

this vestibule— A. By the door only. Q. And is there any opening in the door? A. There is a— Q. An opening in the door to peek through? A. As you come in the vestibule then all the exterior parlors are there. Then when she wants to see the inmates or mothers, and so on, as we are supposed to be what is called an enclosed order, the sister, (the outside sister, the external), gives the message to a sister who is enclosed and that is reported to the Mother Superior.

Q. In every instance? A. In every instance I give it to the sister to give it to her. It depends. If the mail comes from one from whom she should not receive it— Q. You are the judge of that? A. If it comes from a parent or a relative I am the best judge as to who should receive it. Q. You are the best judge and you act on that? A. Certainly. Q. And if you think it improper, it is not delivered? A. Certainly. If I know the mail does not come from a proper person.

ment by her parents of guardians, she is placed there because— Q. Well, that is not what I want— I don't care. But I say, do you give them a different name? A. We give them a different name—to save their families. Mr. Butts: Well, I move to strike that out—I move to strike out "to save their families." The Court: Stricken out. Q. What name did you give the plaintiff? A. She went under the name—two different names. She was Adelaide when first she came, and afterwards, when she received this consecrate dress—that she asked of me so earnestly—she received the name of Loretta. Q. Loretta; is that the name she kept until she left there? A. Yes. Q. When did she leave the institution? A. I think it was in February. I am not positive as to the date. I don't know the date. Q. Well, when she left, did any person come and demand her? A. I don't know whether they demanded her. Q. Did any one else come after her? A. Simply came and asked. Q. Who was it? A. If I heard the story right, two gentlemen came first—claiming they were cousins. Q. Who were they? A. I don't know their names. Claiming that they were cousins, I think. I am not positive of that.

bring the books? A. The city prisoners' books? Q. Yes. A. I haven't them with me. I have the class books of the reformatory, but I haven't the city prisoners' book. Q. Did you keep them under lock and key, everybody in there? Yes, but is there any question but what they are kept under lock and key? A. The doors are locked, certainly. Q. And have these inmates permission to go out at large in this ward? A. Go out at large? Q. Yes. A. Why no. Q. I mean outside, anywhere? A. Oh yes, they have their own yards. Q. Yes, but the yard is fenced in and escape is practically impossible, isn't it? A. They are not permitted to go outside the grounds of the House of the Good Shepherd. Q. Go where they wish? A. Why, of course not. How could we keep a distinction between the reformatories and young innocent children and Magdalenes, when we allowed them to go at large? If they were mixed together they needn't come to us to be reformed. Q. Are they permitted to have any visitors in there that they want? A. Why, certainly not. Q. Well, who says whether they can come or not? A. I generally follow the dictates of their parents. They dictate to me. Q. It rests with you. Do you always let the relatives see them? A. As a general thing, always. Q. Alone? A. In the parlors. Q. Who is present? A. A sister. Q. There must be then, a sister present, to overbear the conversation? A. There is a sister, always with an inmate, when she goes to the parlor, unless requested by the parents that they want to see her alone. Q. Otherwise the sister is there, and the conversation, under rule, must be audible to the sister? A. That is the rule in the institution—and they are told that before they enter. They know the rules of the institution before they enter, that is, the parents do. Q. And these inmates know that when they enter that parlor? A. I don't know whether their parents tell them or not. Q. I say the inmates know that the sister must hear this conversation when they enter into the parlor? A. Well, we don't make arrangements very often with inmates themselves. Q. They don't get much sense? A. It is generally their parents or guardians who bring them to us, or some lady interested in their reformation. Q. Suppose