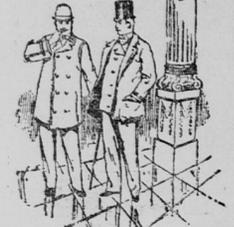


SAINT PAUL.

Additional City News on Page 8.

HOTEL GOSSIP.



A disappointed in Rob Dunn, of Princeton, remarked a gentleman from Northern Minnesota, last evening, at the Merchants, "I always thought him a hand but a fair fighter, but I never thought that he would enter into a scheme to secure a seat in the legislature through technicalities, and what I consider sharp practices. When a man is beaten he ought to take his medicine; if he doesn't do this, he will drop out of politics. I do not know the Mr. Dunn who defeated Dunn, but I understand that he is a poor man who was unable to spend a cent in his canvass, and consequently was unable to circulate through the district and to secure the support of the voters, or even the editors. The straight Democratic tickets in Morrison county were printed by the late president of E. Price, and upon this ground Mr. Dunn demands that they be not counted. This may appear honest to him, but it is a practice of that love of fair play about which he is always prating. I would like to hear him explain how he can ask such a thing. I have heretofore been glad to vote for Rob Dunn, although I am a Democrat, but let him attempt to carry out his threat of contest, and I shall spend both time and money against him hereafter. If he thinks he can rob Price of his seat because he was not elected, he may as well be content with the fact that in a dead fight he would have won a contest because of his standing in with the boys, but he will find a different crowd on hand when the legislature convenes. The "big boys" of two years ago have retired, for good, I hope, and Mr. Dunn had better not make his contest. If he does he will get what he deserves—the worst of it."

"Billy" Van Eps, the Sioux Falls banker-politician, is at the Merchants' with Mrs. Van Eps.

Daniel Rohrer, the Worthington attorney, is in the city on legal business. Mr. Rohrer is considered one of the shrewdest and brightest attorneys in Northwestern Minnesota, and, although a comparatively young man, has come to be considered one of the best attorneys in that part of the state. He is the attorney of the Sioux City & Northern, and has fought several important railroad cases through all the courts of the state.

Attorney W. E. Dodge, of Fargo, who enjoys and enjoys working for the interests of the Northern Pacific in North Dakota, and who writes his name like the professor of penmanship in business college, is in the city and registered at the Clarendon.

Capt. H. S. Cole, of Fergus Falls, was a prominent figure in the lobby of the Merchants' yesterday.

Everybody knows John Dodge, the veteran clerk at the Merchants', but all of his friends do not know what his optimum is. A day or two ago a gentleman remarked that the hotel business appeared to be a little slack. It was early in the day, and the registers of the Merchants' did not look all so formidable, but Mr. Dodge was busy, as he always is, but he found time to look over his glasses and announce to another man in short order with the remark: "Did you ever see a time that we were not busy at this hotel? Business may be slack at some places, but it never is here, no sir."

F. J. Leonard, of Jordan, and Byron Wilcox and Gust Mantley, of Morris, are tarrying at the Clarendon.

J. P. Clark and wife, of Deer Lodge, Mont., are at the Ryan.

Miss Fittie, of Mankato, a sister of Secretary of State John Fittie, of North Dakota, is at the Merchants', en route from her home to North Dakota.

"Ignatius Donnelly is the greatest platoon-charger of the Republican party yesterday. He wants to be president of the Alliance simply because he thinks that through his control of that party he can force the Republicans to elect him United States senator two years hence. A less hopeful man than Ignatius Donnelly is an impossibility; for had he every Alliance vote he could never be elected senator. The Republicans of Minnesota know Mr. Donnelly for what he is—a thoroughly selfish and frantically small man. Besides this, I do not believe the day will ever come when he can begin to command the support of one-half the Alliance men in the legislature. He has fixed principles on nothing. His year he could not force his views harshly enough to apply to the McKinley bill and the principle of protection, while on the other hand he has declared that a trip through England had convinced him that protection was right. He was then playing for the good will of the Republicans, and that he would do down him."

