

The True Witness

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STONED THE ARCHBISHOP.

Toronto's Blackguardly Set

AGAIN DISGRACE THE QUEEN CITY.

Archbishop Walsh Injured by a Brick.

The Welcome tendered to His Grace by the Catholics of Toronto—Addresses of welcome from the Clergy and Laity—His Grace makes feeling replies, and asks the support of both the Priests and the People.

[Condensed from Toronto Empire]

TORONTO, Nov. 28.—The installation of his grace Archbishop Walsh took place last evening at St. Michael's cathedral. The prelate was received by the clergy and laity of this city and archdiocese with every mark of sincere affection and gladness. He did not come into his new charge as a stranger, for having labored long in Toronto love and friendship had grown around him here. His return naturally called forth the most joyful manifestations of the people of the Catholic church and his entrance into the city would have been right royal had not the violent snow storm, which raged during the day and night, rendered the organization of a demonstration impossible. The coming of Dr. Walsh as archbishop of Toronto was looked forward to with satisfaction by citizens generally of all denominations. This was the first time in the city. It will, therefore, cause a deep sense of pain and indignation throughout the Dominion, and place Toronto in an unenviable light before the whole land, when it becomes public to-day that an event so pleasing to all should be disturbed by the blackguardism of a band of hoodlums. A cowardly outrage on the distinguished prelate was perpetrated on the public streets. The details, which will be found in this report, tell the nature of the attack, which was so sudden and so silent as to have attracted scarcely any attention at the time. To say that it marred the spirit of the popular demonstration would be an exaggeration. The welcome which the archbishop received at Hamilton by the representative body of the Catholics of Ontario must have given him an idea of the warm feelings with which his people awaited him. The throng which assembled at the Union station on the arrival of the train in the city left no room for questioning the affection which ruled aside all sense of inconvenience by weather. All along the streets through which the archbishop drove to St. Michael's cathedral enthusiastic cheers everywhere greeted him. At the cathedral, after the pontifical brief had been read by one of the administrators of the archdiocese, addresses by the clergy and laity were presented to his grace. His replies to these will be read with much interest to-day. They were clear, strong, deliberate expressions upon the responsibilities of the high office which he had accepted. The fact that at London was affecting, as will be seen from the addresses presented to Dr. Walsh there, and many Catholic residents of the Forest City bore him company to the scene of his new labors.

Farwell to London.

LONDON, Oct. 27.—Sloppy roadways and drizzling rain were the somewhat deteriorating surroundings of the farewell ceremonies in this city to-day in connection with the departure of Archbishop Walsh for Toronto. At nine o'clock St. Peter's cathedral was well filled with members of the Catholic church in this city and district. The choir, under Dr. Morrin, was present in full force, and solemn high mass was celebrated in the presence of Archbishops Walsh and Cleary. Rev. J. Bayard of Saratoga, officiated, assisted by Rev. Fathers Brady of Woodstock, and Aylward, of St. Thomas, as deacon and sub-deacon, Rev. Fathers Tierney and Kennedy being masters of ceremonies. The departing archbishop was attended by Rev. Father Kilroy, of Stratford, and Rev. Father O'Connor, of Sandwich, administrator of the diocese. Archbishop Cleary was attended by Rev. Fathers Wagoner and Murphy. The mass comprised Mozart's Twelfth and Haydn's No. 3, and was beautifully rendered. At the conclusion of the mass the priests of the diocese advanced and formed a half circle around the archbishop's throne, and their address was read by Rev. W. Flannery, P.P., St. Thomas.

His Grace's Reply.

The archbishop replied in a very feeling manner. He thanked the priests for their address, and for the magnificent gift of relics, whose friendship was that of a life time. He was grateful also for their support and constant co-operation. If he had succeeded in building schools and churches it was because of the hearty support he had received from the priests. Some time ago, when the late Bishop of Peterboro' was in this diocese collecting, he said that during the whole time he was among the priests of this diocese no word of disloyalty against the bishop was ever uttered, not any criticism of his actions ever spoken. This state of mind rebounded more to their glory than to the glory of the bishop whom they respected so much as to have said of them. It showed, too, the spirit of true faith. For true priests of the church and ministers of the gospel, the only true happiness was too keep as near to God as possible, and to be true priests, not only in faith, but in an honest, conscientious performance of their Christian duties. He hoped and prayed that they might keep loyal in their adherence to the church and in their support of and co-operation with his successor.

