

NOTES AND COMMENTS

T. P. O'Connor, for many years the best known of the journalistic spokesmen of Irish nationalist aspirations, declares that the European war has at once secured home rule for Ireland and welded Ireland to the British Empire.

In certain quarters there is a great effort to put all the rest of us in fear that the defeat or even the checking of Germany in this war means that Russian absolutism will master Europe and even the world.

So it looks as if the smaller nations of Europe would gain by the conflict. The stars in their courses seem to be fighting against the empire of the subjugating type, with its "ruling" and its "subject" races.

It is a common belief among women, and one frequently expressed, that the present war is due to the personal ambitions of two or three European sovereigns, and that if women enjoyed the right of suffrage there would be no more war.

The truth is that war is man's work and not woman's. The present conflict is one of races not of sovereigns. The eager rallying of reservists of all nations to their respective colors indicates this plainly.

POINTED PARAGRAPHS.

Intelligence is the mother of brevity. Success is the one sin some people refuse to forgive in their friends. A man isn't necessarily attached to a baby carriage because he follows it.

Don't Need Ice in Ireland.

The entire ice supply of the south and west of Ireland is manufactured by a single establishment in Cork, and amounts to only six tons per day. There are two breweries, a chilled-meat concern and a butter factory, with perhaps one or two other individual firms, which have their own ice-making plants.

HEALTH

Shock.

In medical language, "shock" means the depression of the vital forces, both mental and physical. The condition may result from many causes, and may vary from a faintness and pallor that soon disappear to a state so desperate that the sufferer dies of it, as in the case of serious accident, or difficult surgical operations.

Shock may also be the result of an overpowering emotion, like great terror. That kind of shock is often seen in the survivors of any terrible accident. Many who have not got so much as a scratch suffer for a long time from a state of impaired health; sometimes their nervous systems are so badly shattered that they never entirely recover.

The extreme type of shock that is seen after painful accidents or surgical operations has its merciful side, for it deadens the sensibilities, and withdraws the mind from the suffering of the body. Sometimes there is complete unconsciousness, and soon if consciousness persists, the patient is quite indifferent to everything. That enables those who can help to move the sufferer and begin proper treatment. After a time that varies with the severity of the shock, the treatment is followed by a reaction. The stupor wears off, the patient grows restless, his pulse gets stronger and slower, color comes back to his face and lips and his eyes begin to look more natural.

Hurried Eating Is Bad.

Hurried and rapid eating, which to-day is too common among all classes of society, prevents anything like efficient mastication, and as a result the food has a very poor start in the digestive process before reaching the stomach, says Dr. A. B. Olsen, in Good Health. It is always wise to take less food if need be and then masticate it thoroughly rather than hurry rapidly through a big meal.

MACHINE THAT PLAYS CHESS.

Wonderful Product of Spanish Scientist's Laboratory. Is the day near at hand when science will be able to create a human being? This question may well be asked when one considers the latest invention of that king of automatic inventors, Senor Torres y Quevedo, member of the Spanish Academy of Sciences.

Wildly in Love.

"Perdita," murmured the heiress, "do you really love your little wife?" "Yaas," responded the duke, "I adore you, you know, and all that sort of silly rot."

INNOCENT VICTIMS OF THE GREAT ARMED CONFLICT



THE QUEEN OF BELGIUM AND HER CHILDREN, NOW AT ANTWERP.

vite the automat by a special movement to play another game. If it accepts it will turn out all its lights, place its pieces on the board in their original positions, then wait for you to make the first move.

The old automats, the most celebrated of which were those of Vaucanson, imitated the appearance and the movements of man. To-day this idea has been abandoned, and intricate machines which look like nothing but machines, have taken their place.

The general adoption of automatic processes, the substitution, which is increasing every day, of machines for manual labor, constitutes one of the essential forms of progress in modern industry. I believe that there is no limit in this domain, and that, theoretically at least, the time will come when all factory operations, even those which demand the intervention of engineers, can be executed automatically.

TWILIGHT.

Evening shades descending lower Tint the clouds a darker gloom And the ghostly shadows flutter Slowly to my room.

Far off in purple distance A robin chirps "Good-night"; And slowly from the western sunset Fades the greying light.

Along the road winding dimly The sheep—a drowsy white— Wander slowly to their shelter, Tinkling sweet "Good-night."

