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C. & N. W. R. R.

East Bound.

No. 4 due out of Denison..... 2:40 p. m.
 No. 6..... 7:50 p. m.
 No. 10 Mail train..... 9:50 p. m.
 No. 48 Way freight..... 12:15 p. m.
 No. 12 "Passenger"..... 10:00 a. m.
 No. 22 Carrol Local..... 6:52 a. m.
 No. 8 Los Angeles Limited..... 11:54 a. m.
 No. 2 Overland Limited..... 10:33 p. m.
 No. 30 Local..... 9:50 a. m.

West Bound.

No. 21 Council Bluffs local..... 7:14 a. m.
 No. 1..... 6:50 a. m.
 No. 5..... 9:12 p. m.
 No. 3..... 1:04 p. m.
 No. 11..... 5:24 a. m.
 No. 9 Fast mail..... 8:54 a. m.
 No. 15 Fast mail..... 2:45 p. m.
 No. 29 Local..... 2:35 p. m.

Boyer Valley

10:46 Leave..... 6:05 a. m.
 10:42 Arrive..... 2:45 p. m.
 10:41 Arrive..... 2:40 p. m.
 10:45 Arrive..... 5:50 p. m.

Illinois Central R. R. Time Table

—East Bound—

No. 4 Omaha, St. Paul, Minneapolis & Chicago, Express, (Daily) 9:51 A. M.
 No. 22 Co. Bluffs & Ft. Dodge Way Freight, (Daily except Sunday) 10:35 A. M.
 No. 22 Co. Bluffs & St. Paul (Daily)..... 10:32 P. M.
 No. 2 Omaha, St. Paul, Minneapolis & Chicago Limited, (Daily) 7:48 P. M.

—West Bound—

No. 1 Chicago, St. Paul & Minneapolis Limited, (Daily)..... 5:35 A. M.
 No. 31 St. Paul & Minneapolis & Omaha Daily..... 6:21 P. M.
 No. 91 Local Way Freight, (Daily except Sunday)..... 1 P. M.
 No. 5 Chicago & Omaha Express, (Daily)..... 2:07 P. M.
 All Daily Except 91

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COLLECTIONS. MONEY TO LOAN
CHAS. BULLOCK,
 IOWA AND NEBRASKA LANDS
 OVER LAMBORN DRUG STORE.

World's Richest Woman

Mrs. Russell Sage and the Disposition of Her Wealth

A Woman Who Loves Money For the Good It Will Do—Well Endowed With the Three Things Most Esteemed by the World, Riches, Blood and Culture—Tall and Severe In Appearance, but Kindly—A Good Talker and a Good Hater

THAT there is good in Mrs. Russell Sage is shown by the fact that among her most intimate friends are to be found the names of three noble women—Elizabeth Cady Stanton, Louisa May Alcott and Helen Miller Gould. One who can attract such rare souls must herself possess some of the quality that endears them to the world.

Mrs. Sage is now said to be the richest woman on earth. The world, you know, measures riches by dollars, not by inherent qualities, such as goodness, wisdom, truth, love and enlightenment. We talk most of that which we most esteem, and, whether we praise or denounce, it still is in our thoughts. Intemperate condemnation is itself a sort of inverted praise, for it shows that the object we condemn still troubles us. If it were no longer in our hearts we would be indifferent to it and pass it by without notice.

Nearly All Pursue It.

Judged by this standard, the thing that is most in the world's heart is wealth, for it is now the thing most universally discussed. Many praise it, many more denounce it, and nearly all pursue it. We live so much in the external and material phase that we measure by an external and material

shed a tear in public. Forty years with Russell Sage had taught her self denial, even in the luxury of sorrow.

Again, she has good blood. She is a lineal descendant of Miles Standish. There are many people who claim to be descended from Standish, but Mrs. Sage can make good. So numerous is the posterity of the stout old Puritan captain that they can be divided into two classes—realities and jokes. Mrs. Sage is one of the realities.

Well Trained.

She also was favored with good training, having been educated in Mrs. Willard's famous seminary at Troy, where Elizabeth Cady Stanton and so many other well known women received their schooling. Mrs. Sage frequently made benefactions and delivered addresses to the school. For one thing, she founded Sage hall. It is probable that out of the remnants of the Sage fortune left by the lawyers Mrs. Willard's seminary will get a goodly portion.

