THE PLACE OF TRAINING.

Dr. Talmage Speaks of the Benefits of the Sabbath School.

A despatch from Washington says: Rev. Dr. Talmage preached from the following text:—"And Jonathan gave his artillery unto his lad."—1 Samuel, xx. 40.

Jonathan, with a boy, went out to warn David of his danger. The shooting of arrows was to be the signal. The information having been given, Jonathan has no more use for the weapons, and so he gives them in charge of the boy to take home again. "And Jonathan delivered his artillery unto his lad." Well, my friends, we soon will all be through with this earthly conflict, and we are going to hand over our weapons unto the children. They will take our pulpits, our press, our offices, our shops our legislative halls, and to do battle for the eternal God. Who are they who are making Buddhism and Mohammedism blanch and cower? Our boys! Who are they who are hoisting higher than the standard on which is inscribed the British lion and the Russian bear the more glorious insignia of the Lamb that taketh away the sin of the world? Our boys! And yet the Sabbath school has only just begun its work. I propose to mark out what I consider shall be the line of Sabbath school advance:

First. It will be through improved Sabbath school architecture. In all our Sabbath school rooms let there be plenty of light—light clear and beautiful, such as God pours out of the sun every day—a world full of it; not crowding through small windows cobwebbed and stained, but plenty of light, such as puts the blue on the gentian and the gold on the cowslip, and spots the pansy, and sends the mists of the valley in whirling columns of glory sky tall, and that at sunset pulls aside the bars of heaven until the light of the celestial world strikes through the cloud-racks and comes dripping over the battlement, in purple and saffron and orange and flaming fire! Then, let such rooms be well ventilated, not the bottled-up air of other Sundays kept over from week to week, as though, like wine, it improved by age; but fresh air, such as comes panting off the sea or moving down the hillsides, sweeping up the aroma of whole acres of redclover top. Have the room bright and cheerful. Introduce not the "murder of the innocents." Have the place bright pictured, carpeted. The line of Sabbath school advance shall be amid pictured walls and over carpeted floors, and I give the command today: Column, forward! Dress on the coleurs! File right! March! And there is no army that can stand before you. The cowards will fly like thistle-down in a tempest. Until we have in the United States and in England the right kind of Sunday school rooms, we will not have the right kind of Sunday schools.

Again, I remark the line of Sunday school advance in this country will be through an improved Sunday school literature. I am amazed to see what kind of books get into the Sunday school libraries. Sentimeantal love stories, biographies of generals who were very brave, but who swore like troopers, fairy stories, Oliver Optic, accounts of boys and girls more wonderful than ever lived—books that have no more religion in them than "Hudibras" or "Gulliver's Travels." The poor little darling goes home with her library book thinking she has heaven under her arm, but by the time she has read through the story of love and adventure, she feels so strange, she thinks she must be getting lots of religion! I tell you there is no excuse for getting sickly or bad books in our Sunday school libraries. Time was when there was no juvenile literature worth anything. The best minds of Europe and America are now preparing juvenile literature. Reject from your Sunday school libraries all exaggerations of life and all adventures, that do well enough for the romance, but are not fit for the child whose taste is to be formed, and whose habits are to be established, and whose immortal soul is to be saved. Let not the fascinations of style apologize for the lack of truth. Mistake not trash and slops for simplicity. Do not have your books higher than the child's comprehension, or lower than its dignity. In the choice of your Sunday school books do not let the angelic and the diabolic efface the human. Oh, the power in a Sunday school book! Oh, the omnipotence of a Sunday school book! A great many of our Sunday school libraries in this country need a blessed fumigation and the infusion of a stout, healthy, Christian literature.

I remark again: One line of Sabbath-school advance will be through an improved hymnology. Choirs ought to be the best people in the church, and they sometimes are; but choirs that sleep, and laugh, and write notes during the service, and yawn, and get up, and sit down, and go out, and shuffle their feet, and rattle the hymn books, are an intolerable nuisance. I have sometimes been afflicted in that direction. And if a church has a precentor, or a choir, who love God and keep his commandments, that church ought to be grateful. But, if music has so much effect upon grown people, it has more effect upon children. The little feet will not keep step with the dead march. Let every song be buoyant and quick like a battle strain, and no older voices linger and hold the song back, and hang on behind, coming in different trains long after they are due. I believe the time will come when we will realize that that man did more for the race who composed a good Sabbath-school tune than he who marshaled an army or conquered an empire.

