

and at Ross Bay cemetery, where a number of friends gathered, many came in on the train.

King Lee was charged in the police court this morning with an infraction of street by-law. A white man stoned his wash house and the Chinaman read the complaint by stoning the man. A policeman was able to get the Chinaman but the white man got out of the way. When Chief Shepherd heard the facts he discharged the man. The hearing of the charge against Fred Winkel was adjourned until the 20th. The charge of larceny against Winkel will be proceeded with in the provincial court.

On Saturday evening Mr. Justice was entertained at dinner at the Victoria Hotel by the members of the law society who congratulated him upon his return to the bench. The following members of the bench and bar were present: Sir Henry Crease, Mr. Justice Ke, Mr. Justice McCall, Hon. D. M. McCall, Hon. C. E. Pooley, Q.C., Charles Hibbert Tupper, Hon. Fred Charles Wilson, Q.C., L. G. McCall, Q.C., E. P. Davis, Q.C., G. H. Helmeke, Q.C., S. Perry Mills, Hon. A. G. Smith, Q.C., Gordon Ter, E. V. Bodwell, A. L. Helre, Dubois Mason, L. P. Duff, Robert A. D. Crease, L. P. Phillips, G. H. Barnard, A. D. Crease, L. Crease, F. B. Orr, Archer Martin, E. B. Oliver, H. Powell, Frank Higgins, W. H. H. S. Innes, E. E. Wootton, Alice Hills and P. S. Lampan.

LAW INTELLIGENCE.

Gwillim vs. Law Society of B. C. Justice Drake this morning gave judgment in favor of the plaintiff. The judgment is as follows:

The applicant in this case applies under section 37 to be admitted as a solicitor in this province. According to his statement he was admitted as a solicitor in the Northwest Territories, where three years is the compulsory time of study, and having been admitted he complied with the regulations affecting the profession in the province of Manitoba and was admitted as a solicitor there. The Society rejected his application on the ground, as I understand, that having attained the status of a solicitor in a province where five years study is not compulsory, he cannot (by being admitted in this province) claim admittance in this province without completing the full term of five years as a student.

Think a careful consideration of section 37, sub-section 5, will show that the act taken by the Law Society is in accordance with the intention of the act. In case an applicant for admission has been admitted in various portions of Her Majesty's dominions he can select whichever of those admissions which most nearly fulfills the requirements of our act. If it is intended that five years' study should be essential to the applicant he could obtain admittance in any province where he would have said so. But it carefully reads the term "base his claim for admission" thus recognizing the right of an applicant to base his claim for admission on any prior admittance he may have.

Therefore think that Mr. Gwillim is entitled, provided he fulfills the requirements of the statute, to be admitted to the Law Society of British Columbia. I think he should not be prevented from the delay that has been caused by objections which have been taken. If I have the power I order that the fees required to be given by Mr. Gwillim for admission be given forthwith.

L. Belyea for plaintiff and A. E. Phillips for the defendants.

Lippman vs. Edwards, the Tall court, this morning dismissed with costs the plaintiff's appeal. The appeal was from an order of the local judge, made at Island, sitting as a judge of the court in default of appearance, and making costs to be paid by the defendant.

The appeal was dismissed, the costs of the summons to set aside judgment, according to the order of the court, will be costs in the cause. V. Bodwell for the appellant and G. Barnard for the respondent.

TORTURED IN THIBET. Other Particulars of the Horrible Experiences of Henry Savage Landor.

London, Jan. 14.—The Daily Chronicle a description of the experiences in Tibet of Henry Savage Landor, the author and traveler, who narrowly escaped death at the hands of the Thibetians, when endeavoring last autumn to reach Lassa, the capital of Thibet, says: His valuable diary, and other papers, including interesting photographs, were only interrupted when Mr. Landor himself was under torture. One of these rescues the scene of the torture of his companion, and naked to a tree, he slashed and lacerated the bodies of his captives being dancing round, leering at him. Another photograph, taken after the rescue, shows two unrecognizable men, their hair burned off their heads, and their faces in places of their eyes, and ghastly slits. Mr. Landor lost one of his eyes.

Mr. Landor was rescued when nearly dead, after being three days without food and water, by a party including Sir Wilfrid Lusk and Karak Singh Pat, the nephew of the British war of Askote, who had heard from traders that a white man was doomed to be hanged in the interior of Thibet.

