etting Thin

ht, if you are too fat
rong, if too thin already.
enough for your habit, is
a little more, or less, is
harm. Too fat, consult
; too thin, persistently
matter what cause, take
Emulsion of Cod Liver

are many causes of get-
o thin; they all come
hese two heads: over-
d under-digestion.
over-work, if you can;
hether you can or not,
ott's Emulsion of Cod
il, to balance yourself
r work. You can't live
rue—but, by it, you
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y for it.
s Emulsion of Cod Liver
the readiest cure for
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ng no work--you can't
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enuine has
ure on it,
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have not
send for
mple, its a-
taste will
you.
& BOWNE
mists,
Toronto.
d $1.00; all druggists.

e Price No Object.
art corsair conducted his
captive aft.
the quarter-deck," said he.
ll of luxury contemplated
appointments in dismay.
no fifty-cent deck?" she

the newspaper men pro-
ght they saw tears in the
yes as he turned brusque-
Detroit Journal.

ozone Cures Asthma.

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system in the world. There
77,600 miles of telephone
52,561 apparatus in use.
nt of $1,000,000 is to be
this year alone upon the ex-
f the State telephone.

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Where He Pitied.
I saw an old maid kiss a
street car this morning.
Poor, foolish thing.
Wasn't she, though?
Oh, I was thinking of the
State Journal.

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A Proposed Treaty.

Talmage Makes a Vigorous Plea For a Warmer Friendship Between the Church and Press.

A Washington report: In this discourse Dr. Talmage calls for a warm friendship between those who preach the gospel and those who make newspapers, the spoken word and the printed word to go side by side. Text, Luke xvi, 2: "The children of this world are in their generation wiser than the children of light."

Sacred stupidity and solemn incompetence and sanctified laziness are here rebuked by Christ. He says worldlings are wider awake for opportunities than are Christians. Men of the world grab occasions, while Christian people let the most valuable occasions drift by unimproved. That is the meaning of our Lord when he says, "The children of this world are in their generation wiser than the children of light."

A marked illustration of the truth of that maxim is in the slowness of the Christian religion to take possession of the secular printing press. The opportunity is open and has been for some time open, but the ecclesiastical courts, and the churches, and the ministers of religion are for the most part allowing the golden opportunity to pass unimproved. That the opportunity is open I declare from the fact that all the secular newspapers are glad of any religious facts or statistics that you present them. Any animated and stirring article relating to religious themes they would gladly print. They thank you for any information in regard to churches. If a wrong has been done to any Christian church or Christian institution you could go into any newspaper office of the land and have the real truth stated. Dedication services, ministerial ordinations and pastoral installations, cornerstone laying of a church, anniversary of a charitable society, will have reasonable space in any secular journal if it have previous notice given. If I had some great injustice done me, there is not an editorial or reportorial room in the United States into which I could not go and get myself set right, and that is true of any well-known Christian man. Why, then, does not our glorious Christianity embrace these magnificent opportunities? I have before me a subject of first and last importance: How shall we secure the secular press as a mighty reinforcement to religion and the pulpit?

The first thing toward this result is cessation of indiscriminate hostility against newspaperdom. You might as well denounce the legal profession because of the shysters, or the medical profession because of the quacks, or merchandise because of the swindling bargain makers as to slambang newspapers because there are recreant editors and unfair reporters and unclean columns. Gutenberg, the inventor of the art of printing, was about to destroy his types and extinguish the art because it was suggested to him that printing might be suborned into the service of the devil, but afterward he bethought himself that the right use of the art might more than overcome the evil use of it, and so he spared the type and the intelligence of all following ages. But there are many to-day in the depressed mood of Gutenberg, with uplifted hammer, wanting to pound to pieces the type, who have not reached his better mood, in which he saw the art of printing to be the rising sun of the world's illumination.

