

for the Children. them oil—cod-liver oil. us to see the result. and he laughs. Give pale, anemic child, becomes rosy and health. Take a flat-child, or a child that ed growing, give him and he will grow big g like the rest. not a new scheme. ren done for years. you must use the Scott's Emulsion

Summery Fashion Whims: Every Woman a Summer Girl

By AUGUSTA PRESSCOTT.

There lives no woman with soul so dead or body so old that some lingering spark of summer girlism may not be found within. Were she in personal despair or glance at the spring window would awaken her. Two glances would draw her into the store as summer bargains intent, while a third glance would send her home determined to construct herself a gown that would place her in the summer girlhood.

But you cannot be a summer girl in a linen skirt and a shirtwaist with a simple sailor top your lowly head.

You must fuss and frill, tuck and cord, lace and embroider until you have driven away the accusation of simplicity as well as the look of severity from your material. The summer girl is an ambitious daughter.

Yet there are those who assert that there are two styles of summer girl—the outgoing girl with her blue canvas skirt and her white shirtwaist, crowned with straw sailor, white felt fedora, flat-topped Tansy, or ready-to-wear hat, and the frilled summer girl, she with the flounces and the furberlows, the one who has been called the fluffy summer girl.

Be that as it may—two kinds or one—it is certain that for a long time to come, certainly until the glorious Fourth sends its screech into the air, it is the fluffy summer girl that we shall have in our midst and since she here, or coming fast, is it not best to study her?

For a Newport Summer.

The moods and the tempes of the summer girl are many. It is estimated that for a Newport summer no less than forty fluffy dresses are needed. This gives one a new gown a day, counting the season at less than two months.

To the credit of the coming fluffy summer gown it may be stated that it can be reworn in the fall, for it is of a kind that is difficult to distinguish from the conventional gown of the house. And it is certainly cheaper than a fine reception or afternoon gown.

A woman—such an extravagant home woman—is making herself a gown each week. She calculates that by the month of June she will have ten or a dozen of the prettiest summer costumes in the world. She is buying the material cheap, for a few cents a yard, never paying higher than half a dollar, and she is picking up odds and ends of lace, and the latest little bits of foulard, silk muslin and louisine.

In louisine cotton she finds a prize, for it makes up like a silk. The flowers form a self-trimming and with ingenuity, and a little plain lawn of the color of the flowers so much can be done in the way of skirt flouncings, stocks and the ubiquitous sash.

A Morning Glory Gown.

A morning glory gown rivals in prettiness its attractive name. It is apple green with little pink flowers upon it. The flowers are delicately unobtrusive, as flowers upon a cotton gown should be, and they show a tendency to disappear at the outlines, not standing out in as much boldness as the vulgar prints of two years ago.

The waist is tight fitting and corded. No, that is not the way to tie it. It is a shirt-waist with fine tucks. It is backed with the same material as the sides that bones can be slipped in the lining and hold it to the figure. The front is a trifle baggy so that it can be plied out over the girde—for there is a girde.

The pin tucking is so fine that for your life you cannot distinguish between tucks and cords. The sleeves are tucked in this fine manner right to the elbow. Then there is a puff of pale pink silky lawn, just to hold the elbow, and then there is a flat band of heavy lace, so arranged that it sets close to the arm.

This makes a short sleeve, as you can imagine, but short sleeves are fashionable. The girde is in lace, cut to a point above and below the belt, front and back, and lined with silk and boned all that. But the lining and the bones do not show. And the lace girde is certainly pretty.

The skirt is as tight as it can possibly be, and the most part of the finest of tucks, running straight down from the waist to the very shoe tops. Then comes a band of lace above a flounce.

The name "morning glory" gown is borrowed from the flower, which is very full and is set upon the skirt very near the bottom to make the sudden flare—the morning glory flare—around the foot.

Every summer woman should have one of these gowns and why not copy the morning glory gown? It is so simple to make.

No More Wash Dresses.

Cotton gowns are supposed to be wash gowns, whether they are in muslin, lawn, batiste, cheviot, Madras, mercerized material or challis. The very idea of a cotton gown, its essence or recommendation, as well as of desirability, lies in the fact that it will wash.

