

WORKING GIRLS.

Servant, Shop and Factory Girls.

Dangers that Beset Them—Remedies to Save them from Sin, Shame and Sorrow.

At the second day's session of the sixteenth National Conference of Charities and Correction, which recently met in San Francisco, the following interesting paper was read by Miss Jessie A. Schley of St Paul, Minnesota:

Mr. President, Ladies and Gentlemen:—It is of course a great pleasure to come to your celebrated city to represent our grand state of Minnesota, but appropriating the honor as I do, I never should have ventured so many hundreds of miles, over mountains, across plains, through the wildest of our western regions, had it not been that I was assured I should have the pleasure, and that you would be glad to hear me speak for our working girls.

There are two classes of working girls—the servant and the shop girl, and the many hundreds of both kinds that have come to my notice, and consequently the many hundreds of private histories I have heard make me feel that properly conducted work for working girls is one of the grandest and most needed charities of the age. I feel more enthusiastic now than when I began five years ago, not knowing one-hundredth part of what I do now.

I know that every lady and gentleman present will agree with me that the servant girl element needs decided reformation so as to give us better service. The reformation, however, must begin with ourselves. The servant girl in an ordinary American family is simply a white slave with the independence of American citizenship playing havoc with her spirit of contentment under the galling yoke of white servitude. A servant girl in a respectable family has good food, plenty of it, a good bed-room with plenty of bedding, a clean kitchen, plenty of kitchen utensils, receives good wages; in short, has more of this world's goods than she ever possessed in her life, yet she has to "live out" and will get into some shop or factory at her first opportunity. Why is this? Ladies and gentlemen, servant girls are human and social beings just like the rest of us. A healthy young girl cares very little what she eats, it is as we grow older we become epicureans. Put yourself in her place for a moment and you will see what I mean.

A girl of eighteen or twenty applies to you for a position as general housemaid, she can do plain cooking well and you hire her. She is shown to the kitchen, and chiefly there from morning until night she works. The children of the house are permitted to make free with her, but the young ladies are told it is not suitable for them to be on familiar terms with the servant, nor is it. What then is she to do for companionship? Probably she has come from among simple country folks where everybody knows everybody. She can rarely get out of an afternoon, and is not allowed to receive her friends, especially young men, in the kitchen or dining room. In the evening she is permitted to go out, after her work is done the lady does not care. She goes out, she is a stranger but feels she must speak on easy terms with some of her own class. She scrapes acquaintance with this girl and that young man, she does not know who they are. She goes out evening after evening, and then begins to come in very late, often through the back window, then you notice powder and paint and conclude, everything considered, that the girl is not fit for your household and dismiss her. Soon you meet her on the street gaudily dressed and are told she is one of the demimonde. You are horrified and exclaim there was no reason for this, that if she had behaved herself she could have remained with you where she had plenty of everything. Yet you must see that you have been the sure though unintentional cause of her downfall.

My experience teaches me, and I have questioned many servant girls—that if you would give a girl a regular afternoon out, Sunday afternoon or evening, and time for church on Sunday morning, also would permit her a pleasant place to receive her friend, even several friends, until a proper hour at night, with occasional permission to attend a party or theatre (ascertaining it is a respectable place), and letting her in your own parlour, but as it is any girl knowing a trade or having any opportunity to learn one, with an atom of self-respect, she will first chance to leave "living out," though in return she receives lower wages, poorer food and accommodations, but has obtained her ultimatum—her evenings and Sundays to herself. This leaves the ranks of the servant girl to be recruited from the greenest class of our emigrants.

