SAINT PAUL.

HERRMANN KODAKED.

There is only one Herrmann, and he has won all the titles of a master of magic, a leader of legerdemain and a conjurer of conjurers. His demonstrations are not what are commonly called "tricks" by the ordinary slight-of-hand performer, but show a study of the sciences, mechanical and natural, and are so bewildering as to call to his audience some of the greatest minds in the scientific and mechanical world. The gifts that nature has endowed him with he has developed to such an extent that all join in the statement that he is marvelous, and but few even venture the slightest explanation of how he accomplishes his results, for fear of showing their own ignorance.

* * *

One night with Herrmann will satisfy even the most skeptical that all his magic is not purely of the legerdemain order, and that the great magician has thoroughly studied the assistances and resistances of all the natural forces, and, combined with the machinery of his own invention, produces illusions that will baffle the closest scrutiny, and not even parts of the mechanism he uses can be solved by those who are expert in this line.

* * *

Hermann pleases and amuses; he entertains and instructs as well. He sets the mind to thinking, and brings to the every-day business man the thoughts of how much in this world is real and how much is sham. He further illustrates to the young mind what perseverance and close application will do. His tutor and teacher, Prof. Heller, could not excel him today, and it is doubtful if even that master of magic could explain some of his apt pupils' performances. It is a lesson of duty as well as a source of amusement to the younger generation, and no parent can give a child a better object lesson than Prof. Hermann.

* * *

In the opening "Thirty Minutes With Herrmann," he claims he sets aside all laws of nature. This may be Herrmann's advertising agent's idea, but to a close observer he simply proves all the laws of nature, and shows what can be produced by a close study of this wonderful power. He proves that the hand is quicker than the eye, and that all other commonly accepted claims made by man as to cause and effect are, in the majority of cases, erroneous. His dexterity is dazzling, his speed supreme. In this section of the entertainment he introduces a new novelty, producing hot coffee, cold milk and sweet sugar from beans, tran and berries, without the aid of fire, and, being passed among the audience, was pronounced by those fortunate enough to secure a cup to be of excellent cooking. Many other new features were introduced in this act.

* * *

"The Slave Girl's Dream" was realistic in more senses than one. The suspension in mid air was faultless, but the costuming was perfect and in the different allegorical representations the house showed its appreciation by continous applause, and as Columbia and the goddess of justice, Mme. Herrmann presented the ideal figure.

* * *

"Ya-Ko-Yo," the Chinese mystery, is simply wonderful, and performed in the full glare of footlights, with parquet, gallery and dome ablaze with electricity, makes it the illusion of the age. Hermann himself, in introducing the illusion, states that it took a year of practice and study. Claims nothing extraordinary for it, but leaves you to judge how it is done. Both pagodas are open, but are suspended in mid-air; neither one is moved; no lights are turned low; the Chinaman appears; he enters one and it sags with his weight; both pagodas are closed; he starts from Pekin to San Francisco; the empty pagoda settles with the weight of its human occupant, while the other rises freed from its burden; the doors are opened and the same Chinaman has gone from one to the other. How does he do it? You tell.

The entertainment was closed with a bouquet of mystic novelties. Herrmann will be at the Metropolitan Monday, Tuesday and Wednesday evenings, and Wednesday matinee.

TAKE WARNING!

Neglect Not These Signals of Danger.

A Useful Lesson on Health Taught by The Indians' Example.

Let the Remedy be Simple and Safe—Kickapoo Indian Sagwa.

If you are ailing, not exactly sick but not feeling "just right," have a drowsy, dull feeling, bad taste in the mouth, variable appetite, occasional pains in the joints and muscles, and other signs of impending sickness, why not do as the Indian does—drive such symptoms out of the system by the judicious use of their reliable vegetable remedy, Kickapoo Indian Sagwa?

"Thundering Horse," a Kickapoo chief, age 99 years. From his photograph.

Don't neglect such warnings.

That pain in your shoulder may develop into rheumatism, and a month's sickness deprive you of the income of your toil.

That white, furry tongue denotes your liver is out of order, and disease would easily take root in your system.

What could you do then!

Think of your business, your income and your family.