But, do you realize it, the cotton gowns of this summer are not intended to be laundered. They are too elaborately made for that. Their linings are too fine, their plan too complicated, their trimmings too delicate. One good soap sudsing would ruin them, if applied with the aid of knuckles and a wash-board.

There died in New York the other day an old woman who made a fat living washing valuable laces and fine linens for the Vanderbilts, Belmonts and other wealthy folk. At the time of her demise she was at work upon a Venetian lace article which cost \$6,000. For years she cleaned these fine materials with naphtha and with peculiar washing compounds of her own.

It would pay any summer woman to give the subject of laundering

her fine gowns careful attention, for the modistes declare that the chief obstacle to the making of pretty summer gowns is the fact that they soil easily and must on that account be tubbed.

Take such a gown as has just been made for the summer campaign. Its groundwork, or, better to say, its material, is a very pale sun-colored batiste, all yellow, without even one little stain to help it out.

It is made with elbow sleeves, very tight, a round waist, cut on the shirtwaist order, and plain, straight skirt, of sweep length, close at the top and gradually widening into the flly shape.

For the Lily Skirt.

When the gown was completed, all ready to be put on, with each seam sewed and every finishing touch applied, then came the real workmanship.

Out of some Spanish lace were cut some flowers, and these were applied to make a border for the skirt. A row of them were set in, one above the other, and stitched on. In the middle of the front the flower design widened and came up to a great pyramid with the point at the very belt line, a pyramid of Spanish lace flowers applied to this sun-colored batiste.

The waist was trimmed with two rows of these leaves, one around the waist and one around the yoke, or where the yoke would come. The sleeves had a few flowers applied upon them.

Finally, in this process of making a summer gown, came the application of black satin ribbon to the dress. This was put on in rows from the bottom of the skirt up to the waist, the rows four inches apart, so as to stripe the skirt from top to bottom. The satin ribbon was cunningly slipped in under the lace figures and the lace lay over them. Probably the striping was done before the lace leaves were applied. There was a belt and stick of white.

Each summer gown this year is a romance, each an individual dream, wrought out in wonderful colors and executed with the fidelity of a fine art creation. You can't make one in a day and you will do well to get one in a week, even with the aid of a seamstress. But you can save money on your materials if you cannot on your time. It is justly said that the making of your own gowns. Go to work or be willing to pay the price the modistes charge. And it is a fact sum.

There are all kinds of girls—
S runs the topical song. And this summer the sash girl will be added to the number. The sash girl is one who always wears a sash. All her gowns are with this ornament, and she is never seen without it. Her reason for wearing it may be one of several.

Why She Wears a Sash.
The sash girl may wear a sash because it is fashionable.
She may wear it because she is flat as a buck-hollow backed.
She may wear it because it gives height.

She may wear a sash because a sash of all things dresses up a gown the most.

She wears it because the imported Paris gowns nearly all display them.
Her sash may be a ribbon one, and for this purpose there come ribbons as delicate as millinery ribbons, thin mousseline ribbons and soft gauze batiste ones. Perhaps she clings to the liberty and the panne ribbons or is decorative enough to want the big flowered affairs that come a foot wide and sell very high.

The sash of the dress material is a thing that is seen upon the imported gowns. Its design is very simple. In the front it is tucked, and there are bones to shape it and give the long point. At the sides it is rolled into a soft band, which at the back it is tied in a tiny bow with two standing loops but very long ends. This, though a French sash, is called the princess, for the reason probably that it is worn so much with the princess gowns, which are so very trying without the sash, belt or waist trimming of some sort.

The Dutch sash, so called, is a queer arrangement in ribbon, with little white linen bows at the back of the belt. A foot lower the ribbon is tied in another little bunch of loops. Below this the ends hang and there are bunches of loops near the end of each.

So difficult are these sashes to tie that they are often the most part made before they are put on and fastened with a hook and eye under the bow at the back of the belt. That is really the best way to manage.

The All-White Gowns.

The all-white gowns are too delicately planned and too beautifully charming for light consideration. They are built of the thinnest material.

