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THE MIRROR

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

VOL II. NO 33. OMEMEE, ONT. THURSDAY, JULY 25. 1895. CHAS. W. RICHARDS Publisher & Proprietor.

CURRENT NOTES

With curious lack of knowledge as to the past of science, commentators upon the life of Huxley fall into the singular error of declaring that he "established the theory of evolution" of which Darwin is declared to be the "author." If an assertion so widely made, and so absolutely be not inquired into at the moment of its birth a spurious myth will be added to popular faith concerning the progress of scientific investigation and its tentative results.

Evolution is not established. In the very nature of things it can never be established. Its premises, according to its own authentic advocates, go back beyond the scope of man's power of research or of reckoning time. That it is very generally held to be true is beyond question; but those who believe most firmly in it would be the last to claim for its demonstration. Without demonstration a scientific theory cannot be said to be established. If the evolution of species from species be admitted an integral part of the theory of evolution, as it must be, a monumental barrier stands in the way of its unquestioned acceptance. That barrier has been placed in scientific annals by Louis Agassiz in his exposition of the fixity of species, as illustrated by embryology.

As Huxley has not established evolution, Darwin was not and never claimed to be its "author." The principle of evolution was apparent to Aristotle, who, notwithstanding the scantiness of materials, means and opportunity for biologic study, preceived the reasonableness and probability of the principle. The theory itself was widely known among the Greek and the early Christian scholars, and was freely discussed, pro and con, in the Christian schools of the first five centuries. Darwinism, properly stated, is natural selection, and it undertakes to justify the principle of evolution. Natural selection, briefly stated, is that every kind of animal and plant tends to increase in numbers in geometrical progression; that every kind transmits a general likeness, with individual difference, to its offspring, and that every individual has to endure a severe struggle for existence, owing to the tendency to geometrical increase of all kinds of animals and plants, while the total animal and vegetable population, man and his agency excepted, remains almost stationary.

In the last edition of "The Origin of Species," Darwin somewhat modifies natural selection in relation to its potency as a factor in the probability of evolution. While he continued to maintain that it is the most important means by which nature has preserved an equilibrium between generation and subsistence, he does not adhere to his original position that it is the only means. It will also be remembered that while evolution is not Darwin's in any sense, the hypothesis of natural selection was put forth by Alfred R. Wallace about the same time as by Darwin, who, however, was antecedent in reaching the world with his evidences in support of it thereby giving to the hypothesis of natural selection his name.

Darwin himself, a chivalrous, highminded and honest man, who wrote modestly and cautiously, always resented ascription to him of anything which was not his due. Huxley would smile with his characteristic brusqueness of candor at the absurdity of claiming for him the establishment of a theory which neither he nor any other scientific defender of evolution professed to believe susceptible of demonstration.

Tries to Kill His Three Children.

A despatch from Keewaunee, Ill., says:—William de Bates, living near this town, is charged with having attempted to kill his three children. He has fled. On Sunday some of the neighbors heard screams coming from Bates' house. They rushed in and found all three children lying on the floor, apparently dying from terrible mutilation all over their bodies, while a blood-stained hatchet told what instrument had been used to inflict the wounds. One little girl, 13 years old, was able to tell a confused story of how her mother had rushed in from the room, and grabbing them in turn had administered the blows with a hatchet, swearing and cursing all the while. The mother was found in a room upstairs, and although she showed no signs of having committed the crime and protested her innocence, she was taken into custody as insane. It is now learned that de Bates himself is the guilty person. He had put on one of his wife's dresses and so disguised himself otherwise that the children were deceived. The motive of the crime is unknown. De Bates is being searched for in all directions. One of the children is dying, and the others are in a critical condition.

Would Take No Risks.

The insurance agent stepped briskly up to the Dutch saloon keeper.

Want your life insured?

Nup.

Your brother's?

Nup.

Your wife's?

For what?

So when she dies you get the money.

Uf I insuret my house unt it burnt up dey buy me anuder. Now if Katrina dies dey buys me anuder vife. Nuh, I keep my Katrina.

TOO LATE TO RECALL.

