"CAN THESE BONES LIVE?"

Men Who Meet a Soldier's Death Are Not Dead.

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

A despatch from Chicago says: Rev. Frank De Witt Talmage preached from the following text: Ezekiel xxxvii, 3, "Can these bones live?"

A dark, gruesome valley, peopled with the strangest of all strange hosts, a great army of bleached skeletons, is the scene of the prophet's vision. Amid the millions and billions of dry bones there is no the gleam of one eye, the beating of one heart, the welcome of one handclasp. All are motionless. All are dead. Then, in the silence, there comes a voice asking the momentous question, "Can these bones live?" And, strange to say, as if in answer, the dry bones begin to move, the joints, like rusty hinges, creaking from long disuse. The different skeletons lift themselves and stand up. Then, stranger still, these skeleton forms stoop down, as we would to gather the fresh, clean linen after a morning bath, and they clothe themselves in garments of flesh and blood. God first asked Ezekiel whether the dry bones could live. Then God showed the prophet by visual manifestation that they could.

INSPIRATION OF EXAMPLE.

The dead of our battlefields are intensely alive to-day in their inspiring examples. Every true soldier knows what I mean by the overwhelming power of a personal example. It is the ability which a brave leader, by a deed of heroism, has to instil the courage of his own life into other lives. There comes a crisis in the battle. What does the assaulting brigade commander do? Does he keep his position in the rear of his troops, where he has a right to stay? Does he send one of his staff officers to lead in the charge? Does he look after his own safety? Oh, no. He draws his sword and steps to the front of his brigade. He hurriedly utters a few inspiring words. He says: "Men, the safety of the whole army depends upon this move. Either we must capture yonder hill and break that opposing line, or else the whole force must retreat or surrender. Some of us may lay down our lives there. Will you follow me, men? I ask no man to go where I am not ready to lead. I ask no man to charge where it may not be possible for him to step over my dead body. Men, will you go? Will you go?" And then all down the line of throats there comes the hoarse answer: "Aye, general, we will go! We will go!" This was the way Marshal Ney did when he led the Old Guard down into the ravine of Ohain, where the Waterloo tragedy was practically ended. This was the way Richard Neville, Earl of Warwick, did upon the battlefield of Barnet. When the great kingmaker saw that his troops were being routed, he rode to the top of the hill and dismounted. There, within sight of his men, he drove his sword into the heart of his noble war charger. Then, having cut off all possibility of personal escape, he called his troops, saying: "The commander of the English forces is here to conquer or die! Will his men be willing to die with him?" The retreating soldiers gathered around their noble leader and died by thousands as the Earl of Warwick himself died. War may be hell, as has been bluntly declared, but by the gleam of the hot, hissing, demoniac flames of that awful inferno are seen the heroic deeds of many whose noble lives have been tried and purified by the fires of an earthly martyrdom.

A BATTLEFIELD BEQUEST.

The dead of our battlefields are intensely alive to-day in the influence of the sorrowing loved ones who were left bereft. Sometimes we are apt to erroneously believe that the only sufferings of war were to be found in the gunshot wounds and the swamp fevers, in the heartrending cries of "Water! Water!" heard at night from the wounded lying between the contending lines, in the colds, the heats, the hunger, the weariness and the homesickness suffered by the men at the front. But I have always believed that the wives and mothers and the sisters and sweethearts who stayed at home to weep suffered far more than the husbands and sons and brothers who donned their uniforms and went forth to die. Think of their sad, weary nights! Think of their startled ears when the rumors were heard that a great battle was about to be fought! Think of their wet eyes, scanning the long newspaper columns of the dead and missing! That awful word "missing!" Think of the poverty which the young widow had to face, with four or five children at her back! We honor the dead soldiers who wore the livery of Liberty. We ought also honor the wives and mothers, the sweethearts and the sisters, who were willing to give these soldiers as a sacrifice, as well as the heroes who were willing to die.

OUR CONSECRATED HOMES.

The dead of our battlefields are intensely alive to-day because they have proved that the strength of this country is to be found in the multitudes of its consecrated homes and not in the size of its standing armies. When war breaks out, a nation has to use the ships which it has constructed in times of peace. It takes years to build a floating fighting machine. But what I have said is true in reference to a standing army. A country does not need, save in times of war, to call the keenest brains, the strongest arms and the brawniest bodies from the avocations of peace and have the nation groaning under the weight of useless taxation. It does not need to have fewer merchants, fewer school teachers, fewer lawyers and ministers and mechanics and farmers in order to have more privates and lieutenants and captains and majors and colonels and generals. If we have the right kind of homes, there will be officers and privates ready to protect the country from a foreign foe whenever they are needed. And what kind of fighting men do volunteers make? The very best the world has ever seen!

