THREE TIMES A WIFE.

Miss Myrtle Fuller, of Vermont, Uses Matrimony as a Plaything.

She Marries a Minnesota Man After Knowing Him a Single Week.

He Deserts Her Upon Discovering Her Intimacy With Four Men.

She Weds Again, Is Arrested for Bigamy, and Skips Out.

BURLINGTON, Vt., Jan. 8.—Myrtle L. Fuller, daughter of Roscoe Fuller, a wealthy citizen of Cambridge, Vt., and a niece of Senator Bailey Fuller, of North Dakota, was arrested here a few days ago, charged with bigamy. Her case was to have come up in the Addison county court tomorrow, but she has fled. She is an intelligent, vivacious girl of good appearance, but with the nature of a demon, and a long list of misfortunes laid at her door. Her adventures cover a territory from New Hampshire to the Pacific coast.

Her first husband was Matthew H. Kennedy, of Two Harbors, Minn., a superintendent of bridges and buildings on the Duluth & Iron Range railroad.

The first acquaintance of the couple was by means of a Western matrimonial paper and the resulting correspondence. They met in Concord, N. H., where Myrtle was an apparently respectable dressmaker. This was in May, 1891.

Shortly after Kennedy's return to Minnesota he received a letter from Miss Fuller asking as to a possible situation for her in Duluth. He at once inclosed advertisements clipped from papers in Duluth. Shortly afterwards Miss Fuller arrived at Duluth. Kennedy desired to marry at once the girl whom he had known less than a week, and on New Year's eve of 1892 they were married at West Superior. They went to Jamestown, N. D., to visit the bride's uncle, Bailey W. Fuller, then mayor of the town. They then returned to Duluth, where, after a month or two of contentment, the husband found that his wife was intimate with four different men. Kennedy informed his wife that he would have nothing more to do with her. He gave her a handsome sum of money and left for Denver.

Mrs. Kennedy professed great repentance, but in March she sent a letter to a well-known young man, now at Essex Junction, Vt., who was then living in Mexico. She addressed him as "Dearest Husband," and said she was in Portland with "mother and Clate." Her letter breathes passionate love in every sentence. She remained in Portland three weeks, representing herself during that time as the daughter of Senator Fuller. She finally left for Denver, claiming that Kennedy had deserted her, and left her destitute. She didn't find Kennedy.

Myrtle left Denver and then met Ira M. Taylor, a resident of Bristol, Vt. They joined company and came East, stopping on the way at Chicago and other places. They arrived in Burlington in April. Myrtle introduced Taylor to several persons as "her millionaire husband, Mr. Kennedy," as it was known here that she had married a man by that name in the West. Mrs. Kennedy secured credit at some of the stores and replenished her wardrobe. In May she and Taylor went to Plattsburg and were married.

Shortly after this Mrs. Kennedy disappeared, and the next thing heard of her was the receipt by a local newspaper in this city of a telegram, dated Wilmington, Del., signed: "High Sheriff L. Keller," which announced that Mrs. Kennedy had been burned to death at the Delmar hotel, that city, Sept. 4 last. A copy of the newspaper was mailed to Kennedy, but he saw through the ruse. He had also been notified of her marriage to Taylor and, after corresponding with the minister at Plattsburg who performed the ceremony, had Mrs. Kennedy arrested in this city on the charge of bigamy.

The grand jury found a true bill against her, and bail was fixed at $600. She telegraphed to her father, who went bail for her. Mrs. Kennedy has been staying at Underhill for some time, but when the case was first called up at Middlebury she did not put in an appearance, having fled, it is alleged, to Canada with Taylor.

CORRIGAN'S POSITION.

Father Lavelle Talks for the Archbishop.

NEW YORK, Jan. 8.—Archbishop Corrigan today said he had seen the published statements that Archbishop Ireland had sent charges to Rome. The archbishop said he declined to discuss any such questions in the newspapers, and that if any charge had been preferred against him he did not know it. Father Lavelle dictated the following statement:

"With regard to the article I have only this to say on my part at present: First—Archbishop Corrigan and the bishops, priests and people who believe with him in this controversy yield to no men in the word in point of respect and loyalty to the Holy See and to its accepted representative, Mgr. Satolli.

