Washington report says: In this discourse Dr. Talmage discusses a theme never more under exploration that at this time, and warns people against what he calls a religion of ghosts. Text I Samuel. xxviil., 7: "Behold, there is a woman that hath a familiar spirit at Endor. And Saul dissuited himself and put on other ralwashington report says: In this discourse Dr. Talmage discusses a theme never more under exploration that at this time, and warms beople against what he calls a religion of ghosts. Text I Samuel. xxviii., 7: "Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself and put on other raiment, and he went, and two men with him, and they came to the woman by night."

Trouble to the right of him and rouble to the left of him. Saul knew what to do. As a last resort he cluded to seek out a spiritual

Trouble to the right of him and trouble to the left of him. Saul knew not what to do. As a last resort he concluded to seek out a spiritual medium or a witch or anything that you please to call her—a woman who had communication with the spirits of the eternal world. It was a very difficult thing to do, for Saul had either slain all the witches or compelled them to stop business. A servant one day said to King Saul, "I know of a spiritual medium down at the village of En-dor." "Do you?" said the king. Night falls. Saul, putting on the dress of a plain citizen. with two servants, goes out to hunt up this medium.

Saul and his servants after awhile reached the village, and they say, "I wonder if this is the house," and they look in and see the hagsard weird and shriveled up spiritual medium sitting by the light and on the table sculptured images and divining rods and polsonous herbs and bottles and vases. They say, "Yes, this must be the place." One loud rap brings the woman to the door, and as she stands there, holding the candle or lamp above her head and peering out into the darkness, she says, "Who is here?" The tall king informs her that he has come to have his fortune told. When she hears that, she trembles and almost drops the light, for she knows there is no chance for a fortune teller or spiritual medium in all the land. But Saul having sworn that no harm shall come to her, she says, "Well, who shall I bring up from the dead?" Saul says, "Bring up Samuel." That was the prophet who had died a little while before.

fore. I see her waving a wand, or stir-I see her waving a wand, or stirring up some poisonous herbs in a cauldron, or hear her muttering over some incantations, or stamping with her foot as she cries out to the realm of the dead: "Samuel, Samuel!" Lo the freezing horror! The floor of the tenement opens, and the gray hairs float up and the forehead, the eyes, the lips, the shoulders, the arms, the feet—the entire body of the dead Samuel—wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast and catch their breath and shiver with

The dead prophet, white and awful The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out: "What did you bring me up for? What do you mean. King Saul?" Saul, trying to compose and control himself, makes this stammering and affrighted utterance as he says to the dead prophet: "The Lord is against me and I have come to you for help. What shall I do?" The dead prophet stretched forth his finger to King Saul and said: "Die to-morrow! Come with me into the sepuicher. I am going now. Come, come with me!" And, lo, the 'loor again opens, and the feet of the dead prophet disappear and the arms and the shoulders and the forehead! The floor closes. Oh, that was an awful seance!

an awful seance!

We are surrounded by mystery—before us, behind us, to the right of us,
to the left of us, mystery. There is a
vast realm unexplored that science. I have no doubt, will yet map out. He who explores that realm will do the world more service than did ever a columbus or an Amerigo Vespucci. There are so many things that converse that be accounted for, so many sounds and appearances which defy acoustics and investigation, so many things approximating to the spectral, so many effects which do not seem to have a

world.

What does God think of all these delusions? He thinks so severely of them that He never speaks of them but with livid thunders of indignation the says, "I will be a swift witness against the soreorer." He says, "Thou shalt not suffer a witch to live." And lest you might make some important distinction between spiritualism and witchcraft God says in so many words, "There shall not be among you a consulter of familian spirits, or wizards, or necromancer, for they that do these things are an abomination unto the Lord." The Lord God Almighty in a score of passages which I have not now time to quote utters this indignation against all this great family of delusions. After that be a spiritualist if you dare!