If, instead of fighting newspapers, we spend the same length of time and the same vehemence in marshaling their help in religious directions we would be as much wiser as the man who gets consent of the railroad superintendent to fasten a car to the end of a rail train, shows better sense than he who runs his wheelbarrow up the track to meet and drive back the Chicago limited express. The silliest thing that a man ever does is to fight a newspaper, for you may have the floor for utterance perhaps for one day in the week, while the newspaper has the floor every day in the week.

I know what I am talking about, for I can draw on my own experience. All the respectable newspapers, as far as I know, are my friends now. But many of you remember the time when I was the most continuously and meanly attacked man in this country. God gave me grace not to answer back, and I kept silence for ten years, and much grace was required. What I said was perverted and twisted into just the opposite of what I did say. There were millions of people who believed that there was a large sofa in my pulpit, although we never had anything but a chair, and that during the singing by the congregation I was accustomed to lie down on that sofa and dangle my feet over the end. Lying New York correspondents for ten years misrepresented our church services; but we waited and people from every enighborhood of Christendom came there to find the magnitude of the falsehoods concerning the church and concerning myself. A reaction set in, and soon we had justice, full justice, more than justice, and as much overpraise as once we had under-appreciation, and no man that ever lived was so much indebted to the newspaper press for opportunity to preach the gospel as I am. Young men in the ministry, young men in all professions and occupations, wait. You can afford to wait. Take rough misrepresentation as a Turkish towel to start up your languid circulation, or a system of massage or Swedish movement, whose pokes and pulls and twists and thrusts are salutary treatment. There is only one person you need to manage, and that is yourself. Keep your dispositions sweet by communion with Christ, who answered not again, get society of genial people and walk out in the sunshine with your hat off, and you will come out all right. And don't join the crowd of people in our day who spend much of their time in damning newspapers.

Again, if you would secure the secular press as a mightier reinforcement of religion and the pulpit, extend widest and highest Christian courtesies to the representatives of journalism. Give them easy chairs and plenty of room when they come to report occasions. For the most part they are gentlemen of education and refinement, graduates of colleges, with families to support by their literary craft, many of them weary with the push of business that is precarious and fluctuating, each one of them the avenue of information to thousands of readers, their impression of the services to be the impression adopted by multitudes. They are connecting links between a sermon, or a song, or a prayer, and this great population that tramps up and down the streets day by day and year by year with their sorrows uncomforted and their sins unpardoned. Oh, the hundreds of thousands of people in our cities who never attend churches! Our cities are not so much preached to by ministers of religion as by reporters. Put all journalists into our prayers and sermons. Of all the hundred thousand sermons preached to-day there will not be three preached to journalists, and probably not one. Of all the prayers offered for classes of men innumerable the prayers offered for the most potential class will be so few and rare that they will be thought a preacher's idiosyncrasy. There are many journalists in our church memberships, but this world will never be brought to God until some revival of religion sweeps over the land and takes into the kingdom of God all editors, reporters, compositors, pressmen and newsboys. And if you have not faith enough to pray for that and toil for that you had better get out of our ranks and join the other side, for you are the unbelievers who make the wheels of the Lord's chariot drag heavily. The great final battle between truth and error, the Armageddon, I think, will not be fought with swords and shells and guns, but with pens—quill pens, steel pens, gold pens, fountain pens, and before that the pens must be converted. The most divinely honored weapon of the past has been the pen, and the most divinely honored weapon of the future will be the pen—prophet's pen and evangelist's pen and apostle's pen, followed by editor's pen and author's pen and reporter's pen. God save the pen! The wings of the Apocalyptic angel will be the printed page. The printing press will roll ahead of Christ's chariot to clear the way.

"But," someone might ask, "would you make Sunday newspapers also a reinforcement?" I have learned to take things as they are. I would like to see the much scoffed at old Puritan Sabbaths come back again. I do not think the modern Sunday will turn out any better men and women than were your grandfathers and grandmothers under the old-fashioned Sunday. To say nothing of other results. Sunday newspapers are killing editors, reporters, compositors and pressmen. Every man, woman and child is entitled to 24 hours of nothing to do. If the newspapers put on another set of hands, that does not relieve the editorial and reportorial room of its cares and responsibilities. Our literary men die fast enough without killing them with Sunday work.

