

NOTES AND COMMENTS

The Bishop of London was with our troops at the front, and on his return wrote a stirring letter to the Spectator on what he saw and heard. "I have conversed," he said in part, "with nearly every general in the field, from the commander-in-chief, whose guest I was, to the brigadier-generals, whose headquarters were naturally very much nearer the firing line. I mention this to give force to what I am going to say, and that is that we shall never bring this war to an end without more complete national concentration upon it."

"Every day, when there is practically nothing going on, two hundred are killed and wounded. I stood at one of the clearing hospitals receiving their daily toll one afternoon. In all outposts warfare there must be some daily casualties, but it is the opinion of every general at the front that this daily waste of life is caused by want of concentration on the part of the nation. If the batteries had unstinted supply of ammunition, they could keep down the enemies' fire and save the lives of hundreds of our men."

"Moreover, no advance is possible through the network of trenches barbed wire, and machine guns until all this has been blown away by artillery fire before the infantry advance. Any one who could look at the battle line as photographed from an aeroplane would see this in a moment. The whole mind of the nation must be concentrated on this problem now."

That is the point. The whole mind of the Empire must be concentrated on the necessities of the men at the front.

All the diplomats are not in the chancelleries of great nations. There are diplomats abroad on the streets every day, and the pity of it is that there are not more of them. The word "diplomacy" has a bad odor to many because of the cynical maxims and sinister practices of such eminent exponents of the art as a Talleyrand or a Metetrich. But real diplomacy—the art of reconciling nations to each other, of promoting peaceful relations, of fostering trade and commerce, of ironing out disputes without resort to force—is indeed a noble art.

In a small way, but an informal one, we could and should all be diplomats. Notes of one nation to another are couched in scrupulously polite terms. So should be communications between individuals. Disputes between nations are worded carefully; each word is scanned to see that it may hide no offensive meaning where none is intended. So should we be careful of our speech, to see that there be no offense in it.

We often say of a man or woman that he or she is "diplomatic," a euphemism, too frequently, for a hint at deception or untruthfulness. It is a mistake. Your real diplomat is not untruthful; nay, the greatest of diplomats are truthful, but they have learned the art of extracting the sting that too often goes with the bald assertion of a truth.

We may be truthful and courteous, honest and tactful, high-minded and considerate of the feelings of others—in a word, true gentlemen and gentlewomen—and yet "diplomatic," and that is the best way of being diplomatic and a way in which all of us may be diplomats, and very effective ones.

Savages of Brazil.

In his account of the Roosevelt-Rondon Scientific Expedition to unknown Brazil, Mr. L. E. Miller describes a primitive tribe known as the Nhamiquara who probably represent the lowest type of civilization to be found anywhere on the South American continent. "As we drew up on the river bank," writes Mr. Miller, "the natives gathered about and stared at us curiously, but betrayed no hostile feelings. Colonel Rondon had but recently succeeded in establishing amicable relations with them. On his first visits to the country, numbers of his men had been slain by their poisoned arrows, and they had resented his every step into their stronghold; but having been persistently treated with kindness, they have learned to look upon him as a friend, and some of them even appeared to be heartily glad to see him. In stature the Nhamiquara are short, but well-built, and of a very dark brown color. Clothes are absolutely unknown to them, and virtually the only ornaments in their possession are strings of beads that they have received from Colonel Rondon. Some of the men have the nose and upper lip pierced, and wear pieces of slender bamboo in the perforations. Their huts, or malocas, are rude structures of grass or leaves, and they cultivate small areas of manioc; but wild fruits, game, and wild honey form the principal articles of their diet. Both in hunting and in warfare they use bows six feet tall, made of palm wood, and long bamboo arrows. Frequently hunting parties go on long trips through the jungle, subsisting entirely on the fruits of their prowess. At night they build a rude lean-to of branches, eat the game, which they roast in a roaring fire, and then stretch themselves on the bare ground to sleep."

Poor Peck.

"Henry, you talk in your sleep." "Well, do you begrudge me even those few words?"

