

## Reminiscences of the Early Days of Canada.

Continued by W. J. Inluch.

With your permission I will continue my history of some of the early days in Canada, by giving an account of the formation of the first settlement in the neighborhood of the mouth of the Grand River, on Lake Erie.

This section, as now the township of Dunn, was originally a part of the Indian lands granted to the Six Nations Indians (which I will refer to more particularly later on). The first white settler was a Capt. Strathairn, who married an Indian woman, and got a grant of land with her, on which he settled shortly after the war of 1812. It was located on the west side of the river, a few miles up from its mouth. Some of his descendants still occupy part of this land.

But the later settlement with which I became connected in 1836, was on the lake shore, or some miles on each side of the harbor, more particularly on the west, on which it extended some ten miles. The first locations were made in 1824, followed by a large influx of settlers in the year 1836. This was made up of the family, friends and retainers of a Col. Johnson, B., a retired officer of the East India Company service, who had purchased a tract of land here, while on a visit to Canada a year or two before.

This party sailed from London in April, 1836, in the sailing ship *Hamble*, with a passenger list of some eighty cabin and five hundred steerage. I enter into some particulars here, as a matter of contrast with the facilities and costs of the present day. As to the latter in this old crew, I think that date was £30 sterling. One excuse, perhaps, for such rates, was that we had to be boarded for six weeks, for it took that time to cross the Atlantic in those early times. Now, sixty years is not much in the life time of a nation, but by the marvelous changes wrought in this period by steam navigation, ocean cables, land telegraphs, telephones, etc., the old days are almost space are being revolutionized, for with the vast fleet of steam vessels, now weekly crossing the Atlantic it has become almost a ferry between America and Europe. This contrast is truly remarkable when it is contemplated that the Atlantic in this day traversed some five or ten times compared with the period of which I am writing.

We had as a fellow passenger Bishop Chase, of the Episcopal Church of the United States, who was returning from England, where he had been soliciting aid for a college in his then Diocese of Ohio. He had been very successful, and lived to see his great wish accomplished. Through his kind offices, we enjoyed regular Sunday and other services of the Church of England during the long voyage. This contrast is truly remarkable when it is contemplated that the Atlantic in this day traversed some five or ten times compared with the period of which I am writing.

After a few days in New York, we again took ship, this time in an Erie Canal boat, chartered by the party, with all their goods, for Buffalo, which was reached after a further voyage of some seven days. Here, also, another contrast, for what took us a week or more to accomplish by rail, by rail performed daily in less than twelve hours. At that time, I believe the only railroad in existence was a short line from Albany to some point on this canal, with a few branches of distance and time to Buffalo. But since those days the Atlantic and Pacific have been united by some four lines, besides thousands of miles in all parts of the United States and Canada—truly a wonderful progress for half a century.

From Buffalo our course was down the Niagara River by small steamer to the Chippewa Creek, at the head of the Falls; up that creek to Port Robinson, a point on the Welland Canal, next morning taking the so-called "packet boat" on this ditch, called a canal, for its utmost capacity at this date was for most steamers of not over 300 tons. Here another marked progress.

However, to return to our packet, which in its day did good service, as one of the only means of reaching the interior of this section of the country, with the village of Dunnville the great objective point—being at the head of this canal, for here the Grand River had been dammed to form the water supply. This point was reached by our boat at night, having taken a whole day to compass about thirty-five miles, with its one old tow-horse as the propelling power. Such a sudden influx of so many taxed the full capacity of the place up to the limit of the night. Here we had our first experience of the blood-thirsty Canadian mosquito, which seemed to revel in the taste of good old English blood. It is hard to attempt to give an impression of this village as it then appeared, for its first view at daylight, next morning, had a most gloomy effect, especially as it was to be in the future our town or source from which the needs of our new settlement could only be supplied. As near as my memory now serves me, there were two small stores, a tavern or two, blacksmith shop, a small custom grist mill, a saw mill or two, and but a few houses, mostly built of logs. Her Majesty's post office kept in one of the stores.