there is no parent or guardian comes there, then how is it? A. Then the rules are explained to them when they come in, and they have to sign a paper, if they come, and ask me to enter, themselves. Mr. Butts: I move to strike out that. Q. I am not talking about when they enter the institution, I am talking when they enter the parlor? You say when their relatives come in there to see them, those rules are explained to them, that they must speak audibly to the sister. A. No, there is no such rule as speak audibly to the sister. It is the rule of the institution. That is not said to them all, the sister simply accompanies them to the parlor. Q. It is the duty of the sister to do what? A. It is the duty of the sister to accompany the child to the parlor. Q. And hear the conversation? A. The parlor—different sizes. The parlor where the children and the sisters are, is rather small. We have a parlor interior and exterior—parlor. Q. Now have you or not—you have escapes from there, once in a while, don't you? A. (Laughing) Indeed I have. Q. Have you had any lately? Why, yes, I think there are some of them in the court-room. Q. How many? A. In the court-room? Q. Well, but how many escapes do you remember in the last year? A. Last year I think there were six escapes. Q. Who were they? A. They were—I will not mention their names, that is not right. If you want to know their class names, I will give them. Q. I would like to know their true names. A. I certainly shall not give them. I protect the character of those under me. Q. You say they are here? A. Many of them. Q. Do you know a girl by the name of Jennie Purdy? A. Purdy? I do not remember the name Purdy. Q. Well, when you do have escapes, how many have you had escape from that institution? I am not speaking now about those that were committed by the city of St. Paul, but outside of that—how many escapes have you had from there in the last five years, since you have been there? A. Indeed I could not tell you. Q. Just give me— A. I haven't the slightest idea. Q. Suppose as many as half a dozen a year? A. It might be; and some years none at all. I think. Q. Mind I am excluding those that were ever committed by the Municipal Court of the City of St. Paul. And, by the way, did you ever have any commitments from any other courts? A. From any other courts. Well, not exactly commitments. I have had girls sent from other places. Q. Yes, but you never had any courts commit prisoners there except the Municipal? A. I had no commitments from any other court. Q. When any of these escapes take place what do you do? A. If they are over age, we let them go. Because the reason why, if they are over age they are only there to please their parents, and if they want to go they may go at any time they want to. If they are under age we are responsible for them, we try, if possible, to reconvert them. Q. So you mean to say that if they are over age they can go at any time? A. Any time they want to. Q. And have you ever, in the last year, attempted to get back girls who were over age, in any way, by sending police officers after them? A. Not when they are over age that I remember. Q. Have you sent the police officers after any inmates? A. I have reported them when they were over age—or under age—I have reported them.

Q. Will you please give me the names of those you reported? A. One we called Emma and the other we called Eva. Q. Now, did you report any others? A. No, answer. Q. During the last two years have you reported escapes of other inmates? Why, certainly. Q. Did you report them to the police to have the police bring them back? A. They were under age. Q. Didn't the police ever bring any of those escapes back to you? A. I don't think they did without the parents bringing them. Q. Will you swear that they have not returned, without the parent's interference at all, at least 10? Oh, indeed, I could swear that. I don't remember—to the best of my knowledge I remember the policemen bringing back none without their parents saying so. I don't remember any one instance. Q. But you do remember of the police bringing them back? A. Detectives when their parents told them so, did quite recently, in the last three weeks. Q. Have the police brought any back to you within the last three weeks? A. I think it was