THE ATTENDED BY THE BY

commentary.—I. Jesus preaching in Nazareth.—vs. 166-21. 13. Uame to Nazareth.—This was a trying visit. His own people were in no mood to receive him, but Jesus very properly opens his public work in Galilee at his own home. His custom was—This is a good example for us. "There are many evidences that Jesus had fixed religious habits." Bynagogue—The synagogues were not in use till after the Babylonish captivity. They could only be erected where tan men in easy circumstances (called men of ease") could be louisd to attend them. The people sat with their faces toward the temple; there were "chief seats" for the elders, and the women sat by themselves, Sabbath day—We should, on the Sabbath day, always avoid work, conversation and reading unfit for the Lord's day, and give ourselves to spiritual exercises. This was his custom. If he needed the means of grace, surely we do. Stood up—They stood up to read the Scriptures, but sat down to teach. The whose congregation stood during the reading.

17. Esplas—Greek form of Isalah. Commentary.—I. Jesus preaching

whote congregation stood during the reading.

17. Esaias—Greek form of Isaiah. Opened the book—The roll. The Scriptures were written on parchment, with two rollers, so that as they were read, one was rolled on and the other rolled off. The portion selected was Isaiah kx. 1, 2.

18. Spirit—is upon me—This was given him at his baptism. Hath anointed me—I have been set apart for this very purpose. This is the first great qualification of a true preacher. The gospel—Good news concerning himself, hs mission and the deliverance he brings. The troubles that afflict humanity and that are to be abolished by Christ are described as 1, poverty; 2, capitity; 3, blindness; 4, oppression. To the poor—This was the crowning proof that Jesus was the Messiah. When John sent asking regarding his Messiahsh.p his reply was, "Tell John, the poor have the gospel preached unto them. This was something new, and filled them with surprise. The brokenhearted—Those overwhelmed with sorrow for their sims or sufferings. The captives—The gospel comes as a great moral emancipation proclamation to those in boxaage to sin, evil habits or the The gospel comes as a great moral emant.pltin proclamation to those in box age to sin, evil habits or the devil. The blind—The spiritually blind. The Light of the world has appeared—One who is able to unseal blind minds as well as blind eyes. Bruised—As the great Physician he comes to heal those who are broken and crushed because of sins committed.

committed.

19. Acceptable year of the Lord—
A reference to the year of Jubilee.
Lev. xxv., 8-17. This was the year whee, 1. Debts and obligations were released. 2. All Hebrew servants were set free. 3. Each resumed possession of his inheritance. This was a type of research times.

of his inheritance. This was a type of gospel times.

20. Closed the book—Rolled up the roll. To the minister—The ruler of the symagogue or his servant. Sat down—See on verse 16. This indicated that He was through reading and was now shout to teach. Eyespecture on Him—"Many things contributed to arrest their attention: 1. The report of His teachings and mightly works which had preceded Him. The remarkable character of the words He had read. Samanner of bearing. 4. The fact that they knew Him so well. 5. The unction of the Holy Spirit upon Him. 21. Fulfilled in your ears—He saw their condition and He knew that He could save them. He is Prophet. Physician, Redeemer, Deliverer. They are poor captives, blind and bruised.

11. The discussion, vs. 22-27. 22. Bare Him witness—"Gave signs of approbation." Gracious words—This season and John vil 46 give us some

nation." Gracious words -Thi passage and John vil. 46 give us some idea of the majesty and sweetness which characterized our Lord's utterances.—Willock. Joseph's son — How can it be possible that the son of this obscure family—a carpenter who has made furniture for our houses, a man without education, without rank or office—that He should be the Messiah, the King of

23. Ye - say - Jesus shows that He knows their thoughts. Proverbor farable: denoting any kind of figurative discourse. Physician, heal Thyself—That is, they would ask why He did not terform miracles in Nazareth — at home, instead of at Capernaum. Do also here—Let us see Capernaum. Do also here—Let us see your power. The best modern equivalent is, "Charity begins at home"; do something here. 24. In His Own country—No prophet is received in his own country as he is elsewhere. It is very difficult for any people to believe in the greatness or power of any one who has grown up among them.