REV. DR. TALMAGE ON WRONGS THAT CANNOT BE RIGHTED.

His Opinion of "The Unpardonable Sin."—Not Possible To-day to Commit It—Some Irrevocable Mistakes Enumerated—The Signal Gun of the Gospel.

NEW YORK, July 14.—In his sermon for to-day, Rev. Dr. Talmage, who is still in the west on his annual summer tour, chose a subject which has been a fruitful theme of theological disputation for centuries past—viz, "The Unpardonable Sin" The texts selected were: "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come."—Matthew xii, 31, 32.

"He found no place of repentance, though he sought it carefully with tears."—Hebrews xii, 17.

As sometimes you gather the whole family around the evening stand to hear some book read, so now we gather—a great Christian group—to study this text, and now may one and the same lamp cast its glow on all the circle.

You see from the first passage that I read that there is a sin against the Holy Ghost for which a man is never pardoned. Once having committed it he is bound hand and foot for the dungeons of despair. Sermons may be preached to him, songs may be sung to him, prayers may be offered in his behalf, but all to no purpose. He is a captive for this world and a captive for the world to come. Do you suppose that there is any one here who has committed that sin? All sins are against the Holy Ghost, but my text speaks of one especially. It is very clear to my own mind that the sin against the Holy Gost was the ascribing of the works of the Spirit to the agency of the devil in time of the apostles. Indeed the Bibie distinctly tells us that. In other words, if a man had sight given to him, or if another was raised from the dead, and some one standing there should say: "This man got his sight by satanic power. The Holy Spirit did not do this, Beelzebub accomplished it," or, "This man raised from the dead was raised by satanic influence," the man who said that dropped down under the curse of the text and had committed the fatal sin against the Holy Ghost.

Now, I do not think it is possible in this day to commit that sin. I think it was possibly only in apostolic times. But it is a very terrible thing ever to say anything against the Holy Ghost, and it is a marked fact that our race has been marvelously kept back from that profanity. You hear a man swear by the name of the Eternal God and by the name of Jesus Christ, but you never heard a man swear by the name of the Holy Ghost. There are those here to-day who fear they are guilty of the unpardonable sin. Have you such anxiety? Then I have to tell you positively that you have not committed that sin, because the very anxiety is a result of the movement of the gracious spirit, and your anxiety is proof positive, as certainly as anything that can be demonstrated in mathematics, that you have not committed the sin that I have been speaking of. I can look off upon this audience and feel that there is salvation for all. It is not like when they put out with those lifeboats from the Loch Earn for the Ville du Havre. They knew there was not room for all the passengers, but they were going to do as well as they could. But to-day we man the lifeboat of the gospel, and we cry out over the sea, "Room for all!" Oh, that the Lord Jesus Christ would, this hour, bring you all out of the flood of sin and plant you on the deck of the glorious old gospel craft!

But while I have said I do not think it is possible for us to commit the particular sin spoken off in the first text, I have by reason of the second text to call your attention to the fact that there are sins which, though they may be pardoned, are in some respects irrevocable, and you can find no place for repentance, though you seek it carefully with tears. Esau had a birthright given him. In olden times, it meant not only temporal but spiritual blessing. One day Esau took this birthright and traded it for something to eat. Oh the folly! But let us not be too severe upon him, for some of us have committed the same folly. After he had made the trade he wanted to get it back. Just as though you, to-mrrrow morning, should take all your notes and bonds and government securities and should go into a restaurant and in a fit of recklessness and hunger throw all these securities on the counter and ask for a plate of food, making that exchange. This was the one Esau made. He sold his birthright for a mess of pottage, and he was very sorry about it afterward, but "he found no place for repentance, though he sought it carefully with tears."

There is an impression in almost every man's mind that somewhere in the future there will be a chance where he can correct all his mistakes. Live as we may, if we only repent in time, God will forgive us, and then all will be as though we had never committed sin. My discourse shall come in collision with that theory. I shall show, you, my friends, as God will help me, that there is such a thing as unsuccessful repentance; that there are things done wrong that always stay wrong, and for them you may seek some place of repentance and seek it carefully, but never find it.