You lose a friend; you want the spiritual world opened, so that you may have communication with him. In a highly wrought, nervous and diseased state of mind you go and put yourself in that communication. That is why I hate spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. "We lose a friend. The trial is keen, sharp, suffocating, almost maddening. If we could marshal a host and storm the eternal world and recapture our loved one, the host would soon be marshaled. The house is so lonely. The world is so dark. The separation is so insufferable. But spiritualism says, "We will open the fusure world, and your loved one can eome back and talk to you." Though we may not hear his voice, we may hear the rap of his hand. So clear the table. Be very quiet. Five minutes. Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world. Twenty minutes. Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the spirit beling present, you say, "John, are you happy?" Two raps give an affirmative answer. Pretty soon the hand of the medium begins to twitch and toss and begins to twitch and toss and begins to twitch and toss and begins to write out, after paper

And none shall murmur or misdoubt When God's great sunrise finds us out.

There are so many things that cannot suppearances which draws sounds and suppearances which draws things appearance which draws the suppearance which draws the suppearance which draws the suppearance which draws the suppearance was born in Hydrogen and the suppearance which draws a suppearance which draws a suppearance was born in Hydrogen and the suppearance was suppearance which draws a lond rap in Hydrogen country. Next was a suppearance when the door was opened, and the suppearance was the suppearance was a lond rap in Hydrogen and the suppearance when the door was opened, and there being seemingly no arm attached in it, should be suppearance with the suppearance was a lond rap as a light of the suppearance was a lond rap as a

THE ATHENS REPORT

York, delivering a lecture concerning spiritualism, admitted in so many words, "There is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment and to instill into them a fanaticism that is revolting to the natural mind."

It not only ruins its disciples, but it ruins the mediums also, only give it time. The Gadarene swine on the banks of the Lake of Galilee no sooner became spiritual mediums than down they went in an avalanche of pork, to the consternation of all the herdsmen. The office of a medium is bad for a man, bad for a woman, bad for a beast.

I bring against this delusion a more fearful indictment—it ruins, the soul immortal. First, it makes a man a quarter of an infidel; then it makes him a whole infidel. The whole system, as I conceive it, is founded on the insufficiency of the word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you and the Lord differ. And although the Scriptures say. "Add thou not unto his words, lest he reprove thee and thou be found a liar," you risk it and say: "Come back, spirit of my departed father; come back, spirit of my departed father; spirits, or wizard, or necromance, for they that the latter times some sha

spirits I will set myself against them, and they shall be cut off from their people."

But I invite you now to a Christian seance, a noonday seance. This congregation is only one great family. Here is the church table. Come around the church table; take your seats for this great Christian seance; put your Bible on the table, put your hands on top of the Bible, and then listen and hear if there are any voices coming from the eternal world. I think there are. Listen! "Secret things belong unto the Lord, our God, but things that are revealed belong unto us and to our children." Surely that is the voice from the spirit world. But before you rise from this Christian seance I want you to promise me you will be satisfied with the divine revelation until the light of the eternal throne breaks upon your vision. Do not go after the witch of En-dor. Do not sit down at table rappings either in sport or in earnest.

the witch of En-dor. Do not sit down at table rappings either in sport or in earnest.

Teach your children there are no ghosts to be seen or heard in this world save those which walk on two feet or four—human or bestial. Remember that spiritualism at the best is a useless thing, for if it tells what the Bible reveals it is a superfluity, and if it tells what the Bible does not reveal it is a lie. Instead of going out to get other people to tell your fortune tell your own fortune by putting your trust in God and doing the best you can. I will tell your fortune: "All things can work together for good to them that love God." Insult not your departed friends by asking them to come down and scramble under an extension table. Remember that there is only one spirit whose dictation you have a right to invoke, and that is the holy, blessed and omnipotent spirit of God. Hark! He is rapping now, not on a table or the floor, but rapping on the door of your heart, and every rap is an invitation to Christ and a warning of judgment to come. Oh, grieve Him not away! Quench Him not. He has been all around you last night. He has been all around you all your lives. Hark! There comes a voice with tender, overmastering intonation, saying, "My spirit shall not always strive."





LADY SMITH AT 16 AND 94. It was in honor of this famous Engishwoman that the town just releved by Gen. Buller was named. Harrismith, a the Orange Free State, was named or her husband, Sr Harry Smith. by Gen. Buller

Black Velvet Ribbon.

