WENTY-SIX MEN KILLED.

hocking Catastrophe in a Detroit Factory.

A despatch from Detroit says: wenty-six men are dead, five of em unidentified, and so terribly rned and blackened that identifica- on is almost impossible, and 24 her men are lying in the various spitals of the city suffering from rible cuts and burns and other in- ries, all results of the explosion of e of the boilers of the Penberthy jector Company's large plant at e corner of Abbott Street and ooklyn Avenue at 9:30 o'clock on esday.

Following is a list of the dead:— E. Hoffman, Louis Henning, Pat k Malloy, A. E. Miller, Eugene rtram, R. Mulkee, Joseph Coffey, arles Marvin, Joseph Koseck, Sto dy, Jacob Koebetz, William Mann, ristopher Waldman, Robert Greer, ward Burch, John Schwalbe, Rich rd Ryan, Douglass Dickinson (boy), ter Doll, five unidentified bodies.

n addition to those more seriously ured a dozen or more of employes o suffered comparatively slight in ies were taken direct to their nes. Eighteen men and boys have as yet been located, either at ir homes or at the hospitals. The dent fied bodies account for five of se; and the officers of the com- ny say they feel positive that the jor portion of the remaining 15 at their homes.

he Henberthy Injector Company's nt occupied half a square at the ner of Abbott Street and Brook- Avenue.

CAUGHT WITHOUT WARNING.

The awful crash came without the ghtest warning. The floors and of the rear building bulged up- rds and then crashed down, a ss of debris. Windows in houses a block around were broken by concussion and flying bricks fil- the neighboring yards. Flames ke out from the ruins almost im- diately, and the horror of fire was ded to the suffering ones imprison-

alls were sent out for all the am- ances in the city. Pending their ival, neighboring houses were ned into temporary hospitals. he floors and roof had fallen at angle and formed a sort of huge er, under which the fire burned cely. Not until the firemen had pped through this did their ams begin to have an appreciable ct on the flames. The sufferings those who were buried beneath e later testified to by their char- and blackened bodies.

vacant house adjoining the fac- y was converted into a temporary gue. In several cases the char- corpses were so hot when recov- d that they could scarcely be han- d.

he property loss, according to retary G. Childs, is about $180,- The firm carried $70,000 fire some boiler insurance, but how h of the latter Secretary Childs d not state. Subscriptions for relief of the sufferers have been ened.

FRENCH'S PLAN.

Boers Rest While He Blocks Way Out.

he correspondent of the London ily Mail at Pretoria says the fact that ar Hans Touche, Myburgh and sels have been left alone for some e in the north-east of Cape Col- y is adduced as a sign of relaxing ish efforts in the colony.

he correspondent declares this is another instance of unreason- impatience impatiently manifest- regard to the progress of the . The mistake was one frequent- made after clearing one district, ursuing the Boers immediately ther, and allowing them to k back into the first.

o obviate this, now that he has ered the Midlands, General French been obliged to allow the enemy remain in comparative quiet in East district until he has e sure they will not break west, he will proceed against them. building of blockhouses from Ermelo south-east to Dordrecht, which ow in progress, will, it is expect- show that the Boers breaking west. e columns now operating in this rict, if they succeed in clearing country, will practically free Colony, east of the main line, the Cape Town to De Aar, of

PULATION IN THE WEST.

ent Has Prepared Table of Towns.

despatch from Ottawa says:— ensus Department is preparing table of towns of Canada with a lation of 2,000 and upwards e in the West are:

itoba—Brandon, 5,380; Port la Prairie, 3,901; Selkirk, 2, ; St. Boniface, 2,019; Winnipeg, 240.

orth-West Territories—Calgary 55; Edmonton, 2,626; Lethbridge, 26; Prince Albert, 2,275; Regina, 15.

ritish Columbia—Nanaimo, 6,130, son, 1,610; New Westminster, 6, ; Rossland, 6,164; Vancouver, 33; Victoria, 20,816.

Yukon—Dawson, 8,500.

NADA'S FOREIGN TRADE.

at for Last Fiscal Year the Largest in Her History.

despatch from Ottawa says:— annual report on trade and nav- ion for Canada, as compiled by customs Department, has been is- by the Government press. The n features of foreign trade for twelve months up to the end of e have already been noted. The orts were $196,487,682, and the orts $190,415,525. This agere e foreign trade of $386,903,107 he largest in Canada's history.

