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THE MIRROR

"OH, WAD SOME POWER THE GIFTIE GIE US, TAE SEE OORSELS AS ITHERS SEE US."

VOL IV. NO 12 — OMEMEE, ONT. THURSDAY, MARCH 4, 1897 — CHAS. W. RICHARDS Publisher & Proprietor

NOTES AND COMMENTS.

While England is involved just now in several little African wars, the Royal Niger Company has begun a campaign of its own against the Emir of Nupe. The cause, conditions, and possible results of this struggle invest it with more than ordinary interest. Nupe is one of the Mohammedan States of the Western Sudan lying on both banks of the Middle Niger. It is in a well-watered and fertile region, with some large towns, and the Nupes, who form the mass of the population, are mentally and physically superior to many African peoples. They are industrious, the peers of any African tribe as tillers of the soil, and excel most other Sudanese as weavers and workers in iron, brass, leather and glass.

A peculiar situation led to the war. The Royal Niger Company has no quarrel with the Nupes. In fact, the appeal to arms has been made in behalf of this very people, as against their tyrannous rulers, headed by the Emir, who form only one-fifth of the population. The company has had the freest to the territory, and some of its main stations are in Nupe. Its treaty with the Emir obtains for the company unusual commercial advantages, and he has not thrown a pebble in the way of the company's enterprises, but has pocketed his subsidy of $10,000 a year and permitted it to develop its trade unmolested.

The trouble was caused by the Emir's horrible treatment of his subjects, which bade fair to depopulate Nupe. He is a descendant of the great Fulah chief, who a century ago, spread his religious war over the Western Soudan from Lake Tchad to the Upper Niger. His people are now dominant in the Fulah States, with his descendants in most of the chief places of authority. Nupe, one of the smaller States, pays annual tribute in thousands of slaves to the Sultan of Sokoto, the head centre of the Fulah power; and the many slave raids of the Emir among his own subjects, the pagan Nupes, his wholesale confiscation of their lands, and other acts of tyranny have been reducing his country to a pitiable condition. The Royal Niger Company vainly protested, and at last decided to use force for the suppression of slave raids and for the restoration of their lands to thousands of despoiled Nupes.

The company counted upon the support of the natives, and thus far it has not been disappointed. With 400 well-armed men and some artillery it has driven the enemy, about 4,000 in number, from the first place where this section of the Emir's foot soldiers and cavalry awaited battle. The natives received the column with joy and are said to be rising against their Fulah oppressors. At last accounts the British Bida, the capital of Nupe, a very populous place, covering five square miles and surrounded by a dilapidated mud wall.

The most interesting question is what will be the attitude of the surrounding Fulah States, with their thousands of trained soldiers and their large troops of cavalry. No European power has shown the least desire to pick a quarrel with them. The London Times intimates that the Royal Niger Company would never have begun this war if it had not previously made satisfactory arrangements with the Sultan of Sokoto and Gando. But no evidence is adduced that such an arrangement exists, and should these powerful rulers make the quarrel their own, England and not her chartered company will have to be the largest factor in further proceedings.

We venture to say that this war presents the difficulty that impends over all Africa's Mohammedan States from the Nile to the Niger. The territories of England, France, and Germany touch their borders, and each of these powers is eager to come into full possession of a liberal slice of the Fulah country. The much discussed question of how to supplant Mohemmedan with European denomination will probably eb answered by force of arms in the Sudan, as it has been in other parts of Africa where Europe's advance has been opposed.

FLORENCE NIGHTINGALE.

Miss Florence Nightingale has probably caused nearly as many girls to engage in the noble calling of nursing as Robinson Crusoe has sent boys to sea. But the deeds she did and the good she accomplished belong so entirely to events that have been relegated to the domain of history, that the world for the most part regards her as a historical figure, and forgets that she is still living. Yet the other day, when 56 out of the 72 survivors of Balaclava met around a dinner table at Birmingham, a telegram arrived expressing heartfelt sympathy to the veterans, signed "Florence Nightingale."

