SERMON.

The Lord's Prayer.

By The Rev. Dr. NEWELL DWIGHT HILLIS.

Dr. Newell Dwight Hillis, pastor of Plymouth church, Brooklyn, N. Y., preached Sunday morning on "The Lord's Prayer as an Epitome of the New Ideal Commonwealth." The text was from Matthew vi: 8: "The Lord's Prayer." Dr. Hillis said:

Here we have the social programme of Jesus. This prayer contains Christ's vision of the city of God and the coming Golden Age. That which he prays for, to God, is that for which He is working for, for men. What He wants God to send us from heaven is what He believes will bring happiness to the earth. If, by divine fiat, Christ's prayer had been instantly answered, the millennium would instantly have descended into the earth. For here, in miniature form, is His whole plan of individual redemption, and social reconstruction. Prayer that is sincere, is simply our highest ideals and noblest visions rushing into verbal form. Enlarge a seed and you have the shock; develop the babe and you have the sage and statesman; expand the fire mist and you have a habitable world. Not otherwise does the Lord's Prayer hold the mother ideas of all social institutions that are related to a perfect age. Enlarge the Lord's Prayer and expand it, and you have John's vision of the new city of God and the ideal commonwealth. Condense John's vision of the city of God and you have the Lord's Prayer. In the old Greek myth is the story of the growth of our beautiful world. The god on Olympus sits besides a stone jug. Waving his wand a cloud of smoke issues, expands into a golden cloud, breaks up into stars and suns, and soon a world, with hills and valleys, is spread out at the foot of the mountain. It was the Greek poet's way of describing how God made little things to be large. In Christ's prayer, we have in the small the social teachings that give us an ideal society. For His is mother speech, world-thinking, and the answer to His prayer means that every man shall sit in peace under his own vine and fig tree, enjoying the fruits of his own garden.

"OUR FATHER," AND ITS SOCIAL TEACHING.

"Our Father who are in heaven." No one knew better than Jesus that that word, "Our Father," contained the germ of political and social revolution for His age. Jesus was not a destroyer, coming to break the institutions as a potter's rod breaks the earthen vessel. The rather His teachings descended on men like the dew that blesses, and not like the hail that breaks. His social ideas came slowly, like the rise of the dawn; not swiftly, like the stroke of the lightning and the earthquake. The early conception of God had been of a world force, then of a world mind. The spring of these ideas was in the intellect, and its effect was culture. The source of Christ's conception was in the heart and its result was character and conduct. He knew that the militarism and political autocracy could not endure among men who had learned that fatherhood was the final idea and revelation in the conception of God. He fully understood that men who could truly say "Our Father who are in heaven" would soon add, "our brothers who are on earth." If God is our Father, then the world is the great family home for all God's children who are brothers. These brothers who dwell under the same great rooftree must not injure the rooms in the world house by wars. Brothers must not engage in feuds and in cruelties, directed the one against the other God is our Father and all we are brethren. That meant that there soon would soon be no more slavery, for brothers do not enslave each other, nor brand each other's hands with hot irons, nor make fetters for each other's feet.

God is our Father, and men are His children—that meant no more exposure of litle orphans, no more neglect of brothers who were blind, or deaf, or halt. God is our Father—that means no more feuds in ecclesiasticism, with one man, a Jew, standing within the Holy Place, and enjoying all special rights and privileges of communion, and the other, a Gentile, standing outside of the heavenly pale. That great word, Father, also meant the rewriting of all theology, for it meant that a Father was in the throne instead of a judge; that the incarnation is the last and crowning revelation of God's heart; that the cross reconciles man to God, instead of reconciling a God of anger unto men in need; that the end of redemption is character and likeness of the Son to the Father, and the result of punishment regeneration instead of retribution; that all chastisements and sorrows are medicinal and full of mercy; that God is love, because He is the Father, and that in His ceaseless solicitude for men He neither slumbers nor sleeps. What revolutions in human thought and in social institutions are contained in this thought, "Our Father who art in heaven!" The social teachings of this word descended upon an earth filled with armed regiments, with masters and emperors, and cruel despots, upon slaves and gladiators, even as the summer morn descends on the snow clad hills of April, turning white flakes and frost crystals into flowers, herbs and grass.