Seek safety as you would fly from cholera or small pox.

You are in danger if you neglect these warnings. They *may* pass off, but the chances are against you, and even then the poison is only latent in your system.

Do not, however, put your trust in the numerous mineral medicines with which the market is flooded. The action of many of these decoctions comes from mineral poisons they contain, such as mercury, arsenic, strychnine, bismuth, iodide of potassium, and the like and any druggist will tell you if he tells on truly, that this is so.

Kickapoo Indian Sagwa and other Kickapoo Indian medicines contain only the product of the field and forest, nature's own vegetable growth of roots, barks and herbs, and of necessity are free from all mineral poisons whatever, because the Indians have no knowledge of them, depending wholly upon nature's laboratory for their resources, and upon their skill, born of centuries of experience, in preparing them.

Kickapoo Indian Sagwa, *made by the Indians from roots, barks and herbs of their own gathering and curing, is obtainable of druggists and medicine dealers only. One dollar per bottle; six bottles for five dollars.*

FREE to pay postage and we will mail you free a thrilling and interesting book of 173 pages, entitled "Life and Scenes Among the Kickapoo Indians." Tells all about the Indians. Address HEALY & BIGELOW, Distributing Agents, 521 Grand Ave. New Haven, Conn.

JOHN IN PARADISE.

Another Sermon on Revelations by Rev. Edwards, of Christian Church.

The Twelve Gates Which Open Into the Heavenly Realm.

Great Glories Which Await Us in the Land of the Blessed.

Some Conception of the Value of God's Gifts to Mankind.

"On the east three gates, on the north three gates, on the south three gates, and on the west three gates." These words formed the subject of a discourse by Rev. E. R. Edwards, of the Christian church, yesterday morning. He said:

We have stood beneath the tree whose leaves were for the healing of the nations. We have gathered on the banks of the crystal river. Now we are to contemplate a third feature of the new Jerusalem—the gates leading into the habitation of God. The primary thought is that, as God's children, we are but travelers and sojourners upon the earth. Day after day we find ourselves nearing a land of promise. The wonderful allegory of John Bunyan had its foundation in a fact that shines through the Scriptures with luminous beauty. The history of Israel's march to the land of Canaan is but an acted panorama of our spiritual exodus to the better country. In the Old and New Testament Scriptures we find the migratory instinct a God-implanted element of the soul. Today it is not merely a family or nation but a world that is invited to the habitation of the redeemed. God, in His infinitude of love, has left no possible contingency on His side that could prevent our entrance through the gates of pearl into the holy city. Should we fail to enter, ours is the fault. Could we have this thought made stronger than is pictured in the words of my text? Gates everywhere and on all sides. What a lesson of transcendent importance! What a revelation of God's incomparable goodness, of His world-wide love! No question as to our access, no law to prevent the faithful entering into a territory of unparalleled beauty, joy and fruitfulness. We may well despair of reaching a just estimate of God's bounty as we stand with John and view the depicted panoramic splendor of our future dwelling place. To be impressed with its glories is

To Rise Superior

to the vicissitudes of this life, to bravely support every burden and trial, and, like Gideon's band, to valiantly oppose every foe that stands between us and our Maker.

In the presence of the unimaginable glories awaiting us I am dumb in mind and speech. As I attempt to see what is the revelation John presents to us I am blinded by excess of light. Despair seizes me as I attempt to compass the grandeur of heaven's furnishings. Not until our souls shall burst the shackles of the flesh and stand face to face with its Creator shall we adequately understand. Now is our soul compelled to peer through a frosted and dimmed glass. This is true not only of our anticipated entrance into the fellowship of angels of Christ, of God—of all that is pure and holy and righteous. It is true of our experience in this life. We cry aloud with Paul, "Oh, the depth of the riches both of the wisdom and knowledge of God." Beloved, what shall we say of our present advantages in the kingdom of Christ? We have not reached their sweep and extensiveness. Every day brings some new manifestation of our Father's love. With a radiance that baffles our vision; with a value that cannot be estimated; with a wisdom that defies our reason; with a goodness and graciousness that seem as limitless as the expansive firmament above, the plan of salvation stands beside us in majesty divine. In the language of prophet and apostle, "eye hath not seen nor ear heard, neither have entered into the heart of any man the things which God hath prepared for them that love him." We will better understand John's vision as we more closely adhere to the preaching and teaching of the apostle and Christ. All the unbounded affluence of grace that comes to us now in the way of blessing must be appropriated before we shall rise to the superior glories of the future state. Not only is heaven supernaturally beautiful and ravishingly refreshing, but the way thitherward is of so resplendent a glory that human words fail to make it known. The