about three weeks—no, a policeman, a mother brought back one that ran away, in the last three weeks. Q. What was her name? A. I can't tell you. We call her Grace. Q. Which ward was she in? A. Sewing department. Q. Since your time (you have been there for the last five years) about how many inmates have you had in these two wards? A. I would certainly have to consult the books to remember. I really don't remember. Q. Can't you give an idea? A. Not the slightest. Q. About what time of day was it when the plaintiff entered your building? A. If I remember rightly 't was in the evening, but I did not receive her. Q. But you think it was in the evening? A. Yes, sir. Q. Your society, you say, own and control this building? About what was the cost of that building? A. Well, I don't exactly know. I would have to consult the books for that. Q. It cost you about a hundred thousand dollars? A. I think so. Q. And about what did the grounds cost you? A. Well, they were bought before I came. And the buildings were up before I came in charge. Q. Now these rules and regulations that were in force in that ward applied to every inmate of the ward alike, didn't they? A. Uniformly. Q. What work did the plaintiff do during the time she was in this ward, do you know what was her particular work? A. If I mistake not as well as I know, and remember hearing, she did sewing part of the time and washing and ironing part of the time. Q. But as a rule she did washing and ironing? A. I think so; I know she did ironing; whether she did washing or not I don't know, either or much of it. Q. Now when she made this escape, how soon after that that she was brought back, or came back, as you put it, how soon after that were you informed of the circumstances? A. I think it was immediately after; the same day anyway. Q. You say that she cut her hand? A. It was reported to me; I did not see the cut. Q. Did you have any conversation with her at all at that time? A. I never, to the best of my knowledge, had a private conversation with the girl save on two or three occasions. Q. At this time did you have? A. Q. Or within a month or three weeks? A. No, sir, I don't remember. I don't think so. Q. Did you investigate the facts and circumstances at that time? A. Yes, it was reported to me exactly; I inquired the cause, etc. Q. And then that settled the incident, you say? A. The which? Q. I say that settled the incident. A. Yes. Q. Now what sort of a habit did she have on? A. We don't call it a habit, no one but the religious wear a habit. Q. What do you call it? A. She wore a black dress with a cape. Q. Was it worn by any particular class in there? A. By those that are supposed to be the best of all that is there, by our society. They never get this dress but when their conduct is supposed to be exemplary. Q. And when they got this dress it is a badge. A. It is supposed that they are pretty good girls. Q. Well, does that behavior (badge) relate to their conduct in here, both for behavior and work too? A. Work has nothing to do with it. Q. It is for their good behavior outside of the work? A. For their moral conduct. Q. IN THIS PARTICULAR WARD THE PLAINTIFF WAS IN, WAS SUGAR FURNISHED, PLACED UPON THE TABLE WITH THEIR FOOD? A. SUGAR IS NOT PLACED UPON THE TABLE, BUT THEIR COFFEE, ETC. IS SUGARED. Q. WELL, WAS IT PLACED UPON THE TABLE? A. NO, SIR. Q. Where is the food prepared? A. In the main kitchen of the building. Q. Where is that? It is the sister's department? A. In the sister's department. Q. And the sisters prepare the food? A. The sisters and two children—that department. Q. And the food is then carried and placed on the table in these two reformatories? A. In the refectory dining-room. Q. NOW ARE THEY ALLOWED BUTTER ON THE TABLE THERE TO EAT? A. CERTAINLY THEY ARE, BUT NOT AT EVERY MEAL. WE COULDN'T AFFORD IT. Q. Are they allowed milk on the table? A. Their milk is put in the coffee. Q. But that is all the milk they get? A. Yes,—the children get a glass of it. Q. What do they have at noon? They have tea twice a day, you say, and coffee once? A. Yes, sir. Q. They have no milk furnished them at any time, except to put in their coffee? A. No, none to drink. Q. Are they usually given pepper on the table? A. Their food is seasoned for them. Q. Their breakfast consists of what?

