SAINT PAUL.

TOWN TALK.

John Valley broke his right leg last evening while skating at the Junior Pioneer rink, on the West side. He was taken to his home by friends. The accident was caused by his skate striking something in the ice.

The marriage of S. Marks to Miss Sarah Marks will take place at the Jewish synagogue, corner College avenue and Wabasha street, this afternoon at 4:30 o'clock. Reception at Westmoreland hall. Quite a number of friends from abroad, including the groom's mother from New York, have arrived to attend the wedding.

An entertainment called "A Reuter Evening" will be given Tuesday next by Messrs. Bartelt and Klingbeil at Germania Turner hall. The above-named gentlemen, well known in German-American circles, will recite some of the best works of the Low German poet, Fritz Reuter, and a very pleasant entertainment is looked for.

A large and appreciative audience greeted Rt. Rev. James McGolrick at St. Luke's church last evening to listen to his lecture "How We Got the Bible." He handled the subject in a scholarly manner, and his treatment of it showed much thought had been given to researches to show the difficulties which attended the preservation and translation of the sacred volume. This is the first of a series of lectures that will be held at St. Luke's during Lent.

A number of gentlemen are interested in a plan which will be probably carried to fruition at a meeting called for this evening at 116 East Third street. The idea is that the many equipages of St. Paul should be brought out in line in a sort of carnival display before the snow goes. No city of its size in the country has so many fine turnouts as St. Paul, and a very brilliant display could be made in the manner suggested. J. Q. Haas is one of the prime movers in the plan, and it will doubtless be made a success.

A party of young people, chaperoned by Mrs. J. M. Sullivan, enjoyed a sleigh ride from Minneapolis last week to attend the social hop given by Commercial Council, Royal Arcanum, at Westmoreland hall. A thoroughly enjoyable evening was spent by Mr. and Mrs. E. J. Sturtzel, Mr. and Mrs. Clinton Sacy, Misses Helen Whittier, Agnes McCarthy, Marie Evars, Grace and Edwina Peck, Mamie Gillam, Doll Spear, Friese, Baker, Sophia Bruneau, Jennie Sullivan, and Kittie Sullivan, of Merriam Park; Messrs. Edson Robinson, Charles Miller, Charles Phelps, Ed Wenzell, Harry Martin, Will Dickinson, Frank Gold, George Edmunds, Al Phillips, John Webber, Ted Connolly, Hillhouse, Dave Myers and Dr. Berthel, of St. Paul.

A SENATOR PASSED AWAY.

Death in St. Paul of Thomas Welch, of Sibley County.

Hon. Thomas Welch, formerly a state senator from Henderson, Sibley county, died in St. Paul yesterday, at 250 Dayton avenue. The remains will be taken to Henderson for interment. Senator Welch had been in the city only a week, and his death was caused by erysipelas.

Senator Welch was born in Ireland in 1828, and was sixty-five years old. He reached Henderson, Sibley county, Minnesota, in 1853, the second year after the town was founded, and has always resided there since. He ran a general merchandise store at first, and was later for years largely interested in government contracts with John L. Merriam, A. H. Wilder and others. He took trains as large as 200 wagons at a time across the plains.

He never aspired to office, but was elected to the state senate on the Democratic ticket in 1882 and was re-elected in 1886, his term expiring in 1890. He was married in 1857 to Miss Susan S. Seegers, who survives him. There are also seven surviving children in the family, namely: Mrs. W. G. Commick, Gaylord, Minn., and Mrs. Orrin Kipp, Mrs. H. J. Lyons, and Mrs. H. F. Weis, of St. Paul, and the Misses Cora, Josephine and Cornelia Welch, of St. Paul. He died at his temporary winter abode, on Dayton avenue, St. Paul. His son, Ernest L. Welch, is cashier of the Sibley County bank, at Henderson, which bank he established in 1875. He also established the Pacific line of elevators, extending from Minneapolis to Watertown, S. D. He started the Bank of Gaylord in 1883, and was president of the school board at Henderson for twenty-five years.

He was a genial, uncomplaining man of affairs, and was esteemed and beloved by all of his associates. There are very few men of the southern part of the state who were better known or more highly appreciated. He was always identified with the Democratic party of the state.