All things are possible with God, and my faith is up until nothing in the way of religious victory would surprise me. All the newspaper printing presses of the earth are going to be the Lord's, and telegraph and telephone and type will yet announce nations born in a day. The first book ever printed was the Bible, by Faust and his son-in-law, Schoeffer, in 1460, and that consecration of type to the Holy Scriptures was a prophecy of the great mission of printing for the evangelisation of all the nations. The father of the American printing press was a clergyman, Rev. Jesse Glover, and that was a prophecy of the religious use that the gospel ministry in this country was to make of the types.

Now, as you all have something to do with the newspaper press, either in issuing a paper or in reading it, either as producers or patrons, either as sellers or purchasers of the printed sheet, I propose on this Lord's day a treaty to be signed between the church and the printing press, a treaty to be ratified by millions of good people if we rightly fashion it, a treaty promising that we will help each other in our work of trying to illumine and felicitate the world, we by voice, you by pen, we by speaking only that which is worth printing, you by printing only that which is fit to speak. You help us, and we will help you. Side by side be these two potent agencies until the judgment day, when we must both be scrutinised for our work, healthful or blasting. The two worst off men on that day will be the minister of religion and the editor if they wasted their opportunity. Both of us are the engineers of long express trains of influence, and we will run them into a depot of light or tumble them off the embankments.

What a useful life and what a glorious departure was that of the most famous of all American printers, Benjamin Franklin, whom infidels in the penury of their resources have often fraudulently claimed as their own, but the printer who moved that the Philadelphia convention be opened with prayer, the resolution lost because the majority thought prayer unnecessary, and who wrote at the time he was viciously attacked: "My rule is to go straight forward in doing what appears to be right, leaving the consequences to Providence," and who wrote this quaint epitaph showing his hope in resurrection, an epitaph that I have hundreds of times read while living in Philadelphia:

"The body of Benjamin Franklin, printer (like the cover of an old book, its contents torn out and stripped of its lettering and gilding), lies here, food for worms. Yet the work itself shall not be lost, for it will (as he believed) appear once more in a new and more beautiful edition, corrected and amended by the Author."

That Providence intends the profession of reporters to have a mighty share in the world's redemption is suggested by the fact that Paul and Christ took a reporter along with them, and he reported their addresses and their acts. Luke was a reporter, and he wrote not only the book of Luke, but the Acts of the Apostles, and without that reporter's work we would have known nothing of the Pentecost and nothing of Stephen's martyrdom, and nothing of Tabitha's resurrection, and nothing of the jailing and unjailing of Paul and Silas, and nothing of the shipwreck at Melita. Strike out the reporter's work from the Bible and you kill a large part of the New Testament. It makes me think that in the future of the kingdom of God the reporters are to bear a mighty part.

And the men of that profession are going to come in a body throughout the country. I know hundreds of them, and a more genial or highly educated class of men it would be hard to find, and though the tendency of their profession may be toward skepticism, an organised, common sense gospel invitation would fetch them to the front of the Christian endeavor.

Men of the pencil and pen in all departments, you need the help of the Christian religion. In the day when people want to get their newspapers at two cents and are hoping for the time when they can get any of them at one cent, and as a consequence the attaches of the printing press are by the thousand ground under the cylinders you want God to take care of you and your families. Some of your best work is as much unappreciated as was Milton's Paradise Lost, for which the author received $25, and the immortal poem Hohenlinden or Thomas Campbell, when he first offered it for publication and in the column called "notices to correspondents" appeared the words: "To T. C.—The lines commencing, 'On Linden when the sun was low,' are not up to our standard. Poetry is not T. C.'s forte."

