HOME OF THE GOOD SHEPHERD Refuge for Erring Women Dedicated Yesterday with Catholic Ceremony.

PONTIFICAL HIGH MASS CELEBRATED

Address by Bishop Scannell on the Divine Kindness of the Work - Sisters in Charge-Capacity, Scope and Needs of the Institution.

The Home of the Good Shepherd at Thirty sixth and L streets, South Omaha, was for mally dedicated yesterday morning at 10 o'clock. Bishop Scannell of Omaha celebrated pontificial high mass, assisted by Very Rev. J. Jennette. The deacons of honor were Rev. J. Rigge, S. J., and Rev. E. D. Kelley, J.; deacon of mass, Rev. S. F Carroll; subdeacon, Rev. T. O'Callaghen; masters of ceremonies, Rev. A. M. Colaneri and Rev. D. W. Mortarity. The ceremonic were held in the chapel on the first floor, which had been tastily but temporarily ar ranged for the occasion. A large number were present. Bishop Scannell said:

The goodness and mercy of our Saviour are strikingly manifested in the goapel of this Sunday. He is the shepherd whose office it is to care for his sheep. He provides them with who esome neurishment and He watches over over them. He is the Good Shepherd who will not desert His sheep in the hour of danger, but will guard them and defend them against their enemies, even at the cost of His life; for the Good Shepherd giveth His life for His sheep. And this He will do be-cause the sheep are His. They are His by creation and by redeniption, and He loves them with an infinite love. Nay, if one of them wanders away from the fold and is in danger of perishing. He seeks it out until He finds it and places it on His shoulders and brings it back with joy, for He desires not the death of the erring, but that they be converted and live. In dealing with poor oners He is the same good and merciful

A sinful woman is brought before Him charged with an offense deserving of death He will convert and save her, too. Turning to her accusers, He invites him who was in nocent among them to cast the first store at her. Covered with confusion, they depart one by one. When seeing the woman alone, He asks: "Woman, hath no one condemned thee?" and she replies, "No one, Lord;" and then He says, "Neither do I condemn thee, go and sin no more." Observe that the ac-cusing pharisees were not the ones that were injured by the sinner. He it was who was offended and injured, and yet they accuse and condemn while He forgives and saves. And all the while He is just, and infinitely just, and always just, and, there fore, there is no action of His that is no regulated and governed by justice. But Hi justice is a perfect justice, and is not like ours. Ours is imperfect, and is, therefore often unkind and harsh and injurious to others and even to ourselves. But the jusitee of Christ, being perfect, is kind and merciful and cannot be distinguished from mercy itself.

itself. This spirit of mercy was infused by Christ into His church, and for 1.900 years it has been manifesting itself in works of mercy. Every III, spiritual and temporal, that afflicts mankind calls this spirit into active operation. The blind and the deaf, the weak and the helpless, the sick and those in prison, the widow and the orphan have for **T**,900 years been the objects of Christian pity and charity. Men and women, inspired by the spirit of Christ, give up the things the spirit of Christ, give up the things this world and devote their whole lives to the service of those in whom they see the likeness of Jesus Christ. Yes; for His sake it is all done, and He will so proclaim it on the last day. "I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in; naked, and you clothed me; sick, and you visited me; I was in prison, and you came to me, *** Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me. ILLUSTRATED BY THIS INSTITUTION Today you witness a fresh illustration of the divine spirit of mercy. This institution, which we now formally open, will receive those who are in special need of sympathy and help. Many of them, more sinned against than sinning, the victims of ignor-ance or of poverty, or of other misfortunes, need but a place of refuge, a helping hand and a word of encouragement to withdraw them from evil, or to fortify them against it. Here they will find the protection and the help that are needed. They will not be received with contempt or reproaches, but with a merciful sympathy like to that which the Magdalen found at the feet of Jesus To raise up those who have fallen so low, to inspire them with new energy, to bring back to them the lost self-respect, nay even to restore them once more to that place of honor which the virtuous woman occupies in the world-this is the work which the Sisters of the Good Shephird are accomplishing every day, and which they propos to accomplish here. It is a great and noble work. May I not call it a miraculous work? For that work is little short of a miracle which consists in saving and elevating, in splite of the world, those whom the world condemns to lasting degradation. The Sisters of the Good Shepherd, strong in the inno-cence of their own lives, undertake this work. Taught by the example of the Good Shepherd, whose name they bear, they de-vote their labor and their lives to the rescue of those who are in danger of perishing. They are to receive no compensation or temporal reward for this, their life work, not even the praise or applause of the public. What would be the value of public applause to those whose lives and your pages must to those whose lives and very names must remain hidden from the world? They look only to that reward which has been promised to those who instruct even one soul unto salvation This is truly the work of God and he will crown his work with success. I anticipate the most happy results from this great undertaking. May it prove a blessing to this city, and especially to those for whose preservation and salvation it is intended And I am sure the sisters will have not only the hearty good wishes of the citizens of Omaha, but their active co-operation as well. Already they have met with great kindness and are much encouraged. On their behalf 1 beg to thank the ladies and gentlement who are interesting themselves in this work and I hope and pray that the works of mercy in which they are now sharing will, on another day, merit for them the pity and mercy of Him who calls himself the Good Shepherd.