"THY KINGDOM COME," AND ITS SOCIAL CONTENT.

"Thy kingdom come, Thy will be done in earth." Here is a sentiment that sets kings trembling and thrones tottering. You can have no more iron militarism of Rome, no more cruelties in the palace of Herod, no more misgovernment by Pilate, after the Father's kingdom comes in earth. God's kingdom is the place where all men habitually obey the laws of the Father. The kingdom of earth is the kingdom of selfishness, of disobedience to justice. The kingdom of earth is in this Roman master, who extorts luxury from a thousand slaves who live on the edge of starvation. The kingdom of earth is in Herod, who plays false to his palace, betrays his own soldiers, oppresses the poor, holds back the wage of his workers and makes earth to be a hell. The kingdom of earth in the scholar is in Byron, when he uses his splendid genius to lend beauty to Bacchus. The kingdom of earth is in the merchant, who uses his gifts to spoil men, until his weath becomes like the River Rhine, after it ceases to work, and in North Germany spreads out into a vast lake, a miasmatic pool, full of foul gases, a river that ought to have turned mills and kept sweet and pure by serving a river that becomes a death river, because it lives for itself alone.

But if the kingdom of heaven should come and God's will be done, what would happen in Russia today? One hundred and twenty-nine millions of people in Russia own not a single title deed to a foot of land; ninety millions can neither read nor write; these peasants own not a single book; never see a newspaper; scarcely know that war has gone on; eat meat but once a week, wear leather coats, walk on dirt floors, know ugliness, filth, squalor, misery, while the absent landlord lives in the city palace, leaves overseers to rack their rent out of them. If the prince and bureaucrat were to sincerely pray, this prayer, "The Father's will be done among these, my serfs and peasants," the great estates would be broken up at once, peasants would be free to own their own vineyard and garden plot; it would no longer be a crime for a baroness to teach the peasant children to read and write; Cossacks would no longer be hired at triple the usual wage to ride into groups of working men and hack them down with swords. If God's kingdom should come, and the Father's will be done, in St. Petersburg, you could not have the looting by the officers of the royal hospital train with the theft of all the surgeons' supplies, intended for the wounded soldiers in Port Arthur. You would never again have the rich officer explain the looting of the train by saying that there was no use wasting treasures of the royal train on peasant soldiers—"that the czar had a hundred and thirty million more of the dogs, anyhow." Today feudalism is enthroned in Russia. England gained the Magna Charta in 1215, a representative parliament in the next century, broke up the great estates in 1646, destroyed the doctrine of the divine right of kings in the same revolution, destroyed feudalism and mediaeval institutions. Now, Russia must gain freedom, of speech, the liberty of the printing press, the peasant's right to own lands, representative government, religious liberty and all in one revolution. Is Russia to buy these treasures with rivers of blood? Every man who loves his kind ought to pray to God, by day and night, for these wretched millions. But if this prayer should be truly prayed by the czar and the bureaucrats, autocracy would melt before the descent of the kingdom of God as the hoarfrost melts before the summer's sun, for the kingdom of God from heaven means the new government on earth.

"GIVE US OUR DAILY BREAD."

Strange that man who stands nearest to God of the whole order of animal creation, should alone, of all the animals, be compelled to pray daily for his bread. Passing strange that man, God's child, alone is hungry! Other animals find bread; man must make it. Other animals rainment, man must build a factory and make clothes. Other animals find shelter; man must make tools and build his own houses. Bees find their clover honey ready for them; hungry the squirrels simply go and get their nuts; cold, the birds simply turn their heads toward the south. Man alone must waken to prayer, "Give me this day my daily bread," and work while he prays. At best society is always within eyeglance and earshot of starvation. Yesterday water sold in Moscow at twenty cents a pailful. Bread also sold at forty cents a loaf. But a fortnight ago and a member of the English government said that Great Britain was always within twenty-one days of hunger. He therefore proposed that the government build great grain depots in cities like Liverpool and London, where the corn and wheat of the world should be stored withut expense to the owners, from whence their sails could be made. He calls his plan the free elevator and storage system, and in the event of war the government is to have the right of seizing the grain at the market price.