MAMMA HAD NOT FORGOTTEN.

No, daughter, just tell the young man that he can never take you sleigh riding with a sleepy-looking old horse like that.

Why, mamma, that's false pride.

Nothing of the sort. It's just common sense. It is plain that the horse was chosen because he can be driven with one hand.

THE HOME RELIGION

REV. DR. TALMAGE DISCOURSES ON THE SUBJECT

What Righteousness in the Household Does for the Family—Is it a Profitable Thing?—The Great Preacher Draws a Lesson From Joshua's Saying.

Rev. Dr. Talmage preached the following discourse on "Religion at Home," the text selected being Joshua, 24.15: "As for me and my house we will serve the Lord."

Absurd, Joshua! You will have no time for family religion; you are a military character, and your time will be taken up with affairs connected with the army; you are a statesman, and your time will be taken up with public affairs; you are the Washington, the Wellington, the McMahon of the Israelitish host, you will have a great many questions to settle, you will have no time for religion. But Joshua, with the same voice with which he commanded the sun and moon to halt, and stack arms of light on the parade ground of the heavens, says, "As for me and my house we will serve the Lord."

Before we adopt the resolution of this old soldier, we want to be certain it is a wise resolution. If religion is going to put my piano out of tune and clog the feet of my children racing through the hall, and sour the bread, and put crape on the door bell, I do not want it in my house. I once gave six dollars to hear Jenny Lind warble. I have never given a cent to hear anyone groan. Will this religion spoken of in my text do anything for the dining-hall, for the nursery, for the parlor, for the sleeping apartment?

It is a great deal easier to invite a disagreeable guest than to get rid of him. If you do not want religion you had better not ask it to come, for after coming it may stay a great while. Isaac Watts went to visit Sir Thomas and Lady Abney at their place in Theobald, and was to stay a week, and stayed thirty-five weeks; and if religion once gets into your household the probability is it will stay there forever.

Now the question I want to discuss is: What will religion do for the household? Question the first. What did it do for your father's house, if you were brought up in a Christian home?

The whole scene has vanished, but it comes back to-day. The hour for morning prayers came. You were invited in. Somewhat fidgety, you sat and listened. Your father made no pretentions to rhetorical reading, and he just went through the chapter in a plain, straightforward way. Then you all knelt. It was about the same prayer morning by morning and night by night, for he had the same sins to ask pardon for, and he had the same blessings for which to be grateful day after day and year after year. The prayer was longer than you would like to have had it, for the game at ball was waiting, or the skates were lying under the shed, or the schoolbooks needed one or two more looking at the lessons. Your parents, somewhat rheumatic and stiffened with age found it difficult to rise from their kneeling The chair at which they knelt is gone the Bible out of which they read has perhaps fallen to pieces, the parents are gone, the children scattered north, east, south and west but that whole scene flashes upon your memory to-day. Was that morning and evening exercise in your father's house debasing oe elevating? Is it not among the most sacred reminiscences? You were non as devotional as some of the older members of your father's house who were kneeling with you at the same time, and you did not bow your head as closely as they did, and you looked around and you saw just the posture your father and mother assumed while they were kneeling on the floor. The whole scene is so photographed on your memory that if you were an artist you could draw it now as they knelt. For how much would you have that scene obliterated from your memory? It all comes back today and you are in the homestead again. Father is there, mother is there, all of your children are there. It is the same old prayer, opening with the same petition, closing with the same thanksgiving. The family prayers of 1840, 1850, as fresh in your memory as though they were uttered yesterday. The tear that starts from your eye melts all the scene. Gone, is it? Why, many a time it has held you steady in the struggle of life. You once started for a place, and that memory jerked you back, and you could not enter.

The broken prayer of your father has had more effect upon you than all you ever read in Shakespeare, and Milton, and Tennyson and Dante. You have gone over mountains, and across seas You never for a moment got out of sight of that domestic altar. O, my friends! is it your opinion this morning that the ten or fifteen minutes subtracted from each day for family devotion was an economy or a waste of time in your father's household? I think some of us are coming to the conclusion that the religion which was in our father's house would be very appropriate religion for our homes. If family prayers did not damage that household there is no probability that they will damage our household.