Belonging to this class of irrevocable mistakes is the folly of a misspent youth. We may look back to our college days and think how we neglected chemistry, or geology, or botany, or mathematics. We may be sorry about it all our days. Can we ever get the discipline or the advantage that we would have had had we attended to those duties in early life? A man wakes up at 40 years of age and finds that his youth has been wasted, and he strives to get back his early advantages. Does he get them back—the days of boyhood, the days in college, the days under his father's roof. "Oh," he says, "if I could only get those times back again, how I would improve them!" My brother, you will never get them back. They are gone, gone. You may be very sorry about it and God may forgive, so that you may at last reach heaven, but you will never get over some of the mishaps that have come to your soul as a result of your neglect of early duty. You may try to undo it; but you cannot undo it. When you had a boy's arms and a boy's eyes and a boys heart you ought to have attended to those things. A man says, at 50 years of age, "I do wish I could get over these habits of indolence." When did you get them? At 20 or 25 years of age. You cannot shake them off. They will hang to you to the very day of your death. If a young man through a long course of evil conduct undermines his physical health, and then repents of it in after life, the Lord may pardon him, but that does not bring back good physical condition. I said to a minister of the gospel one Sabbath, at the close of the service, "Where are you preaching now?" "Oh," he says, "I am not preaching. I am suffering from the physical effects of early sin. I can't preach now; I am sick." A consecrated man he now is, and he moans bitterly over early sins, but that does not arrest their bodily effects.

The simple fact is, that men and women often take 20 years of their life to build up influences that require all the rest of their life to break down. Talk about a man beginning life when he is 21 years of age; talk about a woman beginning life when she is 18 years of age! Ah, no! In many respects that is the time they close life. In nine cases out of ten all the questions of eternity are decided before that. Talk about a majority of men getting their fortunes between 30 and 40! They get or lose fortunes between 10 and 20. When you tell me that a man is just beginning life, I tell you he is just closing it. The next 50 years will not be of as much importance to him as the first 20.

Now, why do I say this? is it for the annoyance of those who have only a baleful retrospection? You know it is not my way. I say it for the benefit of young men and women. I want them to understand that eternity is wrapped up in this hour; that the sins of youth we never get over; that you are now fashioning the mold in which your great future is to run; that a minute, instead of being 60 seconds long, is made up of everlasting ages. You see what dignity and importance this gives to the life of all our young folks. Why in the light of this subject, life is not something to be frittered away, not something to be smirked about, not something to be danced out, but something to be weighed in the balances of eternity. Oh, young man, the sin of yesterday, the sin of to-morrow, will reach over 10,000 years—aye, over the great and unending eternity. You may, after awhile, say: "I am very sorry. Now I have got to be 30 or 40 years of age, and I do wish I had never committed those sins." What does that amount to? God may pardon you, but undo those things you never will, you never can.

In this same category of irrevocable mistakes I put all parental neglect. We begin the education of our children too late. By the time they get to be 10 or 15 we wake up to our mistakes and try to eradicate this bad habit and change that, but it is too late. The parent who omits, in the first ten years of the child's life, to make an eternal impression for Christ, never makes it. The child will probably go on with all the disadvantages, which might have been avoided by paternal faithfuincss. Now you see what a mistake that father or mother makes who puts off to late life adherence to Christ. Here is a man who at 50 years of age says to you, "I must be a Christian," and he yields his heart to God and sits in the place of prayer to-day a Christian. None of us can doubt it. He goes home and he says: "Here at 50 years of age I have given my heart to the Saviour. Now I must establish a family altar." What? Where are your children now? One in Boston; another in Cincinnati; another in New Orleans, and you, my brother, at your fitieth year going to establish your family altar? Very well; better late than never, but alas, alas, that you did not do it 25 years ago.

When I was in Chamouni, Switzerland, I saw in the windows of one of the shops a picture that impressed my mind very much. It was a picture of an accident that occurred on the side of one of the Swiss mountains. A company of travelers, with guides, went up some very steep places—places which but very few travelers attempted to go up. They were, as all travelers are there, fastened together with cords at the waist, so that if one slipped, the rope would hold him—the rope fastened to the others. Passing along the most dangerous point, one of the guides slipped, and they all started down the precipice, but after awhile one more muscular than the rest struck his heels into the ice and stopped, but the rope broke and down, hundreds and thousands of feet, the rest went.