25. I tell you—He now proceeds to show how Elijah and Elisha, two of their greatest prophets, had gone to the Gertilles with their blessings, the Gentilles with their blessings, and that by divine direction, while many in Israel were sufffering unnoticed. In the days of Elias—See I. Kings, xvii., 1-9. The heaven was shut up—There were two rainy seasous, called the early and latter rains. "The first fell in October, the latter in April." 26. Save unto Sarepta—Greek form of Zarepath. Elijah was not sent to the widows of Israel, but to a widow of Zarephath—a village on the Mediterranean coast.

27 Eliscus—Greek form for Elisha.

"The meaning of these two verses is,
Gol dispenses His benefits when,
whe e and to whom He pleases. No
person can complain, becausine no
person deserves any good from His
mand—Clarke. Nnaman—See II. Kings

Mand.—Clarke. Naaman—See II. Kings v: 1-144.

III. The Rejection (vs. 28-30). 28.
When their race prejudices were struck, they at once "were filled with wrath." Prejudice is stronger than reason. 23. Brow of the hill—"Nazoreth strends itself out upon the eastern face of a mountain where there is a perpendicular wall off rock from forty to fifty feet high."
30 Passing through—His escape from them was no doubt miraculous. They desired to see a miracle and here desired to see a miracle and

PRACTICAL SURVEY. At his old home. It is probable that this is the first visit of Jesus to Nazareth since he went away to the Jordae for baptism at the hands of John, his forerunner. His works had been heralded so that opinions con-cerning him differed widely. True to

ed out of his mouth." It appears that at first the bearers were carried beyond the place and their neighbor, the speaker, and their minds were occupied with the wonderful truths he uttered. It was upon another occasion that the statement was made by the officers who were sent by the Pharisees to apprehend him, "Never man spake like this man."

this man."
Jesus rejected. "Is not this Joseph's son?" This was the note that rang out Christ's rejection. No matter how excellent were the words, nor how convincing the proofs of authority, he is only the Nazarene, the son of Joseph, and he could not be received. Christ's reference to the widow of Sarepta, and to Naaman, the leper, both outside the nation of Israel, incensed the hearers to a high pitch of anger. Their tion of Israel, incensed the hearers to a high pitch of anger. Their own neighbor had laid claims to the Messiahsbip, and had presented facts in Jewish history to meet their objections, which facts had a strong tendency to humble Jewish pride. This was more than they were practed to endure pared to endure

pared to endure.

Threatenings. From worship to murder was the speedy transition of their thoughts. From admiration for his gracious words to the clamor for his blood was a change requiring but a few minutes. They "rose up, and thrust him out of the city, and led him to the brow of the 'hill whereon their city was built, that they might cast him down headlong."

Jesus preserved. It is not necessary for us to know how he made his escape from the mob. Whether "a spell cast on the flerce mob opened a way for him, and he passed through them and left the town opened a way for him, and he pass-ed through them and left the town unburt," or their eyes were prevent-ed from following his course, or they simply feared to interfere with him simply feared to interfere with him as they came near the place of execution, is not recorded. His work was not yet done and no power was sufficient to terminate his earthly course. Men of God have been most remarkably preserved from attacks of mobs, and have been enabled to finish their God-appointed mission. The Lord will keep his faithful servants in their work until they have finished it. David S. Warner.

Chose a Suitable Text. Smart Set.

"Dr. Thirdly is certainly an up-todate clergyman," said Fosdick. "So 'l' said Keedick.

was killed by the exclosion of his automobile, and the doctor took for the text of his funeral sermon the biblical account of Elijah going to eaven in a chariot



Miss Gannon, Sec'y Detroit Amateur Art Association, tells young women what to do to avoid pain and suffering caused by female troubles.