O men of the pencil and pen, amid your unappreciated work you need encouragement, and you can have it. Printers of all Christendom, editors, reporters, compositors, pressmen, publishers and readers of that which is printed, resolve that you will not write, set up, edit, issue or read anything that debases body, mind or soul. In the name of God, by the laying on of the hands of faith and prayer, ordain the printing press for righteousness and liberty and salvation. All of us with some influence that will help in the right direction, let us put our hands to the work, imploring God to hasten the consummation. In a ship with hundreds of passengers approaching the South American coast the man on the lookout neglected his work, and in a few minutes the ship would have been dashed to ruin on the rocks. But a cricket on board the vessel, that had made no sound all the voyage, set up a shrill call at the smell of land, and, the captain knowing that habit of the insect, the vessel was stopped in time to avoid an awful wreck. And so insignificant means now may do wonders, and the scratch of a pen may save the shipwreck of a soul.

Are you ready for the signing of the contract, the league, the solemn treaty proposed between journalism and evangelism? Let it be a Christian marriage of the pulpit and the printing press. The ordination of the former on my head, the pen of the latter in my hand, it is appropriate that I publish the banns of such a marriage. Let them from this day be one in the magnificent work of the world's redemption.

ONTARIO'S PUBLIC WORKS.

We Have Spent Twenty Millions for Them Up to Date.

The report of the Commissioner of Public Works, Hon. F. R. Latchford, has been printed, and will be laid before the Legislature on Monday.

The statement shows that in all $21,428,780.30 has been expended on public works in 33 years. During the Sandfield Macdonald regime, from 1867 to 1871, the expenditure was $1,380,060.66. For the 28 years of Liberal rule from December 31, 1871, to December 31, 1899, the expenditure was $19,580,268.24, and last year it was $468,451.45.

The details of expenditure for the full period named show that on colonization roads, $3,289,986.71 has been expended since Confederation, of which $133,926.10 was last year's outlay.

The expenditure for railway aid in the past 33 years, or rather the past 29 years, for none is credited to Sandfield Macdonald, rises to the stupendous sum of $7,000,841.76. Of this sum $139,869.50 was paid out last year; $63,622.35 has been spent on mining roads to date.

The total capital expenditure on the present Parliament buildings up to date has been $1,273,930.49, and for interior equipment, grounds, and outside improvements, $227,435. Another item is for Brock's monument at Queenstown, which cost $4,605.31.

The total steam railway mileage of the Province up to December 31 last was 6,724 miles, of which 467 miles are at present under construction; 1,447 miles were constructed prior to Confederation, and 5,276 since that date. The G. T. R. controls 2,719 miles of road, and the C. P. R. 2,467 miles, the Michigan Central 378 miles, and the Ottawa, Arnprior, and Parry Sound 264 miles.

A GUYSBORO' TRAGEDY.

Edward O'Connor's Mysterious Death —Inquest Ordered.

Guysboro, N. S., report: Yesterday two young men, Henry Keay and Thomas Carey, came to town from St. Francis, and in the afternoon when returning home they called at the house of John O'Connor, three miles from town. Edward O'Connor came over from his mother's house, which is a short distance away, on the opposite side of the road. After a short stay Keay and Carey left in their wagon, and Edward went with them up the road. Later on in the afternoon O'Connor was found on the side of the road near Milford Haven bridge, his skull badly fractured and his head bleeding. He was carried into the store of Captain Thomas McDonald and a messenger came to town for medical assistance. Nothing could be done for the injured man and he died this afternoon. An inquest is to be held to-morrow.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. XII. MARCH 24, 1901.

Jesus Crucified and Buried. — Luke 23:35-53.

Commentary — Connecting links. They took Jesus to a place called Calvary. Calvary is the Latin, and Golgotha the Hebrew word with the same meaning. It is just outside the city of Jerusalem, probably on the north, two hundred feet from the Damascus gate. It is an isolated white limestone knoll, about sixty feet high. It contains in its perpendicular face the most remarkable resemblance to a skull.