Thus it appears that the widow of Russell Sage is well endowed with the three things most esteemed by the world—wealth, blood and culture.

As to her personality, she belongs to a type well known a half century ago. She is distinctly Puritan in de-



MRS. SAGE AS MISTRESS OF LETTERS, UNIVERSITY OF NEW YORK.

standard. If we looked a little deeper we should discern that character is the only real standard of measurement, but seemingly we are not yet living on the plane of character.

If dollars are the things to which we give most attention, we will naturally be most interested in that person who has the largest number of dollars. John D. Rockefeller among men and Mrs. Russell Sage among women possess this distinction. The difference between them is that Rockefeller sought his and Mrs. Sage did not. She could not help it. This wealth came to her without especial desire or effort on her part, and now the thing that is engrossing her most is how to get rid of it.

Her problem, in a word, is how to give away her dollars in a manner to do her fellows the most good. She wants to strengthen and make them better, not weaken them and make them dependent.

Lavish and misdirected charity is vulgar in him that gives and hurtful to him that receives. It is false in its effects because false in its source, proceeding from a desire to glorify the giver rather than the wish to help others. From this false motive Mrs. Sage is happily free.

Esteemers of Great Wealth.

There are at least four classes who esteem great wealth—the miser, who loves it for its own sake; the tyrant, who loves it for the sake of its resultant power; the vulgarian, who loves it for display, and the philanthropist, who loves it for the good it enables him to do. Mrs. Sage belongs to the last class. The reader can determine the class to which Mr. Sage belonged. He is dead, however, and we should not think ill of the dead.

Mrs. Sage has ideas. She believes in the higher education of women and even in woman suffrage. It is altogether possible that she will give a part of her millions—that is, if the lawyers ever let her have them—to the woman's movement.

Moreover, she has character. She showed remarkable self control at her husband's funeral. Although nearly eighty and left almost wholly alone in the world, she never broke down or

scant and aspect; tall, severe but kindly, proud in her humility and obedient to the discipline of her own will; a good talker, with a sharp wit and a sharp tongue upon occasion; a good hater also, who never forgets a slight or an injury; a peculiar blending of very old fashioned and very up to date ideas; liberal in her impulses; believing display of any kind to be vulgar, wearing, therefore, no rings or spangles upon her fingers or figure; dressed in good fabrics, but not of fashionable cut; with a strong nose and face, crowned by snow white hair, and that is Mrs. Russell Sage, richest woman in the world, provided always that the lawyers let her have it.

After graduating from Mrs. Willard's seminary Mrs. Sage, then Miss Margaret Olivia Stocum, taught for a time in a young ladies' seminary in Philadelphia. Her father had once been wealthy, but had failed in business, and while she was not absolutely compelled to make her own way she preferred to be self supporting.

Married Sage at Forty.

She did not marry Mr. Sage until she was forty, and then was his second wife. She was a chum of the first Mrs. Sage, and it was but natural that when the grim old financier became a widower he should turn to his dead wife's best friend for comfort. It was just as natural that the sympathy begotten of a common sorrow should ripen into affection. It is comforting to feel that Russell Sage, in spite of his having been a money making machine, possessed some human touches.

Despite her belief in woman's rights, a belief that has only been expressed of late years, Mrs. Sage was old fashioned enough to believe that a wife should merge her identity into that of her husband—in other words, that he should be the one seen and known of the world while she busked under the shadow of his personality. This she did for over thirty years, in fact until he became so old and feeble that she had to come into the foreground and assume charge of his business.

Mrs. Sage's closest friend is Helen Gould. The two have projected charitable and philanthropic work together in the past. In the old days Sage and

Gould were cronies. They had similar ideas, and their wills were remarkably alike. Their intimacy was shared by their families, and Mrs. Gould and Mrs. Sage were also chums. After Mrs. Gould's death Mrs. Sage became a second mother to Helen. On Russell Sage's casket the largest floral wreaths were left by George, Helen and Howard Gould.