"Second—I said to a reporter a few evenings ago, entirely on my own responsibility, that I hoped the archbishop would not take the trouble to deny the absurd statements published from day to day regarding his action and disposition upon this subject. Were he to do so he would find little time for any other work. Besides he would accomplish no good thereby, since every one who knows him is aware of his perfect devotion to the holy see. As an example of what I mean, take the statement some days ago to the effect that the archbishop had treated Mgr. Satolli with discourtesy on the night of his arrival in this country. That night we all assembled in front of the orphan asylum to inspect the electric parade, which did not reach us until after 12 o'clock. I was present with hundreds of others when Mgr. Satolli and Dr. O'Connell arrived. We saw the archbishop offer the papal delegate his own chair, and then a chair alongside of himself on the platform. Mgr. Satolli declined both honors and insisted on taking a seat on the archbishop's right, one step lower down. Nothing could have been more courteous than their greeting, and yet the statement in the paper declares that Archbishop Corrigan placed the delegate at his feet and elevated an emissary to the negroes to the post of honor by his own side.

"It is hard to see what any one would gain by denying this statement, or what time he would have to spare did he undertake to reply to everything of this kind that appears.

"Thirdly—Supposing Archbishop Corrigan had (which you must not take for granted, and I do not believe is true,) used the press for the purpose of upholding his side of the controversy, could it be possible that our friends with broad American ideas would find fault with him for doing what they themselves are reputed to be practicing every day, and to have been practicing for years."

Father Lavelle added that this statement must also suffice for Father Ferranti, Archbishop Corrigan's Italian secretary, who was accused of writing a pamphlet inimical to Archbishop Ireland.

DOESN'T BELIEVE IT.

Bishop McQuaid Takes No Stock in the Story.

ROCHESTER, N. Y., Jan. 8.—"I don't believe it," said Bishop McQuaid, when asked his opinion of the story alleging that Archbishop Ireland had appealed to Rome.

"You may say," continued the bishop, "that the bishop of Rochester has heard of no charges to be brought to the attention of the holy father against the archbishop of New York, and that he does not believe that the archbishop of St. Paul has so far lost his head as to do anything of the kind. It is all nonsense. There is no truth in it whatever, and it has been got up for effect merely. The fact is simply that the archbishops of New York and St. Paul have different views on the school question. We are getting on fairly well, and the time will yet come, though not in this generation, for this affair of Archbishop Ireland has set us back a good ways, but the time will come when we shall have our rights."

Satolli Won't Talk.

WASHINGTON, Jan. 8.—Mgr. Satolli remained in Washington today and did not go to New York to take part in the feast of St. Agnes, at which it was stated that both he and Archbishop Corrigan would officiate. Mgr. Satolli absolutely declined to say anything on the Corrigan-Ireland matter, holding that it would be improper for him to do so.

HAD THREE RELAPSES.

Continued From First Page.

comfortable mansion. Upon the return of the family from their summer vacation in 1889, they took possession of the remodeled house. One of the changes made was the cutting of the south walls and addition of four windows to let the light and sunshine into the interior. While these repairs were in progress they were not lacking the superstitious to augur trouble and sadness for the household because of them. "Put in a new window and let out an old friend," was a saying often quoted and remembered afterwards, in view of the sad history of the family. In the holiday week that followed, Mrs. Blaine's sister, Miss Stanwood, died at her home in Augusta, Me. While she was returning to Washington after the funeral, Mr. Blaine's brother, Maj. Blaine, died in the West. The first breakfast to the diplomatic corps and the accompanying New Year's reception were held under the depressing conditions attendant upon this double bereavement. But these were only a beginning of the troubles the family were to pass through. Within the succeeding two months Mrs. Coppinger, the eldest daughter, and Walker, the eldest son, died. The last death occurred almost simultaneously with the tragedy that deprived Secretary Tracy of his wife and daughter, and the complication of sorrows produced an impression throughout the country that was not lightened for months. Then followed the death of Emmons Blaine, his second son, at Chicago. The one conspicuously cheerful event in the experience of the family in the house was the wedding of Miss Margaret Blaine to Walter Damrosch after a romantic courtship on a coaching tour through the Scottish Highlands as the guests of Andrew Carnegie, which marriage took place on the 17th of May, 1890.

Winter Tourist Tickets

Now on sale, via Chicago & Great Western Railway, to Tennessee, Mississippi Georgia, Florida, Louisiana, Alabama, Texas, New Mexico and California City Ticket Office, 195 East Third street

CORBETT'S GREAT SCHEME

He Sees Thousands in a Fight With Mitchell.

CHICAGO, Jan. 8.—Tomorrow Champion Corbett and his manager, William A. Brady, will meet the promoters of of the Corbett Theatrical and Pavilion company. The great pugilist, after certain points relating to his financial end in the scheme are smoothed over, will sign a contract to appear every day during the progress of the world's fair. Corbett is certain that Charlie Mitchell means business, and is confident that after his term of imprisonment expires the Englishman will hasten to America and challenge him for the championship.

