derived from charity bestowed is in proportion to the amount of trouble taken in bestowing it. To be a benefactor to the donor his gifts must be offered with a sympathetic hand and a true inward goodness. Expressions so who use their influence privately there is always the assurance that unselfish actions are rewarded by feelings of the most pleasurable kind. Among the individuals with whom we come in daily contact there are some to whom we are of much assistance both in a material and moral way. Every day is fraught with opportunities to practice "the little unremembered acts of kindness and of love." Without love and charity and peace of mind it is possible to be great and rich and powerful but one cannot be happy. Without sympathy we should become increased in an armor of selfishness, and should deny ourselves many of the greatest and purest joys of life. Moreover, in developing the sympathetic side of our nature we will find it easier to be bright and genial. This effect will in itself be well worth while because to be cheerful ourselves is to contribute to the happiness of others. To be bright and cheerful sometimes requires effort. There are times when we even take comfort in feeling miserable. There is a certain difficulty in overcoming this tendency if we were to compare our lot with that of others in less fortunate circumstances and try to realize the extent of our good fortune. God made all men to be happy and implanted the desire for happiness in our nature. There are, however, many well intentioned people who think that life is a kind of purifying process or, if you will, a period of probation, during which we are given an opportunity to prove our fitness for happiness in a future state without, possessing it here. But those who hold this view overlook the fact that happiness is not only the reward, but that it is in itself a duty. It is not, however, a difficult duty.

SERMON ON KING EDWARD

(Continued From Page Three.)

of Europe, but it was a sympathy for the less of one dear to all, for she has been, as it were, "A mother in Israel." To-day the nation mourns, ah! the world mourns the loss of a beloved King, for there is no nation which does not sustain a personal loss in the death of Edward the Seventh. Nothing tells the story so well as the foreign tributes. France said "For France, King Edward is the reason for confidence, and for Europe the price of peace." Germany speaks of him as "The noble minded, knightly prince." Russia the most extreme socialist of Europe pay unprecedented tribute to his memory. Jews everywhere are mourning the King's death, saying, "Much of the liberty of late vouchsafed them was due to his influence." The American Nation and Church is showing all honor to England's dead, and everywhere to-day memorial services are being held. The American Nation and Church is showing all honor to England's dead, and everywhere to-day memorial services are being held. As the obsequies have proceeded to-day in England, nine rulers have followed the hour of their lamented Lord. Well may we mourn the loss of our King, for we mourn for the great. "A prince and a great man is fallen to-day," the loss of whose influence is irreparable. Our mourning is deeper, too, because we realize so profoundly the need of the able man in the unsettled state of England. The future of King George the Fifth is to be made. At the outset he will be sorely tried. Let us fall low on our knees and beseech the "High and mighty King of Kings, Lord of Lords, the Only Ruler of Princes, to bless our Sovereign Lord King George. He asks it of us, he needs it of us, Britain's subjects have ever been loyal to their King, and as long as we have "Heart and Voice" we will preserve that loyalty. No greater power is given to us today than to unite in humble supplication: "Give the King Thy judgments, O God, and Thy Righteousness unto the King's Son." And let us remember, too, the Queen Mother. Her womanliness is seen to-day in her tear-stained face, and in the midst of her anguish, her simple trust in the Great Solace. The same Lord over all can comfort her, and we pray ever for her His presence and healing, for

"Earth has no sorrow, That heaven cannot heal."

And for ourselves, let us strive to uphold the honor and integrity of this nation to which we belong, remembering that Righteousness exalteth a nation, but sin is a reproach to any people." Let us try to live true to the standards of Empire, loyal to him who in God's wisdom has been placed at its head, with consciences answered only to the God of our Fathers.

THE ONLY WAY TO SLEEP.