At the conclusion of the archbishop's reply to the address of the clergy about 40 of the most prominent gentlemen of the cathedral

congregation advanced to the sanctuary, and having formed in a circle Mr. Thomas Coffey, publisher of the *Catholic Record*, read an address on behalf of the laity of the diocese. Mr. John Keary afterward handing to the archbishop the offering, amounting to the sum of \$2,000.

The reply was very affecting. After thanking them and exhorting them to go on bravely for the cause of God and assuring them of his love, the archbishop's concluding words of farewell were almost inaudible, his feelings apparently over-powering him, while traces of emotion were visible on many faces in the cathedral.

At the conclusion of the ceremonies in the cathedral a banquet was given in the palace to the archbishop, at which good music and social intercourse were prominent.

An address was presented to Father Walsh, nephew of the archbishop, by Father Corcoran, of Parkhill, on behalf of the priests of the diocese. The address spoke of their regret at parting, and was accompanied by a well-filled purse. Father Walsh replied suitably.

An interesting part of the procedure was a speech by Archbishop Cleary. At about 10:30 the congregation reassembled at the cathedral, and escorted the archbishop to the Grand Trunk station. The procession was headed by the 7th band. At the station a last farewell was given.

Arrival in Toronto.

The Union station could not hold all the faithful people who braved the storm that they might properly welcome the archbishop to Toronto. The crowd overflowed out to the cathedral, and escorted the archbishop to the Grand Trunk station. The procession was headed by the 7th band. At the station a last farewell was given.

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FIRST INDICATION OF HOSTILITY

was conveyed by a few derisive shouts, to which little attention was paid, but as the aggressiveness of the shouters became more marked a score or so of sturdy young men formed themselves around the archbishop's carriage to defend him should any attack be made upon him.

At Wellington and York streets missiles were hurled at his carriage. To add insult to injury the archbishop's ears were greeted by the song, "We'll Hang the Pope on a Sour Apple Tree." The line of carriages turned into King street and moved rapidly to Yonge, where the hooding was recommenced with increased vigor. The vigilance of the police was redoubled and their strength augmented by the officers who joined them along the route. The crowd became more dense as the procession passed up Yonge street, and at Queen street a blockade was only prevented by the exertions of the police. When the archbishop's carriage was opposite Bond street it was assailed by a regular fusillade of missiles projected from a knot of disapproving toughs who stood on the corner.

The windows of the vehicles were shattered, but the occupants escaped without injury. The long line turned up Church street, and proceeded without interruption to St. Peter's street, where another cowardly attack was made upon His Grace. A chorus of derisive hoots and groans was followed by a shower of stones, one of which entered the carriage and struck His Grace upon the wrist, lacerating it badly, and causing an extremely painful wound. His carriage finally drew up opposite the main entrance of the cathedral on Bond street and he passed in. As it did so to the credit of the followers of the Archbishop they made no attempt to retaliate upon the hoodlums who had so unjustifiably insulted and assaulted him, for a move of that kind would undoubtedly have precipitated a riot. The police conducted themselves nobly, and as soon as possible put an end to the frequent manifestations of hostility. They were under the command of Inspector Stephen and they numbered 190 men.

At St. Michael's Cathedral.

Crowds had assembled at the cathedral long before the arrival of the archbishop there, and at 8 o'clock there was not one vacant seat in the great building. The high altar had been illuminated for the occasion. A large cross surrounded by a spray of shamrock shone above, and beneath was the representation of a *Missa*, all shown in brilliant gas lights. Numerous candles shone on the altar, and sprays and bunches of delicate flowers enhanced the beautiful effect. The choir gallery was crowded and the spaces beside the sanctuary on other occasions reserved. The archbishop entered the cathedral at

the main door, where he was met by the two vicars-general, who presented him with the aspergillum. A grand procession of priests and attendants was formed at the door. The crucifix was borne in front. Then followed fifty boys in surplices, as many priests and then the archbishop, supported by Vicars-General Rooney and Laurent. His grace, with the aspergillum, sprinkled the congregation as he walked along. The choir sang, while chanting the *Te Deum*. On the arrival of the procession at the sanctuary his grace knelt in prayer at the prie-dieu before the altar. Here Vicar-General Laurent intoned the versicles. The *Te Deum* having been finished, the archbishop arose and took his place on the throne. Then Vicar-General Rooney mounted the pulpit and read from the scroll in the Latin language apostolic letters in the form of a brief appointing his grace to the see of the archdiocese of Toronto.

