NOTES AND COMMENTS

A significant point of view is that of the head of a great English firm, Mr. Seebohm Rowntree, who has written to the London Daily Mail criticising the churches for not arousing the classes to a keener sense of the inequalities of fortune which are "so utterly opposed to the great principle of brotherhood. Had they played their part in making us vitally conscious," writes Mr. Rowntree, "that all our opportunities and talents and possessions should be regarded as a trust, to be utilized not for our own ends but for the benefit of the community, we should never have heard of labor unrest. It is because we have forgotten our trust that labor rises and says to us: 'If neither love nor justice can induce you to share the good things of the world with your co-workers on fair terms, we who have suffered for generations must demand our share by force.'

"We must recognize that if justice is to be done to the workers it will mean sacrifice on the part of the rich. No doubt, as the demand for higher wages and better conditions of work becomes more insistent, the employing classes will improve their methods of organization, and in many industries great improvements can be made in the lot of the workers without materially lessening the earnings of capital. But this will not solve the problem. The poverty at one end of the social scale will not be removed except by encroaching heavily upon the great riches at the other end. I think during the next few years we shall see labor organized more effectively than ever before, successfully demanding a much larger share of the wealth annually produced."

This great English business man sees very much farther than most men of his world. But the hurrying events of recent years in Great Britain must be illuminating to many of the propertied classes. The organization of labor is becoming more inclusive, more militant, and more effective each year, while the pressure of economic necessity supplies an ever increasing propulsion upon the English masses. The increase of the cost of living relative to wage increase is substantially greater, and is felt even by the classes above the wage earner acutely. Meanwhile political and social philosophy is modifying the thought of the educated classes. The movement toward large social readjustments based on the economic revolution of the last century is growing in depth and power, and perhaps the most important question in the world of European civilization is whether these readjustments can be brought about without revolution. If this be possible anywhere, it should be in England.

MORE ABOUT CLOVER.

How to Deal With Weeds Which Contaminate Clover Seed Crops.

In the production of alfalfa seed the weeds to be especially watched are ragweed, ribgrass, bladder campion, trefoil and sweet clover. Usually it is only the perennial weeds which contaminate the seed if the killed-out and thin places of field are taken care of with a scythe.

In alsike, the docks are sometimes common. They should be pulled when in blossom after the ground has been softened with a rain, or they may be picked out when cutting the seed and burned. The campions, especially night flowering catchfly or sticky cockle, when in blossom shoot up above the alsike and if not too thick may be either pulled or the tops cut off with a sickle. It would be necessary to hand-pull wild mustard from alsike and spud out any ox-eye daisy. Trefoil is hard to deal with in alsike.

In red clover most of the wild mustard disappears with the first cutting. The rest must be hand-pulled. Docks should be cut or pulled if they appear after the crop is removed for hay and any other perennials must be dealt with in a similar way. Ribgrass and campion seeds are altogether too common in red clover seed, as are also those of ragweed and foxtail. Sweet clover is becoming quite prevalent and is most easily removed from the first crop by pulling or spudding after a rain.

Petonville Gaol, London, on a daily average contains a thousand prisoners.

THE PERFECTION OF GLORY

A High and Mighty Thing, Significant of the Presence of a Kingly Being

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar.—Isaiah vi. 6.

These words are taken from the description of a thrilling experience that Isaiah, the seer of Israel, had in the House of God. He had gone there seeking God, in response to an impulse that, some time or other, stirs every mind. He had a never-to-be-forgotten experience — inspiring, uplifting. In a vision of the Eternal One received there the evident concern of the Lord of Glory for the seer himself filled the life of Isaiah with power and strength for the rest of his days, though they were often fraught with hardship and despair.

The picture is inspiring and appropriate for us, because it is prophetic of the genius of the House of God to-day—it foreshadows what the worship of the Church of Christ was to mean to men, when God should establish it in the earth.

Note the experience of the seer in that place of worship. God was there and the place was filled with the perfection of glory. Reverence was there—reverence of

THE UNCHANGING TRUTH.

