

NOTES AND COMMENTS

A popular theory, given weight by the assertion of neurologists and other observers more or less expert, is that this generation is "living too fast" and growing old prematurely. But now comes Lord Chief Justice Alverstone of England, who declares that the great judges he has known have done their best work between 65 and 80 or 65 and 70, while Mr. Justice Phillimore, also of the British high court, in agreement with Lord Alverstone, asserts his belief that "the whole vitality of people is enormously prolonged since we were children."

Perhaps Lord Alverstone's view of the efficiency of the seventies would be received somewhat coldly by Sir John Doe or Baron Roe, who from the youthful fifties gazes hopefully on the weary road of judicial preferment. Yet it must be admitted that judicial history discloses some remarkable evidence of the lasting powers of a great mind. Justice Phillimore's opinion that our energies are being conserved rather than dissipated in the conditions of modern life is encouraging if not widely held or readily supported.

It is admitted that if we wish to make certain people over in certain ways we must "catch them young." To revive the "popular arts," to make the many sing, dance, play, enjoy poetry and beauty, it has been urged, we must appeal to "the spirit of youth," to begin our work on children of tender years. But one writer seems to think that this does not take us far enough back. Music and dancing in school, festivals and nature study, amateur theatricals and the like are no doubt desirable and helpful, but we can and should begin even earlier.

When the cradle was banished from nursery and kitchen, we are told, with it went lullaby and slumber-song. Now, "if all babies were hushed to sleep with song, might not the next generation be musical and poetic?" A question which gives pause. But how many of the nurses and domestic servants, to say nothing of mothers, can do the musical-poetic hushing prescribed? After all, we may have to begin our reform with the grandfathers of the coming generation, as one philosopher once suggested.

WOOD-BLOCK PAVING.

Under Improved Methods Proving Very Satisfactory. The paving of city streets with wood is again coming into favor, new methods of laying the pavements making this one of the most satisfactory of pavements. Vancouver's pavements are largely of the same material. Eighty-two per cent of the new paving in Minneapolis is wood-block, and Saskatoon and other western towns are giving the wood-block paving the preference.

Best results are obtained from rectangular-shaped blocks cut from Southern or Norway pine which are thoroughly seasoned and creosoted. This latter process not only lengthens the life of the wood but reduces its absorptive capacity for water, thus preventing the weakening of the wood-fibres and reducing its tendency to buckle. The most approved method of laying this pavement used in London, New York and other large cities, is to first make a concrete foundation four to six inches thick on which is laid a thin layer of sand, or, better still, of moist Portland cement, into which the blocks are closely set.

The blocks are from five to nine inches in depth and must be free from defects. Care must be taken to place them with the grain perpendicular to the road-bed. If laid with the long edges at right angles to the curb the joints are apt to become worn by the calks on the horses' shoes, so, to prevent this and to best provide for possible expansion, the paving is laid at an angle of about sixty-seven degrees with the curb. The joints are usually filled with ground cement, and the surface of the paving is then covered with a thin dressing of coarse sand, which beds into the pores of the blocks and roughens them.

Such a pavement has the smoothness of asphalt and will last almost without repair for fifteen years under ordinary conditions. It is sanitary, noiseless, easily kept clean, and has a certain springiness lacking in asphalt, and so is much easier on horses' feet. Expert labor is not required in its laying, and the cost of maintenance is practically nil, so that from the standpoint of cost as well it compares favorably with the asphalt, macadam and brick now being used in Canadian towns and cities. The manufacture of wood-blocks for paving would furnish saw-mill owners with a means of utilizing the many defective logs of Norway pine unfit for saw material, and could a steady market be developed, much of the waste in connection with present lumbering and milling operations could be avoided.

You can't fail unless you take chances, and you can't succeed.

Fashion Hints

Odds and Ends of Fashions.

One pretty variation of the net covered hat is a big white straw recently worn. The brim was covered with two layers of white net, one extending an inch beyond the edge and the other just a little smaller than the brim. Both were edged with baby width pink ribbon and worn on flatly. The hat was trimmed with pink roses and black velvet ribbon.

