TALMAGE CHAMPIONS WOMANHOOD

Gigantic Injustice to Give Her Less Compensation Than Man For Equal Work—Encouragement For Martyrs of the Needle.

Washington report says: In this discourse of Dr. Talmage is an appeal for mercy in behalf of oppressed womanhood, and offers encouragement to those struggling for a livelihood: text, Ecclesiastes iv., 1, "Behold the tears of such as were oppressed, and they had no comforter."

Very long ago the needle was busy. It was considered honorable for women to toil in olden times. Alexander the Great stood in his place showing garments made by his own mother. The finest tapestries at Bayeux were made by the queen of William the Conqueror. Augustus the emperor would not wear any garments except those that were fashioned by some member of his royal family. So let the toiler everywhere be respected!

The needle has slain more than the sword. When the sewing machine was invented, some thought that invention would alleviate woman's toil and put an end to the despotism of the needle. But no; while the sewing machine has been a great blessing to well-to-do families in many cases, it has added to the stab of the needle the crush of the wheel, and multitudes of women, notwithstanding the re-enforcement of the sewing machine, can only make work hard as they will, between $2 and $3 a week.

The greatest blessing that could have happened to our first parents was being turned out of Eden after they had done wrong. Adam and Eve in their perfect state might have got along without work, or only such slight employment as a perfect garden with no weeds in it demanded, but as soon as they had sinned the best thing for them was to be turned out where they would have to work. We know what a withering thing it is for a man to have nothing to do. Of the 1,000 prosperous and honorable men that you know 999 had to work vigorously at the beginning. But I am now to tell you that industry is just as important for a woman's safety and happiness. The most unhappy women in our communities to-day are those who have no engagements to call them up in the morning, who once having risen and breakfasted lounge through the dull forenoon in slippers down at the heel and with disheveled hair, reading the last novel, and who, having dragged through a wretched forenoon and taken their afternoon sleep, and having passed an hour and a half at their toilet, pick up their cardcase and go out to make calls, and who pass their evenings waiting for somebody to come in and break up the monotony. Arabella Stuart never was imprisoned in so dark a dungeon as that.

There is no happiness in an idle woman. It may be with hand. It may be with brain, it may be with foot, but work she must or be wretched forever. The little girls of our families must be started with that idea. The curse of American society is that our young women are taught that the first, second, third, fourth, fifth, sixth, seventh, tenth, fiftieth, thousandth thing in their life is to get somebody to take care of them. Instead of that the first lesson should be how under God they may take care of themselves. The simple fact is that a majority of them do have to take care of themselves, and that, too, after having, through the false notions of their parents, wasted the years in which they ought to have learned how successfully to maintain themselves. We now and here declare the inhumanity, cruelty and outrage of that father and mother who pass their daughters into womanhood having given them no facility for earning their livelihood.

Mme. de Stael said: "It is not these writings that I am proud of, but the fact that I have facility in ten occupations in any one of which I could make a livelihood." You say you have a fortune to leave them. O man and woman! Have you not learned that, like vultures, like hawks, like eagles, riches have wings and fly away? Though you should be successful in leaving a competency behind you, the trickery of executors may swamp it in a night, or some officials in our churches may get up a mining company and induce your orphans to put their money into a hole in Colorado, and if by the most skillful machinery the sunken money cannot be brought up again prove to them that it was eternally decreed that that was the way they were to lose it and that it went in the most orthodox and heavenly style.

There are women toiling in our cities for $2 or $3 a week who were the daughters of merchant princes. These suffering ones now would be glad to have the crumbs that once fell from their father's table. That wornout, broken shoe that she wears is the lineal descendant of the $12 gaiter in which her mother walked, and that torn and faded calico had ancestry of magnificent brocade that swept Pennsylvania avenue and Broadway clean without any expense to the street commissioners.

