

NOTES AND COMMENTS

In order to do away with the evils of "sweated industries" and to remove the temptation to the abuse of child labor it is proposed in England to establish minimum wage standards in the industries that have fallen under the sweating system, create special and mixed boards to exercise the duty of applying the legal standards, and intrust the enforcement of the board's orders to the factory inspectors. The bill which has been introduced in the house of commons to effect these reforms is not a government measure, and perhaps there is no expectation of its passage at this session of parliament, which will be a busy and crowded one in any case, owing to the number and character of the bills which the ministry has promised to put through. But it is interesting to learn that "there was nothing like serious opposition" in the commons to the minimum wage principle as applied to the sweated industries. Radical labor men and socialists alone have heretofore advocated the minimum wage remedy for "parasitic" and "anti-social" industries; to the average liberal or Tory it has seemed a revolutionary interference with the freedom of contract and property.

Possibly a sort of precedent for this bill was found in the Australian "new protection" law of 1906, which provides that all manufacturers of agricultural machinery shall pay excise duties equal to the tariff rates on foreign machinery unless they satisfy the court of arbitration that the wages they pay for labor are "fair and reasonable." The idea that underlies this remarkable act is that the employer is entitled to protection only if he actually shares with labor the advantages thereof. Cases tried under this act have aroused great interest in Australia and Great Britain, especially in view of the determination of the government to apply the same principle to a large number of other manufacturing industries. The court of arbitration recently fixed a schedule of wages for the makers of agricultural machinery which was declared to conform in all its forty-one items to "the standard appropriate to the normal needs of the average employe, regarded as a human being, living in a civilized community." The manufacturers who have not paid such wages as the decision fixed must return to the government the profits which they are assumed to have realized from the tariff act. In England the friends of the minimum wage doctrine are concerned not with the question of equalizing benefits conferred but with that of enforcing decent standards of living, of rescuing certain industries from degradation in the interest of the physical and moral welfare of the workers and of the nation at large.

The Britons are jubilant over Prof. Botlomey, who is said to have made one of the most important discoveries of recent years. It generally is known that the growth of plants depends to a great extent on the action of bacteria. These are of all kinds, some acting upon the roots and some upon other portions of the plants. Of these the most important group have the power of extracting nitrogen from the air and transmitting it to the plant. Much research work recently has been done at King's college, especially with nitrogen extracting bacteria. By watering the roots of strawberries, wheat, or barley or oats with a bacterial solution he has increased their growth about one-third. Moreover, such bacterial treatment accelerates the maturity of plants, and as a result of using bacterial solutions beans have been sold six weeks after the seed were sown. By inoculating all seeds of lucerne and clover several crops have been increased 25 per cent. on barren ground at an approximate cost of 12 cents an acre, and it is claimed that the roughest moorland now can be turned into agricultural land bearing rich crops.

DEGREES OF WRATH.

"Do you think the dog that bit you was mad?"  
"I don't know that he was mad, but he certainly was a little peevish."  
It's better to work for nothing than to play a losing game.  
Lots of men would be worse than they are if they only knew how to go about it.  
The man who makes a good living for his family is seldom of much use around the house.

THE PLACE OF THE CHURCH

Not a Day Passes But That We Realize That Men Cannot Live By Bread Alone.

"How beautiful upon the mountains are the feet of him that bringeth good tidings."—Isaiah, lii., 7.

The church stands in the community as the special organization and agency of religion. What has a man a right to expect from the church? It takes its place among the world's institutions, every one of which must justify its existence and its demand for support by showing the contribution it is making to the world's good.

If we are thinking of the Christian churches then they stand in the community avowedly to do the work of their founder. They are to be the community's spiritual leaders. This is the first thing we have a right to expect of a Christian church, indeed of any church, that it shall speak to our inner selves and lead us into eternal truth.

But leadership is a larger matter than teaching or doctrine. Spiritual truth has to do with our own selves, with our natures and developing or dwarfing lives. Our need is for guidance and inspiration, for one who goes before and illumines the path for our halting, doubling steps.

The great need that drives us to church, and unsatisfied there, may turn us from its doors forever is this need of the inner life. If all the churches can do is to give lectures on literature and art, to render concerts, and provide entertainment we would rather look for those things to those

WHO CAN DO THEM BETTER.

Man wants to look above himself; he would see beyond the clay; he would catch visions of those high ideals that have moved the race in days of old, have turned peasants into heroes, have made the weak strong, the cowardly valiant in fight, the meek to be the glowing martyrs and masters of mankind. He wants clear answers to the deep questions that rise in his own heart and conscience.