SOME MARVELLOUS CURES.

Many of Them Wrought Without Medicine or Surgery.

[Entered according to Act of the Parliament of Canada in the year One Thousand Nine Hundred and One by William Bally, of Toronto, at the Department of Agriculture, Ottawa.]

A despatch from Washington says: —Rev. Dr. Talmage preached from the following text:—Hebrews, vi, 19, "Which hope."

There is an Atlantic ocean of depth and fullness in the verse from which my text is taken, and I only wade into the wave at the beach and take two words. We all have favorite words expressive of delight or abhorrence, words that easily find their way from brain to lip, words that have in them mornings and midnights, laughter and tears, thunderbolts and dewdrops. In all the lexicons and vocabularies there are few words that have for me the attractions of the last word of my text, "Which hope."

There have in the course of our life been many angels of God that have looked over our shoulders, or met us on the road or enchanted the darkness away, or lifted the curtains of the great future, or pulled us back from the precipices, or rolled down upon us the rapturous music of the heavens, but there is one of those angels who has done so much for us that we wish throughout all time and eternity to celebrate it—the angel of Hope. St. Paul makes it the centre of a group of three, saying, "Now abideth faith, hope, charity." And though he says that charity is the greatest of the three, he does not take one plume from the wing, or one ray of lustre from the brow, or one aurora from the cheek, or one melody from the voice of the angel of my text, "Which hope."

That was a great night for our world, when in a Bethlehem caravansary the Infant Royal was born and there will be a great night in the darkness when Christian hope is born. There will be chanting in the skies and a star pointing to the nativity. I will not bother you with the husk of a definition and tell you

WHAT HOPE IS.

When we sit down hungry at a table, we do not want an analytical discourse as to what bread is. Hand it on; pass it round; give us a slice of it. John speaks of hope as a "pure hope"; Peter calls it a "lively hope"; Paul styles it a "good hope" and "sure hope," a "rejoicing hope." And all up and down the Bible it is given of as an anchor, as a harbor, as a helmet, as a door.

No better medicine did a man ever take than hope. It is a stimulant, a febrifuge, a tonic, a catholicon. Thousands of people long ago departed this life would have been living to-day but for the reason they let hope slip their grasp. I have known people to live on hope after one lung was gone and disease had seemed to lay hold of every nerve and muscle and artery and bone.

Alexander the Great, starting for the wars in Persia, divided his property among the Macedonians. He gave a village to one, a port to another, a field to another and all his estate to his friends. Then Perdiccas asked, "What have you kept for yourself?" He answered triumphantly "Hope." And, whatever else we and I give away we must keep for ourselves hope—all comforting, all cheering hope. In the heart of every man, woman and child that hears or reads this sermon may God implant this principle right now!

Many have full assurance that all is right with the soul. They are as sure of heaven as if they had passed in pearly panels of the gate, as though they were already seated in the temple of God unrolling the libretto of the heavenly chorister. I congratulate all such. I wish I had it too—full assurance—but with me it is hope. "Which hope." Sinful, it expects forgiveness; troubled, it expects relief; bereft, it expects reunion; clear down it expects wings to lift; shipwrecked, it expects lifeboat; bankrupt, it expects eternal riches; a prodigal, it expects the wide open door of the

FATHER'S FARMHOUSE.

It does not wear itself out looking backward; it always looks forward. What is the use of giving so much time to the rehearsal of the past? Your mistakes are not corrected by a review. Your losses cannot, by brooding over them, be turned into gains. It is the future that has the most for us, and hope cheers us on. We have all committed blunders; but does the calling of the roll of them make them any the less blunders? Look ahead in all matters of usefulness. However much you may have accomplished for God and the world's betterment, your greatest usefulness is to come. "No," says some one, "my health is gone." "No," says some one, "my money is gone." "No," says some one; "the most of my years are gone and therefore my usefulness." Why, you talk like an infidel. Do you suppose that all your capacity to do good is fenced in by this life? Are you going to be a lounger and a do-nothing after you have quit this world? It is my business to tell you that your faculties are to be enlarged and intensified and your qualifications for usefulness multiplied tenfold, a hundredfold, a thousandfold.