BUILDING NEW FENCES

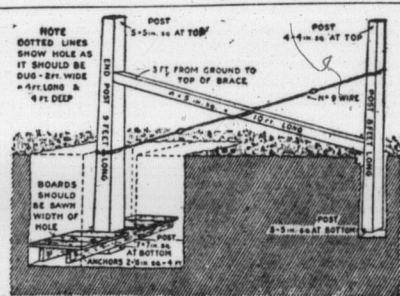
There is a whole lot to the question of fencing, and every farmer knows it. Once upon a time an eminent jurist found something that was new to him when he was questioning a witness upon the matter of fences. "A fence for a five acre lot will be the same size, no matter what the shape of the lot, will it not?" he inquired of the witness. But the witness disagreed. To illustrate the point, he took a piece of string from his pocket, knotted the two ends together, and placed the string upon his fingers, holding it up in a form nearly square. "This string, your honor," he said, "is about eight inches each way, and is therefore about 32 inches long, while it encloses a space of about 64 square inches. But if you shape it this way (making it about twelve inches long by about four inches wide), it will still be the same length, but it will only enclose 48 square inches of area." And for one of the few times during a long career, the judge had to admit that the laugh was on him.

Fencing the 100 Acre Farm.

In many portions of Ontario farms of the hundred acre size predominate, and they vary from an outside dimension of 40 rods by 400 rods, to 80 rods by 200 rods, seldom approaching more nearly to an equilateral outside form than the latter. In such a shape of farm, however, the outside line fences may run, considerable cost may still be saved by planning for square fields inside of these line fences, provided that these will work out for convenience in other respects. Farm planning is a matter for the exercise of considerable study, and each farm presents varying aspects of the case for individual consideration.

About the stables, and barns, house, orchard, garden, and farm premises generally, there is need and reason for intelligent arrangement. Convenience here means more by many times than in the planning of the rest of the farm with its fields, lanes, etc. Every little bit of added convenience means so much labor avoided, not for once, but for many times, and it works for efficiency, not in one, or two, but in many ways, and throughout years of time.

About the house premises, fences



The Corner-Post is well named the "Anchor" of the modern wire fence.

are wanted, and they should be planned wisely and well. If house and orchard are adjoining, it is best to have fences so placed that live stock may be allowed in the orchard without at the same time approaching too close to the house or interfering with the flower garden. In regard to a vegetable garden, many prefer to have one of the permanent order, close to the house, while others are content to grow most or all of the vegetables in rows beside the root crops on the field. As a general thing, it is quite possible to grow many of the vegetables in the field, but it is equally true that many others, and especially those requiring earlier planting, cannot be grown in this way.

The Vegetable Garden.

Close to the house, close enough to be very convenient at all times, should be placed the vegetable garden. Of course, a southern exposure and a southern slope, with good protection upon the north side is the best, if it can be planned for. If, at the same time, it is possible to have it close to the stable, but protected from poultry, as well as from north winds, so much the better. Like the fields where economy of labor is developed to a high degree, the shape of the vegetable garden should be long and narrow. This formation permits of the use of horse-power for plowing instead of digging, of harrowing and discing, instead of pulverizing the soil by hand, to say nothing of hauling the manure spreader in at one end and out at the other—all of which means the saving of a world of labor and of time. To facilitate all of this, it is best to have ample provision made in the construction of the fence. At each end of the long, narrow, vegetable garden should be placed wide swinging gates, and if the garden is to be a large one it is best to have the gates double, so as to open up wide enough to permit horses to go right through, plowing from end to end and turning outside. Up-to-date wire or iron gates will make ideal provision for this. It is one of the points of possible convenience in

the matter of planning the fencing of the farm.

Along the sides of the vegetable garden should be placed fences that are strong and good and tight at the bottom. They should be close enough to keep poultry out. There are times when poultry are very useful in the garden, and there are times when their room is worth much more than their company. Birds of the larger breeds, if well fed, will not do much harm in a garden, but it is not always the case with smaller poultry, and these are the hardest to keep out.

Along each side of this vegetable garden is the right place to plant raspberry, gooseberry, currant and other bushes. They will help to shelter the garden without at the same time shading it too much.

The Flower Garden.

What flowers can do to brighten up the home would fill a big volume. They are worth cultivating, growing and protecting, many times over, and the best protection for them is a good fence.

Ornamental wire, or fences of concrete, are worth the trouble and worth the cost. But at the same time a good wire fence makes an efficient protection and affords an ideal place for running, climbing vines and plants, and ornamental foliage and flowers, all the way from sweet peas to clematis. Even grapes may be planted and cared for with success. Other flowering shrubs may be planted. It is simply wonderful what may be done with a good wire fence, a spade, a rake and a wagon load of rocks and stones. It is a case of a little bit of taste, a little bit of labor, and big results—provided that the adequate protection be afforded in the shape of a good, well-made fence.

About the Orchard.