Though you live in an elegant residence and fare sumptuously every day let your daughters feel it is a disgrace for them not to know how to work. I denounce the idea prevalent in society that, though our young women may embroider slippers and crochet and make mats for lamps to stand on without disgrace, the idea of doing anything for a livelihood is dishonorable. It is a shame for a young woman belonging to a large family to be inefficient when her father toils his life away for her support. It is a shame for a daughter to be idle while her mother toils at the washtub. It is as honorable to sweep house, make beds or trim hats as it is to twist a watch chain.

So far as I can understand, the line of respectability lies between that which is useful and that which is useless. If women do that which is of no value, their work is honorable. If they do practical work, it is dishonorable. That our young women may escape the censure of doing dishonorable work, I shall particularise. You may knit a tidy for the back of an armchair, but by no means make the money wherewith to buy the chair. You may with a delicate brush beautify a mantel ornament, but die rather than earn enough to buy a marble mantel. You may learn artistic music until you can squall Italian, but never sing "Ortonville," or "Oed Hundred." Do nothing practical if you would, in the eyes of refined society, preserve your respectability. I scout these finical notions. I tell you a woman, no more than a man, has a right to occupy a place in this world unless she pays a rent for it.

If we want a place in this world, we must earn it. The partridge makes its own nest before it occupies it. The lark by its morning songs earns its breakfast before it eats it, and the Bible gives an intimation that the first duty of an idler is to starve when it says, "If he will not work, neither shall he eat." Idleness ruins the health, and very soon nature says: "This man has refused to pay his rent. Out with him!" Society is to be reconstructed on the subject of woman's toil. A vast majority of those who would have woman industrious shut her up to a few kinds of work. My judgment in this matter is that a woman has a right to do anything she can do well. There should be no department of merchandise, mechanism, art or science barred against her. If Miss Hosmer has genius for sculpture give her a chisel. If Rosa Bonheur has a fondness for delineating animals, let her make "The Horse Fair." If Miss Mitchell will study astronomy, let her mount the starry ladder. If Lydia will be a merchant, let her sell purple. If Lucretia Mott will preach the gospel, let her thrill with her womanly eloquence the Quaker meeting house.

It is said if woman is given such opportunities she will occupy places that might be taken by men. I say if she have more skill and adaptedness for any position than a man has, let her have it! She has as much right to her bread, to her apparel and to her home as men have. But it is said that her nature is so delicate that she is unfitted for exhausting toil. I ask in the name of all past history what toil on earth is more severe, exhausting and tremendous than that toil of the needle to which for ages she has been subjected? The battering ram, the sword, the carbine, the battle-axe have made no such havoc as the needle. I would that these living sepulchers in which women have for ages been buried might be opened and that some resurrection trumpet might bring up these living corpses to the fresh air and sunlight.

Go with me and I will show you a woman who by hardest toil supports her children, her drunken husband, her old father and mother, pays her house rent, always has wholesome food on her table, and when she can get some neighbor on the Sabbath to come in and take care of her family appears in church with hat and cloak that are far from indicating the toil to which she is subjected. Such a woman as that has body and soul enough to fit her for any position. She could stand beside the majority of your salesmen and dispose of more goods. She could go into your wheelwright shops and beat one-half of your workmen at making carriages. We talk about women as though we had resigned to her all the light work and ourselves had shouldered the heavier. But the day of judgment, which will reveal the sufferings of the stake and inquisition, will marshall before the throne of God and the hierarchs of heaven the marytrs of wash tub and needle.

I go still further and say that woman should have equal compensation with man. By what principle of justice is it that women in many of our cities get only two-thirds as much pay as men and in many cases only half? Here is a gigantic injustice—that for work equally well, if not better done, woman receives far less compensation than man. Start with the national government. Women clerks in Washington get $900 for doing that for which men receive $1,800. The wheel of oppression is rolling over the necks of thousands of women who are at this moment in despair about what they are to do. Many of the largest mercantile establishments of our cities are accessory to these abominations, and from their large establishments there are scores of souls pitched off into death, and their employers know it. Is there a God? Will there be a judgment? I tell you if God rises up to redress woman's wrongs many of our large establishments will be swallowed up quicker than a South American earthquake ever took down a city. God will catch these oppressors between the two millstones of his wrath and grind them to powder.

