

SUNDAY SCHOOL LESSON

LESSON IX.—MARCH 15, 1908.

Jesus Heals a Man Born Blind.—John 9: 1-41.

Commentary.—I. A man born blind (v. 1). 1. As Jesus passed by—Jesus still lingered at Jerusalem, and in one of his walks, perhaps to or from a synagogue, he came to this blind man. He saw and took notice of his affliction; took pity upon him with compassion; he anticipated his need. That look meant sight to the blind man. A man—He was a beggar; it was his trade; but among all his petitions he did not ask for sight. Yet Jesus gave it. An illustration of free grace—Spurgeon. This man was hopeless, helpless, poor. Blind from his birth—Six miracles connected with blindness are recorded in the gospels, but this is the only case where blindness was from birth. In this lay its peculiarity. Blindness is very common in Palestine but still there are few who are born blind. "While every miracle wrought by Christ is an act of grace, each of the light that John records is always the text of some great truth of salvation, the trunk of a tree which bears healing fruit."

II. The mystery of Providence (vs. 2-5). 2. Disciples asked—"The first question that arose in their minds was why this blindness existed. Who did sin? Scripture teaches that all disease and even death, are the fruit of sin. The Jewish error consisted in believing that all special afflictions were divine visitations for special sins. This error Jesus corrected—Abbott. This man, etc. On the popular supposition that special calamities are a punishment for special sins, the disciples desire to know whose sin caused this man's suffering. Was it his parents' sin or his own? But how could the man sin before his birth? The doctrine of the transmigration of souls by which the same soul is supposed to inhabit different bodies, and therefore might suffer in one body because of having sinned in another, while common among the Greeks, was not prevalent among the Jews. But the Jews did believe it was possible for a child even before birth to have emotions and contract guilt. "The," says Plummer, "seems to be the simplest and most natural interpretation. In v. 34 we see that these Jews held the same belief as the disciples, and sin before birth is possible, and throw this man's calamity in his face as proof of his sin." 3. Neither, etc.—Jesus does not deny the existence of sin in either this man or his parents, but says this blindness was not the direct result of their sins. He repudiates here and in Luke 17: 16 the belief implied in this question, that each particular sickness or sorrow was traceable to some particular sin. "And so Jesus turns away his disciples from that most harmful practise of diving down with men's lives, and like the friends of Job, guessing for their hidden sins in explanation of their unusual sufferings." Trench. Works of God... manifest—Not that this man was born blind for the sole purpose that his blindness might be wrought, but that his blindness furnished the occasion for Jesus to perform the divine work of healing him, and thus to show himself to be God—Binney. God is not responsible for sin and its consequences, but both afford him an opportunity to show his power and grace. "Sufferings are like the shavings and sawdust and general disorder of the carpenter's workshop, which are necessary in the making of a needed article. It is to the finished work, to the work of art, that we must look, and not to the shavings; if we would understand the actual state of things around us.—Exp. Bib. How were the works of God made manifest in this man? 1. In the restoration of his sight. 2. In the enlightenment of his mind. 3. In the salvation of his soul. 4. In shedding light upon others. Not only were this man's neighbors benefited, but all who have read the account during the last eighteen hundred years have had their attention turned toward Christ. 4. We must work (R. V.)—By the plural "we," as given in the R. V., Jesus associates his apostles with him in the work. It is encouraging to think that "we," poor, weak men, can be "workers together with Christ." While it is day—the day represents opportunity; the night, opportunity past. The day of life's opportunity is rapidly passing; the night of death will soon be here, and our work will be ended. What we do must be done quickly.