A. It varies. Every day I think they are different. Q. About what is it—the usual fare? A. Well, they get perfectly good home-made bread, at every meal. For their breakfast they get that and this coffee, and they get what we call hash, that is, fresh meat, bought from Kasimirey Brothers. Q. Hash and bread? A. Lot me testify: Hash, bread and coffee, one meal. If they don't get butter, if they get butter, they don't get hash, as we can't afford to give a variety—a hotel fare. On Wednesdays they get white bread, coffee and corn-bread, and molasses. That is the breakfast. Q. I am talking now—just commence at Monday and give me Monday's dinner, breakfast and supper? A. Now the sister may vary it, with my permission. It is my permission to vary it at any time the children don't like special food. The general run is that. They get bread and hash, and coffee for breakfast, or mush. Now, I will give you the breakfast bill of fare: Butter, corn-bread, and molasses. That is the breakfast, and coffee for breakfast, or mush. Q. If they get the corn-bread, they get neither the hash nor the mush? A. No. Q. SO IT IS REALLY TWO THINGS, BREAD AND ONE SUBSTANCE? A. ONE SUBSTANCE AND COFFEE. Q. Now for dinner? A. For dinner they get soup, generally two kinds of vegetables, always fresh meat, and tea and bread. Q. What are the vegetables? A. Potatoes. Q. And what else? A. Lettuce, cabbage. Q. But potatoes forms one, I suppose, of the vegetables that you mention? A. Yes. Q. Then meat you say, and soup? A. Yes. Q. Now for supper, what? A. For supper they get either butter—when they get one they don't get the other—either butter, molasses and bread, or hash again, or stew made out of fresh meat, or prunes or apples—baked apples, or fresh apples. Q. IF THEY GET ONE, YOU SAY, THE OTHERS YOU SAY THEY DO NOT GET. A. THEY DO NOT. Q. SO IT IS EITHER TEA, BUTTER AND BREAD, OR TEA AND HASH? A. YES. Q. OR TEA AND PRUNES? A. YES, AND WITH BREAD. Q. Of course, bread all the time. A. Fresh bread. Q. Or bread and prunes? A. Yes. Q. And tea, and bread and apples? A. Yes. Q. You have a great many others there besides these two wards? A. No, the same food goes to all. Q. How many sisters have you there? A. Thirty-five. Q. You feed them there? A. Same way. Q. You have the Magdalenes there? A. The same food goes to them. Q. How many of them? A. Thirty. I told you before; about between thirty-two and thirty-three. Same food goes to them. Q. You say the sisters there feed upon the same diet as these? A. I say the sisters get the same groceries and meat that the children do. Q. Do you remember when the Supreme Court made a decision stopping the commitment of prisoners by the city? A. Yes. Q. When was that decision made? A. I don't remember; some time in March I think. Q. What year? A. That I don't remember. Two years ago I think in March. Q. Two years ago next March. Now at that time did you have any of the city prisoners in there? A. To the best of my knowledge I don't remember any. I think there was one, I don't remember any. Q. Do you remember the city passing a resolution and coming out and serving it on you to release any prisoners there at that time that you had belonged to the city? A. I don't remember that I was served with a notice. Q. You were informed of that resolution? A. I was informed that there was such a resolution passed, but I don't think it was served on me that I remember of. Q. But you remember that they passed such a resolution? A. I saw it through the papers. Q. And since that time, or at that time, did you release all that were committed by tie—? A. As I said, I don't think I had any committed by the court just then. Q. Now isn't it a fact that you retained some prisoners there after that resolution came? A. None but those who wished to remain. Q. Well, that is not the question. Didn't you keep any there? A. I repeat, none but those who asked me to keep them. Q. Well, that is not the question sister; the question is did any remain? A. Some remained, of their own free will. Q. What were their names? A. Well, there is now one there that was a city prisoner once; I don't say she was a prisoner at the time the court made the decision, but she was once a city prisoner; her name in our institution now is Elizabeth. And that is the only one that I remember of. Q. You say there was one named what? A. I don't know whether she was a city prisoner at the time, whether her time had expired or that she remained of her own free will, but we had one who remained who was called Veronica. Q. That was Josie Anderson? A. I don't remember what her name was outside of that. Q. Does your record have the ages marked upon it? A. The ages they give us, I think it does. I am not responsible for what they tell us, you know. Q. Now concerning Miss Clewett, was she allowed to go out doors and go down town or where she pleased? A. Certainly not. Q. Then during this time that she was in there, she had the liberty of this ward? A. Had the liberty of the grounds belonging to that ward and the whole ward. Q. And nothing further? A. No. Q. During the time she was in there did she do her work well? A. That I don't know.