I must here diverge a little, for on this point question we have another of the great changes that these sixty years have wrought, for at the time of our first settlement we had no regular mail. We got letters more by good luck than under any postal system; a letter from England costing from two to three shillings currency, and on an average being six weeks in transit. Canadian postage was according to mileage—for the first limit, I think, was six cents. No stamps in those times. Nothing perhaps more marks the progress of this Canada of ours than our present postal system—three cents to all parts of the Dominion, five cents to England, with at most, ten days between these points. I have still in my possession some Old Country letters with the old marks of 2s. 6d. or 3s. as rates, with the old style of seal and sealing wax; no envelopes in those days.

In trying to review the past I find it impossible to refrain from drawing these comparisons, of the rise and progress of my adopted country, for on my settling in it I was only a citizen of the Province of Ontario, whereas now I feel naturally proud of my new nation-

ality in finding myself not a provincial, but a citizen of the great and prosperous Dominion of Canada, for "no pent-up Ulica contracts our powers, for now will be like a tornado, like an earthquake, I must now after this perhaps unreasonable digression return to the description of our town. The most depressing effect of this first view of it was from the appearance of the river, which, being dammed up, of course flooded the low lands for miles up, and unfortunately for our first impression, this old dead timber was then standing, up to the main road in the place, which is on a level with the river, and may hereafter refer to this again, but it is time I brought our party to their promised land. To effect this, there being no roads yet even cut through the bush, a boat had to be secured to take some of our party to the farm of a Mr. Hyde, who had settled about four miles above the harbor, and who had most hospitably offered to try and house our party on our arrival. After getting out into the lake, our boatman would go no farther, and he would have it that a storm was coming on, so he persisted in landing us, with our belongings, about two miles from our friend's quarters, which on reaching, he at once yoked up his sleigh and with jumper or kind of sleigh, brought our boxes in. Arrangements were soon completed to bring the rest of our party to this haven of rest in the wilderness, after all the long and tedious two months' travel. Having now reached our destination in safety, I must for the present leave them, but hope in my next to continue the adventures, with some amusing anecdotes and reminiscences connected with the early days of this English settlement.

### ELLEN TERRY'S FAREWELL.

The Greatest of English Actresses Who is About to Disappear from the Footlights.

Ellen Alicia Terry, whose retirement from the stage is a topic of interest to all lovers of dramatic art, has been steadily pursuing her profession for forty-eight years. Thirty years has her connection with all of Henry Irving's great productions endured, and now Ellen Terry believes it is quite time for her to resign her place to some younger woman.

Dorothea Baird, Sir Henry Irving's daughter-in-law, seems to be the one most likely to take Miss Terry's place at the Lyceum Theatre, and without the least jealousy of her successor the greatest English actress of her day is preparing to step down and out. It is one of the charming qualities of Miss Terry's nature that she has never been envious or jealous of any sister professional. Sarah Bernhardt she deeply reveres, Duse she frankly adores, and the younger women of the stage have invariably found in her a cordial friend.

Explaining her reasons for deserting the scene of her triumphs, Ellen Terry firmly insists that she is worn out. Since a very young woman she has been a sufferer from neuralgia. The affliction has grown upon her with years, until she is frequently obliged to come on the stage in a condition almost bordering on delirium, so intense is the pain she endures. It was in 1856, when only eight years old, that this gifted woman made her first bow to an English audience. Then she acted at the Princess Theatre in London, playing the part of *Manilius* in *A Winter's Tale*. She laughingly tells herself how largely she had been coached in the simple duty of running about the stage with a go-cart. It seemed an easy thing to do, but before the audience she somehow became confused, fell over the tongue of the line, and her youthful shine and moved the audience to unfailing mirth. This fearful fiasco she felt put an end to her stage career, but her parents being determined to make an actress of her as well as of her three sisters, she was given another chance.

