

NEWS OF THE CITY
The temperature at 2:30 a. m. was 26 above zero, a drop of 2 degree since 8 p. m.

Her Mind Affected—Mrs. Lang, a woman about thirty years of age, living at 513 Van Buren street, who is slightly demented, was taken to the county jail yesterday afternoon from Central police station. Her case will probably be disposed of this morning.

Is in Serious Condition—Joseph Duran, the man who took hydrochloric acid Saturday afternoon at his home, 341 Farrington avenue, is still in a precarious condition at the city hospital. The acid burned the man's mouth and throat severely.

Associated Charities Meeting—The Associated Charities will hold a fifty-third parlor conference Thursday evening of this week at the residence of Charles Schuneman, 275 Summit avenue. The subject of discussion on this occasion will be "Children," and a paper on "The Juvenile Court" will be presented by Mrs. E. W. Helmes.

Mrs. Fred Alpstag Dead—Mary Alpstag, aged eighty-two years, and the wife of Fred Alpstag, died yesterday afternoon at her home, 412 Dayton avenue, from apoplexy. Mrs. Alpstag has been an invalid for about two years past. She is survived by her husband and a daughter residing in this city and a son in Grand Forks. The remains are now at Nagel's undertaking rooms, Seven Corners.

Charged With Reckless Driving—J. Lindquist was arrested yesterday morning on Fourth street for reckless driving. He had a spirited horse and tried to pass between an electric car and a laundry team that was standing in front of Schenck's grocery stable. The horse was stopped by the motorman in time to avoid a collision, but Lindquist's horse crashed into the laundry wagon and damaged it to the extent of about \$25.

FAILS TO ANSWER THEIR QUESTIONS

Young Men's Sunday Club Members Too Inquisitive for Socialist Lecturer.

The Young Men's Sunday club, which met at the Pilgrim Baptist church yesterday afternoon, listened to a talk on socialism by W. I. Brown, an elderly gentleman who is an ardent supporter of the socialistic doctrines.

Mr. Brown, in a talk which was not as explanatory as might have been expected from a socialist speaker, told of the benefits to be derived from cooperative principles and government ownership.

"Private ownership," said the speaker, "results in trusts and excessive ownership, and is objectionable because it increases poverty among the masses. A few grow wealthy under our present system of bad government, but what we want is an equal chance for all, and this is to be found only in the principles of socialism."

Mr. Brown, in selecting examples of municipal ownership, spoke of the city department, the public schools and even the public streets.

Under the present system, he said, the officeholders were after nothing but the salary connected with the office, and he declared that all public offices, even the courts, were being conducted in the interests of the wealthy classes.

Mr. Brown's talk on the merits of socialism did not appeal very strongly to the young colored men who are members of the Sunday club, and a number of them asked him to explain matters which he was unable to do in a satisfactory manner.

After Mr. Brown had finished telling of the ideal conditions which would be brought about by a government conducted under the socialistic principles, Harvey Burke, of Minneapolis, a member of the club, interrupted him by asking a question.

"How would you bring about this change from a republican form of government to that of a socialistic form?" asked Mr. Burke.

Mr. Brown was not quite sure how it could be brought about, but he believed the people should select for officeholders those who believed in the principles of socialism. He believed the change could be made, but he was unable to explain how it might be done.

Bombard With Questions. The speaker's apparent weakness on this point was a cause for more questions, and the president resorted to a discussion of the subject, during which the questions came so fast that Mr. Brown resumed his seat without attempting to reply to them.

Dr. V. D. Turner said he was very much opposed to a socialistic form of government. He did not believe it was practical, and there was no need of it. He thought the present form of government was good enough.

"When you get a government where it is possible for a man who is born in a log hut to become the president of the United States it is good enough for me," said Dr. Turner. "I don't believe the socialists can offer us anything better."

Another member of the club believed that if the socialistic idea were carried out there would be no incentive to ambition or education, and Mr. Brown could not explain why there should be. During the rapid fire of questions and challenges, which came as a great surprise to Mr. Brown, he appealed to the chair, and said he did not believe it was fair to expect him to answer these questions. He had come before the club expecting to talk on the question, but not to discuss it, and he was profuse in his thanks to the chairman for permitting him to resume his seat and for remaining of a further discussion of the subject.