Mr. Landor had almost lost his reason. After three hours he gained consciousness to say where he had concealed his camera. They had a photograph of the savages covering in terror the avenging whites.

It is not probable that Mr. Landor will ever be well enough to return.

The Youthful Enthusiast—I have just read that two people, who have lived in each other in the bonds of matrimony for a long time, come to look much like. Isn't it beautiful to think of? The Savages Bachelor—I don't see any great benefit in the thought of two people gradually taking on a look of one another.—Indianapolis Journal.

FOR SALE—At Quathlakh Cove, Valdez Island: store, business, stock and premises. For particulars apply to R. H. Hall, Valdez.

LEO'S LONG LETTER

Full Text of the Recent Encyclical on the Manitoba School Dispute.

The Roman Pontiff Is Not Satisfied With the Settlement as Proposed.

Roman Catholics Incited to Unite to Force Recognition of Their Demands.

Quebec, Jan. 10.—The Papal encyclical, as translated from the Latin by the ecclesiastical authorities here, was made public yesterday. It is as follows: To our venerable brothers, the archbishops, bishops and vicars, the Dominion of Canada, having peace and communion with the Apostolic See, Leo P.P. XIII.

Venerable brothers, health and apostolic benediction. In addressing you, as we most willingly do, there naturally occurs to our mind the continual interchange of proofs of mutual kindness and good offices that has ever existed between the Apostolic See and the people of Canada. The charity of the Roman Catholic Church, watched by your very cradle, and she has never ceased since she has received you into her maternal bosom to hold you in a close embrace and bestow benefits on you with a prodigal hand.

If that man of immortal memory, Francis de Laval Montmorency, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of renown, as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman pontiffs, nor was it from any other source that the works of succeeding bishops, men of great merit, and their origin, and drew their guarantee of success.

The Early Missionaries. In the same way, to go back to earlier days, was through the initiative and initiative of the Apostolic See, that generous bands of missionaries undertook the journey to your country, bearing, together with the light of the gospel, a higher culture and the first germs of civilization. It was these germs, rendered fruitful by their devoted labors, that have placed the people of Canada, although of recent origin, on an equal footing of culture and glory with the most polished nations of the world.

It is most pleasing to recall those beloved facts, all the more so because we can still contemplate their abundant fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion which grows and flourishes chiefly from France, then from Ireland, and afterwards from elsewhere, faithfully transmitted and as an invaluable deposit to their children. But if the children have not preserved this precious inheritance it is easy for us to understand how much of praise is due to your vigilance and your zealous efforts.

How much also is due to the zeal of your clergy, and of your various laborers, with unanimity and assiduity for the preservation and advancement of the Catholic faith, and we must pay this homage to the truth without meeting with disfavor or opposition from the laws of the British Empire. Thus, it was that when moved by the consideration of your common merits we raised, a few years ago, the Archbishop of Quebec to the Cardinalate dignity, we had in view not only to recognize his personal merits, but also to repay a tribute of homage to the piety of all your Catholic people.

Education of Youth. As regards the education of youth, upon which rests the best hope of religious and civil society, the Apostolic See has never ceased, in conjunction with you and your predecessors, to occupy itself. Hence were founded in great numbers in your country institutions destined for the moral and scientific instruction of the youth, in which are so flourishing under the guardianship and protection of the church. Amongst these the university of Quebec, adorned with all the titles and enjoying all the rights which Apostolic authority accustomed to confer, occupies a place of honor, and sufficiently proves that the Holy See has no greater preoccupation nor desire than the formation of youthful citizens distinguished by intellectual culture and commendable by reason of their virtues.

Therefore, it was with extreme solicitude as you can readily understand, that we turned our minds to unhappy events which in the past years have marked the history of Catholic education in Manitoba. It is our wish, and this wish is a duty for us to strive to obtain and to effectively obtain by all the means and all the efforts in our power, that no hurt shall come to religion among so many thousands of souls whose salvation has been specially committed to us, especially in the country which owes to the church its initiation in Christian doctrine and the first rudiments of civilization. And since we have expected that we should make a pronouncement on the question, and asked that we should trace a line of conduct and a way to be followed, we did not wish to decide anything on this subject before our apostolic delegate had been on the spot, charged to proceed to a serious examination of the situation, and to give an account to us of the state of affairs. He has, with care and diligence fulfilled the command which we had given him.