How much black velved ribbon is used as a garnizure for evening dres It is used to the together the sepa ate panels of a tunio of lace wor ate panels of a tunic of lace worn over a saith elip. Half a dozen strips of it, set here and there with paste buckles, cross the bare shoulders from back to front of a decolete corsage. Little bunches of black velvet ribbon, tied with many loops and streamers are spaced up and down the panels of a dancing skirti. As a shoulder knot it has great popularity, and no one knows how many yards are used up in the strips across a chiffon waist-I that had a set to the de

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. II MARCH 18, 1900.

esus at Matthews House.—Mark 2:13-22.

Supt.—What is the Golden Text? School—He said unto him, follow me.

—Luke v. 27.

What is the Central Truth? For the Son of man is come to seek and to save that which was lost. Luke xix. 10.

What is the Topic?—Answering the Pharisees.

What is the Topic?—Answering the Pharisess, What is the Outline?—I. Jesus saves a publican. II. Receives many other publicans. III. Confounds the Pharises. IV. Comforts John's disciples. When was the time?—May. A. D. 98.

When was the time?—May. A. D. 28.

Where were the places?— By the seaside. At Matthew's house.

Who were the persons?—Jesus. Levi (Matthew). The multitude. The disciples. Scribes. Pharises. John's disciples. Publicans and siners.

What are the Parallel Accounts? Matt. ix. 9-17; Luke v. 27-39.

Commentary—13. It is supposed that the call of Matthew followed soon after the healing of the paralytic. Seasiast lesson. By the seaside—He may have gone there for room, as he could clearly see that no house was of sufficient size to accommodate the great crowds that desired to see and hear him. This must have been near Capernaum, "where there was probably a suburb of fisher's huts and custom houses. He taught them—Jesus was always busily engaged.

14. Levi—The same as Matthew. He was a Jew, and he calls himself a publican (Matt. 10: 3), or tax-gatherer, an office which was very odlous to the Jewish people. The sou of Alpheus—Henry thinks Levi, James the Less, Jude and Simon the Canaanite, were brothers: but Lange and oth

phous—Hearry thinks Levi, James the Less, Jude and Simon the Canaanite, were brothers; but Lange and others think differently. The receipt of custom—Tollhouse, or custom house. It was a busy centre of merchandise—the landing place of many ships, and "a natural place for the collection of tribute and taxes."

15. Sat at meat in his bouse. This

tribute and taxes."

15. Sat at meat in his house—This was soon after the call. The feast (Luke v. 29) was made to show his thankfulness to God for his remarkable deliverance from the old Customhouse. "He also wished to introduce his friends and old companions to Christ."—Burn. Many publicans—Those, probably, who belonged to his Custom-house. "According to Jewish traditionalism the publican was, 1. An excommunicated person. 2. An apostate. 3. An instrument of oppression. 4. A stumbling-block and a byword."

16. When the scribes and Pharisees

word."

16. When the scribes and Pharisees
—They would not believe in Christ
themselves, and were always trying to
hinder others. "The self-righteous
Pharisee considered it equal to legal
defilement to sit in company with taxgatherers and heathens." It shows the
spirit of independence on the part of
our Lord to thus violate their traditions. Jesus desired to save men, and our Lord to thus violate their traditions. Jesus desired to save men, and the knew He must mingle with them.

17. When Jesus heard it—Jesus is ready for them; he can answer their caviling. They that are whole—You scribes and Pharisees consider your-selves whole; you are, in your own estimation, righteous persons; you do not need a physician; you do not need any counsel and advice, and the salvation I bring; but these publicans and sinners—these outcasts—know they are sick, they know they are the worst of sinners, and I came to call and save them.

them.

18. Used to fast—In the law we find 18. Used to fast—In the law we find only one far-tay enjoined, namely, the tenth of the seventh month, on which the national, annual atonement was made. But the Jewa, of their own accord, observed many other days of fasting (see Isa. Ivili. 3), and in our Lord's time the Pharisees fasted twice a week. They were surprised to find Him overlooking this duty. But Thy disciples fast not—Jesus not only offended them by eating with publicans and sinners, but by eating at all.

19. Jesus said unto them—He proceeds now with three familiar illustrations, by means of which He justifies His disciples in the course they were

His disciples in the course they were taking, and at the same time brings out some very important truths. While the bridegroom is with them—This was not a proper time to fast, His disciples were then in the first flush of

wan not a proper time to fast. His disciples were then in the first flush of enjoyment in their new-found Lord, and while He was with them there was no occasion for fasting.