"DEAR MRS. PINKHAM: — I can conscientiously recommend Lydia E. Pinkham's Vegetable Compound to those of my sisters suffering with female weakness and the troubles which so often befall women. I suffered for mouths with general weakness. which so often befall women. I suffered for months with general weakness, and felt so weary that I had hard
work to keep up. I had shooting pains,
and was utterly miserable. In my distreas I was advised to use Lydia E.
Pinkham's Vegetable Compound, and it was a red letter day to
me when I took the first dose, for at
that time my restoration began. In
six weeks I was a changed woman,
perfectly well in every respect. I felt perfectly well in every respect. I felt so elated and happy that I want all women who suffer to get well as I did." — MISS GUILLA GARNON, 359 Jones St., Detroit, Mich., Secretary Amateur Art

Association. - \$5000 forfelt if original of above letter proving genuineness cannot be produced. When one considers that Miss Gannon's letter is only one of the countless hundreds which we are continually publishing in the newspapers of this country, the great virtue of Mrs. Pinkham's medicine must be admitted by all.

his custom he attended worship at the isgragogue where he had ten pyrhaple a thousand these before. He would know the Father by recognizing the efforts there made to worship, but the worship had the reading of the world be a mind to irreligion, and he world be a mind to irreligion, and he worship, and he worship, and he could sanction that and rejoice in it, even if he could not approve of all that took place.

Jesus preaching. In the synagogue he signified his willingness to engage in the service by standing and reading the tool handed him. The propriate, for it set forth his own giorious mission. We are told little of what he said as only the words, "This day is this scripture fulfilled in your ears," are recorded the according to custom, sat down after reading the seripture portion and all were in expectancy as to what he would sate, and the propriate, for it set forth his own giorious mission. We are told little of what he said as only the words, "This day is this scripture fulfilled in your ears," are recorded the according to custom, sat down after reading the seripture portion and all were in expectancy as to what he would say. No hesitation, no wavering, characterized his course of action. He struck at once to the essence of the text and made declarations at once sublime and forectal.

The facts touching the actual continued to the testing the customs of the cast and made declarations at once sublime and forectal.

The facts touching the actual continued to the testing the results of the country, as committed to the testing the world say. No hesitation, no wavering, characterized his course of action. He struck at once to the essence of the cast and made declarations at once sublime and forectal.

The date suggested the chief custom and the world will be accorded to the value and the subject of the country and the subject of the cast and made declarations at once sublime and forectal.

The date suggested the chief custom the country as a London propositors are not artisans but artisant provided the prot

The facts touching the actual condition of the Jews in Russia are extremely difficult to obtain. The press censorship maintained by agents of the Carris extremely rigid and extends to all telegraphic despatches sent out of the country, as well as to the contents of the home newspapers. It is recorded that a telegram destined for a London paper was committed to the telegraph wires only after being carried by a secret messenger 700 miles across the Russian frontier to a little Moravian village in Austrian territory, and was seven days in reaching London. This despatch alleged that unless other powers voice a protest which the Czar cannot ignore, Kishineff's streets would flow with blood again on Jan. 7th. The date suggested the chief cause that lies behind the periodic Russian Jew killings. Jan. 7th is the Russian calendar, is Christmas day. There, the day has not, as with us, lost a particle of its religions significance. It is Christ's natal day—fit occasion to remember that the Jews delivered Christ to death. We forget it—living in a tolerant age and a country that takes its religion none too seriously—but deep at the roots of the universal shrinking from the Jew, a Iceling which ranges from murder in Russia through persecution, such as that to Dreyfus in France, to shutting him out of exclusive hotels in America—back of it all, consciously or subconsciously, lies the thought that it was Jews who dragged the Redeemer before Pilate. And so the Russian Christmas day is leared as an occasion to vent a vicarious revenge which has not been satisfied by eighteen centuries of persecution in a hundred forms—to visit the consequences of a sin even unto not only the fourth, but the fortieth generation.