DEEDS OF HEROISM.

A man never fights as well as when he is a civilian, taken out of the ordinary walks of life, to fight for the defence of his own home and native land. Where in all the pages of history can you find greater deeds than those exhibited by volunteers. Ah, in this land of the free and the brave we do not want a greater standing army. We do need, however, more consecrated homes; we do need more fathers and mothers who will build the right kind of family altars; we do need the right kind of Christian churches, where those children can be brought in contact with God; we need those Christian boys and girls started in the right kind of avocations. Then when war comes, if it must come the Christian homes of the north and the south, the east and the west, will yield up their sons for the battle and their daughters for the field hospitals.

The Christian dead of our battlefields are intensely alive to-day in the heavenly recognitions which have been given to them. Impossible is it to suppose that God would allow his servants who died upon the battlefield to go unrewarded. In the beautiful sermon upon the mount Christ pronounced a blessing on those whose lives were full of tears and heartaches, poverty and persecution, slander and death. Do not Christ's words apply to those brave men? Did they not suffer enough? Were not their wounds deep enough? Did not they hunger enough and have homesickness enough? Did not many a fair cheeked boy under his blanket at night sob himself to sleep, or, unable to sleep, keep on crying, "Oh, mother, mother, if I could only see mother!" In one of the national museums I saw a Bible which had saved a soldier's life. When the young man left home, his mother gave it to him. In battle he was carrying it in his coat pocket just over the heart. A flying bullet almost cut its way through the Bible, but it was stopped at one of the leaves of the four gospels. Did not many a dying soldier have one of these Bibles in his hand? Did he not weep over it when he was dying far away from home? Can God forget his Christian soldiers who died upon the battlefield? No, no! The Bible describes the entrance into heaven of a mighty host marching through the gates as before the reviewing stand of an earthly ruler. St. John in apocalyptic vision cried out in rapture as he saw them, "Who are these who are arrayed in white robes, and whence came they?" There must have been many seen by his prophetic eye who came from our battlefields to whom the answer that he received would apply, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

AN INCIDENT OF THE CRIMEA.

When the English soldiers came back from the Crimea war, all London turned out to greet them. After they had marched past the reviewing stand Queen Victoria and the prince consort arose to receive those heroes who were to be decorated with medals. As each soldier approached, the Queen, with her own hand, pinned the medal upon the breast of the man she wished to honor. Some of those soldiers had an empty sleeve; some came on crutches; some had their heads bandaged. At last there came a litter. In it was carried the physical wreck of a man. Both of his legs had been shot away. One of his arms was gone. His body had simply been riddled with bullets. Then the queen, with tears in her eyes, bade the bearers halt. She left her place and descended the steps of her stand to the side of the litter. She bent over the poor veteran. On account of his sufferings the queen wished to honor him more than any of the rest. So the more the Christian dead of our battlefields suffered the more Christ has honored them. Therefore the more are they alive to-day in the heavenly reunions.

"Greater love hath no man than this, that a man lay down his life for his friends." Every one of the dead heroes paid the greatest of all sacrifices for his country. They gave their lives in order that others might live. May we realize that when we serve our Lord and Master best, then we serve best our nation. May the sorrow and the sadness, the sufferings and the deaths instill in our hearts a profound love of peace and a deeper consecration to him whose name is the Prince of Peace. Let us labor to so disseminate the teachings of Jesus that war in the future shall become an impossibility. Then shall be only gospel peace. Then all the people will not only love the Lord their God with all their hearts, but they shall love their neighbors as themselves. Then war shall be remembered as the sad result of dissensions that are no longer settled by the sword, but are submitted to the arbitrament of the Prince of Peace. Then the glory of the Lord shall cover this land as the waters cover the sea.

FOR THE ROYAL VISITORS.

SIR WILLIAM COLVILLE, MASTER OF CEREMONIES.

Trouble With the Indian Princes—They Are Very Jealous of One Another.