DRAMATIC DOTS.

The audience at the Metropolitan last evening was a good one, and "The Power of the Press" was successfully presented. The play is an exceptionally strong one, and the moral it inculcates should certainly recommend it. It is the story of the struggles of two men, brought to the last stage of crime and suffering by strong drink, to redeem themselves, and, above all, it is the story of the loving devotion and aid of two good wives and women. The power of the press really cuts very little figure in the story, being simply employed to ferret out the real criminal and clear the name of an honest man, wrongfully convicted and imprisoned. Incidentally it hits a hard whack to the trades unions for their cruel rules in the case of an ex-convict. The story has been frequently told in the GLOBE in former reviews of the play, and it is sufficient at this time to say the play is as good as ever, and as worthy of patronage.

After the great crowds which thronged to see Corbett, the Grand seemed a little less jammed last night, but the audience was still a very good one. "Two Sisters" is one of those quiet, home plays which will not bear much description and must be seen to be appreciated. It is of the "Old Homestead" order and is by the same playwright. It has been seen seen in St. Paul before and needs no further mention, save to add that it is presented by a strong company and is a good attraction.

The Seibert Concert.

At the Seibert concert, at 3 p.m. at Germania Turner hall yesterday, an exceptionally fine programme was made up for the many patrons of these popular concerts. Miss Alvina Albrecht, pianist, made her debut in Beethoven's Concerto, op. 15, with full orchestral accompaniment, playing the first and brilliant movement only. Prof. D. Muhlenbruch, the violin soloist, gave two short pieces, but entirely opposite to each other, "Legende," by Wieniawski, and "Mazurka Capprice," by Musin. The orchestra, under the baton of George Seibert, had its full share of the good things, making up a strong programme: "William Tell" overture, "Minuet l'Antique," by Paderewski (admired so much by the ladies); selections from "Mignon" and "Tannhauser." The concerts have become more popular this season than ever, and the attendance was very large.

Advantages Worth Considering if You Are Going to Washington.

Low rates; four daily trains from Chicago: fast time; no change of cars; first-class service. The Pennsylvania Lines offer all these to inauguration visitors. What more can be desired? Address H. R. Dering, A. G. P. Agt., 248 Clark St., Chicago, and get details about this popular route to Washington.

Chew Climax Plug. It's LORILLARD'S. It's Much the Best. It's sold everywhere.

POPE LEO'S JUBILEE

Made the Theme of an Eloquent Sermon by Archbishop Ireland.

An Interesting Pulpit Portrait of the Aged Roman Pontiff.

His Policy Touching the Church and Its General Surroundings.

The Liberal Views He Has Always Entertained for America.

The Catholic church all over the world yesterday celebrated the golden jubilee or fiftieth anniversary of the elevation of Pope Leo XIII. to the dignity of archbishop. The principal celebration at St. Paul was in the cathedral, where Archbishop Ireland preached the sermon, which is given in full as follows:

It is well to find from time to time occasions to recall vividly to the mind certain principles and facts, whether in the supernatural or the natural order, upon which important interests revolve. The fiftieth anniversary of the episcopal consecration of Leo XIII., gloriously reigning as pontiff of the universal church, is, with reason, being put to profit throughout the whole world with the intent that Catholics apprehend the fulness of the relations binding them to the Roman pontificate and gather lessons from the teachings and acts of the present chieftain of christendom.

Leo XIII., our pope, our spiritual father! We transmit to him across continent and ocean warmest affections and pledges of unswerving loyalty. The church is a family, ties of spiritual life given and received, cares bestowed and benefits enjoyed, uniting children and father, sheep and shepherd, into one great, strong and loving organism, in which thought and heart beatings respond to one another and commingle. From all nations, from all dioceses salutations of love and devotion go out this day toward Leo. Not only shall the diocese of St. Paul raise its voice amid the chorus world-wide, but, no words going from other parts shall be more soulful, more expressive of all that lips may say and hearts may feel. Hail thou, Leo, pontiff of our faith, Christ-appointed guide of our journeying toward the sky, friend and father, high-priest and king! Hail thou! may thy years among us be yet not a few; may the radiance of thy wondrous mind recede not soon from earth, nor thy vigorous hand soon relax its hold upon the helm of Christ's noble ship of state! We pray that the Lord, our God, guard, strengthen and reward thee!