Authority was there—the unquestioned authority of perfect Goodness. Holiness was there—the divine Purity and Righteousness. Love and compassion were there—perfect and supreme, beautifying and transforming all. More—Forgiveness was there, divinest of all virtues. Isaiah felt most keenly his own wretchedness, and that of the sin of the world. "Woe is me," he cries, "for I am of unclean lips, and I dwell in the midst of a people of unclean lips." Then in repentance was made opportunity for forgiveness. There flew one of the seraphim unto him with the live coal from off the altar, saying, "Lo, this hath touched thy lips and thine iniquity is taken away, and thy sin is purged." And he was a new man, forgiven and purged.

These are the blessings held forth to men most fully in the Gospel of the Lord Jesus Christ. We are assured that God may be found, unquestionably, in His Word, the Bible. This Word, ministered to meet the greatest, the first need of men, is held forth to every seeking life. And more—that He can be found is assured by the fact, in addition to man seeking God, He has come into the world

SEEKING MEN.

He sent His Son that the Son, being lifted up, might draw all men unto Him. This is the strongest, greatest message ever told to men. It promises oneness with God in His eternal perfections and perfect life. Many can testify to having this experience in the House of God, actual and real, as did the seer Isaiah of old.

Again, see the benefits this experience gives. In finding God, the Truth. "Ye shall know the Truth," says Christ, "and the Truth will set you free." We find goodness, with its precious blessings, purity and righteousness with their resplendent beauty, love as broad and deep as the sea, and forgiveness, sweetest of all blessings, purifying and ennobling life. These are the fundamental blessings—the ones that transform manhood and womanhood, that create character and send us out into life and its tasks fitted to do and to triumph. We then gain more than meat and drink—we gain God's kingdom.

Isaiah's experience in the House of God may be the common experience of mankind. It is possible for us all to realize the blessings of the life and kingdom of the Eternal One.—Rev. F. J. Baum.

Fashion Hints

COIFFURE MODES.

A word on the subject of fashions in hairdressing cannot come amiss when the season's fashions are considered. And certainly the vista opening before us is a pleasing one, for there is a charming simplicity characterizing the new modes which cannot fail to appeal to artistic and cultured taste.

Indeed, this simplicity is the keynote of the new modes in hairdressing, elaboration being avoided in every way, and it is "more matter with less art," or rather, the art which disguises art, that is conspicuous, that has been the case of recent years. In Paris this feeling is carried almost to an extreme, and some coiffures are seen in which the hair is plainly tucked up on the neck in a manner almost unpleasantly reminiscent of the early Victorian net.

Leaving such exaggerations on one side, however, there can be nothing but praise for the gracious swathing of the head with plain untwisted coils.

LARGE HATS.

Hats are immense, and there does not seem any prospect for the present of their growing smaller. They are veritable cart wheels, and actually much larger than the wheel of a perambulator. Much of their effect depends upon the angle at which they are pinned upon the hair.

It is not always easy to succeed with this angle, and a hat bought in a shop is, consequently, occasionally a very bad disappointment. There ought to be laws of latitude and longitude whereby the purchaser might learn exactly the angle which the brim should bear to the line of the eyes.

Those who dislike large hats have the alternative, and a very agreeable one, of the rather large turban, with the trimming massed on the top, or one straight feather standing up at the left side. Another alternative equally agreeable is that of the "plateau," which can be arranged before the looking glass in as many curves as may suit the wearer.

RETURN OF THE GIRDLE.

The colored sash and girdle is coming back, this pretty fashion which has been lost for the past few years in the vogue for Empire and one-piece effects, will be welcomed by many. There is, no doubt, that a touch of color at the waistline adds greatly to the becomingness of the white frock, while the smart effect on a gown of chiffon or lingerie is not to be questioned. Soft shades of blue, rose, ecru, green, red, lavender as well as black are mostly seen, in some cases the crushed girdle ends in a crossover finish at the left side; other styles show a narrower girdle with military sash ends, that is one short end coming under the girdle and falling over the top. The military girdle is quite the newest thing, the ends finished with embroidery, fringe or fancy ornaments are smart, while the latest modes show the use of printed chiffon in East Indian colorings.

WHITE PIQUE IN VOGUE.