This ceremony concluded, the clergy gathered round the throne, where Father McCann read an address from the clergy of the archdiocese to his grace.

The Archbishop's Reply.

Archbishop Walsh, in replying, spoke in a voice which was not heard by the great majority of people in the church. He said: Reverend and Dear Fathers, I am extremely thankful for your dutiful address and the priestly sentiments to which it gives expression. I am aware that I cannot appropriate to myself all the good things you are kind enough to say of me; at least I can offer you one thing, and that is my good-will. I come to do my utmost in co-operating with you for the glory of God and for the salvation of souls. I count largely, reverend fathers, upon your help and co-operation, for as a general can do nothing without his soldiers, so a bishop can do nothing without his priests. You are necessary to me as I am necessary to you. You are nothing without the authority of the bishop, and the bishop is nothing in the diocese without the help of his priests. As Moses on the mountains lifted up his hands in prayer to God while his arms were upheld by those around him, so I will count upon you, reverend and dear fathers, to uphold my hands in the work that the holy church of God has called me to do in your midst. We must try to be animated by the spirit of our holy vocation. Our opportunities are great and our responsibilities are great also. We are surrounded in this free and noble country by a loyal and noble laity, and it is for us to work for them and to expand ourselves upon them if necessary for their salvation and sanctification and for the spiritual welfare and progress of the church of God in this country. The holy Catholic Church was the first religion in this country, except paganism. The Catholic church is the blood of her priests consecrated the country to God, and please God, we shall hold this country and work in this country, no matter what opposition we may meet with, and we shall, with the grace of God and the blessing of our Divine Saviour, work together in unity and harmony with priestly zeal for the honor and glory of God and the triumph of our holy religion. I thank you, my reverend and dear fathers, for your words of promise, which bring great consolation to me, and I shall bear them in mind. I know that you will at all times loyally and faithfully co-operate with your archbishop. For my part, it will be my pleasure to become amongst you as I was with the clergy in the diocese of London, rather a father than a bishop; to enter into relations of friendship with you, and so I say to you, as Christ said to his disciples, each one kissed him and withdrew.

Welcome by the Laity.

Hon. Frank Smith, Mr. D. M. Dafeo, Mr. Thomas Long, Mr. Eugene O'Keefe and the other members of the lay committee and deputation then replaced the clergy around the throne, where Mr. Dafeo read an address from the laity of the archdiocese.

The Congregation Addressed.

He then ascended the pulpit and spoke as follows to the congregation at large:

DEARLY BELOVED BRETHREN,—I need hardly assure you that I am sincerely grateful for the magnificent reception and hearty welcome which you have given me this evening on this my first appearance as your archbishop amongst you. Cold and hard indeed should be the heart that would not be touched to its centre by such a reception. I have done nothing, personally, to merit this ovation at your hands. In my humble person, however, you behold the archbishop whom the Holy Ghost, through the vicar of Christ, hath appointed to rule the church of God in this metropolitan see and in this diocese, and your spirit of faith and your love for holy church it is that have prompted you to turn out in such great numbers to receive me in the right royal manner in which you have done, and to greet me with this noble public demonstration of your homage, fealty and love. In some countries bishops, on their first entrance into their dioceses, are received by princes, nobles and military escorts, but in the better condition of things in this free and happy country bishops are received and welcomed by a free people, whose hearts and hands are at their disposal, whose obedience and homage are the outcome of their faith, and whose loyalty and love come fresh and warm from hearts that go out in gratitude to the great Catholic church which has been always in active sympathy with the toiling masses; which has ever labored for the spiritual welfare and social improvement, and which, Veronica like, has, during the long years, ever striven to wipe the sweat and tears from the face of suffering humanity. I come amongst you as the representative of Jesus Christ and with undoubted

credentials of a divine commission to teach and preach the word of God, to rule and guide souls and to shepherd the flock of Christ committed to my pastoral care. The divine authority and power which Jesus Christ possessed as the teacher of mankind and the sanctifier of His people He has committed to the church which He founded on the Apostles, and especially on Peter, and of which He Himself is the chief corner stone. "All power," He said to His apostles, "is given to Me in Heaven and on earth; going, therefore, teach all nations, teaching them to observe all things whatsoever. I have commanded you, and behold I am with you all days down to the consummation of the world." (Matt. xxviii. 18-20) "He that heareth Me," "As the Father hath sent Me I send you." The commission is to the apostolic body, and to all those. It is as broad as the world, as universal as man and lasting as time. The evident meaning of the commission is that the apostolic ministry is to last in the world to the end of time; that there must be always in the church a public, perpetual,