5. In the world—He would not be long in the flesh, but he has never ceased to be the light of the world. Sin is darkness. He is in bold contrast to the light in the sun. It is his business to dispense light and heat everywhere; to neglect no opportunity to enlighten and save the bodies and souls of men.—Clarke. The case before them was altogether beyond human means; but Jesus reminded his disciples that in Him were light and life. The blind man was a type of a sinner receiving spiritual sight. Jesus still opens blind eyes and gives the ability to see and also furnishes the light by which they see. He is the light of the world, and is able to enlighten the darkened mind and let the sunshine of His love flood the soul. "Christ guides us by the light of His teaching." (2) of His example. (3) of His Holy Spirit. (4) of His providence. (5) by His personal presence in the soul. (6) by answers to prayer. (7) by inspiring a new heart and right motives which clarify the vision. (8) in His dealings with others."

III. A blind man healed (vs. 6, 7). 6. Made clay... anointed—Why did Jesus anoint the man's eyes with clay? There is no connection between the means used and the effect produced. 1. Christ came into physical contact to attract attention and to stimulate faith; where faith was in lively exercise. He healed by His word, and at a distance. 2. Christ appeals to the man's senses. He hears and feeling, thereby arousing faith.—Moorehead. Christ gave His personal attention to the case, even though His patient was a beggar. 7. Go—Jesus gave him something to do. This would be an aid as well as a test, proving his faith and obedience. 8. Jerusalem—A fountain under the walls of Jerusalem toward the east, between the city and the Brook Cedron. It is still to be seen, one of the few undespited fountains in Jerusalem. It was then a mar-

nificent pool surrounded by an arcade. By interpretation, send—The original meaning is "outlet of waters," probably because it is fed by waters from the temple-mountain. By its very name this pool was a type of Christ and it may be that Jesus selected this particular pool because of that fact. "Siloom is the fountain sent from the mount of God's temple by which the man is washed from his blindness and his clay; Christ is the fountain sent from God by which our nature is to be purified from sin." He went—He believed and obeyed. We frequently lose God's best gifts because we fail to act in time. Came seeing—the cure was instantaneous. IV. Various discussions (vs. 8-12). 8. Is not this he—There was an immediate stir among the neighbors; they noticed the great change in the man. The same man, the same Jesus, the same light, the same power. Begged—This is the first mention of the fact that he was a beggar. He must have been well known. 9. Like him—it is not surprising that some thought him to be another man; his appearance would be greatly changed. I am he—the man himself gave a positive tendency.

10. How? opened—His neighbors gathered around him and asked for an explanation. Many are anxious to know how things are done, even though they have no faith. 11. He answered—He had never seen his neighbors before, but now, looking right at them, he delivers his wonderful testimony to the power of Christ. It is short, clear, positive. A man—better than a man. "The man," Jesus was well known that he was "the man," not "a man." Notice the development in this man's faith: First he knew Him only as "the man" called Jesus, then as "a prophet" (v. 17), then as a man with whom God was (vs. 31-33), then He was the Son of God (vs. 35-38).

The neighbors finding the case involved in mystery took the man to the Pharisees, perhaps to the Sanhedrin, who proceeded to investigate the miracle by questioning the man and by calling his parents to testify. The hypocritical rulers hated Jesus, and were continually trying to find something against Him. They pretended to take great offence because our Lord performed this act of mercy on the Sabbath day, and thus ignored their traditions. The parents feared the Jews and left the explanation of His healing of their son. The Jews then continued to question the man, and he became very bold, until finally he asked them to be Christ's disciples. This angered the teachers, and they reviled him and spoke harshly against Jesus. At this his courage rose still higher, and with great clearness he answered their false reasonings against "the man" who had healed him. They could stand no more, but cast him out of the synagogue. Jesus at once revealed Himself to the man, who immediately became a true worshipper. Courage to do right, and to speak boldly in defence of the truth, will always bring heaven's blessings upon us.