Is your health gone? Then that is a sign that you are to enjoy a celestial health compared with which the most jocund and hilarious vitality of earth is invalidism. Are your fortunes spent? Remember, you are to be kings and queens unto God. And how much more wealth you will have when you reign forever and ever! I want to see you when you get your heavenly work dress on. This little bit of a speck of a world we call the earth is only the place where

WE GET READY TO WORK.

We are only journeymen here, but will be master workmen there. Heaven will have no loafers hanging around. The book says of the inhabitants, "They rest not day nor night." Why rest when they work without fatigue? Why seek a pillow when there is no night there? I want to see you after the pedestrianism of earth has been exchanged for power of flight and velocities infinite and enterprises interstellar, interworld.

Am I not right in saying that eternity can do more for us than can time? What will we not be able to do when our powers of locomotion shall be quickened into the immortal spirit's speed? Why should a bird have a swiftness of wing when it is of no importance how long it shall take to make its aerial way from forest to forest and we who have so much more important errand in the world, get on so slowly? The roebuck outruns us, the hounds are quicker in the chase, but wait until God lets us loose from all limitations and hinderments. Then we will fairly begin. The starting post will be the tombstone. Leaving the world will be graduation day before the chief work of our mental and spiritual career. Hope sees the door opening, the victor's foot in stirrup for the mounting. The day breaks—first flush of the horizon. The mission of hope will be an everlasting mission, as much of it in the heavenly hereafter as in the earthly now. Shall we have gained all at soon as we enter realms celestial—nothing more to learn, no outer heights to climb, no new anthems to raise, a monotony of existence, the same thing over and over again for endless years? No! More progress in that world than we ever made in this. Hope will stand on the hills of heaven and look for ever brightening landscapes, other transfigurations of color, new glories rolling over the scene, new celebrations of victories in other worlds, heaven rising into

GRANDER HEAVENS,

seas of glass mingled with fire, becoming a more brilliant glass mingling with a more flaming fire. "Which hope."

But if you will not take the hand of hope for earthly convalescence let me point you to the perfect body you are yet to have if you love and serve the Lord. Death will put a prolonged anaesthetic upon your present body, and you will never again feel an ache or pain, and then in his good time you will have a resurrection body, about which we know nothing except that it will be painless and glorious beyond all present appreciation. What must be the health of that land which never feels cut of cold or blast of heat and where there is no east wind sowing pneumonias on the air, your fleetness greater than the foot of deer, your eye sight clearer than eagle in sky; perfect health, in a country where all the inhabitants are everlastingly well! You who have in your body an encysted bullet ever since the civil war; you who have kept alive only by precautions and self denials and perpetual watching of pulse and lung; you of the deafened ear and dim vision and the severe backache; you who have not been free from pain for ten years, how do you like this story of physical reconstruction, with all weakness and suffering subtracted and everything jocund and bounding added?

Again, let me introduce the element of hope to those good people who are in despair about the world's moral condition. They have gathered up appalling statistics. They tell of the number of divorces, but do not take into consideration that there are a thousand happy homes where there is one of marital discord. They tell you of the large number in our land who are living profligate lives, but forget to mention that there are many millions of men and women who are doing

THE BEST THEY CAN.

They tell you the number of drunkeries in this country, but fail to mention the thousands of glorious churches with two doors—one door open for all who will enter for pardon and consolation and the other door opening into the heavens for the ascent of souls prepared for translation.

Let Hope say to the foreboding: "Do all you can with Bible and spelling book and philosophic apparatus, but toil with the sunlight in your faces or your efforts will be a failure. The pallor in the sky is not another phase of the night, but the first sign of approaching day, which is as sure to come as to-night will be followed with to-morrow. Things are not going to ruin. The Lord's hosts are not going to be drowned in the Red sea of trouble, Miriam's timbrel will play on the high banks "Israel Delivered." High hope for the home! High hope for the church! High hope for the world!