"You see," he said to a reporter this evening, "Mitchell will have to do something. He is not popular in England, and he is naturally anxious to fight me as the best man living. If he is defeated in a long and hard fight, his standing will not be less, and then he can get on other matches, and he stands a show of winning. The man who whips Mitchell will, in my opinion, be the most successful ever in the country. If I had my way I would prefer Jackson. It was with him that I fought my first finish fight in a club and naturally I would prefer him, but looking at the matter from a business standpoint, Mitchell is the man for me to meet. I, as the champion will demand a purse of $75,000. If no club in the country will offer that amount, I will, with certain conditions, offer it myself. I will give to the Olympic club, of New Orleans, or any other club, $25,000, they to guarantee that the fight will not be interfered with, and I will then hang up a purse for $75,000 for a finish fight between Mitchell and myself, the winner to take $70,000, and the loser $5,000. For the $25,000 the club accepting the proposition is to turn over to me the entire receipts of the house. I know the Coney Island club can be fitted up to hold 10,000 people, who will pay $20 admission to see a fight between Mitchell and myself. That would be mean $200,000 as a starter. The sale of seats and boxes ought to swell the total to at least $225,000. Out of this I could pay the club $25,000 and hand over the purse to Mitchell, should he win, and still clear a handsome sum. In addition to the purse I would want to wager from $10,000 to $15,000 on the side."

DR. PRICE'S
Cream Baking Powder.
The only Pure Cream of Tartar Powder.—No Ammonia; No Alum.
Used in Millions of Homes—40 Years the Standard.

THE SUTTON SERMON

One of the Best of the Series by the Talented Young Woman.

The Discourse Devoted to the Efficacy of General Prayer.

Some of the Ethics of Petitions Addressed to the High Throne.

The Christian Science Idea of Divine Supplication.

In the eleventh chapter of Luke, a part of which I have read, we find Jesus saying, "Which of you shall have a friend, and shall go unto him at midnight and say unto him, 'Friend, lend me three loaves.' * * * I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, ask and it shall be given you," etc.

This passage, separated from the general context of Jesus' teachings, would indicate that God heard us for our "much speaking," but we find in Matt. vi., 7: "But when ye pray, use not vain repetitions, as the heathen do; they think that they shall be heard for their much speaking."

If we haven't the holy spirit, divine science, to interpret the Scriptures, we find seeming contradictions in the Master's teachings. But, if we have this witness with us, we discover the spiritual meaning sweeping like a flame of fire throughout the holy pages, consuming all the error which a human construction would put upon His words.

It pleading and "informing the divine mind," and vain repetitions such as the heathen use are of no avail to move God to answer prayer, why did Jesus say we should be heard because of our importunity? The definition of importunity is urgent request; but a request is first a desire in thought. Then He certainly meant we should be heard because of our urgent desire. And so He taught, saying: "Your Father knoweth ye have need of these things before ye ask Him." Is not this identical with the statement in Science and Health, "Desire is prayer."

The habit of pleading long and earnestly, and of repeating a request again and again, is contrary to Jesus' teachings and practice, and an insult to God.

The belief that evil is a natural attribute of man, and that God visits man with sickness, trouble and temptation to test his spiritual strength, these beliefs form the foundation and superstructure of all evil. And as long as man persists in these beliefs prayer to God to heal, to give strength to resist evil, to bestow blessings, will be more or less in vain. The sin itself is the belief in the reality and power of evil, and man must turn to God for help to rise out of the beliefs. Jesus came to lift man to the understanding that God is the only intelligence and life of man, the only Father or Creator, and when man accepts that faith he will then be in an attitude to obtain answer to prayer. But to ask God to "deliver us from evil" while believing evil to be an all-powerful intelligence is asking amiss, and it is mockery to add "for thine is the kingdom and the power and the glory." If the kingdom and power and glory be God's, then the evil to be delivered from is the false belief that evil is an intelligent devil having control over man. "The heavens declare the glory of God." "The earth is the Lord's, and the fullness thereof," and "His kingdom is from everlasting to everlasting;" therefore, there is no place nor time wherein Satan reigns, or even exists.

Jesus said it is His will that none should perish, but all should come to a knowledge of the truth; also, "it is your Father's good pleasure to give you the kingdom," and "how much more will your Father in heaven give good things to them that ask Him." So we know it surely is His will to bestow all good, and we should disbelieve that evil has possession of us, but know that we are in possession of all good. This is having the things we ask for, and in that kind of faith we would soon consciously possess all things.

The only prayer which obtains the sure answer Jesus promised is that which knows God is both willing and able to bless—that He pours blessings continually, and that man enjoys these by so understanding God and living in Harmony with Him.