But even in our own land we are always within a few wetks of possible hunger. Florida gathers certain fruits in February; Georvia in March; in June farmers cut their wheat in Kansas; in late August the harvesters of Dakota sharpen their sickles; September sees the grain of the Northwest garnered. But, should our earth, that trembles in its orbit, assume a little different angle toward the sun, a chill would creep into the August air, the frost would blight the corn and fruit and grass, and with November, starvation would be on the land. Famine would stalk through the streets, pestilence would decimate the people. Scientists know this. It is people in cities who never think of the harvests, or how they are gotten, who are in danger of forgetting to pray. We live, we move, we breathe, in God. The thoughtful man is the profoundly religious man. But he who prays this prayer will be no drone, living on sweets hived by the workers; no pauper, living on his rich father's estate, no tramp, asking other to do the work. Nor will he eat devil's bread as a gambler, nor lying bread as a waterer of stock; nor poisoned bread, as one who lives on others' passions; nor the bread of cruelty by withholding the wage of the poor, or using his gifts to spoil other workmen. This prayer answered, would give us a new industrial order, for hate between laborer and capitalist, would give the spirit of good will. Two brothers living in a father's house, both dependent on the father for bread, in the hour of prayer will throw away their weapons, and cease to be over against each other like armed men, in the permanent feud that now exists between laborers and capitalists.

"FORGIVE US OUR DEBTS," AND ITS SOCIAL TEACHINGS.

What a sentence is that in the Apostles Creed—"I believe in the forgiveness of sins!" To a young German boy an old monk once said, as he closed the Bible chained to the table in the monastery, "Of a truth God can forgive sins." That sentence lingered in Luther's mind like a flood of golden sunshine. It made Martin Luther the reformer of Germany. Nor could it be otherwise. Every man ought to find himself who has learned how to be at peace with his own record. The man who has come to terms with God has nothing to fear in this life or the next. Contrariwise, to blind one's eyes to one's own sins, for the glutton, or the thief, or the liar, to ignore his sins, is for the workman in Holland to turn his eyes away from the break in the dyke, for the sailor to ignore the leak in the ship, for the householder to forget the spark that has fallen into the shavings, or for the man to forget the disease that, if not cured, will end his career. "Forgive us our sins?" Why, sin is the first and the great fact. Nature is always on the track of the transgressor. Physiology is always threatening the drunkard; the stomach and brain are always warning the profligate; the outraged nerves are always prophesying revolution for the youth who disobeys their laws. Nature works remorselessly, and will not intermit her penalties. The prodigal son comes home, and his father forgives the sin. Yes, but the punishment goes on. His health is lost. The years that are wasted are gone forever. The April fields of opportunity were sown to thorns and weeds and now there are no sheaves of wisdom and fame and wealth in the October of old age.

God forgives sin, forgives absolutely, utterly, squarely, through and through, forgives and forgets, buries the sin in the depths of the sea, remembers it no more forever. But listen, "Forgive us our debts as we forgive our debtors." What if you capitalists are never forgiven of God any more fully than you forgive your workmen? What if God is always as hard on you as you workmen are hard on your employers? You say that you helped that man, put him on his feet, loaned him money, made him what he is, and then he stabbed you in the back. "Forgive him? Never! I'll see him damned first." No—forgive us our debts as we forgive our debtors. You cannot pray this prayer with a heart full of hate; with a mind black with enmity. With your soul as full of brooding thoughts of anger and enmity as a hole in the rock is full of rattlesnakes, or the night is full of bats and wolves and creatures that crawl and creep. When you sleep to-night, you sleep in the great world house, the family chamber, and all about you are your earth brothers, and the One Who keeps watch over you is your Father, and His banner is love. And you must not hate; and you must pray one prayer, "Forgive us our trespasses as we forgive those that trespass against us." And when you pray it, for the first time perhaps in your life, a great, deep, sweet peace will come in like the tides of God, and lift your little life-craft from the shallows and float you out into the deep, where peace, perfect peace, and happiness, abiding happiness, and security, the security of the wings of God, shall be your possession forever.