Then cultivate hope in regard to your own health, your own financial prosperity, your own longevity, by seeing how in other people God mercifully reverses things and brings to pass the unexpected, remembering that Washington lost more battles than he gained, but triumphed at the last, and, further, by making sure of your eternal safety through Jesus Christ, understand that you are on the way to palaces and thrones. This life is a span long, ending in durations of bliss that neither human nor archangelic faculties can measure or estimate—redolence of a springtime that never ends and fountains tossing in the light of a sun that never sets! May God thrill us with anticipations of this immortal glee! "Which hope."

Fire losses in England amount to 62½ per cent of all premiums paid.

THE S. S. LESSON.

INTERNATIONAL LESSON, DEC. 8.

Text of the Lesson, Ex. xi., 1-10. Golden Text. Isa. lxiii., 9.

1. "And the Lord said unto Moses Yet will I bring one plague more upon Pharaoh and upon Egypt. Afterwards he will let you go hence." The time had come to deliver Israel from Egypt according to His promise to Abraham (Gen. xv, 14). Moses and Aaron are sent first to the elders of Israel to show by the signs God had commanded that they are His accredited agents in Israel's deliverance. The people believed and worshiped when they heard that God was about to deliver them (iv, 29-31). Moses and Aaron are then sent to Pharaoh with the message from the Lord, "Israel is My son, My firstborn, and I say unto thee, let My son go that he may serve Me, and if thou refuse to let him go, behold, I will slay thy son, thy firstborn." Pharaoh's reply was "I know not the Lord, neither will I let Israel go" (iv. 22, 23; v, 2). He ordered Moses and Aaron to go to work, and he greatly increased the tasks of Israel, so that they cried against Moses and Aaron, and Moses cried to the Lord, who then said, "Now shalt thou see what I will do to Pharaoh." And He repeated with great emphasis His assurance that He would now deliver Israel (vi, 1-8) Note especially the seven "I wills" of verses 6-8, beginning and ending with "I am the Lord." This "yet one plague" of our lesson was the only one of which God spoke to Pharaoh (iv. 23), but He is so long suffering that He sends first nine others, if perchance Pharaoh will repent and prevent the necessity of this last terrible one. He sent blood frogs, lice, flies, murrain, boils, hail, locusts and darkness (vii to x), but Pharaoh only hardened his heart (iv, 21; vii, 3, 13, 14, 22; viii, 15, 19, 32; ix, 7, 12, 34, 35; x, 1, 20, 27; xi, 10) until this last one had to come before he would let Israel go. He offered to let them go if they would not go far, but stay in the land. Then he offered to let the men go, but not the children. Then he offered to let old and young go, but not flocks and herds. But not till after this last plague was he willing to let all go, as the Lord demanded (viii, 25; x 11, 24; xii, 31, 32). The whole record is suggestive of the way satan holds on to those whom the Lord would redeem, and also those whom He has redeemed, hindering them from full consecration to God. But if we would glorify God "not an hoof must be left behind" (x, 26). We must be wholly set apart for Himself (Ps. iv, 3; Titus ii, 14, R.V.)

2, 3. God had said to Abram that when his seed should leave their house of bondage they would come out with great substance (Gen. xv, 14). The word "borrow" in this passage, and also in iii, 21, 22; xii, 35, 36, should be "ask" or "demand" (see R. V.), for the Israelites had long served the Egyptians and had a right to some recompense. To borrow with no intention to return the thing borrowed is simply to steal, and God could not authorize that which He had forbidden or was about to forbid (xx 15). God never tempts any one to sin (Jas. i, 13, 14), much less commands it.

4-7. "That ye may know that the Lord doth put a difference between the Egyptians and Israel." The awful night drew nigh when, because of Pharaoh's sin, there was to be one dead, the first-born, in all Egyptian homes from the palace of the king to the home of the humblest peasant. Cattle also were to suffer in like manner, but no obedient Israelite would suffer, and the difference would be manifest to all. It came to pass just as God said (xii, 29, 30) and Pharaoh and the Egyptians thrust Israel out (xii, 31-33. When the plagues preceding this one came upon the Egyptians, Israel suffered not (viii, 22; ix, 4, 26), and God said to Pharaoh, "I will put a redemption between my people and thy people" (viii, 23, margin). The great difference between people on earth in the sight of God is not wealth or poverty, education or ignorance, culture or the lack of it, but redemption.

