

# THE ECHO.

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## MEETINGS.

### CENTRAL TRADES AND LABOR COUNCIL OF MONTREAL.

LOUIS Z. BOUDREAU, - - - PRESIDENT  
J. B. DUBOIS, - - - VICE-PRESIDENT  
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JOS. RENAUD, - - - COR. SECRETARY  
JOS. CORBELL, - - - TREASURER  
JOS. PAQUETTE, - - - SERGEANT-AT-ARMS

Meets in the Ville-Marie Hall, 1623 Notre Dame street, the first and third Thursdays of the month. Communications to be addressed to Jos. Renaud, Corresponding Secretary, P. O. Box 414

### RIVER FRONT ASSEMBLY,

No. 7628.  
Rooms K. of L. Hall, Chaboulliez square. Next meeting Sunday, Aug. 9, at 2.30. Address all correspondence to  
J. WARREN, Rec. Sec.,  
P. O. Box 1468.

### DOMINION ASSEMBLY,

No. 2436 K. of L.  
Meets every Friday evening at Eight o'clock in the K. of L. Hall, Chaboulliez square. Address all communications to  
JOHN WILKINS, R.S.,  
No. 227 St. Antoine street.

### PROGRESS ASSEMBLY,

No. 3852, K. of L.  
Meets every First and Third Tuesday at Lomas' Hall, Point St. Charles.

### BUILDERS' LABORERS' UNION.

Meets in Ville Marie Hall, 1623 Notre Dame street, every TUESDAY at 8 P. M.  
Address all communications to  
WM. JARVIS, Secretary,  
111 St. Dominique street.

### BLACK DIAMOND ASSEMBLY

1711, K. of L.  
Meets next Sunday, in the K. of L. Hall, Chaboulliez square, at 7 o'clock.  
Address all communications to  
J. CARROLL, Rec. Sec.,  
185 Iberville street.

## LEGAL CARDS.

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Sunday Attendance—From 1 to 2 p.m.  
to 6 p.m.; 8.30 to 9.30 p.m.

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## A PACK OF CARDS.

How They Can be Used as a Bible,  
Almanac and Prayer Book.

A private soldier by the name of Richard Lee was taken before the magistrates of Glasgow for playing cards during divine service. The account of it is thus given in the English journals: Sergeants commanded the soldiers at the church, and when the pastor had read the prayers he took the text. Those who had a Bible took it out, but this soldier having neither Bible nor Common Prayer Book, pulling out a pack of cards, spread them out before him; he first looked at one card and then at another. The sergeant of the company saw him and said, "Richard, put up the cards, this is no place for them." "Never mind that," said Richard. When the service was over, the constable took Richard prisoner and brought him before the mayor. "Well," says the mayor, "what have you brought the soldier here for?" "For playing cards in church." "Well, soldier, what have you to say for yourself?" "Much sir, I hope." "Very good; if not I will punish you more than ever a man was punished." "I have been," said the soldier, "about six weeks on the march; I have neither Bible nor Common Prayer Book—I have nothing but a pack of cards; and I hope to satisfy your worship of the purity of my intentions." Then, spreading the cards before the mayor, he began with the ace. "When I see the ace, it reminds me that there is but one God. When I see the deuce, it reminds me of the Father and Son. When I see the tray, it reminds me of the Father, Son, and Holy Ghost. When I see the four, it reminds me of the four Evangelists that preached—Matthew, Mark, Luke, and John. When I see the five, it reminds me of the five wise virgins that trimmed the lamps. There were ten, but five were wise and five were foolish and were shut out. When I see the six, it reminds me that in six days the Lord made heaven and earth. When I see the seven, it reminds me that on the seventh day God rested from the great work he had made, and hallowed it. When I see the eight, it reminds me of the eight righteous persons that were saved when God destroyed the world, viz.: Noah and his wife, his three sons and their wives. When I see the nine, it reminds me of the nine lepers that were cleansed by our Saviour. There were nine out of ten who returned thanks. When I see the ten, it reminds me of the Ten Commandments which God handed down to Moses on the table of stone. When I see the King, it reminds me of the Great King of Heaven, which is God Almighty. When I see the Queen, it reminds me of the Queen of Sheba, who visited Solomon, for she was as wise a woman as he was a man. She brought with her fifty boys and fifty girls, all dressed in boys' apparel, for King Solomon to tell which were boys and which were girls. King Solomon sent for water for them to wash. The girls washed to the elbows and the boys to the wrists. So King Solomon told by that." "Well," said the Mayor, you have given a description of all the cards in the pack except one." "What is that?" "The knave," said the Mayor. "I will give you a description of that too, if you will not be angry." "I will not," said the Mayor, "if you do not term me to be the knave." "The greatest knave that I know of, is the constable that brought me here." "I do not know," said the Mayor, "if he is the greatest knave, but I know he is the greatest fool." "When I count how many spots are in a pack of cards, I find three hundred and sixty-five, as many days as there are in a year. When I count the number of cards in a pack, I find there are fifty-two, the number of weeks in a year, and I find four suits, the number of weeks in a month. I find there are twelve picture cards in a pack, representing the number of months in a year; and on counting the tricks, I find thirteen, the number of weeks in a quarter. So you see, sir, a pack of cards serves for a Bible, Almanac and Common Prayer Book."