A glow of grey in yonder meadow, Dandelions' ghosts, Sway in stately dance together, Frail and dying hosts.

And from the dark blue shadows, A rooster crows shrill; And soon the morning, fresh and sweet, Will come o'er eastern hills.

M.M.M.

Fashion Hints

The Latest Wrinkles.

Every blouse must have its collar. The bow tie makes a suitable finish for practically all tailored collars.

The new corsets must be higher to meet the demands of the new basques. Paris is in the height of admiration for the combination of maline and lace.

Velvets will be a most fashionable material for evening as well as for street wear.

Later in the season wraps of velvet will supersede the wraps of this material. Very deep blue with a lavender cast as well as navy blue and a new rich shade of peacock blue will be in favor.

The prettiest of the new blouses are of lace and chiffon. They are loosely fitted and trimmed with lace or net.

The thoroughly fashionable figure should be flounced from ankles to hips and buttoned straight up from hips to neck.

The lace blouse is so much the rage in Paris that it cannot be passed without a mention. It is even worn with serge skirts.

One of the features of the season is a touch of color in white dresses. Sometimes this touch is in the form of black velvet.

The tunic may be seen on one gown; then it will be removed from all but the left side of a second and from the front of a third.

In direct contrast to the all-white costumes are the all-black creations. They are fashioned of black broadcloth and trimmed with satin covered buttons.

Street frocks are made of sheer material; heavy linens, piques and cotton fabrics no longer hold sway. Organize, tulle and batiste have taken their places.

Women are perhaps wearing a bone or two more in their corsets, but there is no tighter lacing and the trend of the moment is to appear more or less corsetless.

The sash must be of supple material, drawn about the waist in soft folds and tied in a bow in the back. The ends may be drawn low to fall loosely over the back of the skirt.

A Prudent Scot.

A friend caps the story with another of the prudent Scot, or rather of the prudent Scot's wife. They were at sea together—in the literal sense—and had just left the dinner table. There was sufficient roll to produce internal uneasiness, and the husband was seen to be making progress to the side of the vessel; when his wife intervened. "Remember, John," she said, "you've just had your dinner, and it's paid for." It was not lost.

Sympathy is like a kiss—good for nothing till it is divided between two.

BEAVERS ARE BUSY WORKERS

Are Enterprising and Do Many Clever Things.

The work of the enterprising beaver has always had attractions for naturalists, and Emos A. Mills describes some of their habits in his volume, "In Beaver World."

"At times upwards of forty of them were in sight. Although there was a general co-operation, each one appeared to be doing his part without orders or direction. Again and again a group of workers completed a task, and without pause silently moved off and began another. Everything appeared to go on mechanically. It produced a strange feeling to see so many workers doing so many kinds of work effectively and automatically."

"Again and again I listened for the superintendent's voice; constantly I watched to see the overseer among them; but I listened and watched in vain. Yet I feel that some of the patriarchal fellows must have carried in their minds a general plan of the work, and that during its progress orders and directions that I could not comprehend were given."

"The work was at its height a little before midday. Nowadays it is rare for a beaver to work in daylight. Men and guns have prevented daylight workers from having descendants. These beavers not only worked but played by day. One morning, for more than an hour, there was a general frolic, in which the entire population appeared to take part."

"They raced, dived, crowded in general mix-ups, whacked the water with their tails, wrestled and dived again. There were two or three play centres, but the play went on without intermission."

"I gave most attention to the harvesters who felled the aspens and moved them, bodily or in sections, by land and water, to the harvest piles. One tree on the shore of the pond which they felled into the water, was eight inches in diameter and fifteen feet high. Without having even a limb cut off it was floated down to the nearest harvest pile. Another, about the same size, which the beavers felled about fifty feet from the water, they cut into four sections and removed its branches; then a single beaver would take a branch in his teeth, drag it to the water, and swim with it to the harvest pile."

"Four beavers, united to transport the largest section of the water. They pushed with forepaws, with breasts, and with hips. Plainly it was too heavy for them. They paused. 'Now they will go for help,' I said to myself, 'and I shall find out who is the boss.' But, to my astonishment, one of them began to gnaw the piece in two and two more began to clear a narrow way to the water; the fourth set himself to cutting down another aspen."