And so I see whole families bound together by ties of affection, and in many cases walking on slippery places of worldliness and sin. The father knows it, and the mother knows it, and they are bound all together. After awhile they begin to slide down steeper and steeper, and the father becomes alarmed, and he stops, planting his feet on the "Rock of Ages." He stops, but the rope breaks, and those who were once tied fast to him by moral and spiritual influences go over the precipice. Oh, there is such a thing as coming to Christ soon enough to save ourselves, but not soon enough to save others!

How many parents wake up in the latter part of life to find out the mistake! The parents says, "I have been too lenient,' or, "I have been too severe in the discipline of my children. If I had the little ones around me again, how different I would do!" You will never have them around again. The work is done, the bent to the character is given, the eternity is decided. I say this to young parents—those who are 25 or 35 years of age—have the family altar to-night. How do you suppose that father felt as he leaned over the couch of his dying child and the expiring son said to him; "Father you have been very good to me. You have given me a fine education and you have placed me in a fine social position; you have done everything for me in a worldly sense; but father, you never told me how to die. Now I am dying, and I am afraid."

In this category of irrevocable mistakes I place, also, the unkindnesses done the departed. When I was a boy, my mother used to say to me sometimes, "De Witt, you will be sorry for that when I am gone." And I remember just how she looked, sitting there with cap and spectacles, and the old Bible in her lap, and she never said a truer thing than that, for I have often been sorry since. While we have our friends with us we say unguarded things that wound the feelings of those to whom we ought to give nothing but kindness. Perhaps the parent, without inquiring into the matter, boxes the child's ears. The little one, who has fallen in the street, comes in covered with dust, and, as though the first disaster were not enough, she whips it.

After awhile the child is taken, or the parent is taken, or the companion is taken, and those who are left say, "Oh, if we could only get back those unkind words, those unkind deeds; if we could only recall them!" But you cannot get them back. You might bow down over the grave of that loved one, and cry and cry and cry—the white lips would make no answer. The stars shall be plucked out of their sockets, but the influence shall not be torn away. The world shall die, but there are some wrongs immortal. The moral of which is take care of your friends while you have them. Spare the scolding; be economical of the satire; shut up in a dark cave, from which they shall never swarm forth, all the words that have a sting in them. You will wish you had some day—very soon you will—perhaps to-morrow. Oh, yes, with a firm hand you administer parental discipline, also administer it very gently, lest some day there might be a little slab in the cemetery, and on it chiseled "Our Willie" or "Our Charlie" and though you bow down prone in the grave and seek a place of repentence and seek it carefully with tears, you cannot find it.

There is another sin that I place in the class of irrevocable mistakes, and that is lost opportunities of getting good. I never come to a Saturday night but that I can see during the week that I have missed opportunities of getting good. I never come to my birthday but that I can see that I have wasted many chances of getting better. I never go home on Sabbath from the discussion of a religious theme without feeling that I might have done it in a more successful way. How is it with you? If you take a certain number of bushels of wheat and scatter them over a certain number of acres of land, you expect a harvest in proportion to the amount of seed scattered, and I ask you now, have the sheaves of moral and spiritual harvest corresponded with the advantages given? How has it been with you? You may make resolutions for the future, but past opportunities are gone. In the long procession of future years all those past moments will march, but the archangel's trumpet that wakes the dead will not wake up for you one of those privileges.

Esau sold his birthright, and there is not wealth enough in the treasure houses of heaven to buy it back again. What does that mean? It means that if you are going to get any advantage out of this Sabbath day, you will have to get it before the hand wheels around on the clock to 12 to-night. It means that every moment of our life has two wings, and that it does not fly, like a hawk, in circles, but in a straight line from eternity to eternity. It means that, though other chariots may break down, or drag heavily, this one never drops the brake and never ceases to run. It means that while at other feasts the cup may be passed to us and we may reject it, and yet after awhile take it, the cupbearer to this feast never give us but one chance at the chalice, and rejecting that, we shall "find no place for repentance, though we seek it carefully with tears."