India lawn is a favorite; linen batiste is another. Fine linen comes this year of just the right stiffness for handsome gowns, and there are so very many of the sheer linens with mercerized surfaces. They are silk and expensive, but you really, if you have social ambitions, must possess one at least, for it will be the accepted gown of summer for very nice occasions.

A woman who dresses a great deal has planned a white India linen gown for a June wedding. As a guest she will be gowned in this dress made over a glazed white lining.

Beautiful lace insertion will trim the skirt a little below the knees, two rows of it going around the skirt. Below this there will come more of the insertion, put on in the Van Dyck order, all points, top and bottom, to make a pointed lace-trimmed flounce, which in the back is quite deep. Between the lace points tucked lawn will be set in. Finally, there will be a delicate lace ruffle three inches wide around the foot. Could anything prettier be imagined than this white linen gown, crisp, sheer and of silvery whiteness?

The waist is quite a poem in the shape of a bouled sailor waist, with deep sailor collar and baggy front, caught with narrow white satin

ribbons. The sleeves are to the elbow with their frill of lace. And lest the fingers of the dressmaker grow idle, there are insertion of lace, only an inch wide, set in rows around the sailor collar, and upon the blouse waist and in the sleeves row after row.

MORALITY IN DRESS HABITS.

Mr Harry Johnston is the latest to declare that there is no connection between the moral sense of a people or the degree of modesty they possess and the amount of clothing they wear.

When Speke discovered the very intelligent people of Uganda, on the northern shores of Victoria Nyansa, he found to his surprise that they were clad from head to foot in bark cloth. They took the fibrous inner bark of a certain tree and by pounding and working it made a fairly serviceable substitute for cloth.

Speke has seen no other natives, on his African journey, who were clothed in bark. But the Baganda believe in garments that cover them from neck to heel. In fact, there were very few tribes throughout tropical Africa that are completely clothed as the Baganda.

When Stanley visited the same people, years later, he found that Arab merchants had carried tons of cotton cloth to the great lakes. Well-to-do Baganda were wearing flowing robes of Manchester cotton or "Merikani," as they called the product of the New England looms. Every man and woman was fully dressed, all wanted cotton cloth, and Stanley predicted a great market for cotton as soon as cheaper transportation should lessen the cost.

The railroad is now completed, though not yet open to freight traffic. The Baganda will be soon able to buy all the cheap cotton cloth they want, for freights will be reduced to about one-fourth of the price. This means many years for the Baganda, who have been so long in the habit of wearing costly carriage on the backs of men. After living among the Baganda for a long time Sir Harry Johnston has recently returned to England. He has some interesting facts to tell about these hundreds of thousands of people who live on the shores of the greatest African lake.

He says that though they are a very carefully clothed nation and are almost more squeamish about an exposure of the person than Europeans are, still they are very lax in morals. They are decidedly inferior in this respect to the Kavirondo tribe who live to the south-east of them. The Kavirondo, in fact, are quite punctilious in their deportment.

The interesting distinction to be made between these tribes is that while the Baganda, one of the few completely dressed tribes in tropical Africa, have no moral code worth mentioning, as far as relations between the sexes are concerned, the Kavirondo, one of the few tribes in tropical Africa that wear no clothing of any description, maintain a comparatively high standard of morality.

The contrast between these two peoples is the most striking illustration yet adduced in support of the assertion, often made, that the moral standards in vogue among the barbarous peoples of Africa cannot be measured by the amount of clothing they wear.

The Massai women also, who live further east, are completely different from the half-clad sisters of their tribes. In fact, there is no woman in the world more completely clothed than they are. Every line of their forms is entirely veiled by flowing robes that are fastened around their necks and droop to their feet, but no one has ever thought that the Massai women were at all prudish.

A traveller who has recently returned from the line of the Uganda Railroad says that a section of the Massai people seems to be threatened with extinction. The daughters and mothers among them took a great fancy to the Indian coolies who graduated the roadbed, and when the work was done and hundreds of the natives of India left the Massai country a great many of the native women were left behind.