Why is it that a female principal in a school gets only $825 for doing work for which a male principal gets $1,650? I hear from all this land the wail of womanhood. Man has nothing to answer to that wail but flatteries. He says she is an angel. She is not. She knows she is not. She is a human being who gets hungry when she has no food and cold when she has no fire. Give her no more flatteries. Give her justice. Oh, the thousands of sewing girls! Across the sunlight comes their death groan. It is not such a cry as comes from those who are suddenly hurled out of life, but a slow, grinding, horrible wasting away. Gather them before you look into their faces, pinched, ghastly, hunger struck. Look at their fingers, needle pricked and blood tipped. See that premature stoop in the shoulders. Hear that dry, hacking, merciless cough. At a large meeting of these women held in Philadelphia grand speeches were delivered, but a needlewoman took the stand, threw aside her faded shawl and with her shriveled arm hurled a very thunderbolt of eloquence, speaking out of the horrors of her own experience.

Years ago, one Sabbath night in the vestibule of our church, after service, a woman fell in convulsions. The doctor said she needed medicine not so much as something to eat. As she began to revive in her delirium she said gaspingly: "Eight cents! I wish I could get it done. I am so tired. I wish I could get some sleep, but I must get it done. Eight cents! Eight cents!" We found afterwards that she was making garments for 8 cents apiece and that she could make but three of them a day. Hear it! Three times eight are 24. Hear it, men and women who have comfortable homes! Some of the worst villains of our cities are the employers of these women. They beat them down to the last penny and try to cheat them out of that. The woman must deposit a dollar or two before she gets the garments to work on. When the work is done, it is sharply inspected, the most insignificant flaws picked out and the wages refused and sometimes the dollar deposited not given back. The Women's Protective union reports a case where one of the poor souls, finding a place where she could get more wages, resolved to change employers and went to get her pay for work done. The employer said, "I hear you are going to leave me?" "Yes," she said, "and I have come to get what you owe me." He made no answer. She said, "Are you not going to pay me?" "Yes," he said, "I will pay you," and he kicked her down stairs.

Oh, that Women's Protective union! The blessings of heaven be on it for the merciful and divine work it is doing in the defense of toiling womanhood. What tragedies of suffering are presented to them every day! A paragraph from their report: "Can you make Mr. Jones pay me? He owes me three weeks at $2.50 a week, and I can't get anything, and my child is very sick." The speaker, a young woman lately widowed, burst into a flood of tears as she spoke. She was bidden to come again the next afternoon and repeat her story to the attorney at his usual weekly hearing of frauds and impositions. Means were found by which Mr. Jones was induced to pay the $7.50.

Another paragraph: Her mortification may be imagined when told that one of the two $5 bills which she had just received for her work was counterfeit. But her mortification was swallowed up with indignation when her employer denied having paid her the money and insultingly asked her to prove it. When the Protective union had placed the matter in the courts the judge said, "You will pay Eleanor the amount of her claim, $5.83, and also the costs of the court."

How are these evils to be eradicated? Some say, "Give woman the ballot." What effect such ballot might have on other questions I am not here to discuss, but what would be the effect of female suffrage on women's wages? I do not believe that woman will ever get **justice by** woman's ballot. Indeed women oppress women as much as men do. Do not women, as much as men, beat down to the lowest figure the woman who sews for them? Are not women as sharp as men on washerwomen and milliners and mantua makers.

Poets are fond of talking about man as an oak and woman the vine that climbs it, but I have seen many a tree fall that not only went down itself, but took all the vines with it. I can tell you of something stronger than an oak for an ivy to climb on, and that is the throne of the great Jehovah. Single or affianced, that woman is strong who leans on God and does her best. Many of you will go single-handed through life, and you will have to choose between two characters. Young woman, I am sure you will turn your back upon the useless, giggling, irresponsible nonentity which society ignominiously acknowledges to be a woman and ask God to make you a humble, active, earnest Christian. What will become of the womanly disciple of the world? She is more thoughtful of the attitude she strikes upon the carpet than how she will look in the judgment; more worried about her freckles than her sins; more interested in her apparel than in her redemption. The dying actress whose life had been vicious said: "The scene closes. Draw the curtain." Generally the tragedy comes first and the farce afterwards, but in her life it was first the farce of a useless life and then the tragedy of a wretched eternity.