There is one more class of sins that I put in this category of irrevocable sins and that is lost opportunities of usefulness. Your business partner is a proud man. In ordinary circumstances say to him "Believe in Christ," and he will say, "You mind your business and I'll mind mine." But there has been affliction in the household. His heart is tender. He is looking around for sympathy and solace. Now is your time. Speak, speak, or forever hold your peace. There is a time in farm life when you plant the corn and when you sow the seed. Let that go by and the farmer will wring his hands while other husbandmen are gathering in the sheaves. You are in a religious meeting and there is an opportunity for you to speak a word for Christ. You say "I must do it." Your cheek flushes with embarrassment. You rise half way but you cower before men whose breath is in their nostrils, and you sag back, and the opportunity is gone and all eternity will feel the effects of your silence. Try to get back that opportunity. You might as well try to find the fleece that Gideon watched, or take in your hand the dew that came down on the locks of the Bethelem shepherds, or find the plume of the first robin that went across paradise. It is gone; it is gone forever.

When an opportunity for personal repentance or of doing good passes away, you may hunt for it; you cannot find it. You may fish for it; it will not take the hook; you may dig for it; you cannot bring it up. Remember that there are wrongs and sins that can never be corrected; that our privileges fly not in circles, but in a straight line; that the lightnings have not as swift feet as our privileges when they are gone, and let an opportunity of salvation go by us an inch, the one hundredth part of an inch, the millionth part of an inch, and no man can overtake it. Fire winged seraphim cannot come up with it. The eternal God himself cannot catch it.

I stand before those who have a glorious birthright. Esau's was not so rich as yours. Sell it once, and you sell it forever. I remember the story of the lad on the Arctic some years ago—the lad Stewart Holland. A vessel crashed into the Arctic in the time of a fog, and it was found that the ship must go down. Some of the passengers got off in the lifeboats, some got off on rafts, but 300 went to the bottom. During all these hours of calamity, Stewart Holland stood at the signal gun, and it sounded across the sea, boom! boom! The helmsman forsook his place, and the engineer was gone and some fainted and some prayed and some blasphemed, and the powder was gone, and they could no more set off the signal gun. The lad broke in the magazine and brought out more powder and again the gun boomed over the sea. Oh, my friends, tossed on the rough seas of life, some have taken the warning, have gone off in the lifeboat, and they are safe, but others are not making any attempts to escape. So I stand at this signal gun of the gospel, sounding the alarm, Beware! beware! "Now is the accepted time; now is the day of salvation." Hear it that your soul may live!

THE GERMAN ARMY.

Wonderful Trained Dogs—The Most Aristocratic Army in the World.

Germany's wonderful dogs of war are again loose, and running all over the French papers. It is reported that when the infantry regiments are engaged in rapid firing these dogs, loaded with a little satchel containing cartridges, run along the lines and supply the men with the necessary ammunition. And when the sack is empty they return to have it replenished, and go through the same performance.

They are also trained to seek out the wounded. Some remain close to the prostrate men, and bark until the ambulance arrives. Others run for a guide, and bring him to the wounded man; and another set are trained to pick up portions of the clothes generally the cap, which they carry to the guides, to draw their attention, and then lead them to the spot where the soldier lies. At Dresden the other day, on the race course, a company of soldiers was placed at the northwest corner, which was supposed to cover the transport of horses, which transport was to be conducted in secret. A few non-commissioned officers, accompanied by trained dogs, were sent upon this mission. The officers advanced about two kilometres, and kept up communication with the company by means of the dogs. Notwithstanding the great heat, the dogs ran over the distance in less than two minutes, and one of them performed the feat several times in one minute. By this method the company was able to know

MINUTE FOR MINUTE

the approach of the enemy, and to stop the transport of the horses in time to avoid an attack.

