

SPIRITUALISM IS DEMONISM

Says Dr. Marsh at the Gospel Tabernacle.

Gave Strong Address in the Series Yesterday

In Refutation of Ella Wheeler Wilcox's Teaching.

Dr. F. E. Marsh on Thursday evening delivered a stirring address in Gospel Tabernacle. His subject was "Is There a Hell?" and in the course of his remarks he pointed out that there most surely was such a place for the wicked.

He also gave an eloquent discourse last evening on "What is Spiritualism?" The subject attracted a very large crowd, the galleries in the church as well as the body being filled.

Spiritualism, he said, is not trickery—that is, the genuine thing. What is it? That system which teaches men to enquire of the dead, and which the spirit of God calls, "The Doctrine of Demons." What is a spiritualist? One who seeks information from the dead. He is called in the Old Testament "a necromancer." Do those who enquire from the dead get communications from the dead of whom they enquire? No. Demons impersonate the dead, hence spiritualism is demonism, pure and simple. It is wonderful with what accuracy the spirit of God uses words to describe spiritualism. The words "necromancer" and "familiar spirits" embody the phenomena of the modern production. "Necromancer" is a compound word, one part meaning "to be dead," and the other "to inquire"; hence a necromancer is one who enquires of the dead. The word for "familiar spirits" means "a numble," and is used of an Eastern water bottle, which is a skin, from its hollow sound. The very things familiar spirits are said to do is "whispered out of the dead," "peep and mutter." The very word well describes the hollowiness of the sounds of spiritualism, the hollowiness of their pretensions, and emptiness of all deal with the hollow and devilish system.

A white devil is the blackest of the black ones, for he assumed to be what he is not for a purpose. A black inhabitant of the pit is known at once, but a whitewashed one may be taken for an angel of light, if a saint is suffering from color blindness. Error that has nine-tenths of truth in it, is more dangerous than where there is only one-tenth of truth in it. Error is always a part of truth, but the truth is contaminated, therefore in the mixed form it is to be avoided.

I am led to make these opening and yet strong remarks in making a protest and sounding a note of warning against a recent utterance made by the gifted authoress, Ella Wheeler Wilcox. She has written so many good things and true that it makes me hesitate to say anything against her recent article on "The Impotence of Death." In that article she comes out as a disciple of spiritualism, or, to be more correct, spiritualism, which is demonism. She repudiates the grosser form of spiritualism, and will have nothing to do with dark rooms and trinkets, but the evil of having dealings with the dead is unmistakable.

Dr. Marsh here quoted literally Mrs. Wilcox's story of her experience with spirit writing, and said:

There are some who put down to sleight of hand, conjuring and trickery such an experience. I do not and cannot. A good deal which passes for spiritualism is trickery, but all is not. I do not believe the above experience was. I shall be asked, "What do you make of it?" "How do you account for it?" The answer is not far to seek. Mrs. Wilcox says, "It seems to me in the light of such an experience as stupid as it is stubborn to deny the fact of communication with realms beyond." There are some who deny the possibility of having communication with other realms. I do not. The main point is the location of the realms. "Realms beyond," says Mrs. Wilcox, "Where is beyond? Above or beneath?" The answer is plain when we turn to the pages of the New Testament. The realms are beneath and around, for spiritualism is what the apostle calls "the doctrine of demons" (I. Tim. iv. 1). Spiritualists think they have communications with the departed, whereas they have communications with demons who impersonate the departed. This is the gist of the doctrine of demons. A spiritualist, so-called, is one who has dealings with the dead. The Old Testament word for such a one is "a necromancer."

What should be the attitude of a believer in Christ towards the gospel of the pit? The word is plain and pointed. Let us turn to its pages and see what the mind of the Lord is.

1. Those who resort to familiar spirits are disobedient to the word of God. "Turn ye not unto them which have familiar spirits, nor unto the wizards; seek them not to be defiled by them; I am the Lord your God."

2. Those who have to do with the dead can have no fellowship with God. "The soul that turneth unto them that have familiar spirits, I will even set my face against that soul, and will cut him off from amongst the people" (Lev. xx. 6). The evil of modern spiritualism is it professes to have a certain belief in God and an admiration for the Lord Jesus, although it does not like the vicarious work of Christ in His atonement on the cross. It can talk about morality and the evil of evil, but the morality of an immortal thing is the worst kind of immorality. A holy devil is the most unholiest thing I know. A patronizing devil is far worse than a persecuting devil.