Again; The line of Sabbath-school advance will be through improved instruction. We have a great many competent men and women through the country engaged in this business, but they are going to be more competent. What do you say is the first qualification? You say a man must be a Christian. I do not agree with you. I have baptized at the altar on the same day Sabbath-school teachers and their classes. I would have every teacher moral and upright. That must be an indispensable requisition; but just as certainly as a moral and upright teacher comes into a Sabbath-school, though he be not a Christian, he will find himself in the path of eternal life. It is impossible for a moral man or woman to sit down by a class of five or ten children, trying to lead them into the path of life without getting in himself. Who are those four persons seated before you? Oh! you say, they are boys, or they are girls. I go further and say they are immortals, and after the sun has died of old age, and all the countless worlds that glitter at night shall have been swept off by the Almighty's breath as the small dust of a threshing floor, those children will live; so that this afternoon, as you take your place before them, look them in the eye, and as you see them interested in the lesson, do your best for God and eternity, looking at each of the four, saying within yourself; "Immortal! immortal!"

Be punctual. A late teacher makes late class. A punctual teacher makes a punctual class. With wonderful regularity the world moves. Hundreds of years before, the astronomer will tell you what time the sun will rise and set. The queerest comet has a law, so that the philosopher will tell you what night it will first appear. At just the right time the bud bursts and the leaf unfurls, and yet there are thousands of people in our Sunday-schools and churches who are always behind. If you should happen to see them prompt on any one occasion you would think it a phenomenon; you would have to look again and again, lest it were an optical delusion. The fact was they were born too late, and they will die too late, and they will get up in the resurrection too late, if it is possible for them to sleep over. Be prompt—not only prompt at the beginning, but prompt at the close. A Sabbath-school that lasts more than an hour and twenty minutes injures the child and hurts the cause of Christ. Children get worn out, and Christian workers get worn out, and they are unfit for the other duties of the holy Sabbath day. Begin promptly at the right time. Close promptly at the right time. You have a half hour or an hour to do the work for eternity. Never scowl or scold in the Sabbath-school. You cannot catch children with the vinegar of a sour visage; you may catch them with Gospel honey. Let your features all shine out the truth: "Religion has made me happy—religion will make you happy." Oh! my friends, we all need better preparation for our work—I for the pulpit, and you for the class. Let us kneel down before God to-day and ask for a new baptism of the Holy Ghost.

I remark last of all; the line of Sunday school advance will be through a more thorough public recognition. A great many people of my church like the Sunday school for one reason; it gets the children out of the house long enough to allow them to take a good nap on Sunday afternoon. They have no idea that this institution takes hold of all the mercantile, agricultural, manufacturing, literary, political and religious interests of the country. They do not know that this institution is deciding whether we shall be a nation of freemen or slaves. They do not realize that these institutions are to make the thinkers, the writers, the poets, the orators, the lawyers, the physicians, and the clergymen of the land.

Go out and gather the children. They are on the commons to-day, within sight of the spires of your churches, yet they know no more of God or heaven than if they had been born in Central Africa. Go out and gather them in, and while you are blessing them you yourselves will be blessed. "Oh!" you say, "they are not washed." Then wash them. Christ washed the disciples' feet, and you can wash these children. "Oh!" you say, "they are uncombed." Then comb them, and become in the highest sense Christian hair-dressers. "But," you say, "their apparel is not decent enough for a religious assemblage." Then beg or buy proper garments for them. Take your old coat or your old dress and refashion it, and before you get it fixed up a voice will drop from the ceiling, saying, "I was naked and ye clothed me." We take this garland of beauty and joy, and throw it at thy feet, O Lord Jesus! Thou hast invited them to come, and we bring them, our sons and daughters, and the lost children of the street. Here they are, O blessed Christ! They ask. They kiss. They wait thy benediction. The prayer of Jacob for his sons so many years ago shall be my prayer while I live, and my prayer when I die: "The angel which redeemed me from all evil, bless the lads."

VICTORIA'S POSIES.

Flowers That Grew by Royal Command.