Statistics prove that the "colored doves" of our cities have been chiefly working girls, and that the largest half of these were servant girls. Statistics also prove that the greatest number of working girls leave school to begin work at the age of fourteen; the second greatest number at the age of fifteen, and the third, at that of thirteen. They also prove that the majority of these leave school "to go to work," but a large majority leave "because they want to." These last need special attention. You must see that this same affair results and affects the morals of the whole country. Men begin to think that if the servant girls are so easily enticed from right, other women in like situations would be so as well, and begin to doubt the purity of all women, while women in turn have suspicion of men. We learn from the history of the world that at different ages and in different countries certain sins predominated, and I fear that unless we turn our attention to this matter in earnest, immorality will become the crying vice of America. I am aware that I am by no means alone in this fear. When a city possesses a large class of fallen women, good ladies and gentlemen get together and bring the Sisters of the Good Shepherd, or establish a Magdalen Home or Women's Christian Home, to reform the poor creatures, but where are the Homes to prevent their falling in the first place? Few and far between and then so restricted that these uneducated, uncontrolled, but innocent girls do not enjoy them, while the reformatories are crowded with girls put there by the courts or relatives, who too late trouble about them.

This brings me to the second class of working girls, the shop girls. This class is composed of our brightest, better educated working girls, for the reasons I have just given, yet among this very large class there are many, very many, who fall. Why? As I said before most working girls begin work at the age of thirteen, fourteen and fifteen, and having lived in country districts, or in cities where they have been obliged to help their parents must of necessity, know little more

than to read and write, and their character, both religious and moral, unformed and weak; their poor mothers are obliged to throw them, or they throw themselves, upon the tender mercies of others to earn a livelihood. I have known several cases where mere children, girls of twelve and thirteen, have been required to send their parents money to aid their supporting the family. At these ages daughters of well-to-do people are carefully kept at school, or more generally sent to boarding schools, to guard against the very dangers into which their untrained sisters among the working girls are thrown.

The young ladies, at the ages of eighteen or nineteen, are brought home and carefully chaperoned and introduced into society, yet we must acknowledge, though watchful mammae and aunts are so careful, what young gentlemen they meet. When we contrast the life of a shop girl with that of a daughter of well-to-do people, our hearts ache for the former. When she is maturing into womanhood, when her heart and head are filled with new ideas and ennobling aspirations, when her exuberant spirits prompt her to exultantly enjoy even the simple pleasures, she is required to be in the noisy, dusty shop or factory promptly at seven in morning (at half-past seven in winter), or her small wages will be docked. There she works all day long, mind and body alike stagnating. At the dinner hour she sits a cold lunch, for she generally boards too far to go home for a warm dinner, and then she works steadily again until six at night. Then begins her fun. She leaves the shop just when all the men and boys do. She is too tired to do much flirting, but she makes acquaintances on the way to her boarding house.

The boarding house is a cheap place; the boarders all sorts of young men and boys earning low wages. The house keeper cares very little who they are, or what they do, so they commit no flagrant wrong. Keeping such cheap boarders she generally keeps the chief work herself, and is too tired at night to do more than retire to her own room to read or sew. The girl's bed room is small and stuffy, often not clean, and she does not enjoy the parlor on account of the promiscuous men grouped around, or maybe she is not permitted to use the parlor. She has access to no library. There is no educated, refined person to guide the conversation, listen to the girl's adventures, and give kind, wise advice. There is no one to take disinterested interest in her new-found friends, especially of the male gender.

In short, from the shop to her boarding place, from her boarding place to the shop, she is made to feel that she is only cared for in so much as she is a good worker in the shop and pays her board bill. Of course premeditated on the street or in the park after dark is her chief pleasure, and you might almost say a necessity to preserve her health. Here she sees and hears much that she should never see or hear, and her innate sense of decency is sadly blunted.

Then, when her religious sense cultivated. She knows there is a God, while at home she attended some church, but here she is a stranger, poor, shabbily dressed; if a Protestant, she does not go to church at all, after venturing a few times when she has a new suit, for she has no seat and cannot afford to hire one. If a Catholic, she is similarly fixed, except that a Catholic must attend Mass on Sundays. But she goes to a Low Mass where there is no sermon, and approaches the Sacraments at rare intervals, wider and wider apart. The Priests or ministers do not know her. She feels her loneliness more than they ever dream of, and gradually but surely loses all interest in religious matters. I do not mean to say that the clergy neglect the poor—far from it. No doubt the Priests know the names and home of every poor family, and child of it, in their parishes, but these are the ones who have a home and parents well known to be poor but virtuous. But where is the Priest who goes visiting after those poor young tramps? Unfortunately so many of these are not what they should be, the Priest is afraid of giving scandal if he makes a point of visiting and observing them up.