Of Exceptional Importance. The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the parliament of Manitoba on the subject of education. The act of Confederation had secured to Catholic children the right of education in public schools, in keeping with their special conditions. The parliament of Manitoba, however, has by its law, by this latter law a grave injury was inflicted for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored or actively combated; in schools where its doctrine

is despised and its fundamental principles repudiated. If the church has anywhere permitted this, it was only with great reluctance and in self-defence; and after having taken many precautions, which, however, have too often been found unequal to parrying the danger. In like manner, one must not avoid as most pernicious those schools wherein every form of belief is indifferently admitted and placed on an equal footing, as if in what regards God and divine things it was of no importance whether one believed rightly or wrongly, whether one followed truth or falsehood. You well know, venerable brothers, that all schools of this kind have been condemned by the church because there can be nothing more pernicious or more fitted to injure the integrity of faith, and to turn away the tender minds of youth from the truth.

Needs of Religious Teaching. There is another point on which even those who differ from us in all else will agree with us, namely, that it is not by means of a purely scientific instruction, nor by vague and superficial notions of having overthrown its very basis, a school such as their country desires and expects. They must be more deeply and fully instructed in their religion if they are to become good Christians, honest and upright citizens. The formation of their character must be the result of principles which, deeply engraven on their consciences, will impose themselves on their lives as the natural consequences of their faith and religion, for without religion, there is no moral education worthy of the name, nor truly efficacious, seeing that the nature and force of all duties are derived chiefly from those special duties which bind man to God, who commands, who forbids, and who had appended a salvation to good or evil.

Wherefore, to hope to have souls imbued with good morals, and at the same time to leave them deprived of religion, is as senseless as to invite to virtue, having overthrown its very foundation. For the Catholic, there is but one true religion, the Catholic religion, hence in all that concerns doctrine or morality or religion, he cannot accept or recognize anything which is not in conformity with the very sources of Catholic teaching. Justice and reason demand that our children have in their schools, not only scientific instruction, but also moral teachings in harmony with the principles of their religion, without which all education will be not only fruitless but absolutely pernicious. Hence the necessity of having Catholic teachers, reading books and text books approved by bishops, and libraries to organize the schools, that the teaching therein shall be in full accord with the Catholic faith as well as with all the duties that flow therefrom.

Rights of Parents. For the rest, to decide in what institution their children shall be instructed, and who shall be their teachers of morality, is a right inherent to parental authority. When, then, Catholics demand, and it is their duty to demand, and to strive to obtain that the teaching of the religion of their children, with the religion of their children, they are only making use of their rights; and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance and in a state of manifest danger, or to consent to the supreme interests of their souls.

It is not right to call in doubt or to abandon in any way these principles of judgment or action which are founded on truth and justice, and which are the safeguards both of public and private interests. Wherefore, thus when the new law in Manitoba struck at the Catholic education, it was our duty, Venerable Brothers, to freely protest against the injury and disaster inflicted; and the way in which you all fulfilled that duty is a proof of your common vigilance and of a spirit truly worthy of bishops; and although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, nevertheless, that you have assisted the Holy See in our protection for the things which you sought and still seek to protect and defend are most sacred.

The difficulties created by the law of which we speak, by their very nature, showed that an alienation was to be sought for in a united effort. For so worthy is the Catholic cause that all good and upright citizens without distinction of party, should have joined themselves together in a close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending those interests, which are of such importance to all, the importance and gravity of which should have stilled the voice of party politics, which are of much less importance.

Settlement Insufficient. We are not unaware that something has been done to amend that law. The men who are at the head of the federal government and of the province of Manitoba have already taken certain measures which, if they are carried out, would be a relief measure that has been proposed there is this defect, that in changes of local circumstances they may easily be useless. In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands, and is conformable to justice, that they should be thoroughly protected, that is, by placing as security and surrounding with due safeguards those unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end, to be zealously and persistently sought for.

Nothing can be more injurious to the attainment of this end than discord. Unity of spirit and harmony of action are most necessary. Nevertheless, since we frequently discern in things of this nature, there is one fixed and determined, but various ways of arriving at the end which is proposed, and which should be obtained, it follows that there

may be various opinions all equally good and advantageous. Wherefore, let each one be the master of his own conscience; let no one fall in the respect that is due to another, but let all resolve in fraternity, unanimity and not without vigilance, to do that which the circumstances require and which appears best to be done.