In the glut of material things there is felt deep and keen the hunger for love and truth, for treasures that moth and rust cannot corrupt and thieves cannot steal from us. There never will be any question as to the place of the church that meets these deep needs and longings of men.

If, like her master, she has learned the secret of the life that consists not

in the abundance of things possessed, that sets not its heart on silver or gold, if she has learned the love of life supreme over all passions, the love not of her own life alone, but of the fullness of life for all men, she will not need to ask for any other authority or potency among us.

The world waits for inspiration, for the passion of great faiths, for visions that stir men to noble endeavor. Even our most practical concerns fall flat and barren unless they are animated by some great hope or dream. Religion is the passion that makes life worth while, that reveals its inner values, that enables every man to bear his cross and do his part for the sake of the life of all.

Often we criticize the church because she does not go into reforms, because she seems to do

SO LITTLE PRACTICAL WORK.

She does not need to go into such things as if no other could do them; she must be the force pushing the men out into their own service, the power that compels us to do the work we ought to do for the world's salvation.

But what is a church after all but the socialized expression of the religious life of a group of people. We ourselves determine what such an expression shall be. If the church fails it is not because we have failed to put our lives into her service? It is folly to sit down and talk of her sins; we are only condemning our own sloth.

To say, too, that we have no concern with the church simply is to say that we have no part in the social religious life of the community; we extradite ourselves from the higher, the spiritual communal life. We have a right to expect help and inspiration from the church only as we make it a means of help and inspiration to others.

Every man has in him some message for all other men, each of us has his share to give of the world's illumination and inspiration. Is it not our business to pool our spiritual possessions, to bring together every high thought and rich hope and through the association and gathering of men for mutual inspiration and help make the best good of each to become the common good of all?

HENRY F. COPE.

ILLS OF CHILDHOOD, HOW TO CURE THEM

There is no medicine can equal Baby's Own Tablets for the cure of such ills of babyhood and childhood as constipation, indigestion, diarrhoea, colic, simple fever, worms and teething troubles. When you give this medicine to your little ones you have the guarantee of a government analyst that it is perfectly safe. Mrs. Thos. Mills, Elhel, Ont., says: "I have used Baby's Own Tablets for my little boy and find them just the medicine needed to keep babies healthy. They are easy to take and always do good." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

EDWARD VII. AS A FARMER.

He is One of the Most Successful in England.

The rich crop of prizes which the King's cattle and sheep have won at the Bingley Hall show, Birmingham, is the latest demonstration of his Majesty's success as a farmer, of which he is so deservedly proud, says the Westminster Gazette. When the King began breeding nearly forty years ago the Sandringham farm lands were in an almost hopeless condition, barren and barely capable of cultivation. Today, according to Rider Haggard, "it is a wonderful farm, for nowhere is there so much high-bred stock to be seen on the same area."

But probably nowhere will you find such an array of plates and cups won at shows as that which Sandringham boasts. At a single exhibition his Majesty once won no fewer than fourteen first prizes. In 1903 he captured five first prizes and cups, in addition to numerous seconds and thirds; in 1904 his prizes numbered twenty; in 1905 he won a champion plate, a challenge cup and eighteen other prizes, including four firsts, while last year he took at the Smithfield show ten firsts, nine

"tread" cups and plates, six other prizes and several "highly commended," and every prize-winner he has bred himself.

CHEFS FOR THE NAVY.

Every Warship to Have Staff of Trained Cooks.

No longer is the bluejacket to have his digestion spoiled by dinners of his own preparing. The British Admiralty announced recently that it had decided to provide every warship with a trained staff of cooks.

For generations it has been the custom on board ship of entrusting the preparation of food to individual members of the ship's company, told off to act as cooks of the messes. Each man in each mess was cook by rotation, whether he had any culinary talent or not.

Now this is to cease. A paymaster who has done a month's training at the National School of Cookery in London will supervise the ship's cooks, and in order to ensure that the latter do their work satisfactorily a lieutenant is to be sent round the mess deck at dinner time to discover whether there are any complaints. This is an old-established army practice, but is now to be the navy.

The chief ships' cooks will be required to pass a qualifying examination, under which they must prove their ability to take charge of the galley and bakery in ships' complements of 500.

With the introduction of the new system is to come more varied menus, comprising soup, fish, entrees, joints, and sweets. It has been found possible to do this where general messing applies.