20. The days will come—It is impossible to formulate rules to meet each individual case. The days would come when His disciples would fast, but not now. Away from them. He would leave them after a time. In those days—Of calamity and darkness that are coming, then it will be proper to fast. "Fasting is good, but to make a merit of it or even to burden the conscience with it, is opposed to spiritual freedom.

21. On an old garment—Instead of closing the rent the new patch would only make the rent larger. He had given them one reason why His disciples did not fast, and now He proceeds to give another. "They are not prepared for it. It is not proper to lay such rigorous commands upon them."

22. New wine into old bottles—Bot.

upon them."
22. New wine into old bottles—Bot-22. New wine into bid bottles—Bottles made of leather. See R. V. If new wine were put into old wineskins, the violence of the fermentation would burst them and all would be destroyed. "The point of the figure is that the Jewish system was now becoming old and ready to vanish away (Heb. viii. 13), and Christ was about to replace it by something year."

ready to vanish away (Heb. viii. 13). and Christ was about to replace it by something new."—Hom. Com.

Teachings.—Sin is a disease of the most dangerous kind. Man is depraved. Isa. i. 5, 6; Rom. iii. 10-18. There would seem to be no ray of hope, but Jesus is a physician for the soul as well as the body, and (1) He understands the case; (2) He has a remedy, (3) He has skill, (4) He can be trusted, and (5) He desires to effect a cure, free of charge. But there is a serious hindrance, because very many declare themselves "whole" and insist that they need no physician.

Suggestive outlines: "1. A sinner saved. 2. Seeks other sinners. 3. Pharisees criticize. 4. Discipley question.—1. A physician called. 2. Calls other publicans. 3. Jealous Pharisees. Questioning disciples. 1. Prompt oebdience. 2. Fruitful service. 3. Hypocritical criticism. 4. Doubtful questioning."—W. A. S.

PRACTICAL SURVEY.

PRACTICAL SURVEY. 1. Jesus saves a publican—A publican was not an ordinary sinner. He was regarded as incorrigible—beyond mercy, beyond hope. He was despised by the Romans and hated by the Jowa He was a willing tool of a most correspectations are all the salvations of taxes. As such he was regarded by the Jews as a renegade to his religion; was ostracized from society, excluded from the temple, and refused every privilege or right within their power. Publicans are all ways mentioused in the New Testament as the lowest in character and the most odious in reputation. "Do not even the publicans so?" "A friend of publicans and sinners." "Let him be unto thee as a heathen man and a publican." "Publicans and harlots believed him." The salvation of men of such character and reputation was regarded as impossible; "but with God all things are possible." A money extortioner, whose very business requires him to take advantage of necessitous cases for his gain, is the hardest-hearted of all men, and therefore the farthest removed from the gospel, and the most difficult to be reached. Yet even such can be saved. Matthew ceases his extortion, makes restitution and follows Jesus.

2. Received many other publicars—The conversion of a man of such character and reputation must have made a great impression on his acquaintances. The publicans and

character and reputation must have made a great stir in his circle and a great impression on his acquaintances. The publicans and sinners are attracted to him. To encourage this and to bring those of his own class in closer contact with lesus. Matthew makes a "great feast." or rather, as the Greek word implies, a great reception, in which eating was secondary; and a large company of publicans and others were there. It is emphatically stated that the reception and eating were in his own house. He had an intense desire to see these men for whom the Jewish religion had no place, and to whom it offered no salvation, brought into the same happy condition as himself. If Christ could and would save him, He can and will save them.

Comforts John's disciples. John's disciples like the Pharisees, fasted. They did so regularly, publicly, religiously. They, unlike the Pharisees, were honest in so doing, and necessarily were much helped by such religious exercises. Jesus' disciples did not appear to fast. If they did so at all, it was not a public, religious service. This seemed strange to John's disciples, who supposed that this austere Nazarene would certainly encourage His disciples to practise fasting. They only saw His exterior. They did not see the brightness and beauty of His inner life; neither did they under stand the great joy and blessing that came into the hearts and lives of His converts.