Sir Harry Johnston says that through the efforts of the numerous missionaries who are working among them, the Baganda, on the whole, are moving toward a higher plane of morality. These excellent men, who have, at least nominally, converted many thousands of the natives to the Christian faith, are relieved of one burden which their brethren in some other parts of Africa have thought it important to assume. As the Baganda are fully clothed it is not necessary to agitate in favor of clothing reform.

At many of the Congo mission stations, on the other hand, the teachers, whether wisely or not, insist in dressing the children of their schools much as country boys and girls in America are dressed. Not a few supporters of missionary enterprise are inclined to think that these teachers are making a mistake in view of the fact that scanty attire in that region does not promote immorality or suggest impropriety and that the little boys and girls are undoubtedly uncomfortable in a land of steady heat by being compelled to wear clothing that is better adapted for a temperate climate.

A Great Expert.—"I'm sure your baby shows what our modern methods will do. Did you follow my directions?"

Mother—Oh, yes. First I skimmed the milk, and added two parts of hygienic water and two parts of your celebrated modifier. Then I carefully sterilized the whole.

"And there it was of the window and gave the baby the cream."—Life.

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11. APRIL 13, 1902.

Peter, Kneas and Dorcas—Acts—9:22-31. Commentary.—Connecting Links. After Saul's conversion he remained a short time in Damascus and then went to Arabia. From Arabia he returned again to Damascus (Gal. i. 17, 18) where the Jews sought to take his life. Saul escaped by night, being let down by the wall in a basket. Vs. 23-25. Saul then went to Jerusalem for the first time since his conversion. At first the disciples were afraid of him, but Barnabas told them of his conversion and how he had preached in the name of Jesus at Damascus. Saul also preached with great boldness and power in Jerusalem, and again his enemies sought to kill him.

32. Peter—The history now turns from Saul to Peter. All quarters—He did not confine his labors to Jerusalem, but went to other places visiting and encouraging the churches, as in chap. viii. 14. Came down—From Jerusalem. Saints—The Jews who had been converted to Christianity. The Gentiles were not as yet visited by the apostles. The word means pious, separated and holy persons.

33. Found a certain man—The Lord Peter to the man as he had led Philip to the eunuch. This did not come by chance. Eight years—There could therefore be no doubt cast on the miraculous nature of his cure.—Cam. Bib. Palsy—This is a contracted and rigid paralysis. It is not a disease which deprives the parts affected of sensation, or the power of motion, or both.—Schaff.

34. Maketh thee whole—The apostle had used similar language in chapter iii. Peter did not heal him in his own strength, but by the power of Jesus Christ. He was God's chosen instrument, the healer was Christ. He was restored to perfect health immediately. Maketh thee whole—This would show that he was a paralytic no longer. He was at home, and therefore was commanded to take up his bed, as in the case of the paralytic recorded in Luke v. 24; but he was ordered to make it. He was commanded to help himself and to prove his faith by his works. Arose immediately—This showed the completeness and reality of the miracle, and the faith and strength of the man.

35. Saron—Saron. This probably had reference to the district of which Lydda was the chief city. The plain was noted for its fertility and beauty.—Isa. xxxv. 2; Cant. ii. 1. Saw him—It must have made a great impression upon the people to see a man who had been blind eight years and with an incurable disease, suddenly restored to health and walking about the streets perfectly well. Turned to the Lord—They believed that Jesus was the Messiah. It is hardly to be supposed that all of these people became truly converted at this time.

36. Joppa—A port or town on the coast of the Mediterranean Sea, 23 miles from Jerusalem. A certain disciple—Dorcas is called a disciple that may be seen that under the gospel there is no distinction between male and female. Gal. iii. 28.—Cam. Bib. Tabitha—The Syro-Chaldean and Greek names for an antelope or gazelle, which, from its loveliness, was frequently employed as a proper name for women.—Mayer. Full of good works—Especially in making beds for the widows, who in that country were a most unfortunate class. Which she did—She is praised not only for the alms which she gave, but for "almsdeeds which she did."