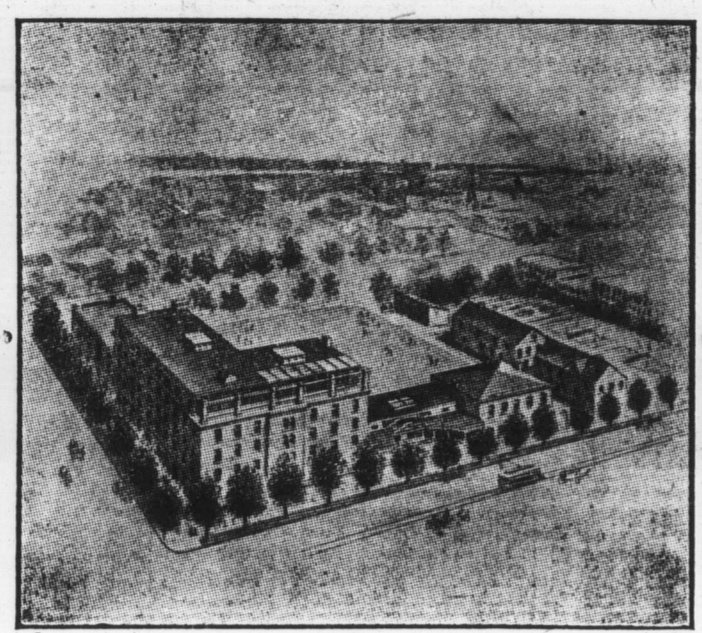
Questions—Give the connecting links between this and our last lesson. Why had Jesus come to Jerusalem at this time? What discourses were delivered while there? What questions did the disciples ask about a blind man? What answer did Jesus give? How were the works of God made manifest in this blind man? What did Jesus mean by working while it was day? How was He the light of the world? What did Jesus do for the blind man? Where did He send him? For what purpose? Who questioned him? To whom did his neighbors take him? Why were the Pharisees opposed to Christ?

PRACTICAL APPLICATIONS. I. Christ the Light of the World (John 8: 12). Light is essential to life. "Jesus passed by" (v. 1). Christ was always perfectly placid. No contradiction of sinners ever disturbed His inner calm, or unbalanced His mind, or paralyzed His power, or made Him effusive. We see Him, as His foes in the fury of their hatred take up stones to kill Him (John 8: 59), quietly leaving them and immediately stopping without a thought of His own safety, to give sight to a blind beggar. "He saw a man... blind" (v. 1). He did not see His enemies hurrying after Him. He had at ways.

"A heart at leisure from itself. To soothe and sympathize." It takes little to make one happy. A smile, a prayer, a word, a flower may do it. God loves to use the little things. II. Christ the Light of men (John 1: 4). Christ is our example (1 Peter 2: 21; John 13: 15). His life is light for us. It glows in the star that shines over Bethlehem (Matt. 2: 9); it brightens as we see the boy put away his own passionate desire to begin his life work, and go "down" the humble way of subjection (Luke 2: 49-52); it is brilliant, as the heavens open, while He takes the sinner's place in the waters of baptism (Matt. 3: 16, 17); it flashes in His earnest utterances (John 3: 16-22); it glows in the transfiguration scene (Matt. 17: 1-5); it radiates from the upper room as He takes the lower place of a servant (John 13: 1-16); it burns strong and clear as we hear Him cry in the agony of the garden, "Not My will, but thine be done" (Luke 22: 42); it lights the cross with glory (Luke 23: 46, 47). His disciples asked, "Who didst thou?" Jesus said, "The works of God should be made manifest" (v. 3). The disciples judged according to appearances. Jesus judged righteously (John 7: 24). With sin came sorrow, but not all suffering is the direct result of conscious sin. The drunkard and the glutton are liable to all forms of contagion, but not every man suffering from fever is a drunkard or a glutton. Blindness may be a direct result of sin, and neither the afflicted "nor his parents" be responsible (v. 3).