BRIDAL PRESENTS GALORE

Girl Set Up to Stock Department Store.

CAN'T GET STUFF UNPACKED.

Philadelphia, March 8.-Miss Karene Ashbridge, the fair stepdaughter of Mayor Ashbridge, was married tonight to Schuyler Armstrong, the son of the city coroner's private under-

of the city coroner's private undertaker. The bride received enough presents to enable her to set up a half dozen housekeeping establishments, and the streets about the house were blocked for hours with wagons trying to deliver the gifts in time for exhibition after the ceremony.

Presents began pouring in in floods upon the residence of the Mayor early in the day, and it was not possible to find room for the gifts.

Casos of jewelry, plano boxes, boxes of silver plate, boxes containing oil paintings that should show to the appreciative bride and her stepfather the taste and remembrance of the giver—all were left on the pavement, and a special detail of policemen and detectives had to be sent up to guard the treasure hoard.

The heids may sit in her paylor the treasure hoard.

The bride may sit in her parlor

posing she had hands and gift enough on four grand and three upright pianos. At the same time, also, she could listen to the acolian strains of nine music boxes and the cuckon

nine music boxes and the cuckood chimes of ninety-eight clocks, while gazing enraptured at the eloquent canvases of 123 oil paintings.

Upon her table to-morrow morning she may range 102 salt and pepper boxes and 17 pie knives—only they don't eat pie in Philadelphia for breakfast—but she can have her breakfast—but she can have her breakfast served in 17 china break-fast sets, and have her pickles in 63 pickle dishes. Twenty-eight silver tollet sets await her to-morrow morn-ing, and it is hoped that political friends of the Mayor send enough flowers to fill all of the 216 flower

vases.

There was no lack of jewelry and silver. Thirteen diamond brooches were received, but the count was not complete, and it is hoped that another may come in to break the spell of the unlucky number. There were also nineteen solid table services, seventeen plate glass mirrors and 326 ar-

ticles of brica-brac.

There was such a plethora of presents, indeed, that many were left in their cases, so that they could be the more readily sent to the future home of the bride.

The arrangements for the wedding The arrangements for the wedding were on a scale belitting the occasion. The ceremony was performed in the church most nearly approaching the National Convention Hall in size, the Baptist Temple, as the bride's own church was not large enough, though its pastor, Rev. Dr. John R. Davies, lately of New York, performed the ceremony, assisted by Dr. George A. Feltz, of the Temple.

After the ceremony there was a reception at the Hotel Stratford, which was attended by nearly two thousand

was attended by nearly two thousand guest. The bride and bridegroom then started for Palm Beach.

It was est'mated late to-night that the value of the presents is about \$35,000.

The National Patriotic Fund now \$157.000.

A Halifax despatch says: The Dominion Coal Company has raised the price of coal at the mines 40 cents per ton. A reduction in C. P. R. passenger

rates in Manitoba to three cents per mile is announced to take effect on the 15th last. Patrick O'Brien, Nationalist member of Kilkenny, will ask whether the Government will give tabilling to each Irish soldier on St. "strick's day to enable him fittingly to celebrate the occasion by "account the shame." tartett

Market Reports The Week.

LEADING WHEAT MARKETS. Following are the closing prices at mportant wheat centres to-day:

TORONTO FARMERS' MARKET.

TORONTO FARMERS' MARKET.

Wheat—Three hundred bushels of red and white fall wheat sold steady at 68 to 69c, and the same amount of goose at 71c.

Oats—Three hundred bushels sold unchanged at 32 to 32 1-2c.

Barley—Two hundred bushels sold steady at 45 to 47c.

Hay and Straw—Twenty-five loads of hay sold 50c firmer at \$11.50 to \$13; no straw delivered.

Butter—Very little offered to a good demand. Prices all firm at 26 to 28c for choice dairy rolls.

Eggs—Liberal offerings to a fair demand at 17 to 19a.

Egge—Liberal offerings to a fair demand at 17 to 19a.

Dressed Hogs—Unchanged at \$6.75 to \$7 per cwt.

Poultry—Receipts light and demand fair at 60 to 90c for chickens; turkeys, 11 to 12c; ducks, 70c to \$1, and geepe, 8 to 9c.