Under Mrs. Keen at this time she acted her little parts, nearly all of them Shakespearean, and received from that great lady of the stage the best instruction. Hour after hour she learned to dance under a most skillful master, and often until five o'clock in the morning the rehearsals she took part in were kept up. Such severe drilling and discipline are scarcely to-day would submit to, but between Mrs. Keen and her dancing master, Ellen Terry was trained to achieve much more than is possible to less carefully educated women of the stage in these degenerate times.

Nearly all those first years of her life she studied and acted Shakespearean roles. Two hundred and fifty nights she played the part of "Puck" in "Midsummer Night's Dream," and now, at the close of her career, she having lived through the joys and sorrows of nearly every one of Shakespeare's heroines, prefers Portia to all the others. To her Portia's deeds and words seem the most beautiful of that troop of lovely women Shakespeare drew, and to Portia Ellen Terry confesses she has given the most devoted study. When Ellen Terry and Bernhardt first met it was after a play in which Terry had played the part of her part with genuine tears. The French woman held her English sister by the shoulders, examined the furrows made in paint and powder by the hot salt and water, and said to her, "Sarah Bernhardt, who never weeps on the stage, stood envious and amazed at the proof of so much feeling on the English woman's part, but Terry only laughed. Not only does she sob heartily in the most moving scenes of her own role, but if she stands in the wings when a scene of any pathos is being acted her tears flow as readily as if the suffering or sorrow were really felt by the actors. It is Ellen Terry's intention, as has been reported, to join Beerbohm Tree's company, where she leaves that of Henry Irving, but to return to her cottage in the country and live out the rest of her life there, among her books and flowers, her children and grandchildren.

### Factors Why We Underdrain.

It is, explains the Drainage Journal: To get the excess of water out of the soil.

To prevent the surface washing of the soil.

To save the humus of the soil.

To save the fine particles of the soil.

To save the fertility brought up by the capillary action of the soil.

To save the fertility brought down out of the soil by rainfall to the soil.

A drained soil is ready for the plow several days in advance of the soil not drained.

A drained soil is eight or ten degrees warmer, and is more easily made ready for the seed.

Is deeper, allowing the feeding roots to penetrate as deep as the tile are laid for food and moisture.

A drained soil is ready to cultivate sooner after a rainfall.

A drained soil is less injuriously affected by wet or dry weather.

Croped on a drained soil have a longer season for maturity.

A well under-drained soil will increase the crop productions from 10 to 15 per cent.—sometimes more.

A drained soil is in the best possible condition for the maximum crops with intelligent husbandry.

## WINE AND THE BIBLE. A LETTER FROM AN OPPONENT OF PROHIBITION.

The Abuse, Not the Use, Should be Condemned—  
The Tyranny of the Majority.

To the Editor of the Globe.

For more than 20 years I have been a reader of the *Globe*, and as an admirer, I feel its stand about prohibition. No free Liberal can consistently favor such an arbitrary and tyrannical measure, which would set at naught both freedom of conscience and personal liberty. A Protestant would stultify himself by calling to the civil power to enact a law forcing on mankind a doctrine altogether at variance, not only with the implicit, but also with the positive, teaching of the Bible, which he claims to be his only rule of faith. No man, whatever his religious belief, has not yet lost every vestige of humanity can sympathize with such a law, confounding good and evil, and punishing the innocent even more than the guilty. For all these reasons, evident to an unbiased mind, one wonders that our statesmen can countenance for one moment even a plebiscite about such a question. Of all tyrannies, that of the majority is the most dangerous, on account of its power, and would make any democratic government odious to all lovers of justice. Far better one tyrant than a multitude.