### Expense of the Coke Strike.

The Tageblatt publishes the following account of the finances of the recent strike in the Connellsville coke region:  
"Secretary Parker has made up a complete list of all the expenses incurred at the great coke strike. Apart from the loss of wages, the total outlays amounted to \$12,700.21. Of this amount \$12,633.30 were actually disbursed. Lawyers and court expenses amount-

ed to \$2,414.85. Of the whole amount there was contributed by the national organizations, \$4,900—it is, however, asserted that some local assemblies received several thousand dollars more; from the American Federation of Labor, not a cent; from the coal miners of the Ciesfield region, more than \$1,000 out of their "check-weighmen" fund. Including the expenses of the several local assemblies, probably the coal miner organizations gave out on the whole \$20,000. Of this comparatively small sum the strikers did not on an average receive \$1 a piece, although they were on strike about four months. This fact alone attests the firmness of the men, and marks this strike as one of the most remarkable instances in the struggle between capital and labor."

### The Consistent Christian.

John Simms, a citizen of Alabama, was drawn on a jury. He refused to take the usual oath on the ground that Jesus said: "Swear not at all." He affirmed, but he then announced that he would not convict the prisoner, for Jesus also said: "Judge not, that ye be not judged." It seems that Mr. Simms runs an illicit distillery, "and when a deputy marshal served the warrant of the Federal court upon him he tore up the document, told the bearer he had raised the corn and proposed to distill it without concealment; that it was nobody's business but his own and, finally, that the deputy's room was more valuable than his company." He acted thus on the same ground that he refuses to pay his taxes or hold himself in any way amenable to man's law, viz.: that he is a child of God and is answerable solely to God for his conduct. Why he does not follow the example of Jesus in paying his taxes does not appear, but it must be confessed that Mr. Simms is a much more consistent Jesusite than most Christians, and he will probably find that his devotion to the precepts of the Saviour will get him into trouble with God's ministers of justice. He will probably learn that, in Christian lands, the correct thing is to worship Jesus and obey the sheriff, and that however legitimate it was for Jesus to turn water into wine in Palestine it is a punishable offense to turn corn into whisky in Alabama without a license.—Twentieth Century.

## A MAN WHO CAN MAKE RAIN

He is Either a Good Guesser or Has Mastered Nature's Secrets.

Frank Melbourne, of Canton, O., has certainly succeeded in producing rain, at will, or else his guesses at the hour rains were to come have been singularly verified. After many experiments he announced that he would produce rain on Sunday, July 19, and his brother had so much confidence in the promise that he took all the bets offered. The rain came promptly on time, two showers of it, and the Melbourne brothers are several thousand dollars ahead on their venture.