The Shah of Persia, who has been spending a week with the Emperor William, makes no secret of his dissatisfaction with the manner in which he was treated in Italy, says a London letter. He has not yet grasped the full meaning of the state of affairs that exists in Rome, owing to which he was unable to visit the Pope without the undignified make-believe of starting from the house of a diplomat directly accredited to the Vatican. He suspects that it was part of a deliberate plan by the Italian court and government to shorten his stay in Italy, and all the numerous and elaborate explanations made have failed to remove his suspicion.

The weather and other things combined to upset the Shah's nerves from the moment he set his foot in Italy. The Shah at present has no intention of being in London during the coronation festivities, for which the British court officers are devoutly thankful. Certainly they have enough work on hand.

The man who is chiefly responsible for any hitch is Sir William Colville, Master of Ceremonies to the King. Already this unhappy individual only manages to get six hours sleep a night, so that, according to the law of averages, he will be unable to sleep at all when the coronation tide is at its flood.

He had no difficulty with the first visitor, King Lewanika of Barotseland, the fat negro who was formally presented to King Edward on Thursday. Nor, indeed, was that to be expected: for Lewanika was too grateful for being permitted to come to give any trouble. He is a disreputable ruffian, who for years wallowed in the blood of his own and adjoining peoples. To-day, although he is still a pagan, he is one of the pets of aborigine protection and missionary societies.

Prince Sheng, too, representing the Emperor of China, is accepted without grumbling. Fine quarters were prepared for him at the Hotel Cecil, although, judging from a remark he made on his arrival on Thursday, he had expected to reside at the royal palace.

WHERE TROUBLE IS FEARED.

It is with the Indian Princes that Sir William's Colville fears trouble. They number a round dozen, and all of them are bringing embarrassingly large suites. They are intensely jealous of each other and tenacious of the smallest right or privilege of their rank and precedence, even to the exact number of guns fired in their honor, which is, of course, regulated by precedent. But this will not prevent any one of them trying to steal a march on the other.

Another very busy and anxious man is Chief Inspector Melville, the head of the political police. His responsibility is the physical safety of every European prince brought here by the coronation, and it is a grievous one, for it has to be sustained by the very inadequate means of his department.

This is always shorthanded and starved for money. It is now being reinforced by detectives loaned by the German, Russian, Austrian and Italian governments, and Inspector Melville has set himself the task of locating and keeping under constant observation every known anarchist, British or foreign resident, permanently or temporarily in London. The precautions for guarding the King's person during coronation week are said to be extraordinarily elaborate and complete.

The bishops who will take part in the coronation ceremonies have now been fixed upon. The burden of the ceremonial will, of course, rest upon the Archbishop of Canterbury. The assistant bishops will be the Archbishop of York, who will crown the Queen; the Bishop of London, who will preach the sermon; the Bishop of Ely, who will carry the paten and read the Epistle; the Bishop of Winchester, who will carry the chalice and read the Gospel; the Bishops of Durham, Bath and Wells, who will support the King on his left and right; and the Bishops of Oxford and Norwich, who will perform a similar office for the Queen, the former being a prelate of the Order of the Garter. All these will wear copes. The other unofficiating bishops will wear rochets and crimson chimeres. The Dean of Westminster and his five canons will also be attired in crimson copes over their surplices.

EVERY DAY CHANGES.

Every day sees a noticeable addition to London's garb of timber, which, in its present condition, is hideous beyond description. Special entrances to the nave and galleries of Westminster Abbey have been made by removing portions of two great windows, which have been converted into doorways, access to which is gained by a great wooden staircase, which rises from the sadly battered turf outside the Abbey. The narrow streets of the city do not afford room for many stands, but galleries are being built on almost inaccessible positions, such as the very apex of the Royal Exchange and the top of the Bank of England, from which the view will be almost directly down on to the heads of the people in the procession.

Meanwhile, elaborate precautions are being taken to minimize the chance of any danger from a crush. The streets approaching the route of the procession will be shut off, not as heretofore by lines of cavalry, but by great gates, ten feet high, hung on posts, fixed in concrete sockets, and placed 20 feet back from the curb of the main thoroughfare. The gates can be opened in either way in case of emergency. The lower branches of trees will be lopped to prevent tree climbing.

The present intention of the police is to regulate traffic during the night procession, when countless thousands of people will have no view of the illumination, by dividing the living stream, one-half going in one direction and the other in another, and allowing them to cross only at given points. On the night of Queen Victoria's Diamond Jubilee procession, some of the streets, notably St. James', were packed with an immovable mass of people, reaching from wall to wall, so that there was no order could proceed in neither direction. It was sometimes impossible to move a dozen yards in as many minutes. Had an accident caused a panic, the result would have been horrible. In view of this experience, the police will now attempt to maintain two distinct streams of people moving in different directions.

