

domestic demand. were sold in Chicago. The price for this ly prices, and while it ay happen there is a be cheaper very soon. k were:

Thur.	Fri.	Sat.
127 1/2	126 3/4	125 1/2
124 1/2	124 1/2	123 1/2
122 1/2	122 1/2	121 1/2
115 1/2	115 1/2	114 1/2
107 1/2	107 1/2	107 1/2
94 1/2	94 1/2	94 1/2
84 1/2	84 1/2	84 1/2
124 1/2	123 1/2	123 1/2

52	52	52
51	50 1/2	51 1/2
51 1/2	51 1/2	51 1/2
50	50 1/2	50

60	59 1/2	61
59	59 1/2	60
53	53 1/2	54

149 1/2	149	148
147 1/2	147	147

High	Low	Close
129 1/2	127 1/2	127 1/2
130	127 1/2	127 1/2
110 1/2	108	108

127 1/2	126 3/4	127 1/2
127 1/2	126 3/4	127 1/2
108 1/2	107 1/2	108

128 1/2	127 1/2	127 1/2
108 1/2	107	107

127 1/2	126 3/4	127 1/2
107 1/2	106 1/2	106 1/2

127 1/2	126 3/4	127 1/2
106 1/2	106 1/2	106 1/2

\$22.00		
23.00		

31.00		
30.00		
34.00		

\$12.00 to	13.00	
16.00 to	18.00	
5.00 to	6.00	

24 to	25	
22 1/2 to	23	

19 to	20	
17 to	19	
14 to	16	

14 to	13	
	14 1/2	

	18 1/2	
	20	

19 1/2 to	20	
	18	
	17	
	16	

8 to	8 1/2	
	5	
	4	

7 to	8 1/2	
32 to	35	

	1.00	
95 to	1.00	
	4	

	2.00	
	1.25	
	50	

2.00 to	2.25	
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ther lighter than the en well maintained or all classes and a strong market. Ex- noted at \$5.50, f.o.b. tle, \$4.50 to \$5.25; 3.50 to \$7.00; hogs,

medium exporters, rs, \$5.75; medium, 4.25; bulls, \$3.50 to

HOME JOURNAL

A Department for the Family

People and Things the World Over

The police of Odessa, Russia, have arrested 192 Baptists, including thirty women, charging them with meeting illegally on a mountain top near that city.

The Camrose Canadian "did itself proud" in its recent Immigration issue. Good, progressive, accurate information about Camrose, clear cuts, clean type and good paper make up an issue that ought to satisfy everybody, even the editor of it.

The New York Tribune asks a *propos* of the season's millinery if a woman who puts her head in a waste-basket is qualified to vote. Why not, when the suffrage is extended to the man who puts his head in a stovepipe.

The Omaha electrical show was lighted by wireless telegraphy, this being the first time that a lighting current has been so sent. The current came from the government wireless station at Fort Omaha, five miles from the auditorium where the show is being held. There were 4,000 incandescent lamps, and for four hours these lamps were lighted by the wireless current.

The Illinois legislature, by a vote of 89 to 2, passed a bill prohibiting the manufacture or sale of cigarettes. The penalty for a first offence is a fine of \$50 to \$100, and a jail sentence is from one to fifty days. Subsequent violations are punishable by a fine of from \$100 to \$500, and imprisonment of from ten days to six months.

The *Daily Witness* of Montreal in accordance with its constant policy to further all good projects, gave itself over on Saturday, May 15th, to the women of Montreal to be edited and published. The result was a splendid 60-page paper, with an illustrated cover in two colors. The work was well done and the ladies can feel as proud of the result as of the motive that prompted. The money from the enterprise is to be devoted to providing playgrounds for the children of the city.

I crossed the hill and did not know,
So thronged was life for me;
And on the downward slope I go
Content, though wearily.

Now this full joy my spirit hath,
Although no height is won.
No shadow falls upon my path—
I journey with the sun.

Munshi Abdul Karim died recently in Agra, at the age of 46. He was an interesting figure, having been the chief of the late Queen Victoria's Indian servants. It was Abdul who taught her how to both speak and write Hindustani, and he was among the little guard of honor who watched over the body of his queen. He had his rewards in a liberal pension, on which he lived in comfort on his return to India, and he was a companion of the Victorian Order as well as of the Indian Empire.

The sword of George Washington, priceless relic of revolutionary days, is the property of the Daughters of the American revolution. It was presented to the board of regents of the organization by J. P. Morgan, through Miss Amy Townsend, vice regent, for the State of New York.

The sword is the one worn by Washington when he resigned command of the army, December 23, 1783, and when he was inaugurated first president of the United States.

The man who has the good will and the good nature of the men among whom he lives, of the society in which he dwells, is like a craft that has the wind astern, and is helped thereby. Where a man is believed to be seeking his own, to be selfish—meanly selfish, craftily selfish, untruthfully selfish, unfaithfully selfish—everybody is his enemy, and everybody says, 'I like to give him a clip; I like to see him stumble; I like to know that he has gone down.' And for a man to try to go through a great community that feel so toward him, is like trying to beat in the teeth of the wind. It makes his way zigzag, long, and laborious. Your prosperity in life largely depends upon the good will and confidence and sympathy of those with whom you deal. Truth, honesty, fidelity, and purity win confidence. And this is capital for a young man.—HENRY WARD BEECHER.

