END OF SEAL HUNTING

Belief That Canada Will Surrender for Indemnity to Those Actually Engaged.

Suggestion of Concession in Some Other Direction of Small Comfort to Victoria.

(Special to The Colonist.)

Quebec, Sept. 26.—Unless unexpected progress is made during the next few days, the international commission will complete their labors at Washington, adjourning there, it is suggested, about October 7. This will ease the position of the American commissioners, who have less latitude than the Canadians, and require to be continually instructed from headquarters.

There seems to be good reason for the belief that the Behring sea sealing question is on the way to a settlement along the line indicated some time ago—that is, the payment of an indemnity to those engaged in the business, together with a concession by Americans in some other direction in return for the surrender of their sealing rights.

It transpired on Saturday that the Americans have taken steps to learn something as to the value of the schooners and their outfits engaged in the Canadian sealing industry. This can only mean one thing—that an offer has been made to buy out the sealers.

Senator Kasson's pocket has been picked of a small sum of money and a few documents relating to reciprocity. American papers treat the matter as of international importance, whereas there were many other pockets picked the same day.

THE NOTABLE DEAD.

Lieut.-Governor Cameron No More—Fannie Davenport's End—A Priest Dies at Sea.

London, Sept. 26.—(Special)—Hon. M. C. Cameron, Lieutenant-Governor of the Northwest Territories, who returned from Regina recently very ill, died yesterday, and the remains were sent this afternoon to Goderich, where the funeral will take place.

Toronto, Sept. 26.—(Special)—General regret is felt here at the death of Hon. M. C. Cameron so shortly after his appointment to a position of distinction. He was well known in Toronto, where for his qualities as a man of public affairs, sterling qualities and probity, he stood deservedly high. His son, M. G. Cameron, formerly practised here as a barrister, but a few years ago he returned to Goderich and went into law partnership with his father.

Regina, Sept. 26.—(Special)—Deep regret was expressed here on receipt of the news of the death of Lieutenant-Governor Cameron, and on the fact becoming known, flags were immediately hoisted at half-mast on all government buildings. It is recognized that the Northwest Territories have lost a staunch friend.

Kincardine, Ont., Sept. 26.—William McKibbon, boot and shoe maker, died yesterday while marching in a funeral procession.

Montreal, Sept. 26.—Rev. Father Sedden, of the Catholic Immigration society, London, England, who was bringing over a party of young children on the Allan line Numidian, died on the way across.

Duxbury, Mass., Sept. 26.—Fannie Davenport, the actress, died at 10:30 o'clock to-night.

Philadelphia, Sept. 26.—Sutherland Law, once a famous cricketer, committed suicide early this morning by jumping from the window of a room on the fourth story of a hotel in this city. His friends say he was temporarily insane.

OPERATIONS ON 'CHANGE.

Quiet Markets Reported, With Slight Losses Where Quotations Varied.

New York, Sept. 26.—The action of to-day's markets at the opening was disappointing to the bulls, and stocks purchased on Saturday on the favorable bank statement were speedily let go, and the commitments made for the short accounts. The higher range of London prices encouraged the bulls, and efforts were made to advance prices to a parity with London figures. Opening prices here were somewhat mixed, but the hesitancy was soon succeeded by a general plunge downward under the guidance of the specialties. The markets left off unsettled, with slight losses generally.

The Evening Post's financial cable from London says:

"To-day during the eve of settlement and a Jewish holiday, the stock markets here were lifeless, while the tone was dull on the political situation. A recovery in Argentines and in Kaffirs was the only exception. Americans were dull and featureless. Union Pacific was supported and Louisville and Nashville was offered. It is reported that a large proportion of the gold withdrawn from the Bank of England for New York last week was shipped, but I cannot confirm this story. Russia and Germany are the only buyers of gold for the moment, at 77s. 11½d. To-day's slightly easier discount rate here was due to the action of American money and sterling markets. The Paris and Berlin markets were quiet.