One chilly evening up at Lake Hopewell, in the New Jersey highlands, a number of people were loitering about in the hotel sitting room before a big blazing log fire. Edwin Markham, author of "The Man with the Hoe," was there, talking poetry with some literary minded newcomers. "Well, it's about bedtime," said one pale city man. "And a mighty night when I pity those who have to cold night, too. This is the kind of sleep outside." "Why so?" said the man curiously. "You don't have to sleep out, do you, Mr. Markham?" "No, I don't have to," was the poet's quiet reply. "But I do." Then he explained that during his annual six month's stay up at the lake he always slept out on the open veranda of his cottage, no matter what the weather. "Quite a good many do that nowadays, you know," said Markham. "It seems that people are just beginning to discover that they have lungs and well as their stomachs." No one who has thoroughly enjoyed his bed in the open, night after night and summer and winter, ever willingly relinquishes it and is generally eager to get back to it. And here are some of the reasons. The sweet feeling of naturalness and bodily well being. Freedom from insomnia, for which outdoor sleeping is an absolute specific. The wonderful recuperative and vitalizing processes of which one quickly reaps the benefit, even though at first badly run down in physique. The consciousness of escape from conditions that hamper if they do not actually threaten human life. Immunity from colds and the diseases they engender. As to colds, let me relate the experience of John Muir, the old naturalist and mountain guide who conducted Roosevelt and Taft on their journey through the Sierras.

BRITAIN'S HEIR APPARENT

The new heir apparent to the throne of Great Britain, Prince Edward, will be 16 on June 23. Three years ago with his sea chest, a brown leather bag and a small trunk the exact counterpart of the outfit of his brother's cadets, he went to Osborne in the Isle of Wight, to begin life as a naval cadet. At Osborne, and two years later at Dartmouth, his life was the same as that of any other cadet. He was up at 6.30 a. m., did his three-quarters of an hour's work before breakfast, attended the college laboratories, the forge and the factory, and learned to handle the tools of the workshop and took his share in fagging like any other boy. It is, of course, always said of princes when they go to school or enter the navy or the army that they receive the same treatment as their commoner fellows. In the case of young Prince Edward's case a well authenticated anecdote shows that this was so. In a letter to his father he told how he had been sent on an errand by a senior boy being allowed by tradition to make the juniors' laz for them how the senior had given him sixpence with which to buy a small box, which it turned out only cost threepence, and how the senior boy had told him to "keep the change." The Prince of Wales was so amused at the story that he showed the letter to some of his friends, and so the story became public property. The custom rules at an English school that all boys of over a year's standing may ask a newcomer his name and the latter must reply promptly and accurately without showing any sign of annoyance, even though the question may have been put to him a dozen times in as many minutes. Prince Edward's name, or rather want of name, nearly led him into trouble with some of his older school fellows. "What's your name?" "Edward." "Edward what?" "Edward nothing, just Edward." Then as the senior was preparing to chastise the new arrival for not giving a proper reply a legitimate

question, he would remember, and in some cases apologize, but more frequently say something like "Oh, it's you, is it?" and turn away.

"What did it feel like, being the eldest son of Prince of Wales? Wasn't it a great responsibility?" he was asked by a cadet friend of an inquiring turn of mind. "I've never thought of it in that way. It's always seemed to be a great luck to be born the eldest son, because when you're eldest you haven't got to wear any of your brother's old clothes," was Prince Edward's reply. When he was a boy of 11 he was once asked by his grandfather, the late King, what he was then studying in his history lesson. "Oh, all about Perkin Warbeck," was the young Prince's rejoinder, and in reply to the question who was Warbeck, Prince Edward explained: "He pretended he was the son of a King, but he wasn't. He was the son of respectable parents!" "When I am King I will make three laws—no one shall cut puppies' tails, no more sin in the country, and no body shall use reins, because they hurt the horses," Prince Edward is reported to have declared on the authority of Gen. Sir Robert Baden-Powell. The lesson of charity was taught in many ways. When the Princess of Wales was despatching parcels of toys to sick children in hospitals little Prince Edward was invited to contribute something from his toy cupboard, not a discarded toy but one that was still on the active service list. On another occasion he subscribed a guinea to King Edward's hospital fund out of his modest pocket money.

GREATEST INFANT PRODIGY.

There have been many "infant prodigies," but from all accounts the most wonderful of them all was Christian Henry Heineken. If we are to believe what was written, Heineken, at one year old, knew all the chief events of the Pentateuch, at thirteen months old he knew the history of the entire Old Testament, at fourteen years old that of the New Testament, at two and a half years old could answer any ordinary question in geography and history and at three years of age was acquainted with French and Latin, as well as his native German. Heineken died at five years of age.

THE FISH REPORT

June 9, 1910. GEORGETOWN—Cod plenty, herring and lobsters scarce. MARMINGASH—All branches dull. A. MACKINNON, Fish and Mackerel fair, herring and lobsters

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