The Manitoba Catholics. As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is founded, in the first place, in the righteousness of their cause; next, in the sense of justice and prudence of the members of the government, and, finally, in the good will of all upright men in Canada.

In the meantime, until they are able to obtain their full rights, let them not refuse partial satisfaction. If, therefore, anything is granted by law, or custom, or the good will of men which will render the evil more tolerable and the dangers more remote, it is expedient and useful to make use of such concessions, and to derive therefrom as much benefit and advantage as possible. Where, however, no remedy can be found for the evil, let them abstain and beseech that it be provided against by the liberality and munificence of their contributions for no one can do anything more salutary for himself, or more conducive to the prosperity of his country, than to contribute according to his means, to the maintenance of these schools.

There is another point which appeals to your common solicitude, namely, that by your authority and with the assistance of those who direct educational institutions, an accurate and suitable curriculum of studies be established, and that it be especially provided that no one shall be permitted to teach who is not amply endowed with all the necessary qualities, natural and acquired, for it is only right that Catholic schools should be able to compete in bearing, culture and scholarship with the best in the country. As concerns intellectual culture and progress of civilization, one can only recognize an accurate and suitable curriculum of studies in the provinces of Canada to develop public instruction and to raise its standard more and more, in order that it may daily become higher and more perfect.

A Word to Journalists. No person of no kind of knowledge, no person of no kind of culture, should be fully harmonized with Catholic doctrine, especially Catholics who are writers on the daily press can do much towards explaining and defending what is the mind of the Catholic Church. Let them, therefore, be mindful of their duty. Let them, secretly and courageously uphold what is true, what is right, what is useful to the Christian religion and the state; let them do it, however, in a decorous manner, and with the moderation of a statesman. Let them never overstep the bounds of moderation. Let them respect and religiously take heed to the authority of the bishops and all legitimate authority. The more imminent the danger, the more the more studiously should they endeavor to promote unity of thought and action, without which there is little hope of obtaining that which we all desire.

As a pledge of heavenly gifts and a testimony of our fraternal goodwill we lovingly impart in the Lord to you, our brothers, and to your clergy and people. Given at Rome from St. Peter's, on the 8th of December, 1897, in the twentieth year of our pontificate. (Signed.) LEO P.P. XIII.

MORE BODIES BEING FOUND. Death Roll at Fort Smith Now Numbers Forty-three.

Fort Smith, Ark., Jan. 13.—The work of removing the bodies from the ruins of the destroyed buildings progressed today. Five new names were added to the list of the dead.

Two bodies were dug from the ruins of the Smith block, from which eleven bodies have been taken. The full extent of the storm may be comprehended from the fact that thirty-five miles north-east of the city a quantity of tin roofing from Garrison avenue buildings was found. An unknown woman was taken from the ruins of the boarding house. Her body was identified as Mrs. Ida Egan, of Elm Springs, Ark. Her brother is still buried in the ruins. Business in the devastated district where the buildings were only partially damaged was resumed today. Ladies of the city are at work distributing food and clothing to the needy. The relief committee, composed of prominent business men, find difficulty in honoring the notes issued.

One hundred and fifty buildings were demolished and will have to be built to accommodate the people. Orton and Wright, two of the dead, were Indian territory farmers, and just stepped into the storm when they were on their way to St. Louis, Kansas City, Little Rock and other cities widely renowned to lend aid if necessary.

The latest official death list shows a total of forty-three lives lost in the tornado. Not less than seventy-five others are injured, a large number of whom are seriously hurt, of whom several are expected to die. Van Buren, Ark., Jan. 13.—Tuesday night's tornado played havoc among the fruit and berry growers a few miles east of this city. The killed are: Miss Jennie Tosh, killed outright; Miss Pearl Tosh died this morning; E. Blake, died this morning.

The fatally injured are: Helen Tosh, aged 13; Silas Hatley, aged 12; Mrs. S. W. Hatley. There are possibly twenty others wounded in Crawford county, while the destruction of buildings for churches, farms and orchards was very great.

ANTHONY HOPE. Anthony Hope wrote for ten long, discouraging years before the slightest recognition of his work came to cheer him. He worked with passionate enthusiasm all the week, and as a great lack Sunday afternoon had tea with his quiet English sisters, consuming their muffins and the mildest kind of rectory gossip. "Thus he lived and toiled, and made until 'The Prisoner of Zenda,' made his author famous did he ever attend the most innocuous form of literary gatherings.