"LEAD US NOT INTO TEMPTATION," AND ITS SOCIAL TEACHINGS.

Plainly Christ looked upon our world as a testing place, a wrestling ground, a moral gymnasium, a school of discipline, a university of character. Virtues must be gained and kept. Character must be struggled for. "The virtues will not come unasked nor stay unurged." The innocence of Adam and Eve, possessed because the hedge keeps the serpent out, is worthless. Better fling the gate open and take the serpent in, and have a goodness that is of free choice and a character that is built up by battle than to have the soft and worthless innocence—that is, pure ignorance. So God pulled all the fences down, and turned all the temptations in, and put man on his mettle, and taught him by temptation and battle and struggle and defeat and victory. From the very beginning every form of peril was let loose. Not a parent but feels this. In sending the boy of 10 out to exercise each day he is exposed to rain or wind or snow or heat, and while the parent trembles, he knows that the way of exposure is the way of hardihood and health. Time for travel comes, and the parent sends the youth out into the world, to run the risk of storms at sea, accident in the forest, dangers in the mountains. It is better so. The path of risk is the path of glory.

Into the great city goes the youth, to make his fortune. A thousand temptations are on every side. Doors that open toward the abyss are on every street corner; white and beautiful hands hold out the cup of flame; evil men flourish like the green bay tree; gamblers, speculators, prosper; notorious men receive honors; men with double lives in politics and finance are buried with honor. The parent trembles, but sends the youth into the thick of the moral fight, and by day and by night he prays, "Lead us not into temptation. Oh, Lord, do not make the way too long, the rocks too sharp, the cup too sweet, the demon of temptation to be transfigured into an angel of beauty and of light. Expose the snare in the sight of the bird. Deliver us from evil." But when the man has prayed this prayer, "Lead us not into temptation," for himself and his children, he must pray it for others also. That man must not have a tenement house whose vicious surroundings will lead his renters' children into temptation. He must not let his property for saloons or evil hotels, or make his business to be a death-trap and lure to evil. He must not as politician, debauch men. He must not as merchant tempt them—his clerks, boys and girls—by giving them a wage so small that they must eke subsistence out of sin. SUN—SERMON NO. 3½.

Industrially, if this prayer were answered, it would open up a gulf and swallow up half of these streets with the saloons and evil resorts; it would bring half of the tenements crashing down, it would destroy absolutely the headquarters of corrupt political rings; it would smite into nothingness the whirlpools of speculation; it would set up the city of God in yonder Babylon, and for hate and strife in the market place give quiet industry, fruitful work, pure hearts, happy lives. And doubt not but that this day will come. For the kingdom of earth shall become the kingdom of our God, His is the power, And because the Father is able, He will bring in the golden age. Long have we prayed, "Thy kingdom come," and the new social order is coming, and to God shall be the glory. No more war; no more trampled cornfields; no more bloody streets; no more tumult and strife between labor and capital; no more corruption in legislative halls. Industry shall become a fruitful vine, whose leaves shall heal the nations. The laws shall be obeyed. Liberty shall bless and not curse man. Open shall be all the paths to the school house; beautiful, also, the threshold of church and library and lecture hall. In peace each man shall dwell under his own vine and fig tree. For the Lord's Prayer shall at last be answered, and the City of God shall be set up in our earth.

FREDERICTON NEWS.

Miss Ida McLeod to be Married in South Africa—Layton Sentenced—Gold Found at Nashwaak.

FREDERICTON, Nov. 1.—Luther Layton was today sentenced to three months' imprisonment in the county jail on the charge of having stolen from the C. P. R. at McAdam wood and materials with which to build a house. Layton pleaded guilty yesterday afternoon, and all that was necessary today was to have sentence imposed. In addressing the prisoner, Col. Marsh told Layton that he was giving him a light sentence at the request of the C. P. R. authorities. Layton was not represented by counsel, but Contractor Alexander Steen of McAdam, under whom Layton was employed, was in court and talked with the prisoner and fixed up his accounts with him. The accounts amounted to several hundred dollars, and everything was in perfect shape.