III. Christ the Light of the World (v. 5). "God is light" (1 John 1: 5), and "God is life" (1 John 4: 8). Christ is God manifest in the flesh (v. 3; 1 Tim. 3: 16). "Light and love are inseparable. Holiness and righteousness are attributes of light; grace and mercy of love. Judgment of evil is the outcome of light; pardon and blessing are the outcome of love." Light demanded a sacrifice for sin; love provided it. At the cross both are seen. God is just and the justifier of them that believe (Rom. 3: 26). "Both light and love are characteristics of the divine nature" (1 Peter 1: 4). So intimately are light and love bound together, it is impossible to exhibit the one without the other. Could there be a purer exhibition of divine love than we see in the Lord at the well of Sychar? Love opened the way to the dark-

The Famous St. Catharines Well



Modern conditions have to be met with modern methods. The pace of the average man of to-day brings in its train nerve exhaustion, frequently taking the form of rheumatism, sciatica, neurasthenia and kindred troubles. To provide a place where tired humanity may rest and, at the same time enjoy tonic influences is the mission of the management of the famous "St. Catharines Well."

At "The Welland," St. Catharines, where these waters are dispensed, are found conditions which tend to give that much desired rest which tired humanity needs. Here treatments of the St. Catharines well water of a strong saline nature are accompanied with massage and electricity in varying forms. All treatments are given under direction of experienced attendants and nurses in charge of a physician.

Sun Parlors, Roof Promenade, Library, Music Room, all contribute their quota to the comfort of the visitor. The environment is more like a large family hotel, and the underlying principle is to furnish a place where people afflicted with the ills of life will recuperate under the most favorable conditions. This accommodation, too, is provided at a price within reach of the average man.

For further information apply "THE WELLAND," ST. CATHARINES, ONTARIO

heart of that poor woman, and allowed the light to shine in and shed its rays over the whole of her sinful life. Oh, that we knew better how to deal with a hungry enemy, or a soft word to a rival, may be more effectual than all the accusations of sin and threats of judgment that could be justly brought against him."

V. Our shining is our judgment. Our "good works" show our love. There are two special commands about shining: 1. "Let your light so shine before men that they may see your good works and glorify your father" (Matt. 5: 16). When one is watching for us to shine. Some one is watching for us to shine. When we fail to love and be true and kind, some one is left in the dark. 2. "Let your shine as lights in the world" (Phil. 2: 14, 15). Catch the sunshine of God's smile and reflect it.

V. Jesus is to the moral and spiritual world what the sun is to the natural world. Professor Tyndall says: "Every tree, plant and flower grows and flourishes by the grace and bounty of the sun. Leaving out of account the eruptions of volcanoes and the ebb and flow of the tides, every mechanical action on the earth's surface, every manifestation of power, organic and inorganic, the vital and physical, is produced by the sun. Every fire that burns, and every flame that glows, dispenses light and heat which originally belonged to the sun. The sun dries the ore from our mines, he rolls the iron, he rivets the plates, he boils the water, he heats the train. Thunder and lightning are also his transmuted strength." And remember this is not poetry, but rigid, mechanical truth." So Christ is the centre, the source, the very essence of our spiritual and moral life. No good principle can be implanted and no truth grows, and no deed is performed apart from Him. "Jesus sheds the light of truth upon our way, the knowledge of God our Father, of duty, of hope, of heaven, of eternal life. He is the way and the truth and the life. He is our pillar of fire through the wilderness to the promised land." A. C. M.

FRENCH PRESIDENT

To Visit the Czar and Other Crowned Heads This Summer.

St. Petersburg, March 9.—A visit to Russia this summer by M. Fallieres, President of France, is regarded in diplomatic circles as a practical certainty, in view of the extensive trip that has been planned for the French President during which he will return the visits of the monarchs of Sweden and Norway, and also pay a visit to Copenhagen. Owing to the projected visit of King Gustave to Russia, M. Fallieres will not start on his tour until about the end of July. He will be escorted by a squadron of warships, which will go to Cronstadt, as on previous occasions.

ANOTHER CLASH.

HINDOO IMMIGRANTS AT VANCOUVER WERE ARRESTED.

Were Given Permission to Land—Provincial Officer, However, Interfered, and Police Took Party From Constables of C. P. R.

officer, however, could not prevent them landing. Once landed, the constables of the Canadian Pacific Railway Company forcibly kept the Hindoos from returning to the ship, where they were ordered by the Provincial officer. The latter was powerless before the force of special constables, accordingly the Provincial officer took them to jail. Upon being searched, each Hindoo was found to be carrying a hatchet.