8. After the plague of darkness and Pharaoh's heart was still further hardened he said to Moses: "Get thee from me. Take heed of thyself. See my face no more." And Moses replied: "Thou hast spoken well. I will see thy face again no more" (x, 28, 29). There comes a last time when mercy ceases to be gracious. The heart has become increasingly hardened, and it wants only its own way of death, and God gives it up, saying: "Because I have called and ye refused I will also laugh at your calamity. I will mock when your fear cometh" (Prov. i, 24-27). He had to say as Israel increased in sin that though Moses and Samuel or Noah, Daniel and Job stood before Him yet He could not hear them on behalf of Israel (Jer. xv, 1; Ezek. xiv, 14). Yet this does not conflict with the truth that "God is love," and He is not willing that any should perish (I. John iv, 8, 16; II. Peter iii, 9).

9. The Lord knew that Pharaoh would not listen to Moses, though he was free to do so if he had chosen, and the Lord took occasion thus to multiply His wonders in Egypt, for he maketh the wrath of man to praise Him and restrains the remainder (Ps. lxxvi, 10). He would make Pharaoh to know that He was Jehovah in the midst of the earth and that there was none like Him in all the earth, and by His wonders upon Pharaoh and his people He would make His name to be declared throughout all the earth (viii, 22; ix 14-16). By the obedience of His people and by His power on their behalf, also by His judgments upon His enemies, He makes His name known. His name was never so fully declared as in Christ (John xvii, 4, 26).

10. "And Moses and Aaron did all these wonders before Pharaoh"—that is, God did them through Moses and Aaron upon Pharaoh and his people. It is ever God who worketh, both in mercy to His own and in judgment upon His enemies, whatever instruments He may use. As His redeemed we must not see secondary causes, but only and always the one great first cause, even God Himself. As to the hardening of Pharaoh's heart, note carefully the passages quoted under verse 1 in this connection and observe that it is written that Pharaoh hardened his heart as well as that the Lord hardened Pharaoh's heart. God commanded Pharaoh to let His people go, but He knew the perversity of His heart, that he would not let them go till compelled to, though he might have done so if he had chosen. By his disobedience he hardened his heart still more. All that God did toward the hardening was to lay upon him a command which he saw fit to disobey.

TAILORED SHIRT WAIST.

Simple severe tailored shirt waists are much worn and suit many materials far better than any other sort. The model shown is made of Saxony flannel, woven in Roman strips of pastel tones, one of the newest and most fashionable waisting materials, and is eminently smart; but is equally desirable for embroidered stripes, the heavier flannels, corduroy, velveteen and all the materials which call for simplicity. The original is made over a fitted lining that renders it peculiarly snug and becoming, but the waist can be unlined whenever preferred.

To cut this waist for a woman of medium size 3¼ yards of material 20 inches wide, 3⅜ yards 27 inches wide 3 yards 32 inches wide, 2 yards 44 inches wide, will be required.

"HOW," IS THE QUESTION?

There is no use discussing the advisability of advertising. That question has been settled long ago. The only question is how to best accomplish that which is proposed by the business man. The advertiser who has an honest argument to make will be able to talk in a straightforward manner to his clientage and will not fail to convince that what he has to offer is of advantage to them. The reputation for honesty should not be trifled with by use of bombastic assertions or by resorting to questionable methods. Advertising should be made to strengthen the confidence already reposed in an establishment by the people and can be made a valuable leverage with which to lift the present prosperous establishment into a greater degree of prosperity and widen the circle of acquaintances who enjoy trading with an honest man where they can depend on getting honest values.

IT TAKES WORK.

Bright ideas in advertising or in other lines do not come merely as "inspirations." They come with hard work more often, with application and continued application. The man who keeps at advertising sends out the best ads. always, not the occasional advertiser who picks up tablet and pencil announcing mentally to himself, "now, I'll write a regular stunner."

As you look over the field, who are the men distinguished by brilliant advertisements? They are the firms who work at it daily—whose names and goods hold the public every hour of the day. You can name them at once.

Keep at it. That's the motto for steady as well as brilliant work.

A PECULIAR CUSTOM.

At Venice, when anyone dies, it is the custom to fix a placard before the dead person's house as well as in adjacent streets, as a sort of public notice, stating his name, age, place of birth, and the illness from which he died; affirming also that he received the holy sacraments, died a good Christian, and requesting the prayers of the faithful.