Profusion of God's Gifts

in their value and prodigality overwhelms us. How miserably impoverished in the conception that sings: "There is a gate that stands ajar." Do these words give you comfort? They are a libel on God's character. The thought they express may seem beneficent. Need I tell you that the gate is not now, nor has it ever been, "ajar?" Jesus Christ has opened wide the portals, and above the entrance is written the world-inclusive "whosoever." If this be true, why does not humanity enter in? Why do not the multitude gladly crowd the entrance? Because, my friends, their feet are turned in an opposite direction. Great throngs of the unsaved marching away from gates of pearl that would admit them into unthinkable glories. The god of this world blinds their eyes, veils their understanding and prevents their hearing the seraphic choir sing, "whosoever will come." Twelve gates, symbolical of the spiritual Israel that shall enter the eternal city. Twelve sentinels who are none other than the apostles, authorized to admit all who hear and obey their inspired teaching. Each several gate a huge pearl. Cleopatra was said to possess a pearl worth nearly half a million dollars. The earrings that adorned the statue of Venus were valued at the same amount. Place them together and one chip from the door of heaven would outweigh their worth. Everything that God's hand has touched in love sparkles and scintillates and glows with supernal beauty. No tribe or kindred or tongue or nation is barred. O the hosts that have already entered! Hear John describe them: "And I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand and thousands of thousands; and I beheld, and lo, a great multitude which no man could number." They

Came Through Every Gate.

Armies of children, with happy faces, platoons and regiments of the dwellers of earth. No standing and waiting for admittance. Jesus opened the door on earth and they marched straight into glory. No credentials asked. They are marked with the blood of Christ. No crowding or pushing. Abundant provision for all. From all points of the universe the loyal legions of the Savior march through the gates of pearl. If there shall be any who do not enter they can offer no plea in extenuation of their failure. The Lord sends the reflected brilliancy of heaven's portals into every region of the habitable globe. There was a time in the history of our race when such was not the fact. Man through disobedience had closed the entrance to paradise. He became a wanderer upon earth. He longed for the land of pleasantness and peace which he forfeited. The patriarchs, prophets and holy men of Israel waited in expectant desire for the time when they should stand in the presence of God. Christ appears and begins His march to Calvary. Who opened the new living way? Who unlocked the gates of pearl? Who sent angel messengers of peace to proclaim admittance to the holy habitation of God? Back to the cross must we travel to seek an answer. That tells us of the overpowering force that with majestic sweep and kingly mien unbarred the gates of heaven and secured

Provision for Our Entrance.

When Jesus ascended, the cry, "Lift up your heads, ye everlasting gates," reached the city of God. Then did the conqueror of sin and death enter, and following him came the throng of the faithful of preceding ages to enjoy the glorious consummation. Why should we strive to enter through the gates of pearl? Because the gray-haired apostle, the hero of many a battle, has given us a picture of what we shall enjoy, and its attractiveness outrivals the visions of our fondest dreams. Because we are not ushered into a community where the individual loses his personality and becomes but a portion of a great concourse of holy angels. What greater attraction, outside of Christ himself, could heaven hold than that you shall meet again and recognize the one you silently laid away? Better than a gleam of the beautiful gates will be a sight of one who has been waiting and watching for you. What a glad surprise; what a joyous experience! We will not feel strange. Our friends, our loved ones will lead us into the company of the ransomed. They will point out to us Moses, Elijah, the apostles. God help us to look beyond the portals in this life. The expellant influences of this old world are many. The facilities for reaching the city whose builder and maker is God are all we could wish. We would not enjoy heaven if we reached it at a bound so much as if we made the journey mapped out by the hand of God. Let us move on our way praying, singing, rejoicing, and, following the footsteps of Jesus, enter through the gates into the holy city.