Fences about the orchard should be high enough and close enough and should be provided with gates placed with an eye to the hauling away of dead trees and branches, of the work of getting right all the way around every tree with the sprayer, and also with the ladder for the work of rescuing the apples. Such a planning of the fence would provide for cultivation, and would prove a protection to the

corner posts are well named the "anchors" of the modern fence. Upon their being well placed and well braced depends a great deal of the efficiency and durability of the fence. These should either be of good, solid cedar, or heavy reinforced concrete, or a well-made and efficient metal post. They should have a solid platform at the bottom, high enough and broad enough to make the hole made for them should be dug four feet long and crosswise of the run of the fence. They should be four feet deep and about two feet in width. This hole should indicate the size of the crosspieces that are to be spiked to the bottom of the corner post and of the platform to be placed upon them. The crosspiece should be of 2" x 6" and four feet long, morticed into and spiked to the post. Upon them should be placed short boards, and the whole set in and loaded with stones and filled up with earth. The next post to this should be a good solid post, set not more than 10 or 12 feet away, and with a brace from close to the ground at the second post, extending to a point close to the top of the corner post. This should be cross-braced in the opposite way from the bottom of the corner post to close to the top of the second post with a strong wire brace. It is better to spend a whole day getting a corner post right in the first place than to have trouble with it afterward.

Regular fence posts may be made of cedar, of reinforced concrete, or of iron. Many manufacturers make iron posts, carefully made and designed to give good service, and treated to withstand the action of the elements. These have many features to recommend them. They cost no more than good cedar posts, if these have to be bought. They may be driven into the ground with a sledge, thus saving the labor of digging post holes. They are convenient, as they usually have some convenient plan for attaching wires in an effective way. Manufacturers usually recommend them as being good for twelve years or so, a period very often equal to the life of a wooden post.

Concrete posts are of all the most enduring. When properly reinforced with iron in the centre they are very strong, and if properly placed they can be made to remain firmly in place in the ground.

Iron posts, on the other hand, make fence more or less portable. They may be pulled up and the fence moved over to permit of cultivating the fence bottom, at the cost of little comparative labor, only the resetting of the corner posts being heavy. Each has its advantages, and these are the matters for the consideration of every farmer—questions that he must solve for himself.

Cream Sponge.—Dissolve one and a half tablespoonfuls of granulated gelatin in two tablespoonfuls cold water. Beat in two cupfuls cream until stiff. Fold in one-half cupful powdered sugar. Add the gelatin and beat a few minutes until well mixed. Flavor with a teaspoonful of vanilla. Turn into a mold and set in ice box until cold.

What Kind of Fence. With the passing of the old rail

fence, the subject of replacing them to the best advantage has come in for a lot of experiment and study. To-day the most popular fence of all is the wire fence. If it be made strong enough it is the most efficient, cost considered, of all. But it is a mistake to use light wire, or wire of inferior material. The wire that is at least one-eighth of an inch in thickness, of good steel, and well galvanized, well braced with stays, strung upon good posts, well set, and with solid anchor posts at the corners, partakes of the enduring solidity and strength of an iron wall. If the wires are strung close enough at the ground, and high enough at the top, it will afford a protection such as the old-time rail fences never could. It takes an old-time farmer to tell of the wet, windy night, the fences blown down, the cattle and horses in the fields of growing grain, the hogs that found the holes could not be kept out, and half-poor old cow or that could find the rails off the top, one at a time, and make a road for itself and the rest to follow. With the well-built wire fences of to-day such experiences are little known or understood. Our pasture fields are no longer graced by the sight of the colts wearing "pokes," cattle with their heads apart, and hogs with their heads over their eyes to prevent them "jumping" as the "breachy" ones used to do.

"Anchoring" the Fence. To-day wire fencing has reached a state of high efficiency. The fence that is generally adopted as standard is one that is about 50 inches in height, and a little bit more is still better. For ordinary field fencing a fence that is high and half-poor old cow or that could find the rails off the top, one at a time, and make a road for itself and the rest to follow. With the well-built wire fences of to-day such experiences are little known or understood. Our pasture fields are no longer graced by the sight of the colts wearing "pokes," cattle with their heads apart, and hogs with their heads over their eyes to prevent them "jumping" as the "breachy" ones used to do.

Lesson III.—Solomon Chooses Wisdom. 1 Kings 3. 4-15. Golden Text: Prov. 9. 10.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON,
JULY 18.