THE END OF GERMANY.

Curious Prophecies That Are Making Her Uncomfortable.

Within the last week or two a number of prophets have sprung up in Germany, and a feeling of superstition has arisen there which no officialism has been competent to quell. The movement has taken place mainly in the south, and from all quarters come rumors of coming wars and of the downfall of Germany.

It is difficult to say how the rumors originated, or who has started them, but they have become so general that the Emperor has actually been taking steps to try to repress the superstition of his people—steps which have been attended, naturally enough, with very small success, for superstition is not a thing that can be controlled by law.

In the Northern Provinces folk are whispering the famous prophecy of the monk Hennin, who, several centuries ago, announced that one day the Hohenzollern dynasty would be re-established, but that the third Emperor of this great family would come to a violent end, and that the dynasty would fall with him. The Emperor, it is said, dislikes to have Hennin's prophecy mentioned, and it is certain that official papers have lately been publishing articles, in which pains are taken to prove that the latter portion which points to the Emperor's violent end was unauthentic.

In Suabia itinerant singers go about singing the prophecy of Saint Ingebert, a nun, who is said to have had communion with the spirits, and whose prophecies have, until now, come true. "When Germany is at its greatest," said Saint Ingebert, "the fall will come. I see rivers of blood in all the German valleys, and Cossack horses drinking in the waters of the Elbe and of the Rhine." In Bavaria a professor of the University of Wurzburg has just returned from Italy, with a prophecy of a woman called Rosa Columba, who died in 1837. She was an ignorant peasant woman of Taggia, a little village in the Riviera, but she correctly predicted the fall of Louis Philippe, the defeat and exile of Charles Albert of Sardinia, the restoration of Pope Pius IX. "by a Napoleon," the defeat of Austria, and the re-establishment of the Kingdom of Italy. Rosa Columba predicted one thing more. She announced another Italian revolution, and at the same time a great European war, during which "the Russian soldiers will put up their horses in the church adjoining the convent at Taggia."

Of course, many people will smile at these prophecies, and yet one cannot help remembering that France was overrun with supernatural stories during the year which preceded the Franco-German war.

Renan himself, who was not a superstitious man, wrote, it may be remembered: "Throughout the history of the world, whenever great events have been about to happen, vague rumors, sometimes precise and nearly always realized, have warned nations of the dangers with which they are threatened. I can but point out this mystery instinct, I cannot explain it." And Germany, without trying to explain, is vaguely uneasy.

CHILD'S DRESS

Simple little dresses with box-plaited backs and sailor collars are much in vogue for the little tots of both sexes. To cut this dress for a child 4 years of age 3 1-2 yards of material 27 inches wide, 2 3-4 yards 32 inches wide, or 2 1-8 yards 44 inches wide will be required.

He—"Do you think your mother will be surprised?" She—"Yes, indeed. She was only saying this afternoon that she didn't believe you'd ever get up courage to propose!"

Benevolent Old Gentleman—"Johnny, why was Damocles afraid to eat his dinner when the sword was suspended over his head by a single hair?" Johnny, who does not like being patronized)—"I s'pose he was afraid the hair would fall into his soup."

THE S. S. LESSON.

INTERNATIONAL LESSON, JUNE 22.

Text of the Lesson, Rom. xiii., 8-14. Golden Text, Rom. xiii., 12.

8. Owe no man anything but to love one another, for he that loveth another hath fulfilled the law.

We are asked to turn aside from our studies in the Acts to what the committee term a temperance lesson, but those who are acquainted with our lesson notes know that we never turn aside from the gospel of the grace of God and the glory of God for any other topic, believing that the gospel includes all else and that temperance means the fullest possible self control and self renunciation in every form. Our lesson is a part of the practical portion of this epistle, beginning with chapter xii, 1, "I beseech you therefore, brethren, by the mercies of God," and all that follows is enjoined upon the believer because of the free justification by grace given to the penitent sinner through the redemption that is the Christ Jesus (Rom. iii, 24). Apart from the redemption that is in Christ no amount of so-called temperance counts for anything in the light of eternity, but when through His blood we enter into the place of "no condemnation and no separation" (Rom. viii, 1, 38, 39), then God expects us to walk no longer after the flesh, but after the Spirit and let Him fulfil in us the righteousness of the law (Rom. viii, 4).