It is not to be understood that prohibition claims to be in harmony with the Bible, even with the Divine prohibition, as it was lately stated in the *Globe*, and quotations from the Bible unfairly selected or misquoting, and then used to support these unjust claims. The law of God is not prohibitive, but positive. "Love God above all things, and your neighbor as yourself." These are the two great positive laws implied, of course, the prohibition of what is opposed to it, and, therefore, the prohibition of drunkenness, and the objects of special commands in the law of Moses, on account of the ignorance of the people, who thus understood better what the young, who almost disbelieve the facts which they find in the Bible, and who, after sixty years old, the powers of men in regard to drinking have changed as well as their habits; and we see no proof that the change is due in any country from the tyrannical rule of the of our immediate ancestors. We should rather believe that a constitutional change was going on like that which has affected teeth, and which may last, at all events, for many generations. If that is the case, the change has been observed in France and America as well as England—the desire to prohibit the use of alcohol altogether may one day become as strong in Europe as it must have become in Hindoostan and Arabia, and may lead to experiments in law-making of which we at present never dream.

A far-fetched argument, Maine State Press.

The most far-fetched of all the arguments for the permanent occupation of the Philippine Islands is the one that takes the ground that we ought to hold them in order to free the inhabitants from the Spanish tyranny and misrule and give them good government. If it is a part of our business to see that the peoples of the earth are well governed we ought not to stop at the Philippines, but should hunt out all the bad governments we can find and proceed to suppress them and set up good ones. Turkey has a pretty bad government, and many American citizens have suffered in consequence of it, but we have never felt it our duty to send an army and navy to Constantinople to free the country from the tyrannical rule of the Sultan. The truth is this argument for the retention of the Philippines is an attempt to get around our implied promise in the war resolution of Congress that this should not be a war of conquest, but a war to free the people and far-fetched to deceive thoughtful people who do not want to be deceived. Those who advance it want to make the war one of conquest, they want us to hold all we get. It is put forth simply to quiet the consciences of people who are also inclined that way but are a little squeamish about making solemn promises to the world and then breaking them.

PREMONITIONS.

Sidney Dyer, in *Richmond Religious Herald*.

Long ere the gaze salutes the shore,  
The ear may catch the billow's roar,  
A message from the sea;  
Or, lo! the land is reached through the strife,  
With bitter disappointments rife,  
Are premonitions of the life  
That surely is to be!

Let angry surges dash and break,  
Till crags and beetling headlands shake  
From top to rocky bed,  
But when the tidal wave recedes,  
There lie the brilliant ocean meads,  
The coral flower that far exceeds  
The beauties art can spread.

O, never fear when troubles rise,  
Or mortal shadows pass the eyes,  
And every hope decays,  
Above the clouds the sun is bright;  
Christ, who a rift will cheer the sight—  
A premonition of the light  
That sets all heaven ablaze!

Loss is the measure true of gain;  
All sorrow comes to sweeten pain;  
It is God's way to give;  
The shadow falls, the clouds will go,  
The tears will cease their painful flow—  
Ah, these best truths we soon will know,  
When we begin to live!

The heavenly land does not appear,  
But trials bring its shores so near,  
Possessed ere we can see;  
Is but a step—just over there!  
On looking beyond our souls we share;  
No sin, no death, no tears no care—  
From all besetments free!

Dropping Him Hard.

He—Ah, yes, I know I'm my own worst enemy.  
She—Oh, you egotist!

Two kinds of ill effects are produced on the eyes by the electric arc, according to Professor A. J. Rowland. When one's field of vision takes in such an arc as the ordinary arc lamp, an accidental short circuit, or the break of a large current at high potential, the eyes suffer a sort of paralysis, and on looking beyond one sees a bluish fog. The effect is transient, and the worst being cured by a day or two in a dark room. On working near arcs taking large currents, especially if one may be done, an extended burn like a sunbeam being produced on the conjunctiva, or outer membrane covering the front of the eyeball. This is less likely to occur at night than in the daytime, when the glare of the arc gives less conspicuous warning. The effect may not be noticed for hours, and is first perceptible as a slight scratching, followed by a sensation of dryness on the eyeballs, and shedding of tears, and in bad attacks an intense itching and blindness. Protection against the eye-burns can only be secured by a mask covering the entire face, with glasses of special design.

pulsive, inhuman and ungodly, and without any redeeming quality, that they so long have been worshipped.