Miss Ida McLeod, daughter of Rev. Dr. McLeod, leaves this evening for Montreal, en route to Cape Town, South Africa, where she will be married some time in December to Maurice White, superintendent of schools for the western Transvaal. Miss McLeod was one of the contingent of Canadian teachers sent to South Africa at the close of the Boer war, and it was there that she met her future husband.

It is quite generally reported about town this morning that there has been another outbreak of gold fever on the Nashwaak. Just how much the outbreak will amount to or how much gold will be taken out is a mystery. The story as told is that Edward Schaffer, who came here with the well known miner, Harry Waugh, was up at Mapudogan lakes, at the head waters of the Nashwaaak, and discovered specimens of gold in the stream beds. At Lindsay's restaurant Schaffer said yesterday that he had found specimens of gold in the streams, but whether it could be taken out in paying quantities he was not prepared to state. The gold fever struck the Nashwaak about six years ago at Stanley, and there was a mad rush for claims.

GENEROUS GIFT TO CHATHAM CATHEDRAL

(Newcastle Advocate.)

John McKane, who has been visiting the Miramichi during the past week, has sent a check for one thousand dollars to the bishop as a contribution towards the erection of the new cathedral at Chatham. The Advocate also understands that Mr. McKane gave a contribution to at least one other Miramichi church.

Charles M. Schwab, the steel magnate, recently paid a visit with a party of friends to Tonopah, Nevada, and in the course of a lengthy reply to a reception tendered the party, Mr. Schwab had something to say concerning John McKane, the millionaire mining king.

In the course of his address he said: "I am proud to have interests in Tonopah, proud that John McKane is associated with me, and proud that I am here."

Further on in his address the steel magnate said:

"My only regret is that I do not as yet own at least a large interest in one of these rich Goldfield mines. That has not been entirely my fault. I can only say that I have been anxious to be interested here and that I will put my money into anything that John McKane says is all right.

"I will take this opportunity of saying that although you have given me your seat of honor and called upon me first to speak, I think the real honor is due to our old friend John. I like to speak of Mr. McKane, not as a man that brought a good proposition to me, but as an honest man and a friend. The first time I saw him I said to Dr. Ward: 'There is an honest man.' He told me that he had a certain proposition, and I said, 'I will take all that is left.' I am glad that Mr. McKane has been so successful. I hope it is not going to spoil him—I am afraid it will, because I have found as a rule that when men get rich they will not work. I hope that Mr. McKane will prove an exception. But I am proud of his success; I am proud of his position; but I am prouder still to claim him as a friend, and I hope there is no man here that does not feel about him as I do. He deserves your friendship and your support; he deserves everything that you can give him, because he is enterprising, pushing, and has the confidence of everybody."

Mr. McKane, to whom Mr. Schwab refers in such flattering terms, has made a large fortune in mining in the west. He was formerly manager of the Merchants' Bank of Halifax here, but quit the banking business and went west to try his hand at mining.

Mrs. McKane is the daughter of the late Edward Sinclair and a sister of Messrs. Wm. and E. H. Sinclair, who succeeded to their father's large lumber business at Bridgetown.

Friends of Charles M. Schwab deny reports from Nebraska that the steel millionaire, intends to acquire residence in that state, hoping to become United States senator. It is believed, nevertheless, that Mr. Schwab is giving the matter serious consideration. He has large mining interests in Nevada. Years ago, when he used to attend Republican conventions in Pennsylvania, he was always described as "the fat boy from Homestead."

THE TURBINES WILL NOT COME TO ST. JOHN

That the big Allan line turbiners Victorian and Virginian will not come to St. John this winter is now almost an assured fact. The reason given is that there is not wharf accommodation. There have been rumors to the effect that there will not be traffic enough to warrant these ships coming here, but this is not so, as all indications point to an exceptionally heavy season. The Sun is informed that the company do not feel justified in bringing these ships here and having them lie half out in the stream while cargo is being taken in and discharging, and if sufficient wharf room was available there is little doubt that the big turbiners would come here this season.

The sailings for the Allan Line up to the middle of January will be as follows:

Steamer Parisian from Liverpool, Thurs., Nov. 9; from St. John, Sat., Nov. 25; from Halifax, Mon., Nov. 27.