That this is the chief cause of the talked-of massacre is proved by the means adopted to make the pot botl. Flaming circulars were widely

the tony the fourth, but the fortieth generation.

That this is the chief cause of
the talked-of massacre is proved by
the means adopted to make the pot
boil. Flaming circulars were, widely
distributed picturing "three Laws
holding a Christian girl dressed in
Russian costume. A fourth Jew is
in the act of cutting her throat,
while an old woman of the hated
race holds a vessel to catch the
blood." What this picture represents, the Russian peasant firmly
believes, that human sacrifice—the
murder of Christian children—is a
part of the Jewish ritual.

The Russian Government does not
believe this, of course, but it does
have a very present lear of the
growth of the Jewish religion and of
the revolutionary spirit. In a country where the emperor is also pope
it is natural that the growth of any
veligion other than the orthodox
should be anxiously watched. In the
sixteenth century the Russian Government refused the King of Poland
the permission sought by him for the
Jews of his kingdom to go into Russia to buy and sell in the market
places, alleging that they "might
turn the masses from Christianity."
And the Empress Elizabeth, when it
was suggested to her that the presence of Jews would be useful to Russia, declared "from the enemies of
Christ I desire no recumiary advantage."

But there is more—much more than religious fanaticism back of the Jew-ish massacres in Russia. These other causes are minutely analyzed in a little "notebook" recently gublished in Paris, by Henry Dagan, which considers with great care the events of in Paris, by Henry Dagan, which con-silers with great care the events of last Arri! in Kishineff. The causes other than religious, he says, "con-sist in the continual conflict of eco-nomic interests, a conflict which is only made worse by the Russian Gov-ernment's efforts to prevent it, and which grows more disastrous to Christian and Jew alike, with every, legan restraint placed upon the Jew."

legan restraint placed upon the Jew."

Business rivalry and competition among the low-salaried classes are the chief causes of anti-sentic animosity noted by M. Dagan. This is only aggravated by the restrictive measures designed to prevent it, the net result of which is to make the Jews more and more miserable in an economic sense, and therefore all the more willing further and further to underbid the Christians in the pressure of employment, "The Jews," M. A. Levy-Beaulieu has said, "overflow the amount of land to which they are restricted. They have too few openings for their activity, too few callings for their labor. The more honorable or more lucrative careers are forbidden to them. Being compelled to be either artisans or small shopkeepers, they, all pour into those occupations. The result is murderous competition. In the Provinces where the Jews are compelled by law to live actual measurement. murderous competition. In the Provinces where the Jews are compelled by law to live actual measurement shows that 1,229 Jews live on the same space as 410 to 510 Christians. The Jews live like dried herrings in a box rather than like human beings. The streets of Jewish villages are but four feet wide; on each side ancient houses lean decrept, almost ready to fall, children play almost naked lin the streets and roll in the mud, coarse-looking women, their mothers, stretch themselves in the sun."

The laws of May of 1882, which cause the physicaal congestion, the crowding here described, are as fol-"1. No Jew shall live outside the

cities and towns. "2. No contract for the sale, mort-gage or rent of land outside cities and towns shall be binding when signed by a Jew. And no Jew shall be the executor or administrator of property of this kind.

"3. Jews shall not open their shows on Sundays nor on Christian

shops on Sundays nor on Christian holidays." The obvious purpose of these laws is to segregate the Jews. To be sure, exception is made in the case of a Jewish artisan; but of what avali when a Jew-hating Russian of-ficial passes upon the question whe-ther a man is an artisan or not? A vinegar-maker who had been carrying on his trade outside the pale for thirty years was compelled to give up his trade and return to the pale ecause the guild of artisans declared that vinegar-makers were not arti-sans, although the senate had year before includedvinegar-makers among

those permitted to live at will anywhere within the emptre. The victim in this case was 62 years odd and hin a family. To cite one mare among three many the same of similar inclidence: Twanty-five Jewish compositions employed in a printing house in Miscow, were suddenly discharged and driven from the city back to the pale. The cause assigned was that typesetting is not a trade but an art, and that consequently compositors are not artisans but artists.