Mrs. Wilcox talks in a seemingly holy way in condemning those who have to do with the dead for financial gain. She says: "I believe it is a sin against the Holy Ghost in every human being for the original meaning of that phrase is Holy Spirit) to make a business of mediumship. The moment the ability to communicate with the disembodied is turned to financial account, or to the mere material matters of money for money consideration, the medium loses her connection with the higher worlds of spirits, and places herself in touch with the lower worlds—with those who passed from earth unawakened, and who therefore occupy an earth-bound position, and are unworthy of our confidence, as they would have been before they left the earthly tenement."

It is agreed with the writer in condemn-

ing those who have to do with spiritual things for a monetary consideration, but what seems to us to be far worse is to talk about the "sin against the Holy Spirit" and the "higher worlds," when she is going right against the words of the Holy Spirit in ignoring what He says about having to do with the dead. When the devil uses the name of God to further his ends, he is the worst kind of a devil; when he talks about higher things to gain lower purposes, he is more of a devil than when he appears in his true character. But the worst thing of all is when one is so deceived as to believe that she is doing the work of God when she is an instrument of another power. To think one is having fellowship with God when one is in league with the power of darkness is to be in a calamitous condition. It reminds us of the words of the Lord Jesus when He said, "If the light that is in thee be darkness, how great is that darkness!" Of this we are sure, no one can have fellowship with God who has to do with the dead. The soul which resorts to them has no dealings with Him. It is "cut off."

(3) Those who have communications with the dead are an abomination to the Lord. The word of the Lord is very explicit as to the mind of the Lord about these matters. He says, "There shall not be found with thee anyone that maketh his son or daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a soothsayer, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord" (Deut. xviii. 10-12). What does Mrs. Wilcox make of these definite injunctions? She says: "I believe it is a sin against ourselves to seek continual advice and information from the disembodied regarding our material affairs. It prevents our own psychic development, or our use of our own divine powers. We have no right to lean on any spirit, in the body or out of it, until we have brought our own to the fullness of light."

If we all listened and were still, at times we too "would hear the murmur of the gods."

In the face of God's command we have no right at any time to "lean on any spirit," "in the body or out of it," whether we "have brought our own to the fullness of the light" or not. Better for us, and for all, if instead of listening to the "murmur of the gods," we listened to the Word of Jehovah and obeyed it.

(4) One evidence of having left God, or of His having left an individual, is when recourse is made to the dead. There is no more pathetic or sordid ending of any life in the Bible than that of King Saul. For a time he acted in faithfulness to God, and among other things, "had put away those that had familiar spirits, and the wizards out of the land" (I Sam. xxviii. 3), but he had committed a sin by his self-willed disobedience, which Samuel described to him as "the wickedness of the Lord" (I Sam. xxviii. 23). The consequence was that he rejected him from being King of Israel, and left him, so that when he "enquired of the Lord upon any matter," He answered him not, neither by dreams nor by Urim, nor by prophets (I Sam. xxviii. 6). The result was in desperation he sought the aid and advice of a woman with a familiar spirit. He had an interview with the witch of Endor. Surely no more convincing illustration of the evil of demonism and the despair it represents can be given than that of King Saul. (5) Those who have dealings with the dead are in league with the devil. I am prepared to admit that they may not know they are in league with the evil one, but they must be when the teaching of spiritualism is called "the doctrine of demons," and its practice is said to be "evil." Manasseh, King of Judah, is said to have done that which was evil in the sight of the Lord, and the kind of evil is specified in that it is said to be "after the abominations of the heathen, whom the Lord cast out before the children of Israel." What those "abominations" were we have left seen in Deut. xviii. 14; but we are left in no uncertainty, for we are told Manasseh "made his son to pass through the fire, and practised augury, and used enchantments, and dealt with them which had familiar spirits, and with wizards; he wrought much evil in the sight of the Lord to provoke Him to anger."

Mrs. Wilcox says: "The realm of the dead is but one of many realms God has prepared for His creatures. There are darker and more desolate realms, and there are brighter and more beautiful ones. As we think, act and live so shall our home be decided when we leave this earth. If our thoughts are full of the light of love, sympathy and good will we will find ourselves in the realms of light when we leave the body; if we think darkness, hate, revenge and greed we will find ourselves in the under world of darkness until we work up and out into a higher state."

"What beautiful language, what elevating sentiments and moral tone!" says someone, as they read those words, but they are the more dangerous because of this. The fabled sirens with their beautiful forms and songs were alluring, but they brought the mariners who listened to them to their ruin. So it must be to those who listen to the charming and charming voice of the fair propagandists of spiritualism. God says all who have to do with it are "evil," and the evil one is associated as effect and cause are, and as the earth is with the law of gravitation.