9. Thou shalt love thy neighbor as thyself.

This is the Lord's own summary of what is called the second table of the law or duty of our fellow man (Matt. xxii, 36-40). Some one has said that love is the law itself in manifold action, an obligation never fully discharged. It certainly was fulfilled perfectly in our Lord Jesus Christ, and He is the end of the law for righteousness to every one that believeth (Rom. x, 4.) When He set the law, the Ten Commandments, before any one, saying, "This do and thou shalt live," He was endeavoring to convince him of sin that he might turn to Him for righteousness, for the law cannot give life, and by the deeds of the law no one is justified, because he cannot fully keep the law, so that the law simply shuts one's mouth and sends guilty and lost to Christ (Rom. iii, 19, 20; Jas. ii, 10; Gal. iii, 21-24.)

10. Love worketh no ill to his neighbor; therefore love is the fulfilling of the law.

Love studies to please and therefore cannot injure. The man who takes another's money and for it gives him that which destroys his reason and beggars himself and his family is not showing any love, but the most intense selfishness. He is saying, "I must have this man's money, no matter what becomes of him."

11. And that, knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed.

A condition of indifference to things that should interest us is a state of sleep. The most remarkable instances of the sleep of believers is that of Peter, James and John, heavy with sleep on the Mount of Transfiguration in the presence of His glory and actually sleeping in the presence of His great agony in Gethsemane. Think also of the sleep of Samson in the lap of Delilah and its consequences to him, and of the storm at sea when the heathen cried to their gods and the only man on the ship who knew the living and true God was fast asleep, and the captain had to awaken him, saying, "What meanest thou, O sleeper?" Does it not seem as if millions of heathen perishing in their blindness are crying to the church to-day in the same words?

12. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light.

We were once darkness, but now we are light in the Lord, and we should walk as children of light (Eph. v, 8). Light has no fellowship with darkness at all. If we say we have fellowship with Him and walk in darkness, we lie and do not speak the truth. Let us therefore walk in the light, as He is in the light (II Cor. vi, 14; I John i, 5-7.) Although we have entered into the twentieth century since Christ came, it is still the world's night, and no amount of progress can bring the day which awaits His coming.

13. Let us walk honestly as in the day not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

These are varied forms of intemperance, impurity and passion to all of which the believer is to reckon himself dead. Now, we are to watch and be sober, putting on the breastplate of faith and love and for a helmet the hope of salvation (I Thess. v, 6, 8). Denying ungodliness and worldly lusts we are to live soberly, righteously and godly in this present world, looking for our Lord Jesus, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a people for His own possession (Tit. ii, 12-14).

14. But put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lusts thereof.

We are said in Gal. iii, 27, to have put on Christ, in Eph. iv, 22-24, to put off the old man which is corrupt and put on the new man which, after God, is created in righteousness and true holiness. So also in Col. iii, 9, 10. We are in Christ, and Christ is in us; the Father, Son and Holy Spirit have come to dwell in us (John xvii, 21, 23; xiv, 17, 23), and all they ask is that we yield fully to them, that they may fill us with joy and peace and manifest the life of Jesus in us.

The United Kingdom has 23 dukes; Spain 81.

TREASURE-HOUSE OF GOLD.

MARVELS OF THE KING'S KITCHEN AT WINDSOR.

Many Valuable Utensils and Plates Are Used.—A Service of Solid Gold.

It is doubtful if there is any kitchen in the world so teeming with romance as the King's kitchen at Windsor, for in addition to the great historical interest attached to it, inasmuch as it has been in existence for upwards of seven centuries, it is a veritable treasure-house of gold.

The royal kitchen is a room of considerable size, much larger, in fact, than the kitchens of many of the leading London restaurants, for some hundreds of meals have to be prepared there every day. It is fitted up with black oak throughout, for which George III. was responsible, he having expended £10,000 in this direction alone. But besides the kitchen proper there are the confectionery room, the pastry room and the bakehouse, in each of which a separate staff is employed.

The Clerk of the Kitchen, who rejoices in a salary of £700 a year, is responsible for the conduct of these departments, and he has to deal with all the tradesmen who supply the royal household. But the potentate of the kitchen is the chef, who also receives £700 a year, and under him are four master cooks, each of whom has the control of a small army of assistants, while the confectionery department is ruled by two yeomen with salaries of £300 and £250 respectively.