Closing prices: Amn. Cotton Oil Co., 27⅞; Tob., 139⅝; Sugar, 120⅞⅛; Spirits, 12⅝; do pfd., 37; Acht., pfd., 33⅝; B. & O., 44; Bay State Gas, 3⅛; Can. Soo., 53; C. & O., 22½; C. B. & Q., 114⅞; Con. Gas., 102⅝; C. & N. W., 131; C. R. I. & P., 102; C. M. & St. P., 107½; C. C. C. & St. L., 150; Gen. Elec., 49⅝; J. C., 93; L. E. & W., pfd., 74½; L. & N., 55⅝; Man. Elev., 96⅝; Nat. Lead Co., 33⅝; N. P., 41⅝; do pfd., 77⅝; N. Y. C. & H., 115⅞; N. Y. L. E. & W., 13⅝; N. Y. O. & W., 15⅝; Ont. & W., 19⅝; Reading, 18; Pullman, 190; Sou. Ry., pfd., 33⅝; Standard R. & T., 7; T. C. & I., 28⅝; Leather, pfd., 68; Rubber, 46⅝; do. pfd., 69⅝; U. P. rects., 33⅝; Wabash, pfd., 21½; W. U., 93; Met., 156; R. T., 61; Con Gas in Montreal, 182 bid, 183 asked; C. P. R. in London, 89¼.

Money on call steady at 3 to 5 per cent.; last loan 3½ per cent. Prime mercantile paper, 4 to 5 per cent; Sterling Exchange firm at $4.84 to ¼ for demand and at $4.81½ to ½ for sixty days; poster rates, $4.82½ to $4.85. Commercial bills, $4.80¾. Silver certificates, 61@ 62c. Bar Silver, 60 15-16c. Mexican dollars, 47⅛c.

Copper quiet; brokers $12. Exchange $12.25 to $12.32½. Lead dull; $3.85 to $3.95. Tin dull; strats $16.10 to $16.15; plates quiet. Spelter quiet; domestics $4.82½ to $4.87½. Pig Iron dull; Southern $9.75 to $11; Northern $11 to $11.50.

Wheat closed: No. 2 red, March, closed 70⅝c. May, 69½c. September, 70½c. December, 69⅝.

Chicago, Sept. 26.—Wheat closed: September, 67½c.; May, 65⅝c. Corn, September, 29⅝c.; December, 30c.; May, 32c. Oats, September, 21⅝c.; December, 20⅛ to 21c.; May, 22⅝ to 23⅝c. Pork, October, $8.50; December, $8.40; January, $9.27½. Lard, October, $4.82½; December, $4.90; January, $5. Short ribs, October, $5.20; January, $4.82½.

Ford Thompson, the well known skater and cyclist, left Winnipeg yesterday, to take up his residence at Vancouver.

CIVIL GOVERNMENT.

Its Source and Responsibility—Viewed in Relation to the Liquor Traffic.

(Sermon preached by Rev. Leo. Gaetz, at Brandon, August 14, 1898.—Rom. XIII. 1-4.)

These passages contain propositions so strange that they are positively startling; yet they are not strange, because they are at all new or debatable, but because the primary principles which inhere in the very nature of things, and lie at the very foundation of all just and proper conceptions of good government, have been so covered up and buried under the accumulated debris of human selfishness and political intrigue that they have been for generations hidden out of sight and well-nigh forgotten.

Let us look at a few of these propositions:

1. That the civil government is an ordinance of God. "There is no power (authority) but of God. The powers are to be ordained of God." This is not true because Paul said it. Paul said it because it is true—true essentially and inherently. Because if there is no supreme authority back of civil government, then civil government has no responsibility except to itself.

Civil government that has no responsibility can have no authority except brute force. But if might is right, organized conspiracy would be in the right. If it controlled a larger quantity of bombs and could use them with deadliest effect, it civil government has no responsibility, and hence no authority except brute force, then any secret organization of desperadoes has as much sanction as a supreme court, and lynch law is as valid as capital punishment; differing only in the area of operation and the formalities of method.

These and similar inferences are so hateful as to shock every right moral sentiment. But they are the only logical inferences deducible from the too loose and common conception that civil government is merely an ordinance of man—a human expedient for administering the affairs of state—with no ultimate sanction lying back of itself.

Our reason, therefore, and every moral instinct of our nature compel us to accept Paul's idea of civil government as the only reasonable one, applying alike to all forms of government, whether absolute monarchy or limited monarchy; whether republic or democracy. "There is no power but of God; the powers that be are ordained of God." Only such a conception of government can appeal to our reason, inspire reverence for law and loyalty to the state.

Out of the primary truth there naturally arises another, namely:

2. That the civil ruler is the minister of God; the "sword-bearer" by their sovereign—executing justice, under a sense of responsibility to the supreme law-giver; not graduating his penalties according to the social status of the offender, or the necessities of the civil treasury, but for the "punishment of evil-doers, and for the praise of them that do well." This view of the proper functions of the civil magistrate is so inherent in the first proposition that it requires no further argument.