"Is God dead?" said a child to her father. "No," he replied, "why do you ask that?" "Well," she said, "when mother was living we used to have prayers, but since her death we haven't had family prayers, and I didn't know but what God was dead, too." A family that is launched in the morning with family prayers is well launched. Breakfast over, the family scattter, some to school, some to household duties, some to business. During the day there will be a thousand perils abroad—perils of the street car, of the scaffolding, of the ungoverned horse, of the misstep of the aroused temper, of multitudinous temptations to do wrong. Somewhere between seven o'clock in the morning and ten o'clock at night there may be a moment when you will be in urgent need of God. Beside that, family prayers will be a secular advantage. A father went into the war to serve his country. His children stayed and cultivated the farm. His wife prayed. One of the sons said afterward, "Father is fighting, and we are digging and erned horse, of the misstep of the mother is praying." "Ah!" said some one, "praying and digging and fighting will bring us out of our national troubles." We may pray in the morning, "Give us this day our daily bread," and sit down in idleness and starve to death; but prayer and hard work will give a livelihood to any family. Family religion pays for both worlds. Let us have an altar in each one of our households. You may not be able to formulate a prayer. Then there are Philip Henry's prayers, and there are McDuff's prayers, and there are Philip Doddridge's prayers, and there are the Episcopal Church prayers, and there are scores of books with supplications just suited to the domestic circle.

"Oh!" says some man, "I don't feel competent to lead my household in prayer." Well, I do not know that it is your duty to lead. I think, perhaps, it is sometimes better for the mother of the household to lead. She knows better the wants of the household. She can read the scriptures with a more tender enunciation. She knows more of God. I will put it plainly, and say she prays better. Oh! these mothers decide almost everything.

A young man received a furlough to return from the army to his father's house. Afterward he took the furlough back to the officer, saying, "I would like to postpone my visit for two weeks." At the end of the two weeks he came and got the furlough. He was asked why he waited. "Well," he replied, "when I left home I told my mother I would be a Christian in the army, and I was resolved not to go home until I could answer her first question." Oh, the almost omnipotent power of the mother! But if both the father and the mother be right, then the children are almost sure to come back to the right road. It may be until the death of one of the parents. How often it is that we hear some one say, "Oh! he was a wild young man, but since his father's death he has been different!" The fact is that the father's coffin, or the mother's coffin, is often the altar of repentance for the child. Oh! that was a stupendous day, the day of father's burial. It was not the officiating clergyman who made the chief impression, nor the sympathizing mourners; it was the father asleep in the casket. The hands that had toiled for that household so long, folded. The brain cooled off after twenty or forty years of anxiety about how to put that family in right position. The lips closed after so many years of good advice. There are more tears falling in mother's grave than in father's grave; but over the father's tomb I think there is a kind of awe. It is at that marble pillar many a young man has been revolutionized.

O, young man, with cheek flushed with dissipation! how long is it since you have been out to your father's grave? Will you not go this week? Perhaps the storms of the last few days may have bent the headstone until it leans far over. You had better go out and see whether the lettering has been defaced. You had better go out and see whether the gate of the lot is closed. You had better go and see if you cannot find a sermon in the springing grass. O, young man! go out this week and see your father's grave. Religion did so much for our Christian ancestry, are we not ready this morning to be willing to receive it into our own household? If we do receive it let it come through the front door, do not let us smuggle it in. There are a great many families who want to be religious, but they do not want anybody outside to know it. They would be mortified to death if you caught them at family prayers. They would not sing in the worship for fear their neighbors would hear them. They do not have prayers when they have company!

