

NOTES AND COMMENTS

At the end of two years the European war will have cost between 3,000,000 and 4,000,000 lives, as nearly as one can estimate the toll, not counting the hopelessly disabled, which add perhaps 40 per cent. more.

But to destroy out of a whole population 1 per cent. of the strongest manhood may have, is almost bound to have, consequences which cannot be expressed statistically at all.

MIRACLE OF THE WAR.

Spanish Journalist Amazed at Size of the British Army. A Spanish journalist, who has been visiting the British front, gives his impressions in the Paris "Petit Journal."

WHEN SOLDIERS MARRY.

Prussian Officers Must Get the Kaiser's Permission. There are no rules at present in force in the British army to prevent a soldier marrying.

THE FASHIONS

With the first, sultry days of summer, one naturally turns to white, or the pale-toned linens and cottons.

Wash Satin in Suits and Dresses. One of the coolest and most novel of the new summer materials, both for suits and dresses, is wash satin.

Separate Coats and Skirts. How the separate skirt could ever have been laid aside for a season or two, as it was, is indeed a mystery.

Handkerchief Linen Blouses. Organdy, voile, crepe de Chine and the wash satins are practical and popular for blouses this summer.

A Stinger. An Irishman one day went into a market and was perceived by the stall-keeper.

A Narrow Escape. "Did you see my sunburst last night?" inquired the pompous Mrs. Newrich of her poorer neighbor.

Pruning of Trees. Useful Suggestions for this Necessary Treatment. Always use a pole saw and pole shears on the tips of long branches.

What Are You Going to Do? Your country is fighting a deadly war. But she's going to see it through!

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THE SUNDAY LESSON

INTERNATIONAL LESSON JULY 2.

Lesson I.—Paul at Thessalonica and Berea.—Acts 17: 1-15.

Golden Text, Acts 5: 31

Verse 1. Passed through.—The original verb suggests travel along the great Roman road from the west, the via Egnatia.

Verse 2. Berea.—A city in Thessalonica, thirty miles southwest of Amphipolis, which was near the mouth of the Strymon River.

Verse 3. The Messiah must suffer.—This was the one great doctrine which divided the Jews into two camps.

Verse 4. The large following of proselytes to be noticed everywhere. They were of necessity people who greatly hungered after a Living God.

Verse 5. Jason.—A well-known name in Greek mythology from the Thessalian hero Jason (see William Morris' telling of his story).

Verse 6. Rulers of the city.—The Greek politarch is a title almost exclusively connected with Thessalonica.

Verse 7. Another king.—These Jews are reviving the city that sent the Master to the cross (Luke 22: 2).

Verse 8. Troubled.—As elsewhere (for example, John 14: 1), this word is much too weak a rendering.

Verse 9. The actual accused being of reach, they could only exact bail, presumably for their being sent away.

Verse 10. Berea.—Some forty miles southwest.

Verse 11. Readiness.—A strong word suggesting eager attention.

Verse 12. The influential position of the ladies of the upper class is characteristic of Macedonia.

Verse 13. Paul's decision to remain at Athens alone for a time is referred to in I. Thess. 3: 1, but this implies that Timothy had quickly responded to Paul's request, Silas presumably staying in at Berea, unless the "we" is

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DAMAGE TO SHADE TREES.

Municipality Penalized by Court for Injuring Trees on Highway.

A case of much interest to the property owners of Ontario was recently decided at Oshesong, Ont., relating to the rights of property owners in the trees on a highway adjoining their premises.

The tree in question was in front of the residence of Mrs. Edward, mother of Mr. Jas. Edward, divisional freight agent of the G.T.R. at Ottawa.

A neighbor complained to the town council that the tree had grown so large as to injure the draught of his chimney.

The Council without investigation ordered one of its employees to trim the tree. Mrs. Edward sued the municipality for damages.

The case was heard by Judge McMillan who awarded the plaintiff \$15 and costs, by the terms of the Municipal Act, Section 4877. The judge contended that ten days notice should have been given to the plaintiff.

Another instructive case came before the Ottawa Police Magistrate recently. A teamster damaged a city tree by willfully backing his wagon against it.

It was one of the first cases of the sort to be heard in Ottawa. The Magistrate decided that an example should be made and he sentenced the driver to pay a fine of \$5 and \$2 costs or one week in jail.

These decisions are interesting to those who are suffering from damage done to trees by corporation employees, linemen and others.