We come now to the third proposition, which will engage our thoughts entirely in the present discourse, namely:

3. That the chief end of civil government and the chief aim of the civic ruler is the good of the people. Accepting as we must the two preceding propositions, the third is self-evident, for if civil government is the ordinance of God, and the civil ruler is the minister of God, the only conceivable object of their existence is the good of the people. As St. Paul puts it, "He is the minister of God to thee for good."

But everything hinges on what is meant by good. How shall we define good? It seems so simple that it would appear sufficient to give the child's definition—that good is good. Careful research, however, will discover at least a baffling array of aspects in which good may be viewed. For all practical purposes these may be narrowed down to two, namely: (1) Material good. (2) Moral good. Material good is defined as something conducing to the desired end, or suitable to some natural want; or something serviceable, advantageous, beneficial, profitable. If that is an exact definition of good, let me ask:

IS THE LIQUOR TRAFFIC GOOD?

Does alcohol conduce to any desirable end? Is it not the end that is so unsneakably said? Pleasant at the beginning, it may be, and, perchance, for some time after; but "at the last it bileth like a serpent, and stingeth like an adder." Can contemplate the end of the drink business and say whether it is good. Is the liquor traffic suitable to any natural want of the people? Does alcohol satisfy any natural need? Can it indeed satisfy the unnatural need which it itself creates? Alas, after sacrificing to that need all earthly possessions, social comforts, health, home, happiness, yea, life itself, this insatiable desire, like a clamorous fiend within the bosom, refuses to be appeased.

Or, let us inquire further: Is the liquor traffic for beverage purposes, in any sincere and comprehensive sense, serviceable, advantageous, beneficial or profitable to the people of the state? Will any responsible man, with the history of the traffic, with the personal wrecks and relative effects of alcohol clearly before his mind, dare to say that alcohol is beneficial, that the traffic is

GOOD FOR THE PEOPLE?

I find that even friends, or at least apparent supporters of the traffic, do not pretend that it is good. They frankly admit that it is evil. Some unhesitatingly declare that it is only evil, that it has not a redeeming feature. They do not pretend to defend the legalizing of the liquor traffic, because it meets the only conceivable object and end of civil government viewed as a divine ordinance, but because, to prohibit it, would, in their opinion, reduce the revenue, necessitate direct taxation, embarrass or perhaps defeat the government, or that it may be impossible to enforce the law, all of which are considerations perfectly legitimate and worthy of honest and impartial study, but not one of them is essentially true. In my own candid judgment most of them are untrue, but true or false they are absolutely invalid as against the one eternal principle that a divine ordinance can only be administered for

THE GOOD OF THE PEOPLE.

But there is another aspect of good, which government, being a divine ordinance, should surely seek to promote, namely, moral good. Indeed, in the very nature of the case this should be of paramount importance.

Whatever men may do, and their maxims and customs may teach, the Holy Scriptures—that one Book which teaches men how to live and how to die, which unfolds the principles of divine government, and points the way of duty—that Book never makes the mistake of placing temporary prosperity above public morality or riches above righteousness. That Book teaches that the sovereign purpose of God is the moral good of his creatures.

But what is moral good? It is to possess moral excellence, freedom from evil or wickedness, to be virtuous, righteous, pure. That is in substance the best definition known, and it is true alike to interpretation, Scripture and experience.

But we have not only a speculative theory, but a lofty example for moral excellence. God was manifest in the flesh, not only to make an atonement for men, but to incarnate the divine idea of good in human form; to unify the entire race in one divine man, and build character upon the divine pattern. We may not be able to reach the full measure of that divine ideal. Ideals are never fully reached, because they expand and soar with our growth and development. Even Paul did not reach his. "Not as though I had already attained, either were already perfect, but I press toward the mark." His ideal certainly was Jesus Christ, the incarnation of moral good.

Now, having a definition of an ideal of moral good, do not think that I am merely wasting your time or trifling with your intelligence if I ask a few questions. I want that we shall see this matter in its true light.