Wide suede belts of soft color to match the predominant color in the printed design are worn with children's frocks of printed muslin. A usual trimming for such frocks takes the form of frills of white lawn scalloped in the color of the belt with mercerized cotton. These frills sometimes extend from neck to hem on each side of a tucked panel of white muslin. Two frills, scantily gathered, about two inches wide, face each other and almost meet over the panel, which is about five inches wide. The belt buckles over the frills and panel and is held in place by narrow straps of the printed muslin.

The array of summer petticoats is almost endless. One practical sort is made of crepe de chine, in soft, clinging quality, with a flounce of mesaline. These petticoats are made in rose color and golden yellow and Japanese blue. Another charming warm day petticoat is made of thin printed silk, figured in blue or pink, and made with a tucked flounce. The tucks running roundabout, give the flounce just the small amount of stiffness it needs.

Elaborate petticoats of china silk and lace are worn with summer negligees. They are made in pale blue, pink, yellow or green. Wide lace insertion runs from waist to hem in 10 or 12 strips and the bottom of the petticoat is a net work of crossing and interwoven bands of lace. A lovely summer frock for a little girl is made of white wash tulle or net over white silk. The dress is trimmed only with a very small ball fringe trimming mounted on white silk soutache braid. This ball fringe trims the sleeves and overskirt and outlines the yoke in the waist and sleeves.

Some of the summer frocks are trimmed with what at a little distance appear to be huge crochet buttons. On closer inspection they prove to be made of silk. Here is the secret of their making: Take a circle of silk and shir a little circle in the center of it. Make another line of shirring a little distance from this circle and continue shirring the silk in circles until you have a piece of shirred silk big enough to cover your button mould. The shir strings should be carried to the wrong side of the silk—and fastened securely there.

Red and yellow, fashion predicts, will be the most popular summer colors. Mahogany and nasturtium red especially are increasingly popular. The two colors are frequently combined. Yellow silk frocks show buttons and girdles and facings of cherry red and deep red frocks show vivid touches of yellow here and there.

One of the whims of fashion is the placing of black bows at the back of the neck instead of at the front. The bows are flat and tailored in effect and fringed ends reach to the waist. This method of placing bows seems to be in line with the tendency to gather the skirt in the front and leave it plain in the back.

Removable buttons are a feature of some lingerie gowns and blouses. The buttons, of bone, are taken out when the gown is laundered. They are well made of highly finished bone, and although they are much like the studs which women wear when shirt waists first came into being they are made to lie flat on the surface of the material.

HOW A QUEEN PROPOSES.

Victoria Tells of It in Her Recently Published Memoirs.

It is always leap-year for reigning queens. They must make the first advances, for their position is such that no man of inferior rank may venture to propose marriage to one of them. Accordingly, Queen Victoria proposed to Prince Albert. How she did it, she herself tells in her recently published memoirs: At about half past twelve o'clock I sent for Albert. He came to the closet where I was alone, and, after a few moments, I said to him that I thought he must be aware that I wished him to come here, and that it would make me too happy if he would consent to what I wanted—to marry me. We embraced each other, and he was so kind and affectionate!

I told him that I was quite unworthy of him. He said he would be very happy, and was so kind, and seemed so happy that I really felt it was the happiest, brightest moment in my life. I told him it was a great sacrifice, which he would not allow.

I then told him of the necessity of keeping it a secret, except to his father and uncle Leopold and Volkmar, to whom he said he would send a courier the next day, and also that it was to be as early as the beginning of February. I then told him to fetch Ernest (the Duke of Cumberland), which he did, and he congratulated us both, and seemed very happy.

I feel the happiest of human beings!

How About Lumbago? "Doctor, what is the difference between rheumatism and gout?" "Two dollars per treatment," briefly answered the medical man.

THE SUNDAY SCHOOL STUDY

INTERNATIONAL LESSON, JULY 6.

Lesson 1. The Child Moses Saved From Death. Exod. 1. 8-14, 22 to 2. 10. Golden Text, Matt. 18. 5.