Newspaper men from all the neighboring cities have invaded the place and "pumped" hard, but the method remains a mystery. Mr. Melbourne goes to his laboratory or rain factory before daylight in the morning and does not leave it till 9 o'clock at night. It is a large but very plain and closely built carriage shed on the northeastern edge of the city. Part of the roof is removable by pulley, and the rainmaker when experimenting shoves up a box structure through the opening; the top of the box lifts and contracts into a pipe about four inches in diameter, which rises about twelve feet and terminates in a funnel.

A reporter from Cincinnati watched several hours recently in the grass near the laboratory and had some queer experiences. There was a rumbling, fluttering sound from the pipe for some time and then all the surrounding air moved in irregular currents, swaying the grass in all directions. The pure air of the morning (the vigil began long before daylight) suddenly became sultry and was so loaded with vapor that the watcher sank into a sort of stupor. In a few minutes the air resumed its purity, the rumbling noise ceased, there was no more breeze and the experiment was over for that occasion.

The experimenter announces that he will bring rain every Sunday for a few weeks just to show that he can. Meanwhile the experimenters on behalf of the United States have gone to the dry plains of the west to make a trial of their plans. General Dyrenfurth is to locate his apparatus on the grazing farm of Mr. Morris, a Chicago beef packer, near Midland, Tex., and in the driest section of the Llano Estacado.

## "THE MAN I' TH' MOON"

is, Says Ruth Ashmore, a Most Observant Old Fogey!

The man in the moon is a very intelligent person, says Ruth Ashmore in the August Ladies' Home Journal. He sees a great many things that he never tells about; but, in this gay summer time, won't you be a little careful that when he looks down on you he will be able to gossip to the stars and the daily newspapers about what you are doing, because it is so innocent? Won't you just remember that while the moon looks down on you sailing at night alone with some favored admirer, he is thinking to himself all the time "How foolish that girl is to go out with just that one man! He cannot talk to her and manage the boat too; and there is certain to be trouble. Why in the world did she not have a whole party come out with her!" Now, that is a very wise thought of the gentleman who lives up in the moon. Then, when he sees you strolling through the woods a mile from home, and only one of the most charming fellows in the world with you; sees you hunting for wild flowers under his dim light, and notices the immense amount of interest you take in each other, he apparently shrugs his shoulders and thinks out loud, "Well, well! What a lot of foolishness there is in girls, anyway. She will catch cold out in the night air with nothing around her; she won't find half as many flowers as she would if my friend, the sun, was shining bright, and she will probably trip over a stone or a fallen branch. Even if she wanted to come out just to talk to the young man she is very foolish, because he would think she was a great deal more desirable if she insisted on staying at home and sitting on the veranda where all the rest of the people are. He could talk to her quietly, and he would think how much nicer it was for her to be there than to be out rambling in the woods even with him, for, if she went with him, it is just possible she might go with any other man who asked her." The man in the moon is very, wise. He has looked down upon millions and billions of girls, and he knows what he is talking about; and if you take his advice and mine the little bit of sweet-hearting that goes on under the moonlight will be where all the rest of the people are.

### Mrs. O'Shea and the Queen.

Mrs. O'Shea-Parnell is not unknown to the Queen, who at any rate up to a few years ago was wont to treat her with much consideration and affection. These sentiments on the part of her majesty were due to the fact that Mrs. O'Shea's grandfather, Sir Matthew Wood, was one of the most generous and kind friends of the Duke of Kent, the queen's father. The duke was hard pressed for money all through his life, and especially in his declining years, so much so, indeed, that he was forced to live a good deal abroad for the sake of economy. In each of his many financial crises, however, the purse of Sir Matthew Wood was open to him in the most magnificent manner, and it was solely due to a loan from this source that the Duke and Duchess of Kent were able to proceed to England a few weeks before the birth of their child, Queen Victoria. Had it, therefore, not been for Matthew Wood's generosity her majesty would have been born in Germany instead of in England, an event which would have vastly facilitated the notorious designs of the Duke of Cumberland to obtain possession of the throne in her stead. I may add that one of the very first acts of the queen on her accession was to confer a baronetcy and other honors on Mrs. O'Shea's grandfather.—London Letter.