According to the latest register of the German army, it appears that, notwithstanding its immense size, it is probably the most aristocratic in the world. Out of sixty-six Generals of infantry, cavalry, and artillery, there are only two commoners, and all the rest are nobles. Out of seventy-two Lieutenant-Generals, there are only thirteen ordinary fellows, all the rest being aristocrats. Out of 140 Major-Generals, there are only 38 ordinary mortals, and among 294 Colonels there are only 88 who do not belong to the aristocracy. So it appears that the high posts of the German army remain practically in the hands of the nobles. In the Prussian army there are forty-nine regiments in which all the officers, without exception, are nobles, and there are twenty-one regiments that, on principle, won't have even a Second Lieutenant who is not a noble. Considering the immense number of men in the German army, it becomes pretty clear that nobility is sufficiently extensive to become a tolerably common thing in the empire.

For the satisfaction of the Sorosis and the rest of the coming women, it should be stated that among the Colonels there are eight who are ladies, and they stand highest of all. They are the Dowager Empress Frederick, Queen Victoria, Princess Albert, the Empress Regent, the Duchess of Connaught, the Queen of the Netherlands, and the young Queen of Holland.

CHINESE HOME RULE.

They Can Give Points to the Remainder of the Universe.

"The home life of the Chinese," said William Russell, of Shanghai, "appears to be but little understood outside of the limits of the Flowery Kingdom. The most powerful institution in China is the family. The most remarkable attribute of the family is its ability to exercise judicial powers upon its members. If a Chinaman commits a minor offence, the law, as we term it, takes no cognizance of the case. The family takes upon itself the punishment of the offender by flogging or imprisonment, and the compensation of the injured party. It is only in the graver offences, such as murder, that the culprit is handed over to judicial authority. The ability of the Chinese family to sustain its feudal prerogative is owing to its being part and parcel of the land itself. There are no landlords in China. The land is the property of the State, and the occupiers pay a small tax to the former for the use of it. This tax must be paid whether the land is cultivated or not; no family, therefore, makes itself responsible for more land than its members can care for. The State further reserves the right, where the occupiers do not do justice to their holdings, to dispossess them and re-let it. This land tax ranges from 12 to 40 cents per acre, and the average size of each holding is nine acres. Apart from this glebe, each family has the inalienable right to two acres of land, which is strictly entailed upon the family, and furnishes the site of the homestead. The members of the family who, in trying their luck in the adjacent cities, fail to make a success, have always the ancestral home to fall back upon and the accompanying farm to work on and live by. A poor law is unknown in China, and failure is not to be found in the lexicon of the laboring class. Another point which younger nations might incorporate in their code is the respect paid to the aged in China. The old people are assigned the best rooms in the family home, and are not in any way looked upon as worn out or undesirable relations. Such conditions have obtained for hundreds of years and suggest the thought that, wanting as the Chinese have of late been found in the fighting arena, as home rulers they can give points to the remainder of the universe."

The Evening Prayer.

Little Pet (on her knees, before retiring)—Mamma, may I pray for rain?

Mamma—Y-e-s, if you want to; but why?

Little Pet—Susie Stuckupp didn't invite me to her picnic.

He—"You say they were both wealthy, and married quietly?" She—"Yes, you see it was simply a love affair."

THE NEWS IN A NUTSHELL

THE VERY LATEST FROM ALL OVER THE WORLD.

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

CANADA.

Mayor Stewart of Hamilton has gone to Europe.

Paving companies are squabbling over a contract in London.

The Merchants' Bank has imported $100,000 in gold from New York.

It has been decided to enlarge the St Vincent de Paul hospital at Brockville.

Col. Henderson, City Solicitor and Treasurer of Belleville, dropped dead in his office.

The late Mr. W. O. Wykoff of Carlton Island, left an estate of a million dollars, but no will.

Alex. Wilson, a young local preacher of Chatham, who is charged with a number of thefts, has lost his reason.

A copy of William Lyon Mackenzie's history of the rebellion is in possession of Inspector Smith of Hamilton.

Manitoba Patrons and Prohibitionists have passed a motion in favor of the immediate enfranchisement of women.

The Sir John Macdonald statue for the city of Kingston has been shipped from England. It will be unveiled on Labour Day.