35. Derided him—The crowd mocked him from nine till twelve o'clock. But there were also friendly watchers at the cross (John xix. 25-27); "Jesus was not wholly deserted in this sad hour. 'The women were last at the cross and first at the grave.' The three Marys were there: Mary, the mother of Jesus; Mary the wife of Cleopas; and Mary Magdalene, with several other friends" (v. 49). Save himself—They thought that if Jesus were the Messiah surely He could deliver himself from the Roman cross.

36. Vinegar—It was about the time of the midday meal of the soldiers, and they in mockery offered him their sour wine to drink with them.—Alford.

38. A superscription—The white tablet nailed upon the cross above the head of the victim, to declare the crime for which he was crucified. "It "was a common custom to affix a label to the cross, giving a statement of the crime for which the person suffered.'

39. Railed on Him—The two thieves crucified with Him may have belonged to the band with Barrabas; they evidently knew something about the Christ. One mocked, the other prayed.

40. Dost not thou fear God—Whatever the reckless crowd may do, thou art near death; does this have no effect upon you?

41. We.....justly—He is a true penitent, confessing his sins. Nothing amiss—He may have heard and seen much of Jesus at the trial. It is more than likely that at various times he may have joined the crowd where Jesus was speaking, and have known of His miracles.—Peloubet.

42. Lord—"The very use of the word implies faith." Thy kingdom—He thus recognized Christ as a real King. His prayer shows that he believed that Jesus was the Son of God; that He had power to save, and that they would continue to exist in a future state.

43. To-day—This was the second saying of Christ on the cross. This verse is a strong proof of the immortality of the soul. Paradise—"This is a word of Persian origin, denoting a beautiful park, garden or orchard." It was the place where the soul of Jesus was between death and the resurrection.

The sixth hour—Noon. Christ's third saying on the cross was spoken just before this to his mother and to John: "Woman, behold thy son." "Behold thy mother." John xix. 26, 27. Jesus in the midst of his sufferings, was thinking of others, and while on the cross made provision for his mother. Darkness—This darkness continued three hours, from noon till three o'clock. Over the whole land (R. V.)—Of Palestine. This darkness was typical of the moral darkness that filled the land. "This was a miraculous occurrence, showing the amazement of God at the wickedness of the crucifixion of Him who is the light of the world and the sun of righteousness."

With a loud voice—As it were the triumphant note of a conqueror.—Cam. Bible. What he said first at this time is recorded in John xix. 30, and was his sixth saying on the cross: "It is finished." Father, etc. —This was his seventh saying. "The word 'Father' shows that his soul has recovered full serenity." Not long before this when struggling in the darkness he called to his "God"; now the darkness is gone and he sees his Father's face. I commend my spirit —I deposit my soul in thy hands. Here is another proof of the immortality of the soul, and of its separate existence after death.—Clarke. Gave up the ghost.—"He dismissed the spirit. He himself willingly gave up that life which it was impossible for man to take away; he thus became, not a forced sacrifice, but a free-will offering for sin."

47. The Centurion—The Roman officer who had charge of the crucifixion. Called a centurion because he commanded one hundred men. Glorified God—When he saw "what was done" he acknowledged that God Himself was showing His approval of Jesus. A righteous man—An innocent man—According to Matthew he confessed Jesus to be the Son of God.

48. Smote their breasts—In token of alarm and penitence. They were to some extent penitent for their actions.—Hom. Com. Awe and consternation seized upon the Jews.

49. All His acquaintance—"They beheld Him with the deepest sorrow over their irrevocable loss, which was not yet softened by the joyful hope of the resurrection."

50. A councillor (R. V.)—That is, was a member of the Sanhedrin. He was also a rich man. Matt. xxvii. 57.

51. Had not consented—He had either voted against their action in the council, or, what is far more probable, had absented himself and taken no part in the proceedings. Arimathaea—Some identify this with Rama in Benjamin, or Rama in Ephraim, the birthplace of Samuel. The form of the name is more like the latter. Hom. Com. Himself waited.—He was a secret disciple (John xix. 38), and "waited for the manifestation of the Messiah's kingdom." —Benson.