When one begins to understand, in divine science, the illusory nature of evil and the absolute and unchangeable goodness of God and the real man, his ideas of prayer commence to change. Instead of pleading with God to pardon sin as a reality, he seeks that pardon which is the destruction of the sense of sin. "God's only pardon of sin is His destruction of it." Sin now looks blacker to him than ever, but He knows it to be as unnatural to him as to his Father. He is lifted into the sense of an eternally unfallen uprightness as God's offspring, whereby he cries, "Abba Father." This consciousness of his relation to God destroys sin necessarily, since sin is his unconsciousness of this relation.

In the understanding and living of Christian science prayer hourly searcheth the deep things of the heart. It is more than a going apart at a set time to seek God—it is seeking God in the purification of every thought and manifesting Him in the love of every word and act. Prayer becomes acknowledgment, desire, praise, effort and triumph. Acknowledgment of the perfectness of God and His creature man; desire to dwell consciously in that oneness with the Father which is man's spiritually natural state, wherein is no sense of evil; praise for the wondrous love and goodness which this realization reveals; effort to bring out in his life the sweet, patient, unselfish, loving, confiding character of Christ, and the triumph of this effort in the healing of sickness and vanishing of sin, replaced by growing health and holiness.

Thus prayer with the true Christian scientist is not so much a petition for goodness, but the demonstration of it. Not asking God to make him better, but being better, because goodness is the only life of man. When Jesus' disciples pled with Him to give them faith, He replied that if they had faith as a grain of mustard seed nothing would be impossible unto them. He knew faith (confidence) came through understanding, desire and effort, and they could have it, but He could not bestow it upon any one. Remember, "A request that another may do our work for us never does our work."

I would say to all, in Christian science and out of it, that pleading with God and repeating requests over and over is an affront to God and works harm to ourselves. It strengthens the feeling that He cannot, or will not, or has not, answered, and that we may persuade Him to change His mind. After expressing our request in desire or word, we should never repeat, but know the prayer is answered on God's part, and that we will be conscious of that answer if we have fulfilled the conditions of holy living and confidence.

The time comes to us all when life is one continuous prayer, when we have no appointed hour for prayer, for all hours are alike, except that sometimes we experience more praise and obtain a greater answer. By this greater answer to prayer I mean not only greater light and happiness, but greater destruction of evil, for only through the conscious presence of the divine light and love is evil destroyed. Thus we gain the mountain heights, where we "pray without ceasing." How that command once perplexed us, but now it is the spirit of life—nay, life itself.

WORKS BY FAITH.

Nothing Is Impossible With Almighty God.

Rev. E. R. Edwards, of the Christian chapel, preached yesterday from the text Isaiah xiv., 2-3. Following is a synopsis of his sermon:

When we become thoroughly familiar with heaven's vocabulary, we will find the word "impossible" conspicuous by its absence. God's dictionary marks it obsolete. It belongs to the language of humanity. This is the thought I would enlarge upon this morning: "Man's Weakness; God's Power." We are like Balaam the deceived prophet. He thought that he had power enough to change the destiny of Israel, and as he sought to pronounce the words that would accomplish their ruin a higher power conorolled his speech and he was compelled to utter with his tongue what he repudiated with his heart.

The sooner humanity realizes that it must time again in its common weakness meet the impossible and stand aghast at its mistaken hopes, the sooner will it turn its face to God and say, "Thy will, O Lord, not mine, be done." The first step that leads into the kingdom of God will not be taken by many until in desperation they appreciate their weakness and God's power. Can you find this truth more explicitly and strongly produced than when you hear the Son of God saying, "with God all things are possible?" In the hour of great agony, Jesus said "Father, all things are possible unto Thee." The Apostle Paul, catching the truth now emphasized, and conscious of his own frailty, rejoicingly cries, "I can do all through Christ, who strengthens me."

Look at the words of the prophet Isaiah. Here was the impossible confronting man. Babylon, with her hundred gates of burnished brass, held the Israelites captive. They had been as her cattle for seventy years. Who would dare release them? Who would consider it possible to break their chains and secure their freedom? You are familiar with the victories of Cyrus and with his brilliant campaign. The secret of his achievements was owing to the fact that God went before him and made the crooked places straight, dashed open the protecting gates of opposing cities, tore away the doors that hid magnificent treasures, and poured upon his head a success that was prodigal in its profusion.