The Book of Exodus begins with a list of the sons of Jacob, followed by a statement regarding the rapid increase of the children of Israel, which in turn gives rise to alarm on the part of a new Pharaoh "who knew not Joseph." The building of the store-cities, Pithom and Raamses, upon which the new king has set his heart, furnishes the opportunity for the exacting slave service required of the Hebrews in the hope of breaking their spirit and reducing their numbers. This method proving futile, other means are adopted, culminating in the royal decree for the wholesale destruction of male children among the Hebrews.

Verse 22. Pharaoh charged all his people—His taskmasters and overseers, those having general and more immediate supervision over the Hebrew colony.

Every son . . . cast into the river—According to Josephus, the Israelites, during their severe persecution in Egypt, "dug canals and dug and banked rivers, fortified cities and built pyramids." The same author explains that the severe persecution was due to the prediction of a soothsayer that an Israelite child should be born who would bring disaster on Egypt and free Israel.

1. A man of the house of Levi—Amram by name (compare Exod. 6, 18, 20). The family of Levi had now become a tribe.

A daughter of Levi—Jochebed, a near kinswoman of her husband, Amram.

2. A son—Not a firstborn child, since both a daughter, Miriam, mentioned in Exod. 15. 20, 21, and a son, Aaron, according to Exod. 7. 17, older by three years than Moses, had already come to the home.

Had him three months—Here was a supreme effort to save the infant son from death. Pharaoh's strict charge to his servants concerning Hebrew infants being, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive" (Exod. 1. 22).

An ark—The Egyptian word thus translated means, literally, chest or casket.

Bulrushes—A word also of Egyptian origin, designating the well-known papyrus reed, cultivated so extensively in the delta of the Nile in ancient times. The papyrus is no longer found in Egypt, but still grows in Abyssinia, Nubia, and various parts of Sicily. By the ancients it was put to many uses, its roots, stalks, pith, fiber, and juice all being valuable. From its stalks light skiffs suitable for navigating the shallows of the Nile were constructed.

Slime—A word of uncertain meaning in the original, though generally thought to mean a kind of bitumen or mineral pitch.

The flags by the river's brink—The word translated "flags" comes from the Egyptian tuft, a kind of flowering water plant differing from the papyrus. The phrase translated "the river's brink" means, literally, the lip of the river—an Egyptian idiom.

4. His sister—Miriam, now about thirteen years old. The first mention of Miriam by name is in connection with the account of Israel's successful escape through the Red Sea, after which she led a chorus of women with timbrels and dancing in honor of the escape of the Israelites from their pursuers. Later in the desert journey of the people Miriam instigated an open rebellion against Moses, which was followed also by Aaron. For this rebellion against God's chosen leader she was smitten with leprosy, from which she was healed only at the earnest intercession of Moses. The death and burial of Miriam at Kadesh is referred to in Num. 21. 1 (compare also Exod. 15. 20, 21; Num. 12. 1-15).

5. The daughter of Pharaoh—Possibly a daughter of Seti I, and if so, then a sister of Ramesses the Great.

Came down to bathe at the river—A not uncommon custom for women even of high rank, special places being reserved for their bathing along the river bank. The Nile river, moreover, was regarded by the Egyptians as a sacred stream, and its waters as health-giving.

Her maidens—Only women of high rank would serve as maids to the princess. Pictorial representations on Egyptian monuments are extant showing aristocratic Egyptian ladies attended by handmaidens.

Her handmaid—Referring to her special personal attendant.

6. And she opened it—The princess had compassion on him—Prompted to pity by her womanly instincts, even though she doubtless knew the babe to be one of the Hebrews' children.

7. Shall I go and call thee a nurse of the Hebrew women?—An offer made, doubtless, according to the implicit instruction of Miriam's mother, who had apparently planned everything carefully before-hand, selected the place and time of exposing the babe, from a knowledge of the habits and character of the princess.

8. Called the child's mother—It is hard to believe that the princess did not suspect the real situation and the relation of both the obliging Hebrew maiden and the nurse who proposed to call to the little child. But having determined to save the infant's life, she asks no questions.

9. I will give thee thy wages—

The princess assists by her action in allaying all suspicion.