THE MEAN THING.

His wife (writing)—Which is proper, "disillusioned" or "disillusionized?"  
Her Husband—Oh, just say "married," and let it go at that.

FAMOUS HOPE DIAMOND

IS IT RESPONSIBLE FOR DISASTER TO ITS OWNER?

Tragedy Enough Surrounds Its History to Almost Warrant Such

Conclusion.

Ridicule the fancy that would endow a crystal of carbon with sentient qualities, or believe in the occult power of jewels to curse or bless, one must own that in the careers of those who have been so fortunate or unfortunate as to possess the great blue stone they call the Hope diamond there have been death and disaster enough, and more than enough, to make a peg on which to hang a tale of imprisoned evil reaching out to blight whom its baneful rays may reach.

Hidden in the lost lore of the oldest East lie the earliest chapters in the great gem's story. Imagination might run riot in tales of lust and blood with the blue stone for their motif. Fancy might imbue it in the epoch of Prester John or gather it into the treasure hoard of Genghis Khan, but behind a modern, tangible date, the day when Andre Tavernier toiled overland back from the Orient with jewels enough, if not for a king's ransom, at least for the price of a barony, in his wallet, any attempt to trace its history lies in the realm of pure speculation.

Cunning in traffic was Tavernier, "the King's jeweller." More than once he went out from Paris to the East and matching the clever Orientals at their own game, returned with spoil of gems and gold to grace a crown or garnish a mitre, King and Cardinal, bourgeois and Bishop; Richelieu, Colbert or Mme. de Maintenon—these were the customers of Tavernier, the jeweller. He knew the goods he could sell.

So when Tavernier came to the gate of Paris on that day in 1688 he knew that he had with him what, in spite of the outpouring of royal treasure in the invasion of the Palatinate, would capture the royal fancy and win him not only gold but that which he had long coveted—the title that would place him on the plane of those he dealt with and lift his children from the bourgeoisie to the nobility. Twenty-five diamonds—nothing else—were in the leather pouch that, strapped under his arm, next to his skin, never left his possession night or day. But among them was the gem of gems—the great blue diamond, still in the rough, but even so a jewel that overshadowed every gem that Christendom then knew.

JEWELLER MADE BARON.

It must have been an interesting spectacle, the bargaining and dickerings between the jeweller and Louis XIV. over the handful of stones. The end of it was that the royal treasury was enriched by the addition of the entire collection and impoverished to the extent of 2,500,000. In gold coin, and in addition Tavernier left the royal presence no longer plain Andre Tavernier, jeweller and traveller, but Baron d'Aubonne, with the right to hold his head as high as any nobleman in Paris.

Rough and unshaped as it came into the possession of the French King, the Tavernier diamond weighed 112½ carats. It was badly formed, and when it went to Amsterdam, where then as now the diamond cutters held sway, they had to chip and trim it into shape until only 67½ carats were left. But what a gem it was when they finished their work! Of a deep sapphire blue, it sparkled and gleamed resplendent from every facet, while a great triangular projection they had left in its centre seemed to multiply the flashes. No diamond so blue and so large had ever been seen before.

In the quarter century and more that remained of the reign of the Grand Monarque the great blue diamond flashed over many a glittering scene. On state occasions Louis wore it suspended from a blue ribbon about his neck, and ambassadors and princes saw it and envied. Louis died and another Louis reigned, and the chronicles of eighteenth century France tell here and there of the royal gem, monarch of all the jewels of the crown. Then came another Louis, sixteenth of his name, and with him and his tragedy it would seem the evil power of the blue diamond began to be effective.

Nothing but tragedy can be told of Louis XVI. and his reign, and when at last he went to the guillotine in 1793 and the sansculottes sacked the royal treasure house they took the blue diamond with the rest. Who was the man and what his fate into whose hands this most precious gem of all fell

NO LIVING MAN KNOWS,

and it is not likely any written record will ever tell. The rest of the crown jewels were deposited in the Garde Meuble. Not so the Tavernier diamond. Where it went, through what vicissitudes it passed, no one knows. It had brought a royal head to the axe and one might almost fancy it hiding in ambush, waiting for another opportunity to strike.