The final returns of the second election for the selection of the county seat of Nipissing give North Bay a majority of eight votes.

Messrs. Frank Baker and George Barr of Aultville, bravely rescued a fishing party whose boat had upset in the St. Lawrence River.

At Guelph the Norway Iron & Steel Company's building, in course of erection, was blown down and three men hurt. Mr. Tuck was seriously injured.

There is said to be an organized gang of thieves following Barnum's circus and operating in farm houses in the country during the attendance of the occupants at the show.

Mrs. Prince of Ancaster, who was picked up on the roadside nearly dead a few days ago, is recovering, but her memory is a perfect blank, and she can throw no light on the mysterious affair.

A Chatham despatch reports that a trunk containing human bones has been fished out of Mitchell's Bay. The Attorney-General's department has been communicated with in regard to the matter.

A Beach train stuck on the grade near the Barton street bridge, Hamilton, and the regular train from the north ran into it. Fortunately, the engineer had time to reduce speed before the collision.

Kingston's National Council of Women is waging war against the practice of putting immoral pictures in cigarette and tobacco packages for sale; also against the time-honored prize chewing gum.

The Canadian trade returns for the past twelve months are now complete, and they show that the decrease in Canadian imports and exports was not nearly as great as might be expected during the late depression.

GREAT BRITAIN.

Lady Lisgar, widow of Baron Lisgar, who as Sir John Young was Governor-General of Canada from 1868 to 1872, is dead.

Mr. Henry Irving, Mr. Walter Besant, and sixteen others went to Windsor on Thursday, and were knighted by the Queen.

Capt. Whitechurch has been awarded the Victoria Cross for bravery during the siege of Chitral, when, under a galling fire from Umra Khan's troops, he fought his way back to the fort, with Capt Baird, who was wounded, on his back.

UNITED STATES.

The War Department of the United States has decided to abandon Fort Pembina.

A committee of Cincinnati citizens presented a magnificent silver service to the U. S. cruiser Cincinnati.

A New York and Brooklyn syndicate will, it is said erect a twelve-storey iron hotel on the site of the old Delaware house, in Albany.

Without any known reason for the act, Charles A. Kimball, a new York broker, committed suicide by turning on the gas in his room

Arrangements are being made for a convention in Pittsburg, Pa., for the study of the Bible prophecies in regard to the second coming of Christ.

A Kankakee man tried to drown a cat by wading out into the river and putting it under the water. The cat came back, but the man took cramps and was drowned.

William Brusseau, the accomplice of Mrs. Nellie Pope in the murder of Dr. Horace N. Pope in Detroit last February, was sentenced to twenty-five years' imprisonment.

Four swarms of bees have taken possession of the Methodist church in East San Jose, Cal., and it is estimated that there are at least 300 pounds of honey between the outer and inner walls.

Inspector De Barry, of Buffalo, has apprehended half a dozen more Canadian plumbers who went to Buffalo in response to advertisements or solicitations to fill the places of strikers who refused to return to work.

Recorder Goff, of New York, on Thursday sentenced Maria Barberi, who murdered her lover Catalod, to die in the electric chair during the week beginning August 19. If this sentence is carried out, she will be the first woman to undergo the execution by electricity.

Commercial summaries from the agencies of Messrs. Dun and Bradstreet report the late favourable business conditions as being unexpectedly well maintained for this usually dull period of the year. Generally the demand keeps up, and more important still is the steady advance of wages in several lines of industry. Though we are now in the midst of what is known as the "holiday season," trade all round is much in excess of what it was one year ago. There has been a weakening in the price of some commodities, but a more than compensating advance in others, and where there has been no actual increase quotations are reported as being well maintained. Among the adverse conditions are poorer wheat prospects, shipments of gold to Europe, less favourable United States Treasury returns, and some rather serious strikes.

GENERAL.

Black Flags in Formosa compelled the Japanese troops to retreat after a stubborn battle.

Ex-Prime Minister Stambuloff of Bulgaria, was fatally stabbed by assassins who dogged his steps in Sofia.