CAPT. HOLMES DEAD

Heart Disease Ends an Active and Useful Life—Commanded Many Vessels.

His Last Active Service Was as Master of the Big Collier Willamette, on the Trip to Skagway.

Captain Edwin W. Holmes, formerly master of the steamship Umattila, died yesterday morning of heart trouble at Providence Hospital after an illness of several months, aged 68 years. The Seattle Post-Intelligencer says he was well known from Alaska to San Francisco having been in charge at different times of the Umattila, Willamette, Eliza Anderson and the old steamer Mississippi, which were among the first boats owned by the Pacific Coast Steamship Company, formerly the Oregon Improvement Company.

Captain Holmes' active service ended with the memorable trip of the big collier Willamette to Skagway and Dren last fall, with the largest number of passengers, between 800 and 900, ever carried by any steamer on the Alaska run. At that time his health was not good and the worry and anxiety caused by the responsibility resting on his shoulders hastened the breakdown, which ended in his death.

During the latter part of his illness he was often delirious and imagined himself standing on the bridge giving orders. His record has, indeed, been a wonderful one. From the spring of life until winter he trod the deck, but always came to port with sailing. He once did have to report loss of life, and then his vessel was struck on the Columbia bar by a towering sea. Four men were swept away. Two of them were brought back by the waves, but the other two, one of them Second Mate Callahan, a life-long friend of Capt. Holmes, were carried on the spit clinging to a life raft and killed.

Capt. Holmes was born at Egg Harbor, N. J. 18 years ago. He came of good stock, and in early life received a good education and a good training. From inclination he followed the sea, sailing on the old clipper ships that ran between New York and Liverpool and San Francisco. He was a self-reliant young man, cool headed and possessed of ability. He soon became a captain. Success attended him on every trip, and it was not long before he found himself in possession of a comfortable fortune. Then he came to the conclusion that he would give up a seafaring life and settle down to business. He chose for the scene of his commercial venture the quiet city of Astoria. This time fortune did not smile on his efforts and he returned to New York city, his fortune depleted, but his spirit unbroken.

He secured a position with the Mallory line, which had its headquarters in New York. He was placed in charge of a steamship running from New York to New Orleans. He remained with the company, so far as known, until 1882, when the Oregon Improvement Company purchased the steamer Mississippi, Capt. Holmes took charge and brought her around the Horn to San Francisco and Seattle. She was put in the coal trade, and he remained in charge of the coal bunkers in this city, caught fire in the lamp locker. Capt. Holmes was aboard at the time, but escaped, as did all others, except Chief Engineer Knapp, who was burned to death in attempting to save the coal bunkers the Mississippi was cut adrift, and still burning, she went ashore at the foot of Stewart street. She became a total wreck. The bunkers suffered a similar fate. When they fell, Dan Mahoney was crippled for life. At present Mahoney keeps a fruit stand on First avenue south, near Jackson street.

After the fire the company agreed to give him employment for life, but differences of opinion arose and the subsequent lawsuit is one of the most notable in this country.

After the loss of the Mississippi Capt. Holmes assumed charge of the old sailing steamer Eliza Anderson, which is now rusticated at Dutch Harbor, after an attempted voyage, late in life, to the barren island of St. Michael. In those days, the Anderson was a regular and quick passage to the coast. This is a scornful majestic manner she passed up and down the Sound between Seattle and Victoria. The collier Willamette was the next boat Capt. Holmes had in charge. He was in command of her until some time in 1885, when he was transferred to the Umattila. When the Umattila was first used on the run between San Francisco and Seattle by the Oregon Improvement Company she was a collier. In 1884 she was run on the Umattila rocks, about thirteen miles from Cape Flattery. She was deserted by captain and crew, all of whom took to the water, and she was left in safety. Among the crew was the now famous Capt. O'Brien. He did not think that all hope was lost, and so he got on a raft with one or two other adventurous spirits and paddled out to the vessel. That ship was not in such a terrible condition was shown by the fact that she could be raised. O'Brien and his bold mariners rigged a sail and were getting along as best they could when the steamer Wellington came along and towed them into Esquimalt harbor. The Umattila was anchored, but someone left a water cock open and she sank in thirty minutes. She was raised, but it became a question for the owners and the insurance companies to settle. In the end a cofferdam was built and the Umattila was raised to service. Instead of putting her back into the coal trade the company fired her out as a passenger steamer. When this was done Captain Holmes was placed in charge. He ran her until 1892 between San Francisco and Seattle, and during that time made several trips to the Sandwich islands for Spreckels, the sugar king.