Str. Sicilian, from Liverpool, Thurs., Nov. 16; from St. John, Sat., Dec. 2; from Halifax, Mon., Dec. 4.

Str. Bavarian, from Liverpool, Thurs., Nov. 23; from St. John, Sat., Dec. 9; from Halifax, Mon., Dec. 11.

Str. Tunisian, from Liverpool, Thurs., Nov. 30; from St. John, Sat., Dec. 16; from Halifax, Mon., Dec. 18.

Str. Corinthian, from Liverpool, Thurs., Dec. 7; from St. John, Dec. 23; from Halifax, Mon., Dec. 25.

Str. Parisian, from Liverpool, Thurs., Dec. 14; from St. John, Sat., Dec. 30; from Halifax, Mon., Jan. 1.

Str. Sicilian, from Liverpool, Thurs., Dec. 21; from St. John, Sat., Jan. 6; from Halifax, Mon., Jan. 8.

Str. Pretorian, from Liverpool, Thurs., Dec. 28; from St. John, Sat., Jan. 13; from Halifax, Mon., Jan. 15.

The steamers sail from St. John after the arrival of C. P. R. train leaving Montreal 7.25 p. m. Friday. From Halifax on Monday, after the arrival of the Intercolonial (mail) and C. P. R. trains which leave Montreal at noon and 7.25 p. m. Sunday.

ANOTHER FATALITY?

Report of an Accidental Discharge of a Gun at Gray's Mills Resulting in Death.

A telephone message to the Sun last night from Oak Point stated that George Mengles, of Gray's Mills, was yesterday afternoon the victim of a shooting accident. The unfortunate man was employed by J. W. Patterson, farmer and general store keeper at Gray's Mills, and about 2 o'clock started out to drive some cattle from a field a short distance from the house. He had a shot gun with him and it is supposed that he attempted to strike one of the animals with the stock of the gun, which went off, lodging its contents in Mengles' heart.

Mr. Patterson's father heard the report and turning round, saw Mengles fall. He rushed to his assistance, but Mengles was dead when he reached him, having been instantly killed.

Coroner Gilchrist was summoned, but after viewing the body, decided that an inquest was unnecessary.

Mangles was an Englishman and had been in this country about four years. He was about eighteen years of age.

FOUND DEAD IN NEW YORK HOTEL.

Believed Man Killed Woman and Then Committed Suicide.

NEW YORK, Nov. 1.—A man and woman, whose identity the police are endeavoring to establish, were found dead tonight in a hotel in Lexington avenue. The room was full of gas and all the crevices of the doors and windows were stuffed with paper. From the fact that the woman's jaw was broken and her body was covered with recently inflicted bruises, the police are disposed to believe that she was killed by the man, who afterwards committed suicide by turning on the gas. The couple registered at the hotel last night as "Mr. and Mrs. Johnson." Today sounds of a struggle were heard in the room, but no attention was paid to this. Some hours later the odor of gas was noticed and the door of the room was forced, when the bodies were discovered.

TRUE BILL AGAINST JOSEPHINE CARR

The 14 Year Old Girl Who Killed Toronto Baby Some Months Ago.

(Special to the Sun.)

TORONTO, Nov. 1.—The grand jury today returned a true bill against Josephine Carr, and later on she appeared and pleaded guilty. She will not be sentenced until the assizes close. Josephine is fourteen years old. Some months ago she abducted a baby from a carriage in front of Eaton's store, where it had been left for a moment by its mother, took it out to the east end and threw it into a culvert where it drowned, the body being found the next day.

John S. Wise, formerly a congressman from Virgina, but now practicing law in New York, was in Baltimore the other day on professional business. In a brief chat on politics he uttered this epigrammatic statement: "The national issue is whether the Democrats or the Republicans will nominate Roosevelt in 1908." He added "Look out for Root." In regard to the present wave of municipal, state and national reform he said: "It is virtuous, but anaemic."

SMELTING BY ELECTRICITY.

Views of French Metallurgical Expert on the Prices—Canada's Great Future.