Alpine.

The popular Alpine or Fedora Soft Hats are sold for $3.50 by the Boston, on Third street.

DESIGNERS OPPORTUNITY.

Premiums Offered for the Best Designs for a Flag of Minnesota.

The woman's auxiliary board of the world's fair commission of Minnesota, having been invited to give a flag to assist in decorating the Woman's building in Chicago, hereby ask for designs for said flag, offering three cash premiums for the designs that are judged first in merit:

Best, a cash premium of $15; second best, $10; third best, $5.

The design must embody the national colors, the state seal, and be entirely distinct from the national flag, and should be emblematical of historical events. Size of flag to be sent to Chicago, four feet square.

These designs are to be made on cardboard, representing the flag in full, as to coloring, etc., giving all points written on back of design. All communications addressed to Mrs. F. L. Greenleaf, 312 Seventh street south, Minneapolis, Minn.

Designs must be in by Feb. 25.

MRS. F. L. GREENLEAF,
MRS. A. A. WHITE,
MRS. E. W. DURANT,
Committee on Flag.

Good Dressers.

Ask to see the "White" Hat at the Boston, on Third street.

CORBETT ON THE STAGE.

The Champion Pugilist Makes a Hit as an Actor.

The fickleness of humanity in turning from the setting to worship the rising sun was aptly illustrated in the rush to see Corbett at the Grand last night. About a year ago Sullivan was here, and there was a similar rush. But now the sun of Sullivan has set, and Corbett is the rising luminary of the pugilistic world. However, Corbett has claims to the patronage of the public that Sullivan never possessed. He is somewhat of an actor. He is not a Booth, and he does not profess to be, but he is entirely clever on the stage, and with time and study might shine on the melodramatic stage as well as in the squared circle. Further than that, he is very much of a gentleman, and does not prance about the stage with his coat tail dragging and wearing an invitation to the world to tread upon it. He essays to show the world that a pugilist can be a man and gentleman, and he pleases all who see him. The house was packed from pit to dome and standing room was not to be had. The play, while it is entirely subordinated to the one aim of showing Corbett in the ring and perpetuating and glorifying the event at New Orleans, is still well written and interesting, and Corbett carries himself through it in approved style. There is neither bluster nor swagger, and he invests the character of a pugilist with honor and morality. Prof. John Donaldson, of Minneapolis, is his antagonist in the ring, and the play ends with a rattling three-round mill, in which Gentleman Jack wins the championship of America. The play takes, and during its week in the city will do a good business. Corbett makes friends and holds them.

Fedora.

The fashionable Fedora or Alpine Soft Hats are sold for $3.50 by the Boston, on Third street.

Police Pickings.

Martin Donahue complained to the police Saturday night that he had been robbed of the sum of $25 by a colored girl named Bessie Browning and two negroes. The girl was arrested in company with William Blackford and Charles Papel, but as Donahue could not identify the men they were permitted to go.

A small blaze in Cunningham's saloon, 90 East Fifth street, called out the companies last evening at about 8 o'clock. The blaze was an incipient one, and the damage was not material.

James McCarthy, a tough lad aged sixteen years, was arrested last night on the charge of disturbing a Salvation Army meeting. He was locked up for the night.

Daniel Flynn was arrested last evening on the charge of picking the pocket of Flora Gregory, who lives at 1236 Lincoln avenue. He got away with the pocketbook, but later in the evening he was seen on the street by Conductor Charles Nelson, on whose car the purse had been taken. Nelson grappled with Flynn, and with the assistance of bystanders held him until an officer was called. Flynn has been arrested on a number of previous occasions on similar charges.

Fedora.

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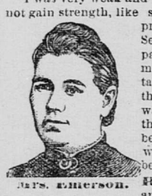
After the Grip

"I was very weak and run down and did not gain strength, like so many after that prostrating disease. Seeing Hood's Sarsaparilla highly recommended I began to take it, and was more than pleased with the way it built me up. I think it has made me better than before I was sick. I have also been delighted with HOOD'S PILLS, and always prefer them to any other kind now. They do not gripe or weaken. I am glad to recommend two



MRS. EMERSON.