Leo, Our Pope.

Leo, our pope! What magic memories, and holiest, sweetest thoughts the words awaken! Catholics, understand the glories of the church; understand the strength with which she is built, the power with which she is invested. Our pope! With all Christain ages we cry out, our pope; and the word conjures up the solemn moment of the building of the church by the hands of the Master, when Jesus said to Simon Peter: "And I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven." The popes of Rome, strung along the highway of time, are the milestones, bringing us from one to the other, until, from Leo we come to Peter, back of whom stands Christ. Through the unbroken succession of the popes the apostolicity of the church becomes the plainest fact of history. Leo, pope today, is Peter, with all Peter's prerogatives and authority, and the words of St. Ambrose are as true today as they were when Ambrose spoke them, and when Simon Peter took charge of the flock after the ascension of the Lord: "Where Peter is there is the church."

Leo, our pope! How verily the church, while Catholic in her diffusion, is one in life and action! From all nations under the sun Christians send today obeisance to Leo, in whom, by a common faith and a common submission, they are one. Vast in her domain as the earth, varied in her members as the tribes of the children of men, the church moves under the impulse of one mind and one hand. Hence her power; hence her beauty.

Leo, our pope! All nations re-echo the words. The nations retain their natural traits and tendencies, and are separated. Christ and His supernatural realm are of a higher order. His representative is of all nations and of none. Of all, because all take direction from him. Of none, because to no one does he belong exclusively. The pope is an alien to no people; neither is Christ. Humanity is the range of Leo's influence and spiritual nationality, as it is of Christ's.

Leo, our pope! No wonder it is that strong-minded, strong-hearted men, unbelievers even in his divinely-given authority, are awed when they come into his presence. The whole Church Catholic is in him personified: the splendors of her whole history encircle him: all her influences radiate from him. The disciple of faith beholds Christ's vicar, and he moves unconscious of self, as if standing on Tabor's mount.

Sublime, whatever the point of view, is the papacy of Rome. It lives with nineteen hundred years inscribed on its scrolls; at its feet the earth is cumbered with the ruins of a hundred kingdoms; it wields power as no existing institution or realm; the ardent flush of youthful years and freshest energies purples its brow; the hopes and destinies of the moral and religious world of the future rest in its hand.

A Providential Pope.

Leo, our pope! The popes number nearly two hundred and sixty. In the first, there was Simon, and there was Peter—the man and the official. So is it in each successor. Men most diverse in character have held spiritual sway over the seven-hilled city; and their works, their actions on church and civilized world reflect their personalities. The series, in the simple light of history, is magnificent. God has plainly guarded His church in the talents, virtues and glories of her supreme pontiffs. Through the line there are singular sky-reaching elevations. Giants in intellect and power, even among their fellow-popes, there have been, whose feats traced in story deepest furrows, and lifted to special heights the kingdom of their Lord. Need I read names? Gregory, the Great, Leo I., Alexander III., Innocent III., Gregory VII., Pius V. Later writers will add Leo XIII.

The present is one of the few solemn epochs of history, when humanity is in the throes of extraordinary evolutions, which bring forth new worlds of men. The need of the church is the providential pope, who reads his age, guides its tendencies, curbs fatal impetuosities, while responding to noble aspirations; the pope who, with hand firmly resting on the helm of his fair ship, lifts her across all surging billows, illumining meanwhile with her beacon light the surrounding darkening seas; the pope who, foreseeing the new world, claims it in the name of religion at its very birth, aiding it in its infancy, will own it for church and divine master in the full effulgency of its brightest sun. The providential pope has been given to us—Leo XIII.

A New Age.

The world of men is changing; it is an age of science; an age of vast material development; an age of political liberty, of social uplifting of the masses. Old forms of social existence and of governments are breaking up; new intellectual horizons reaching far beyond the brightest dreams of other times open before the vision; aspirations, indefinite, but potent, toward higher planes of existence and most complete broadening out of the individual, thrill souls. Progress is the watchword—progress at all costs and at all hazards—perish what may of ancient things; perish, a thoughtless humanity does not fear to repeat, society or church, if society or church obstruct the way. The church never changes in her first constitution or in her principles. The mighty task of Leo is to maintain the unchangeable church amid a changing humanity, and to convince humanity that the principles of the unchangeable church are the cardinal points around which in its evolutions humanity itself must turn, under penalty of emerging, in spite of its holiest and best aspirations, into chaos and death.