As in Israel's day so it is with the church today. There are high places to be leveled, gates of brass to be opened, bars of iron to be sundered, treasures to be captured, and the hidden treasures of secret places to be revealed. For myself, I can truly say that were it not my desire to ever remember that God is back of all our efforts, I would be willing to capitulate and lay down my weapons. We wrestle not against flesh and blood. That makes it imperative for us to call upon God for aid. As all things are possible to God, one of the first essentials to our campaign against sin is faith. It is a lack of faith that bars and bolts the gates of a city against us; that throws obstacles in our path; that closes the door upon treasures that otherwise would be ours; that brings night to our hopes, discouragement to our labors, and gives victory to the enemy. Examine your own heart.

When those who claim to be followers of Christ plant the proper kind of faith in their souls, there will be for them nothing impossible. Their strength comes from God, and no being lives upon earth that can subdue it. It will entwine one arm about the pillar of unbelief, the other it will throw around iniquity, and with herculean power reinforced by the inspiration of a heaven-born purpose wreck and shatter the temple of sin.

Shall we not contend more earnestly as soldiers of the cross? Shall we not expect to reach that state of mind pictured by the poet as he cried:

"Faith, mighty faith, the promise sees,
Relies on that alone;
Laughs at impossibilities,
And cries 'Thy will be done.'"

Let us attempt great things for God. Let our splendid victories and our astonishing growth bless us in their advent because of our loyalty to Christ.

A COLORED MISSION

Inaugurated at St. Peter Claver's by Archbishop Ireland.

Archbishop Ireland delivered the initiatory sermon of the mission which began at St. Peter Claver's colored Catholic church last evening. The pretty little edifice was crowded to the doors. His grace spoke substantially as follows: What was the purpose in view when we invited you to this temple to listen to words preached in it, to unite in the prayers and sacrifices offered in it, to partake of the sacraments therein administered? The purpose is that you practice holy religion, adore and worship Almighty God, learn his laws and observe them, and obtain through his mercies the grace and spiritual helps needful in order to be pleasing to him. For this is religion. Religion means linking men to God, uniting us with the omnipotent. Now, why religion? It imposes upon us severe burdens; it marks out duties and demands sacrifices from us. We may as well at the outset know that for weak human nature it were easier to have no religion than to practice religion, and this is very often a great reason why there are those who practice no religion. They live to suit themselves, and want no further trouble. Why, then, impose all these burdens, these sacrifices? The question is resumed in another way. Are we to live as men, or as mere animals? If we presume to live as mere animals there is no need of religion, whatever the consequences be, and we can take the rule of life to be our pleasures. But if we profess to be men, and live as men, then, of course, we must follow out the obligations imposed on men by virtue of their human intelligences and noble faculties which make up the human soul. The first duty imposed on intelligent beings is to recognize their superiors and to treat these superiors according to their deserts. The child coming to use reason recognizes, obeys and honors its father and mother; the citizen, the authority of the state. In like manner is the duty imposed upon the creature of recognizing, loving and honoring the Father and Lord of all; Giver of all good things—Almighty God. If we set Him aside and neglect Him, we are denying the very first teachings of our own reason; we are acting towards Almighty God as we would not towards our fellow being. He is great who does what is right at whatever cost. He rises to the very skies and partakes of the grandeur of God Himself.

Another instinct of our reason and hearts teaches us to be grateful for benefits received. We abhor ingratitude to our fellow-being, then how much more should we abhor ingratitude to the giver of all good! O hard the heart of the man who lives without religion! Religion is the prime duty of mortals. It should reign throughout our whole lives. But religion demands of us duties and sacrifices, and herein lies the difference between man and the animal. The animal follows pleasure or avoids pain and has no sense of duty. Religion implies the regulation of our lives according to the teachings and laws of God. Without these laws to govern all would be disorder and chaos. What a sublime spectacle to see a human being defying his passions and saying: "I will do right!" Greater than hero, greater than conqueror, the man who has the courage to say to the passions of his heart, "Be still."

The archbishop closed his sermon by defining salvation and pointing out what was necessary to be done in order to be enrolled among the elect in eternity.

HEALING AND KNOWLEDGE.

Rev. Dr. Vail Considers Them in His Sermon.

Neither shall there be any more pain, for the former things are passed away.

I will not dwell today on that hope of mankind expressed in the sentiment of the text I have chosen. But certain it is that in the human heart since the dawn of the world there has been the belief in some possible millennium when the former things would be done away with, and one thing that man hopes for above all is the expulsion of pain. I give notice that I only come to consider some of the things that promise for the better. A man may go among the watchers who are waiting for the morning. If he hear the cry of the bird that is the herald of the coming light, he may cry out for the watchers to arouse themselves, although he does not see one line of red upon the sky. And if we see things that indicate an advance of knowledge, we, too, may give our call, though the light is not sighted.