Does the legalized liquor traffic promote moral experience? Does alcohol, however moderately used, promote virtue? Does it help to make men righteous in actions and pure in life? Does this business upon which we are asked to pass judgment, help men to approach the divine ideal of manhood, to resemble the pattern, to imitate the example, to become Christ-like? If so, there is only one course clearly open to us—to support the liquor traffic, and by our votes encourage and strengthen the hands of government in perpetuating the business. But if it does the very reverse; if instead of ministering to the material and moral good of the people, it sacrifices both, squanders property, wrecks homes, destroys happiness, health and life itself; if it hinders the attainment of moral excellence, debauches virtue, tarnishes and blasts purity of life and prevents man attaining likeness to Christ, from approaching the divine ideal of manhood, what else can we do, what else dare we do, in view of our responsibility to God and our brother man, than by our vote to ask the government to prohibit it? Ask them in the name of God, whose ordinance government is, whose ministers rulers are, whose sole reason for existence as rulers is to be ministers of God for the good of the people—ask them to put away this accursed thing from among us. Ask them to rise to the glorious level of their sacred functions and make one supreme endeavor, one honest and heroic effort to wipe out the reproach of the legalized liquor traffic, which is destroying thousands of men and women for both worlds and crushing more human hearts than war, pestilence and famine combined.

We have a right to ask this for many reasons, only two of which I shall name:

1. It is the prerogative of the people, and not of their rulers, to decide what is good in law. That prerogative is based upon conscience and natural right and is decided solely by our responsibility to God and our fellow-men. The whole fabric of responsible government rests upon this assumption. The apostles respected the authority of the state up to the point where its officers assailed their rights of conscience and their responsibility to God. And there they called a halt and threw down the gauntlet, saying: "Whether it be right in the sight of God to hearken unto man rather than unto God, judge ye." The English barons in the days of King John respected the authority of the state until their natural rights were recklessly invaded, and then they fled into the council chamber and stood leaning upon their sword hilts, while they demanded the king's signature to the great charter of British liberties.

We are a loyal and law-abiding people. But if we have weakened at last from the ignorance of the Dark Ages and the lethargy of a debauched public conscience, to see and feel that government has transcended her proper functions as an ordinance of God, by legalizing a traffic which admittedly is not for the good of the people, but a monstrous evil, we have a right to demand and expect that this evil shall be abolished, that a professedly Christian nation shall wash her hands of the responsibility of such a nefarious business and let all the people say, Amen!

2. We are not only within our just right, but under solemn obligations to demand that this evil be prohibited, because the prohibition of evil is one of the fundamental principles of good government. Not to regulate, with all influence, but to exert every power and use every resource of government to prohibit an acknowledged evil. That is the plan of the divine government from which all human governments obtain their sanction. St. Paul gives us in the context an illustration of this principle of prohibition (see verse 9): "Thou shalt not commit adultery. Thou shalt not kill," etc. And if there be any other, it is briefly comprehended in this: "Thou shalt love thy neighbor as thyself." Try to imagine an individual loving his neighbor and encouraging him to become a drunkard by endorsing and legalizing all infernal machinery for bringing about that awful catastrophe.

Now, the positions I have taken, I believe, are in harmony with the sober senses and enlightened conscience of the vast majority of the citizens of Canada. I think they are your convictions also. I have not allowed myself to indulge in rash declamations. I have endeavored to appeal only to reason and conscience. I believe your verdict is in favor of the scriptural and rational grounds I have taken upon the source and responsibility of civil government in its relation to the liquor traffic, namely, that civil government is an ordinance of God. That the civil magistrate is the servant of God, administering righteous law under a sense of his responsibility to one Supreme Sovereign. That the proper object and aim of civil government is the good of the people. That the liquor traffic and the use of alcohol as a beverage, even in moderation, is not for the good of the people, either materially or morally, because it serves no desirable end, meets no natural need, does not conduce to moral excellence, does not promote virtue, righteousness or purity of life; does not help but hinder men from approaching the divine ideal of character incarnated in our Lord Jesus Christ; and, therefore, not conducing to the good of the people, should be prohibited. That we are within our God-given rights as citizens of the state in demanding that it be abolished, and find no convention for such prohibition in the fundamental principles of divine legislation. How can any government, respecting its obligations to God and the people, in any other way abolish the liquor traffic? But will all who hold those views vote for prohibition? And, if not, why not?

1. Because it will decrease the revenue. I will not allow myself to say what I felt regarding the man or government that would sacrifice human lives and crush human hearts for the sake of revenue. I will only ask you to remember that some of the strongest statements are not, not only doubt, but deny, that such an effect would follow prohibition of the liquor traffic. W. E. Gladstone said in the British House of Commons: "Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. With a sober population, not wasting their earnings, I shall know where to obtain the revenue." And we could quote a number of testimonies from the most eminent living statesmen, in support of Gladstone's memorable words.