The Two-Fold Element in the Church.

The church never changes; and yet she changes. There is in her the double life—the divinely-begotten and the human, and the human changes. There is, even in the divinely-begotten life, the principle, and the application of the principle, its adaptation to circumstances of time and place, and this application, or adaptation, changes. We must distinguish in her life and action the absolute and the relative, the permanent and the contingent, what she received from her founder and what she has put on of her own accord, what she must teach and what she may endure; how far new circumstances demand new applications of principles inviolable, and how far those circumstances giving way to others, other applications may be brought into play. The divine life of the church is always guarded by her founder. We talk now of her human life. The two extremes are to be shunned — ultra-conservatism, which clogs the chariot's wheels and retards the march, and imprudent precipitancy of action, which endangers health and strength and inflicts harm, where immovability would at least have been innocuous. To determine the golden mean is genius. The leader measures the past, the present, and the future; he sees before him the mighty interests of religion and humanity, and the mighty consequences of inaction, or of action; of repression, or of impulsion; he gauges the degree and the force, and he decides. Ecclesiastical action is naturally conservative and restrictive. There is so much at stake that movement is dreaded; principles must remain, and all novelty seems a danger to principles. Then, conservatism is easy and safe; it suits the timid and the indolent, and it covers timidity and indolence with the cloak of righteousness and wisdom. The human mind, too—and the human mind is as human in men of church as of men of state—is usually small and narrow; it proceeds along the valley, and deals only with the few elements it encounters. Seldom does it rise to high altitude, whence with eagle-eye it surveys the near and the far, the present and the coming, and seldom, on this account, does it grasp the entire situation, and is it in a position to

Formulate a Rule of Action.

There are men who seldom see at a time more than one fact or one aspect of a principle, who fear the loss of the permanent and the absolute, if amid the varied evolutions of human things, it is transferred from one earthly mold to another, and puts on varied working forms. The first mission of the church is to hold aloft before the eyes of men the ideal, what ought to be, if the world was to do its duty. Unfortunately the world in common practice falls below the ideal. Churchmen studying so much the ideal are in danger of making no allowances for the practical, and of never enduring what they do not approve. In this category come the theorists and the intransigents, who take willingly to themselves the whole infallibility of the church, and are ever appealing to councils and syllabi, when there is no question whatever of definitions or principles, but of adjustments and expediencies. Ultra-conservatives and intransigents have always been in the church, they are in it today. They exist in Europe as well as in America, near the pope as well as far away from him. They are numerous. The external conditions of the church during the past four centuries have tended to drive the church into her sanctuaries and theological citadels, and to increase within her the restrictive and retarding elements. They were rather in the ascendancy when Leo appeared on the scene. They were strong. They wrapped themselves up in the cloaks of sate traditionalism, and strict orthodoxy, and freely taunted those who differed from them as dangerous liberalizers and imprudent innovators.

Leo ascends the pontifical throne, well fitted out by unusual intellectual parts, world-wide observation, and matured thoughts. From the Vatican hill he reads with unerring glance the movements of the times, discerns in the church the movable from the immovable, and, rising in giant stature above his surroundings he fearlessly gives the signal for forward march in church as well as in human things.

The Aspirations of the Age.