Victoria the Good had many hobbies. She collected photographs, china and camel's hair shawls. She prided herself on her mastery of Hindostanee. She was an admirer of fine cattle, and had a weakness for white and "cream-colored" horses. But above and beyond all other things, Victoria loved flowers. As a girl and as a young matron she was an enthusiastic gardener. Her big sunhat was almost as familiar to the gardeners of Windsor as were the carnation beds in which the sovereign was especially fond of working, snipping and clipping and weeding, to her great content and the gardeners' amazement. One of the favorite stories told of Empress Frederick is that when she was a small girl she was assisting her royal mother in the flower beds. The Queen noticed that the small Victoria did not wear gardening gloves, and reminded her that when she, the Queen, was a child she was not permitted to work in the garden with bare hands. "Perhaps not," said the young Victoria, "but you were not born Princess Royal of England. I was."

The Queen's favorite flowers were violets, and her greenhouses always boasted some in bloom, as the old as well as the new varieties were cultivated by her gardeners. Roses under glass were also a specialty of the Queen's greenhouses, and the climbing white niphetos was her Majesty's favorite. She also loved mignonette, wall flowers, honeysuckle and other hardy outdoor plants and blossoms that were generally grown in her young days.

The orchid house at Frogmore shows some rare plants, and the sacred bean of Egypt was always visited in its flowering season by its royal owner; few cultivators succeed in blooming it yearly, a fact of which her Majesty was justly proud. The palm house is brightened by the scarlet flowers of the poinsettia, which are cut in quantities for vase and table decoration. For maidenhair ferns the Queen had a fancy, and her private sitting room was generally adorned by a fine specimen or two.

The advance made in all branches of gardening during her reign interested the Queen much more than mere discoveries like the telephone and electric lighting. It was only a few years ago that she consented to have electric lights in her various palaces, but she was always ready to make experiments in floriculture and try any new methods of growing fruits and vegetables.

Among the fruits cultivated under glass for Victoria's special delectation were bananas and strawberries, the former bearing fruit, the latter blossoming, about Christmas time; and basketfuls of ripe strawberries were picked every February, for the Queen's table.

Grapes make a fine show at Windsor. The vineries, heavy with thousands of clusters of grapes, are a wonderful sight. In these houses it is possible to gather peaches in May, and this is where over 12,000 strawberry plants are raised annually. One novelty in the way of fruit is the Japanese date plum. Here, too, or rather in specially constructed pits quite near, grow the pineapples, which are ready in midwinter, and are of noted excellence. Tomatoes are never "out of season" at Windsor, and the Queen's gardeners are said to grow the finest green peas, beans and potatoes in England.

GONE FOR GOOD.

You don't mean to say you've left old Krusty's employ?

Yes. He made a certain remark in my hearing that made it simply impossible for me to remain there any longer.

Really? What did he say?

He said: Get your pay, and get out of here.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, FEB. 24.

"Jesus in Gethsemane." Matt. 26. 36-46. Golden Text. Luke 22. 42.

PRACTICAL NOTES.

Verse 36. Then cometh Jesus with them. Twelve men altogether, for Judas had left. It was nearly midnight. A place called Gethsemane. "A garden called the oil press." There were many such gardens or orchards, as we would call them, on the slopes of Olivet. The Kidron, which they crossed, is now a dry river-bed, and even in our Lord's day does not seem to have had any water except during and immediately after the rainy season, but there was probably water in it when Jesus crossed over. The walk from the upper room to Gethsemane was down sloping streets, along a jagged edge, across a narrow and probably babbling brook, and then up the turfy sods of Mount Olivet. The ancient Gethsemane was probably far below the present traditional site. John tells us that Jesus oftentimes resorted thither with his disciples, and it is supposed to have belonged to a personal friend. Sit ye here. Probably at the garden gate. While I go and pray yonder. Probably in the shady depths of the orchard. It will interest the scholars to search for the names of the disciples that were told to remain at the garden gate. Not Judas, for he had left the party to betray his Master; not Peter nor James nor John, as the next verse tells us. These four were omitted; which eight are left?

37. He took with him Peter and the two sons of Zebedee. The partiality of Jesus for these three men—Peter, James, and John—is noticeable throughout the gospel story. They had been with him when he called back a human spirit from the region of the dead, they had been with him at the zenith of his career, when he was transfigured; he has reached the nadir now, and his human fondness still clings to their sympathy. Began to be sorrowful and very heavy. "Sorrowful and sore troubled" is the Revised Version. Dr. Abbott thus states a deep truth; "The desire for fellowship in hours of darkness and of sorrow is one of the desires of love, and is strongest in the hearts in which love is the richest."