After the meeting Mr. Brown, who has been talking socialism for several years, admitted that he was surprised to find young colored men so well posted on the question.

"I found them so well versed on the subject," he said, "that I had no foundation left for my talk. I had expected to tell them what socialism meant."

Beneath this mound lies who we found Of little Johnny Green, He went one night, by candlelight, To get some gasoline.

Warden (stare prison)—Well, what do you want? Convicted Murderer—I want to marry that grass-widder you sends me to bound.

SOCIALISTS HAVE A CELEBRATION

Thirty-Third Anniversary of Paris Commune Is Observed With Music and Dancing.

Surrounded by spring flowers and little children, the St. Paul Socialists celebrated yesterday afternoon with music, dancing and humorous recitations, the thirty-third anniversary of the Paris Commune.

At Federation hall an audience of about 150, including many women and children, gathered yesterday to commemorate cheerily the first act of a tragedy. But in the opinion of Section St. Paul, Socialist-Labor party, which prepared the entertainment yesterday, the Paris commune, unfortunate at the time, should be considered a forerunner of a truer liberty, a happier humanity.

"Comrade" George J. Stewart explained this attitude. March 17, 1871, said Mr. Stewart, the communistic leaders established at Paris "a genuine government by the people and for the people." In May of the same year dissensions arose among the leaders.

Within a short time, by scattering false reports, M. Thiers was enabled to arouse armed enemies against the communists. He thus defeated the working people who were trying to defend their homes.

As instances of the heroism of the sufferers, the speaker cited "a woman with a child in her arms, who would not kneel before her captors. She would die first, she said. She was not immediately killed, but an elderly gentleman who said that he had given three sons to the commune and death, and now," he cried, "you may take the fourth!"

"These principles," added Mr. Stewart, "are those that we as Socialists defend today. We believe that the thousands and tens of thousands slain in the destruction of the Paris commune were the victims of one of the most flagrant deeds of injustice that the working people were ever compelled to suffer."

Needed Only Money to Succeed. Although the Paris banks contained much money in 1871 the Socialists, as Mr. Stewart maintained, "did not touch this wealth; had they appropriated it, then, as the writer of this book says," exclaimed Mr. Stewart, "holding Paris a volcano, when the communists would have come out victors!"

Mr. Stewart next quoted a letter from Karl Marx, describing the rapid progress of Socialism during the two years and setting forth the power it has attained in Europe. "We are the only party," declared Mr. Stewart, "that represents the people. There are other parties, but they are only a bogus party."

Before quitting the platform Mr. Stewart asked all present to remember the commune and to cast their votes for the principles attacked by M. Thiers in 1871.

The remainder of the programme included orchestral numbers, a song by Miss Agnes Benson, accompanied by Miss Stella Pandel, pianist; a piano solo, Miss Laura Blomquist; song by the Vega Singing society, a well-trained organization of male singers; recitation, "That Hired Girl," by Miss Edith Anderson; song, by the Wilson children; violin solo, John Frick; recitation, "The Hired Girl," by Miss Edith Anderson; monologue, Ned Burke, and chorus by the Vega and the Vega Singing societies.

The connection of the Socialist-Labor party with the local campaign was described privately yesterday afternoon by one of the prominent Socialists, Henry Carling. He said: "We want to get control of the government; we favor legal methods strictly; we wish to control the power. We have nothing in common with anarchists or with any association that favors violence. We are in favor of the law to control the government. We can make laws in favor of the working people. At present the laws are made by the government make all the laws in their own favor."

He is the original Socialist party; we held our first election in 1888. But we have no leaders; every socialist is independent. Leaders might fight with other parties and betray us. In fact, we've expelled a number of able men for violating the rule of our discipline. In 1896 an opposition party was started, and when Lind ran for governor the Social Democrats got their name on the ticket. The Socialists and Social Democrats. For that reason the legislature forbade any party to use the ballot in the name of the party of any other party. But by making nominations for offices that we did not seek, our opponents were enabled to get on the ballot. That has caused the present confusion. Still City Attorney Michael is now being sued for making use of our original name on the ballots for the spring election. The fact that he ruled against us at that time was a mistake; we wish the papers would make clear that he has since reversed his decision."