Is the age right or wrong? It is both right and wrong as you view it under varied aspects, and condemnations of it are justifiable, as well as approvals of it, according as you take its evil doings, or its good doings. But this much I am willing to say aloud of my age: Its broad, general aspirations toward greater liberty, greater light, and greater well-being of humanity—and in those aspirations the age itself finds its definition—are right, and demand from us admiration and hearty co-operation. They all make for the uplifting of humanity, the betterment of the children of God. They are the continuance of the divine creation; they are the inbreathings in men of the spirit of the Gospel of Christ. All the workings of God, in nature and in grace, are for men's elevation; and the vital principles which underlie today the evolutions of the race are the principles of charity for fellow-man, of light for the mind, of peace for the heart, of liberty for the individual and society, which Christ preached, and which the church for centuries nurtured close to her heart, when the outside world disdained them and strove against them. Why should not the church, why should not her chief pontiff, reach out in love the hand to this quivering, burning humanity, recognize in its aspirations heavenly plantings and the fruits of its own lessons, encourage all that is good, deter from what is bad or dangerous, and do the yeoman part in the formation and hastening of the new epoch? All this is surely the mission of a divine church. Woe to her leaders—the Founder of the church will not hold them blameless—if the world were to move without them, and if upon the new seas, toward which, for weal or woe, humanity has trimmed its sails, the church's ship were not the first to appear, opening the way amid the shoals and breakers, and receiving the applause and love of the new world of men.

Leo, the Pontiff of His Age.

Noble Leo, this thy historic title—the pontiff of his age; this thy heaven-born mission, to put the ship of state well abreast the billows, and to keep her, despite the storms, in the post of duty and honor—upon the highest wave of all advancing waters.

It is an age of progress; the word is sacred to its ears and sweetest to its heart. Leo blesses progress. He writes in the encyclical: "Immortale Dei; all that is true must come from God; whatever of truth is reached by research the church recognizes as the tracing of the divine mind. As there is nothing of truth in nature's realm which can take away faith in divinely taught doctrines, whatever aids in extending the frontiers of science, the church gladly adopts. She is not opposed that new discoveries be made, that new improvements be sought for the comfort and honor of human life; rather, repelling inertia and indolence, she strongly desires that the genius of man bring forth from labor and culture rich fruits; she offers encouragement to all kinds of arts and of enterprises; directing by her efforts all those things to honest and salutary purposes, she shall strive lest in the exercise of intelligence and industry men turn away from heavenly things." It is an age thirsting for knowledge. At the waving of Leo's hand, schools and universities spring up in all quarters of the globe; men of talent are sought out to fill chairs; encouragement is given to widest researches; the hidden treasures of the Vatican library are opened to scholars of all lands and of all religious beliefs. With intellectual light would Leo fill earth's ambient air, and amid it show the glory of the church. It is the age of human rights. Never did slavery have meted out to itself such scathing rebuke as came to it from Leo's pen in his letter on the African missions. He has labored to awaken Europe in forcible protest

Against the Slave Trade

in Africa: he has rejoiced when, in tribute to him, Brazil emancipated her last slaves. It is an age of liberty, civil and political. Leo is the pontiff of liberty. "Decorous liberty, worthy of man," he has written, "the church most highly approves, and never ceases her labors to guard it for peoples firmly and intact. The church has been the mother and the guardian of all civil things that inure to the common welfare; that repress the license of princes who illy provide for the good of the people; that prevent national power from encroaching inopportunely upon municipal and domestic rights." Liberty! No pontiff in the church, no philosopher or publicist in or out of it, ever maintained the rights of peoples to civil and political liberty as Leo has done in his magnificent encyclicals to the French nation. The welfare of the people, he proclaims, is the supreme law, whatever the pacts of centuries between the nation and royal families, and the people having chosen for themselves the freest form of government, in which every man is an elector—a government of the people, by the people, and for the people—Leo orders it to be acknowledged and obeyed, and forbins princes or prelates to look askance at it under cover of piety or church predilections for forms of government, other than the republic. It is an age of democracy—an age in which man's value is his manhood, and the rights of manhood are required for all men. This, indeed, is above all others the distinctive mark of the age. The people, the great masses and not the classes, the multitude, on which Christ had pity, are to be considered; the human race no longer lives for the few; the few, whoever they be, live for the race; the people take their destinies into their hands and reign. Democracy is invading the whole earth; the strongest walls crumble before it; despotisms invincible to stoutest armies yield to it obedience. And yet, rulers and thinkers are slow to see and acknowledge its powers. Leo sees; aye, Leo blesses. The encyclicals to the French nation breathe the