10. The child grew—Jochebed had saved her son's life by a transfer of her mother's right to him to the daughter of Pharaoh, to whom she delivers him as soon as her services as a nurse to the infant can be dispensed with. The statement of Stephen (Acts 7. 23), that "Moses was instructed in all the learning of the Egyptians" is in harmony with the privileges and educational advantages which he would naturally enjoy as the adopted child of the princess.



Grand Duchess Olga.

Report in St. Petersburg has it that the eldest child of the Czar of Russia, Grand Duchess Olga, now only seventeen years of age, has had her way and will wed her wild young cousin, Grand Duke Dmitri Pavlovitch, despite the bitter opposition of her mother. When the girl was born she was a disappointment to the royal couple, for they wished for a boy as their heir. However, one came later, and a future Czar was provided for Russia.

Dmitri, who is now in exile in Paris because of a carousal at home, is the son of the Czar's uncle, Grand Duke Paul, whose escapades have furnished the scandal-mongers in Europe their choicest stories for a quarter of a century. He was the leader of the gayest, wildest set of St. Petersburg.

It is expected the young pair, if wedded, will become the leaders of a "smart set" in St. Petersburg that makes light of court etiquette and ceremonial, just as the Crown Prince and Princess of Germany have done in Berlin. Then the Czarina's labor of years will be lost, the Dowager Czarina will become the actual leader of court society.

Grand Duchess Olga has just recovered from an attack of measles. Her illness was kept secret in order to prevent the circulation of disquieting reports.

"GOOD MEDICINE." Pain-Killer Bottles Were Used as Idols in Burma.

A missionary recently returned from Burma with an amusing story of the exaltation of a dozen patent-medicine bottles to the rank of idols fervently worshipped by a whole village.

On one of this lady's tours, she passed through a small settlement where cholera was raging. She had with her several bottles of a famous "ready relief" for pain; so she went from house to house dosing numerous sufferers, and left the bottles for the natives to use after she had gone.

Returning to the village some months later the lady was met by the head man of the community, who cheered her pious soul by saying, "Mem sahib, we have come over to your side. The magic did us so much good that we now accept and worship your gods."

Delighted at this news, the missionary accompanied the man and his followers to his own dwelling, where he opened the door of a room, and showed her the pain-killer bottles arranged neatly upon a sort of altar. The whole company immediately prostrated themselves before them in solemn worship.

Good Resolutions.

Good resolutions are never a short cut to good works. Carefully thought out plans and earnestly made resolves are valuable only as they bring into plain sight the duties that we ought to be doing. They are worse than useless when we let them take the place of duty doing, as we often do. A man will, on his way from his house to work at the beginning of the day, make such good plans and resolves for that day that by the time he reaches his office he has unconsciously let himself think that the hardest part of the work is done; and then the real doing of it evaporates in the glow of the plan-making. It is better for most people to spend more of their time on what needs to be done than on planning when and how they will do it. An unplanned duty done is better than a duty that always remains planned for.

HEALTH

Hay-Fever.

Although hay-fever has long been known and studied by physicians, its true cause and nature are still matter for discussion. The uncertainty regarding the disease is shown by the variety of names it bears—June cold, rose cold, peach cold, autumnal catarrh, nervous fever, summer asthma, ragweed fever, pollen fever, and many more. Some regard it as purely neurotic—a sort of hysteria or neurosthenic condition; others believe that it is due to the presence of especially irritable areas in the mucous membrane of the nose; others again, and perhaps the majority, regard it as a disease of the respiratory mucous membranes, caused by the irritating effect of the pollen of certain plants, such as goldenrod or ragweed.

The advocates of the neurotic theory point to the fact that hay-fever often attacks its victims each year on the same day of the month, and even at the same hour of the day, whether pollen is present in the air or not. Furthermore, the early forms of the disease—called June cold or rose cold—come before there can be any ragweed pollen at all in the air.

As is usual in most disputes, there is probably some truth on each side. There is clearly a neurotic element in most cases of hay-fever; and this nervous condition causes the patient to be susceptible to the infection. The irritable areas in the nose supply the proper medium on which the specific poison of the disease can act. Finally, this specific poison is doubtless a toxin contained in the pollen of many grasses, weeds, and even cultivated plants.