52. Went to Pilate—He went in boldly. It took great courage to do this. He had been a secret disciple and afraid of public sentiment, but he is fearless now. I regard Joseph as one of the noblest characters referred to in the New Testament; he befriended Christ in this hour of awful darkness when even the disciples forsook Him and fled.

53. He took it down—Joseph was assisted by Nicodemus (John xix. 39-42); they wrapped the body in linen with spices, and placed it in a new sepulchre, in a garden near by Calvary. Isa. liii. 9.

Thoughts.—"The reading of the veil was a type. 1. Of the violent rending of Christ's body on the cross. Heb. x. 20. 2. It typified our Lord's own entrance into heaven. Heb. ix. 24. 3. It intimated that the ceremonies of the law were abolished. 4. That the distinction between Jew and Gentile was at an end. 5. That there was freedom of access to the throne of grace." 6. That all of Christ's followers might personally enter a state of holiness.

PRACTICAL SURVEY.

History presents no theme comparable in importance to the incarnation, sufferings and death of Jesus Christ. This is seen when we consider the dignity of His person, the intensity of His sorrows, and the great end of his death.

The Jews who had the light of Moses and the prophets were expecting a Saviour. They had heard and seen the teachings and miracles of Christ. Yet because His purity of life and teaching contrasted with their own depravity and sin they hated Him "without cause." They refused to acknowledge His righteousness, they clamored for His life, they bore false witness to convict Him and persevered until He was condemned by Pilate, whom the historian declares was a "base, sordid and oppressive ruler." Base as He was he endeavored to release Christ from the hands of those who professed to be awaiting His coming.

It is supposed that after the condemnation of Jesus the Sanhedrists had gone from the judgment hall into the temple to take part in the temple services, and upon hearing of the inscription which Pilate had written, partly to avenge himself on and partly to deride the Jews, they hastened back to induce him not to allow it to remain there. But Pilate would not yield; so they hastened to the place of crucifixion and mingled with the crowd to prevent the populace from receiving any impression of the deep significance of the superscription written in three languages declaring him to be "The King of the Jews."

"Himself He cannot save." 1. This was false in that He possessed all power both in heaven and on earth. He had life in Himself. If He had spoken the word He could have frustrated all their plans by commanding angels to His rescue and paralyzed every hand lifted against Him. 2. There was a sense in which their words were true. As the pledged surety and mediator of mankind He must suffer. There was a necessity for it, for if He exercised His essential power, the purposes of heaven would have failed, and the predictions of the prophets would have been falsified. The types and sacrifices would have had no significance, the end of His coming would have been rendered void, and the world must have remained unredeemed forever. Sin produced spiritual death; opened the grave for the body, and the regions of eternal despair for the soul. He therefore suffered death on the cross to make atonement for sin.

QUESTION OF THE SEX.

Is it Determined by the Food of the Mother?

TO TEST DR. SCHENCK'S THEORY

Vienna, March 16.—Dr. Schenck endeavors to prove in his new book that the usual sex distribution of 106 males to 100 females is only the result of normal assimilation of food by women. Famine, war, and epidemic, which have an important influence on assimilation, cause, he said, decided changes in the normal proportion of male and female births. Dr. Schenck asserts that the influence of determining the sex lies entirely with the mother.

Dr. Schenck provides a liberal diet of albuminous food and requires that it shall be taken for a period of four months He says a woman who desired a male child had the following diet before undergoing his treatment:

Breakfast—A cup of coffee, with milk and sugar and a roll.

Lunch—Two lightly boiled eggs, bacon and a roll.

Dinner—Soup, with balls of fat meat, many potatoes, green vegetables, a good quantity of pudding, sweets and fruits. Little meat was permitted; tea or sweet coffee with cake could be taken.

Supper—Cold meat, cake, pudding and bread. A glass and a half of water with wine was drunk during the day.