38. My soul is exceeding sorrowful, even unto death. Various words used to describe his agony are full of suggestion. He was begirdled with sorrow, besieged with sorrow. He was alone. The whole agony came upon him as a surprise. In barbaric ages men have been put into diabolical machines that pressed them to death. But here was a case where the pressure on the mind and spirit was "even unto death." Tarry ye here, and watch with me. These three men are requested to be an inner guard, so that if the eight outer ones were overcome by fatigue there would still be some guards to notify their Master when the traitor and his cruel band arrived. Luke tells us that in his agony his sweat became as it were great drops of blood; the writer of Hebrews tells us of his strong crying and tears. This was not shrinking from death, whose dark shadows had lain across every day of his life; it was shrinking from the untold horrors of the aggregate sin of humanity. All the mysteries of the atonement are kept away from us, but we have here some glimpses of its effects. Dr. Schauffler maintains with several other Christian scholars that the great sorrow of Jesus in the garden came not from fear of Calvary at all, but from fear of failure through physical strength to reach Calvary and so loss of all for which he left heaven. Science cannot catalogue and define the causes of his suffering, for the prophet tells us that he was wounded for our transgressions, and bruised for our iniquities; the Lord had laid on him the iniquity of us all.

39. He went a little further. Deeper and deeper into the silent gloom of the orchard. Fell on his face. Mark says, "Fell on the ground;" Luke says, "Kneeled down." He probably kneeled first, and then fell forward, for the prayer he prayed exhausted every longing of the spirit and every strength of his body. O my Father. Jesus practices the faith he taught his followers. He, more than any other sacred teacher, insisted on the fatherhood of God. He who cares for the sparrow, who nurtures the lilies, who numbers the hairs of our head, whose heart and love and power and care are all far more than a human father's—he is our God, and to him, with a unique meaning in the word Father, Jesus addresses his praery. If it be possible, let this cup pass from me. Mark says "this hour." The phrases mean the same. The Hebrew idiom of a cup has passed into many languages, and is carried on in essence in our word "fulfill." Every hour of our lives may be said to be a cup brimming with joy or sorrow. The first parase varies in structure in the different records. Matthew says, "All things are possible;" Luke says, "If thou be willing." Essentially the stories all agree. Evidently there was one purpose in our Lord's life—the salvaiont of men; and this phrase means, If it be possible to accomplish that end, then let this cup pass. Nevertheless, not as I will, but as thou wilt. Our Lord's human nature is pouring itself out before God. From such mental torture as was his now and from such physical torture as was close before him, his human desire shrank, but his purpose was harmony with God, "as thou wilt." Every night we offer this prayer to God in words at least; "Thy will be done." In the agonies of our lives can we by faith in Christ offer it as he did?

40-44. Here follows a scene which must needs be studied as a unit. Having offered the heart-wrung prayer of verse 39, our Lord, inexpressibly pained in heart and mind and body, returned unto the disciples, by which term we are here to understand Peter, James, and John, to receive the human sympathy he so greatly needed, and findeth them asleep. Luke tells us that their sorrow had made their eyes heavy. Intense strain during hours of excitement had been succeeded by all the circumstances of repose, and they yielded to slumber. Our Lord's human nature craved and greatly needed their prayers and their sympathy, nevertheless his rebuke is very gentle. It is to Peter he expresses his keen disappointment—What, could ye not watch with me one hour—poor Peter, whose confidence had been so great, and whose failure was so imminent. It is better, far better, to conquer sorrow by prayer than to forget it (even if we could forget it) in sleep or in work. Watch and pray. Use all powers. You need all your human ability and all of Heaven's assistance. That ye enter not into temptation. They were in the greatest possible danger of almost every sort. Even their Master was fighting a tremendous battle and the full victory had not yet been won, for hours after this the struggle was still going on. Physically his disciples were in great danger, and spiritually in even greater danger, but they apprehended neither, and could sleep! The spirit indeed is willing, but the flesh is weak, are words of singular tenderness, and at the same time words of warning. The moral and physical natures are eager to do right, but the mental and physical natures are worn and weary; such conditions imperatively need prayer and watchfulness. A second and a third time our Lord withdraws to pray and to surrender himself to his Father's will, and a second and third time he returns to his three chosen friends to find them asleep.