F. J. Nichols, of Northern Pacific Junction, is stopping at the Ryan.

MUSIC AND DRAMA.

There was a large audience in attendance at the Selwert concert given yesterday afternoon at the Newmarket theater. It was an unusually attractive programme and one which pleased the listeners well. The opening number was the overture, "Cavalcade," Langley, magnificently rendered. The effort was well received and an encore number was given. A selection from Suppe's opera, "Clever," met with as great favor at yesterday's concert as the former characteristic of the music of that popular success. The concert solo by Prof. Rosenkranz, "Evergreen," was exquisitely played, and it is evident that the composer did not err in dedicating it to the professor. The second part opened with the "Symphony No. 2," and coincided with the "Priest's War March" from "Athalia." Each number was applauded to the echo, and the concert was a success in every sense of the word.

"The Bardar" drew a fairly good audience to the Newmarket, last night, and pleased it beyond expression. The play is not new, but it has lost none of its charms, and it was beautifully interpreted. What changes have been made since its last appearance have added strength, and the cast is very nicely and evenly rounded out. The comedy and emotional scenes alternately amused and thrilled the audience, and the applause was generous throughout. The third act, which introduces the burglary scene, and is the act of the story, was very strongly given and received a rousing encore. "The Bardar" will be given for the first time...

ARTISANS WHO THINK.

Views of Organization Expressed at Yesterday's Lyceum Meeting.

Plumbers Have a Little Legislation for State Solons to Consider.

A New Plan for the Indians Who Cannot Be Made to Labor.

The Chief Red Cloud Had No Drop of White Blood in Him.

The Labor Lyceum held its second meeting at Labor hall yesterday afternoon. J. S. Murphy was elected chairman. E. C. Ives read a paper on "The Benefits of Organization to Workingmen." He took the ground that the question of hours and wages was a minor one and that the educational advantages of the union were of more importance. Organization was forced upon the industrial masses by the forces of organized capital with which they had to deal. The effect of organization has always been to raise the standard of intelligence and make great reforms possible.

The subsequent discussion took a wide range and included a review of various theories. Thomas Ward, secretary of the stonemasons' national union, had found years of practical experience that organization was the only practical aid in making better conditions for both skilled and unskilled workmen.

J. McCarthy, the single tax advocate, thought workingmen should help to them, but objected to the idea that there was any quarrel between capital and labor. He thought the application of the single tax would remedy all evils.

Frank Valish, president of the trades assembly, thought that the entire reform means toward attaining the entire freedom mentioned by the preceding speaker.

J. J. Foy, who gave several practical illustrations of the higher wages and better conditions brought about by trade unions, was the next speaker.

P. Rasmussen advocated organization as a means of shortening hours of labor and affording leisure to the toiler for mental improvement.

Eva McDonald defined labor as that force, whether mental or physical, which produces something of utility to humanity and advocated extension of organization to all classes of labor instead of restricting it to mechanical workers.

E. Herrmann spoke of the monopolies which restrict the free application of labor, and thought organizations of workingmen should consider those evils first.

J. Patterson thought Nationalism the ultimate cure for all industrial evils. Next Sunday J. McCarthy will explain the application of the single tax.

A PLUMBER'S BILL.

Not for Soft-Soldering the Cook, but for the Legislature.

The plumbers' unions throughout the state sent delegates to a convention which met at Labor hall yesterday afternoon. James Doyle was elected president. Minneapolis was represented by J. Connor, F. Stepien and J. Neary; St. Paul by J. H. Doyle, Ed. Mulrooney, D. J. Connor and Ed. Deane; Duluth by D. J. Halpin. The object of the convention was to arrange for the presentation of a bill to the coming session of the legislature. The bill will protect skilled workmen against a class of incompetent labor which at present works a great injury to the trade. A committee of five was appointed to act with a similar committee from the boss plumbers to see that the bill is looked after during the legislature. The boss plumbers are as much interested in the passage of the bill as the journeymen. The committee is: Stepien, J. Neary, M. Grogan, J. Doyle and D. J. Halpin. The general object of the state convention of plumbers is to arrange for the protection of employers and journeymen at all differences of opinion may be fairly and equitably adjusted. Other meetings will be held from time to time at the call of the secretary.