As the above diet was not found sufficiently albuminous, Dr. Schenck ordered the following:

Breakfast—A cup of milk, without sugar, and biscuits.

Lunch—Lean ham, underdone, and a roll.

Dinner—A little soup, a quantity of roasted meat, with potatoes, peas, beans and vegetables. No pudding or fruit. Some cheese, tea or milk, eggs and biscuits.

Supper—Fresh roast meat, cheese, a little bread and an apple. Three glasses of water taken daily with a little wine.

Again, the diet has to be varied, for although the latter prescription contained much more albumen it was not sufficiently dissolved. The albuminous foods, therefore, were increased and the fatty substances and carbo-hydrates withdrawn for ten days. This was continued later, the treatment satisfied the doctor and the woman afterward was allowed to choose her own diet. The result was entirely satisfactory.

Dr. Schenck mentions 29 such cases in addition to the fifteen mentioned in his first work. He considers that any woman might adopt his method with the aid of her family doctor.

American Women to Test Theory

Paris, March 16.—Dr. Schenck is coming to Paris next week at the request of three wealthy American women who are expecting children. They agreed among themselves to follow his dietary prescriptions scrupulously in order to give a thorough test to his theory as to sex determination. Two women are endeavoring to beget boys, the third a girl.

Violent Fates of Royal Rulers.

Of 2,550 sovereigns who have reigned in the world up to now 300 have been overthrown, 134 have been assassinated, 123 have been taken captive in war, 108 have been executed, 100 have been slain in battle, 64 have been forced to abdicate, 28 have committed suicide, 25 have been tortured to death and 23 have become mad or imbecile. Of 113 kings of Spain 55 have been assassinated.

The Markets

Leading Wheat Markets.

The following are the closing quotations at important wheat centres to-day:

	Cash.	May.
Chicago	$0 00	y.
New York	0 00	5-8
Milwaukee	0 75	-8
St. Louis	0 00	
Toledo	0 78 3-4	0
Detroit, red	0 79 1-4	0
Detroit, white	0 79 1-4	0
Duluth, No. 1 Northern	0 73 1-8	0 7
Duluth, No. 1 hard	0 75 1-8	0 00
Minneapolis, No. 1 Northern	0 00	0 74 1

Toronto Farmers' Market.

Wheat—Steady to firmer; 400 bu of white and 300 bu. of red sold unchanged at 68 1-2 to 69c, and 400 bu. of goose sold 1-2 to 1c higher, at 65 1-2 to 66 1-2c.

Barley—Market easier, 600 bu. sold 1c lower at 45 to 46c.

Oats—Deliveries large and prices steady, 1,000 bu. sold unchanged at 34 to 34 1-2c.

Hay—15 loads sold unchanged at $14 to $15 per ton.

Straw—Market more active, with prices weaker; 5 loads sold 50c to $1 lower at $9 to $9.50 per ton.

Butter—Plenty of fresh pound rolls were offered by farmers, and there was a good demand. Prices ruled steady at 19 to 21c, and in some instances a cent or two more was asked. Large rolls were quiet and unchanged at 17 to 19c.

Eggs—Boiling stock was plentiful, and it sold freely to a steady demand at 15 to 17c, some holders asking 18c, and this price was occasionally obtained for small lots.

Poultry—The offerings included several large lots of fresh chickens, which sold rapidly at 50 to 80c per pair. Turkeys also sold well at 11 to 13c, but geese and ducks were quiet.

Apples—More than a dozen loads were offered and trade was brisk. Prices are steady; the choice lots sold at $3 to $3.50 per barrel, and some fine apples were held at $4 for single barrel lots. Culls were in poor demand and were inactive at $2 to $2.75.

Vegetables—Demand was steady and supplies were larger than usual. Trade was active and prices held steady.

Dressed Hogs—Market active and prices steady at $7.75 to $8.25 per cwt.

Leading Wheat Markets.