That prohibition would, for the moment, disturb the balance between revenue and expenditure is altogether likely, but the government has never been at a loss, within my recollection in bridging over such disturbances, which very frequently occur, until the lessened drain on the treasury for administration of civil justice, maintenance of jails, etc., and the increased prosperity and wealth resulting from increased industry and economy would make revenue raising easier than it has ever been in Canadian history.

2. Another plea is that it will embarrass and perhaps defeat the government. But this is merely a speculation. My own candid conviction is that that government which has the courage of its convictions, the honesty and heroism to inaugurate and carry out such a great reform for the good of the people, would not only awaken the admiration of the nations of the world, but would win for itself the undying support of the vast majority of this great country, and for itself, that party which inaugurates a prohibitory measure, and makes an honest effort to enforce it, will have my support as long as my hand is above the sod and able to wield a ballot. I do not regard temperance legislation everything, but we have reached a period when it is the test of the intelligence and morality of a people, and the sincerity and ability of a government and God and country call to action.

A score of other speculative objections might possibly be urged, but if they were not only speculative, but real, they do not essentially alter the case. Difficulty must not hinder duty. A great crisis is upon us. "Our primal duties shone aloft like stars." Let us rise for once above politics and prejudice. Let us be mercilessly honest with reason and conscience. What ought I to do? What would God have me do? What would Jesus do if he were on earth to-day face to face with this execrable business which is blotting out the image of God from the lives of men and destroying millions for whom he died? "Go thou and do likewise."

A Scripture examination was being held recently in an English school, the lesson Elijah offering up a sacrifice on Mt. Carmel. As the children looked like good scholars, the inspector gave them a question, saying: "Now, you have told me that Elijah put the bullock on the altar. Why did he put water round the altar?" The children looked amazed, except one little boy, who stood up and said: "Please, sir, to make the gravy."

A reader seems to have enjoyed our storyette relative to the Polish Jew who had "never been arrested before," recalls another: Two Russian Jews who had concluded to take a bath, went to a bathhouse, where they were given tubs in the same apartment. They had finished their ablutions, and were rubbing themselves dry, when one of them, looking into the tube, exclaimed: "Vy, Isaac, your vater is thirter an mine." "Vell," responded Isaac, "I was t'ree years older as you are."

JOHN REDDY'S CASE.

Should Give Encouragement to All Victims of Lumbago.

Mr. Reddy Suffered Intensely For Two Years—His Sleep Was Broken and Unrefreshing—Dodd's Kidney Pills Cured Him.

Toronto, Sept. 23.—Who has not suffered from Lumbago?

There are very few people who are not tortured by what is commonly called "Backache," "Lame Back," "Pain in the Small of the Back," etc.

These are the every-day names for Lumbago. And Lumbago is a severe form of Chronic Rheumatism, which keeps its victims in perpetual misery.

Lumbago attacks the old and the young. The longer you have had it, the worse it is.

Lumbago is caused by Uric Acid in the blood. Uric Acid is a poison which the kidneys should filter out of the blood and which should be expelled from the system in the urine.

When the kidneys are weak, diseased or overworked, they cannot properly do the duty they are intended to do. Instead of being strained out of the blood, the Uric Acid is left in it, goes through the system, settles in the joints and muscles, and causes Lumbago and Rheumatism.

Lumbago can be cured only by making the kidneys do their work properly, and filter the Uric Acid out of the blood.

Dodd's Kidney Pills are the only medicine that can make the kidneys do this. Dodd's Kidney Pills make the kidneys perfectly healthy and strong.

Mr. John Reddy, 178 Mutual street, Toronto, can prove this. He says: "I suffered with Lumbago and Kidney Disease for two years. My sufferings were terrible, and I could get no sound sleep.

"I was advised to try Dodd's Kidney Pills, but laughed at the idea of them helping me. I did get a box, however, and received such benefit that I bought more. I have used five boxes in all, and am completely cured."

Dodd's Kidney Pills cure all kidney diseases. They cost only 50 cents a box.

IN THE SOUDAN.

Pen-Pictures of the Khalifa and His People—Fall of Khartoum and the Murder of Gordon.