6. Those who go to the dead provoke the Lord to anger and call forth the special judgment of God. Manasseh's acts provoked Him to anger, and of King Saul in his untimely death is recorded: "So Saul died for his trespass which he committed against the Lord, because of the Word of the Lord which he kept not, and for that he asked counsel of one that had a familiar spirit, to inquire thereby, and inquired not of the Lord; therefore He slew him." I do not say that the Lord will deal after a corresponding fashion to that of His dealings with Saul, but I do say there will be special punishment for those, as there always is, who go right in the face of a plain prohibition of God. He who sins unwittingly does it to his hurt, as the man finds who steps on an unsupported plank to his fall; but he who sins deliberately runs his head against a rock to his confusion and death.

It may be I have used strong language in referring to what Mrs. Wilcox has said. Well, I feel strongly, because I know the tendency of her teaching, for it is immoral.

Mrs. Wilcox starts with a wrong ideal of life and its purpose, and that is the reason why she is wrong all through the days. She says:

"All our political and industrial systems, all our straining after financial and social honors and successes, all our

New Leader and Soloists of MacNab Street Presbyterian Church



MISS ALMA TALLMAN,
New Soprano Soloist of MacNab Street Church.



MR. C. VICTOR HUTCHISON,
New Leader and Tenor Soloist of MacNab Street Church.



MISS ESTHER HORNE,
New Contralto Soloist of MacNab Street Church.

Mr. C. Victor Hutchison, formerly tenor soloist at Centenary Church, who has been appointed choirmaster of MacNab Street Presbyterian Church, will take charge of the choir next week. He takes the place of Mr. Edwin Skedden, who recently resigned, owing to pressure of business. Mr. Hutchison is thoroughly conversant with choir music, and will no doubt distinguish himself in his new position. He will also be tenor soloist. Mr. Hutchison has been fortunate in securing the services of three excellent musicians, who are rapidly forging to the front in musical circles of this city. All are young people, although each has had considerable choir experience that will stand them in good stead in their new positions.

Miss Alma Tallman, the soprano, is a young lady, whose voice gives promise of developing into one of the best in the city. For some time she has been connected with the choir of First Methodist, and under Miss Annie Mann received a very thorough training in choir work. She is a pupil of Miss Adeline Smith.

Miss Esther Horne, the contralto soloist, is a pupil of Mr. C. Percival Garratt, and has been a member of Central choir for some time. Her voice is of pure contralto quality that is refreshing. Miss Horne is spoken of as one of the coming contraltos of the city, and it is the earnest wish of her many friends that success may attend her.

Mr. Walter Peacock, the bass, is a well-known member of Centenary choir, where he has done excellent work. His voice is of a clear resonant quality that is distinctly pleasing. Mr. Peacock scored an emphatic hit at Galt a few weeks ago, when the Centenary choir visited that town, by his singing of "The Wilderness."

With a splendid quartette, Mr. Hutchison has the nucleus of one of the best choirs in the city, and much is expected of it in the near future.



MR. WALTER PEACOCK,
New Bass Soloist of MacNab Street Church.

educational institutions, are for one purpose: to enable us mortals to find happiness with those we love; to give happiness to those we love and to enjoy their association. What, then, can be of greater importance than to find the proof that death does not end these associations; that at most it can but interrupt the relations of those spiritually congenial on earth? That the happiness which has been based on unselfish action will be restored to us in other realms not unlike our own, and that whatever we do here on earth to perfect our characters and elevate our thoughts and ideals is work done for eternity; not for a mere earthly span of existence."

We find happiness in finding Christ, as He Himself says, "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

200,000 Back to Work.

Toledo, April 17.—The 200,000 idle miners in the central competitive district will go to work next Monday.

An amicable agreement between the miners and operators was reached today by members of the scale committee and this agreement was later ratified by the joint meeting of the miners and operators.

Both sides are satisfied with the results of the convention and the conference adjourned with the best of feeling between the two parties to the controversy.

The Allan line has been awarded the contract for the direct steamship service between Canada and France.

To Study Music Under the Great Braggiotte.



MISS ESTELLE CAREY.

Three musicians of this city who have acquired more than local fame for their artistic singing and who are in the foremost ranks of musical circles of this city will leave next week for Florence, Italy, where they will study.