37. Was sick—Thus we see that good people are sometimes sick. Died—Death comes to all alike. "Sometimes the death of God's saints makes known their virtues and they become a power of example for good to those who were possible while living." Upper chamber—Instead of burying her immediately, as was customary in the East.

38. Was nigh—About ten miles away. Sent unto him—They probably sent unto Peter before she died. Up to this time the apostles had not raised anyone to life, but they had healed some. Desiring him—"Intreat him."—E. V. "It is not said that they expected a miracle.

39. Widows—Whom she had clad or fed. Showing, etc.—"They were not ashamed to acknowledge that they were indebted to Dorcas for the garments they wore. This praised not only her charity, but also her industry. This brings out her character as the excellent woman of Prov. xvi. 19-22. A false pride causes men to conceal what others do for them in times of their need."

40. Put them all forth—He did this in this matter. He then then forth they might not be disturbed or hindered by their lamentations and unbelief. Tabitha, arise—During his prayer he undoubtedly felt assured that she would be raised when he should speak the word to her. In the form. He said these words in Jesus' name. She sat up—The graphic minuteness of detail here imparts to the narrative an air of charming reality.—J. F. & B.

41. Presented her alive—In the manner of performing the miracle Peter follows the example of Jesus in raising Jairus' daughter, at which

miracle he was one of the admitted spectators.—Whedon.

42. Many believed—This miracle, as well as the one at Lydda, strengthened the faith of the disciples, and added many to the Lord. Thereby the church was greatly edified and built up.

43. Many days—In evangelistic work. There was a great field in Joppa. Eight persons of this name are mentioned in the New Testament. A tanner—A trade regarded by the Jews as half-unclean and consequently detestable, from the contact with dead animals and blood which was connected with it.

Thoughts.—The raising of Dorcas would, 1. Bring Christianity into prominence. 2. Prove that Jesus had risen from the dead. 3. Show that the saints independently of the body, Dorcas was still alive although the body was dead. Eternal life should be most earnestly sought. Christians should be actively engaged in God's service.

PRACTICAL SURVEY.—Josephus relates that about this time Caligula, the Roman emperor, had his statue set up in the temple, giving instructions to kill any who opposed him. Terrified at the prospect of the Jews' sacrifices, the Jews left off persecuting the Christians and turned their attention to the averting of this calamity. "Then had the churches rest."

The miracles wrought by Peter. The case of Dorcas. The case of Eneas was well known. He had kept his bed for eight years, sick of the palsy. Dorcas was well known throughout the region where Peter and Peter's ministrations took place. Her sickness and death attracted general attention. After her death they sent to Joppa, about ten miles distant, for Peter. The time required to make the journey and return, in all probability, on foot, was sufficient to demonstrate that she was actually dead. Eneas arose "immediately" and Dorcas "alive." This is characteristic of all the miracles of Christ and his apostles.

Such works always attended the ministry of the apostles. They were included in the promise (Mark xvi. 17, 18), and wherever they went the Lord wrought with them "confirming the word with signs following." The effect of the miracles. They attested the divine origin and supernatural character of the religion he represented. Christianity is divine in its origin and supernatural in its operation or it is nothing. He would rob the religion of the Bible of its supernatural element would take away from it the only thing which makes it of value to the individual or to the world.

Only a supernatural religion can arouse the attention of a godless world, attract men to God and compel them to acknowledge His power. In this age of running after the marvelous and the unreal, it is not probable that God will by the working of many striking physical wonders appeal to this element in men, but when there are hearts that acknowledge Him and make way for Him, He will reveal His power by saving men from sin.

Hard Travelling.—Enter railway carriage a robed man with his gleam of sunlight looking on his eye and a suspicious-looking bag in hand. 1st mile—Beams kindly all around. 2nd mile—Makes a general observation about the weather. 3rd mile—Verifies on to goodwill towards man and animal. 4th mile—Becomes confidential and flirts with bag. 5th mile—Produces bottle and sips therefrom. 6th to 12th mile—Talks about his relations, and nearly weeps about his children, consoling himself with bottle.