St Lawrence Market Wheat, easy, 200 bushels selling as follows: White at 68c, goose at 71c. Barley, easier; 150 bushels sold at Oats, firm ; one load sold at 32c. per

bushel. Hay, firm; 20 loads sold at \$11 to \$18 per ton. Straw, firm; one load sold at \$9 per Dressed Hogs-Prices, firm, at \$6.75

Dressed Hogs—Prices, IIIII, at \$0.60 to \$7 per cwt.

Poultry—Prices were firmer on account of short supply. Turkeys, 13 to 15c. per lb.; chickens, 60c. to \$1 per Butter-Prices, firm, at 20 to 25c.

Eggs—On account of light supply, prices were firmer at 20 to 25c. per dozen, the bulk going at 22 to 28c. BUTCHERS' HIDES. No. 1 steers, 60 lbs. and up, 10 1-2c; No. 2 steers, 9 1-2c; No. 1 cows, 10c; No. 2 cows, 9c; No. 1 calf, 11c; No. 2 calf, 9c.

SEEDS In Chicago to-day timothy closed steady at \$2.45 nominal for March. Clover closed steady at \$8.25 to \$8.40 nominal for March, all per 100 lbs. In Toledo old prime clover closed-3c higher at \$4.95 bid and March steady at \$5.60 bid.

MANITOBA WHEAT SITUATION

The local market has for the most part been quite lifeless and very little business has been done. The lack of demand and the difficulty of figuring out any profit prevents shippers and exporters coming into the market. Holders, on the other hand, are not disposed to sell at present values, preferring to hold in hopes of better prices later. In the forepart of the week No. 1 hard spot Fort William sold at 65c, but in the latter part 64 1.2 to 64 3.4c has been the outside value, with buyers very scarce. May delivery is worth 21.2c over spot. No. 2 hard and No. 1 northern are 21.2c under No. 1 hard. Market dull, but nominally higher in sympathy with the advance to-day in other markets. No. 1 hard is quoted at 65 1.4 to 66 1.2c, but scarcely any business is doing, both buyers and sellers being inclined to what. There were 3,300,000 bushels of wheat in store at Fort William on MANITOBA WHEAT SITUATION wheat in store at Fort William on Feb. 26th, compared with 2,840,000 bushels a year ago. Stocks of wheat at Fort William, Port Arthur, Keewatin. Winnipeg and interior country points were estimated approximately at 8,700,000 bushels, com pared with about 8,600,000 a year ago, and 4,600,000 two years ago.—Winnipeg cial, March.

Bradstreet's on Trade.

Bradstreet's on Trade.

Montreal business circles have shown considerable activity this week. Values are firm for all staple lines and there have been some further advances in the prices of staple goods this week. Country remittances are good.

At the Coast trade continues fairly good with prospects bright. The companies dealing in transportation supplies have been making large perchases lately. There is a good demand for goods for the spring trade. The prospects for the three great Coast industries, mining, fishing and lumber, are very bright. Values are generally firm. Payments are fair.

Business at Hamilton is satisfactory. Large purchases are being made for the spring and summer trade and the shipping rooms show unusual activity. Travellers' reports indicate that the business for the coming season will be large. Payments are satisfactory.

Trade at London is active, sales for the coming season being liberal, the advancing tendency of all manufactured goods having the effect of stimulating purchases. The prospects for business are good.

lating purchases. business are good. The prospects for

Business at Winnipeg is more act-Business at Winnipeg is more active. There have been many country to the city, and they have been taking liberal lots of goods for the coming season. The implement dealers have met and organized for business, and the outlook for the coming season's trade is bright. The lumber business is in good shape, Collections are fair. Values are generally firm. There has been marked activity in some departments of wholeshe trade

some departments of whole at Toronto the past week. The begin-ning of the annual spring millinery openings brought in many buyers from a distance. The demand for staple goods continues good. Values are generally firm.

Seventeen of the Indians of Seventeen of the Indians of the St. Regis Reserve, including some of the chiefs, have gone to Beauharnois to stand trial there for the riots of last May.

The bankers of London met the Chancester of the Exchequer, Sir Michael Hicks-Beach, at the Bank of England this afternoon, to discuss the terms of the war loan, which will be advertised to morrow.