Witnesses Treated Unfairly

At the conclusion of the inquest into a recent murder in Winnipeg, the coroner of that city was courageous enough to call attention to a growing evil in our modern courts of justice. He referred to the increasing and objectionable practice of browbeating and bullying witnesses. All lawyers are not guilty but a great many cannot resist the temptation to build up reputations as clever cross-examiners at the expense of the man in the witness box.

Take for instance a man who has witnessed some incident in connection with a crime or has some knowledge as to its details. Beyond seeing or hearing he has no connection with the affair whatever. But in the interests of justice, as a good citizen he desires the perpetrator to be captured and deterred in some way from repeating his crime. The eye-witness makes no attempt to conceal his knowledge and called to give evidence goes willingly into the box.

That is the way it ought to be. But what really happens? An honest citizen, innocent of any wrong-doing, desirous of seeing justice done, goes into the witness box prepared to tell a straight story to the best of his ability. But he receives a rude shock. If he committed the crime himself he could not be treated more unfairly. He is questioned and cross-questioned and every effort is made to catch him in the mazes of repetition and insinuation. His word is called in question repeatedly; his private life is dragged into publicity though these details have absolutely no bearing on the question at issue. Before the examination is over the most veracious of men is so dazed and confused that the court has doubts of his truthfulness and he himself begins to wonder if he does belong to the ranks of the prevaricators. His reputation and his self-respect are both besmirched and he fares as badly almost as if he were the culprit himself. To such an extent has this practice become general that the coroner believes that men will do their best to conceal the fact that they know anything about a case, with the result that important knowledge is withheld from the prosecution and the criminal is never punished. It might be remarked that Winnipeg is not the only Canadian city in which this condition exists.

On Being Gay

The article under the above title forming an editorial in a recent issue of the Independent, is addressed particularly to Americans, but in its aptness and truth it is applicable also to Canadians. For we as a people are beginning to develop that strained seriousness of countenance and behavior that appears to be the inevitable

accompaniment of the struggle for the dollar. We, too, take our pleasures badly and rarely; we have not learned how to be gay. We throng to places of amusement and are not made happy thereby, and pursue our recreations as fiercely as our vocations, losing the effect because we strive too hard to reach it. Amusement is from the outside and is restricted in locality; gaiety and enjoyment are from within and can be cultivated in the solitary wilderness as well as in the haunts of men. This is what the Independent says about it:—

"It is well to be in earnest, when one has work to do. It is well to be serious, on meet occasions. But a people, like an individual, can make a hobby of earnestness, and ride it strenuously. An individual, or a people, can cultivate seriousness as a conventional mark of respectability. A cultivated seriousness and a systematically prodded strenuousness commonly create a habit of thinking of one's self more highly—and more persistently—than one ought to think. It used to be said of Americans—meaning particularly them of the Puritan stripe—that they took their pleasures sadly. The observation would be less true to-day. We are well over the old feeling:—

"There's such a charm in melancholy,
I would not if I could be gay."

It would be more accurate now to say that we take our pleasures badly. We have broken away from puritanical restraints, and we are proclaiming our emancipation with much noise, buffoonery and hoodlumism. We like scenic railways and hilarity, concert hall music, "boiled live lobsters," and "scorching." Our reaction from the cult of seriousness is crude and superficial. We have become addicted to amusements. We have not yet mastered enjoyment.

The French *gai* retains perhaps better than the English *gay*, the early connotations of *beautiful* and *good*. As a people, we have not learned to be gay. Apparently, we do not quite know how, and, apparently, we lack some of the instinctive factors of spontaneous gaiety.

To be gay, we must first of all be light-hearted, and the American people, with all its furious devotion to amusements, is not altogether light-hearted. It worries overmuch about the practical concerns of life, and is too obsessed with the importance of "beating the record" in every undertaking. And, even if we were light-hearted, that alone would not enable us to be gay. For being gay is, in some sense, an art. It calls for measure and discrimination. Above all, it is incompatible with vulgarity. Unhappily, as a nation we are so far from knowing how to be gay that at least fifty million persons in our total population of more than eighty millions suppose that they are gay when they are somewhat vulgar only. On the other hand, we shall not learn how to be gay if we depend altogether upon a diligent cultivation of esthetic standards. These may help us to be discriminating, but they cannot create light-heartedness. Neither can we create it by joining *en masse* a national society of optimists. Not only the beautiful, but also the good is connoted by the primitive meaning of gay. But it is goodness of a particular kind, or in a peculiar sense, that is implied, and that is essential to light-heartedness. It is the goodness, not of the calculating mind, but of the unspoiled and generous nature—that nature that bubbles over with good spirits and kindly impulses.

We cannot create the elements of gaiety by statute, nor yet by much preaching. Happily, it is unnecessary ever to create them. They are born in the heart of every generation, and they would live for our well-being and enjoyment, if only we did not smother them with sordid aims and wretched striving with one another for possessions that yield us little satisfaction when we have obtained them. If we would learn to be gay, we must permit ourselves to be light-hearted by more carefully selecting our ambitions."