Men were born and married and founded families and died before the great blue diamond was heard of again. Then in 1880, one day in Haton Garden, the jewel mart of England as it is now of the world, appeared Daniel Ellason, a thrifty dealer in precious stones and such like, and in his hand he held a blue diamond. His fellow dealers gasped, then asked questions. The story was not so big as the missing crown

jewel of France, but it was the biggest diamond that had been seen in that market, and the biggest blue diamond any of them had ever seen. It weighed 44½ carats, and except for the absence of the triangular projection or horn that the cutters had left on the Tavernier stone, it was almost of the same shape and size as the famous gem.

To the question, "Where did you get it?" Mr. Ellason told one and all the same story—he had bought the stone from a stranger and had asked no questions. There was the stone; its price was so much; did they want to buy? Curiosity was effectually baffled by this businesslike rebuff. It needed no stretch of the imagination, however, to identify this mysterious gem with the Tavernier diamond, and its fame was speedily noised abroad.

To the ears of Henry Thomas Hope, a banker who had amassed wealth until he was tired of saving, came the news that there was in the market a diamond the like of which was never seen before in England, and to this gossip added it was once a crown jewel of France. The banker saw the diamond, bargained with Mr. Ellason, and finally bought the stone. Neither buyer nor seller told the price paid, but the busy tongue of rumor placed it at £13,000—\$65,000 it would be to-day. "And cheap at the price," added rumor.

STONE MAKES OWNER FAMOUS.

As the Hope diamond, the blue stone leaped into fame. Perhaps the fame of the stone was reflected to its owner—perhaps that is just what the banker was calculating on when he bought it. At any rate, Henry Thomas Hope soon became as famous as his diamond, and when his daughter, Henrietta Adela, married the sixth Duke of Newcastle, in 1861, besides the millions in gold from her father's treasure chest she took with her as dowry the Hope diamond.

Of her two sons, one became Duke, the other got the diamond. Of the troubles of Lord Henry Francis Hope, Pelham-Clinton-Hope—a special royal warrant gave him the right to add his grandfather's surname in honor of the diamond—much has been written. His a sensation throughout the English speaking world. The great Hope diamond graced the tirra of the former concert hall singer on more than one occasion during the brief duration of their married life.

Fortune dealt so adversely with Lord Francis Hope that in 1899 he tried to sell the diamond to satisfy the most urgent of his creditors. His family objected, and he appealed to the courts. At that time the gem was estimated to be worth about \$125,000. It was not until late in 1901, only a few months before his divorce from May Yohe, that he finally was permitted to dispose of the stone. Whether or not he ever blamed his marital and financial difficulties on the diamond, they ended simultaneously with its passing from his possession.

Simon Frankel, of New York, bought the stone. As on the occasion of its last previous sale, the amount involved was not made public. Rumor got busy again, and placed the price at £620 a carat—\$148,800 for the stone. Whatever the price, Mr. Frankel brought it to New York, and here it has remained since. Millionaire after millionaire has looked at it, discussed its purchase and almost bought it—then turned away, leaving it in the hands of the merchant. For more than six years it has lain in a vault, eating up interest on the purchase money at the rate of \$7,500 a year.

Just lately came the news of the financial difficulties of the Frankels, prominent among whose assets is the big diamond, held at a quarter of a million and so listed on their books. While there is every reason to believe the affairs of the diamond dealers are not badly involved, as was at first reported, and that they will be soundly on their financial feet again before long, there are those who say they will never regain their old position of supremacy in their trade so long as the Hope diamond remains in their ownership.

Other fragments, or what are believed to be other fragments, of the Tavernier stone have had a less eventful history. Speculation as to what had become of the pieces cut off when it was reduced from the size it bore in France to that it had when sold in London were partly set at rest by the disclosure in 1874, at the sale in Geneva of the effects of the Duke of Brunswick of a diamond of identically the same sapphire blue color weighing 107½ carats, and some time later Edwin Streeter, of London, bought a blue stone of the same quality weighing about one carat for \$2,500. The Brunswick diamond fetched only \$3,400. Taken together, these two and the Hope diamond, allowing for waste in cutting, would just about make up the weight of the Tavernier diamond of the French crown.

Records of valuable gems are more carefully kept to-day, and it is not so easy for a famous gem to disappear as it was in the troublous times of the past. Future history of the Hope diamond may be more easily noted.

COULDN'T HELP IT.

Insurance Official—"Of what complaint did your father die?"  
Applicant—"The jury found him guilty."

No man can think well of himself who does not think well of others.  
Love may make the world go round, but it takes a little jealousy to accelerate its speed.



That hacking cough continues  
Because your system is exhausted and  
your powers of resistance weakened.  
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