They do not know much about the nobility of the western trapper. A traveler going along was overtaken by night and a storm, and he entered a cabin. There were firearms hung up around the cabin. He was alarmed. He had a large amount of money with him, but he did not dare to venture out into the night in the storm. He did not like the looks of the household After a while the father, the Western trapper came in, gun on his shoulder, and when the traveler looked at him he was still more affrighted. After a while the family were whispering together in one corner of the room, and the traveler thought to himself "Oh! now my time has come; I wish I was out in the storm and in the night rather than here." But the swarthy man came up to him and said: "Sir, we are a rough people; we get our living by hunting, and we are very tired when the night comes; but before going to bed we always have a habit of reading out of the Bible and having prayers, and I think we will have our usual custom to-night; and if you don't believe in that kind of thing, if you will just step outside the door for a little while I will be much obliged to you."

Oh! there are many Christian parents who have not half the courage of the Western trapper. They do not want their religion projecting too conspicuously. They would like to have it near by, so as to having it dominant in the household from the first of January, seven o'clock a.m., to the thirty-first of December, ten o'clock p.m., they do not want it. They would rather die and have their families perish with them than to cry out in the bold words of the soldier in my text: "As for me and my household we will serve the Lord."

There was, in my ancestral line, an incident so strangely impressive that it seems more like romance than reality. It has sometimes been so inaccurately put forth that I now give you the true incident. My grandfather and grandmother, living at Somerville, New Jersey, went to Baskingridge to witness a revival under the ministry of the Rev. Dr. Finlay. They came home so impressed with what they had seen that they resolved on the salvation of their children.

The young people of the house were to go off for an evening party, but my grandmother said:

"Now, when you are ready for the party, come to my room, for I have something very important to tell you." All ready for departure they came to her room, and she said to them: "Now, I want you to remember while you are away this evening I am all the time in this room praying for your salvation, and I shall not cease praying until you get back." The young people went to the party, but amid the loudest hilarities of the night they could not forget that their mother was praying for them. The evening passed and the night passed.

The next day my grandparents heard an outcry in an adjoining room, and they went in and found their daughter imploring the salvation of the Gospel. The daughter told them that her brothers were at the barn and at the wagon house under powerful conviction of sin. They went to the barn. They found my uncle Jehiah, who afterwards became a minister of the Gospel, crying to God for mercy. They went to the wagon house. They found their son David, who afterwards became my father, imploring God's pardon and mercy. Before a great while the whole family were saved, and David went and told the story to a young woman to whom he was affianced, who, as a result of the story, became a Christian, and from her own lip—my mother's—I have received the incident.

The story of that converted household ran through all the neighborhood, from family to family, until the whole region was whelmed with religious awakening, and at the next communion in the village church at Somerville, over two hundred souls stood up to profess the faith of the Gospel. My mother, carrying the memory of this scene from early womanhood into farther life, in after years was resolved upon the salvation of her children, and for many years every week, she met three other Christian mothers to pray for the salvation of their families. I think that all the members of those families were saved— myself, the youngest and the last.

There were twelve of us children. I trace the whole line of mercy back to that hour when my Christian grandmother sat in her room imploring the blessing of God upon her children. Nine of her descendants became preachers of the Gospel. Many of her descendants are in heaven, many of them still in the Christian conflict. Did it pay for her to spend the whole evening in prayer for her household? Ask her before the throne of God, surrounded by her children. In the presence of the Christian Church to-day, I make this record of ancestral piety. Oh! there is a beauty, and a tenderness, and a sublimity in family religion.

There are two arms to this subject. The one arm puts its hand on all parents. It says to them: "Don't interfere with your children's welfare, don't interfere with their eternal happiness, don't you, by anything you do, put out your foot and put them into ruin. Start them under the shelter, the insurance, the everlasting help of Christian parentage. Catechisms will not save them, though catechisms are good. The rod will not save them, though the rod may be necessary. Lessons of virtue will not save them, though they are very important. Becoming a through and through, up and down, out and out Christian yourself will make them Christians."

The other arm of this subject puts its hand upon those who had a pious bringing up, but who have as yet disappointed the expectations excited in regard to them. I said that children brought up in Christian households, though they might make a wide curve, were very apt to come back to the straight path. Have you not been curving out long enough? and is it not most time for you to be curving in?