This real difficulty can only be solved by gathering them together in specified places where they feel absolutely at home, and are made to feel some trouble is taken about them. This brings us to the Home question. I think there should be many Homes in every city, at convenient distances from the shops most employing girls. These Homes should be built and furnished by the City or State, or at least greatly aided in the outset by one or the other, but not made State or City institutions, for that would take away the home atmosphere. There should be Catholic, Protestant and Jewish Homes, and the ministers of the several religions should visit and instruct the inmates of each.

The young girl without a home in the city should be forced by public opinion into one or the other of these homes, whichever she chooses, just as at present if we find a young child alone in the city we put it in the institution and for it. This would prevent "scrambling" and the cheap, low boarding houses which are the cause of the fall of so many. But on the other side, if a girl be strong pressure is brought to bear to make it "the absolutely necessary and proper thing" for every working girl without relatives to board in one of these homes, the homes must be made suitable and inviting.

I passed not long ago an elegant house with beautiful silk lace curtains in the windows, the door stood invitingly open. I was told it was a house of ill-repute, a trap for young girls, and two good old ladies who went there to convert and pray with the inmates, told me they saw a delicious meal exultingly set in a beautiful dining-room, with colored waiters standing behind the chairs, while the parlors they were in were superb. Soon after this I passed the magnificent House of the Good Shepherd and the Protestant Reformatory. The first stood in the midst of beautiful pleasure grounds, the last though not so handsome was still very inviting. Then I passed the home for working girls. The first was a proper, straight up and down building opening directly on the street with not even a scrap of grass before it. In there everything is eminently respectable. The board is \$3.50 and \$4.00 a week. Cards and dancing not permitted. Elderly spinsters and widows are freely admitted, the young girls are also, but somehow they do not go in great numbers. The young men feel shy of so many elderly eyes upon them, and so they take their young ladies out to walk.

I passed the next home. There were pleasant though small grounds in front of this, and any number of piazzas, but the lady who founded it and is running it is entirely unaided and alone, consequently the floors were bare, (only rugs in the parlors), and the meals were poor and there were not enough servants to keep things as neat and nice as they should be, and the house is very cold in winter. There were, however, many young girls in this house, for the lady receives a few young girls and pays for them to dance after supper and makes it jolly for them. But the difficulty in finding suitable employment, does not enjoy this sense. It is too noisy and the food is too poor. The third home in the city is too religious for young girls, indeed for most anybody except nuns and invalids. There is a dim religious light

all through it, but very few young girls. Yet the ladies in charge can pray nicely, it is eminently proper in the rules, and young men are tolerated until prayer time—8.30 p.m. I leave it to you if we are to expect our young, giddy girls to enjoy such homes and not to go to them from a sense of duty only? We should make the homes so attractive that every young girl will be proud and happy to board in them. I only want the city to assist in the first purchase of a suitable house and grounds and suitable furnishing of them. Afterwards the home should be self-supporting. This brings me to my own work. Since the last time I had the pleasure of making my little speech before this conference, I am glad to say a number of both Protestant and Catholic friends in different parts of the United States have asked for my rules and regulations to start similar homes. But I know that in the Catholic Church we must have an organization to accomplish this work successfully, for most of our good single women join this or that religious community where they are thoroughly trained in the spirit and rules of the work they are undertaking, and in return receive the protection and support of the Church. But it is impossible to find suitable persons to assist such work outside a community, as I have found to my cost. Nor are such persons looked up to and supported by those of their church, as I think they should be. Something new is always regarded with suspicion, especially by ignorant people.

Miss in the home alluded to as having bare floors and poor food, but still the largest numerically. I started it five years ago, and last summer founded one like it in Minneapolis, but this spring was required by the Archbishop to give it up because I could not find suitable persons to help me, and both homes were suffering in consequence. I handed it over to Father McGorick of Minneapolis, and he gave it to some Sisters who have continued it, but not according to my rules.