Catholics and do not wish to. Mother Raphael brought two women with her from St. Louis who were inmates of the home there. The health of these women was very poor, and it was thought that a change the climate would do them good. With but slight alterations the building can be comfortably arranged for a home of this kind. It was originally built for hotel. Mr. John Rush of Omaha owns th building and grounds, and has given the sis-ters a four-year lease on it free of charge JESUS' A high beard fence will be built around the place, and the grounds will be beautified and made to look as cheerful as possible for the unfortunate women who are taken there.

ESSENTIALS TO SUCCESS.

Mr. Patterson Tells How Young Men May

Win in Life's Battle. At the First Presbyterian church last evening Rev. J. M. Patterson delivered his second April lecture on, "Finger Posts on the Road to Success." The text was, "Know ye not that they which run in a ace run all, but one receiveth the prize?" These are exceptional times. Carlyle ays, "The race of life is becoming intense, and the runners are treading on each other's heels. Woe be to him who stops to the his shoe string!" The road to success, always steep and difficult, is today steeper and more difficult than ever, though the main conditions of success are the same today that they were in the days of Solomon. The young person who would

steeper and more difficult than ever, though the main conditions of success are the same today that they were in the days of Bolomon. The young person who would succeed in these days must discern the spirit of the times. Success is a relative term, and hence matural endowment must be taken into account in the estimate of success. There are natural barriers to greatness. Men differ from bith and are foolish if, like Dr. Arnold, they say, "Aut Caesar, aut nullus." It is well to aim high, but to determine to become the greatest or nobody is supreme folly. And so if your takents are few you must redouble your industry and make the most of the talents which Gol has given you. Do not be discouraged because you are not a genius, nor over hopeful because you are not a genius. Geniuses are incessant tollers, Michael Angelo said the secret of his success was in study and hard work. Labor is the genius that turns the ugliness of the word into beauly and the great upon life with the idea that you are born under a lucky star, and that you therefore must full. The secret of the whole matter is more often one's readiness to improve a given you, and that you therefore must full. The secret of the whole matter is more often one's readiness to improve a given oportunity is one of the four things that come back never—the spoken word, the speed arrow, the spent life, and the neglected opportunity. The successful man or woman, as a rule, is the one who is first to seize the opportunity is one of the four things that good start in life at a disadvantage. History testifies to the paradox the speed arrow, the spent life, and the neglected opportunity. The successful man or woman, as a rule, is the one who is first to seize the opport in life at a disadvantage. History testifies to the paradox that a poor start is usually the best start in life. It is easier to theorize about starting low in life and rising high than to be competed of the work arrow, the spendile to the therest of the whole that the date a disadvantage. History test

was our natural condition. "The first objection commonly made

better under pressure. Inherited wealth dethrones men. Having settled on your life plan persevere in it. Determine to succeed and resolutely stick to your chosen calling or pursuit. All men who have made a success in life have been faithful to the end, Cultivate a faith in your ability to succed. "According to your faith be it unto you." A man whose heart is not charged with expectancy of victory is an almost certain candidate for defeat. In all your perseverence make the highest alms of life the controlling ones. DEATH IS TRANSITION. Rev. Dr. Butler's Sermon Yesterday on th Credibility of Immortality.

torture. Jesus did not say that those who followed His doctrines would suffer more than those who followed the world's doc-By absence from the city and by sickness Rev. S. W. Butler of the St. Mary's Avenue Congregational church was kept out of his pulpit the last three Sundays in March and the first Sunday in April, but he was there yesterday in his usual health, and in his wonted vivacious manner and cheering optimism preached on "The Credibility of tion will show you its truth.

"Many are the hearts before me tonight that are tortured by the presence of sin, by their failure to observe the purity and truth and justice enjoined by the commands of Jesus, and who owe fill their misery to their surrender to the doctrine of lust, or love of pleasure, or pride and avarice, taught by the world. What the writer says of his own experience is true of us all: 'All the

Going East Today ?