Compare the life and death of such a one with that of some Christian aunt that was once a blessing to your household. I do not know that she was ever asked to give her hand in marriage. She lived single, that, untrammeled, she might be everybody's blessing. Whenever the sick were to be visited or the poor to be provided with bread she went with a blessing. She could pray or sing Rock of Ages for any sick pauper who asked her. As she got older there were days when she was a little sharp, but for the most part auntie was a sunbeam, just the one for Christmas eve. She knew better than any one else how to fix things. Her every prayer, as God heard it, was full of everybody who had trouble. The brightest things in all the house dropped from her fingers. She had peculiar notions, but the grandest notion she ever had was to make you happy. She dressed well—auntie always dressed well—but her highest adornment was that of a meek and quiet spirit, which, in the sight of God, is of great price. When she died, you all gathered lovingly about her, and as you carried her out to rest the Sunday school class almost covered her coffin with japonicas, and the poor people stood at the end of the alley, with their aprons to their eyes, sobbing bitterly, and the man of the world said, with Solomon, "Her price was above rubies," and Jesus, as unto the maiden in Judaea, commanded, "I say unto thee, arise!"

SAW HER FATHER'S GHOST.

Remarkable Story of a Sick Woman,

AND HER HUSBAND'S SURPRISE

A Danbury, Conn., report says: Mrs. Margaret Pettit, a Brooklyn woman, died suddenly in this city yesterday, and her daughter, Mrs. Charles W. Lee, declares that she saw her mother borne away by her dead husband's spirit at the moment that her death must have occurred. Mrs. Lee could have had no knowledge of her mother's impending death; neither had she any reason to believe she was in danger. Mrs. Lee is very ill to-day as a result of her experience.

Mrs. Pettit came here last week to her daughter, who is an invalid, and who lives at No. 55 Jefferson avenue with her husband. Mrs. Pettit was the widow of Oliver B. Pettit, who died in Brooklyn sixteen years ago. Her home in Brooklyn was at No. 39 Grove street. She was fifty-five years old.

Mrs. Pettit complained yesterday morning that she was unusually tired, but was otherwise in her customary good health. Her room adjoined that of her daughter, and, as she did not feel like getting up to go down stairs to breakfast, the food was taken to her shortly before noon. Mr. Lee carried the food to her room, and as he passed through his wife's apartments he told her that her mother was feeling well and was preparing to arise.

Mr. Lee, who had gone down stairs again, was startled in a few minutes later by a cry of fright from his wife's room. He rushed up stairs and found Mrs. Lee trembling in every limb and her face blanched with fright.

"Father has been here," she said, "and has taken mother away." Mr. Lee tried to quiet the sick woman's fears. He thought she was suffering from the effects of a dream. But she would not be dissuaded. She had a feeling that her mother was gone from her room.

To calm her Mr. Lee told her that he had left Mrs. Pettit less than five minutes previously, and that she was then in good health. Yielding to his wife's urging, he went to the door of the room occupied by Mrs. Pettit. Mrs. Pettit was lying dead, with the food at her side untouched.

Mr. Lee broke the news to his wife, but it did not startle her.

Mrs. Lee said that as she lay in her bed she felt a presence in the room and saw her father walk to the door of her mother's apartment and enter it. Trembling with fright Mrs. Lee kept her eyes upon the door through which the apparition had disappeared.

In an instant the figure of her father appeared at the door again. He was carrying his wife in his arms. Mrs. Lee saw them distinctly as they crossed the threshold, and recognized their faces and forms. She would have cried for help while the apparition was before her, but she was powerless to do so.