If they cannot be convinced, let them know that their victory will burn into shame, and that prohibition, if it comes to pass, will be like a tornado, like an earthquake, leaving devastation and misery behind. But the Word of God shall ultimately triumph, and His people shall no more be despised, and let us hope, no more abused.

Guelph, June. VERITAS.

### Prohibition of Liquor.

London Spectator.

Has anybody ever discovered, so as to be able to state accurately, the strangely obscure causes which in the matter of wine differentiate one constitution from another? We have written as if the main distinction were between sedentary lives and lives in the open air, and it is the main one; but there must be many others. It is quite certain that there are persons who, on wine, even in very large doses, make no perceptible impression, and men who are not "themselves" when they have taken one glass, besides the men, who, to everyone who has visited the tropics, who having taken one glass cannot stop, but crave suddenly and irresistibly for the happiness of unconsciousness. It was, we are firmly persuaded, a conviction, derived from experience that this was the usual or universal proclivity of Asiatics which induced the early Hindu lawgivers, and after them to Mussulman law-giver, to prohibit the drinking of wine absolutely and finally as morally a crime.

Their belief is not true of Europe, where the most violent differences, alike of taste and of capacity for drinking, have always existed. The writer, though not a teetotaler, has been a personal knowledge of a man who was sobered by a bottle of port after drinking eighteen wineglasses of whiskey; and every doctor knows of cases where one glass of spirits means a disordered head. It is not to be denied, however, that these inequalities will always last. It is greatly to be feared that the increase of temperance in this country, which is most decided, is wholly the outcome of increased self-control, but is the result of an instinctive recoil, produced by a sense that the man cannot "carry" liquor. All old men admit this, and most of the young, who almost disbelieve the facts which they find in the Bible, and who, after sixty years old, the powers of men in regard to drinking have changed as well as their habits; and we see no proof that the change is due in any country from the tyrannical rule of the of our immediate ancestors. We should rather believe that a constitutional change was going on like that which has affected teeth, and which may last, at all events, for many generations. If that is the case, the change has been observed in France and America as well as England—the desire to prohibit the use of alcohol altogether may one day become as strong in Europe as it must have become in Hindoostan and Arabia, and may lead to experiments in law-making of which we at present never dream.

### A Far-fetched Argument.

Maine State Press.

The most far-fetched of all the arguments for the permanent occupation of the Philippine Islands is the one that takes the ground that we ought to hold them in order to free the inhabitants from the Spanish tyranny and misrule and give them good government. If it is a part of our business to see that the peoples of the earth are well governed we ought not to stop at the Philippines, but should hunt out all the bad governments we can find and proceed to suppress them and set up good ones. Turkey has a pretty bad government, and many American citizens have suffered in consequence of it, but we have never felt it our duty to send an army and navy to Constantinople to free the country from the tyrannical rule of the Sultan. The truth is this argument for the retention of the Philippines is an attempt to get around our implied promise in the war resolution of Congress that this should not be a war of conquest, but a war to free the people and far-fetched to deceive thoughtful people who do not want to be deceived. Those who advance it want to make the war one of conquest, they want us to hold all we get. It is put forth simply to quiet the consciences of people who are also inclined that way but are a little squeamish about making solemn promises to the world and then breaking them.

### PREMONITIONS.

Sidney Dyer, in *Richmond Religious Herald*.

Long ere the gaze salutes the shore,  
The ear may catch the billow's roar,  
A message from the sea;  
Or, lo! the land is reached through the strife,  
With bitter disappointments rife,  
Are premonitions of the life  
That surely is to be!

Let angry surges dash and break,  
Till crags and beetling headlands shake  
From top to rocky bed,  
But when the tidal wave recedes,  
There lie the brilliant ocean meads,  
The coral flower that far exceeds  
The beauties art can spread.