A window in the little church at Canton was declared to contain a picture not drawn by human aid, and it was also declared that disease was healed by looking upon it. It was changed by the order of the bishop, and still the matter seemed to call national attention. It is similar in interest to the display of what is known as the holy coat, or the claim that the waters of a given spring have miraculous power. While we may find no satisfactory conclusion, it may be well to ask it, in the light of modern knowledge, we have learned anything about the subject of healing without the use of ordinary methods?

There are people who believe that Christ and His disciples healed disease by methods ordinarily considered miraculous. Such people usually believe that since apostolic times such healing has never taken place. There are others who believe that inside the lines of church the miracle of healing may occur at any time. Such people are not inclined to grant such privileges to any one else. There is another large body of people who are believers in mind healing, but they attach to it an elaborate theory of theology and lay as much stress on the theology as they do on the healing, and if you take one you must take both. But far the largest of all the classes is the one belonging inside and outside of all churches that holds a distinctively critical attitude towards the whole subject.

I believe that Jesus of Nazareth healed men without medicine, and looking at a miracle in the sense of a wonder, I think it was a miracle. I do not believe that it was done by any other than a natural law, however, and that the time will come when we will know and use the law I have no doubt. While Jesus was gifted above all others in the art of healing, there seems to me no good reason to believe that He ever understood or could ever explain the art to anybody else. He seemed to feel that it was in Him and in the office He filled—beyond all was mystery.

But one thing that interests me, and should interest all others, I think, is the fact that a class of men are rising in scientific circles who are giving attention to these questions and declare things to be fact that we have believed to be fiction. Those of us who studied the questions that pertained to man fifteen years ago will recall the shiver that went through us when we fully recognized the aggressiveness of leaders like Huxley and Tyndall in saying that religion, belief in immortality and kindred superstitions were exploded. They were armed to the teeth. They struck the shield of the faithful and the hopeful, and challenged us to mortal combat. But they lived to see the outlook changed. You seldom hear of Tyndall, save as he is connected with the past. Huxley may find men in distinctively scientific lines who are asking him why does he not do what he promised twenty years ago—who are constantly disputing all the facts he alleged then, and who pass untouched. His star approaches a Western sky.

It is gratifying to me to see the change in scientific circles. It means new light in the future. It means new strength to intelligent, thinking men. It means this because science must support religion or it will supplant it. We may go to the suffering today and speak with the assurance of faith and coming knowledge when we say in the Father's house are many mansions. We may have some groundwork for our assertion beyond mere faith when we declare that sacrifice for right and virtue are commendable because these are the eternal things. I do believe that cures are wrought without medicine. I rejoice to think that it may be of more value to us in the future than it has in the past. But most of all, I rejoice in the fact that a new position is discovered to us in the scientific world, that the tide has turned, and that we shall go on to new light aided by the torch of science to see the new light that means so much for faith and hope.

INTELLECTUAL CULTURE.

Interesting Discourse in Crusaders' Hall by Prof. Monahan.

The programme for the tri-weekly entertainment given by the Crusaders' T. A. society yesterday afternoon included vocal solos by Prof. Congdon and George Sheehan, piano selections bp Misses J. Duncan, E. Root and Master Willie McGuire; violin and piano by Messrs. Farley and Duncan, and addresses by J. F. McGuire, ex-president of the Archdiocesan union, and M. Monahan, A. B., professor of languages at St. Thomas' seminary. Mr. Monahan set forth the advantages of the society in a very neat address. The reading circle and the singing society, both in the temperance organization, the beneficial feature, the gymnasium, the advantages flowing from a wider personal acquaintance, the spirit of equality prevailing, and the blessings of brotherhood generally, as well as all the good that comes from a life of total abstinence, were all woven together in such a form as to make a convincing argument in favor of joining the society.

The principal feature was Prof. Monahan's addres upon "Intellectual Culture." He opened by quoting Tennyson: "Self-reverence, self-knowledge, self-control; these three alone lead life to sovereign power." Of the branches into which self-culture is divided, he treated only of intellectual culture as distinguished both from the study of external things and the cultivation of morals. He spoke at some length upon thought as one branch of the subject under examination. The nature of it was explained by a parallel with the sense of sight. The different forms of thought were taken up, and that which is good was distinguished from that which is evil. Day-dreaming was characterized as a most dangerous form of thought. Imagination and memory were next taken up, and many practical hints given for their cultivation and employment. The address was most interesting, and was marked by a happy absence of technical terms and the use of good illustrations. At the close of the meeting several joined the society.

"Where Am I At?"

City ticket office of "the Milwaukee" now at 365 Robert street, corner Fifth street.