I have received in my St. Paul home since starting it five years ago about 1500 young girls, of these there were about 100 married persons or widows, and no invalids. In the Minneapolis home, during the nine months I ran it I received about 225 girls into it and of these only eight or ten were married persons.

My home is called the "Young Girl's Home," and we charge but \$2.50 per week for the use of the whole house, board, lodging, use of reading room containing newspapers, pamphlets, and between five and six hundred good books, many of them novels by the standard authors. We have bath-rooms for the girls' free use. We have a large laundry with stationary tubs also for their use; we charge twenty cents each time they wash, but supply them with the materials necessary. We give the young ladies parties every few months to which they invite their young gentlemen friends, and entertain them until midnight with square dances, charades, checkers and other harmless games. We also have during the winter months meetings of the "Enterprise Literary and Musical club," but these only last until 10.30 p.m., and only such are permitted to become members who can contribute to the entertainment of the others by music, a recitation or reading. The young gentlemen belonging to it must also do the same, and the "Investigating Committee" of the club carefully ascertain who they are before they are voted in as members. I can assure you several of the original essays and poems I have heard recited there would do credit to many highly educated people. We also give every young girl married from the home a wedding breakfast, or, as two have preferred it, an evening reception, so that all their friends would be there. Of course, in the latter case we cannot give such elaborate refreshments as we do at the breakfast, but the wedding cake is never missing. We have had about fourteen weddings.

We do not receive women over thirty, or married women or widows. The first, if good, are old enough to take care of themselves, and if not they do not belong there at all, and anyhow are too old not to dampen the fan of young girls. Married women or widows when they are young enough to wish to be in such a Home are often not what they should be, and so they might do more harm than good among these young girls; the safest plan is to keep them out entirely. They do not require the protection the young girls do. Sometimes we have had 75 in the Home at one time, but only have room for 62, and I think 40 about the right number to keep a Home homelike.

I forget to say that we have begun classes of individual instruction in the day and evenings, to teach grown girls and women who wish to improve, and also that our young girls generally remain with us for months and often for years.

MISS JESSIE A. SCHLEY.

THE WASHINGTON CATHOLIC UNIVERSITY.

To be Opened and Dedicated by Solemn Ceremonies on November 13th.

From present indications the divinity building of the Catholic University will be completed by the middle of October. As soon as completed the work of preparation for the grand opening ceremonies will commence. As is generally known, the opening of the University will form a portion of the celebration in honor of the close of the first century of the establishment of the American hierarchy. This celebration will begin on Sunday Nov. 10th, in the cathedral, Baltimore, and continue during Monday and Tuesday. Another feature of the celebration will be the assembling of the first Catholic congress, which will be composed of representative Catholics from every section of the country. On Wednesday His Eminence Cardinal Gibbons, surrounded by Archbishops, Bishops, Abbots, and hundreds of the reverend clergy, will solemnly bless the new building. Pontifical High Mass will be celebrated by one of the Archbishops of the hierarchy of directors in the beautiful chapel lately described in our columns. After the building has been blessed a banquet will be served to the invited guests. In the afternoon the exercises for opening of the University courses will be held, consisting of music, prayer, an oration by Bishop Spalding, and the reading of a Latin poem by Professor Schroeder, of the faculty. On the evening of the same day will be begun a spiritual retreat, lasting four days for the benefit of the students of the University. On Monday, November 13th the classes of the divinity faculty will be opened by Solemn High-Mass of the Holy Ghost and the services usual to such occasions in Catholic universities.

A committee, with Rev. Dr. Chapelle at its head, is now issuing invitations, which will be sent to all chief officials, both of Church and State, in this country, to the heads of the principal educational institutions in America, and Europe, representatives of religious profession. Two thousand programs are now being handsomely engraved by Mr. W. H. Lupely, stationer and engraver. Bishop Keane desires every Catholic clergyman in this country to consider that he is especially and cordially invited to be present, whether a formal invitation be received or not. For the first year the number of students

JERUSALEM AND THE HOLY LAND.