Hood's Cures

such fine preparations as Hood's Sarsaparilla and Hood's Pills." MRS. ISAIAH EMERSON, Manchester, N. H. Get Hood's.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients.

SERMON ON BLAINE.

Rev. Vail Discourses Feelingly of the Deceased Statesman.

He Was Undoubtedly a Strong Figure in His Chosen Field.

Trouble He Bore Through the Action of His Youngest Son.

His Long Struggle With the Grim Messenger of the Dead.

Some men are so connected with public affairs that in a leadership extending over a series of years they attach some strongly to themselves and their cause, while others are as strongly repelled. Naturally, then, those who are attached will follow with a partisan faithfulness and with a Spartan tenacity, while those opposed will be so vehemently opposed that time is sure to develop a prejudice against their object of dislike. Among the men who have passed away from the active field of life we find in Mr. Blaine all the elements that call out strong friendship and active opposition. And for the purposes of public discourse we will allow that his mistakes be written in bronze, and his good deeds in letters of sand, to be washed away by the incoming wave, for we will confine ourselves to a review of those later days when the strange turns of fortune played in such a wonderful way with his personal happiness.

But I feel sure that you will allow me to say that history is bound to write down Mr. Blaine as a strong figure in his own chosen field. However you may estimate his ambition, he was still a man who preserved the same power of impressing the man who came near him that he had over the man afar off. Indeed, he was one of the few men who are capable of doing this. It is the theory of certain great actors, like the elder Booth, I think, that an audience should only know an actor over the footlights, and should never hear him speak outside the lines of impersonation. Other people who have occupied public positions have also felt sure that you make a mistake when you as a public man become too intimately known to the people. And we must confess that many a man who before stood to us as ideal and unblemished is reduced to common clay when we come near enough to know his personal tendencies and manners. Let it suffice to say here that

Mr. Blaine Never Suffered

in that way. The men who think he was not great and brilliant are the men who never came in personal contact with him or saw the working of his mind and hand. To say that he was a great man, a brilliant man, a man without personal vices or even the ordinary bad habits of the average man in his position; that he was a kind and even indulgent man in his family—to say these things will be enough today. And having said these by way of digression, I will now turn to the main theme of the discourse, the burdens of his later years.

When Mr. Blaine had reached the age of fifty, when he touched the milestone on life's journey that tells a man that the sunshine of youth has gone, that the problems which vexed the age of twenty are forever settled in his case, that his place in the world is indicated if not made, but that the man is now in full possession of his best powers, and for years to come may be all that his hopes promised if he has reached a desirable place—when Mr. Blaine reached that point he was in the possession of certain gains already that rendered his position a most enviable one. Single-handed in the editorial room, from whose window he could look out on a river as beautiful as a picture—in the midst of a state that for the beauty of its scenery and the intelligence of its people has never been surpassed—he had fought the battle with poverty and settled many of the problems that ask solution from many men otherwise successful.

At the age of fifty, then, he stood a master of much that would tend to secure the happiness of the most fortunate man. He was dowered with the love of a large and interesting family. He was master of resources sufficient and well invested to make his future easy, so far as financial troubles were concerned. In summer he sat under the spreading trees at Augusta, and, beside, every day was to be seen his daughter, in the prime of womanhood, but with hair silvered with gray, and always near by played her little children, altogether a most picturesque group. He was closely associated, too, with a son who was his pride—a boy upon whom he leaned as a man aged and feeble leans upon a staff; but not in the same way, for it was rather friend and close friend talking, the one pondering questions, the other swift and willing to do the active work. There was the menace, it is true, of one of those living troubles that afterwards crept into his happiness as poison creeps into the blood, to eat, and grow, and threaten death. It was the

Action of His Youngest Son.