Laughs at Goddard.

KALAMAZOO, Mich., Jan. 8.—Champion Corbett, who has been in town several days with his theatrical company, says in regard to the assertions of Joe Goddard that Corbett was afraid to meet him: "I shall pay no attention to him. I know he has posted $2,000 in Chicago, but I cannot bother with him; he's another one like Slavin. He will be given the laugh. I expect to meet Jackson or Mitchell next fall."

"Where Am I At?"
City ticket office of "the Milwaukee" now at 365 Robert street, corner Fifth street.

Choynski vs. Maher.

SAN FRANCISCO, Jan. 8.—President Harrison, of the Pacific Athletic club, has made an offer af $5,000 for a finish contest between Joe Choynski and either Peter Maher or Jim Daly, Corbett's late sparring partner. Parson Davies, Choynoski and Peter Jackson will go East in three weeks. Davies says that he will make an effort in behalf of Jackson to have Corbett agree to fight the colored champion.

A TRAIN IN DANGER.

An Attempt to Blow Up the Cologne Express With a Bomb.

Thousands of German Miners Resolve to Go on Strike Today.

Russia and France at Last Enter Into an Agreement.

The Influence of the Vatican Brought to Bear With Effect.

COLOGNE, Jan. 8.—An attempt was made this afternoon to blow up the Cologne express near Rauxel. A dynamite bomb was placed on the track about 300 yards from the station, but exploded prematurely. The track was torn up for some twenty yards, and the buildings near by were shaken on their foundations. The report gave the alarm, and the train was signaled. The passengers were terrified, and several refused to proceed after the track had been repaired temporarily. The trackwalkers were sent out ahead before the train started, and dispatches ordering similar precautions at stations ahead were sent out. No other bombs were found. The men who placed the bomb have not been arrested. The news of the attempt to wreck the train caused the greatest anxiety in the Dortmund district. It is believed that the explosion was the first gun in the strike of the coal miners, which is expected to begin early this week.

READY TO STRIKE.

Thousands of Men to Leave the Mines Today.

BERLIN, Jan. 8.—The local miners of the Ruhr distribt show signs of striking in sympathy with the men of the Saar district. The agitators from Saar-Louis have been at work there for several days, but until today it was supposed that the Ruhr miners would resist their appeals. This afternoon, however, 3,000 miners met in Essen and heard, with approval, appeals to help their oppressed comrades in the Saar district. The most violent denunciations of the employers were cheered, and one exhortation that the miners of all Germany should rise, stand shoulder to shoulder and wring concessions of their every demand from the capitalists, brought the 3,000 auditors to their feet, cheering and waving their caps. Before adjourning a resolution to strike tomorrow was passed unanimously. The cause of these men and the thousands they are likely to carry out with them is a desperate one. They are totally unprepared for even a day of idleness. They are penniless, and have no hope of help from Berlin, London or Brussels. Funds from other coal districts are also out of the question, and the general uneasiness now prevailing among the miners has rendered all too apprehensive for their own future for them to think of sending money to others. The Krupp works in Essen, whom the men are especially anxious to injure, are safe from inconvenience for several weeks at least, as, in anticipation of trouble, the managers have accumulated a stock of 3,000 tons of coal. Other iron workers of the same region are equally well supplied with coal, and, in view of the prevailing slackness of trade, are ready for the worst the miners can do. A meeting of 3,000 miners and miners' delegates from all parts of Westphalia was held in Bochum this afternoon. Between 3,000 and 4,000 men were present. The socialistic element had complete control from the beginning, and strong resolutions of sympathy with the Saar strikers were passed almost without opposition, and the meeting decided in favor of a general strike in support of the Saar men. The strike will begin tomorrow. It is not believed, however, that all the miners will indorse the action of their delegates.

RUSSO-FRENCH AGREEMENT.

No Longer Any Doubt That One Has Been Signed.

ROME, Jan. 8.—There is no longer any doubt that a formal agreement has been signed between France and Russia. The holy see has been confidentially informed that Sgr. Ressmun, the Italian ambassador at Paris, worked upon the leading Republicans to hinder the Russo-French alliance and to break the present friendly relations between France and the papacy. It is aimed at a rupture between President Carnot and the pope, and tried to enlist the support of the Free Masons. With the Opportunists and Radicals Sgr. Raessmun used arguments which appealed to them as liberal sectarians. To the Moderate Republicans he sets forth the incompatibility of French civilzation with the autocracy of the czar. The pope is apprised of the danger of the intrigues and gave instructions to the nuncio, who warned M. Trivolski, the czar's representative, who had resumed diplomatic work. These instructions were first given in 1888, and had a special result in the Cronstadt manifestations. At last, through papal and other influences, the situation has been determined and crystallized in a formal agreement. The friendly relations between the papacy and Russia are more intimate than ever. The pope has caused instructions to be sent to the Polish hierarchy not to encourage any opposition to Russia. The pope is convinced that the new year brings a decisive crisis on the continent. His address to the cardinals reflects his keen appreciation of the political situation, and he holds himself ready to make an appeal to the nations when the day of complications shall come. He is finishing at this moment an encyclical on the perils of the situation in Europe, but its publication will depend upon eventualities.