UNBROKEN SUCCESSION OF PASTORS;

that though the Apostles must die they will live on in their successors, and the apostolic church, commissioned and chartered by the Son of God, would continue forever in its office of teaching the doctrines of Christ and in the admiration of His saving ordinances as long as there lived men to be taught or souls to be saved. Now, the Catholic episcopate, in communion with the see of Peter, is the heir of the apostolic mission and the apostolic power; they are, in other words, the chief pastors of the apostolic church that with its divine authority to teach and govern, and with all its inexhaustible wealth of spiritual powers, gifts and graces, I come, therefore, with the authority of Christ to lead you in the way of salvation. The task is beyond human strength and the burden too great for angel's shoulders—onus angelicis humeris formidandum. But God, who is Almighty, loves to do great things through weak and frail human instruments. St. Paul tells us that the foolish things of the world God hath chosen that he may confound the wise, and the weak things of the world God hath chosen that he may confound the strong, and the best things of the world and the things that are not, God hath chosen that He might bring to naught the things that are; that no flesh should glory in His sight. (1 Cor. i. 27). The Apostles were poor, illiterate fishermen, and yet they were commissioned to teach the world the sublime doctrines that ever fall on human ears and truths that towered away into the clouds of mystery, far above the flight of human reason. They went forth in obedience to the divine commission and the folly of the cross, which was preached by them to the power of God, and the wisdom of God, converted the world. This is God's work. The work of the church is God's work, carried out by unfaithful through weak and feeble human agencies. This fact is for me a ground of hope and encouragement in accepting the very responsible position that has been assigned me. Paul may plant and Apollus water, but it is God who gives the increase. Indeed, I need this scriptural assurance to lean on, in view of my heavy duties, and of the great examples that have gone before me, for the Catholic laity is rich in great and holy memories. It is from the saintly and devoted past, accomplished and devoted Bishop Power, died a martyr to his heroic zeal and charity. In discharge of his pastoral duty, which, however, he could have delegated to others, he fearlessly entered the fever sheds to bring the consolations of religion to his stricken people. Into these Gethsemanes of human sorrows and agonies he entered like an angel of comfort to minister to the dying victims of the terrible typhus, to lift their thoughts and hopes far above this world of pain, and to fix them on God and heaven. Whilst engaged in this Christ-like occupation he himself was stricken down by the unrelenting plague, and good shepherd as he was, he literally

LAI D DOWN HIS LIFE FOR HIS FLOCK.

His successor, the good Bishop de Charbonnel, was a prelate on fire with the holy zeal—a man of prayer and seeking of sublime devotion to duty and perfect disinterestedness. His life was one of labor, energy and of action. He laid the foundations of our holy religion deep and broad and solid in this diocese and in Western Ontario; and having, as he thought, fulfilled his mission, he resigned this see, not for repose or ease or enjoyment, but for a life of poverty, obscurity and mortification, hiding his fame and merits and the splendor of his virtue under the ovel of a Capuchin friar.

Oh! the late Archbishop Lynch it is unnecessary for me to speak, for the memory of his great virtues, of his unceasing labors, of his zeal for the salvation of souls and of his tender sympathy and love of God's poor, is still fresh and living amongst you. These great examples and holy memories that cluster around the walls of this venerable cathedral, and that are ever before you, provoke to imitation and call for lofty aims and lives of Christ consecrated, are nevertheless calculated to discourage one who is conscious of his many deficiencies and who can only hope for help and strength and fruitful labor in the goodness and bounty of Him who can level the mountains and fill up the valleys, and who can make the crooked ways straight and the rough ways plain. But besides the scriptural assurance that, according to the divine economy, there may be strength in weakness, I find another source of engagement in the good-will of the clergy, religious communities and faithful of this city and of the archdiocese at large. You are no strangers to me, for I spent thirteen years of my priest-hood amongst you. During that time I learned to respect, esteem and love the Catholics of Toronto, and the citizens of without respect to religious denomination, and acquaintances were thus made and friendships formed that have never since been forgotten. I left you in the summer of my life, I return in its advanced autumn. I come back to you changed in appearance, it is true, for time and labors have

left their marks upon me, but unchanged, I am sure, in my heart's best wishes for you I trust, therefore, that we shall labor to gether in harmony, good-will and zeal for the furtherance of the great interests of our holy religion. Union is strength; union is charity, which is the bond of perfection; union is a necessary condition of success in any great undertaking.