"Oh," you say, "they were too rigid." Well now, my brother, I think you have a pretty good character considering what you say your parents were. Do not boast too much about the style in which your parents brought you up. Might it not be possible that you would be an exception to the general rule laid down, and that you might spend your eternity in a different world from that in which your parents are spending theirs?

I feel anxious about you, you feel anxious about yourself. Oh! cross over into the right path. If your parents prayed for you twice a day, each of them twice a day for twenty years, that would make 29,000 prayers for you. Think of them!

By the memory of the cradle in which your childhood was rocked, with the foot that long ago ceased to move, by the crib in which your own children slumber night by night under God's protecting care, by the two graves in which sleep those two old hearts that beat with love so long for your welfare, and by the two graves in which you, now the living father and mother, will find your last repose, I urge you to the discharge of your duty.

SIMS REEVES.

Troubles of the Once Famous English Tenor.

John Sims Reeves finds himself at 76 without money or voice. He has been declared a bankrupt and a receiver has been appointed for his property. The duties of this official will be very light. Reeves has earned and squandered a half dozen fortunes. His easy-going notions and his extravagant fondness for entertaining his friends have been the bane of his career on its monetary side.

His vocal efforts have probably yielded him a larger total than any singer has ever earned, except Patti. For nearly fifty years he sang three or four nights a week at an average of $500 a performance, and his compensation at the great Birmingham festivals, the Crystal Palace and Exeter Hall musical functions reached annually for many years figures estimated all the way from $1,500 to $3,000 per night.

His popularity when he was in his prime was so general in England that he was known as the Patti of tenors. Oddly enough, he began his musical life as a baritone. He has made occasional appearance in opera, but it is in ballads and light oratorio that he had excelled.

In 1891, when he celebrated his jubilee, he took formal farewell of the musical public. And he repeated the operation semi-annually until in 1895. To vary the monotony he married one of his pupils and formally announced his reappearance. It was a valiant though somewhat ludicrous undertaking. The reappearance proved an unrelieved misfortune.

THE NEWS IN A NUTSHELL.

THE VERY LATEST FROM ALL THE WORLD OVER.

Interesting Items About Our Own Country, Great Britain, the United States, and All Parts of the Globe, Condensed and Assorted for Easy Reading.

CANADA.

A home for the aged poor is being agitated at Guelph.

The Hamilton Police Athletic Association has decided to disband.

The Hudson Bay Company contribute $1,000 to the India famine fund.

The Springhill colliery is again in operation, the men having all returned to work.

A number of men employed on the sewerage works at London struck for better pay.

Nova Scotia's revenue for the year is estimated at $859,099, and the expenditure $855,000.

Mr. W. C. Wilson, grocer, of Woodstock, committed suicide by taking a dose of prussic acid.

Miss Alice Kay, employed at the Gibson House, Belleville, committed suicide by taking Paris green.

Mr. W. J. Gage and others asked Premier Greenway to establish a home for consumptives in Manitoba.

George Irvine, Q. C., judge of the Admiralty Court and President of the Union Club of Quebec, is dead.

Winnipeg's India famine fund now totals $8,932.96, of which $443.21 was received from the Manitoba school children.

Michael Delaney, the Grand Trunk sectionman who was struck by a train near Dundas last Monday morning, died at Hamilton.

The Guelph firebugs were sentenced by Judge Chadwick, Busby getting six years and Quinn eight years in the Kingston Penitentiary.

Stella Cushing, the young girl bitten by a Newfoundland dog in London South recently, is recovering at the Pasteur Institute, New York.

The congregation of the Norwich Avenue Methodist Church, Woodstock, have decided to erect an addition to their church, at a cost of $2,000.

The Victoria Hockey Club of Winnipeg will erect a beautiful monument over the grave of their late comrade, Fred Higginbotham, at Bowmanville.

The inquest on the body of the newly-born babe murdered at Dunnville three weeks ago has been adjourned to enable the police to pursue their enquiries.