White pique is being revived. It is seen in coats, suits and dresses. A rouleau effect of a very simple nature on the skirt is the latest note in these plain frocks. It is shown on one made of white pique which has a waistband of pevenche-blue silk, a piece let in on the neck of the same; also pipings on the sleeve.

A broad band of black velvet ribbon on which blue buttons are mounted, appears on the blouse, and is brought down to front the waistband.

The fulness necessary for walking is secured by the arrangement of the slight draping of the side panels of the skirt into the back panel. The front panel is, of course, absolutely plain. The effect is of a double skirt at the side, and the arrangement, while it requires to be managed by a master hand, has an assured popularity before it in the plain summer frocks.

Pins were first manufactured by machinery in England in 1824.

Australia is the largest island in the world; its area is nearly three-fourths that of Europe.

GEORGE BRYAN BRUMMEL

ENGLISH LEADER OF FASHION IN 18TH CENTURY.

Was Nicknamed "Beau Brummel" on Account of His Loud Dressing and Foppishness.

Beau Brummel was the nickname given to George Bryan Brummel, a man who was famous in his day as the arbiter of fashion and for representing the perfection of taste in the matter of dress. No anecdotes of his very early years are known except that he cried because his juvenile stomach was not infinitely distended so that he could eat more of his aunt's delicious tarts.

Brummel first came to notice at Eton, as a student, twelve years old, where he was called Buck Brummel. There he distinguished himself, not at cricket playing, or fighting, but as the introducer of a gold buckle for the white stock, by never being flogged, and by his ability at tasting cheese. Then Brummel went to Oriel College, where he made his mark by a studied indifference to discipline, a dislike of study, and an aversion to steel forks, long before silver ones were common at the tables of the middle classes to which his parents belonged.

He became one of the competitors for a prize to be given for the best poem. He failed, and in disgust he left college at the age of seventeen, having been there less than a year. However, if he had little learning, he had learned two things, how to gain celebrated friends, and how to cut any of his acquaintances who ceased to be of any benefit to him.

JOINED THE ARMY.

By the death of his father Beau Brummel received £25,000, which he spent in living, and when that was gone he subsisted on what he obtained by gambling, borrowing and begging. He obtained a coventry in the Tenth Hussars, of which George, Prince Regent, afterwards George IV., was colonel—a regiment of fops, the most expensive, best-dressed and worst-moraled in the British army.

A walk Brummel chanced to take on the terrace of Windsor was a lucky circumstance for him. The prince-colonel observed him, asked who that exceedingly well-dressed person was, and the Beau was introduced. An acquaintance was followed by an intimacy which later the coxcomb developed into unbounded impudence.

By this step his reputation was made, which he kept up for some years. He had an immense fund of good, but not witty sayings. His friends pronounced him a charming companion, he entered the highest circles of England and his rise in his regiment was rapid. In three years he was at the head of the troop, to the disgust of the older officers.

In 1798 Brummel sold his commission. His reason for it was never thoroughly explained, but the unsettled state of Europe at that time rendered it highly probable that his regiment might be sent into active service and he preferred a drawing-room to a battlefield.

PRINCE OF BEAUX.

He then commenced the profession of a beau, and became known as the Prince of Beaux, while his patron was called the beau of princes. At this time he was perfect in point of figure, with an intelligent but not a handsome face. He had light brown hair, a nose somewhat Roman, and a beautifully shaped hand. Dress at that time became very untidy. Many of the leading men of the day affected supreme contempt for all outward adornments and the mode of a gentleman's dress had come to be as slovenly as possible.

Brummel, who had been conspicuous from boyhood for the neatness of his attire, now determined to be the best-dressed man in London. He took care to display to the best advantage his fine figure in a perfectly-fitting frock coat. But his chief forte lay in his cravat, which before his time was a piece of limp cambric loosely fastened around the throat. He took care to have it slightly starched. Standing before his glass with shirt collar erect and of a prodigious height, he generally applied the cravat to the throat. At first it measured a foot in width. Then bending down artistically the collar, followed by his chin, with slow and regular movements and twelve inches were reduced to four and the tying of the knot followed. He never tried the same cloth but once, and if he failed, off it came, was thrown aside and another tried.

FLATTERED BY KINGS.