With the capture of Omdurman and Khartoum and the flight of Khalifa Abdullahi, the Egyptian Soudan has been freed from a sanguinary tyranny. The dervishes can never again harass the British and Egyptians on the Nile with their predatory raids, for their army has been captured, and their black standard has been captured, and their leaders are destined to be fugitives until they become prisoners. At last the murder of Gordon is avenged, and the last of the Mohammedan strongholds in Africa is practically destroyed.

It was the information brought by Rudolf C. Slatin Pasha of the Khalifa and his followers that made the British resolve to send out the present expedition under Sir Herbert Kitchener for the re-conquest of the Soudan and for the avenging of the death of Gordon. Slatin was loaded with favors by the Khedive, and went along with the expedition, attached to the intelligence department to meet once more the barbaric tyrant whose slave he had been. Perhaps no one knew more of the internal history of this country than Slatin Pasha, for he has witnessed the whole of that remarkable military movement which began nearly twenty years ago and resulted in the fall of Khartoum and the establishment of the Mahdi's power.

An Austrian by birth, he entered the Egyptian army in 1878, under the direction of General Gordon. He occupied a high position of authority until the Egyptian rule was overthrown; but during the memorable campaign which cost Gordon his life and excited so profound an interest throughout the world, he was captured. After spending months of imprisonment and enduring many hardships and indignities, he was forced to enter the Mahdi's service, and for a time was treated by him with a certain show of confidence. Compelled nominally to adopt the religion of the Mohammedans, he was in all ways obliged to act as one of themselves, and this life continued until 1895, when he made his escape under most romantic circumstances.

A few months later his account of his experiences was published under the title of "Fire and Sword in the Soudan," the English translation being by Major F. R. Wingate. Inasmuch as Sir Herbert Kitchener's brilliant victory has attracted the attention of the world to that country, Slatin Pasha's vivid story of his fourteen years' captivity, told in the volume published by Edwin Arnold, New York, has special interest, giving an idea of the despotic rule of Kalifa Abdullahi and of the wretchedness of the inhabitants under his merciless sway. Here is his account of the demoralized condition of the garrison at Khartoum when they were besieged by the dervishes and were anxiously awaiting reinforcements:

"Gordon had done his utmost to hold the town; he had made a paper currency; had distributed decorations and honors almost daily, in order to keep up the hearts of the garrison; and, as the position had become more desperate, he had made almost superhuman efforts to induce the troops to hold out; but despair had taken possession of them. What was the use of all these decorations now; what good were all their ranks and honors? . . . Gordon's promises were no longer credited; if but one steamer with a few English officers had reached the Nile, the troops and inhabitants would have doubted no longer, and they would have been convinced that Gordon's words were true. But what could Gordon do single-handed, and without the assistance of any European officers; it was impossible for him to look to everything, nor had he the means of seeing that his orders were carried out to his satisfaction."

Very slight resistance was made to the Mahdi's army when the attack was made on Khartoum, and most of the troops laid down their arms. Numbers of the Egyptians were massacred. Gordon's death is thus narrated:

"Once the line of the White Nile was crossed, the great mass of the enemy rushed toward the town. 'To the palace! to the church' was the cry, for it was here they expected to find the treasure and Gordon, who had so long defended the city against them, and had, up to that day, defied all their efforts. The palace servants, who lived in the basement, were instantly massacred; and Gordon himself, standing on the top of the steps leading to the divan, awaited the approach of the Arabs. Taking no notice of his question, 'Where is your master, the Mahdi?' the first man up the steps plunged his huge spear into his body; he fell forward on his face, without uttering a word. His murderers dragged him down the steps to the palace entrance; and here his head was cut off, and at once sent over to the Mahdi, at Omdurman, while his body was left to the mercy of those wild fanatics. Thousands of these inhuman creatures pressed forward merely to stain their swords and spears with his blood, and soon all that remained was a heap of mangled flesh. For a long time stains of blood marked the spot where this atrocity took place; and the steps, from top to bottom for weeks bore the same sad traces, until they were at last washed off, when the Khalifa decided to make the palace an abode for his former and future wives.