EVERYDAY HONESTY.

The best way to get returns from advertising is to have the goods which are advertised and sell them at the price which you had quoted. A customer once fooled is always suspicious. A suspicious transaction causes disapproval which will become more and more general until the entire business of that establishment is affected. Daily honesty enables the merchant to point with pride to the transactions of to-day and live in hopes of success day after day.

SCHOOL GARDENING.

Scientific gardening is taught in the national schools of Sweden and in the seminaries for the education of national school teachers. There is a school garden in nearly every rural school district in the kingdom. The garden is placed near the school house, and the children receive practical instruction in the cultivation of plants, berries, flowers, herbs, and fruits, the management of hot-beds, greenhouses, and so forth. The parishes are required to furnish the necessary ground for the gardens, and trees and shrubs are annually given to the children to be planted at their homes.

PRISONERS IN BERMUDA.

LIFE OF THE 800 BOERS ON DARRELL'S ISLAND.

They Are Said to be, for Captives, Very Cheerful and Comfortable.

On Darrell's Island, one of the Bermuda group, the British Government has established a Boer laager. Officially it is known as the camp of the Boer prisoners of war, but the 800 burghers prefer to call it their laager.

There they pass their time as best they may, completely shut off from the outer world, but with a very fair and habitable little world of their own; a prison, to be sure, but a beautiful prison. And, as a whole, the Boers are a cheerful and comfortable lot of prisoners.

Darrell's Island is a low-lying splinter of land a mile away from Hamilton. It is about a mile long and less than a quarter as broad at its greatest expanse. Its shores are varied, the bright tropical waves washing here a gentle beach, and there an abrupt group of rocks, which shaded woodlands alternate with open spaces.

There is more variety in that bit of land than the South African burghers would find in many a hundred miles of their own country. Perhaps that was one of the reasons for their great depression when they first landed. The contrast between the broad sweep of their own veldts and the little wave-rent prison home, jewel as it was, was too much for their spirits.

But soon it was borne upon them that they were going to have a comfortable if not variegated life. What pleased them still more was the discovery that, within the limits of their island, they were free to go as they pleased, that except for certain broad restrictions they could establish a

GOVERNMENT OF THEIR OWN.

The British prison authorities are very stringent in their conduct to the island settlement. A curious civilian who rowed past the line of buoys recently was shot in the hand by a watchful sentry. Another who gained access to the island by pretending to be a provision contractor was put under arrest after he had been there a quarter of an hour and spent some time in the guard-house.

On the fourth of July a party of patriotic Americans, setting off rockets and fireworks from the neighboring Isle of Wight, were rudely interrupted by a guard-boat and were threatened with arrest by the subaltern in charge, a threat which might have been carried out but for the intervention of a superior officer, who explained that the rockets might be mistaken for signals.

To the visitor there is little about Darrell's Island that suggests a prison. But for the restrictions against visitors and the wire fences that shut off the landing it would be taken for an ordinary encampment. The Boers live in big bell tents, seven to a tent, set in groves of cedar and mangrove.

From cock-crow to curfew there is in the laager is one round of bustle and activity. As the day dawns the burghers turn out, and over their own camp fires boil coffee, which they drink black and strong. Two hours later they answer to roll-call, and the routine of the day begins.

At 6:30 the contractor's boat steams to the dock and unloads the daily supplies of bread, meat and vegetables that are served out to the burghers for food. Each man in turn passes before the iron gates that bar the inclosure and there receives his rations for the day, then returns to quarters to

PREPARE BREAKFAST.

This meal, eaten usually at 7, consists mainly of coffee and green bread. Those of the prisoners who are fortunate enough to own chickens boil eggs; others, whose piscatorial ambitions have been rewarded by a fortunate catch, fry fish caught on the previous day, and others, again, who are more fortunate with the world's goods than their comrades purchase from the canteen such delicacies as their appetites dictate.

Breakfast over, camp fatigues are the order of the day. Tents are cleared of bedding and aired and everything is put in good order. Then the men scatter to various exercises, amusements and duties. Some wash their clothing or bedding or bathe in the warm ocean. Others angle from the rocks for the gay-hued fish, some of which are more beautiful than edible.