WHERE MULTITUDES ARE CONCERNED.

How much more necessary is it in the building up of the church of God in our midst. St. Optatian, one of the early fathers, has said that the church consists of the people united with their pastors and the pastors united with their bishops. That, he says, is the church. St. Paul likens the church to the human body, all the members of which, though having different offices, yet minister to each other, feel for each other and work together in harmony and in obedience to the head of the well-being of the whole body. So it should be with us; we should work together under the guidance and direction of our chief pastor, in harmony and with resolute earnestness and zeal for the promotion of the cause of Christ amongst us, which is the cause of Christian virtue, of holy living, of peace and charity amongst all men, and of works of mercy to the poor and suffering. I have come amongst you to promote this cause according to my opportunities and the measure of my capacity. I come amongst you to preserve Catholic unity, and if there be any person among you who seeks to disturb Catholic unity he is an enemy of this cause and an enemy of God's Church. There are none such among us I hope and feel. Let us be united in this great work of building up this cause, which is God's cause; let us be united in building up the church of the future in this free and noble country. This is my mission and this is my duty, and I know no other than to promote, to the best of my ability and with the divine assistance, glory to God in the highest and on earth peace to men of good will. But, dearest brethren, I shall need your prayers and your sympathy. I shall need your encouragement, and I fear that I shall also need your patience and forbearance. I come with a good will to do my duty to the utmost, with fortitude and strength, and I rely on your manly support and sympathy. This is my mission. May the peace and blessing of Almighty God, Father, Son and Holy Ghost, descend upon you and abide with you always. Amen.

The Benediction Pronounced

After the address of his grace Father Laurent intoned the antiphon of St. Michael titular of the cathedral. The ceremony concluded with solemn benediction pronounced by the archbishop.

[Continued on fifth page.]

THE LATE ABBE GIBAND.

Imposing Funeral Ceremonies at Notre Dame Church.

Death has been busy at work amongst the Sulpician clergy for the last four or five years amongst the ablest members of the order—Rev. Messrs. Lavigne, Legoux, Martineau, Deschamps, Campion, Rousselot, Picard and Basile have died within the time mentioned, and on Tuesday last the Rev. Antoine Giband, a well-known face in the parish church of Notre Dame, went to receive his reward. The deceased was born at Vals, in the department of the Haute Loire, in December, 1834, and, although belonging to the French nobility, he chose the Church and was ordained a priest June 2, 1848. Rev. Mr. Giband was professor of philosophy in the Grand Seminary at Bourges during two years, and arrived in Canada 29th September, 1855. The young priest was once attached to the Sulpician ministry of this city, and was at all times noted for his learning and piety. He was attached to the church of Notre Dame in 1862, and was curate of that vast parish for twenty years. Rev. Mr. Giband was a Frenchman by birth, but the Canada never had a more loyal subject and Canada never a more patriotic citizen.

The funeral obsequies of the deceased clergyman took place on Friday morning in Notre Dame Church. The popular sorrow as the church's loss was manifested by the crowded condition of the church. The sacred edifice was heavily draped in mourning, and the dead priest, clothed in his sacerdotal vestments, lay in a reclining position in his coffin exposed to view, surrounded by hundreds of lighted tapers. The French National society, which had sent the superior of the Seminary a long letter expressing their grief at the irremediable loss of Father Giband, was present in full force, carrying their banner. The divine service, which was very impressive, was celebrated by His Grace Mgr. Laemann, bishop of Vancouver, B. C., assisted by Rev. Abbe Tremollet, Rev. Abbe Maitre as deacon and Rev. Abbe Lovelle as sub-deacon. In the choir were Ven. Vicar-General Marouch, Mgr. Hamel (of Quebec Seminary), Rev. Father Hamel (principal of the Jesuits), Rev. Canon Leblanc, Rev. Fathers Hudson and Vignon, and a large representation of priests from the city and country parishes. The pupils of the Montreal college and of the Congregation of Notre Dame and the Sisters of Providence were also present. The musical portion of the service was grand, the choir, under the direction of Mr. Charles LaBelle, rendering Sabatier's Requiem Mass. At the offertory Mr. H. A. Cholette sang LaBelle's *Pis Jesu*. After the service the remains were removed to the Grand Seminary, where they were deposited in the crypt, the last resting place of all the members of the Sulpician order.

An explanation for the alleged mysterious happenings at the house of the Dagg family, Carleton Place, Ont., is given by one of the residents of the county, who says the Dagg's girl is a ventriloquist and that she has been practicing her art with the idea of frightening away a neighbor named Mrs. Wallace, who is in law with the Dagg's about the ownership of property.