Some Montreal Liberals are arranging to present Mr. Laurier, previous to his departure for England, with a life size portrait of himself, costing one thousand dollars.

The coroner's jury which enquired into the death of James Fry, who murdered Mr. Shaw at Ravensworth, has returned a verdict to the effect that the murderer committed suicide.

Mr. Thomas King, a pensioner, of Kingston, has been notified that by the death of a rich relative he and his sisters have been bequeated £10,000 and an estate in Ireland.

The 5th Royal Scots of Montreal has been invited by the Ancient and Honourable Artillery Company of Boston to visit that city this summer, and an attempt will be made to complete arrangements.

The Protestant School Commissioners of Montreal have entered an action against Mr. Brenner for having sent his children to a Public School while there were cases of measles in the family.

At a meeting of the Toronto Humane Society Thursday, a form of petition was approved of to be presented to the Dominion Government in favor of enacting legislation against the docking of horses.

Hon. Sidney Fisher, addressed a meeting of the Dominion Alliance in Montreal, warning them that the coming plebiscite would be a fight to the death with the liquor traffic in Canada.

Mr. Sidney Fisher, Minister of Agriculture, delivered an address the other night to the Epworth League Convention in Montreal, in which he referred to the coming plebiscite, and hoped it would be a success. He urged temperance people to take practical steps to that end.

In the Court of Appeals at Montreal on Wednesday judgment was given in a case in which the rights of trade unions were involved. A stonecutter sued the union for $2,500 damages, which he alleged he had suffered through the strike of his fellow-workmen at the order of the union. The Appeal Court reversed the Court of Review judgment, which had decided against the union. The judgment stated that the men in striking had obeyed the rules of the union, which were recognized by law.

GREAT BRITAIN.

The British steamer State of Georgia has been posted at Lloyds in London as missing.

Lieut.-Governor Kirkpatrick has almost entirely recovered. He will spend a few weeks in Brighton before returning to Canada.

The first Drawing-room of the season was held on Wednesday in Buckingham palace. The Queen left before the general presentations, which were taken by the Princess of Wales, in behalf of her Majesty.

Mr. Chamberlain stated in the House of Commons that it was not intended to hold any Imperial conference during the visit of the colonial Premiers to London, but the Government would discuss any matters of common interest which the visitors might bring up.

During a debate in the House of Commons on Wednesday on the bombardment of the insurgents in the Island of Crete, Mr. Labouchere referred to the Sultan of Turkey as "that miserable cur, that foul blot on civilization," for which he was called to order by the Speaker, and apologized.

Lord Salisbury made a statement of the British policy in regard to Crete, the principal feature of which is the establishment of administrative autonomy in the island, which will still remain a portion of the Turkish empire, but both Greece and Turkey must absolutely withdraw their forces.

In the House of Lords on Thursday the Marquis of Salisbury announced that a telegram had been sent on Wednesday to the British Ambassadors, to the courts of the great powers, informing them of the British Government's policy on the situation in Crete. They propose to establish an administrative autonomy in Crete, which, however, is to remain a portion of the Turkish Empire.

UNITED STATES.

Archbishop Grace is dead at St. Paul Minn., aged 82.

Excessive rain has caused destructive floods in West Virginia.

The Ohio river is still rising. Railroads and towns are partly submerged.

There is serious trouble between the Indians in Arizona and the Government.

The Drummond line has started its steamers between Detroit and Cleveland.

Four persons were murdered and afterwards cremated by a mob near Sisterville, W. Va.

A sheriff's jury at White Plains, N. Y., has decided that George W. Palmer, who murdered his mother, brother and sister, is insane.

The American Senate passed the bill authorizing the construction of a bridge across the St. Lawrence River from Hogansburg to Cornwall.

At Yerrington, 50 miles from Carson, a Piute Indian was killed by a white man, and an Indian uprising is threatened in consequence.

Over 400 freight handlers of the Flint and Pere Marquette Railroad are on strike at Ludington, Mich., because their wages have been cut.