The privilege of living, even of traveling, beyond the pale is restricted to two classes—those who have obtained a university degree and the wealthlest merchants—those who pay one thousand rubles a year in taxes. Formerly the great labor guids had the right of giving to artisan Jews certificates which would permit them to travel; this function is now made one of the duties of the police, whose brutality in the application of legal restraints is notorious. A Jew from the Caucasus went to the forbidden town of Kharkof for a surgical operation and was fined for his illegal solours.

Formerly the Military Academy of Medicine accepted Jewish students up to 5 per cent, of its total enrollment—now no less may not a the many more and a content of the medicine accepted Jewish students up to 5 per cent, of its total enrollment—now no less may onte them.

Medicine accepted Jewish students up to 5 per cent. of its total enrollment—now no Jew may enter there.
The number of Jewish students at the School or Mines is limited to 5 per cent., at the senool of Arts and Trades 10 per cent., at the School of Civil Facilisation.

per cent., at the school of Arts and Trades 10 per cent., at the School of Civil Engineering 3 per cent. In the schools of St. Petersburg and Moscow as well as in the universities at those cities the Jewish attendance is kept helow 3 per cent., and, most striking of all, throughout Russia, in what corresponds to our public schools, the number of Jews is kept helow 10 per cent. autside of the pale.

The professions of attorney and of advocate are forbidden to Jews unless they obtain a special authorization for each individual from the Minister of Public Instruction. One can imagine the fruitful fields of graft this opens up to the caprice of the Minister. Jews cannot be members or even participate in the election of the provincial assemblies. Jews are barred from the bourse, and they cannot be notaries or court clerks. The few exceptions to these sweeping rules, which exceptions consist of holders of certain university diplomas living without the pale, cannot transmit their privileges to their heirs.

One obvious purpose of the restrictival contrains the contrains of the restriction of the provincial assembles.

not transmit their privileges to their heirs.

One obvious purpose of the restrictions as to schools is to bar the Jew from competing with the Christian in occupations requiring education. The result is to make his teeming numbers ruinously competitive in the lower classes of labor.

To the orthodox merchant the Jew is a rival whose prices are murderously competitive; the orthodox artisans see in the swarming Jews a laborer willing to work at starvation wages; the Russian peasants see in a Jew massacre a chance to vent their chronic discontent under the complacent eye of the authorities.

Bed-ridden 15 years.—"If anybody wante a written guarantee from me person ally as to my wonderful cure from rheumatism by South American Rheumatic Cure I will be the gladdest woman in the world to give it," says Mrs. John Beaumont, of Elora. "I had despaired of recovery up to the time of taking this wonderful remedy. It cured me completely."—58

400 Cedars of Lebanon Left.

And, just as fiercely as he can, the bellows: "Take him—there's man!"

And, just as fiercely as he can, the bellows: "Take him—there's man!"

They do not, though their age is measured in years by thousands, rival in dimensions the cedars of the western world, being but twelve feet state of the dimensions the cedars of the western world, being but twelve feet \$3.30; rough to inferior, \$2.25; can.

They do not, though their age is good sold at \$3.50 to \$3.50.

Butchers' cattle—Choice picked lots in the best expected in years by thousands, rival in dimensions the cedars of the second sold at \$4.15 fair to good, and with an uppercut he brings the fight till no can fight no more than 400 of the "cedars" to \$3.60 to \$3.50; common, \$3.15 to \$3.60; to \$3.50; common, \$3.515; can. in diameter. No tree gives go great an expanse of shade as the cedar, and it never dies, except from light-ning stroke or the woodman's axe.