HEIR TO BIG FORTUNE. London, Ont., March 9.—Thomas Kirby, a private at Wolsley Barracks, was notified today that he had fallen heir to a fortune of \$145,000 left him by his father, a wealthy stacioner of Warwick, England, who died recently. The information came about in a peculiar way through an employee of the Bank of Montreal noticing an advertisement in an English paper requesting information as to the location of the missing heir.

HELPFUL ADVICE



You won't tell your family doctor the whole story about your private illness—you are too modest. You need not be afraid to tell Mrs. Pinkham, at Lynn, Mass. the things you could not explain to the doctor. Your letter will be held in the strictest confidence. From her vast correspondence with sick women during the past thirty years she may have gained the very knowledge that will help you case. Such letters as the following, from grateful women, establish beyond a doubt the power of LYDIA E. PINKHAM'S VEGETABLE COMPOUND to conquer all female diseases.

FACTS FOR SICK WOMEN.

Mrs. Frank Emsley, Lindsay, Ontario, writes to Mrs. Pinkham: "When I wrote to you some time ago, I was a very sick woman suffering from female troubles. I had inflammation of the feminine organs and could not stand or walk any distance. At last I was confined to my bed and the doctor said I would have to go through an operation, but this I refused to do. "A friend advised Lydia E. Pinkham's Vegetable Compound. After using three bottles of it, I feel like a new woman. "I most heartily recommend Lydia E. Pinkham's Vegetable Compound to all women who suffer with female troubles."

MARKET REPORTS

TORONTO MARKETS.

Live Stock

Receipts of live stock at the City Market, as reported by the railways, for Wednesday and Thursday, were 65 cars loads, composed of 1581 cattle, 888 hogs, 719 sheep and lambs, with 154 calves. Exporters.—Several small lots of steers, some of which were bought for butcher purposes, were reported as selling at \$4.90 to \$5; export bulls sold at \$3.75 to \$4.30 per cwt.

Butchers.—Prices for the best picked butchers were not any higher, selling at \$4.75 to \$5, and one or two at \$5.10 and \$5.12 per cwt. few of them reaching \$5 per cwt., loads of good at \$4.40 to \$4.75; medium, \$4 to \$4.30; common to fair butchers', and good cows, \$3.50 to \$4; common cows, \$2.50 to \$3 per cwt.

Feeders and Stockers.—There was little doing in feeders and stockers, said Harry Murby, but steers, 800 to 900 lbs., are worth \$3.40 to \$3.75 steers, 1,000 lbs. each, at \$3.75 to \$4; steers, 1,000 to 1,100 lbs., each, at \$4 to \$4.40. Mr. Murby bought 100 cattle during the week at \$3 to \$4.60; the bulk of which went for butchers' purposes. Milkers and Springers.—The bulk of the common to medium classes and sold at \$30 to \$50 each, one or two of the best on the market reaching \$55.

Veal Calves.—Veal calves sold readily. Prices ranged from \$3 to \$6.50 per cwt., and \$7 per cwt. was paid for something choice. Sheep and Lambs.—Export sheep sold at \$4.50 to \$4.75 for ewes, and \$3.50 to \$4 for rams; lambs, of choice quality, grain fed, sold at \$7.25 to \$7.50 for picked ewes and wethers, and \$7 for medium to good; common lambs at \$6 to \$6.35. Yearling ewes and wethers for butchers' purposes at \$5.25 to \$5.50 per cwt. Two spring lambs, one month old, sold at \$15 for the pair.