NO WORK IN LO.

W. H. Hoyt Springs a Novel Plan for Settling the Indian.

The reference to the views of W. H. Hoyt, given yesterday, was not altogether correct, and they gave him a new train of thought. He says: "In this Sunday's GLOBE you publish an interview with me in which it is made to appear, inadvertently, that I am a Republican. I think that back Indians could be taught trades and would work if they had a chance. This is a mistake on the part of the writer, and exactly the opposite of what is true of the nature and possibilities of the North American native Indian, commonly known as the 'Red.' Back Indians seldom, if ever, work; and in this generation, at least, they never will. It is 'dead against' their oldest instincts, and they have no inclination, most especially the latter. And, as to learning trades, why it would take six weeks to teach a white man to do an Indian work consecutive hours, and then it would be found that very little work had been done. No, the only way to settle the Indian is to give him the 'swap' trade with the whites. In this trade Mr. Lo invariably excels in getting the Indian to trade off nearly all the clothing Indian Sam issues them and get about 25 per cent of what the goods are worth. The swappers are hard workers and do all the work, but would not make very fine domestics for the whites. A Sioux girl might possibly make a fair second girl or chambermaid, but if there happened to be a Sioux cook in the same household the two would quarrel all the hard in the larder on their raven tresses and the cook would be apt to neglect (from force of former habit) to take the viscera out when fowl or fish and such were to be cooked. Nevertheless, I know a good Christian lady in this city, who has a nice home, nice family, and is herself a way-up member of the Chauteauque Circle, who would be delighted to have a full-blooded Indian girl, about fifteen, who would take great pride, pains and pleasure in training, educating and making a good Christian woman. No, my idea or theory for the settlement of the Indian question, and the Indians, is simply this: The people who are in the habit of trading with some of the Eastern ones, appear to have a good deal of pity, and more or less trouble, and nobody ever thinks of they ought no longer to be denied the privilege of having a sample with them, or near them. Look at our friendly Sioux who live at Mendota, quite a band of them—peaceable, reliable, quiet, self-supporting (almost)—giving nobody any trouble, and nobody ever thinks of kicking because they are here. They make moccasins, bead and fancy work, and sell the same to people who are glad to purchase them—they often go to the church, and are really pretty good citizens—never dream of any new 'Messiah,' and never think of talking of going on the 'war path.' So let Uncle Sam purchase, just outside of each city or town in the United States where the people are in the habit of trading with Indians, a few of these, if possible—give it to

ALL BASED ON HOPE.

The Intuitive Desire That Founded the Present Messianic Craze.

Rev. Vail Points a Sermon With Interesting Current Events.

A Swell Wedding Yesterday in High-Up Hebraic Circles.

S. J. Ahern Gives Some Pointed Views on the Parnell Question.

Rev. W. S. Vail, in his Grand opera house sermon yesterday morning, called attention to the words of the woman at the well in the valley of Sychar, and said that in her expression, "I know that Messiah cometh," there was a world of retrospection and hope. It carried out to the time of the patriarch a patriarch across the desert. It had in it the sound of Miriam's timbrel, as with her maiden band she sang the song of deliverance on the banks of the Red sea. It seemed to revive the glory of the wild battle with the giants, the shout of Levi in the temple of marble, cedar and gold; in it was the voice of Isaiah, sitting under the terebinth tree and appealing to the remnant. The trumpets of the "heavenly warrior," the trumpet that stirred the blood, the sound of loving kind and beating locks, the songs of the corn reapers, the laugh of the grape gatherers coming from the hills and shaking the waving mass of the ripening barley—all this was bound up with that hope of the Messiah, the conqueror of Israel from the hand of an alien.