While ice-boating near Sackett's Harbar Edward Frazier and Arthur Algate sailed out so far that they lost their way. When discovered Frazier was dead from exposure.

GENERAL.

Lima, Peru, is threatened with an epidemic of yellow fever.

While out riding Lord Brassey, Governor of Victoria, was thrown from his horse and severely injured.

It is reported that over 25,000 Moslems have been killed and 25 of their villages pillaged and burned during the recent troubles in Crete.

Cholera has broken out among the people employed on the relief works of the native State of Rewah, India. In two days 160 deaths have been recorded.

The Governor's palace, with all the archives, at Canea, Island of Crete, was destroyed by fire on Wednesday. It is supposed to have been caused by incendiaries.

Leaflets have been distributed in the Mosques at Constantinople calling upon the faithful to exterminate the infidels, and much agitation and excitement is caused by the reports received there from Crete.

In the French Chamber of Deputies on Wednesday M. Hanotaux Minister for Foreign Affairs, in replying to a criticism of the Government's Armenian policy, said that one of the powers had actually proposed forcing the passage of the Straits of the Dardanelles and seizing the Sultan in his palace, but Europe had not assented to this. England, he continued, then came back to France's proposal for a conference of the Ambassadors at Constantinople, with the view to reorganize and not destroy the Turkish Empire.

SOME CELEBRATED BRIDGES.

The Niagara Suspension Bridge was built in 1852—55 at a cost of $400,000. It is 245 feet above high water, 80 feet long, and the strength is estimated at 1,200 tons.

The Bridge of Sighs, at Venice, over which condemned prisoners were transported from the Judgment Hall to the place of their execution, was built in the Armada year, 1588.

The Bridge of the Holy Trinity, at Venice consists of three beautiful elliptical arches of white marble, and stands unrivalled as a work of art. It is 322 feet long, and was completed in 1569.

London Bridge is constructed of granite, and is considered one of the finest specimens of bridge architecture. The present structure was commenced in 1824, and completed in seven years at a cost of over halfd a million pounds.

The Lagong Bridge, built over an arm of the China Sea, is five miles long, with three hundred arches of stone, 70 ft. high and 70 ft. broad, each pillar supporting a marble lion 21 ft. in length. The cost of the bridge is unknown.

Brooklyn Bridge was commenced, under the direction of Mr. Roebling, the designer of the Niagara Suspension Bridge, in 1870, and completed in thirteen years. It is 5,989 ft. long, and 135 ft. high. The cost of building was little less than $15,000,000.

A NEW STORY OF THE KAISER.

A pretty story, savouring of the romantic, is told in the French Press about the Kaiser. Recently His Majesty went to the Berlin Barracks alone. The corporal on guard recognized the Kaiser immediately, and saluted him. The Kaiser was pleased, and approaching the soldier, said: "Why do you look so sad, corporal?" The corporal did not reply. The Emperor then asked if he was disappointed in love. At this the corporal found his tongue, and replied that he wished to marry Marguerite, the daughter of his sergeant-major, but that her father would not give his consent until he became a sergeant. "And do you love her very much?" asked the Kaiser. "Oh, yes," was the reply. "Then said the Emperor, "go and tell your future father-in-law that William II., makes you a sergeant."

CITY AND COUNTRY HOUSES.

Jinks—Winks must be doing finely. He tells me he has a country house and a city house.

Binks—He has. He takes care of my country house in winter and my city house in summer.

SOME LATE CABLE NEWS

CRISIS IN THE COTTEN TRADE IN LANCASHIRE.

Colonial Troops to Take Part in the Diamond Jubilee Celebrations—France Not Prepared for War.

A despatch from London says:—The plague and famine in India are producing the crisis in the Lancashire cotton trade. The collapse of the Indian trade has led to the stoppage of thousands of looms. East Lancashire is chiefly affected, and the employers are conferring over a projected reduction of ten per cent. in wages. The men have declared that they will fight the reduction tooth and nail. If a strike occurs 288,589 looms will be idle.