There has been serious bread rioting in the city of Zamora, Spain. Several gendarmes were injured, and one spectator was killed.

The New South Wales Parliament is considering a bill to restrict not only the entrance of Chinese, as at present, but Japanese and Kanakas as well.

News has been received in Auckland from Samoa, to the effect that the natives are again in an unsettled state, preparing a big convention to decide on peace or war.

A party of five English tourists ascending the Ortler mountain in the Tyrol, without a guide, were thrown from a precipice, and all were injured, two of them dangerously.

It is said that the Oceanica Steamship Company, of Sydney, N. S. W., will seek colonial aid for the construction of new and fast steamers to run on its line to San Francisco. There is talk of guaranteeing a mail service of twenty-eight days from Auckland to London.

Baron Adolphe Van Der Smissen, brother of the famous General Van Der Smissen, of the Belgian army, committed suicide at Brussels by blowing out his brains with a revolver. Another of the General's brothers committed suicide in June with the same revolver.

BANK SUSPENDS PAYMENT.

Banque du Peuple Hopes to Resume Within Ninety Days.

A despatch from Montreal says:—There was intense excitement in Montreal on Monday night when it was learned that the Banque du Peuple had suspended payment. It had been told already in the press of Canada that the bank was in serious financial difficulty owing to the heavy overdrafts which have been allowed. Rumors of many big firms being heavily involved have been so many and so varied that it is exceedingly hard to tell just who is to blame. However, after the retirement two weeks ago of the Manager, Mr. Bousquet, it was thought that matters would be adjusted, but the bank's finances gradually worked into such a serious condition that a meeting of the directors was held on Monday afternoon, when the present condition of the bank was considered. Acting on the advice of their legal advisers, the directors decided to close the doors of the bank, thus taking advantage of the clause in the Canadian banking act which allows a delay of 90 days. Mr. Jacques Grenier, the President, though admitting the truth of the statement just made, declined to say anything whatever beyond a hope that at the end of the 90 days the bank will be able to recommence its business on a firm footing. The extent of its liabilities is entirely guesswork, and those who are interested in the bank "outside the directors" must retire in complete ignorance of the real ftacs.

$13,000 BLAZE AT BURLINGTON.

The Ocean House and the Grand Trunk "Station" Wiped Out By Fire.

A despatch from Hamilton Beach says:—About a quarter to five on Wednesday afternoon the bartender of the Ocean House discovered the bar and bowling alley building to be on fire. This building is separate from the main hotel, and the second story is used as a ball room. Before anything could be removed the building was all ablaze and in 15 minutes was completely destroyed. The wind was blowing out into the lake, but the fire licked up the small sheds that intervened between the bowling alley building and the main part of the hotel. Burlington's engine arrived about 5.30, and quickly had three streams of water playing on the adjoining Lakeside Hotel. No attempt was made to save the Ocean House, as the fire had eaten half way through it by this time. In the little station the telegraph operator stuck to his post as long as possible, but was finally compelled to leave on account of the heat. As the station was small the railway men present threw it over and then tipped it end on end down to the beach.

The burned buildings are the Ocean House property entire, the G. T. R. station, with the exception of the little telegraph office, and a number of refreshment booths. The Ocean House was built nearly 25 years ago and has since then been a familiar landmark to everybody who visited Hamilton by boat. The insurance on the building was $13,000. It was owned by the Birely Estate, and the hotel was under the management of Birely Bros. The loss to the G. T. R. will not be heavy, as their station consisted of a large verandah only.

Forest Fires in British Columbia.

A Despatch from Victoria, B. C., says:—Fierce forest fires are raging at Telegraph Bay, four miles from here, and the destruction of the Victoria powder works is threatened. In the magazine are stored 80,000 pounds of nitro-glycerine, and the gravest fears are entertained that the fire will reach it. The local firemen fought it all Sunday night, being relieved in the morning by employes of the works. The assistance of the firemen was asked again in the afternoon. The magazine is a wooden building, and it was feared one of the showers of sparks would set fire to it. It has been guarded constantly. Probably an attempt will be made to remove the powder on barges. If the magazine explodes it will do great damage here.