The monarchist groups and other opponents of the papal policy towards France take advantage of the Panama scandals to urge the pope to retrace his steps, or at all events to use the greatest reserve towards the republic. The pope not only remains inflexible as to his attitude toward the republican government, but has declared that the Panama affair will favor the development of his democratic policy. It is probable that the Vatican will make some official statement of this opinion.

They Took $725,000.

BRUSSELS, Jan. 8.—The manager of the Brussels branch of the New York Life Insurance company has made legal complaint against a cashier and a clerk, formerly employed by him. He charges them with having absconded with $725,000.

Blessed by the Pope.

ROME, Jan. 8.—The pope opened his episcopal jubilee today by giving a reception to children in the Consistorial hall. There were present 500 children belonging to noble Catholic families, with their parents. A choir of children sang a hymn dedicated to Christopher Columbus, after which the pope distributed medals among the children and dismissed them with his blessing.

A Pure Fabrication.

BERLIN, Jan. 8.—All Berlin dailies have the reproduction of the statement of the Reichsanzeiger, concerning the Vorwaerts' story in the practice of the Guelph fund under Prince Bismarck. Excepting the Vorwaerts, they agree that everything goes to show the story to be pure fabrication. The Vorwaerts maintains, however, that the receipts said to have been given by recipients of money from the fund are genuine documents.

DEPRESSION IN SHIPPING.

Five Hundred Thousand Men Thus Thrown Out of Work.

LONDON, Jan. 9—The extreme depression into which the shipping industry of England and the continent has fallen is shown by a startling array of statistics just made public. There are numbers of idle steamers in every port in the kingdom. On the Tyne alone there are 150 laid up, with a total tonnage of 350,000. Seventeen vessels are laid up at London. At Liverpool there are 156 steamers idle with a total tonnage of 159,000. The total number of vessels laid up at English and Scotch ports is 479, and the total tonnage is 856,000. Besides these there are laid up in continental ports 99 steamers with a total tonnage of 100,000. As a result of laying up so many vessels there are 500,000 men idle, which means a loss of 50,000 pounds sterling in wages monthly.

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WASHINGTON GOSSIP.

The Event of the Week to Be Miss Morton's Debut.

WASHINGTON, Jan. 8.—The social functions of the past week lacked something of the spirit that characterized the events included between Christmas and New Year's. They were more numerous, perhaps, but an air of moderation was quite apparent. There was also a distinctive literary flavor given to the week, several of the largest gatherings having for their object intellectual enjoyment rather than the exercise of the purely social side of nature. At the last meeting of the literary society of which Secretary of State Foster is president, George Kennan, the famous Russian traveler and author, read a psychological character sketch.

Mgr. Satolli, the papal delegate, finds time in the midst of his pressing official duties to take part in the social amenities of life. Since his arrival in Washington he has been a guest at several dinner parties, all of them at private houses. Senator Brice and wife entertained Secretary of the Treasury and Mrs. Foster at dinner Wednesday night.

Secretary and Mrs. Elkins began a series of cabinet dinners Friday evening, the guests being invited to meet Secretary of State and Mrs. Foster. They will last through the season. It is expected a feature of this winter's festivities will be inaugurated at the residence of Secretary and Mrs. Elkins on the 17th inst. on the occasion of a dinner of Miss Elkins for a friend who will then be her guest. After the dinner there will be a dance, which will be attended by the guests of Mrs. McMillin, Mrs. Hitt and Mrs. Audenreid, who will also give dinners at night.

The principal event the coming week will be the dance at the residence of Vice President and Mrs. Morton tomorrow night, when Miss Morton will make her formal debut in society. The cotillion will be led by Prof. Vanness Phillips. All the floral decorations of the house will be in pink, and even the gown of the debutante will be that color.

Winter Tourist Tickets

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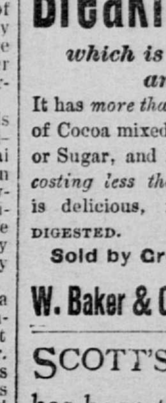
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