Aside from that menace, which burts in full storm after hanging long on the horizon, like the cloud hanging on the declivities of the mountains, which at last bursts with fury above the city, his life in passing the way mark of fifty and fifty-five had in it all the ordinary promise that a man could expect for the happiness that makes old age a poem, and the last years like the glory of Indian summer, that rare season when Nature says to all trees and plants, and to the ripening corn and growing grass, "Now will I deck you in the mystery of loveliness," and then weaves around all forms of mountain, hill and forest the soft and mystic haze suggesting in their forms the battlements of that far city which has ever been the hope of man—it is a time of rest of backward-reaching dream, of memories cherished and of hopes fulfilled. And such should be the ripening years of man, when his hardest struggles are over, and his promise of better things comes near; when he is surrounded by friends and lives in their love.

But that time never came to Mr. Blaine. At the moment it should have approached he was beset by numerous trials. Like the explorer, who early in the morning, watching the mists that rise from the swamp, sees in their filmy forms the dread figure of disease, the messenger of death, slight but stealthy, silent but insinuating; so this man saw and felt the sure touch of disease, and from that time physical life was a problem. He passed for years through all the alternations of hope and gloom. Now it seemed as if skill would overthrow the monster, then again all hope was lost.

His Hair Whitened

like the driven snow, his face became as white as chiseled marble. Indeed, his face became the plain picture of fortitude struggling with death. In the midst of the earlier struggle with this unseen enemy, his daughter, of whom I have spoken, was stricken suddenly ill, stricken as she returned from a mission of mercy, her two little boys at her side, "and laid unconscious in her father's arms," until, as a kinswoman writes, at the end of the Sabbath, as it began to dawn towards the first day of the week, her soul drifted out on the mystic river, and went home to God. Then went the favorite son, and his life was left to solitude once more, and strangers came to take the kinsman's place. Add to this still another heavy loss in the death of a son who had gained his place in the business world. And then recall the unhappy and unfortunate domestic sorrow that must be still added to all these, and tell me if fortitude was not sorely tried. And, therefore, when you think of this man passing away, or when you think of him in the last days of his life standing among wrecked promises, will you not think of the white-haired man, with face, too, white as marble, silently going in and out, but with so much behind him and so little before, so far as this world goes? And will we not with that show of humanity which should be the pride of all men, remember this fortitude as the excellent lesson that this life has given?

February Events.

Annual February Trousers sale.
Annual Shirt, Collar and Cuff sale.
Special Collar and Cuff Laundry, one cent each.
"Plymouth Corner," Robert and Seventh, St. Paul.
"Plymouth Corner," Third and Nicollet, Minneapolis.

A VALUABLE REPORT.

Labor Commissioner Powers' Account of His Stewardship Reviewed.

Complete and Exhaustive Discussion of Questions Vital to the State.

The third biennial report of the bureau of labor statistics was issued in book form the past week. It is a volume of respectable size, well printed and bearing all the earmarks of a careful supervision. It could not well be otherwise with such an expert in the typographical art as Factory Inspector Frank J. Casserly looking after that special part of the work.

The report in detail completely covers all the ground, and, as a whole, it will take high rank among the very best of such reports. The various subjects considered are appropriately grouped under different headings, preceded by a well-written and thoroughly readable introduction, which reviews the functions of such a bureau, touches on the matter of confidential communications and the disposal of papers after they have been used, argues the necessity and enforcement of factory inspection, also inspection of railways by an expert in that line, and strongly advocates the establishment of free employment agencies. Into this introduction there is woven so much of valuable information, pertinent suggestion, logical deduction from the experience of the world, really useful suggestion and profitable hints for wise action that it is a report in itself.

Following the introduction, all the ramifications of the subject of factory inspection are sifted, analyzed and commented on with a knowledge of the subject that makes this part of the report the most satisfying kind of reading, even to one not deeply interested. In chapter 1 protection to human life is treated of; chapter 2 consists of the best statistics obtainable from all counties in the state where factories exist; chapter 3 touches the subject of accidents, their prevention, and a summary by counties; chapter 4 treats of the financial loss to workemn by accidents, and the equities of any given case are written of at length.

Part 2. goes exhaustively into the subject of inventions in flour-making machinery and the prices of wheat, flour, etc.