13th mile—Shows miscellaneous articles of presents for affluents children, and nearly splits the contents of bottle over them. 14th mile—Puts bottle on rack without cork; result, liquid trickles down neck of his back. 15th mile—Apologizes—still thirsty. 16th mile—Less apologetic. 17th mile—Little musical, and suggests existence of second bottle when first bottle is empty. 18th mile (during stop at station)—Tries to joke the stationmaster, whose frigidity increases still more. Jokes greatly increased, and makes remarks that are not gentlemanly. 19th mile—Broods over unresponsive stationmaster, and seeks consolation in second bottle. 20th mile—Murmurs. 21st mile—Storm gathering. 22nd mile—Treats on case of gentleman opposite him, and abuses said gentleman for having a foot at all. 23rd mile—Musical and condemnatory by turns. 24th mile—Second bottle very low. 25th mile—Signs of collapse. 26th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

27th mile—Musical and condemnatory by turns. 28th mile—Signs of collapse. 29th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

30th mile—Musical and condemnatory by turns. 31st mile—Signs of collapse. 32nd mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

33rd mile—Musical and condemnatory by turns. 34th mile—Signs of collapse. 35th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

36th mile—Musical and condemnatory by turns. 37th mile—Signs of collapse. 38th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

39th mile—Musical and condemnatory by turns. 40th mile—Signs of collapse. 41st mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

42nd mile—Musical and condemnatory by turns. 43rd mile—Signs of collapse. 44th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

45th mile—Musical and condemnatory by turns. 46th mile—Signs of collapse. 47th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

48th mile—Musical and condemnatory by turns. 49th mile—Signs of collapse. 50th mile—End and destination—Literally falls into the arms of expectant friends and forgets bag. Heard in the receding distance: Never met such a stupid, selfish, unresponsive stationmaster, and seeks consolation in second bottle.

The Markets

Toronto Farmers' Market. April 7.—Grain receipts were light on the street market this morning, only 800 bushels offering. Prices were steady.

Wheat—Was steady. 100 bushels of white selling at 79c per bushel, and 200 bushels of goose at 66c per bushel. Hay—Was steady. 20 loads selling at \$11 to \$12 per ton for timothy and \$7.50 per ton for clover. Straw—Was steady. 2 loads selling at \$9 per ton.

Beef is firmer, selling at \$8 to \$10.50 per cwt. for hindquarters and \$4.50 and \$7 per cwt for forequarters. Spring lambs are easier, selling at \$5 to \$7 each. Wheat, white 77 to 79c; red, 68 to 80c; goose, 66c; spring, 67c. Rye, 54 to 56c; barley, malt, 54 to 60c; feed, 53 to 54c. Oats, 46 to 48c. Peas, 84c. Seed, cwt., job, alsike, \$10 to \$17; red clover, \$7.50 to \$9.50; timothy, \$7.75 to \$8.50. Hay, timothy, \$11 to \$13; clover, \$7.50 to \$9. Straw, \$9. Butter, lb. rolls, 18 to 22c; crocks, 15 to 17c. Eggs, new laid, 12c.

Leading Wheat Markets. Following are the closing quotations at important wheat centres to-day: Cash, July. New York \$ 877 Chicago 70 1-4 Duluth, No. 1 Nor 70 1-2 Duluth, No. 1 hard 73 1-2

Toronto Country Produce. Toronto, April 7.—Butter—Choice dairies are quite scarce and low grade and medium ones are correspondingly numerous. The demand, therefore, finds creameries the principal supply. The latter are selling fairly liberally. The market is quiet and steady. We quote: Creamery, prints, 22 to 23c; solids, 21 to 22c; seconds, 18 to 20c; dairy, packed, 18 to 20c; large rolls, choice, 17 to 17 1-2c; tubs, 14 to 16c; muslin and low, 10 to 12 1-2c.

Eggs—Offerings continue quite liberal and do not vary greatly from day to day. Prices are steady at 12c per dozen. Potatoes—M11 weather has increased the offerings. Prices are not very firm, but are at present steady. Care on the track here are quoted at 55 to 57c. Potatoes out of store sell at 65 to 70c.