Miss Estelle Carey, Miss Bertha Carey and Mr. Bruce Carey, together with Mrs. Carey, will leave for that distant clime. Miss Bertha Carey, Miss Estelle and Mr. Vernon Carey leave on Monday, going to Kingston, where they appear at a concert in the Methodist Church. Mr. Vernon Carey will journey with them as far as Montreal, and from there the Misses Carey will go to Boston, where they will meet Mr. and Mrs. Carey.



MR. BRUCE CAREY.

The party will sail from Boston on Saturday, April 25th, on the steamer Roman, of the White Star Line.

The steamer will touch at the Azores, Gibraltar, Naples and other points of interest, and an opportunity will be given the Hamilton party to spend a day in each of these places. On their arrival at Florence they will at once start their studies with Braggiotte, a teacher of world-wide reputation. Braggiotte is a landed gentleman in his own country, and does not need to teach for money alone, he having sufficient wealth to keep him on easy street.

The Misses Carey will study with him until Christmas, when they will no doubt be glad

OAKVILLE MAN SHOT

WAS FIRED ON BY POLICEMEN WHILE RESISTING ARREST.

Charged With Attempting an Assault on Little Girl.

Toronto, April 18.—Hovering between life and death in a ward in the General Hospital is Richard Street, 30 years old, a basketballer, of Oakville. The cause of the patient's serious condition is two bullet wounds received on Thursday afternoon while resisting arrest by Chief Constable Charles Parkin and County Constable William Cronkite at Oakville for an alleged attempted assault upon a five-year-old girl named Lillie Haynes, a grand-daughter of the proprietress of the Station Hotel at Oakville. The little girl, it is alleged, was attacked in an outhouse of the hotel, and those who heard her cries telephoned for Chief Parkin. Street took to the railway tracks and then into the bush, but eventually the officer came up with him and told him he was under arrest. Street again, it is claimed, ran away and the officer fired three shots, none of which took effect.

Word was sent from Oakville station for assistance, and County Constable Cronkite joined in the chase. The fleeing man swam the creek, pursued by the Chief Constable, who forced Street right into the arms of the county

constable. Constable Cronkite in closing on the man fired the bullet grazing the man's wrist. Street then engaged in a fierce struggle for possession of the revolver, and in the encounter the officer claims the weapon was accidentally discharged, the bullet entering the man's right breast. Street suddenly became insensible and was carried to his mother's home, where he was attended by Drs. Urquhart and Fisher, who administered restoratives. The improvement in his condition, which was first noticeable after the doctors probed for the bullets, did not continue, and yesterday at noon when he was reported he was critically ill he was brought to Toronto and admitted to the General Hospital. An examination made by the hospital doctors revealed the serious bullet wound under the fifth rib on the right side. Another bullet had just grazed the right wrist. An X-ray photograph was taken to locate the bullet which entered the man's breast.

Street was at the time of the shooting already in a very weak condition due to a severe attack of pneumonia from which he had only just recovered. The wounded man has entered a denial to the charge that he attempted to assault the little girl. Sympathy is expressed for the man's widowed mother, who is one of the most respected residents of Oakville.

The Point Edward ferryboat was seized in Port Huron on a charge of taking foreigners into the United States, and Captain Glass was placed in jail.

DREAMERS' DEED.

JOHN LEHR'S FAMILY NEARLY BURNED IN THEIR BEDS.

The Sect Regarded All Who Refused to Accept Their Creed as Objects of Divine Wrath, to be Wiped Out—Terrible Threats Contained in Letters.

Medicine Hat, April 16.—The preliminary hearing in the notorious Dreamer case was continued this morning. The charge is that Jacob Merker, jun., three brothers named Daniel, Christian and Emmanuel Gill, August and Fred, Newman, Jacob and John Reib and Karl Otto, all settlers in the vicinity of Spring Coulee, had attempted to terrorize their neighbors into joining the fanatical sect, and had in pursuance of their threats actually burned the house of John Lehr, and very nearly burned Lehr's family. The fire broke out at midnight, and the Lehrs, who had refused to join the band, narrowly escaped with their lives.

To-day Michael Brosh continued the evidence begun by him yesterday. He had been a Dreamer, but when they began to talk of making converts by burning and murdering he withdrew. Among those who were to be killed at the first opportunity were Michael Gill, Corporal Barschal, of the police, and John Lehr. Witness put in a letter received by him from Jacob Merker, sen., the head of the sect, who lives in South Dakota, prophesying his destruction, and applying epithets too vile for publication.