—AT THE TIME OF THE— CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of colors, harmony in composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE CRUCIFIXION seems in a marvelous work, almost worth seeing many miles to see. Open from the CITY, Mount OLIVET, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the OLYMPIA, corner St. Catherine and St. Urban streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

will be at least fifty and it is a matter of equal interest to the clergy in Washington, Baltimore and the surrounding country that the lectures and classes of the University will be open to them, and they are urged to utilize the advantage whenever compatible with the proper discharge of their other duties. It has also been determined to have afternoon lectures at 5.30 o'clock on popular topics, to which admittance will be free, without respect to class or creed, by invitation tickets, which can be obtained from the vice-rector of the University. The course of lectures as announced will be as follows: The Right Rev. Bishop Marty will lecture on "Liturgy"; the Very Rev. A. F. Hewitt's lecture will be on "Church development in the First Centuries"; those of the Rev. P. L. Chapelle, D. D. will be on "The Great Fathers and the epochs they marked in Church history"; the Rev. George M. Searle, C.S.P. will treat of "Marianism" and as follows: the Rev. T. O'Connor, D. D. of New York, will lecture on the "Relation of brain and nerve to thought and sense"; Professor Stoddard will deliver a course of lectures in English literature. The course will include a number of other distinguished lecturers from Europe and America.

The following letter and circular will be sent to all the principal societies and other Catholic organizations by order of His Eminence the Cardinal: On the 12th of November next the centennial of the Catholic hierarchy of the United States will consist in part of the torchlight procession of Catholic societies, the full details of which will be duly published.

"The bare announcement of this event will be it is confidently expected, suffice to enlist the deep sympathies and earnest co-operation of the Catholics of Maryland. "When we consider the magnitude and significance of this celebration and the temporal and spiritual blessings which during this century now drawing to a close, have accrued to us, we owe it to ourselves, to our beloved State and country and to our Holy Father to make this feature of the centennial the history of the Church in the United States. "To the end, therefore, it is earnestly requested that the officers of the various Catholic organizations in the cities of Baltimore and Washington, and as far as possible throughout the archdiocese, will evince their interest in the centennial celebration by sending as strong a delegation as possible to participate in the procession contemplated, and that this circular letter may be deemed a most cordial invitation to share in said procession.

F.T.S. All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cure. Treatise and \$2.00 trial bottle free to Fit cases. Send to Dr. Kline, 931 Arch St., Phila. Pa.

Catholic Freedom in Turkey.

The Universe of Paris gives an interesting account of the celebration of the feast of Corpus Christi in Constantinople, and the liberty accorded to Catholic worship by the government of the Grand Turk. "The possessions of the Corpus Domini," which many Catholic governments have forbidden, were held in Constantinople, the capital of Turkey, the centre of Islam, with the most perfect order, without unrestricted liberty, and under the protection of the Turkish authorities, who showed the greatest solicitude in adopting such provision that the liberty of the Catholics might be secured. These processions in which Latin clergy, both regular and secular, and the priests of the various parishes vied with each other in zeal, traversed the principal streets of the city, that is of Pera, Galata and Pausalid. The procession of the Cathedral of the Holy Ghost surpassed all the others in pomp. The pious ladies of Stoa, which sit the pupils of their boarding and day schools, the Christian Brothers, also with their pupils, all the regular and secular clergy, the heads of religious communities, the parish priests of the capital and the suburbs, the high ecclesiastics of the delegation, and the Vicariate Apostolic took part in it. The standards of the Convent school of Stoa were numerous and beautiful. The boys who serve in the churches preceded the clergy with baskets of flowers, and strewed roses and lilies in profusion in the path of the Blessed Sacrament. The processions of the other churches were little inferior, and when they passed, the houses were decorated with flags, and the ordinary traffic of the streets was suspended, while they were accompanied by gendarmes and municipal guards with shouldered arms. Altars were erected in the streets where the procession halted, and, after the singing of the Te Deum, Benediction of the Blessed Sacrament was given by the Apostolic Delegate.