Lesson III.—Solomon Chooses Wisdom. 1 Kings 3. 4-15. Golden Text: Prov. 9. 10.

I. Solomon's Dream (Verses 5-14).

Verses 5. In Gibeon—A city of the Hivites. The "tabernacle of the congregation" and the "brazen altar of burnt offerings" made by Moses were transferred to Gibeon from Nob (1 Sam. 21. 6; 1 Chron. 16. 39, 40; 2 Chron. 1. 3). It was "the great high place," therefore, and Solomon offered "a thousand burnt offerings . . . upon that altar." The city originally belonged to the tribe of Benjamin (Josh. 18. 25-26; see also Josh. 9).

In a dream—The offerings of Solomon were pleasing to God, as the dream shows. (For a parallel account of the dream, see 2 Chron. 1. 7-13). God is frequently represented as having made known his will in a dream (Gen. 15. 1; 28. 12; 31. 11; 37. 5; 41. 26; 1 Sam. 28. 6, 15).

6. Great lovingkindness, that thou hast given him a son to sit on his throne—David regarded this as the crowning mercy of Jehovah (see 1 Kings 1. 48).

7. A little child—Not in years, but in experience as a ruler. Uriah was killed about twenty years before David's death. This would make Solomon at least eighteen years old at the time of his coronation. Solomon might well have felt as a little child as he faced his duties. He was of a peaceful disposition (1 Chron. 22. 9). The ordinary difficulties of his kingship were augmented by his warring and envious brothers and their followers.

To go out or come in—That is, how to live, what to do in the ordinary happenings as well as the great emergencies of life. This phrase was proverbial among the Israelites (see Num. 27. 17; Deut. 28. 6; 31. 2; Josh. 14. 11).

8. That cannot be numbered nor counted for multitude—A hyperbolic expression common in all languages—"As the sands of the sea," or "the stars of heaven." Perhaps Solomon was thinking of Jehovah's promise to Abram (Gen. 13. 16).

9. An understanding heart—That is "wisdom and knowledge" (2 Chron. 1. 10). The Hebrew reads literally, "a hearing heart"; patience "to hear" is a prerequisite to an "understanding" heart.

To judge—This was one of the chief functions of the Oriental rulers. Herodotus (1. 98) tells us that Deities was made king because of the justice of his decisions, and Xenophon shows that Cyrus was instructed by his tutors how to render judgments. In some places in the Dominion today the Mayor (or ruler of the town) is also a magistrate who must preside as judge over the court. In the Jewish mind, the prince and judge were closely associated (see Exod. 2. 14; 18. 16, 22; 1 Sam. 8. 20; 2 Sam. 15. 2-6, etc.).

Great people—In verse 8 the term "great people" means "great" or large in numbers; here, "great" means literally "heavy," upon the king. The burden of ruling the people would be great, or "heavy," upon the king.

10. The speech pleased the Lord—Although a dream, it was the personal desire of Solomon.

11. Thine enemies—Hadad the Edomite (1 Kings 11. 14-22) and Rezon the son of Eliada (1 Kings 11. 23-25). These were adversaries of Solomon "all his days."

RELIGIOUS CONSCIOUSNESS

More and More are We Seeing That the Essence of Religion Is Service.

"For others' sakes I sanctify myself."—John xvii. 19.

Here in this text do we have an immortal rebuke of that strange paradox of the spirit, a selfish religion. How many have been the men in all ages and places who have tried to sanctify themselves, not "for others' sakes," but their own! To avoid the agonies of hell, to gain the joys of heaven, to revel in the ecstatic raptures of mystical devotion, to possess the odor of sanctity—in a word, to win assurance in this world of salvation in the next—this has been the dominant motive behind the familiar exercises and sacrifices of manifold varieties of religious experience. It was this which placed St. Simeon upon his pillar, which led the good St. Louis to the Holy Land, which inspired the men of the Middle Ages in the great revival, and which has been the motive power of the religious life since the dawn of time.

Pathetic is it to see the virtue which has been distorted by this ignoble aim. English literature has no more steadfast character than that of John Bunyan's pilgrim, Christian. And yet it was this man, who, when the word came of the impending destruction of his city, was guilty of the indescribable selfishness of abandoning his wife and children that he might the more surely save himself.

"Now, he had not run far from his own door," says Bunyan of his hero, "when his wife and children . . . began to cry after him to return, but the man put his fingers in his ears and ran on, crying, 'Life! life! eternal life!'"