45. 46. His words, when for the third time he wakens them, are full of love: Sleep on now, and take your rest. As if he had said The danger is over; the enemy has been foiled; you need watch no longer—not a word of reproach for their failure to help when help was needed. Suddenly, as if awakening to a sense of other and fresh dangers, he adds, Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray me.

WHEN LONDON LACKED POLICE.

Story of How Law Was Observed in England in 1790.

A hundred years ago there were no police in the streets of London, and such incidents were possible, as the following, which Sir Walter Besant chronicles in the Century:

There is a story belonging to the year 1790 or thereabout which illustrates the absolute lawlessness of the mob. A man living at Wapping, just outside the Tower of London, which was always garrisoned by troops, gave offense to his neighbors by complying with some obnoxious law. He received a warning that they intended to attack him, by which they meant that they were going to murder him. The man had the bulldog courage of his time; he sent away his wife and children; got a friend as brave as himself to join him; closed his lower shutters and barricaded his door; then laid in ammunition, brought in and loaded two guns, one for himself and one for his friend. At nightfall the attacking party arrived, armed with guns and stones. They began with a volley of the latter, but the besieged paid no attention; then they fired at the windows, and while they were loading again the besieged let fly among them, and killed or wounded two or three. They retired in confusion, but returned in larger numbers and with greater fury. All night long the unequal combat raged. When their ammunition was all spent, the two men dropped out of a back window into a timber yard, where they hid in a saw pit. Observe that this battle lasted all through the night, close to the Tower, where the firing of the guns must have been heard, yet no soldiers were sent out to stop it till the morning, when the mischief was done and the house was sacked. Furthermore, no one was afterward arrested, no one was punished save the men who were killed or wounded, and no inquiry was made. Can any story more clearly indicate the abandonment of the people to their own devices?

CHANGES OF THE REIGN.

GREAT DIFFERENCE IN THE ARMY AND MILITIA.

Influence of the Horse Guards and War Office Not So Great Now as Formerly—Flogging Has Been Entirely Abolished in the Army.

The Queen's death causes one to reflect on the vast changes which have been effected in the army both imperial and colonial, since she ascended the throne more than sixty-three years since. Then "purchase" reigned supreme in both cavalry and infantry, and what was worse even than that peculiarly British system, the "influence" that could be exercised at the Horse Guards and War Office in favor of officers who only held their aristocratic lineage or the length of their purses.

Clothing colonels then had full sway. That is, the colonel-in-chief of every regiment was allowed to make money for clothing every man in his corps. He took the money, made the army clothing contract, supplied "cheap and nasty" uniforms at less than the amount voted by Government to the regiment. The Crimean war brought that system to an end, but only until 1871, when promotion by purchase was abolished.

When the Queen came to the throne soldiers could be sentenced by courts martial for such crimes as desertion, insubordination, mutiny, attempted mutiny, mutiny or even assistance with desertion, to no less than one hundred lashes with the "CAT-O'-NINE-TAILS."

And gentlemen were not infrequently carried out in Quebec, Montreal and Toronto. It was not till 1881 that the punishment of flogging was wholly abolished in the British army, though its worst features disappeared a quarter of a century earlier.

In June, 1837, when William IV died, Canada was garrisoned from Halifax to Penetanguishene by British regulars. Halifax, Quebec, Montreal, Kingston, Toronto, Niagara, London and Amherstburg were garrisoned by English infantry. Detachments of the Royal Artillery were in Quebec, Montreal and Kingston, while in Halifax there was a large contingent of the Royal Engineers. We ourselves had practically no colonial militia force, except perhaps, the Canadian during the years 1837-38, in consequence of the events of three or four "Prunelle Lodges" of militia were formed for local duty, but were disbanded in 1853-32, which I [illegible] before our present militia was first organized.

I was forty-three years after her Majesty's accession, in 1875, that the last of garrisoning Canadian towns with English soldiers was completed, the Imperial troops [illegible] Truro one single exception was made, that of Halifax, which retained a strong station. In 1877 another exception was made by the imperial troops [illegible] This brief retrospect will show what an [illegible] in military matters [illegible] Canada of 1837.