Freshest Spirit of Democracy;

the encyclical on labor puts upon its front the sacred unction of consecration. The people, the sons of toil, the hewers of wood and drawers of water, the masses—toward these is Leo drawn. "If I choose the name by which I wish to be known in story," he said one day, "let me be called the workingman's pontiff." The rights of man are proclaimed by him as never before—save by His Master. Man is the child of God, and must be treated in accordance with his dignity. He works, but not as a beast of burthen; he must receive in return a sufficiency to enable him to live in accordance with his high-born nature, his inalienable rights, and his immortal destinies. State and church have for prime duty to guard the rights of the poorest and the weakest, and the poorest and the weakest have the right to clamor and work for what is due to them. Democracy, however, is not anarchy, nor communism. Leo defends the rights of society, those of the employer as well as those of the employe, and his justice to the latter is strengthened by his justice to the former, and his justice to both is strengthened by his justice to the whole social fabric. He is the friend and upholder of democracy, because he leads it over the pathways of order, outside of which it dies, and makes room for the reign of might and selfishness.

Leo does not merely teach; he acts. The whole power of his pontificate, the power of the church which responds to his touch, is cast in the direction of the magnificent ideas which make up his encyclicals. They who esteem the aspirations of the age and desire their advance perceive what immense gain comes when Leo leads and millions follow his standard. The new epoch will owe him an inestimable debt of gratitude. He will be largely its creator and its savior, for his lessons, tempered with the wisdom of truth and the prudence of the most skilled leadership, will have guarded the movements from aberrations and excesses. What glories he secures to the church, which, put before the world in its truest and best features, draws to herself minds and hearts. He is the great householder, "who bringeth forth out of his treasure new things and old." This is the duty of all householders of the church; but the bringing forth of the old is easy and many do but this; Leo brings out the old and the new. God bless Leo.

Opposition to Leo.

He has met with stout opposition within the church. The kings and potentates fear him; prelates and theologians murmur; pious souls pray for his conversion. It is whispered that he is misinformed; that he is hasty in his conclusions, imprudent in his utterances. The Catholics are numerous who are more Catholic than Leo, more papal than the pope. The hope is expressed that an intransigent may succeed him who will change at once the ship's bearings. The late Lavigerie used to tell the story that two Jesuit fathers from Paris having preached a retreat to a convent in Algiers, the good nuns found no time to make a rochet for the cardinal during two weeks, being engaged in two novenas for the pope's conversion.

Leo, strong in the consciousness of right and his grandeur of soul, is as immovable as the Vatican hill—and over the future of the church God reigns.

Leo and America.

Leo and the United States! I can say but little, while much is to be said. Nothing more natural than that Leo should be drawn to America, and America to Leo. The new age, with all its aspirations and all its workings, is at home in America, and Leo turns toward us. He is the apostle of this new age, and America understands him. I thank my country for the respect it pays Leo. The greater part of the American people do not acknowledge him as the chieftain of their faith; their testimony is all the more disinterested. But their unprejudiced love for truth, intelligence and courage, has led them to see in him the great man, and the great leader of men. They know that their liberties and rights are recognized and blessed by him; they are proud that a mind great as Leo's seeking for the embodiment of the ideas of the future finds them beneath their own flag.

Leo sincerely loves America, and shows that love toward all citizens of the republic, Protestant or Catholic, who approach him. He understands our country, and the needs and duties of Catholics in America, and no act of his supreme administration is performed with more delight than those done for the church in America. He wills that Catholic Americans be the most loyal of American citizens, and that Americanism, in its holiest and highest meaning, be their civic and social virtue. The principles of the church shall not be altered for America—they need not be—for they are the truth of Christ; but the human movements of the church, her sympathies and her methods shall always, if Catholics are obedient to Leo, be inspired with love for America and loyalty to her institutions. A tangible proof of what I am saying—the large-minded, the large-hearted, the truly American administration of the affairs of his office by Leo's legate, Monsignor Satolli.

Let us thank God, the author and first ruler of the church, that a pontiff has been given to us so great in thought and so potent in work. Let us pray that God bless him and have him in most tender keeping.

I am sure you unite most heartily in the sentiments of the message which I transmitted to Rome this morning.

To Leo, Rome: From the diocese of St. Paul most affectionate regards and most heartfelt wishes for his health and his prosperity. May God accord him yet many years.

Mothers.