He may be excused for being vain, for he was flattered by kings or their representatives, the prince even spending hours in the morning in the Beau's room watching the progress of his toilet. A duchess thought it necessary to warn her daughter to be careful of her behavior when the celebrated Beau Brummel was present, and a creditor was satisfied with a bow from a clubhouse window, and a word from him would ruin a tailor. He sacrificed his manners to his appearance, for he would not remove his hat in the street, after it had been placed in a correct position, to bow to a lady.

Beau Brummel had a famous collection of snuff boxes and was celebrated for the care he took in opening the lid of the box with the thumb of the hand that carried it and delicately taking a pinch with the fingers of the other. He was, in short, a well-dressed snob, but he was flattered and invited everywhere to such a degree that he thought himself a great man.

He boasted that he had but to beckon to the Dukes of Argyle and Jersey and they would come, and he held all but the peerage in disdain. It seems strange that a man of his disposition should be tolerated at a club, if any of the many anecdotes told about him are true. The houses of the British nobility he regarded as inns to be visited by him with valet and portmanteau, with or without invitation, and to be spoken of afterwards as "a house to spend one night in."

He boasted of the prince: "I made him what he is and can unmake him," just the sort of saying to irritate

A BRAINLESS PRINCE.

Brummel dined with the prince, and, carrying his impudence a little too far, he requested the regent to ring the bell. He did so, and when the servant came he ordered "Mr. Brummel's carriage." It may have been the remark made some time before about the Beau having made the regent, or it may have been the sarcasm on the prince's corpulency, but, at any rate, the bell was rung, and it sounded the knell of Brummel, who, however, had a little revenge.

The prince prided himself on his figure, and as he grew broad with years and good living, resorted to stays to preserve it. The Beau, meeting him in company with another gentleman, inquired very coolly, but loud enough for the prince to hear: "Who is your fat friend?" The coolness, presumption and impertinence of the question, perhaps the very best thing the Beau ever said, cut the prince, but gave him the nickname of Dandy Killer.

For a while Brummel patronized the regent's brother, the Duke of York, but he soon got deeper and deeper in debt. He struggled along, and often, with some success, to keep his place among the dandies and wits. Creditors became troublesome, he received the nickname of George the Less in contradistinction of the prince, who was called George the Great, and he came to the conclusion that it would be better to cross the channel.

For the remainder of his life the Beau lived in France, part of the time in a government consulship position, and the remainder of the time supported by his former friends. He finally sustained a paralytic shock, from which he never recovered. His creditors closed around him and he was cast into prison. He showed signs of imbecility; all care of his person went, and from carelessness and disease his habits became so loathsome that an attendant could hardly be found for him. Admission was at last obtained for him into the asylum of the Bon Sauveur, Caen, where he died on March 30, 1840.

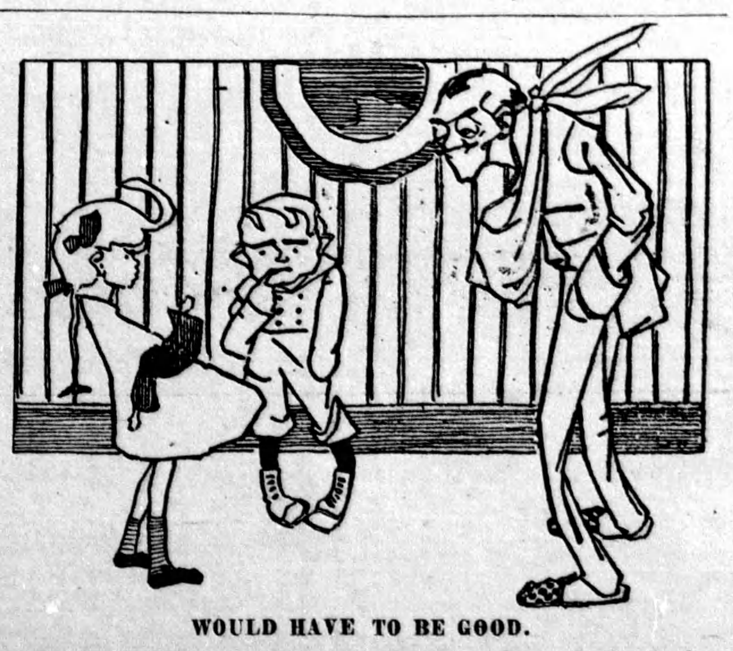
France's fastest train is the one running from Paris to Busigny, a distance of 112 miles in 112 minutes.