O, never fear when troubles rise,  
Or mortal shadows pass the eyes,  
And every hope decays,  
Above the clouds the sun is bright;  
Christ, who a rift will cheer the sight—  
A premonition of the light  
That sets all heaven ablaze!

Loss is the measure true of gain;  
All sorrow comes to sweeten pain;  
It is God's way to give;  
The shadow falls, the clouds will go,  
The tears will cease their painful flow—  
Ah, these best truths we soon will know,  
When we begin to live!

The heavenly land does not appear,  
But trials bring its shores so near,  
Possessed ere we can see;  
Is but a step—just over there!  
On looking beyond our souls we share;  
No sin, no death, no tears no care—  
From all besetments free!

Dropping Him Hard.

He—Ah, yes, I know I'm my own worst enemy.  
She—Oh, you egotist!

Two kinds of ill effects are produced on the eyes by the electric arc, according to Professor A. J. Rowland. When one's field of vision takes in such an arc as the ordinary arc lamp, an accidental short circuit, or the break of a large current at high potential, the eyes suffer a sort of paralysis, and on looking beyond one sees a bluish fog. The effect is transient, and the worst being cured by a day or two in a dark room. On working near arcs taking large currents, especially if one may be done, an extended burn like a sunbeam being produced on the conjunctiva, or outer membrane covering the front of the eyeball. This is less likely to occur at night than in the daytime, when the glare of the arc gives less conspicuous warning. The effect may not be noticed for hours, and is first perceptible as a slight scratching, followed by a sensation of dryness on the eyeballs, and shedding of tears, and in bad attacks an intense itching and blindness. Protection against the eye-burns can only be secured by a mask covering the entire face, with glasses of special design.

## DEFENDS A DANCING FLOCK.

Pastor Scudder Fin's Biblical License for the Pastime.

N. Y. Sun.

There was dancing at the joint excursion of the First Congregational and West Side M. E. churches of Jersey City on Saturday, despite the protests of the Methodist Church elders. The Rev. Dr. John L. Scudder, of the Congregational Church, declared for dancing, and had his way. Last night he defended his action in a sermon on "Is Dancing a Sin?" He said in part:—

"Dancing has existed among all nations, and there is psychological basis for this amusement. It is the outward expression of internal exhilaration, for walking is too prosaic for her state of mind. Nature was the first dancing master. If an organ grinder appears on the street, the children, who know nothing of a two-step or a waltz, originate dances of their own. They dance because they love music and are happy. The word dance in Hebrew means to leap for joy. The lame man healed by Peter danced and praised God at the same time. Miriam danced in the dance when the Israelites crossed the Red Sea and escaped from Pharaoh. When David killed Goliath there was universal dancing, and when Cuba is free from Spanish tyranny I shall feel like dancing myself.

"After a good revival meeting, fruitful in conversions, Lyman Beecher used to dance about his house to the music of his own violin. When the prodigal son repented and returned, they celebrated the occasion with music and dancing, and at the wedding at Cana I have no doubt our Lord linked upon the dancing of the young people with a favoring smile. I can see no sin in dancing. On the contrary, it is a graceful amusement, and perfectly proper if kept within reasonable bounds. I see no reason why Christians should not dance, if they dance with proper company and in proper places at proper times and in a proper manner. We have Biblical sanction for the diversion. Let the children of Zion be joyful in their King; let them praise His name in the dance. From which I deduce this principle, that if your dancing is of such a character that you can glorify God in its performance, dance all you please. Dance to glorify God, and to keep your hearts pure and your self-respect proper hours. The best time to dance is in the daytime, and in the open air. This is why I believe in dancing at a Sunday school picnic, where the breezes of heaven fan the cheeks of the performers and supply their lungs with pure oxygen. This dancing after midnight is unhygienic and contrary to nature. We are not bats and owls, and should not change night into day, and day into night. There is a time to dance, and in my judgment, it is later than 11 p. m. I see no reason why parties cannot commence at 8 p. m. instead of 9 or 10. We are growing too stylish for our own good. The belle that retires at 3 or 4 o'clock, she shears the next day. It is danced to all in the house that she has danced too much.