The sufferer breathes in the pollen, it comes in contact with the susceptible mucous membrane, its toxin enters the system, and gives rise to the symptoms of the disease. The pollen of various grasses has a toxic property like that of ragweed, so we have the hay-fever cases—the real hay-fever that comes at the time of grass-cutting. The nervous element is shown in the punctuality of the attack. The patient observes that the attack begins on a certain date, and unconsciously prepares himself, by what is called autosuggestion, for its return on the same day of the following year. That is now the generally accepted theory of hay-fever, and it is plausible enough to be true.—Youth's Companion.

Night Air.

There are still many people who think that though windows and doors should be open in the day time, and though people, whether sick or well, cannot spend too much time out of doors, while the sun is shining, there is no danger in exposure to the night air. So far from being harmful night air is a great health giver. The atmosphere is cleaned by the precipitation of dew and frost, so that night air is purer than the air in the daytime. Dr. Hannington, a prominent member of the American Association for the Prevention of Consumption, says that the air in a room twenty feet long, ten feet high, and fifteen feet wide must be renewed every hour if the person who occupies it is to maintain good health. As not many of our bedrooms are as large as this, and as few of them have windows on both sides, it will be seen that the majority of us sleep in rooms that are not perfectly ventilated. The gospel of fresh air is being preached on every hand, but like other gospels, it is not yet practised even by many who profess to believe it.

CARING FOR WOUNDS.

Ship's Officers Are Often Forced to Tackle Surgical Problems.

Most of the big ocean liners carry doctors, but on the smaller steamers and the sailing craft the captain or one of the officers has to diagnose and treat in cases of sickness or accident. When driven to it by necessity it is marvellous what these amateurs accomplish with the little knowledge they possess.

Men who have been dangerously ill with pneumonia or hernia have been pulled round, and there are records of major operations at sea which have saved the lives of the patients. Broken bones are well set and huge lacerated wounds skillfully approximated. There are instances of neglect, too, which, in the eyes of surgeons, are wicked. A vessel recently arrived at Sydney, Australia, on which a sailor had fallen from aloft and sustained a compound fracture of his shinbone. The break was a dreadful one, for a piece of the bone had snapped off and stuck in the deck, where it had been allowed to remain as a curio.

But the attention to the man had been so unskilful that when the ship put into port his foot and the lower part of his leg were in a suppurating condition, making amputation necessary. No commensurate action had been taken to place the foot into position, and the man was lucky to get off alive.

For every case of neglect, however, there are, as a writer in a Sydney paper points out, ten where excellent treatment has been given. Nothing could be more meritorious, for instance, than the extraordinary feat of the chief officer of a sailing ship bringing timber in to Sydney from Puget Sound. One of the crew was seized with appendicitis, and his condition became so critical that the chief officer—who was a capital first-aid man, and had taken particular interest in the work on ships which carried doctors, learning among other things the meaning of temperature readings—decided that the only way to

LIFE AS THE AIM OF LIFE

Man Finds Himself a Slave to the Laws Which He Has Written For His Emancipation

And the ruler of the synagogue was moved with indignation, because Jesus had healed on the Sabbath.—Luke 13. 14.

We are accustomed to forget in these remote times how radical was Jesus in His own day until we stumble upon some such episode as this in the Gospel of Luke. No laws were more absolute in the ancient Jewish community than those pertaining to the Sabbath, and no custom more rigid than that of compliance with these laws. The most intricate rules and regulations had grown up about this sacred day, and no man could be righteous, or even respectable, who did not obey these rules and regulations to the letter. And now comes this young prophet of Galilee, who breaks these laws and thus defies all the venerated tradition of His people by healing the sick upon this day of days. And not only does He thus perform an act expressly forbidden, but He adds insult to injury by practising his lawlessness inside the synagogue! What wonder that "the ruler of the synagogue" was moved with indignation and openly rebuked Jesus for what He had done! And what wonder that, continuing to act in this way on numerous occasions, Jesus speedily made Himself of "no reputation" among his contemporaries!

Cured a Crippled Woman.