Part 3. takes up the matter of trade unions, their origin, organization and history. Every known branch or possible bearing of the subject on the social problems of our time are gone into in detail. Argument, explanation, figures, effects of competition, combination, centralization, industrial and life insurance as affecting different trades and conditions, all are here massed intelligently and in extenso, so that the reader may know all there is to be learned in this matter outside of personal experience.

Part 4. is devoted to mortgage foreclosures and redemptions and land values in Minnesota in the years 1881 and 1891. No point is overlooked, even in so wide a field, and the information given is worthy not only of close study, but of careful preservation. It is surprising, considering the limited resources of the bureau, what has been accomplished in the past two years. Commissioner Powers, Clerk Evans, Deputy Valesh and Factory Inspector Casserly all deserve commendation for this really valuable addition to the economic literature of Minnesota. It is a gem in its preparation, arrangement, technical execution and general fitness to give the public the information it must have for a proper understanding of the subjects treated.

LAWS FOR LABOR.

Trades Assembly Likes and Dislikes—Stab at the Militia.

The trades and labor assembly held a special meeting yesterday afternoon to consider certain bills now pending before the legislature having a bearing upon labor interests, and to suggest other measures in their favor. There was a large attendance, and the several measures were discussed intelligently and exhaustively. The following bills and measures were indorsed:

A law to prevent the counterfeiting of union labels;

The factory inspection bill, drawn by Labor Commissioner Powers;

House File 36—To prohibit "ironclad rules" for employes.

Making eight hours a day's work on all state, county and municipal work let by contract.

Making the state furnish all school supplies.

Making employers liable for damages for injuries to employes through the negligence of fellow servants.

A law, free from technicalities, giving mechanics a first lien on the product of their labor, to the full extent of their wages.

Making the first Monday in September a legal holiday.

A law to protect motormen from the cold in winter.

Prohibiting military bands from entering into competition with civil bands of music.

Making it compulsory for all common carriers to submit to arbitration all questions in dispute.

Two measures were roundly opposed; they were the bill for the repeal of the Sunday shaving law, and any means by which private agencies might bring armed forces into the state. The law on the statute books, in reference to the latter, has no penalty attached. The following stab was also made at the militia appropriation:

Whereas, H. F. No. 167 has been introduced favoring an appropriation of $10,000 of the people's money for overcoats and blankets for the state militia; and,

Whereas, The militia in other states supported by the public have been used only by corporations and trusts to force into submission bodies of workingmen endeavoring to adjust grievances with employers; and,

Whereas, The citizens of the state of Minnesota are loyal and law-abiding, and stand ready at all times to protect the public peace and dignity of the state;

Resolved, That the arming of the people to protect the people from the people is uncalled for in a republic like ours; and, be it further

Resolved, That we emphatically protest against further appropriation of the people's money for the equipment of the state national guard.

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PRELATE PREACHED,

And the Cathedral Was Packed to Its Limits to Hear Him.

An Interesting Sermon by Archbishop Ireland Last Night.

The Will of God the Rule for the Conduct of the World.

He Is Eternal Reason and His Laws Are Nature's Demands.

The cathedral was packed to its fullest capacity last evening on the occasion of the delivery of a sermon by Archbishop Ireland. An excerpt of the sermon is as follows:

"The rule and reason of all right conduct is the will of Almighty God. The supremacy of God over us, our individual accountability to His tribunal are the great truths which influence us to do good and to avoid evil. The fatal misfortune of the many is that they lose sight of those vital principles. Hence sin prevails.

"God is the creator. 'Know ye that the Lord is God? He made us, and not we ourselves.' We are absolutely dependent upon Him; receiving from Him life, thought and action. We entirely belong to Him. He disposes of us as He wills, and in justice we have naught to say, but to obey. Will the clay say to the potter: 'Why hast thou made me thus?' Forming our beings according to the eternal prototypes of His eternal essence. He marks out the laws under which we exist, and those laws remain for us the condition of existence. To strive for freedom from those laws is to strive for freedom from His power and authority, to call Him down from His throne of master and monarch, to deny His wisdom, and to make of ourselves gods in His universe. The whole universe received the impress of law when, at the bidding of His word, it sprung into beauteous and harmonious forms. Its unthinking parts, the fiery suns of limitless space, the fields and forests of earth's surface, ocean's billows and the wavings of the atmosphere, never depart from the commands which they received. One being amid all others rises to sublime grandeur by the possession of intelligence and free will. It is man. Inasmuch as he communicates with matter he is subject to physical laws, which, under penalty of physical death, he is constrained to obey. Will it be that in the high ranges of action, in which his free soul operates, he is left by the Creator of all things without rule or command, an erring, aimless star in the heavens of supreme harmony? and if rule and command are read out to him while physically free to rebel, will it be that he is