Jacob Dais, jun., who was also down on the Dreamers' death roll, was next called to the stand. He stated that he was continually having trouble with the Dreamers. A letter received from J. Merker, sen., by the witness threatening his destruction was put in. Merker claimed to be God, and was looked upon as God by the Dreamers.

Jacob Dais, sen., identified prisoner Newman as a Dreamer. He had experienced trouble with the Dreamers, and identified the letter which he had received from Jacob Merker, sen., the god of the Dreamers. Threats were conveyed in it to destroy him with all other unbelievers. The prisoner Newman had threatened to destroy him by shooting or burning for not availing himself of the opportunity of joining the Dreamers. It was further explained that the sect met on Saturdays, and that the younger Merker was the interpreter, who told the Dreamers what their dreams meant. He it was who gave the sanguinary interpretation of most of the visions of the fanatics. They were supposed to do whatever the interpreter ordered.

Mrs. Schneider, a neighbor, gave evidence of a sensational nature concerning the beliefs of the Dreamers, she having at one time been a member of the congregation. She stated that the sect believed in destroying all who were not members of their church, and in executing their dreams, providing they were not found out by the Government. At the meetings they discussed the best method of attaining their ends. She told a tale concerning an offence against the law committed by the prisoner in North Dakota, which thrilled the crowd. Against the rules of the order Nieman had purchased goods at an auction sale, for which he gave a note for \$80. To rectify his mistake, he told George Meyers, who had the note, that he would pay it immediately. Meyers produced the note, and Nieman tore it up. He was arrested for this, and had to pay \$130 to settle. Nieman went to their "god," Jacob Merker, who told him he should take revenge.

This was discussed at a meeting in Reib's house, which she attended, the others present being Reib's wife, Nieman and wife, and Karlotta and wife. It was decided that when Meyers and his wife were away the family and house would be destroyed by fire. Nieman was to do it. He afterwards burned Meyers' barn and cattle, using coal oil. He could get no material to start a fire at the house, and, besides, was afraid to go too close, as a light was burning on account of a sick child. There was some snow on the ground, and he had to be careful in hiding his tricks by keeping off it. The Dreamers, she stated, always carried arms about their persons.

Karlotta, another prisoner, stated he could not remember what dreams were told. One of his own, to the effect that he had found a quantity of dirt in his basement, which must be removed, was interpreted to mean that a member of the church had done a wrong and Schneider confessed that he had sold a team of horses and made them appear younger than they were. He could remember no other dreams.

NORFOLK'S OLDEST.

Capt. Miller Remembered Battle of Lake Champlain.

Captain Willet Green Miller, the oldest resident of Sussex County, died Wednesday at the age of 80. He was born at Plattsburg, N. Y., in 1808, and came to Hamilton in 1824. He was engaged in the lake carrying trade and helped build a number of lake vessels. He went to Norfolk County 55 years ago.

When he was six years of age, Capt. Miller, during the war of 1812-1813, stood on a hill-top near the shore of Lake Champlain, the youngest probably of an awe-stricken throng, looking at a naval battle, now known in history as the Battle of Lake Champlain, the battle in which Britain and Canada strove to capture Plattsburg and carry the war into the enemy's country. Of these events, Capt. Miller carried a distinct recollection down practically to the day of his death. He remembered perfectly the leaders on the American side, Gen. McDonagh and Com. McDonagh, for they made their headquarters at his grandfather's house. Indeed, it was there that these two warriors, having quarrelled, vindicated their honor, as was the fashion in those days, by fighting a duel, each receiving a bullet wound, one in the thigh and the other in the wrist.

To cure a cold in one night—use Vapo-Cresoline. It has been used extensively during more than twenty-four years. All druggists.

Mr. R. W. Bredner, appraiser of the Department of Customs, Ottawa, was yesterday appointed head of the newly constituted tariff department of the Canadian Manufacturers' Association.

A Russian punitive force has invaded Persia in pursuit of Kurdish brigands.

GRIMSBY AND BEAMSVILLE.

Old Lake Ontario Making Great Inroads Along Shore.

Fine Musical Event by the Combined Choirs.

Coming Spring Live Stock Show at Smithville.

Beamsville, April 18.—Wallace Panter, of Welland, was home on Friday.

Mrs. A. N. Myer, of Thorold, is in town this week.

Miss Annie Gibson, is ill again, with the same sickness that confined her to the house for so many months last year. Her friends are hoping for the best.

Mrs. Warren Darling, Miss Babs, and Master "Billie" are guests at "Inverurie," over the holidays.