### People Who Can't Get a Pass.

An interesting monthly publication which can't be bought at any price, but would make mighty interesting reading for a good many folks, has just reached its fortieth number. It is issued "for the exclusive use of those persons to whom it is sent," and lest anybody else should get hold of a copy and begin a libel suit the publisher has omitted to subscribe his name and address. This publication is called the "Confidential Memorandum," and it is issued by the railroads for their own use. It contains the names of persons blacklisted for misusing pass privileges. Nineteen of its pages are devoted to blacklisted individuals and seven pages to the names of papers which have violated good faith in the matter of passes. The papers on the list are all weeklies, and

include many trade papers and one or two of religious complexion.

The "Confidential Memorandum does not mince words. It describes a certain theatrical agent as a "d. b. first water," and boldly calls a citizen of Houston "a fraud." There are numerous clergymen on this black list. There is one from St. Francis, Minn., who got there because he altered and loaned the half fare permits given him by a railroad. Another clergyman, this one from Santa Fe, is charged with altering his permit so as to include his wife, and a former member of congress got on the list for loaning his pass, a fate shared by a member of the Ohio legislature for a similar reason. A Missouri clergyman transferred his pass to another, and a business man of Wichita, Kan., is on the list, charged with trying to personate a passenger. None of these gentlemen will ever get more favors from any railroad in the country.—New York Sun.

### WOMEN BREAD-WINNERS.

The following statistics are taken from the census returns of 1881:

In England and Wales the women bread-winners in the industrial branches amounted in 1881 to 1,578,189; as domestics 1,545,392 were engaged; as professionals 196,120, while in the agricultural pursuits 64,840 were engaged; but in commerce as traders, the number is only 19,467; from this it will be seen that in the industrial departments and as domestics over three millions were actively engaged.

In Ireland in industrial pursuits there were in 1881, 262,931 women engaged; as domestics 392,093, in agriculture the number was 95,946 almost by fifty per cent more in Ireland than in England and Wales combined. As professionals 62,195 women, but in the branches of commerce as traders, 1,494 only.

In Scotland in the industrial branches 256,689 women are employed and in proportion to population shows that women in that country are engaged as industrial factors, domestics numbering only 151,273. The professional are 30,604, but increase again in number among the agricultural classes of which there are 54,322. With the Scotch women the pursuits as traders is more agreeable to them and in the commercial classes there were 5,883 in 1881 almost four times as many as in Ireland and yet the female population is by over half a million more in Ireland, than in Scotland.

In the Jute manufactories of Scotland there were employed in 1886, 24,813 women and girls, and only 11,456 men and boys, an increase of over one hundred per cent of women and girls over men and boys.

In the Hemp, Manila and Cocoa fibre manufactories in 1886 there were employed in the London suburbs, the Southern countries of England, and Wales, the Eastern and midland countries of England, Lancashire and North Wales, Yorkshire, Durham, Northumberland and Scotland 5,397 women and girls and only 3,879 men and boys or 40 per cent more women and girls than men and boys.

In the Silk factories there were employed in 1886 in Cheshire, Staffs, Notts, Derby, Warwick, Lancashire, West Riding of Yorkshire, Glasgow and suburbs 29,885 women and girls and only 13,110 men and boys, or over 130 per cent more women and girls, than men and boys.

In the Carpet factories in 1886 in Worcester and West Riding of Yorkshire, England, and in Scotland 1,852 women and girls; and 1,746 men and boys, an increase over men and boys of 106 women and girls.

In the Hosiery factories in 1886, in Notts and Leicester, England, and Roxburghshire, Scotland, there were employed 11,328 women and girls and only 8,208 men and boys, or 40 per cent more women and girls than men and boys.

In the Lace factories of Nottingham, Notts, Derbyshire, Somerset, Ayrshire, Lanark and Stirlingshire in 1886 there were employed 5,936 women and girls.

In England and Scotland in the manufacture of sewing cotton and trimmings in 1886, there were employed 6731 women and girls, and only 2,113 men and boys, or over 215 per cent more women and girls, than men and boys.

In the manufacture of linen thread in Ireland, in 1886 there were employed 2,127 women and girls and only 1,773 men and boys, or 20 per cent more women and girls than men and boys.