WRITE THIS DOWN in the book of memory: There is no such thing as a harmless cough Allen's Lung Balsam cures the worst o colds. It clears the bronchial passages ac that the lungs get plenty of air.

Radium Rays Dangerous.

"Radium," said M. Curie, "keeps the form of small white crystals which may be crushed into white powder and which look like ordinary salt. See, here are some."

He took from the table drawer small glass tube not much largen than a thick match. It was sealed at both ends and partly covered with a fold of lead. Inside the tube I could see a white powder.

"Why is the tube wrapped lead." in inquired.
"For the protection of those who handle it. Lead stops the harmful rays that would otherwise make

"Trouble ?" "Yes, you see the radium in this tube is very active; it has an intensity of 1,500,000, and if I were to lay it against your hand or any part of your body so,"—he touched the bare tube to my hand—"and if I were to leave it there for a few minutes, you would certainly hear from it later."

from it later."

"But I feel nothing."

"Of course not; neither did I feel anything when I touched some radium here," and pulling up his sleeved he showed me a forearm scarred and redened from fresh-healed sores. "But you see what it did, and it was much less intense than this specimen."

It seems that Professor Becquerel, It seems that Professor Becquerel, in journeying to London, carried in his Waist-coat pocket a small tube of radium to be used in a lecture there. Nothing happened at the time, but about a fortnight later the professor observed that the skin under his pocket was beginning to redden and fall away, and finally a deep, painful sore formed there and remained for weeks before healing. A peculiar feature of these radium sores is that they do not appear for sores is that they do not appear for quite a time after exposure to the rays.—Cleveland Moffett in Novem-

## The Markets.

toronto barmers' Market. Oats offered more liberally to-day, in trices are %c lower, there being also of 2,000 bushels at 82% to 83%c.

Onto others more sherally to-day, and prices are &c lower, there being sales of 2,000 bushels at \$2\fmu to \$3\fmu e.

Barley is ilrmer, with sales of 400 bushels at 45 to 48c. Rye sold at 57c a bushel for one load. Wheat in limited supply, with sales of one load of white at \$2\fmu e.

Ilmited supply, with sales of one load of white at \$2\fmu e.

Barley is one load of wheat in limited supply, with sales of one load of white at \$2\fmu e.

Barly produce an moderate supply, the best butter soid at 18 to 21c a pound, and new laid eggs at 40 to 45c per dozen. Vegetables dull at unchanged prices.

Hay is unchanged, with sales of 25 loads at \$9 to \$11 a ton for timothy, and at \$6 to \$8 for mixed Straw son; at \$9 a ton for one load. Dressed hogs are unchanged at \$6.75 to \$7.25, the latter for light. Following are the quotations;

Wheat, white, bush, \$2 to \$2\fmu e.

Bush, \$2\fmu e.

Barley, bush, \$2 to \$2\fmu e.

Bush, \$2\fmu e.

Barley, bush, \$5 to \$1; 3c.

Clover. \$66 to \$8. Straw, per ton. \$9 to \$11; 3c.

Clover. \$66 to \$8. Straw, per ton. \$9 to \$11; 3c.

Clover. \$66 to \$8. Straw, per ton. \$9 to \$10; Seeds, alelke, bush, \$5.50 to \$6.25. do. timothy, 100 fbs., \$2.25 to \$6.25.

Leading Wheat Markets. Following are the leading quota Cash. May. 91 1-2 New York — 911-2 Chicago — 88 3-5 Toledo — 92 1-2 90 7-8 Deluth No. 1 Nor. — 85 1-2 87

Toronto Cattle Markets.

Receipts of live stock at the City Cattle Market were 32 cars, consisting of 372 cattle, 265 sheep, 925 hogs, and 119 calves, the bulk being stock calves.

The quality of fat cattle was fairly good.

Trade was generally good all round, with little change in prices in any of the different classes.