It is known that Mrs. Sage is waiting for Helen Gould's return from Europe before deciding what form her benefactions are to take. The great public that has come to appreciate Helen Gould at her true worth rather than at her money's worth will be reassured by this fact. They will feel that the Sage charities will be directed along lines of common sense and genuine kindness. The benefactions will be helpful rather than hurtful to their objects. The motive of their giving will not be selfish, but altruistic. That one fact determines everything.

A Life of Self Denial.

However much we may oppose systems, institutions and public wrongs, we can be kindly and just to individuals. Mrs. Russell Sage is as much a victim of capitalism as is the poorest laborer in a factory or mine. She had nothing to do with creating it and little or no part in accumulating the millions that are now in her name. It is not even certain that she sympathizes with the system that gave them to her. Probably she does not even understand it. All her life has been one of repression and self denial. She has had few if any luxuries, has never traveled abroad and but little in her own country, has had little outlet for her natural kindness except charitable work, and the means for that were often denied, and she has been without children, that crowning glory and dearest solace of any woman's life. Now in her old age she is left alone with a heritage of cold dollars that can be nothing less than a responsibility and a burden. Yet she is brave through it all, with that old Puritan bravery that never makes outcry. A pathetic figure, is she not? She is poor in the very poverty of riches.

The writer does not believe in inordinate wealth. Rather he believes in the law of recompense, that only those are entitled to wealth who create it or who render equivalent service therefor. Yet he can find in his heart for a woman like Mrs. Russell Sage, whom all the world envies, nothing but a spirit of compassion. What has she after all? Loneliness, old age, responsibility; lawyers and heirs quarreling over the dollars with whose stewardship she is charged; millions of hands reaching to her, millions of voices crying to her to give; many eyes looking at her in envy or avarice, few, so few, in love; many hearts filled with resentment that she has what they want so much and are denied. The richest woman in the world! How hollow it sounds! Love only maketh full, love and truth and trust. The bereaved heart cannot feed upon dollars, the inward yearning is not satisfied with treasure and bank rolls. The loneliness is not peopled by check books and credits.

The jingling of coin does not drown out the memory of the clods falling upon a coffin lid, neither does the yellow gleam of gold banish the image of a white, still face.

Somebody ought to write a book on the pathos of riches, not of the vulgarians who wallow in materiality and sensation, but of the finer natures who are isolated by their wealth, who have tired of its hired pleasures and who feel the lack of all else. Why cannot the world come to look at things as they are?

An Opportunity to Do Good.

Yet Mrs. Sage's millions give her one opportunity worth while, that of doing good. How many worthy people she can help to help themselves! How many worthy causes she can advance! This evidently is the light in which she herself views the matter. Deeply religious by nature, having no extravagant tastes of her own to gratify, with naught else to claim her heart, she can make her last years a labor of love in brightening the lives of other people, and this is more to be prized than all the rest, for, after all, we live only in the service we render.

Selfishness is always a mistake, whether it takes the form of avarice or pride or a desire to domineer over others or that lower and more vulgar guise of gratifying sensation and aweing others by barbaric splendor. Russell Sage was a curious combination of the best and the worst, of virtues projected till they became vices. Many of his ideas and mottoes were excellent, but they were too narrow in their application, they were not actuated enough by kindness, they took too much the form of selfish avarice, they were not directed enough toward the service of all. Man does not live unto himself, but unto his kind.

Mrs. Sage has the opportunity of changing all that, of making amends for his shortness of vision and of leaving a kindlier memory of the man that she loved and served through forty years.

That she will do so is proved by the fact mentioned in the opening sentence of this article, that three of Mrs. Sage's closest friends were Elizabeth Cady Stanton, Louisa May Alcott and Helen Miller Gould.

We are known by the character of our friends. J. A. EDGERTON.

Pike's One Namesake to March.

Pike Rust, a lad of ten years, residing at Divide, will march in Colorado's centennial parade arrayed in a uniform similar to that supposed to have been worn a hundred years ago, all because his name is Pike. So far as is known, he is the only person in the whole world named after the great explorer. L. Miner, commander of Post 22, G. A. R., has arranged for the lad to march at the head of the members of the Grand Army of the Republic.

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