Such a thing as superstitious unknown in the King's kitchen. Six separate sets of meals are served up daily, and for one to be late would throw the household into disorder. NEITHER IS WASTE ALLOWED in any form; the most rigid economy is practised, and such food as remains uncovered is distributed among the poor, who apply at the Castle gates every day.

The King's kitchen looks something like £2,000 in copper and utensils and £1,000,000 in plate. Among the former should be mentioned the enormous meat screen of solid oak lined with metal, which is nearly three hundred years old and bears the imperial badge of the House of Tudor—the portcullis and arms. Connoisseurs have sighed in vain for this masterpiece, for its worth is inestimable. Then there are 4,000 knives, 3,000 forks, and many spoons used for cooking and kitchen purposes, which do not include the 5,000 forks and spoons of massive silver for use at the royal table. There are 800 pots and pans, mostly of copper, and five scourers are solely employed to keep them brightly burnished.

Not far away are the plate rooms, two in number, which, although they measure only 15ft. by 16ft., hold treasures eighteen kings of foreigns would not buy. The walls consist of concrete, 14ft. 6in. in thickness, and detectives are on duty guarding the goods day and night. The most valuable piece in the plate room is, of course, the famous service consisting of dishes, pitchers, epergnes, and candelabra, all of solid gold, which were made by Boundelle and Bridges for George IV. This service is only used on State occasions, and will probably be brought out for the coronation banquet. Equally valuable is the Emperor's

SERVICE OF SILVER GILT,

the worth of which may be gleaned from the fact that it plate weighs a stone and a half, or two hundredweight in all.

Some of the dishes and other articles could not be bought for their weight in sovereigns on account of the historical interest which they are associated. There is one gold dish of surpassing richness which is supposed to have been used by Alexander the Great after the battle of Hydaspes, and there are wares of six centuries at Windsor. Another piece of plate is the famous gong, 3ft in height, which was ordered from an Armenian some centuries ago. While there is a table of solid silver, on which measures are engraved with the four corners of Great Britain.

But perhaps one of the most cherished relics in the King's plate is the golden eagle which was taken from Tippoo Sahib's throne, and is of solid gold throughout, the tips being pointed with precious diamonds and rubies, while the beak is carved from a flawless emerald.

FELLED BY ELECTRICITY.

Trees are now felled in Oregon by electricity. A platinum wire, heated white-hot by the current, is used, stretched between two poles, as a saw. There is less work than with a saw, no sawdust is produced, and the charring of the surface of the vision tends to prevent decay. In some cases the time required to fell a tree by this method is only one-eighth of that necessary for sawing.

MOST POPULOUS STREET.

The most populous street in the world is said to be that in New York extending from Amsterdam to West End Avenue and from the first street to Sixty-second, a thousand seven hundred and twenty-six buildings, of twenty-six nationalities, every race, color and creed being herded together in five and six story tenements.

KITE COMPETITIONS.

A form of sport very popular in Normandy is that of kite flying, which are, some of them, of large dimensions. There has been a competition recently at Rouen, the heights of St. Catherine. The victorious kite rose to the height of 8,500 feet, and would have risen higher but for lack of string.

THE MARKET

Prices of Grain, Cattle, etc., in Trade Centres.

MARKETS OF THE WORLD.

Toronto, June 17.—Wheat — Market is quiet and firmer, with white and red winter quoted at 77½c middle freight. No. 1 spring quoted at 75 to 76c middle freight, and No. 2 goose at 74c east. Manitoba No. 1 hard sold at 88c, Toronto and west; No. 1 Northern at 80½c, and No. 2 Northern at 78½c, Toronto and west. Grinding in transit prices 2½c lower.

Buckwheat — The market is nominal at 61 to 62c east.

Rye — The market is dull, prices nominal.

Peas — Trade dull, with sales quoted at 75c west.

Oats — The demand is fair, prices steady. No. 2 white, 40 to 40c middle freight, and 40½c east.

Flour — Ninety per cent. Ontario patent quoted at $2.92½ on freights, in buyers' sacks. Straight rollers, in wood, quoted at $3.15 to $3.35. Manitoba flours are steady; Hungarian patents, $4.05 to $4.25, delivered on track, Toronto, included, and strong bakers', $3.85 to $3.95.

Oatmeal — Car lots in bbls. on track, and in sacks at $4. Broken lots, 25c extra.