Dr. Heroult, the French metallurgical expert, who is now visiting Canada, has reported upon the electrical method for smelting iron ores. The Manufacturer says of him: "In ten years Canada will have become a great metallurgical country. You will see an iron industry in this dominion larger than in any other country in the world. Canada will yet furnish to the world its iron supply. It will be just the same with iron as with wheat. A decade from now Canada will outstrip all other countries in wheat growing. The production of iron at a cheaper rate than it can be made elsewhere will cause Canada to take a similar position as far as iron is concerned.

"The foregoing prophecy was made, not by a Canadian, but a visitor from France, Dr. P. I. T. Heroult, technical director of the French Electro-Metallurgical Society, who have immense works at Lt Praz, France, where aluminum and steel are produced. Dr. Heroult is perhaps the best living authority on the smelting of iron ores and the manufacture of steel by the electric method. He has invented the process which is named after him. Two great plants for the refining of steel by the Heroult process are in course of construction, one in Germany, and the other at Syracuse, N. Y. The latter is being erected by the Holcomb Steel Company, who have obtained a license from Dr. Heroult to use his invention. The cost of the works will be $1,000,000, and the output will be from 80 to 100 tons daily. The company proposes to manufacture tool steel and also high-class billets. The Holcomb Company will be the first concern on the American continent to use electricity in connection with the making of steel. It will be produced by the ordinary method, and the electricity will be applied to a purifying or refining process.

"The great metallurgical expert will not give all his time to the Syracuse enterprise. He has undertaken to superintend experiments in the making of pig-iron and steel at a plant which is now in course of construction at Sault Ste. Marie, and for which parliament, on Hon. Frank Oliver's recommendation, voted $15,000. Associated with him will be Dr. Haanel, superintendent of mines. It was on Dr. Haanel's advice that Hon. Clifford Sifton, minister of the interior, dispatched a commission to Europe to study and report upon the electric process of smelting ores and making steel. Dr. Haanel personally conducted the commission, which was fraught with great consequences to Canada.

"When the commission reported upon the feasibility of the electric method, there was a universal demand from all parts of the world for the report, which received the highest commendation from scientific authorities. From that date public interest in electric smelting became intensely keen, and plants for the utilization of the new method were started in various countries. In Europe and in the United States, where fuel is cheap, the ordinary processes can be utilized for refining. In the extreme west of Canada fuel does not cost much, but in the interior the price is prohibitive. This is especially true of Ontario and Quebec, where there are immense deposits of magnetite. These ore bodies have long remained undeveloped because they could not be economically treated. But in their vicinity is waterpower in abundance, and that means cheap fuel. Dr. Heroult has smelted magnetite by electricity, and it is a success. He is reasonably sure we can produce pig-iron and a high grade steel here. But to make certain beyond all peradventure, and to ascertain all the facts that can be learned in connection with electric smelting, experiments for six months will be conducted at the 'Soo' in a plant of special design and construction. Dr. Heroult thinks that under favorable conditions pig-iron can be made for $10 per ton, while steel will cost only about $4 per ton more to produce. This means a saving of several dollars as compared with the cost of producing pig-iron and steel elsewhere. But even if the cost were the same as in other countries, it would mean great things for Canada.

"When asked what the successful smelting of iron ores would mean to Canada, Dr. Heroult said: 'Pig iron is the basis for structural and other steel. At present Canada expends $50,000,000 and $60,000,000 in buying steel abroad. The idea ought to be to make that steel in this country out of Canadian material by the aid of Canadian water power and Canadian labor. Even if the cost of making iron and steel here should only equal the cost elsewhere you would keep in Canada the money you now send abroad. But we expect the cost of manufacture will be less here. Think of what it means. The retention in Canada of $60,000,000 now yearly spent abroad, the supplying of the new demand for steel rails, structural steel, and other classes of the product which has arisen in consequence of the country's development, the profitable sale of your surplus products in foreign markets, and the creation in this country of numerous other industries more or less dependent upon iron and steel. As to the iron resources of this country, from all that I can learn they are vast indeed. In Sweden the quantity of ore is sufficient to supply the markets of the world for one hundred years. If we were to compare the quantity in Canada with that in Sweden I should say Canada has three times as much."

Herbert Spencer, Charles Darwin, Thomas H. Huxley and Louis Pasteur at various times in their lives thought that they had discovered the secret of life, but repeated tests proved that they were mistaken.