Hogs.—Receipts were not large. Mr. Harris reported prices unchanged at \$5 for selects, fed and watered, on the market. Drovers report prices at country points at \$4.75. Farmers' Market. The receipts of grain to-day were fair. Wheat unchanged, with sales of 200 bushels of fall at \$6. Barley unchanged, 1,000 bushels selling at 70c. Oats steady, with sales of 300 bushels at 56c. Hay in liberal supply, and prices steady; 50 loads sold at \$19 to \$20 a ton. Straw firmer, two loads selling at \$16 to \$17 a ton. Dressed hogs in good supply, with prices unchanged at \$7 for lights and at \$5.50 for heavy. Wheat, white, bush... 8 06 8 00 Do., red, bush... 8 06 8 00 Do., spring, bush... 8 35 8 00 Do., goose, bush... 8 35 8 00 Oats, bush... 56 00 Barley, bush... 70 00 Rye, bush... 84 00 Peas, bush... 88 00 Hay, timothy, ton... 19 00 20 00 Do., clover, ton... 10 00 9 00 Straw, per ton... 16 00 17 00 Seeds, Alsike, No. 1... 9 25 9 00 Do., No. 2... 8 00 8 75 Do., red clover, No. 2... 10 25 11 00 Dressed hogs... 6 50 7 00 Eggs, new laid, dozen... 0 29 0 30 Do., storage... 0 21 0 23 Butter, dairy... 0 23 0 32 Do., creamery... 0 32 0 35 Geese, dressed, lb... 0 10 0 12 Ducks, per lb... 0 14 0 16 Ducks, dressed, lb... 0 13 0 15 Turkeys, per lb... 0 20 0 22 Apples, per bush... 1 75 1 90 Cabbage, per dozen... 0 40 0 50 Onions, per bag... 1 30 1 40 Beef, hindquarters... 8 50 10 00 Do., forequarters... 5 50 6 50 Do., choice, carcass... 8 00 9 00 Do., medium, carcass... 6 25 7 00 Mutton, per cwt... 8 00 9 00 Veal, prime, per cwt... 9 00 11 00 Lamb, per cwt... 11 00 13 00 Toronto Sugar Market. St. Lawrence sugars are quoted as follows: Granulated, \$4.40 in barrels, and No. 1 golden, \$4 in barrels. These prices are for delivery; car lots less.

British Cattle Markets. London.—London cables are steady at 10 1/2c to 13c per pound, dressed weight; refrigerator beef is quoted at 8c per lb. New York Sugar Market. Sugar.—Raw firm; fair refining, 3.37c; centrifugal, 96 test, 3.87c; molasses sugar, 3.12c; refined steady.

Winnipeg Wheat Market. Following are the closing quotations on Winnipeg grain futures to-day: Wheat—March \$1.10 1/2 bid, May \$1.13 1/2 bid, July \$1.15 1/2 bid. Oats—March 48c, May, 52 1/2 asked.

Bradstreet's Trade Review. Montreal—Little actual change has taken place in the trade situation here during the past week. There is reported from many quarters a slight tendency towards improvement in the volume and character of the trade being done, but buying continues conservative. The hardware trade reports a better demand for general lines and iron and steel prices are easy on large offerings. Soft weather has given an impetus to the demand for spring footwear. The leather market shows some improvement, with some export demand. Groceries are fairly busy. Toronto.—Wholesalers here are keeping fairly busy on spring trade, although they continue to report light buying in nearly all directions. While the outlook for future trade is not as bright as was the case a year ago, most jobbers seem to expect a good business to spring up with the opening of the spring retail trade. At the moment retail trade has a quiet tone and sorting orders for winter goods are light. Staple lines of groceries and dry goods have a steady movement. Values generally hold steady. Vancouver and Victoria—Trade all along the coast has shown some improvement during the past week. This has been shown in the way of a better demand for wholesale and retail lines and in slightly improved collections. Quebec—God roads are reported from country parts and merchandise is moving freely, while stockholders show a tendency in placing orders. Hamilton—Trade continues to hold a

quiet tone in all lines. There is a fair amount of buying for spring. Shipments are going forward well. Regarding future trade there is a moderately optimistic tone evident in most lines. Collections are coming in fairly well. London.—General trade has shown improvement during the past week. Retailers are looking for the spring lines and the outlook for spring trade is bright. Local industries are fairly busy in all lines.