"When Gordon's head was brought to the Mahdi, he remarked he would have been better pleased had they taken him alive; for it was his intention to convert him, and then hand him over to the English government in exchange for Ahmed Arabi Pasha, as he had hoped that the latter would have been of assistance to him in helping him to conquer Egypt. My own opinion, however, is that this regret on the part of the Mahdi was merely assumed; for had he expressed any wish that Gordon's life should be spared, no one would have dared to disobey his orders." * * * Abdullahi's dress consists of a jibba, made of superfine white cotton cloth with a colored border, loose cotton drawers, and on his head a beautifully made Mecca silk skullcap, around which a small white turban is wound. Around his body a narrow strip of cotton, about five yards long, called wassan, is worn, and a light shawl of the same material is thrown across his shoulders. He formerly wore sandals, but latterly he has taken to wearing soft leather stockings, of a light-brown color, and yellow shoes. When walking, he carries a sword in his left hand, and in his right a beautifully worked Hadendoa spear, which he uses as a walking-stick. He is invariably accompanied by 12 or 15 little boy-slaves as his personal attendants. Many of these are children of Abyssinian Christians seized by Abu Anga and Zeki Tummal. Their duty is to remain always near him, and act as his messengers to various parts of the town. They usher into his presence all visitors, and must be ready day and night to carry his orders. When they reach the age of 17 or 18, they are drafted into the ranks of the mulazemin, and their places are taken by others. The Khalifa thinks that by employing young boys his secrets are less likely to be betrayed, and in this he is not far wrong, when one considers the extraordinary amount of bribery and corruption which prevails among the older classes. Within the house, into which these young boys are never admitted, he employs young eunuchs, who wait upon him, while the more advanced in age of this unfortunate class are relegated to the outer dependencies of the household. Even these juvenile domestics suffer considerable brutality at his hands. The slightest mistakes are punished by flogging, and the offenders are thrown into chains and starved. * * * Utterly ignorant of reading and writing, the Khalifa orders all letters that arrive to be handed to his secretaries, Abu el Gasem and Mudasser, who are obliged to explain the contents and write replies in accordance with the orders. These two individuals lead a wretched life, for they know that he will not forgive the slightest mistake, and should he have the least suspicion of their having revealed any of his secrets, even through carelessness, he would not hesitate to treat them as he treated their comrades, Ahmed and his four brothers, who, having been accused of communicating with the Ashraf, were executed."

Omdurman, the new city that he built on the Nile, opposite the ruins of Khartoum, which has just fallen, is described as follows:

"Here he has centralized all power, stored up all ammunition, and gathered under his personal surveillance all those whom he supposes to be plotting there to say the five prayers daily in his presence, and listen to his sermons. He has declared Omdurman to be the sacred city of the Mahdi; who holds Omduman holds Khartoum." "But," said Slatin, meekly, "I am a good Mussulman and yet the inevitable happened, and the inevitably will happen in the case of your uncle, the Khalifa." The dervishes did fight with fanatical courage, but they were not able to stand before the modern rapid-fire machine guns. The Arabs drew themselves in fierce charges upon various points of the British formation, but the Maxims hewed horrible lanes through their ranks, and the deadly volley fire of the British and Egyptian battalions annihilated them in the act of charging.

The captain of a vessel which was bringing to America in the fall of 1796 a mysterious passenger, who had come aboard at Hamburg, watched the latter so closely that at last the passenger said one day: "Sir, this is not the first occasion upon which I have observed the attentive scrutiny you bestow upon me. May I inquire the reason?" "Sir," responded the candid captain, "you took passage on my ship as a Dane; I don't believe you're anything of the kind." The passenger smiled; the smile was full of perspicacity and confidence, and was followed with: "Pray tell me, then, what you believe me to be?" At this question Captain Ewing fidgeted, hesitated, and finally blurted out: "Well! to be honest, I think you are a gambler. You've well-nigh ruined yourself at home and are now coming to fleece the fools you'll find on shore." The young man's smile broadened; the next minute he turned grave again, lowered his voice and replied: "Captain Ewing, as you have studied me during this voyage, so I have studied you. I have come to the conclusion that you are a man to be trusted. I am Louis Philippe d'Orleans, eldest son of that Louis Philippe d'Orleans who was slain by the guillotine on the 7th of November, almost three years ago."

Several years ago a colored preacher in Des Moines started a weekly paper. It had not been running long, when the concern which was doing his printing refused to let him have any more paper until he produced the cash. This information came to the "reveden" in the middle of the week and he was badly put out at the turn affairs had taken. However, he soon found his tongue and pleaded with the manager of the printing office to "jes' wait till Sunday, when he lambs comes up and gets sheahed."