"The Lord our God, the Lord is one—Jesus immediately puts himself in an incontrovertible position. The basis of the Jew's belief was the oneness, the unity, of God. So duty to God was one and indivisible."

"30. Love the Lord thy God—Love Him to the last limit of human possibility, that is, with all the heart and soul and mind and strength. Matthew says 'heart, soul, mind.' The original law said (Deut. 6. 5) 'heart, soul, strength.'"

"31. Love thy neighbor as thyself—Self-love, although much practiced, is a contradiction in itself. Love to God means looking entirely away from self. So also love to one's neighbor."

"33. More than all whole burnt offerings and sacrifices—This means more than the whole Levitical ritual. This would have been mere extravagance of language had not the scribe been serious. He saw, perhaps as never before, that the significance of the law and ritual was in the spirit and not in the letter. Love can be understood only from the spiritual, not from the material, approach. In fact, there can be nothing material about love. It must be spiritual. And so to love God and one's neighbor to the limit of human possibility became the first and great commandment. For such love is indissolubly linked to God, who himself is spirit."

"34. Not far from the kingdom—The scribe had perceived the truth of Jesus's words not only with his mind, but with his heart. His perception was spiritual and hence led him to the very frontier of the kingdom. Will power to put his spiritual insight into practice was long necessary to take him across the border."

"35. How say the scribes?—The scribe appealed to Scripture (Psa 110. 1). So did Jesus. But he asks, 'How do the scribes interpret the Psalmist's words?' Just as they had not seen the significance of the spiritual in the Mosaic law, so were they missing the spiritual significance of the Messiah and the coming of the Kingdom. He was not to be a temporal ruler, over a material kingdom; he was to be the spiritual

A RIGHT UNDERSTANDING

How Can a God Permit Rewards to Come to Those Who Flout His Will?

"When I thought to know this, it was too painful for me, until I went into the sanctuary of God; then understood I their end."—Psalm lxxiii, 16-17.

The problem which the Psalmist sought "to know," and which he found to be "too painful" for him, was none other than the age-old enigma of "the prosperity of the wicked." Here all about him were men whom he knew to be workers of iniquity—men who were unjust, extortioners, adulterers—men who should suffer greatly for their sins in any world which was ruled by the law of equality. And yet, so far from being smitten by the rod of outraged justice, these offenders seemed to be among the most prosperous of men. "They are not in trouble as other men," says the Psalmist, "neither are they plagued like other men." On the contrary, "their eyes stand out with fatness; they have more than heart could wish." Here surely is a discrepancy which calls for explanation. How can such things be in a world which is judged by righteousness? Or if God, for some mysterious purpose of His providence, is willing that the wicked should be

give to selfish desire and ambitious ambition. What if the wicked acquire ease and wealth and fame? What if their eyes do "stand out with fatness . . . and they have more than heart could desire"? Do these things amount to anything? Do they enrich the thought, enlarge the vision or deepen the affection of their possessors? Do they avail in the hours of sorrow and distress? Can they even be preserved when death has claimed its own? What, in short, do these things mean to men as men? They may look very fine in the outer world of idle boasts and proud display, but are they a sanctuaries of God, where one is brought face to face with the Infinite and Eternal, do they not become as nothing, or less than nothing?

Wealth and Poverty.

Weakness and power, fame and obscurity, ease and misery—these at bottom are of as little concern as many phantoms of the night. No one of them touches the issues of life. No one of them is vital to real welfare. To just the extent that we court them, to that extent we stand deceived and mocked. "Love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control"—these are the things that count. And these, we are told, are the fruit of the spirit. To "see God" is the one great reward, and this is reserved not for the wicked, but for the "pure in heart."

Such is the understanding which came to the Psalmist when he "went into the sanctuary of God." Badger Kipping summed up the eternal lesson when he bade us have such insight into the truth of things that we may be able to

meet with triumph and disaster. And treat these two imposters just the same." —Rev. John Haynes Holmes.

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON, SEPTEMBER 6.

Lesson X. The Great Commandments. Golden Text, Luke 10:27.

Verse 28. And one of the scribes came . . . and knowing that he had answered . . . well, asked—The scribes were keen investigators. They loved the truth. But in their searching for the truth they were apt to emphasize the unessential. It is interesting to note the eagerness with which this scribe came. He was keyed up with a mental affray. And he would ask a question which would test Jesus to the last extreme, a question, perhaps, which would confuse him beyond control.