New styles of boys' "Star" Waists and Blouses, 50c, 75c, 90c, $1 and $1.25. Boys' Department at THE BOSTON, on Third street.

ACT WELL YOUR PART.

Father Byrne So Advises Young Men in Crusaders' Hall.

The attendance at the public meeting held in Crusaders' hall yesterday afternoon was very large. The principal number was an address by Rev. J. C. Byrne, rector of St. Thomas' seminary. He reminded all that we are each put upon earth for a purpose—that we have duties to perform in order that the world may be brought to greater perfection—that we are all provided with the means of doing something good. The thought that we may have little opportunity or little ability should not discourage us. Socrates, so repulsive in appearance, attracted young men, and we hear his words still. Sir Isaac Newton was a dull boy at school. La Place rose by diligence from the humblest station to a place occupied by no other mortal. He advised young men to strive to make friends and be ambitious to excel in all worthy things. We should be interested in whatever we are engaged in. Apathy is one of the greatest of all evils.

E. F. O'Regan delivered a very good address on behalf of the society. Choice vocal solos were given by E. W. White and C. S. Hatch. Instrumental music was provided by Messrs. O'Neill, O'Reilly and Hardy.

Mothers.

New styles of boys' "Star" Waists and Blouses, 50c, 75c, 90c, $1 and $1.25. Boys' Department at THE BOSTON, on Third street.

No Truth in the Story.

The story which emanated from Minneapolis to the effect that James A. Bidderman was indebted to the Merchants' hotel in from $150 to $200 is without the slightest foundation. Mr. Bidderman did stop at the Merchants' during his recent contest, but his bill was some $50, and was promptly liquidated. Cashier Snow, of the hotel, has written a statement to that effect, and this statement is made to correct any impression that Mr. Bidderman was in any way guilty of misconduct.

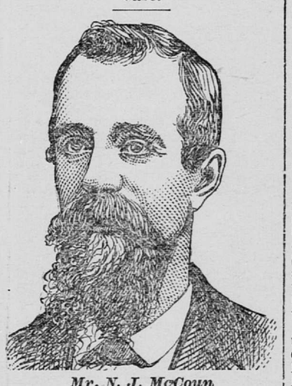
75c.

Ladies' Four-Button Suede Gloves for 75c. Former prices, $1.25 and $1.50. Louvre Glove Company, 361 Wabasha street, corner Fifth.

$3 Worth of Hood's

Cured When Others Failed

Salt Rheum or Psoriasis—Severe Case.



Mr. N. J. McCoun
Kingsley, Iowa.

"In 1879 I had an eruption appear on my left leg and arm. Sometimes it would ulcerate, and on account of it I was unable to work a great deal of the time. I had seven doctors examine and treat me without success. Some called it psoriasis, some eczema, some salt rheum, and one knowing one called it prairie itch. All the doctors in the country had a trial, but none did me a particle of good. I spent all my spare money trying to get relief. Finally I was persuaded to try Hood's Sarsaparilla. After using one and a half bottles I saw the benefit. I have now used the third bottle and am **completely**

HOOD'S Sarsaparilla CURES

cured. I received more benefit from three dollars' worth of Hood's Sarsaparilla than from the hundreds of dollars paid for advice and other medicine. Any one suffering from skin trouble will surely get relief in Hood's Sarsaparilla." N. J. McCoun, Kingsley, Iowa.

We Know This to Be True

"We know Mr. N. J. McCoun; saw his leg and arm before taking Hood's Sarsaparilla and know he was terribly afflicted; now he is cured."

"E. H. BANKS, Druggist, "D. A. OLTMANN,
"J. P. GASPAR, "R. B. ELLIS,
"C. C. BARUER, Kingsley, Iowa.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

HIS FRIENDS IN ARMS.

Proponents of the Administration Now Demanding a Reform.

Tonight's Mass Meeting Called to Test Public Sentiment.

The Truly Good Want the Saloons Closed Nights and Sundays,

And Wonder What Went With the Ante - Election Pledges.

"Enforce the Law!" is the heading in large type of a handbill with which the city has been liberally sprinkled within the past few days. The bill announces a mass meeting at Market hall tonight "to consider the enforcement of the license laws regulating the sale of intoxicating liquors."