THE TIPPING HABIT.

Custom Dates to 1785 and Was Criticized Even at That Period.

If the efforts that are now being made by the London Hairdressers' Association for the abolition of tipping with success, there will be much jubilation among the many long-suffering victims of the system, and no doubt an equal amount of regret among those who have profited by its continuance.

The habit of giving gratuities would appear to be a very old one, for the fact is that as far back as 1785 it prevailed. At that date and a worthy man bitterly complaining of the tips expected by all the waiters when putting up a horse at an inn.

Over and above the ordinary bill he must give a shilling to the waiter, to the chambermaid and sixpence to the bootjacks, making two shillings and sixpence in all. The next morning at breakfast it was necessary to give sixpence between the waiter and the ostler.

That was for one night's stay only. But if the traveler merely put up for refreshment, besides paying a boy to mind the horses, the ostler again made threepence; at tea, waiter and ostler shared sixpence. Thus the old-time traveler gave away two shillings and sixpence a day in tips, which added to the two shillings and sixpence overnight, made a total of five shillings a day.

What Are You Going to Do?

Your country is fighting a deadly war. But she's going to see it through!

Though the bullets kill and the sword thrusts mar

The flower of her race from him and afar

With those of the Belgian, French and the Czar—

And what are you going to do?

She's fighting till death for the cause that's right—

'Tis a fight that her foes will rue!—

She's small, but they'll feel the force of her might;

The loss of her sons shall make them require,

The cost of defeat and dishonor they'll bite.

And how will you help her through?

There's many lads flocking to answer her call—

Their loyalty's tested and true!—

It's India's, Africa's, Australia's brave!

With Canadians and Britons they'll rise or they'll fall,

And they're willing to give up their best and their all—

And what are you going to do?—

—Norman Montague Plummer.

The world can get along without you but that no reason for not trying to be one that the world doesn't want to get along without.



For the BOYS & GIRLS

The Birds and the Fire.

This is an Indian legend that tells us how greatly some of the birds have changed since those early days when they could talk and do other things that men do.

In those days, for example, the wren was the bravest of birds, the crow was white, the owl had sharper eyes than the eagle, and the turkey had a feathered head, such as most other birds have.

The story goes that one cold day in winter some of the birds wanted to build a fire, but they had neither matches nor flint and so they shivered and shivered until one of them found a little spark left in the smothering heart of a big log that had been on the fire the day before.

Amazed at this, the birds gathered round the log where the wren, the crow and the turkey.

How could they start the fire that they needed? First the wren tried to fan the spark into a blaze; but the log was hotter than it seemed to be, and the wren burned his feet and feathers, and fled away in fright.

Then the wise owl puffed out his cheeks and blew. The spark still refused to become a blaze, but so much smoke rolled up that it blinded the owl, and he flew away to a dark place to rest his eyes.

The proud turkey then strutted up to the log and fanned the spark with his bill, but he had no feathers on his neck and so he was burned and he flew away to a dark place to rest his eyes.

But at any rate they had a fire at last, and all the birds enjoyed it except the four that had suffered in trying to start it.

When the Indian finds anyone who does not believe the story he points to the timid wren, the black crow, the blinking owl and the baldheaded turkey, as good proof that it must be true.—Youth's Companion.

HEALTH

How to Treat Rashes.

Poison Ivy.—The rash starts with intense itching. The skin is red and appears hard. Presently small bumps appear and in a short while these bumps are found to be pinpoint or pinhead water blisters.

The itching continues throughout the disease. Nettlerash.—Itching is the most prominent sign. As a general proposition it precedes the rash. The patches are bright red, large, smooth and a little hard.

A little later the patches get lighter in color in the centre. As it fades the edges first become pale, then the rash disappears. There are never any blisters or ulcers. Itching is present from start to finish. The disease may come and go, appearing in crops.

Nettlerash results from some form of poisoning. The most frequent cause is food poisoning. The more frequent causes are strawberries, buckwheat, salmon and other canned fish, shell fish.

The explanation of the disease is that its subjects having been once poisoned by some food, are thereafter exquisitely sensitive to that food. The food having been digested and absorbed acts as a poison to the nerve endings in the skin. It is not spoiled food which causes nettlerash. The food is good enough for most people. The subjects of nettlerash are spoiled—at least so far as certain foods are concerned.