A few feeders and stockers were offered, which sold at unchanged quotations. Toronto Cattle Markets.

quotations.
About a dozen milch cows and

About a dozen milch cows and springers, none of which were of first-class quality; prices ranged from \$30 to \$45 each.

Veal calves, of which there was a fair supply, sold at about the same prices.

The run of sheep and lambs was light. Prices were thenauged, as will be seen by sales given below. Deliveries of hogs were not as large, about 1,000 being offered, Dealers report prices as being casier, with a decline of 12½ to 25c for the coming-week. One reason for the decline is the dulness of the English market.

Exporters—Best loads of exporters are worth \$4.75 to \$5.00 per cwt.

Export bulls—Choice quality bulls are worth \$4 to \$4.25 per cwt.; mo-dium bulls sold at \$3.50 to \$3.85.

88.80 : PO pers, at \$1.75 to \$2.50.

Bradstreet's on Trade Wholesale trade at Montreal is a little more active than it was last week. The recent further advances in the prices of bleached and grey cottons, prints or other cotton goods have had the effect of creating improvement in the demand, and the volume of orders so far booked for the spring trade appears to be somewhat in excess of that placed at this time last year.

The trade in spring goods at Winnipeg has become quite active. Many new retail stores at the various country trade centres are being stocked and those who experienced such a success in business during the year just closed are ordering liberally. The outlook for trade was never more encouraging than it is at present. Wholesale trade at Montreal is

at present.

There has been a fairly active de relopment in spring trade requirements at Toronto this week. The retailers, having completed stocktaking are now ordering quite freely, induced not only by the promising outlook for trade, but also by the advancing tendency in values of goods.

At Quebec renewed activity is no tieed in the various branches of the wholesale trade, and there is re-ported an increasing demand for spring goods.

ported an increasing demand for spring goods.

In Hamilton wholesale trade circles this week there has been some further development of activity in the demand for the coming season. Reports from travellers, according to Bradstreet's advices, show a ready disposition on the part of retail country merchants to take hold of spring goods, and the increasing strength displayed in the tone of the markets for domestic staple the markets for domestic staple goods and the light stocks of goods carried over, all tend to increase the demand.

At Victoria and Vancouver retail-

ers, after a very busy season, are now ordering freely for the spring Wholesale traders at London are Wholesale traders at London are looking for a large trade for the coming spring. So far the amount of orders booked, as reported to Bradstreet's compares well with previous years at this time.

Ottawa wholesale merchants are taking a very hopful outlook of the spring trade. Orders so far have been satisfactory, and it is believed that the spring business will be about equal to that of last year. Prices of domestic and imported goods are strong.

FORGETFUL HOTEL GUESTS.

They Leave Behind Everything From

They Leave Behind Everything From Diamonds to Tooth Brusbes.

The man who walks off and leaves his umbrella usually selects a hotel in which to desert it. In saloons, in cabs and in railway trains he is an alien and a stranger, and he holds on to his belongings faithfully. In a hotel he feels at home. His vigilance relaxes and he walks off and abandons his rainy weather friend.

Thresc umbrellas are gathered up and placed in care of the porter, if the owner writes for his, the one that is nearest to his description is selected and sent to him. If he comes back, the stock is shown to him and he is permitted to select his own. His statement is not questioned, and the article designated is handed over. This custom has made a hardened cynic of the porter in a large hotel.

"One thing always happens," he says. "The umbrella that the man has left is always the handsomest and most valuable in the lot. At least, that is the one he selects."

Umbrellas are not the only things collected by the chambermaids as they fix up the rooms after the temporary occupants have departed. These girls are honest almost without exception, and turn over articles that have been left behind. There is a large annual round-up of diamond rings at hotels like the

without exception, and turn over articles that have been left behind. There is a large annual round-up of diamond rings at hotels like the Waldorf, Holland and Manhattan. The women pull off their rings when they wash their hands, lay them on the washstands and walk off and leave them. Even boxes of jewels have been left in the rooms. All these things go direct to the clerk's desk.