THE THREE FOOLS.

[illegible]

THE VOICE OF THE FUTURE.

Liquid air is the force of the future. It is an explosive of a most dangerous kind; it may be used as an anaesthetic; it may be used to purify anything. In a word, says Sir Walter Besant, it is another giant caught, imprisoned, and made to work the will of man. "I have not the least doubt," he continues, "that before many months are past liquid air will be captured by the inventor and used for the destruction of a whole army many miles distant by the hand of a drummer-boy."

KING EDWA

All the Pomp ah Royal Court At ing of Pa

A despatch from London says: First Parliament of the reign of King Edward VII. was opened on Thursday afternoon by the King in person. Majesty was accompanied by Queen Alexandra, the Duke of York, Cornwall, the Duke of Connaught and many others of the Royal Family.

The route of the Royal procession lay through the Mall, the Guards parade, Whitehall, and Parliament street, was guarded by [illegible] and soldiers. Thousands of Londoners packed St. James' park, lined the route of the procession and [illegible] windows, stands, and roofs. The [illegible] tege was short but spectacular. The Royal coach, drawn by eight [illegible] cream-colored Hanoverians, with postilions in red and gold [illegible] footmen leading the horses, were covered with trappings of [illegible] rocco and gilt, was preceded and followed by Life Guards in full [illegible] with silver breastplates and plumed helmets, and [illegible] Gentlemen-at-Arms, in [illegible] tumes, immediately surrounding the vehicle.

FIVE CARRIAGES OF STATE [illegible] containing uniformed officers of the household, each [illegible] six horses, with postilions [illegible] ers, led the procession. Next came massive State chariots, one of which were plainly visible [illegible] the plate-glass windows. The King was in full uniform, [illegible] ly, and the Queen bowed [illegible] cession speedily traversed the route to the accompaniment [illegible] and shouts and reached the entrance to the Palace of Westminster beneath the Victoria Tower at appointed time.

The King and the Queen left Westminster at 1.57, [illegible] their Majesties was [illegible] uproar of cheers and [illegible] bells, and the firing of [illegible] in St. James' park. [illegible] officers of State and [illegible] were to take part in the [illegible] sembled in order to receive [illegible] jesties. Upon the King [illegible] alighting from the State [illegible] procession was quickly [illegible] proceeded to the robing-room. His Majesty donned the robes. The King and the [illegible] advanced to the House of [illegible] as soon as His Majesty [illegible] ed the Lord Great Chamberlain received the Royal command [illegible] the members of the House [illegible] mons to hear the Speech [illegible] throne.

Black Rod, General Sir M[illegible] dulph reached the House of Commons, at 2.20 p.m., and [illegible] headed by the Speaker, [illegible] Court Gully, proceeded to the House of Lords.

THE DIMINUTIVE CHAMBER was filled to its capacity by the [illegible] est and noblest of the Kingdom. The greater part of the floor space was occupied by peeresses and [illegible] introduced by peers. The [illegible] was brilliant in the extreme, diamonds flashed out of the [illegible] black dresses of the ladies. [illegible] was added by the [illegible] and the State officials.

On the arrival of the [illegible] the House of Commons and [illegible] of Lords the King took his [illegible] then read his speech. The King stood while the speech was read. The King did not wear the crown.

The Duke of Cornwall and York was not present in the House of Lords.

The King wore a field Marshal's chapeau when he read his speech. His voice was clear and firm. After the reading of the speech the procession was re-formed, the King proceeded to the robing-room, unrobed, and left Westminster in the State carriage.

THE KING'S SPEECH

The King's speech was as follows:

"My Lords and Gentlemen: I address your for the first time at a moment of national sorrow, when the whole country is mourning the irreparable loss we have so recently sustained, and which has fallen with peculiar severity on myself. My beloved mother, during her long and glorious reign, has set an example before the world of what a monarch should be. It is my earnest desire to walk in her footsteps.

"Amid this public and private grief it is satisfactory to me to be able to assure you that my relations with the other powers continue friendly. The war in South Africa is not yet entirely terminated, but the capitals of the enemy and his principal lines of communication are in my possession, and measures have been taken which will, I trust enable my troops to deal effectually with the forces by which they are still opposed.

"I greatly regret the loss of life and