Poultry—The market is very quiet, with a good demand and light offerings. Prices are steady at 12 1-2 to 13c for well-fatted fresh-killed turkeys and 60 to 90c for chickens. Baled hay is steady at \$10 for No. 1 timothy on track here. Demand is light, and offerings are liberal. Fatted swine is quiet and in light demand at \$3 on track here. Offerings are liberal.

Toronto Live Stock Market. Export cattle, choice, per cwt. \$1.80 to \$1.75 do medium 1.50 to 1.80 do common 1.25 to 1.50 Butcher's cattle, picked 2.25 to 2.50 Butcher's cat. in, choice 4.25 to 5.25 Butcher's cat. in, common 3.25 to 3.50 do common 3.25 to 3.50 do cows 3.00 to 3.50 do bulls 2.50 to 3.25 Feeders, short-keeping 4.00 to 4.25 do medium 4.00 to 4.25 do light 3.50 to 4.00 Mils. cows, ewes 1.50 to 1.75 Sheep, ewe, per cwt. 1.50 to 1.75 Lambs, yearlings, per cwt. 1.50 to 1.75 do spring, each 2.00 to 2.50 Hogs, choice, per cwt. 6.25 to 6.00 Hops, light, per cwt. 6.00 to 6.00 Hops, fat, per cwt. 6.00 to 6.00

Bradstreet's on Trade. Trade has been active at Montreal for the present period of the year. The feeling in wholesale business circles is cheerful, and increases shown in many departments of wholesale trade. Business at Hamilton has been good this week. The wholesale houses have booked many orders. The activity in trade at country points during the Easter season having stimulated the demand from many sections of the country. Wholesale firms are busy now shipping goods to the west and other points, and from present appearances it looks as if they will be steadily engaged in getting out the goods for some weeks.

Trade at the Pacific Coast is looking up. There has been an active demand for goods for shipment to the northern country.

Court Got Busy. A celebrated lawyer in Nova Scotia, who writes under the nom de plume of Juvenis, is noted for his carelessness in dress, which fast annoys the members of the bar exceedingly. Entering the court room upon one occasion minus a necktie, the judge reproved him, saying that the law required him to wear one. "Oh, yes, your honor, I know it," was the answer, "but it does not say where to wear it."

As he spoke he pulled it out of his trouser's pocket. The court was too busy to allude further to the matter.—Canadian Law Review.

The Conductor's Second Letter

Confirms His Cure of Two Years Ago, and Proves that it was Permanent—Warm Words of Praise for Dr. Chase's Kidney-Liver Pills.

Many readers of this paper, and especially railroaders, will remember the cure of G. P. R. Conductor Berryman, of St. Stephen, N. B. in a letter received last week the conductor testified that he is real well, and that his cure, after ten years of suffering with kidney disease, is permanent, not having had a touch of his old trouble for two years.

Mr. Berryman's case was such a severe one, and his cure so remarkable, that many write to ask him about it. He never tires of recommending Dr. Chase's Kidney-Liver Pills, but, on the contrary, is glad of an opportunity to tell fellow-sufferers how he was cured.

In his letter of April 14, 1900, in which his case is described, Conductor Berryman wrote: "I have been railroading for 23 years, and for ten years suffered from a severe case of kidney disease and backache, a trouble common to railroad men. It used me all up to walk, and after walking up hill I would have to lie down to get relief, my back was so bad. I could not sleep more than half the night, and then didn't seem to get any rest. I had used all sorts of medicines and was pretty badly discouraged when I heard of Dr. Chase's Kidney-Liver Pills. After using two boxes of this treatment I found it was helping me, and five boxes have made a complete cure. I am now rest and sleep well, my back is strong, and the old trouble has entirely disappeared. Many people to whom I have recommended these pills have been cured. Anyone wishing further particulars write me."

There is no doubting the efficiency of Dr. Chase's Kidney-Liver Pills as a thorough cure for backache, kidney disease, and liver complaint. They have a direct action on the kidneys, liver and bowels, which is bound to strengthen, invigorate, and regulate these organs. One pill a dose, 25 cents a box. At all dealers, or B. B. Manson, Bates and Co., Toronto.

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