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PREACHES SERMON TO GRADUATES OF STATE AGRICULTURAL COLLEGE

By the Devotion of a Practical Patriotism, Rev. S. G. Smith Tells the Students, They Should Repay the Obligation They Owe the State for the Education It Has Given Them—Should Have a Part in Protecting Society From the Perils That Menace It.

Commencement season for the state university agricultural school at St. Anthony Park began yesterday afternoon with the commencement sermon, which was delivered by Rev. S. G. Smith, of this city, in Pendergast hall at 3 o'clock. Dr. Smith's subject was "The Growth of the Kingdom," and in part he said:

The farmer says, "my field, my seed, my work, my harvest." But in his field what histories meet. The uncounted acres that prepared the fruitful soil, the men far off in barbaric times who began to select and develop the seed he is to sow, the busy brains, for the most part dust, that made his tools, beginning with the stone ax and bent stick, up through processes heavy with pain and hoary with centuries, must all be reckoned. The ghostly shapers in his success throned of the past, and look over every rail that fences in his close against class, and No man could pay interest on such a mortgage.

One of the most important as well as unpleasant of men is he that goes about boasting that he is self-made. He need not tell us that. No man succeeds who does not owe it to his neighbors, his associates, his country and his age. This is as true of the farmer as it is of any other man. Of what use is it to have surplus bread and meat if there be no one to eat it? The farmer who can barter for the means of his life, who make the comfort of the home and the good of the world? False demagogues are they who would class against class, and who pretend that the welfare of each is not bound up in the welfare of all. The farmer, the mechanic, the trader, the maker of books and beauty, are each servant of the other. That any one of them is sole producer and that any one of them is a great economic lie and a dangerous heresy.

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DECLARES BELIEF IN ETERNAL HELL

Rev. John M. Fulton Gives His Views on the Doctrine of Future Punishment.

Old-fashioned, orthodox hell, minus the brimstone and the pitchforks, is approved by Dr. John M. Fulton, pastor of the Central Presbyterian church. "No hell on earth" for Dr. Fulton; no purgatory; no damnation on the reformatory.

Emphasizing his warnings by an occasional glance at the innocent young faces of his boy choir, Dr. Fulton laid down, last night, at the evening service, his conviction that hell should be made more prominent than heaven in Christian teachings; that hell is a solemn fact, and not a picturesque allegory; that hell exists actually somewhere in the universe—he did not know where; that human souls will not see hell till after death; that hell is a place of misery, of grief, of "gnashing of the teeth"; that this suffering is none the less acute, none the less unutterable, because it does not follow physical torments; that hell is eternal, that the misery of the damned continues "for ever and ever and ever," without hope of the slightest mitigation, through human faith or divine mercy, without hope of surcease after any number of millenniums, even without hope of gradual and yet ultimate annihilation.

Two strong texts from St. Matthew introduced Dr. Fulton's statement of "What I Believe About Hell." "Depart from me, ye cursed," he read, "into everlasting fire, prepared for the devil and his angels." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Hell, said Dr. Fulton, is not preached as it used to be; it does not frighten people now as it used to frighten them. It is no longer an inspiration for painters or for poets. We can scarcely realize that people in the streets used to meet the solemn-brooding Dante and exclaim, as he passed by, "Eccovvi! This man has been in hell!"

Devil Is Ridiculed Nowadays. Nowadays we speak of the devil only to make fun of him. In no age has there been so great a merry-making upon the subject of hell.

But is this something to be glad or sad about, is it good for man, is it good for religion to exhibit such skepticism about hell, or to poke fun at the devil?

Yet, despite this attitude of indifference, the doctrine of hell is deeply rooted in the human soul as are the Rocky mountains on the American continent. There exists now, as there always will exist, the thought of hell, and the thought of hell is punishment.

Most people at the bottom of their hearts believe in hell. "For my part," said Dr. Fulton, "I have not dropped out of my belief or out of my vocabulary. On our streets, too, if I am to trust my ears, we meet many men, and many boys, that also believe in hell. If they don't believe in it, why do they tell so many people