The rashes produced by prolonged eating of buckwheat and oatmeal are more persistent and less irritating than the flareup nettlerashes from sea food and strawberries.

Shingles and Fever Blisters.—These are not rather than rashes. They start with a hard painful lump. Pain is about as prominent in shingles as it is in nettlerash. Presently the surface of these lumps break, producing superficial painful ulcers. While these usually develop on the lips and edge of other body orifices, they may appear anywhere on the body. When they appear on the chest the disease is called shingles.

Prickly Heat.—This rash is especially liable to appear on the tender skin of babies. Adults are less subject to it. It is due to irritation of the skin.

Health Hints.

When one needs a stimulant one of the best is hot milk.

A simple remedy for cuts is vinegar. It is also good for bites and stings.

It is not wise to consult the invalid as to the menu, as the various surprises will serve to tickle his appetite.

Those who are prone to neuralgia and rheumatism will find relief by adding a little oil of turpentine to the warm bath.

American man writing on the care of the body strongly deprecates the habit of only leaving a bed open for a couple of hours, or less, to air before it is remade, and maintains that the clothes should not be put back into position till late in the evening.

The Next Best Thing.

A hospital nurse was testing a volunteer on his practical knowledge of first-aid work.

"Now, what would you do in case a man collapsed?" she asked.

"Give him some brandy, miss," replied the man.

"But suppose you had no brandy?"

"Sure, then," he answered cheerfully, "I'd promise him some, miss."

It's the easiest thing in the world for a woman to manage a man—if she isn't married to him.

THE LESSON OF FLOWERS

"Consider the Lilies of the Field, How They Grow, They Toil Not, Neither Do They Spin."

The word "consider" is a significant word. Literally it means "along with the stars." Get up high enough to see things truly. Let your attitude be sufficiently heavenly so that your view of things on earth is clear. We send flowers to sick people not only that they may smell them but that they may "consider" them. They bring with them such a message of cheer and trust and hope. Jesus does not tell us to consider the flowers scientifically; He just tells us to look at them with our natural eyes and let them teach us their natural lesson.

Jesus meant that little flowers to be a rebuke to those who "consider" it. Lilies never worry. Hugh Macmillan, the great nature preacher, has told us that the characteristic of spring flowers is that they blossom direct from the root. The reason for this is that in spring the weather is so capricious—alternate sunshine and frost—that nature hastens to take a hurried leap over the foliage to get to her end at once. So is it with all the spring growths of human life.

Faith, Hope and Love.

Are impulses which spring directly from the source of all good. Jesus does not here forbid anxiety, but He forbids being anxious over the wrong thing. He rebukes those who worry over their clothes but who are never anxious over their souls. The minor worries of life paralyze us from being really anxious over the best things.

"To-day is the to-morrow you worried about yesterday, and it didn't happen."

But Jesus would have us consider the flower not only because it has a word of rebuke for us but also because it has so much to reveal to us. "To me, the meaneast flower that blows can give Thoughts that do often lie too deep for tears."

That is what Goethe meant when he said that nature was "the living garment of the Deity." As we consider the flower I know that God has use for beauty; He has taste. Beauty is essential to Him.

City and Country.

As we consider the flower our trust becomes complete, and we know that God cares. If He cares so much for the grass of the field, which to-morrow is used for fuel, "shall He not much more care for you?" City folk are a bit ashamed of a farmer who goes to visit them and takes the country with him. They want to brush the hayseed from his shoulders. But city folk in our turn are apt to take the city with them when they go to the country. That is just as bad as the other. We need some angel in the guise of a wise farmer to brush the city dust from our shoulders and tell us to consider what God has for us already in the country itself.

Henry Drummond has reminded us that a lily grows mysteriously, pushing up its solid weight of stem and leaf in the tooth of gravity. We do not wonder at it. It is nature; it is God. But when the soul rises slowly above the world, pushing up its delicate virtues in the teeth of sin, we are apt to declare that a strong will actually counts for it. That is to say, we allow a miracle to the lily but none to the man. The lily may grow, but the man must toil and spin. Men spoil the things that God gives. Moses gave to his fellows the Law and they made of it—Sin. Christ gave to His fellows Peace and men have exchanged it for—War. Shall we not let God have His way with us for a season? "Consider the Lilies of the field, how they grow, they toil not, neither do they spin."—Rev. Harold Pattison.



Pink Organdy Blouse, Black Satin Skirt