Ascents of passenger-carrying balloons were first made in England in 1784.

Many a woman lets her neighbors' affairs worry her more than her own.

Yes, Cordelia, a romantic man may be all to the good as a love-maker, but he isn't in it with the matter-of-fact man as a family supporter.

By partaking of cocoa, an extract from a South American plant of that name, men can endure hard labor without food for a period of six or seven days.



WOULD HAVE TO BE GOOD.

Father—Children, you'll have to be very good now, for I've broken my right arm and cannot thrash you for about a month.

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, JULY 21.

Lesson III.—The growth of the kingdom.—Matt. 4. 26-32, Matt. 13. 33. Golden text, Matt. 6. 10.

MARK. 4. 26-32.

Verse 26. And he said—Not necessarily on the same occasion on which the words recorded in the verses preceding were spoken. Mark has gathered together, rather, several of the utterances of Jesus bearing on the same general theme, even as has Matthew in the thirteenth chapter of his Gospel.

So is the kingdom—The parable which these words introduce is recorded only by Mark. In teaching it supplements the parable of the wheat and the tares, which we shall study in our next lesson.

As if a man should cast seed upon the earth—Deliberately sow his seed with the full expectation that the growth and harvest would follow in due season.

27. Sleep and rise night and day—Go about his daily affairs with no concern regarding the outcome of his sowing venture—live normally, observing the natural routine of toil and recreation.

Spring up and grow—Of its own accord, without the assistance of man, who does not so much as know the secret processes of its germination and development.

28. Beareth—Or, yieldeth.

Of herself—The soil itself furnishes the mosture and nourishment needed for the growth of the seed. The teaching of the parable hinges on the thought of this verse. . . .

Blade . . . ear . . . full grain . . . —The stages of growth are specific, as the processes of nature are orderly. The normal method by which the kingdom of heaven is to be established among men is that of gradual development, both in the individual life and in society at large.

29. When the fruit is ripe—Literally, when the fruit alloweth.

Putteth forth the sickle—Literally, sendeth forth—makes all the arrangements for gathering in the harvest.

30. How shall we liken the kingdom?—There are still other aspects of the Kingdom which Jesus sets forth in this and subsequent parables.

31. A grain of mustard seed—In all probability the seed of the common mustard plant is meant, which in warmer climates grows to a height of twelve or more feet.

Less than all the seeds—That is, smaller than any other seed familiar to those to whom Jesus was speaking, not literally the smallest seed upon the earth.

32. Greater than all the herbs—Those known to the Jews and common in their fields and gardens.

Birds . . . lodge under the shadow thereof—Finding rest and shelter, as well as food, among the branches.

MATTHEW 13. 33.

Another parable—Added here because of its similarity in thought to the parable of the mustard seed.

Like unto leaven—Or, yeast.

Three measures—The word in Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

Till it was all leavened—Made light by fermentation.

HEALTH HINTS.

People often suffer from weak, undeveloped lungs without suspecting it. True, small, feeble lungs are usually associated with a small, narrow, or sunken chest, but not invariably. By means of the misuse of physical culture it is possible to develop large chest muscles, thus acquiring a big chest measurement, while the lungs remain small and ill-nourished.

Again, lung mischief is often so slow and insidious in its approach that the trouble is not discovered until it is firmly established. Here, however, is a simple test which will tell you whether your lungs are healthy or not.

Take as deep a breath as you can and then, in a slow but distinct voice, count from one onwards as far as you can without taking in more breath. The number of seconds you can continue counting is a pretty reliable index to the state of your lungs, so you should have someone to time you.

If your lungs are sound and normally developed your range will be between twenty and thirty-five seconds, there is no need to be alarmed; probably your lungs are merely in need of exercise, to be readily obtained by regular deep breathing in pure air. A range of less than ten seconds, however, points to more or less mischief, and you should not delay in having your lungs examined by a medical man.

He who hesitates is lost—especially when he is found out.