Edward Allan, of Buffalo, N. Y., spent a couple of days here during the week.

William Bell, of Toronto, was in town on Saturday.

Miss Elma Kelley spent Good Friday with Hamilton friends.

Mrs. J. M. Osborne is at the cottage again, after spending the winter in Toronto.

Ed. Marlott, an old Beamsville boy, who has been in Uncle Sam's domain for twenty-three years is renewing old friendships here.

Mr. J. P. Osborne, who is in Vancouver, B. C., will go on to Prince Rupert, with Messrs. Karr and Lloyd, who arrived in the Pacific City on Monday last.

Mrs. H. Sinclair, is visiting friends in Buffalo, N. Y.

Mrs. Steve Stuart, and family, returned to the far west on Tuesday.

William Harris, of Hamilton, was the guest of his sister, Mrs. R. McCauley, on Sunday.

D. W. Van Horn is no better. His son Albert, of San Francisco, Cal., arrived home this week.

Mrs. J. H. Howitt, entertained a number of her friends at a very pleasant thimble party, on Tuesday afternoon.

John Slingerland, formerly clerk at the court house, has returned to Hamilton.

Mr. H. Forsyth, of Norwich, was in town on Thursday.

Mrs. Pearl Brown, is home from Monitton College, Toronto, for the holidays.

Mr. Bruels, principal of the High School, has gone to his home in Toronto for the Easter vacation.

Miss Jenkins, has gone to Woodstock, for her holidays.

The funeral of the late John McMillan, who died in the Toronto General Hospital on Wednesday, took place here this Saturday morning on the arrival of the 9.30 train. The late gentleman was fairly well known in this vicinity by many of the older residents. He was in his 70th year, and was born in Broxbach, Scotland.

The marriage of a well-known and highly esteemed Beamsville boy took place in St. Kitts, on Wednesday afternoon, when Mr. R. Cruickshank, was united in the bonds of matrimony to Miss Eva Jennie Rogers, in the Queen's Street Baptist Church. The Rev. A. L. Huddleston, B. A., officiated. Mr. Cruickshank's many friends here will wish the happy couple all sorts of good things throughout the coming days.

The lake level is higher than for many years, and the oldest inhabitants along the front, have never seen such inroads as it is now making on the banks.

The Council are taking their own good time in adopting the auditors' report.

The Liberal Association will meet at Mr. Dresser's Hotel on Tuesday evening for organization purposes, and Mr. Mitchell will be present.

Hon. Senator Gibson is at home this week, the Senate having adjourned over the holidays.

Mr. B. L. Baulch, the energetic secretary of the Old Boys' Committee, has had a very nice steamer made with the dates, etc. in red and black, fixed over his office, so that all the men who desire any information with regard to the coming celebration may know where to go for it.

The musical services in all the churches to-morrow will be appropriate for the occasion. In the Baptist Church the evening will be wholly devoted to a song service. Mr. James Zimmerman is getting the Presbyterian choir in shape for the anniversary services on Sunday, May 3.

Mrs. A. J. McArthur, Miss Barbara, and Mrs. S. Shaw, were in Hamilton on Tuesday.

Mr. Milton Baker will move into a portion of the house owned by Miss J. Walker.

It has been reported on pretty good authority that a representative of the Canadian Cannery was trying to get an option on a block of land in the municipality.

J. H. Ball, inspector of Welland county schools, is visiting his daughter, Mrs. Geo. Crain.

The Women's Institute met at the home of Mrs. J. D. Bennett on Thursday afternoon.

Miss Lena Davis, of the Western Hospital, Toronto, spent a few days at the home of her father, Reeve David Davis, this week.

Judgment has been reserved in the case of the Bell Engine Co., of Seaforth, against the corporation. The amount disputed is \$441, and the village has tendered \$250 in full settlement.

No word of Henry Lewis.

The Old Boys and Girls' invitation list is entering on its seventh hundred next week.

Camden is asking for two daily mails, and it is likely the request will be granted by the department. The Express Company has promised to open an office over there, providing the mail service is secured.

Richard Glover has returned, after a two weeks' trapping expedition south of Smithville. Some marauders stole over thirty of Dick's traps while he was absent for a couple of days.

George Zimmerman, of Brantford, is home. Mrs. R. Zimmerman, his mother, is very low.

Mrs. E. McLaughlin, of Buffalo, was visiting her parents, Mr. and Mrs. F. House, this week.

S. S. Orth has rented his new house on (Continued on page 18)