William Kingsley, who was born in Ireland in 1783, and fought with Nelson at Trafalgar, is said to be living, at the age of 122, near Bloomfield, Mo. He fought in the Crimean War, also in the Mexican and Civil wars.

John D. Rockefeller, with the assistance of his Cleveland pastor, Rev. Dr. Chas. A. Eaton, is making plans for a future church home of the newsboys of Cleveland, and on Sunday there will be a rally of 1000 newsboys at the Euclid avenue Baptist church.

CUPID PLAYS QUEER PRANKS ON LOVELORN

Chicago Public is Greatly Amused by the Freak Weddings of the Season

CHICAGO, Ill., Nov. 1.—Although this city is queer in many ways, no phase of her life the last month has given rise to so much comment as the number of "freak" marriages.

A. B. Salmonson, marriage license clerk, tells of a young man who appeared at his window the other day with a girl on his arm, waiting for a license. The questions were answered except that about the ages. It was found that the miss was under age and that a license could not be given without her parents' consent. They were out of town.

To friends who awaited them near the elevator the couple explained their plight. In a few minutes a young man appeared before Mr. Salmonson with another girl. She was of legal age, and Mr. Salmonson issued the license, although he wondered at the ability of the bridegroom to switch would-be brides.

"It was simply a question of getting married with him," said Mr. Salmonson. "He had the marriage bee, and he did not care much whom he married.

"I remember another man, who came in with a miss whose name he did not know. He said it was Inga, and had never bothered to find out her last name. The girl herself did not know how to spell it, so they had to bring her father and mother the next day to unravel the tangle."

Another unusual marriage was that of Rudolph Paul, of No. 532 Hastings street to Lydia Stack, his next neighbor. Paul substituted as escort for another young man who had arranged to take Miss Stack to the theatre, but was obliged to cancel the engagement. Friends of Paul joked him about Miss Stack, whom he had never met until that night, and dared him to propose marriage. He was promised all a couple need to start housekeeping if he succeeded in getting "yes" as his answer. Three days after he met her Paul married Miss Stack, and the couple were showered with everything from clothes pins to a cook stove.

Because the man to whom she was engaged was dying, Miss Edith Brusher, of No. 45 Ninety-first street, married Edward L. Boardman as he lay on a cot in a South Chicago hospital, that he might die happy. A marriage license was hastily procured, but no minister could be found. At last Dr. Hannah S. Starrow, who had attended Boardman, consented to tie the knot. Boardman lived just long enough to hear his fiancee pledge her vows. Almost the same minute she became a wife she became a widow.

William Costello, sixteen years old, married Sadie Matthews and spent his honeymoon with her riding about the city on the elevated railroads.

When he settled down to his life of domesticity at No. 3636 Ashland avenue he was arrested and taken before Judge Mack in the juvenile court. The judge refused to send him to the John Worthy school however and let him off on parole.

PARRSBORO.

PARRSBORO, N. S., Nov. 1.—The N. H. Upham residence was sold by public auction last Saturday. J. F. Outhit was the purchaser, and the price paid was $1,700.

E. Allison Powers of Montreal, editor and publisher of the Pythian Review, is in town in the interest of the Endowment Rank of the Knights of Pythias.

Rev. J. H. Johnston, rector of St. George's parish, went to St. John yesterday for a short visit.

Rev. Dr. Dill of Wolfville, formerly pastor of St. James' Presbyterian church, is in town this week visiting his friends.

Town Clerk Kelly has not yet returned from Victoria General Hospital, but is reported much improved and is expected home shortly.

Mr. Winfield, general manager of the Nova Scotia Telephone Company, is in town superintending the removal of the central office to its new quarters. The old poles have been replaced by sturdy cedar posts, which look as if they might be good for a quarter of a century.

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The Natal government has decided to throw open a part of the Ngwavuma district, in Zululand, to European settlers willing to lease lands for the purpose of lapping the large numbers of rubber vines which abound in this hitherto unknown district. The rubber is of good quality, but unfortunately the natives in collecting it very often destroy the vines, one of the chiefs recently having felled over 3,000 trees to form a new stockade for his royal kraal.



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