In an instant the figures disappeared. Mrs. Lee's voice came back to her and she cried for her husband.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 1.

2ND QUARTER. APRIL 1, 1900.

The Beatitudes.—Matt. 4; 25 to 5; 12.

Supt.—What is the golden text? School—Blessed are the pure in heart for they shall see God. Matt. v. 8.

What is the central truth? The design of the gospel is to bring mankind into a state of heart purity.

What is the topic? True religion.

What is the outline? I. The multitudes. II. The Teacher. III. The truth taught.

What was the time? July, A. D., 28.

Where was the place? Mount Hattin.

Who were the persons? Jesus. His disciples. The multitude.

What is the parallel account? Luke xii.

25. Great multitudes—Attracted by His miracles. "This even according to the Jews was one proof of the days of the Messiah." Decapolis—A country east of the Sea of Galilee containing ten cities. Thus we see that His fame had spread, and the people were coming to Him from all directions.

1. Seeing the multitude—He was impressed with their great need. Into a mountain—Near the centre of the west coast of the Sea of Galilee, a few miles back from the seashore, now called the "Horns of Hattin." He could be heard much better in the mountain. When He was set—The usual position for teaching among the Jews. They stood to read the scriptures, but sat to teach. His disciples came unto Him—They occupied a position near to Him, and the multitude was far away.

2. Opened his mouth—"The expression marks the solemnity and importance of the discourse."—Farrar. The Lord has given us a mouth, and we must open it and confess the truth without fear. And taught them—The moment has come when the principles of the new covenant are to be enunciated.

3. Blessed—Happy. "The dispositions here recommended are not only the way to future blessedness, but they also immediately confer the truest and most noble happiness."—Benson. Poor in spirit—All the beatitudes are affixed to unlikely conditions, to show that the judgment of Christ and of the world are different. —Benson. One who is deeply sensible of his spiritual poverty and wretchedness.—Clarke. The general opinion is, happy is the person who is rich, and great, and honorable in the world. "The philosophers did not reckon humility among their moral virtues, but Christ puts it first." Theirs is—Now, at this present time. The kindom of heaven and the kingdom of God mean the same thing, and have reference to that spiritual kingdom which Christ sets up in the hearts of His children.

4. They that mourn—That is, those who, conscious of their spiritual poverty, mourn. 1. On account of sin and its consequences. 2. Because of having offended a holy and righteous God. They shall be comforted—The Lord comforts by speaking the words of pardon and peace to their hearts. True joy is frequently the fruit of sorrow.

5. The meek—They who suffer in love, or love in patience; they who, in the strength of love, boldly yet meekly, meekly yet boldly, bear injustice, and thereby conquer. Inherit the earth—The land; and expression frequently used by the prophets to signify the land of Canaan. Under this figure our Lord promises the abundance of spiritual good provided for in the gospel.

6. Hunger and thirst—A figurative expression. Hunger and thirst are the strongest of bodily appetites. After righteousness—The state, or quality of being right with God; exact rectitude; holiness, comprehending holy principles, and affections of heart, and conformity of life to the divine law.—Webster. Righteousness here is taken for all the blessings of the New Covenant; a full restoration to the image of God.—Clarke. Shall be filled—With righteousness. Everything else fails to satisfy. God has Himself created the desire and He will satisfy the soul. Spiritual hungering and thirsting is an evidence of spiritual health.

7. The merciful—"The merciful," says Erasmus, "are those who weep over the calamities of others, who feed the hungry and clothe the naked; admonish those in error and pardon the offending." "The merciful bravely address themselves to the wants of the world."—Lange. Obtain mercy—As we deal with others God will deal with us. "Mercy is purchased at the price of mercy itself."

8. Pure in heart—The heart is the seat of the affections, the desires, the motives, the will; with the pure heart these will all be pure. The heart is purified by faith. Acts. xv. 8. "True religion consists in heart purity."—Henry. See God—That is, possess and enjoy God. "None but the pure are capable of seeing God. He must be pure who wishes to enjoy a pure being."