And the expression is brought fresh to our minds by the news we get from the far West of an Indian uprising, motivated by the belief that the scattered remnants of a once numerous people there are coming back to Mesiah, who will relieve them and restore their traditional glory. Looked at from our standpoint, the Indian is lazy, savage and treacherous. He is a creature of the anthropist's standpoint, he is the foundation of a brave, enduring, many man. Looking from his own standpoint, he sees prosperity in a prairie studded with buffalo; streams gladdened by the playful frolics of salmon and trout; the hum of the saw-mill, the clatter of the turkey, the drumming of the partridge, and gladdened by the howling of the black bear, the lynx, the panther, the sight of the beautiful wild deer. The excitement of the chase, the occasional fury on an enemy, the wild life with its many colors, the rapids—these make up the happiness of the Indian. In lieu of these he has the music of the wind, the music of the water, the music of the sun and the music of the stars. And this is the man who is looking to-day for a Messiah.

Of himself and his hopes a few words may be safely said, as they are general and not of particular application, for, about this time, and furthermore, without a lesson which has a wide application. He illustrates Emotional Conviction.

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HEBREW HIGH LIFE.

The Wedding of Prominent Israelites—Nuptial Banquet.

The Synagogue of the "Sons of Jacob," on College avenue, was literally packed to the doors, including the aisles and galleries, yesterday afternoon, at 7 o'clock, on the occasion of a wedding in Hebrew high life.

The contracting parties were Abraham S. Marks, a successful young merchant of St. Paul, and Miss Mary Mark, the second daughter of Mr. and Mrs. Aaron Mark, who are well known in St. Paul, but in other cities and towns, and who are the parents of Lena Mark, who was married a week ago at the same place to Jacob Moses of this city. Shortly after 4 o'clock the orchestra struck up a wedding march and the bridal party entered and proceeded slowly up the thronged aisle to the altar. The bride entered on the arm of her father, Max Mark and J. Goodman were the groomsmen, Miss Rose Bessie and Miss Sarah Mark, a sister of the bride, were the maids of honor, and Sadie Mark and Fannie Moses, two sweet without doubt, in white, carried baskets of flowers. Besides these there were at the altar the parents of the bride, Mr. and Mrs. A. S. Marks, Mr. and Mrs. Jacob Moses, who were married the Sunday previous; Mr. and Mrs. M. Benjamin.

Reformed church of Minneapolis, assisted by Rabbi Jacob Aronson, of this city, performed the marriage ceremony. Rabbi Marks read the ceremony in Hebrew and then translated it into English. He also delivered an appropriate address in English, and was warmly thought and delivered in a truly eloquent manner. The bride wore an elegant wedding gown of white China silk tulle, with a mass of flowers, and a diamond necklace, Queen Anne collar and with the customary veil and orange blossoms.

An elegant reception was held in the evening at Turner hall, where a very large company of friends, including many of the guests of the wedding, were present to congratulate Mr. and Mrs. Marks. At the table where the bride and groom sat were noticed among others, Rabbi and Mrs. Marks, of Minneapolis; Mr. and Mrs. Aaron Mark, parents of the bride; Dr. Samuel Moses, of Minneapolis; Judge and Mrs. Wood, Mr. and Mrs. Jacob Moses, and Mrs. Robert Ross, J. M. Duer, Daniel Goldberg, of Columbia; Henry Goldberg, Milwaukee, and Nathan Marks, of St. Paul.

Rabbi Marks acted as an impromptu toastmaster, and in toasting the bride and groom, delivered a speech that stamped him a man of high intellect, an orator and thinker. He alluded to the occasion as being one on which Jews of race of religion, and political distinctions, were united in a common purpose, and proceeded to eloquently discourse upon the liberal spirit shown in latter days by people, irrespective of race, of religion, and political distinctions. He said that his early days in this city's residence in Montreal had been towards creating a good feeling between these two classes, and that from that time he had endeavored to do his best to that end during his residence in Minnesota. He said that the 1,800 Jews of this city, and the Jews from other parts of the world, are doing a tremendous amount of good, and are contributing to the welfare of the community.

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