TO TEXAS.

Texas Excursion April 10.

route, 1316 Farnam St., Omaha

April 10. Call at 1602 Farnam street.

CAN BE PUT IN PRACTICE

Dr. Mackey Insists that Life Can Be Conformed to the Golden Rule.

MUST BE TRUE DOCTRINE

Conduct of Men Regulated by a Standard that is Wholly Wrong-Man Owes His Best to His Fellows.

Rev. T. J. Mackay of All Saints' last even ing delivered the second of a series of discourses on Tolstolan ideas, taking as his text: "Resist not evil, but whoseever shall smite thee on the right cheek turn to him the other also. Except your righteousness shall exceed the righteourness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"The author of 'My Religion,' " said the speaker, "in stating that one great reason for the failure of Christians to carry out the commands of Jesus is that they consider these commands in the first place impracticable, and hence do not strive to obey them, utters what is undoubtedly true of the majority of Christians. When he adds that our mode of living is now so entirely in contradiction with the doctrine of Jesus that we cannot understand its meaning, we begin to see the force of his arraignment of Christianity. We have a striking example of the way in which the author's words would be regarded in national affairs, when in this great land, which depends for its safety on the fact of its doctrine of noninterference in its neighbor's affairs, there is strong effort being made to expend the vast surplus now in the treasury by building useless fortifications to defend a sea coast so great that all the money in the world could not protect us from invasion. And such a scheme will prove more popular than the use of the surplus by dividing it among the several states for the purpose of ameliorating the condition of the working classes of strengthening the surest defense of our country by increasing the facilities for the moral and intellectual growth of our rising

generation. "Instead of believing that the reign of the blessed Immanuel will bring peace, we pre-pare curselves for war, as if war, not peace

against a literal following of the commands of Jesus is the impossibility of doing so in the*midst of a society organized upon the very opposite rules of life from those giver by Jesus. Here, says the objector, is a society founded, not upon the practice of the golden rule, but upon the law of self-interest. If all men would agree to conform to the law of the golden rule it would be comparatively casy for me to do so. But if I alone do unto others as they should do unto me, I should simply sacrifice all the happiness of life and be laughed at for my "The second objection is: 'What will be come of our families and of ourselves if we follow these commands of Jesus? To follow the commands of Jesus means to re-nounce all the pleasure of life and neglect the families that we have brought into the world and are bound to protect and provide for.' Not at all, says our author. It is not necessary for you to practice ascetleism or go out of the world, or endure voluntary

trans. 'If in this world a life in accord-ance with the doctrine of Jesus is not profit-able, His doctrine cannot be true.' A strong statement, and yet a few moments' reflec-

Compelled to Quit.

Omaha, April 6th, 1894.

Our monthly statement which we are required to furnish to parties interested, shows that we have

For Men.

$\$62,841_{100}^{30}$ Merchandise

Still on hand.

While our store is crowded to the utmost capacity daily we only furnish this information to the public to give an idea of the amount of clothing we must convert into cash to satisfy our creditors.

We are not permitted to cut prices any more than we have, but no one has yet even asked for bigger sacrifices than we now give them.

Come to our store and personally inspect our merchandise, and you will be convinced it is not even necessary for you to come inside, for a single glance at our show windows will demonstrate the bigness of our bargains.

We have no old chestnuts, shoddy or shopworn trash to sell at low figures, but goods made in the latest styles, recent cuts, extra long sacks, double breasted coats and vests, and made of the finest cloths, in fancy weaves, such as the Vivacou, Cheviots, Clay Worsteds, Tricots, Homespuns, Lawn, etc.

For Children.





THE OMAHA DAILY BEF: MONDAY, APRIL 9, 1894.

HOW IT WILL BE CONDUCTED.

The Home of the Good Shepherd is an in stitution which will naturally meet with the hearty endorsement of the people in general It is a home where unfortunate women from all walks of life may be taken, regardless of nationality or denomination. Superior Mother Raphael of St. Louis will be in charge. She and six other sisters are now in possession of the building. Their years of experience in conducting a home of this sort has doubly fitted them for the work to which they have given up their lives. There are thirty rooms in the building, and the apartmens are now being arranged so as to be most convenient for all. The sisters will have exclusive apartments on the north side of the building, and the inmates of different ages and from different walks of life will be kept in separate apartments to avoid any undue influence that one might have over the other