A TERRIBLE HOLOCAUST.

Twenty-five Lives Lost in a Minneapolis Death Trap.

An Eight Story Building with but one Fire Escape, a Narrow Stairway and Full of People.

MINNEAPOLIS, December 1.—Four smoke blackened and crumbling walls, towering above a steaming, smoking mass of machinery, brick and building debris are all that now remains of the eight story brick building at the corner of First avenue, South and Fourth street, in which until to-day had been printed three dailies and one weekly newspaper, and where was located the Minneapolis Tribune and numerous other offices. All to-day an ever increasing crowd of sight-seers thronged the streets, watching the efforts of the firemen to subdue entirely the flames which they had brought under control at 2 o'clock this morning. The fire was a fierce one and the flames were with difficulty kept from spreading to frame buildings on adjacent lots. The plan of the building was such as to make it well nigh impossible for any who delayed after the alarm to escape from the building. There were not more than 100 men at work on the upper stories at the time the fire broke out and the warning was late.

A REGULAR DEATH TRAP.

Several times there have been small fires, but they were quickly extinguished. So all realized the combustible material of the building. The building was considered dangerous for some time. There was but one fire escape and it was at the end of the building where the fire raged furthest. The single stairway was spiral, narrow and dark and wound around the elevator shaft. Three years ago fire protection of the building was considerably agitated, the matter being taken up by the Trades and Labor association and carried finally to the city officials, an attempt being made to have the building properly protected or condemned, but nothing came of it and no changes were made in the building. Last night, a few moments after 10, when the alarm was sounded, it was not regarded seriously by the men at work, although many started down stairs.

THOUGHT IT A FALSE ALARM.

No danger or serious results were thought of when the men started out, many jokingly speaking of it as a false alarm. As a result of this feeling several persons lost their lives, while others had narrow escapes. For some time the Union League club, from where the fire started, has not been used, and the fire's origin is a mystery. This room is close to the elevator shaft, and in the attempt to put out the flames a window was broken open, bringing a draft of air. The flames then shot across the hall and up the elevator shaft in a moment and out of the escape of those who had delayed. A few broke through the stifling smoke and scorching flame, but others sought to escape elsewhere. Being at the south end, while the only fire escape was at the north end, the printers found their way to the stairs as well as down out.

TERRIBLE DEATHS OF THE VICTIMS.

A number of them climbed out of the windows and clung to the window ledges waiting for help which in several cases came too late. Their piteous cries directed friends to them, and a number were saved. Others fell off their narrow planks or dropped from the telegraph and telephone wires over which they had tried to escape to their deaths on the frozen ground. The sight of the suffering of the burning, struggling men brought tears to the eyes of the bravest and womanly and strong men breathlessly watched Associated Press operator Igo's attempt to escape. He cleared the building and was working his way along the wires to safety while the silent crowd below anxiously and helplessly watched him. But the wires out and his strength failed and a groan went up from the crowd when he was seen to slip from his support and fall to the roof of the boiler house, whence he received fatal injuries. Men lifted him gently and started with him to a drug store, but on the way, after a last word of love for his wife and four children, he breathed his last.

LIST OF THE DEAD.

Seven bodies were found around the building last night, all of which have been identified. They were:
M. Pickett, assistant editor of the *Pioneer Press*.
Jas. F. Igo, Associated Press night operator.
Walter E. Miles, night agent and day operator of the Associated Press.
Edward Olson, president of the University of South Dakota.
W. H. Millman, commercial editor of the *Tribune*.
Jerry Junkins and R. McCutcheon, printers.

Other bodies are known to be in the building, but just how many is uncertain. Two men who could not be identified shot themselves rather than burn, and to-day the body of a man caught in the ruins is in plain sight of the crowd on Fourth street. It is believed that the number of victims will reach 20 or perhaps 25, but until the debris cools off positive information as to the loss cannot be obtained. The fire department withdrew from the fire to-night and the search for bodies will be begun as soon as it is considered safe.

[Continued on fifth page.]

The Marine department at Ottawa issues a notice to the effect that Lieut. Commander Chas. H. Stockton, commanding United States steamer "Thetis," reports that during the past summer, while on the north and northwest coast of Alaska, the "Thetis" set adrift numerous drift boats which are intended to show the direction and strength of the currents of the coast of Alaska, and any information obtained from them will be of value to navigation.