And thereby hangs a tale.

For the past two Sundays every church in the city, with a few exceptions, has been the forum for the circulation and signing of a petition addressed to Mayor Wright, asking the enforcement of the law requiring the Sunday closing of the saloons. On week days, in the interim, these petitions have been circulated from house to house, and the signatures now number up into the thousands. The petitions and tonight's meeting are the outgrowth of a series of meetings of which Mr. Hammond, Col. J. Ham Davidson and other star reformers are the guiding spirits.

"We were all friends of Mayor Wright," said Mr. Hammond to the GLOBE, "and all worked for his election, but we feel he has not done what he promised. We are now organizing a movement to secure the Sunday closing and see if Mayor Wright, now that he has secured reform in some of the things of greater magnitude, would not extend the good work to the enforcement of the liquor laws."

"What do you mean, Mr. Hammond, when you speak of the reforms Mayor Wright has already accomplished?" asked the reporter.

"Well, I mean that he has, er—well, he has—to tell the truth, I don't know that he has really done anything, but, perhaps, he means well, and will do right if he sees that public sentiment is behind this movement. We have been gradually working up this meeting for Monday night, and there will be some pretty plain talk to the mayor at that time. We have got Col. Davidson to talk, and he will probably say that the mayor was elected on his pledges to enforce the liquor laws, and so far he has failed to keep his pledges. It is true he has ordered the saloons closed at midnight, but he has really no authority to do so, as the lawsays 11 o'clock, and his order is merely emporizing with evil. However, we feel that the administration has been carrying water on both shoulders on this question, and we are determined to secure an expression from Mayor Wright as to his policy for the future. As matters stand now, he could not get half of the church vote that elected him ast spring."

From the statements of Mr. Hammond and others it appears that the church people have held several meetings and drawn up the petition referred to. The petition is couched in very respectful language, and, after citing that several reforms have already been secured, goes on to request that Sunday closing be a part of the policy of the administration for the future. There was a warm discussion over the wording of the petition where it refers to the reforms accomplished, and it seems there was a question raised as to what these reforms were. Nobody seemed very certain, but the form of the petition was allowed to stand as a connession to the friends of Mayor Wright who declared themselves still his friends, though they admitted he had fallen short of their fond expectations. One of these latter expressed it this way:

"I want the mayor to feel that in this matter the countenance we turn to him is more in sorrow than in anger."

Another prime mover in the matter said yesterday:

"I hope the meeting at Market hall will not take the form of a discussion, for we might get worsted in the argument. We are working for a principle, but I must admit that I never saw any drunkenness or disorder in St. Paul on Sunday, notwithstanding the saloons are wide open. I do not know what will be the outcome of this move, for I believe the administration is pledged to the other side just as it is to ours."

There will probably be an interesting time at the meeting tonight. The speakers announced are Archbishop Ireland, Hon. Ignatius Donnelly, Col. J. Ham Davidson, Rev. S. G. Smith and others. All of these but Donnelly were warm proponents of the administration, and there is considerable curiosity to hear what course they will take.

Before you borrow money or renew loans see The State Savings Bank, Germania Life Bldg., 4th and Minn. Sts.

MAY MAKE TROUBLE.

Senators May Spring the Question of No Quorum.

The senate devoted Saturday afternoon to work in the committee of the whole, and a vast volume of business was done. The committee recommended more bills to pass than on any one other sitting the present session. But there was a mighty small attendance, however. Indeed, there was scarcely a quorum, and, in fact, when the committee rose, and a roll call was ordered upon one of the disputed measures, it was discovered that there was really less than a quorum in the senate chamber, and the body was forced to take an adjournment until this morning. This fact may possibly augur no little strife and controversy when the bills that were considered by the committee of the whole with so small an attendance are reached on the calendar today. Those senators, to particularize, who were absent and took no part in the discussions of Saturday may have some positive views to express. There may be a number who are opposed to the spirit and temper of the bills in question; therefore, it is by no means certain that the unusual amount of work accomplished on Saturday will avail much.

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LITTLE RAPIDS, WIS.

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and sell them direct to the people, thus realizing $5,000,000, and using the additional money for the further development of the Fair.

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