The second limitation concerns the manner of dancing. This is of paramount consideration, and requires plainness of speech. A man should hold his partner at a respectable distance, using his arms to steady and support her, and the women should see that their instructions are adhered to by the men. No greater liberties should be allowed upon the floor than elsewhere. When dancing degenerates into peripatetic hugging, it becomes a disgraceful and sometimes a dangerous pastime. Public embraces are indecent, and no true woman will allow her partner to hold her too closely. Her native sense of propriety will tell her when to draw the line.

"The third limitation is to be careful where and with whom you dance. Confine this amusement as much as possible to the home circle and personal acquaintances. Public balls and dancing pavilions at irresponsible picnic grounds where young women trust themselves to the arms of men they never met before, are pernicious in the extreme. Pleasure is a legitimate pursuit, but beware lest the love of pleasure drive out the love of God."

### Passing of the Khalifa.

There is nothing inherently improbable in the rumor from Cairo that the Khalifa has abandoned Omdurman, on the west bank of the Nile, opposite Khartoum, and fallen back into the interior. The crushing defeat of the force he sent to the Atbara has no doubt had something to do with this movement in retreat, already indicated by his withdrawal from the advanced position at Shabuka, near the sixth cataract, half way between Shendi and Khartoum. Another reason for this retrograde movement may be found in the reported arrival of a large Abyssinian army under the command of Ras Makonnen at some point on the Upper Nile near Bashoda, where the French expedition from the Congo was expected about this time.

The Abyssinian forces started for the Nile in December last, and are given at 80,000 men; but a third or fourth of that number is probably nearer the mark. It is not the number, however, that is of importance so much as the object of its presence on the river, that we shall learn later, though it may be inferred that, as the Nile forms the western boundary of the province placed under the governorship of the Russian Count Leontiev, they are there to give effect to the Abyssinian claim to a right of navigation on the river by the occupation of the territory.

Where the Khalifa will establish his headquarters next can only be a matter of conjecture at present. It may be that he is losing control of his people and will find it necessary to retire altogether from the banks of the Nile, and fall back upon El Obeid, the former capital of the Mahdi, there to await the turn of events. But what ever the motive or cause of the rumored abandonment of Omdurman, it leaves the way clear for the next British advance to Khartoum, in preparation for which the troops now in Egypt are to be reinforced by a regiment of British cavalry and other troops. By his retreat from Omdurman the Khalifa virtually relinquishes the control of all the country to the east of the Nile, which, on the occupation of Khartoum by the Anglo-Egyptian forces, will come under Egyptian administration in the person of Sir John Peel, who is already designated governor of Khartoum. At El Obeid the Khalifa may be able to rally sufficient forces to make himself troublesome for a time, but as the population of the surrounding country is wholly dependent on access to the

Nile for its commerce, his power must be ultimately broken by the corrosive influences of the order and security that will follow the establishment of the new administration at Khartoum.

The selection of Sir John Peel for the post of Governor, there is an excellent stroke of policy, for during his years of captivity with the Mahdi he must have had many opportunities of learning something of the country and the character of the people. It appears now to be a question of but a short time when the power founded by the Mahdi will be completely shattered under the Khalifa, and the annihilation of Hicks Pasha's army will be avenged.