Ottawa—Trade holds a steady tone with purchases still on the light side. Country trade is fairly good. Collections continue slow. Winnipeg reports say: Trade here has much benefited from the large number of retail merchants which have been in the city during the past week. The wholesalers have had large numbers of visitors and good orders have been left behind. The outlook for spring business is now better than ever, although the volume of business as yet does not much exceed that of last year at this time.

OUR HAY BARRED.

BRITAIN IS AFRAID OF CATTLE DISEASE THROUGH ITS USE.

Will Not Have Any Appreciable Effect on the Trade of the Dominion for Some Time. Montreal, March 9.—Quite a sensation was produced among those interested in the hay trade when informed that the British Government had prohibited the importation of hay and straw into Great Britain. The measure has been the result of much agitation among British consumers over the infection of much hay imported, which has transmitted the dreaded foot and mouth disease to the live stock fed on it.

At Leeds, Eng., last January a case of foot and mouth disease was detected in some live stock. As it is a fatal disease and very contagious, being even capable of transmission from cattle or sheep to human beings, a rigid search was instituted, and the source of the disease was traced to some hay which had been imported from Scandinavia. An agitation on the part of the British consumers resulted in a petition being drafted, and sent to the Board of Agriculture, and now enacted as law.

This drastic measure will not have any appreciable effect on the Canadian hay trade for some time at least. Canada during the past three or four years has shipped little hay to England, owing principally to the low prices ruling there. Any surplus of hay Canada has will be shipped into the United States, where good prices are paid.

WOMAN BURNED.

Gas Explosion Blows Out Side of Brantford House.

A Brantford, Ont., special despatch: Mrs. Joseph Smith was painfully burned about the hair, face and arms this morning by a gas explosion at her home in Darling street. There were no connections in the house, and it is believed the explosion was caused by gas leaking from the street main into the cellar. About 9 o'clock Mrs. Smith started to go down cellar with a lamp, which she lit. The cellar being full of gas, an explosion ensued, injuring Mrs. Smith and blowing out the side of the house, which is frame, breaking windows, springing the floor and partly raising the structure off its foundation. The fire department extinguished the flames. The damage to the house amounts to \$200. The victim's condition is said to be critical, her arms being severely burned.

TO CURE A COLD IN ONE DAY. TAKE LAXATIVE BROMO QUININE TABLETS. Drugstore refund money if it fails to cure. E. W. GROVE'S signature is on each box. 25c.

SENT UP FOR TRIAL.

Wife and Babes Died While Husband Was Absent. Tweed, Ont., despatch: The coroner's inquest in the case of Mrs. Richard Lindsay, who with two new born babies, was alleged to have died at her home near Jackson's Corners as the result of neglect on the part of her husband, was held here last night. The jury decided that Lindsay was guilty of criminal neglect, and the man as a result was sent up for trial at Belleville. Lindsay had been sent for a doctor to attend his wife. It is said he took a cow along with him to sell, and succeeding in this, he forgot all about the doctor, and proceeded to spend the money for liquor. Alone with her young son, Mrs. Lindsay gave birth to two sons. The boy ran to neighbors half a mile away, but before these could be reached the neglected mother had died, together with her two babes.

GERMAN RUBBER HUNTERS.

They Are Terrorizing Wide Districts in West Africa. Berlin, March 9.—Herr Erzberger, a member of the Centre party and a German, spoke before the Reichstag on the colonial estimates to-day. He cited numerous Government reports regarding the violent proceedings of the rubber hunters in the German Cameroons, describing how armed parties hired the natives into their service, levied requisitions on the villages for food, and in the name of Germany terrorized wide districts in Central Africa in their efforts to get rubber out of the country. Colonial Secretary Derhagen, speaking in reply, said the industrial demand for rubber had advanced the prices, and that consequently there had been great efforts to exploit the rich rubber-producing regions in the Cameroons. In many districts the Government had stopped the traffic altogether, and further regulations were being made to protect the villagers along the caravan routes from violence, especially the forcible requisition of food and the destruction of their huts.

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