It was the opposite of all this that Jesus had in mind when He declared that He had sanctified Himself "for others' sakes." It is difficult to think of the Master concerning Himself about his fate in the next world or focussing His attention upon the task of guaranteeing this fate. He was too busy healing the centurion's daughter.

12. A wise and an understanding heart—A wisdom both moral and intellectual (1 Kings 4. 29-34). It was moral wisdom alone for which he asked.

Like thee—Only one was to be "greater than Solomon" (Matt. 12. 42).

13. That which thou hast not asked—God gave Solomon all he asked for, and then, true to his nature, added something besides. This is the law of divine government (see Matt. 6. 33).

14. If thou wilt walk in my commandments—All that Solomon was to receive was conditioned on an upright life.

As thy father did walk—In spite of David's sinfulness, his heart was right toward God and his repentance genuine.

II. Solomon Goes to Jerusalem (Verse 15).

15. Behold, it was a dream—As in the case of Pharaoh (Gen. 41. 7). "The dream was one of the recognized modes whereby men expected to receive knowledge of the divine will."

Came to Jerusalem, and stood before the ark of the covenant of Jehovah—Solomon returned to Jerusalem after his vision. He would act upon the dream by showing gratitude to God in his sacrifices and by making the reality of the dream known to his servants at a feast in their honor.

Russia's population increases at a rate of about three millions a year.

quieting the epileptic boy, comforting the weeping Magdalene, counselling the rich young ruler, rebuking the Pharisees, instructing the multitude, to worry very much about his own soul. His thought was not of Himself but of others. Indeed, it is just this forgetfulness of self in the welfare of His fellow men which constitutes that exaltation of character which marks Jesus as the supreme religious figure of the ages. Had He been Bunyan's Christian in the City of Destruction we may be sure that He would not have taken flight until His wife and children—yes, His neighbors and towns-men all—had been warned and well started upon

The Road to Deliverance! To shift the religious consciousness from the viewpoint of others, this is the spiritual challenge of our time. And no feature of modern religious life is more encouraging than the answer which is being given to this challenge. More and more are we confessing that there is no sanctity save that which is identical with sacrifice "for others' sakes." "Little by little are we developing a new type of sanctified person—a new saint. Not the St. Susa upon his couch of nails or the St. Teresa in her cell of ecstatic vision, but the matter of fact young physician, nurse, stum dweller, settlement worker, political reformer, social crusader, who rejoices, like Manson in the 'Servant in the House,' that he has a chance to 'clean up the muck of the world.'" In these brave souls Christ walks the earth again. In their undaunted flesh His spirit is incarnate. In them today, as in Him so long ago, we see the truth expressed by Whitier: "Heaven's gate is closed to him who comes alone. Save thou a soul and it shall save thine own."

John Haynes Holmes.

Dainty Dishes.

Banana Pie.—Mix one egg and the yolk of another. Add one cupful of sugar, two tablespoonfuls flour, a little butter, a scant cupful milk and a banana mashed fine. Bake in one crust and use white of egg for frosting on top.

Waldorf Salad.—Peel and slice two large apples. Cut into dice. Use the same amount of celery and add a handful of walnut meats chopped fine. Pour over a rich mayonnaise dressing and serve in a large punch bowl garnished with lettuce leaves.

Potato Soup.—Pare four raw potatoes and cut in cubes. Add water to fill the pan or chafing dish. Cook until the potatoes are soft. Put in a few slices of onion, season with salt and pepper. Strain before serving.

Creamed Ham.—Chop fine one cupful of ham and mix in four tablespoonfuls of grated cheese. Melt one and a half tablespoonfuls butter and blend with equal amount of flour. Put in a pan and stir slowly a cupful and a half sweet milk. Season with a little salt and pepper. Lay in the ham and stir until the cheese is melted.

Celery in Butter Sauce.—Wash three bunches of celery and cut in good size pieces. Boil in salted water until tender and drain. Beat the yolks of four eggs and add one-half cupful of the cooled water in which the celery was cooked. Season with two tablespoonfuls of lemon juice, one-half teaspoon salt and a dash of cayenne. Cook in a double boiler until thick and add one-half cupful of butter—using a little at a time. Arrange the celery on a hot dish and cover with the sauce.

GERMAN PRISONERS-OF-WAR ATTEND COMRADE'S FUNERAL

The picture shows the funeral of a prisoner-of-war who died at one of the detention camps near the mouth of the Thames, and was buried with full military honors. His comrades were permitted to follow the body to the grave and act as pall bearers.