Dr. and Mrs. W. H. Travers of San Francisco, arrived here by the Rithet yesterday, en route home from a visit to Eastern Canada points. During their stay here they are guests at the Dominion.

that some of the victims have succumbed to suffocation and ill-usage in these horrible cells. It is a painful sight to see scores of half-suffocated individuals pouring out of these dens, bathed in perspiration, and utterly exhausted by the turmoil of the long and sleepless night. Once emerged they sink down more dead than alive, under the shade of the walls, and spend the remainder of the day in trying to recover from the effects of the previous night, and gain sufficient strength to undergo the horrors of that which is to follow."

The moral condition of the people is touched on in these words:

"The attempted regeneration of the faith by the Mahdi, who disregarded the former religious teaching and customs, has resulted in a deterioration of morals, which, even at the best of times, were very lax in the Soudan. Partly for fear of the Khalifa, and party for their own personal interests and advantages, the people have made religion a mere profession; and this has now become their second nature, and has brought with it a condition of immorality which is almost indescribable. The majority of the inhabitants, unhappy and discontented with the existing state of affairs, and fearing that their personal freedom may become even more restricted than it is, seem to have determined to enjoy their life as much as their means will allow, and to lose no time about it. As there is practically no social life or spiritual intercourse, they seem to have resolved to make up for this want by indulging their passions for women to an abnormal extent. Their object is to obtain as many of these in marriage as possible, as well as concubines; and the Mahdi's tenets allow them the fullest scope in this direction. . . . I know many men who, in the space of ten years, have been married forty or fifty times at least; and there are also many women who, during the same period, have had fifteen or twenty husbands, and, in their case, the law enjoins that between each divorce they must wait three months at least. As a rule, concubines, of whom a man may legally have as many as he likes, lead a most immoral life. They rarely live in the same house as their master, unless they have children by him, in which case they can not be sold; but in the majority of cases they are bought with the object of being retained merely for a very short time, and subsequently sold again at a profit. This constant changing of hands leads to great moral deterioration. Their youth and beauty quickly fade; and, as a rule, they age prematurely, and then enter upon a life of hardship and moral degredation which it is almost impossible to conceive."

All trade is in a state of depression except the slave-trade. Much is told of the horrors of this traffic, and in the following paragraph the sufferings of the Abyssinian Christians taken captive in war are dwelt upon:

"Of the thousands of Abyssinian Christians seized by Abu Anga, the majority were women and children; and under the cruel lash of the whip they were forced to march on foot the whole distance from Abyssinia to Omdurman; wretched from their families, provided with scarcely enough food to keep body and soul together, bare-footed, and almost naked, they were driven through the country like herds of cattle. The greater number unable to continue their journey on the road; and those who arrived at Omdurman were in so pitiable a condition that purchasers could scarcely be found for them, while numbers were given away for nothing by the Khalifa. After the defeat of the Shilluks, Zeki Tummal packed thousands of these wretched creatures into the small barges used for the transport of his troops, and despatched them to Omdurman. Hundreds died from suffocation and overcrowding on the journey; and, on the arrival of the vessel, the Khalifa appropriated most of the young men as recruits for his body-guard, while the women and young girls were sold by public auction, which lasted several days. Hungry, and in many cases naked, these unfortunate creatures lay huddled together in front of the Beit el Mal. For food, they were given an utterly inadequate quantity of uncooked dhurra. Hundreds fell ill, and for these poor wretches it was also impossible to find purchasers. Wearily they dragged their emaciated bodies to the river bank, where they died; and as nobody would take the trouble to bury them, the corpses were pushed into the river and swept away."

Mahmoud Ahmed, who, it will be recalled, was captured last April at Atbara and lost most of his army there, was interviewed at Cairo the other day by the editor of a little French journal published in that city. Mahmoud is a near relative of the Khalifa Abdullahi. On being asked what chance he thought the Egyptians had of regaining Khartoum, he said, turning to Slatin Pasha: "You wait till you get to Khartoum. There annihilation awaits the Anglo-Egyptian force, else there is no longer faith among the dervishes. My uncle has declared Omdurman to be the sacred city of the Mahdi; who holds Omduman holds Khartoum." "But," said Slatin, meekly, "I am a good Mussulman and yet the inevitable happened, and the inevitably will happen in the case of your uncle, the Khalifa." The dervishes did fight with fanatical courage, but they were not able to stand before the modern rapid-fire machine guns. The Arabs drew themselves in fierce charges upon various points of the British formation, but the Maxims hewed horrible lanes through their ranks, and the deadly volley fire of the British and Egyptian battalions annihilated them in the act of charging.