What commandment is the first of all?—There were six hundred and thirteen laws in the Mosaic code. To choose the "first among these" was to the scribe a sufficiently hard task and, doubtless, led him to think he had outdone Jesus.

"29. The Lord our God, the Lord is one—Jesus immediately puts himself in an incontrovertible position. The basis of the Jew's belief was the oneness, the unity, of God. So duty to God was one and indivisible."

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force dominating and cleansing the human spirit.

"27. And . . . calleth him Lord, and whence is his son?—It is not likely that a father would render allegiance to his son as lord. This was contrary to the Jewish idea of honor and respect the children were to pay to their parents ("Honor thy father and thy mother"). When David, therefore, called the Messiah Lord he could not be thinking of a descendant (who would have to come in some future time); he was thinking of a being who already existed in existence (one who eternally is). Hence the Messiah could not be material and temporal, a man ordinarily are; he must be spiritual and eternal, as a unique man might well be. Christ could be the Son of David, therefore, only as David was the spiritual essence of the eternal. And as his son he would be the incarnation of the eternal. The Christ, therefore, would be the Word become flesh, God in human form."

So irresistibly did Jesus's words carry this meaning that all questioning is silenced and the incident is closed with the statement, And the common people heard him gladly. The common people, the masses, those who had no class interest at stake and hence were unprejudiced, they heard him gladly because he spoke with conviction and reached their hearts."

"38. Long robes—Worn by persons of rank and distinction. The scribes frequently wore their robes so long that the tassels trailed upon the ground. Hence they attracted notice which in itself was a sort of salutation. They naturally would want the chief seats and the foremost places, because, like all men who take themselves too seriously, they demanded a recognition which inherently they could not command."

"40. Devour widows' houses, and for a pretense, make long prayers—Robbing widows and, to blind them to the fact, making long and seemingly fervent prayers. "Catching widows' substance with the bait of prayer." A deception exceptionally damnable. That Jesus stresses this fact indicates the habitualness of the practice."

"41. And he . . . beheld—Wherever Jesus sat or stood he saw. His gaze was penetrating and discriminating as well as all inclusive. Nothing escaped the sight of his eyes or the insight of his soul."

"42. Two mites—a mite was the Greek lepton. This word comes from a root, meaning literally to peel, to strip. The widow, as she threw in her mites, peeled off, or stripped herself of her substance."

"44. Even all her living—Men frequently say, "I cannot give much to such and such a cause, but I can give the widow's mite." The implication being that they can give a small, a little, part of their income or holdings. The widow's mite, as is readily seen, means everything whatsoever that one has. Jesus's appeal here is to the imagination. He would stimulate the supporters of the Kingdom with the significance of a right attitude. But the right attitude which Jesus emphasizes is the calm and unselfish consideration of how much, and not how little, one can give to the cause of righteousness and uplift."

Riches have wings—otherwise there would be but few high fliers. —Lovers are said to be blind, but they often make a pair of spectacles of themselves.

UNIT COMPLETE

Will Not Be Broken Apart Self-Co

A despatch from Ottawa says The Canadian overseas contingent will go into the field as one fighting unit. It will go as a solid Canadian division, with its own line of communication. It will not be broken into brigades on reaching Europe. So much, stated Col. Sam Hughes, Minister of Militia, in indicating the request for a line of communication unit, which has been decided to send with the division. The line of communication will comprise a total of 1,075 officers and men, 88 nurses, 75 horses, 102 motor transports and 155 wagons. It will be made up as follows: One supply column of 245 officers and men and 53 trucks. One reserve party of 271 officers and men, 358 horses and 155 wagons. One ammunition party of 471 officers and men and 113 mechanic transport.