9. The peacemakers—"Those who avoid contention themselves, and labor to restore peace wherever it is broken." The children of God—God is the Father of peace, and those who promote it are said to be His children.

10. Persecuted—Those who are pursued by an enemy. "Fined, imprisoned, banished, scourged, tortured, always delivered unto death and accounted as sheep for the slaughter." For righteousness sake—Because of right doing. Kingdom of Heaven—See on verse 3.

11. Revile—To slander; "to be abusive in speech or act." Falsely for my sake—It must not only be false, but "for His sake"; because we are Christians and are bringing forth fruit unto holiness.

12. Rejoice—"Even revilers contribute to our blessedness." To be persecuted for Christ's sake is to be crowned. Rev. ii. 10. Be exceeding glad—Leap for joy. There are cases on record where this has literally been done. The prophets—We are to have an inheritance with the prophets. "Persecution has been the portion and the proof of the most eminent saints in all ages."

Teachings—"When Jesus opens His mouth we should open our hearts. Jesus Christ never saved a soul that He did not govern; nor is He precious to any person who does not feel as subjection to the divine will. The seven Beatitudes form an ascending line, in which the new life is traced from stage to stage, from its commencement to its completion. It is impossible to feel poor in spirit without, at the same time, longing for the riches of the Spirit of God."

PRACTICAL SURVEY.

The Beatitudes are among the most startling utterances that ever sounded in the ear of man. The Master had been "preaching the gospel of the kingdom" throughout all the country. Great multitudes followed Him. He had their attention. He sounded, clear as a bugle note, this paean of triumph. He touches all the chords of human feeling that heretofore were supposed to produce only minor music; now they yield the harmony of heaven. But He speaks as one having authority.

Who but the Master would dare say, "Blessed are they that mourn?" Truly has J. R. Miller said, "This seems indeed a strange beatitude. But to those who have learned its meaning it is no longer strange.

Meekness, in this age and land, while it is a rare virtue, is by no means as rare as when Christ uttered this truth. Destructive and heartless wars had been raged everywhere. The Roman arms and not meekness had conquered "the world."

God has so created us that the waste of our bodies must be supplied regularly, usually three times each day. That we may not neglect our bodies, hunger and thirst remind us of our need and duty, and coupled with the taking of this necessary nourishment, the body experiences some of its highest pleasure. The soul demands righteousness, with all that word embraces and implies.

Mercy was almost unknown in the Roman world. To grant mercy to the pleading victim in the arena by the upturned thumb was very uncommon. There was little of the merciful in the Jewish character, and only when the divine was manifest was a Jew merciful.

What a wonderful thing to "see God"! Dr. Parker, while crossing the ocean, sat for hours, watching sea and sky from the deck of the steamer. A young man flippantly asked him: "What do you see, old man?" The reply was, "Nothing but God."

There are always many to stir up strife—how few seek to be peacemakers! How sadly they are needed in this world of confusion and strife! He who utters this glorious truth, "Blessed are the peacemakers, for they shall be called the children of God," was Himself the "Prince of Peace."

How strange that anyone could persecute one of his fellows for a good deed! The persecutions the early Christians endured at the hands of the heathen world were so cruel they seem almost impossible. And they were persecuted for no evil conduct. The history of the church is filled with accounts of persecutions carried on not because of ill-doing, but "for righteousness' sake." The persecutions of the Armenians are fresh in our minds now, at the dawn of the twentieth century. "Man's inhumanity to man makes countless thousands mourn."—J. E. Coleman.

AN AMERICAN VIEW.

How the Boers Stood in the Way of Liberty.

Unlike the Americans the Boers attempted to exclude all foreign influences. They did not attempt to exclude foreigners. Indisposed as they were to work the gold mines, they were willing, and indeed anxious, for the foreigners to come in, develop the resources of the country, and pay taxes. But their attitude toward foreign influences upon the political, social and religious fabric was unanimously what it was to only a very small extent among Americans at the beginning of this century. They put almost insuperable obstacles in the way of acquiring citizenship, and they were not even prudent enough to keep the foreigners quiet by giving them the schools, roads, police and other conveniences that their money paid for.