The Nazarene, however, had good reason for His conduct, as He was not slow to explain in answer to the ruler's charge. Had He violated the laws of His church and the custom of His people in the spirit of mockery or bravado He might well have been condemned. But such was not the case! What He had done was simply to give relief from cruel suffering to a crippled woman who had chanced to come to His attention! He had performed an act of mercy, in defiance of the laws of men, but in strict accord with that love which is the

fulfillment of the higher law of God. Does not everybody do just this thing? said Jesus. Or, if not, ought not everybody to do just this thing? "Doth not each of you," He asked, "loose his ox or ass from the stall on the Sabbath and lead him away to watering?" And His adversaries, we are told, were "put to shame" by this retort, and "could not answer again."

Protection and Uplifting.

Man sees himself imprisoned in the state or the church which he has builded. He discovers that the Sabbath, which he has made for the better ordering of his life, has overmastered him and that he is now apparently made for the Sabbath and not the Sabbath for him. All this was intolerable to the mind of Jesus, as to the mind of any man who knows reality. There is no law, no institution, no custom, no creed, which has any right to exist save as it fosters and upholds the life of men. The moment that these things hinder this life—fetter it, wither it, destroy it—foster misery and shatter hope—then at that moment it must go and man thus asserts his spiritual supremacy over the things which he has made. Between the Sabbath law and the infirm woman there can be no choice. Life, with its needs, its aspirations, its ideals—this must be our goal; and the uncompromising service of life—this must be our watchword! —Rev. John Haynes Holmes.

The Bread Pellet.

"I wonder if mother has any fresh bread?" asked Fred, when the children were ready for an experiment. "A whole loaf!" Molly and Betty said together. "All right," Fred said, and he stepped to the door. "Can you spare us a biscuit, mother?" he asked. "A biscuit!" repeated mother, wondering, for one biscuit will not go far with five hungry children. "We don't want it to eat; we want to use it in an experiment," explained Fred. "Here is a piping-hot one; come and get it," said mother.

Betty and Molly darted into the china-closet to get a plate, while Bob and Joe drew up to the big table. They loved Fred's little experiments. Sometimes Fred named little Bob "first assistant," and sometimes he named Betty or Molly, who served him gladly.

"There!" said the girls, as they placed the plate on the table. Fred broke the biscuit, and when it was cool, began to mold the crumbs into little knobby objects. He laid these back on the plate as fast as he finished them. "With all those knobs, they look like father's old jackstones," said Bob.

Fred nodded. "Now this," he said, "is going to be an experiment in elasticity. What is elasticity?" "Springiness!" guessed Bob promptly. "Correct." "A bow is elastic," said Molly, eagerly. "So is the air," Fred said. "And so is a rubber band—it will stretch and stretch and stretch!" said Betty.

"If you use force. But what happens if you take that force away?"

Young Folks

Cleaning an Ocean Liner.

Not many people are aware that during the few hours a great ocean liner remains in dock she is cleaned thoroughly inside and out. The hull is repainted, the funnels scraped and cleaned, and every piece of exposed metal polished.

Meanwhile, all carpets are taken up and beaten, the floors scrubbed and repainted, and tables polished, chairs regilded and stained, in every part of the ship. On the great boats there are more than 30,000 pieces of linen to be counted, sorted, prepared, and laundered. Then there are 15,000 pieces of silverware, 25,000 pieces of glassware, some 60,000 dishes, plates, cups, saucers, etc. As soon as a piece shows signs of wear it is discarded and replaced, and all this work has to be done in a few hours.

Can Live Without Water.

A curious fact in connection with animal life on the desert of the American Southwest is that rabbits, squirrels, deer, antelope, the mountain sheep and any number of reptiles and insects live at great distances from visible water. The jack rabbit is especially notable in this respect, and, moreover, flourishes in regions without a particle of green food in sight for miles and miles. It may be found, happy and fat, spending the day under a scrap of bush that makes little more shade than a fishing net.

She Was Surprised.

"I have got to pick a chicken for dinner," announced the farmer's wife. "Do chickens grow in the garden?" inquired the city visitor in amazement.