Millfeed — Bran is firm at $18.50 outside. Shorts, $20.50 outside. At Toronto bran is quoted at $21 in bulk. Shorts $20 in sacks, and shorts $21 in sacks, Toronto.

COUNTRY PRODUCE.

Dried apples — Trade is quiet, prices unchanged at 5 to 5½c lb. Evaporated, 10½ to 11c.

Hops — Trade quiet, with steady at 13c; yearlings, 7c.

Honey — The market is firm; comb, $2 to $2.25 per dozen.

Beans — The market is firm at $1 to $1.25, the latter for hand picked.

Hay, baled — The market is steady, with fair demand; timothy, $10 to $11 for No. 1.

Straw — The market is firm; lots on track quoted at $5 to $5.50, the latter for No. 1.

Poultry — Receipts are equal to the demand fair. We quote: Turkeys, young, 13c per lb; old, 10 to 12c; chickens, 75 to 90c; ducks, 75 to 90c.

Potatoes — This market is firm with car lots quoted at $1.70 to $1.72 per bag on track; small lots at $1.80 to 85c.

THE DAIRY MARKET.

Butter — The market is steady, with a change, with demand fair, and receipts equal to requirements. We quote:—Choice pound rolls, 17 to 18c; choice large rolls, and tubs, 15 to 16c; medium, 13c; low grades and pails, 10 to 12c; choice prints, 19 to 20c; and inferior, 19c.

Eggs — The receipts are light, feeling weaker. Candled eggs, 14c per dozen.

Cheese — Market is firm, prices are unchanged. No. 1 is jobbing at 10 to 10½c.

HOG PRODUCTS.

Dressed hogs are unchanged. Packers' products in limited supply, prices firm. We quote: Long clear, 11 to 11½c, in car lots; mess pork, $21.50; short cut, $23.50.

Smoked meats — Hams, 14 to 14c; breakfast bacon, 14 to 15c; rolls, 11½ to 12c; backs, 11½c; and shoulders, 11c.

Lard — The market is firm, good demand. We quote: Tubs, 11½c; tubs, 11½c; pails, 11½c; compound, 9 to 10c.

UNITED STATES MARKETS.

Buffalo, June 17. — Flour steady and firm. Wheat — Spring No. 1 Northern c.i.f., 78c; No. 1 hard, good demand; No. 2 red, 78c. — Quiet; No. 2 yellow, 67½c; No. 2 corn, 67½c; No. 3 do., 66½c. Oats — Steady; white, 50c; No. 3 do., 47c; No. 3 do., 46c; mixed, 47c; No. 3 do., 46c. Barley — No. 1 in store offered at 64c. Rye — No. 1 in store offered at 75c.

Toledo, June 17. — Wheat — Quiet, active, firm; cash, 80c; September, 80c; July, 74c; September, 75c. Corn — Dull, steady; cash, 62½c; September, 58½c; December, 58½c. Oats — Active, steady; cash, 37½c; new, 39c; September, 29½c; new, 31½c. Clover seed — Steady; cash, $5.07½; October, 12½.

Duluth, June 17. — Wheat — Cash No. 1 hard, 76½c; No. 1 Northern, 73½c; Manitoba No. 1 hard, 73½c; No. 2 Northern, 73½c; September, 29½c.

Minneapolis, June 17. — Wheat — July, 74½c; September, 68½c; on track, No. 1 hard, 75 to 75½c; No. 1 Northern, 75 to 75½c; No. 2 Northern, 73 to 73½c.

Milwaukee, June 17. — Wheat — Higher; close, No. 1 Northern, 77½c; No. 2 Northern, 75½c; July, 71½c. Rye — Steady, 58c. Barley — Higher.

St. Louis, June 17. — Wheat — Closed: — Cash, 76½c; July, 76½c; September, 68½c.

LIVE STOCK MARKETS.

Toronto, June 17.—At the cattle yards to-day there were 77 carloads of live stock, 1,000 cattle, 1,225 sheep and lambs, 1,200 hogs, 170 calves and 20 milch cows.

Trade was brisk, and a firmer for good stuff, but steady for stuff only.

The advance was more than real; the small quantity of choice export cattle found sale at prices that ranged from 6¼c per lb., and in a few cases as much as 6½c was paid.

Butcher cattle was in fair demand, at from 4½ to 5¼c per lb. for choice lots, about 10 to 15c lower for common stuff is no s