"They are not in our hands very long," said one of the clerk's, "Many a time the cab has set out leisurely for a train, only to come back on a run, walle a white-faced woman dashes up to the desk and begins to stammer. Usually her flow of eloquence is checked by the goods being thrust into her hands. The other day a woman was so excited that she tried to thrust a five dollar bill on me, She cooled down and applogized, but would not go until I had promised that the money should go to the girl who found the goods.

"If the cab does not come back a telegram does, and many a woman on a train has had a tod couple of hours while awaiting our response that her jewels were safe."

couple of hours while awaiting our response that her jewels were safe."

Men leave their watches and pocketbooks under their pillows, but usually discover the loss before leaving town, for a man in New York has occasion to reach for his wallet every fifteen minutes. Endless varieties of goods are found in the rooms—gloves, shoes, pajamas, hats, powder puffs, slippers, cuffs, collars, etc. The harvest of tooth brushes is immense. And no one ever comes back to call for one of these, or sends for it. All lost goods are held for one year, and if not called for they disappear.

Melodrama.

Melodrama. Melodrama.
The curtain rises on a scene
In which is shown a dark ravine
With shady elm trees acattered 'round,
And withered leaves' strewn o'er the

And withered leaves strewn o'er the ground.

The hero comes, a mountaineer, Young, handsome, with no thought of fear.

His only mode of doing ill Is running an illicit "still"

(Which, in the mountains, is not thought Despicable, unless you're caught).

Emerging from behind a clump of fire, he perches on a stump And, in a moment indiscreet,

And, in a moment indiscreet,
He drops his rifle at his feet.
Enter the villain, with a pack
Of hired scoundrels at his back,
And, just as fercely as he can,
He bellows: "Take him—there's your

They lock him in a mountain cave And then all make their exit save. The villain—when they're out of sight He takes a lot of dynamits, Ten sticks, perhaps, or maybe more, And plants it neath the prison door, Exclaiming: "I'll fulfil my vow; Curse him: he'll not escape me now! Exclaiming: "I'll fulfil my vow;
Curse him: he'll not escape me now!
Uuless his ruse is dampened some
I'll blow him clear to Kingdom Come!"
Then, with a few loud oaths and sneers
He lights the fuse and disappears.
Enter the heroine (for you know,
The melodrama's built just so.
Something is lacking in the plot
When she's not found upon the spot.)
Entering, she beholds the fuse
And sees that there's no time to lose;
She gathers up the deadlw load,
Now almost ready to explode,
And with the strength of twenty men
She hurls it far adown the glen.
Where it explodes with awful force,
Near where the villain stands, of course,
Filling the air with stones and sand,
And desiccated villain, and,
As luck will have it, breaking loose
The door of the grim calaboose,
The hero then, without delay,
Steps briskly forth and walks away,
His fair preserver by his side.
He asks her if she'll be his bride;
"Yes, darling," she replied, "I will
Providin' you'll give up the still."
The orchestra begins to play
Soft, trembly music just as they
Walk off the stage and close the door:
The curtain drops—the play is o'er.
—Milwaukee Sentinel. The curtain drops—the play is o'er.
—Milwaukee Sentinel.

## **EVENING DRES**

Lace rules.
There are touches of gold.
White is the colon.
Fichu effects are good. Pearls are in rope effects Sable rings are new. Trails are broad. Trails are broad.
Gaugings are a fad.
Smocking is much liked.
Rosette head-dresses are pretty.
Lattices centre Louis XV. wreaths.
Princesse dresses are the thing.
There is no denying the favor of

There is no denying the layor of black.

1 Sashes are much twisted about the sone.

Embroidery is lovely on mull.

Angel sleeves are a veritable fad.

Sheer fabrics are always daintiest.

Full skirts are in great -evidence.

Some of the filmy sleeves are im-

Louis XV. heels are on the fine slippers.