TO THE DEAF.

A person cured of Deafness and noises in the head of 23 years' standing by a simple remedy. Will send a description of it FREE to any person who applies to NICKOLSON, 30 St. John street, Montreal.

Boulangers' Election Annulled.

PARIS, Sept. 26.—The municipal commission has decided that the votes for General Boulanger in Montmartre in the recent elections are null and void and has declared M. Joffrin, the labor candidate, who received the next highest number of votes, elected. The commission has also nullified the votes cast for Henri Rochefort in Belleville.

An Able Defence of the Priesthood

During a recent notable trial in San Francisco, that of the Byran O'Connor will contest one of the charges for attack upon the Catholic priesthood, which drew from D. M. DeLmas, counsel for the widow and respondent, Mary O'Connor, the following able answer: Against the attacks which have been made upon it here, the Catholic priesthood, needs no defence from me. That priesthood, tracing its existence from the day of its foundation in unbroken succession through nineteen centuries, counts in its path more than one instance of obloquy and destruction. From the early day of Christianity, when standing in the Roman amphitheatre, it calmly faced death at the hands of the Rome's imperial masters, until now, it has confronted more than one persecution. The martyred few have fallen and have been sacrificed; but, in all ages and in all climes, the priesthood itself has ever been found triumphant over its enemies. It has lived and still lives to perform, unremoved and unchanged, its high appointed task; and, in spite of detraction and persecution in ages yet to come, it will continue, by its unceasing aspirations to pure and elevated thoughts, to exert over mankind the beneficent influence of its religion. The days are gone by, if they ever exist, when the name of a Catholic priest could be used as a brand to kindle aversion or distrust in the breast of Protestant listeners. The prejudice, if ever entertained, has long since turned to ashes; and it is not in the power even of the centurions here, to fan it again into flame. Purity of life, self-abnegation, devotion to the cause of humanity, command the admiration and compel the respect of all men, Protestants

A HOME IN THE WEST.

Join the great army of homeseekers and secure 480 acres of government land in the Devils Lake, Turtle Mountain or Mouse River districts of Dakota. For further information, maps, rates, etc., apply to F. I. Whitney, G. P. & T. A., St. Paul, Minn.

Had Too Many Wives.

BROOKVILLE, Ont., September 26.—George Clute, alias Geo. D. Morrison, alias Geo. D. Bigelow, alias Dr. Digeivoy, has been arrested

here charged with being possessed of three wives. His first wife is a Lancaster, Ont., woman, whom he married in June last. His second is Ida Thomson, of Truro, N.S., whom he married in August last, and his third is Mrs. Munroe, a widow, of Lynn, Ont., whom he married on Monday last. The motive in each case was to get possession of the woman's property. Clute turned pale when arrested and tried to bribe the officer to let him go. The prisoner's right name is George Clute, and he was born at Clayton, N. Y., about forty years ago. A good part of his life has been spent in prison.

A DISMAL WEDDING DAY

For Emmons Blaine and Miss McCormick. UTICA, N. Y., Sept. 26.—The wedding of Emmons Blaine and Miss Anita McCormick took place in the brick Presbyterian church at Richfield Springs at noon to-day. The church was beautifully decorated. At Clayton Lodge, where the McCormick family reside, the flora decorations were of the most elaborate nature. During the day it was announced that Walter Damrosch, New York, who was present, was a fiancé of the bride, and a drizzling rain sufficient to be disagreeable fell from early morning. At 11 o'clock the guests began to gather, and the little church was lighted with incandescent electric lights. It was completely filled at the hour announced for the ceremony. James Blaine entered escorted by Harold McCormick, while Mrs. Blaine leaned upon the arm of Fred Keep. Walter Damrosch entered with Miss Margaret Blaine and James G. jr., with Miss Henrietta. The four couples occupied one pew. A few minutes after 12 o'clock the wedding party entered and marched up the middle aisle. Harold and Stanley McCormick preceded, Messrs. Keep and Sprague followed, and the rear couple consisted of the bride, leaning on the arm of Walter Blaine. Emmons had entered with Cyrus McCormick and awaited his bride at the altar.