Commanded the Haytien Republic. After severing his connection with the Umattila, Capt. Holmes was in command of the Haytien Republic, now known as the steamer Portland. After this time Jerome & Co., of San Francisco, decided to bring the English steamer Washnetan around to San Francisco from New York city. Capt. Holmes undertook the job and was, as usual, successful.

After making this last trip around the Horn, Capt. Holmes practically retired from the life he had followed since a mere boy. The Alaska rush, however,

again brought him into service and he went upon the Willamette when she freighted so many passengers and so much freight that it was the talk of the city. He made the trip without an accident, but the nervous strain told on him, and the breakdown that was slowly coming was hastened. He remained in Seattle a while, then took a trip to San Francisco, a great friend to Seattle and about two months ago went to Providence Hospital. Showly and surely the old mariner became a wreck and the last night he went yesterday morning. He was dead.

He leaves no relatives except one niece, Miss Adie Benzette, of Cape May, N. J. Capt. Holmes owned considerable real estate in Seattle. It is known that he made a will. The document is in possession of Maurice McMicken. Mr. McMicken said last evening that he did not feel at liberty to make known its contents until it was filed. Capt. Holmes was a member of the late Capt. W. H. De Wolf and of Capt. Lorenzo M. Garrison, who came out with him in the Mississippi as second mate.

MR. SPEER'S VIEWS

The Pastor of the Metropolitan Methodist Church on the Moral Condition of Victoria.

He Depicts the City's Moral Condition in Very Glaring Colors.

A very large congregation assembled last evening in the Metropolitan Methodist church when the pastor, Rev. J. C. Speer, delivered the second of a series of sermons upon the subject of Municipal Morals. Taking his text from the 8th and 9th verses of the 10th Psalm, the preacher prefaced his remarks by a reference to the comments which had been made during the week to the effect that no preacher should deal with matters of the nature treated of by him last Sunday, and declared that no individual or no aggregation of individuals will be successful in any attempt to place a muzzle upon him. "The day has gone by when any attempt to place a gag in the mouth of the pulpit can be allowed." The reverend gentleman divided those who objected to the treatment of such matters in the pulpit into two classes: "The one consisting of females of the 'namby-pamby' sentimental kind who would send bouquets to a murderer like Durrant, the murderer of murderers on the Pacific coast," and who bedewed with tears the eyes of the murderer. This time fortune did not smile on his efforts and he returned to New York city, his fortune depleted, but his spirit unbroken.

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expressed the opinion that in advertising the advantages of the city something might have been said about our schools, our churches, and the various religious organizations, and appealed to those in authority, the city council, to so order their conduct that it will be possible for the ministers of the city to reply to all enquirers that Victoria is a place where young men and young women would be free from the evil influences the existence of which to-day renders it impossible for them now to say to their parents "bring your children here."

The preacher denounced most strongly those men who caused and supported the existence of the sinful traffic he had in mind. "The young men and the older ones who, fresh from the hands of the tailor, the bootmaker and the barber, leave their business houses in an evening and venture into those dark corners of vice and crime," and concluded the sermon, which was listened to with attention by the large congregation, by drawing a verbal picture of the awful fate awaiting such men "at the bar of the divine judge" when the unfortunate victims of a large delegation of missionaries, accusing fingers at them and denounce them as the instruments of their ruin."

Mr. Speer announced at the close of the service that he will deal further with the subject of the Sunday evening next, when he will take up new ground.

BOOTH AT NEW YORK.

Twelve New Shelters Opened in Honor of Him.

New York, Jan. 15.—In honor of Gen. W. A. Booth's visit to America, twelve new shelters for the homeless poor and three new rescue homes for women will be simultaneously inaugurated in the course of the week.

The colonization scheme, the pet project of Booth, will be pushed during his stay. General Booth was met down the bay by Commander Booth-Tucker. On the pier a large delegation of missionaries were awaiting their chief. He was given a warm reception. General Booth will begin his American tour February 10 in Washington. After that he will visit the principal cities of the country, including Los Angeles, San Francisco, Portland, Tacoma, Seattle and Spokane, at which place he will be on March 17. He will then cross over into Canada and visit Victoria, Vancouver and Winnipeg.