### Rev. Sam Jones on Evangelists.

Rev. Sam P. Jones, in a letter to the Atlanta Journal, says the question has frequently been asked, "What did the General Conference do with evangelists?" and answers:—

"They simply did nothing. They did enact a provision that if any minister or layman of the Methodist Church should go within the bounds of a preacher's charge and hold a meeting in face of his protest, that they would be guilty of imprudent conduct but the Methodist Episcopal Church North has the same provision in her discipline. I think both Canadian and English Methodism have the same law. But when the anti-evangelist delegates proposed later on to enact a law which would change the venue and try the prisoner at the point, or in the place, where he had transgressed, that provision was promptly voted down. Some of the preachers did regard some irresponsible parties calling themselves evangelists as 'anarchists,' and so on, but they very carefully defined themselves by saying that they were not to go to any place where they could see no sin in dancing. On the contrary, it is a graceful amusement, and perfectly proper if kept within reasonable bounds. I see no reason why Christians should not dance, if they dance with proper company and in proper places at proper times and in a proper manner. We have Biblical sanction for the diversion. Let the children of Zion be joyful in their King; let them praise His name in the dance. From which I deduce this principle, that if your dancing is of such a character that you can glorify God in its performance, dance all you please. Dance to glorify God, and to keep your hearts pure and your self-respect proper hours. The best time to dance is in the daytime, and in the open air. This is why I believe in dancing at a Sunday school picnic, where the breezes of heaven fan the cheeks of the performers and supply their lungs with pure oxygen. This dancing after midnight is unhygienic and contrary to nature. We are not bats and owls, and should not change night into day, and day into night. There is a time to dance, and in my judgment, it is later than 11 p. m. I see no reason why parties cannot commence at 8 p. m. instead of 9 or 10. We are growing too stylish for our own good. The belle that retires at 3 or 4 o'clock, she shears the next day. It is danced to all in the house that she has danced too much.

### Driving the Horse.

We always pity a person who drives into a village or city with a horse which has learned that the driver is embarrassed, and thinks everybody is looking on, and so does not want to attract attention by using the whip. Such a despicable beast will take advantage of the situation and poke along in the way of other teams, regardless of the modest but painful attempts of the driver to increase his speed. Clucking and slapping with the reins are useless and make the driver feel more uncomfortable and appear more incompetent. The only way out of this trouble is to give in private to some extent on the road, but some horses are so determined to put their drivers to shame before the crowd that such instruction would not be heeded when the time came to drive. The habit of the driver in driving has very much to do with the habit of the horse when being driven.

On the other hand, when we see a person continually jerking on the reins as the horse goes on, that motion was as necessary as turning a crank to move a grindstone, we always wish the horse would kick the dasher from the vehicle and not be very particular where the splinters went.

When a man stands up to drive, whether in a dump cart or a delivery wagon, with nothing but the horse's head, and ready himself by, he should be discharged at once and without argument.

### Bewildering Human Nature.

New York Press.

A woman's most agreeable friend is she who always agrees with her. The majority of women of the stage are not as bad as they paint themselves.

A happily married man always knows the cost of his wife's latest gown before he praises it.

A woman is never as intoxicated as she looks; a man always twice as drunk as you think he is.

A man learns more about a woman during the month after marriage than he ever dreamed of in the two years he went with her before.

The first disturbing thought, after the honeymoon is to wonder how he could have travelled so far every Friday week before marriage merely to be with her.

### DISSIMULATION.

Should you put up for office—  
Supposing such your luck,  
When the lightning strikes you don't forget  
To get  
To quit quite thunderstruck.

### One Relief.

Angry Manager—What did you mean by selling that death scene?

Actor—With the notice you pay, death seems a pleasant relief.

Sieradz, in Russian Poland, has been the scene of a strange and successful strike. The professional beggars of the town, who have been in the habit of calling at every door on Fridays and receiving the customary alms of Polish groschen, worth about half a cent. On a recent Friday they omitted their visit, and later sent around a delegate with the notice that unless they received two groschen from each house, they would emigrate in a body to Czenstochau, where a miraculous image of the Holy Virgin attracts pilgrims and where beggars reap a rich harvest. As in return for the alms the beggars pray for the souls of the givers at morning mass, the good people of Sieradz yielded at once to the demand and kept their beggars.

One of the greatest blessings to parent is Mother Graves' Worm Exterminator. It is an effectually expels worms, and gives health in a marvelous manner to the little one.