The bride's costume was a study of beauty. The waist was of white satin, fitting exquisitely to her well moulded figure. A diadem of India lion fell softly about the throat in the style of Mary Antoinette. The sleeves were composed of soft lace and reached to the wrists. The entire skirt was made of Valenciennes, meeting a train of white satin. The veil was caught up with a coronet of orange blossoms, and the bride was complete. The ushers were Harold and Stanley McCormick, Fred Keep and C. F. Sprague. Organist Tomlinson played a selection from "Tannhauser" during the seating of the guests, and the wedding march was Wagner's. The groom was dressed in a well-fitting coat of the out-of-way style, of fine diagonal material. The vest was of the same material and the trousers were light, with a very fine stripe. He wore a high standing collar and a white tie. A white rose adorned the left lapel of the coat. Neither bride nor groom wore jewels of any kind.

The ceremony lasted scarcely fifteen minutes and was conducted by Dr. Horrick Johnson, assisted by Rev. V. Holmes. The responses of the bride and groom were audible to the audience in the rear half of the church, while the bride answered in a clear, firm, sweet tone that could be heard by all. The bride was given away by her brother, Cyrus McCormick. The whole ceremony was impressive, but cheerful, and the wedded life of the young couple starts with the happiest of auguries.

The party took carriage and were driven at once to Clayton Lodge, where the breakfast was served. The tables on which the wedding breakfast was spread contained no floral decorations, except an exquisite bouquet of American roses in a large silver vase. The number of guests at the wedding breakfast was not far from 200. The repeat was of course, elegant. Among the pieces was a large salmon surmounting a miniature pond, in which live fish were swimming. At the other end of the table was a rustic design of boned turkey, on which were perched life-like partridges. While the breakfast was being partaken of, an orchestra discoursed appropriate music on the porch. The party left Richfield Springs at 2.15 for Bar Harbor, where they will spend a portion of their honeymoon.

WEO CAN GET GOVERNMENT LAND IN DAKOTA?

All settlers in taking free government land in Dakota are protected from obligations to the amount of 160 acres of land, and seed, stock, implements and provisions to a reasonable amount; and also, are not liable for obligations incurred in other countries.

ST. LOUIS, MO., March 28, 1899.

BAILEY REFLECTOR COMPANY. Gentlemen:—We have now used your Reflector about three months. It is very satisfactory. Our audience room is 50x60 ft., with ceiling 30 ft. Your 60 inch Reflector lights lit admirably. Very respectfully, J. H. HOLMES, Chm. Bldg. Com. 3d Cong'l Church. (Letter from the Pastor.)

Dear Sirs:—The Bailey R-reflector which you placed in our church gives entire satisfaction. It is ornamental and gives a brilliant light. It is really a marvel of cheapness, neatness and brightness. Very sincerely yours, C. H. GRANIS, Pastor of 3d Cong'l Church, St. Louis, Mo.

A Volcanic Eruption.

CITY OF MEXICO, via El Paso, Texas, September 26.—Steven Heaton, an American railroad contractor now in this city from Colima, has been an eye witness of the late eruption of the volcano in Colima, which is thirty miles north of the city of the same name. This volcano has its crater at an elevation of 12,000 feet above the sea level, and is very active intermittently, throwing up a column of smoke and red-hot ashes hundreds of feet in the air. The separate eruptions of our about ten or twelve times a day, and are followed by reports similar to the discharge of artillery. A few days before the earthquake last month the volcano vomited forth a dense black smoke that hung like a pall over the country for miles around, and was accompanied at intervals by showers of hot ashes, which descended upon the mountain side. It is not known whether or not any lava is being thrown out, as the red-hot ashes make investigation impossible. At night the sudden eruptions present the appearance of fireworks of a gigantic character. These sudden spurts illuminate the country for miles around, and the spectacle is a grand one.