On April 20th he will set sail for England. Commander Ballington Booth, of the Volunteers of America, was asked if he would be willing to meet his father. He said: "Most assuredly. I will meet my father under the following conditions, which have been drawn up by the Rev. Josiah Strong: "First, that there shall be arranged an interview between Gen. Wm. Booth and Commander Ballington Booth at as early a date as possible. "Second, that they meet not in their official capacity, but as father and son. "Third, that Rev. Josiah Strong of the Evangelical Society, be invited to be present as a witness, and that Dr. Strong shall give the result of such an interview, to the public."

During the day General Booth made a detailed statement of his plans to the newspaper reporters. Incidentally he spoke of his relations with his son, Ballington Booth. Upon this subject he said that the other class consisted of men whose accusing consciences make them dread any attempt at reformation lest their own guilt should be made known." The preacher referred to the comments made in the public press and expressed his indignation at the unjust treatment in the work of reform made by the newspapers of the city, and taking up the suggestion that he should be prepared to enter upon the duty of instituting prosecutions, he said he could not agree that with officials paid for such duty he should be expected to step out from his recognized sphere to commence the prosecution. "If it were," said he, "that our officers were ignorant of the condition of affairs then it might well be expected that the preachers should take the initiative, but it is well known such ignorance does not exist."

Taking up the text which was the subject of his sermon, the speaker said the words described the members of two classes of people, the first those real estate corporations and agents and owners who "lay in wait in the secret places of the cities to rob the poor," by demanding and obtaining exorbitantly high rentals for houses, flats and other places to be used for the purposes of the nefarious business to which he referred. "He denounced in strong terms those who were guilty of such conduct, and said that although many men who enriched themselves by such means attended churches and took the Lord's Supper, they were, in his opinion, not decent citizens and would deserve divine punishment if the other class was composed of those men who were the instruments of Satan for the most foul of all murders, the murder of the souls of the unfortunate women who were their victims. "Parent neglect and ignorance are fully recognized causes of much of the awful condition existing in this city, but that was but a tithe of the whole. "Notwithstanding their miserable prevarications and subterfuges," said the preacher, "men are to blame, for in nearly every case they are the ones to cause the commission of the first sin which led these poor unfortunate upon the foot-blistering, soul-destroying path of their wretchedness."

The members of the city council were called upon by the preacher to see to it that at the end of 1898 they could be referred to as a model council. Authority had been given the city council by the Municipal Classes Act of 1896 to stamp out this evil, and it was therefore to them the people must look that the houses of ill-fame should be suppressed in the city. The public officers should have authority to enter those places and demand that the people who were pursuing this shameful business should leave the city. "You are all looking towards a time of prosperity in this year; you are expecting a large influx of population; money is being spent lavishly in advertising our city, and yet not one word has been said in any of those advertisements about the advantages we possess as a place in which parents demand that their children be free from the temptation of vice. It would be a nice thing if you could say that in addition to our good schools the children would see and hear nothing of a demoralizing nature, but we cannot expect a large influx of population with pictures which are of the most disgusting nature, can we say that?" The preacher said he had received letters of enquiry from all parts of the world asking if this was a place in which parents would have any hope of seeing the return of the bread-winners from the Klondike might safely bring their children, and he regretted to say that under present conditions it was impossible for him to answer those letters in the affirmative. He

TROUBLE OVER YUKON TRADE.

Canadian Pacific Threatens to Precipitate a Rate Fight.

Chicago, Jan. 13.—There is every prospect of a fight between the Canadian Pacific and the other transcontinental roads over the rates to the Pacific coast for those intending to go to the Yukon. When the matter of rates to the Yukon first came up the Canadian Pacific said it would demand on this business the same differential that it had been allowed on California business. The more southern routes said the Canadian Pacific had as good a route as any for those intending to go to the Yukon, and that it should not have any differential. This matters nothing to the Canadian Pacific, and it took the differential which it said was due. Now all of the transcontinental roads and those of the western passenger associations have determined that they will not allow the Canadian Pacific to have any rate which it may make. A mass meeting of all the interested lines will be held in Chicago in the near future to take formal action in the matter.