COLONIAL TROOPS.

Most of the colonies have already accepted the invitation of the Secretary of State for the Colonies, Mr. Joseph Chamberlain, to send representations of troops to the Queen's Diamond Jubilee celebrations, and they are expected to greatly enhance the attractions of the processions. Canada, New South Wales, Victoria, Queensland, South Australia, New Zealand, the Cape of Good Hope, Natal, Trinidad, and Cyprus are sending cavalry, the troopers to be sent by the last being mounted zaptiehs. Some infantry and artillery are coming from elsewhere, as far distant as the Gold Coast, Georgetown, and Hong-Kong. A general officer will be appointed to command the whole force. The visitors will be housed in the military barracks of the Home districts.

FRANCE NOT PREPARED.

In response to the question put to a leading Minister why the French Government has treated Sir M. Hicks-Beach's declarations about Egypt with so much caution, the reply was made: —"Because M. Hanotaux and his colleagues know that France is not prepared for naval warfare. The condition of the French fleet puts France as a sea power in a worse mess than she was in as a military power on entering upon the war of 1870."

THE NILE EXPEDITION.

By the end of this year the British Government expects to hold Egypt and the Soudan from the White Nile to the Mediterranean. To complete the English regime, the mixed tribunal, whose term of existence under the treaty will expire in 1898, will be reformed, or so revised as to give England a majority in the tribunal. Late news from Cairo fixes the start of the Upper Nile expedition for June. The Egyptian forces will number 22,000, strengthened by Anglo-Indian forces to a total of 32,000. The new gunboats now being completed in England for the expedition carry each six machine guns; with one twelve-pounder. They have only two feet of draught, are twin screw boats, and carry their big gun forward. Six of these formidable crafts will be at the service of the expedition, and will carry the most terrible weapons of war the dervishes have yet encountered.

JUBILEE ARRANGEMENTS.

Although the Queen has been back at Windsor from Osborne for barely a week, she is engaged daily with members of the Royal family, court officials, and others, in connection with the arrangements for the diamond jubilee. The Empress Frederick and the Princess Beatrice are with her. The story goes that the Queen has given her patronage to a scheme of the Children's Band of Hope Union (whose jubilee is next year), for obtaining a million more adult teetotallers to the ranks of the various societies this year.

ANOTHER OCEAN GREYHOUND.

Some incorrect reports have been sent out regarding the new fast liner which will be built at Belfast this year for the White Star line. The Oceanic will be 704 feet long, or 25 feet longer than the Great Eastern, and 17,000 gross tonnage. It is expected she will be as fast as the crack Cunarders, but there will be no attempt to get twenty-seven knots, which has been reported as the expected speed. The company announces that a much higher speed than that now contemplated is quite practicable from an engineering point of view. It has been determined to aim at a regular Wednesday morning arrival, both at New York and Liverpool, making Queenstown by daylight, and enabling passengers travelling to places beyond the port of arrival to reach their destinations during the day. It is calculated that the Oceanic will be able to steam round the world without recoaling, at twelve knots, if necessary, as a reserve vessel of the British navy. It is expected to launch the vessel next January. The White Star line now has no less than 103,000 new tonnage under construction at Belfast.

RAILWAY CARRIAGE MURDER.

The police seem to have reached the end of their resources in seeking to solve the mystery of the railway carriage murder. Every clue in their possession thus far has been run down without result. They investigated no less than forty rumors in regard to iron pestles, but were unable to trace the one with which the crime was committed. The public and the police themselves are beginning to believe that the tragedy must be added to the Jack-the-Ripper category. No adequate motive has been discovered, and as far as anybody has been able to learn the murder was committed for the murder was committed for the mere sake of killing. This idea has naturally given a fresh impetus to the popular protests against the English form of railway travel. The local roads admit that the receipts from first and second-class travel have fallen off sharply since the crime was discovered. Women continue to prefer to travel in the more popular third-class rather than enjoy solitude, which is the only real advantage of the superior classes.