Teacher—"Johnnie, what part of speech is 'nose'?" Johnnie—"That's 'emmy'." "Ah, but it must be." "Mebbe you're because you talk through it, but the only part of speech that I've got is my mouth."

or Catholic, believers or unbelievers. Virtue has no creed. Its homage is not hampered by the narrow bounds of sect or denomination. When the monument shall be erected to commemorate the heroism of the Catholic priest who, leaving friends, family and home, went into voluntary exile among the victims of leprosy and contagion upon the fasted shores of the Island of Molokai, and there in the cause of humanity, vainly faced the doom of his self appointed and sublime martyrdom—it shall be erected by Protestant England, and shall bear upon its base the name of Albert Edward, future head of England's church and heir-apparent to her throne.

A FAST RIDE ON A LOCOMOTIVE

The Best Way to Realize the Benefits of Railroad Travel.

We cannot tell from the time tables how fast we travel. The schedule time does not allow the delays that must be made up by spurts between stations. The traveler who is curious to know just how fast he is going, and likes the stimulus of thinking that he is in a little danger, may find amusement in taking the time between mile posts. And when these are not to be seen, he can offer the speed very accurately by counting the mile posts passed in a given time. This may be done by listening attentively at an open window or door. The regular click of the wheels over the rail joints can usually soon be singled out from the other noises and counted. The number of rail lengths passed in twenty seconds is almost exactly the number of miles run in an hour. Don't you want to get a lively sense of what it means to rush through space at fifty or sixty miles an hour, he can get on a locomotive. Then only does he begin to realize what it is to stand between him and destruction. A few weeks ago a lady sat an hour in the cab of a locomotive hauling a fast express train over a mountain road. She saw the narrow line of the rails and the slender points of the switches. She heard the thunder of the bridges, and saw the track shut in by a rocky bluff, and new perils suddenly revealed as the engine swept around sharp curves. The experience was to her magnificent, but, sense of danger was almost appalling. It gave her a complete sense of the danger that she should have taken one engine ride on a dark rainy night. In a flight ride on a locomotive we come to realize how slender is the rail and how fragile its fastenings compared with the ponderous machine which it carries. We see what a trifling movement of a switch makes the difference between life and death. We learn how short the lock ahead must often be and how close danger sits on either hand. But it is only in a night ride that we learn how dependent the engineer must be upon the faithful vigilance of others. The headlight reveals a few yards of glensening rail and the gleams telegraph poles and switch targets. Were a switch open, a rail taken up, or a pile of ties on the track we could not possibly see the danger in time to stop—Scribner's Magazine.

Who Spoke to Him.

The belief that God controls every event in our lives, was confirmed to my mind by a circumstance which transpired years ago, and which I will briefly relate.

When a young man I was requested to carry a letter in great haste to a family some half mile distant. I went just as I was, in slippers and shirt sleeves. The stream which I had to cross was swollen by recent rains. After delivering the letter I started immediately a voice seemed to say to me, "Go down by the river and muse." I was fond of walking by the stream and listening to the murmuring of the waters, but paused on my way. Presently the voice said again, "Go down by the river and muse." I was almost startled by its distinctness but as I was not properly clad for such diversion I crossed myself on this account. But the voice said a third time with such authority, "Go down by the river and muse," that I dared not disobey. I went at once, but with no purpose beyond each step.

I had gone but a little way before I saw a head bobbing up and down in the stream. I at once recognized the golden hair as that of Lizzie G. Soon an eddy in the current brought her near the shore, when I stepped into the water and drew out her apparently lifeless form. She was in a little while restored to consciousness and carried to her home. In endeavoring to cross the stream on a fallen tree, a limb to which she clung gave way, and she had floated a long distance down to the place where she was rescued. She and her mother cease not to this day to thank me for rescuing her from a watery grave. Was not that the voice of Providence calling me to that duty?

How many we might see from sin's destructive ways, who are being carried down the swift current of an irreligious life. If we would but heed the admonitions of conscience and the voice of God? They would speak our names with gratitude, and remember us when earth's heroes are forgotten.—Exchange.