In their eloquent and even pathetic appeal for a cessation of hostilities Presidents Kruger and Steyn "solemnly declare that this war was undertaken solely as a defensive measure to maintain the threatened independence of the South African Republic." This independence was threatened in no other way than that we have described the way Massachusetts and New York and Pennsylvania have lost their independence. Where is the Puritan, where is the Quaker? Buried under a flood of immigration as the Boer foresaw that he would be if he conceded political rights to the foreigner. But the Puritan and the Quaker did not take arms to preserve their independence and the Boer did.

The Transvaal foreigners were backed up by England, whose subjects most of them were. The United States intervened between Spain and her subjects in Cuba. If Cuba had been independent and a million or two of Americans had gone into Cuba and complained of their treatment by the Cuban Government the United States Government would undoubtedly have backed them up. But the Boers could have maintained their national existence, only they would have had to submit to the spread of foreign influence and foreign customs. They went to war to resist that which it never occurred to any considerable number of Americans ought to be resisted.

This is the plain statement of the independence in behalf of which the Boers began buying Krupp artillery and Mauser rifles six years ago, and in behalf of which they declared war on England in October.—N. Y. Journal of Commerce.

A PROPHETIC LETTER.

The Late Walter White Wrote One to His Aunt.

The following letter was sent to Mrs. A. D. Smalley, Newport, Ky., aunt of the late Walter White. It was written from Belmont in February last.

"I am now about 9,000 miles from you, fighting for my country and Queen. It is very lonesome out here, for me, as I often sit on a rock while on sentry duty on a moonlight night with my comrades sleeping on the ground near me, my thoughts go far away home across the sea to my darling mother, whom I may never see again. It makes tears come to my eyes, but, aunt, war is war; so I must not complain.

"We are fighting a very treacherous foe. They fire on our white flag and our wounded. Boers are coming this way, and we have been called out to meet them.

"Wishing you a happy New Year and many of them, I remain, W. W." —Windsor Record.

Thousands of dollars, representing the savings of scores of Italian residents of Chicago, has disappeared from the vaults of Giraldi Frank's private bank in that city.

Market Reports —OF— The Week.

LEADING WHEAT MARKETS.

Following are the closing prices at important wheat centres to-day:

	Cash.	May.
Chicago	$.....	$0 67 1-4
New York	.....	0 73 1-2
Milwaukee	0 67 1-2	.....
St. Louis	0 72	0 71
Toledo	0 71 3-4	0 73
Detroit, red	0 72 1-4	0 73 1-4
Detroit, white	0 73 1-4	.....
Duluth, No. 1 N.	0 66	0 67
Duluth, No. 1 H.	0 67 1-2	.....
Minneapolis, No. 1 Northern	0 65 3-4	0 65
Minneapolis, No. 1 Hard	0 67 1-4	.....

	Cash.	May.
Chicago	$.....	$0 67 3-8
New York	.....	0 73 1-8
Milwaukee	0 67 1-2	.....
St. Louis	0 72 1-2	0 74 1-4
Toledo	0 72 1-4	0 73 1-2
Detroit, red	0 72 1-2	0 73 1-2
Detroit, white	0 73 1-2	.....
Duluth, No. 1 N.	0 66 3-8	0 67 3-8
Duluth, No. 1 H.	0 67 7-8	.....
Minneapolis, No. 1 Northern	0 66	0 65 1-4
Minneapolis, No. 1 hard	0 67 1-2	.....

TORONTO FARMERS' MARKET.

Wheat—100 bushels of red and white fall wheat sold steady at 69c, and 300 bushels of goose at 70c.

Oats—500 bushels sold ½c firmer at 32c.

Barley—200 bushels sold firm at 47c.

Rye—One load sold firmer at 55½c.

Peas—One load sold steady at 60c.

Hay and Straw—Twenty-five loads of hay sold steady at $11 to $13 and 6 loads of straw firmer at $9.50 to $10.