The mechanically inclined — and these are many — apply themselves to the lathes and turn out all sorts of toys, tools and implements. Some of the little models of wagons, agricultural machines, artillery and railroad trains turned out by the prisoners are marvels of ingenuity and beauty. These, together with the napkin rings, paper knives, walking sticks, penholders and other knick-knacks they send to the mainland to be sold to tourists.

The proceeds of these sales go to buy tobacco and dainties for the table. One burgher has succeeded with no other material than what he was able to get in the canteen, which is a sort of general country store, in producing a very fair billiard table on which many hard contested games are played for such stakes as pocket knives, wishbones or eggs.

THE YOUNGER MEN.

spend the morning at the camp school, where both English and Dutch are taught, and where they acquire a rough and ready tuition in the three R's. Here as many as fifty pupils form a class, which is held either out in the open or in a large marquee, where tables and forms and a blackboard are set.

Noon is the dinner hour, when the prisoners busy themselves cooking and consuming the meat and vegetables they have received as rations early in the day. Special facilities to cook food have been afforded those of the burghers who wish to avail themselves of the field kitchens, and here they carry so much of the allowance of coal and timber as will cook their meals.

The meal over, the men wash their pans in an adjoining stream of fresh water. The waste that the condensers eject in the process of producing the fresh water, which, in drought, is sent to the mainland.

Repeated appeals have been made to the prisoners as there are to volunteer to do work outside of the laager go under guard to the duty assigned them. Most of the burghers, however, prefer to spend the afternoon in sports. Some play cricket at low tide on the drier but marshy swamps. Others play a sort of modified football. Contests of strength and speed are popular, but the home-made billiards and the tennis court are the centres of amusement.

The tennis court was made by the prisoners, after balls, racket and a net had been sent by the Association for Providing Amusements to the Boer prisoners of War. They have taken to the game with delight and there is great rivalry among them.

One of the best double teams is made up of little Piet Cronje, the fifteen-year-old cousin of the gallant defender of Magersfontein, and Lieut. Van Kenten, the

SHORTEST AND TALLEST.

prisoners in camp. The lieutenant stands 6 feet 6, and his partner is 4 feet 6. Together they cover a lot of ground.

On the anniversary of the birthday of Queen Wilhelmina of Holland a field day was held, with contests in running, jumping, obstacle racing, weight throwing, ball and tennis, besides an exhibit of the products of the laager.

When dusk sets in the prisoners gather once again around the field kitchens and their own camp fires and make coffee for the last meal of the day. There is a singing class in the evening, and every night a church service in Dutch, conducted by a chaplain, who came voluntarily from South Africa to join his brothers in exile.

Every night before going to bed the laager raises its 800 voices in one of the hymns or psalms of their native veldts, and the cadence of their voices, borne across the quiet waters, silences the gayeties of the hotel dwellers on the mainland a mile away, who pause to listen to the strange music.

There are cards, checkers and chess for those who want them in the library and the school tents. When taps sounds the burghers turn in, either in their tents or in hammocks strung from the cedars.

The government of the Boer laager is strictly a local government, conducted by burghers duly elected by their men, in that the British authorities in no way exercise control. In fact, none of the sentries of the Warwickshire regiment ever leaves the inclosure. A few attempts to escape have been made, but the Boers themselves discourage these. The prisoners make a few exceptions, such as are made are presented by the chosen Boer officials. The relations between the impromptu guards and their British jailers are inspired by respect and consideration on both sides.

A MODERN FABLE.

Once upon a time the peasant went to the Sage and said:

"O! wise man, I have come to you for advice. What shall I do to make my fellow-men believe that I have wisdom?"

"Firstly," replied the Sage, "talk not of politics nor religion. Secondly, never refer to the weather, nor gossip of thy neighbors' affairs. Thirdly, offer no man advice, ask no man's opinion and answer no questions if you can possibly avoid it."

"But I would have to go about like an oyster," protested the Peasant.

"Exactly so."

"And my fellow-men might get the idea that I was a fool instead of a Sage."

"Exactly, again," said the man of wisdom. "The fact is the world has so little use for either a wise man or a fool that you might as well be one as the other."

Moral: He might have added that it is always the fool who seeks to make the world believe that he is the man of wisdom.