Without Moral Obligation

to obey in absolute loyalty? Man in his creation received laws from the Creator; else the Creator were a wisdomless builder, and men were the only element of chaos in a well-ordered world. Laws received, man, in the exercise of his free will, must freely follow them. To dare send up his voice toward the Creator in protesting tones, saying, 'I will not serve,' were an evil, a wrong-doing immensely more heinous than the sudden stopping of the planets in their perennial revolutions, or their leaping away from their prescribed orbits, and the consequent breaking up of the firmament into disorder and darkness.

"I have said that the divine will is the supreme law of human morals. But we must not here imagin that there is in this will aught of caprice or arbitrariness. God is eternal reason, and all His works bespeak reason, and show forth the order which proceeds from reason. The laws which God imposes upon man are those which man's nature demands that it may fulfill its appointed destiny and live out its God-received life. The laws of the sun and the moon are the conditions making it possible for them to exist and to effect in the universe the work which the general harmony of material beings exacts from them. In like manner man receives his laws, parts and complements of his very nature. Obeying the divine law, man serves himself and exalts himself. The submission to God is the connition of healthfulness of soul and body, of the perfection of man in his several social relations, of his beatitude along the whole course of his existence. Here and there this submission seemingly works suffering, as rebellion seemingly procures happiness; but momentary results are to be considered not in themselves but in the general trend of action, and right-doing ends always in peace and bliss, and wrong-doing ends always in perdition and misery.

"The divine law is named at times the natural and at times the positive law. The natural law is that which necessarily follows from the very constitution of the human being and its appointed destiny. The human reason itself reads it in the tracings of the human being. It is seen and known, at least in its chief precepts, outside of

All Special Revelation.

Hence its universality among all men, of all nations, and of all times. But because the human reason discovers it, the inference is false which would give it as the product of the human mind. As such it would be a mere tendency of our being, or a mere concept, or an ideal of the mind. The natural law shows itself to our reason as an element in the general ordering of the universe by God's infinite wisdom, and, in consequence, comes to us invested with His authority, indeed as His own voice and His own will. The positive law is the declaration of God's will in our regard made through special revelation. This may be a law not absolutely required as a condition of our natural being, but yet it is always in harmony with this being, and of a kind to elevate it and to aid it in the fulfillment of the natural law. Obedience to positive law is a precept of the natural law, which demands from us, as creatures, that we hearken to the words of the Creator whenever and wherever spoken. * * *

"Strong is the soul that lives with and for God. There is naught on earth so beautiful, so noble. Its sense of duty rules all its conduct, and gives it the power of heroism. Nothing moves it from the path of rectitude. Fierce passions roll against it their impotent billows. Worldly interests, temptations of power and pelf, have no voice in its counselings. To all seductions of riches and pleasures, to menaces of persecution and death, it answers: I cannot, I will not. The soul, heroic in duty, may be that of child or of weak woman; it transcends a thousand-fold the powerful conqueror leveling the walls of strong cities, but weak before personal temptation. It may be that of an uncultured peasant, or an obscure beggar; it is immensely greater than the soul of vaunted philosopher or envied Cræsus, over whom sin owns mastership. The infinite is the judge of true value, and to the saintly disciple of duty the Infinite bows in love; but He despises the naughty and dishonored who know Him not and love Him not. Would we be disciples of duty, let us cling closely to God. Would we multiply among men disciples of duty, the pride of the race, the guarantee of its best hopes and purest aspirations, let us labor to extend around us the knowledge and the love of Almighty God."

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