Already some donations have been made in the shape of furniture, but it should be remembered that the structure is large and it will take a great deal of bedding, carpet and other household furniture to make the home comfortable. The home will be kept

home confortable. The home will be kept up by donations, but, judging from the ex-pressions already made, the place will be properly cared for by the people not only of South Omaha, but Omaha ny well. The inmates of the home will be taught almost anything they desire. A laundry will be established; sewing will be taught; cooking, typewriting, needlework, and, in cases where the inmate is desirous, lessona will be taught in different branches of ordicases where the innate is desirous, lessona will be taught in different branches of ordi-nary education. The length of time a Woman will be kept depends upon circum-stances. She will be kept until a good home is found for her, or until her reformation is thoroughly established. All the immates are required to attend the services in the building, but they need not go through the strict form of the Catholic church if they are not

Immortality." He threw dogma to the winds. He did not attempt to demonstrate the doctrine that man signal live forever or that if a man die he shall live again. He expressly stated at the outset that he would not undertake to do this, but he did describe a number of phenomena as observed in nature, which suggest by analogy that death does not end all. Bhowing that matter is indestructible, though in a thousand forms it disappears to reamers in a thousand others, he con-Showing that matter is indestructible, though in a thousand forms it disappears to reappear in a thousand others, he con-sidered it reasonable to believe that the spirit of man, of which matter is only the vehicle and to which matter is only the vehicle and to which matter is only the vehicle and to which matter is only the spirit of man, of which matter is only the vehicle and to which matter is only the vehicle and to which matter is only the vehicle and the shift sense, exist, with oppor-tunity for a higher and broader life. The constantly changing existence of the things of nature was simply an uninterrupted death and resurrection. Strange, there-fore, it would be if in the case of man, the most highly endowed of created things, made a little lower than the angels, death should mean annihilation. In the evening at this church Dr. House, a missionary to Bulgaria, described the work which is being done in that, the most promising province of European Turkey. It was, indeed, a good deal of a mission day with Omaha Congregationalists yes-terday. Dr. Smith, missionary to China, was also in the city, and he and Dr. House addressed the Sunday schools and congre-gations of the First, St. Mary's Avenue and Hillside churches in the course of the day. Called with an Holy Calling.

mmortality

Called with an Holy Calling. Rev. Luther M. Kuhus preached a very able sermon yesterday morning at Grace Lutheran church from the text: "Who hath saved us, and called us with an holy calling, not according to our works, but ac-

ing, not according to our works, but ac-cording to His own purpose and grace, which was given us in Christ Jesus before the vorth began." After califing attention to the great fact of subvation, Mr. Kuhos safe that the means of obtaining salvation fie in the ap-plication by the Holy Spirit of the means of grace meditated through the call; and the provisions of the call lie in the divine purpose and grace, not in any human merit any person may possess. The exhibition of these provisions of the call is in the gift of Jesus Christ, and the determination of the call in the gift of Christ, as the man-festation of divine grace belongs to God's eternal purpose. eternal purpose.

Contemplate a Civic League.

"The Moral Needs of Omaha" was to have been the subject of Rev. Thomas the more reasonable? Which offers th more joy and the greater security Cramblett's discourse at the First Chris-tian church last night. But owing to the tian church last night. But owing to the extremely disagreeable weather only a small audience greeted him, and he an-nounced that he would postpone his sermon on the subject until next Sunday night. Mr. Cramblett has been investigating some of the local municipal evils and has prepared a series of sermons, which he will deliver within the next few Sundays. He and other clergymen of Omaha have been work-ing in a quiet way to effect certain reforms and they have found so much to do that they are seriously considering the organi-tation of a civic league similar to those now in existence in Chicago and other large effect. early next norning.

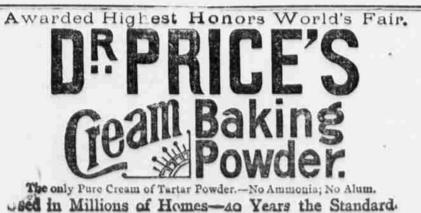
Missionary Lecture. Rev. Dr. N. D. Hillis of Evanston, Ill., will lecture at the First Presbyterian church Thursday evening on "The Strat egic Hour in Missions." This is one of the lectures in the Christian Endeavor mis-Will Continue Revival Meetings.

It has been decided to continue the re-vival meetings at the First Methodisi church another week. Rev. Frank Crans will preach every evening.

TO CALIFORNIA.

Chicago, Rock Island & Pacific Railway. Last chance; one week more at the re duced rates; \$20.00 one way, \$35.50 round trip. Call at 1602 Farnam street.

Frank J. Sutcliffe, stenographer, has moved to 232 Bee building, telephone



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