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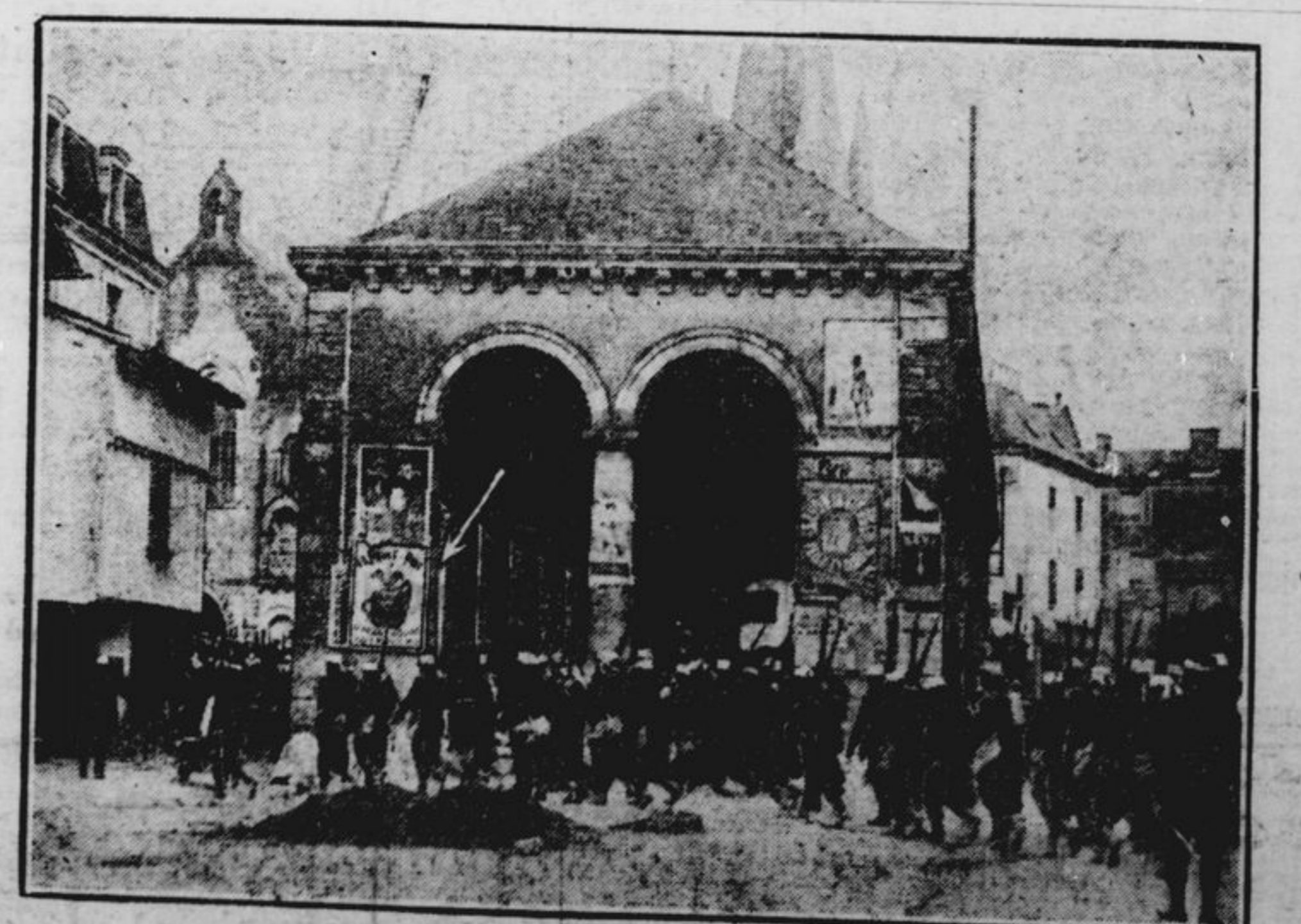
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French Soldiers Marching Past "German Spy" Sign.

Despatches from Paris a few days ago told of a remarkable series of posters spotting the country side of France. These posters, innocently advertising Bouillon Kub, a German's soup preparation, were so cleverly printed by the German concern advertising the soup that they acted as signals to German army officers, leading their forces through France. One of these "spy posters" is seen posted on the left of the building past which the French soldiers are marching en route to meet the Germans near the Alsace frontier. The ingenuity of the signs was remarkable. Thus a square yellow poster would carry the message, "Food in abundance found here," while a round red sign would advertise, "This ground is even and the American Stars and Stripes were employed to convey their messages of information." The strategy of the Interior got wind of the system and orders were telegraphed throughout France to destroy these posters. Bouillon Kub, therefore, is no longer advertised in France.