Butter—Moderate offering to a fair demand, at 26c to 27c for dairy pound rolls.

Eggs—Weak demand for fair receipts. Prices steady at 15c to 16c.

Poultry—Moderate demand at unchanged prices.

Wheat—Steady; 450 bushels sold as follows: White and red, fall, 150 bushels sold at 68 1-2 to 69c; goose, 300 bushels, at 70 to 70 1-2c.

Barley—Steady; 300 bushels sold at 45 to 47c.

Oats, steady; 700 bushels sold at 31 to 32c.

Hay—Deliveries, light, with prices firm, at $11 to $13 per ton for five loads.

Dressed hogs—Deliveries light— not more than 75, with prices firm at $6.75 to $7 per cwt. Farmers are bringing in young hogs that are under weight, which would pay them for feeding a month longer.

Butter—Butter was not plentiful and was quickly bought up at prices ranging from 25 to 30c, the latter price being paid for choice dairy to special customers only. The bulk sold at about 26 to 28c per lb.

Eggs—Deliveries large, with prices ranging from 14 to 18c per dozen, the bulk going at 15 to 16c per dozen.

BUTCHERS' HIDES.

No. 1 steers, 60 lbs. and up	$0 10½
No. 2 steers	0 09½
No. 1 cows	0 10
No. 2 cows	0 09
No. 1 calf	0 11
No. 2 calf	0 09

SEEDS.

In Chicago to-day timothy closed 5c. lower at $2.45 nominal for March; clover closed steady at $8.40 nominal for March, all per 100 lbs. In Toledo old prime clover seed closed 5c. dearer at $5, and March 2 1-2c. higher at $5.67 1-2.

COMMERCIAL NOTES.

Danubian wheat shipments the past week 16,000 bushels, against 216,000 bushels the corresponding week of 1899. Maize, 64,000 bushels.

Wheat receipts in London the past three days, 136,000 centals, including 94,000 centals of American. Corn same time, 172,000 centals.

According to R. G. Dun & Co. the failures in the Dominion for the past week total 23, against 33 the previous week, and 30 the corresponding week of 1899. By provinces the failures this week were: Ontario 14, Quebec 6, Nova Scotia 1, Manitoba 1, British Columbia 1.

For the Dominion of Canada the bank clearances were as follows: Montreal, $11,781,371, decrease 25.8 per cent.; Toronto, $8,906,385, increase 5.4 per cent.; Winnipeg, $1,585,074, increase 7 per cent.; Halifax, $1,468,399, increase 20.2 per cent.; Hamilton, $730,670, decrease 7 per cent.; St. John, N. B., $532,464, decrease 2.4 per cent.; Vancouver, $735,896, increase 30.7 per cent.; Victoria, $501,785, decrease 14.2 per cent.

Bradstreet's on Trade.

At Montreal the recent millinery openings were not as largely attended as in former years. The trade, however, report a fair demand for spring novelties. Dry goods, shoe and rubber jobbers report a marked improvement in business over the previous week. Hardware and paints are active. Groceries are in good demand and the prices of produce, such as butter and eggs, is considerably higher than at same date last year.

Good snow roads in the country have tended to improve business at London. The grain deliveries have been fair at country markets.

Trade at the coast continues somewhat dull, but the outlook is considered bright. The outlook in the mining camps is more promising. Australian and Californian butter has recently been supplying the Vancouver market.

The trade situation at Winnipeg has not shown much change. The millinery openings attracted a number of buyers and the house sales have been larger. Collections are not very good.

There has been a fair movement in trade circles at Hamilton this week and the prospect for business continue promising. There is a good deal more industrial activity in the city than in former years at this date, labor is well employed and the requirements of all classes are larger, and payments are satisfactory.

Business at Toronto has been rather quiet this week. This was the result of the activity that attended the millinery openings last week. The conditions of trade are sound, and the prospects still point to a successful season's business. Values continue firm for all classes of goods, and purchases delayed now will in many cases entail greater expenditures later in the season.

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