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

	Cash.	May.
Chicago	$——	$0 77 1-2
New York	——	0 81 1-8
Milwaukee	0 77	——
St. Louis	——	0 75 1-4
Toledo	0 80	0 81 1-2
Detroit, red	0 80 1-4	0 82 1-4
Detroit, white	0 80 1-4	——
Duluth, No. 1 hard	0 77 1-2	——
Duluth, No. 1 Northern	0 75 1-2	0 77 1-2
Minneapolis No. 1 Northern	——	0 75 3-4

Pork Packing.

There has been a decided shrinkage in the package of hogs, the number killed in the west during the past week amounting to 585,000, compared with 500,000 the preceding week, 400,000 during the corresponding week a year ago, 365,000 two years ago. The total amount of hogs handled since March 1st, is 635,000, against 685,000 during the same time a year ago, showing a reduction of 50,000. The quality of the hogs received is about the same as last week, generally fairly good. The price of hogs continues strong, the average for western markets at the close being about 10c per 100 lbs. higher than a week ago and nearly 75c higher than a year ago.

Toronto Live Stock Markets.

Export cattle, choice, per cwt.	$4 50	to	$ 5 00
Export cattle, light, per cwt.	4 00	to	4 50
Export cows	3 25	to	3 75
Butchers' cattle picked	4 00	to	4 40
Butchers' cattle, choice	3 80	to	4 00
Butchers' cattle good	3 25	to	3 75
do medium, mixed	2 50	to	3 15
Butchers' common, per cwt.	2 00	to	2 50
Bulls, export, heavy, per cwt.	3 75	to	4 25
Bulls, export, light, per cwt.	3 00	to	3 75
Feeders, short-keep	3 75	to	4 00
do medium	3 50	to	3 75
do light	3 25	to	3 50
Stockers, 500 to 800 lbs.	2 75	to	3 25
off-colors and heifers	1 75	to	2 25
Feeding bulls	2 50	to	3 50
Light stock bull, per cwt.	1 75	to	2 25
Milch cows, each	30 00	to	50 00
Calves, per head	2 00	to	10 00
Sheep, export ewes, per cwt.	3 00	to	3 50
do, bucks	2 50	to	3 00
Sheep, butchers', each	2 50	to	3 50
Lambs, grain-fed, per cwt.	4 25	to	4 85
do barnyard, per cwt.	3 75	to	4 25
Lambs, each	2 50	to	4 00
Hogs, choice, per cwt.	6 12½	to	0 00
Hogs, fat, per cwt.	5 62½	to	0 00
Hogs, light, per cwt.	5 62½	to	0 00
Sows, per cwt.	4 00	to	0 00
Stags	2 00	to	0 00

Notes.

Exports of wheat and flour from America this week equalled 4,693,939 bushels, against 4,229,528 bushels last week, 2,727,450 bushels in the corresponding week of 1900, and 4,114,046 bushels in 1899. Corn exports for the week aggregate 3,246,575 bushels, against 3,956,000 bushels last week and 3,729,000 bushels the corresponding week of last year.

The detailed report of the Department of Agriculture, giving farm reserves, shows that Kansas has more wheat than any other State, 20,662,000 bushels. Texas has 4,211,000 bushels. In the Northwest, Minnesota has 14,938,000 bushels, North Dakota 3,031,000 bushels, and South Dakota 5,440,000 bushels, a total for the three States of 23,409,000 bushels, out of a crop of 84,000,000 bushels. Last year they had 44,768,000 bushels, out of a crop of 157,709,000 bushels. Present holdings are over 50 per cent. under last year's.

Newspapers and Brains.

The most sensational and reprehensible newspapers are not the most successful; and the influence of the spider-bodied newspaper run by one brain and a thousand legs, even with a million readers, is not as great as that of scores of single conservative papers served by brains in every department. The idea that the organization which is necessary to the success of a modern newspaper can dispense with brains is directly at variance with the facts. —Chicago Times-Herald.

There have been disturbances at Ropoll and Larambla, Spain, caused by rioters.

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