

TWEEN OTHERS THAT THEY WOULD NEVER GET OUT.

Q. Do you know whether any of the other girls besides yourself were trying to get out? A. Nearly every one of them tried to get out. Q. Do you know of any of them that tried to and were caught? A. Yes, sir. Q. Can you tell any of their names? A. One was Annie Dupre and one was Josie Anderson and one was Leona. Q. Well, did you try to get out more than this once? A. Yes, sir. Q. Was it before or after that time when you got out? A. Oh, it was before and after. Q. Well, who helped you to get out if any one? A. Mrs. O'Donnell. Q. What was she doing? A. She told me if I wouldn't run away I wouldn't never get out; that Sister Zephine had told her hundreds of times, that I would never get out. If I didn't run away I would never get out. Q. Well, did you and she lay any plans to get out? A. Yes, sir. Q. What plan? A. She told me to break through the glass door if I couldn't get out any other way. Q. And that is when you broke out, is it? A. Yes, sir. Q. Were all the doors and windows bolted and barred there? A. ALL THE WINDOWS WERE BARRED WHERE THE GIRLS WERE. Q. And who carried the keys? A. The sisters. Q. Did you ever go outside of that building and enclosure while you were there at all? A. With the sisters and other girls. Q. But I mean alone? A. No, sir. Q. Whom did they require to go with you? A. Any girls that they would trust. Q. Well, when you left the House of the Good Shepherd the last time—when was that? A. In February. Q. What year? A. 1897. Q. Now, when you went into that place, did you have any clothes? A. Yes, sir. Q. How many dresses did you have, do you remember? A. I had a couple of colored dresses and two woolen dresses. Q. And did you have underwear? A. Yes, sir. Q. Did you have more than one pair of shoes? A. One pair of shoes. Q. Any hat? A. Yes, sir, I had two. Q. What kind? A. I had a winter hat and a summer hat. Q. Now, during the time that you were in there, did you wear these clothes? A. Yes, sir. Q. Well, how much? A. I wore my own clothes right along. Q. Well, were they pretty well worn out, or hadn't you worn them out? A. Well, I had worn them out. Q. How about your shoes? A. Well, they bought me a couple of pairs during the time. Q. What kind of shoes? A. Oh, low shoes. Q. Is that all that you remember that they bought for you? A. Shoes is all I can remember. Q. Now, when you got out, what clothes did you have to wear? A. I had an old black skirt when I came out. Q. What underwear? A. The underwear of my own. Q. What condition was it in? Was it worn out or otherwise? A. They were pretty well worn. Q. What kind of shoes? A. I had on the same low shoes they gave me. Q. What kind of a hat? A. I had on a little hat I made myself. Q. WELL NOW, HOW ABOUT BED BUGS OUT THERE? A. THE BEDS WERE JUST LOADED WITH BED BUGS. Q. How about the walls, the walls of the building? Were there any on them? A. Yes, sir. Q. Did that continue all the time that you were out there? Were the bugs plentiful there all the time you were there? A. All the while I was there; I couldn't sleep nights. Q. Was any doctor furnished you while you were in there? A. No, sir. Q. Were there any doctors, did any of the girls have doctors while you were there, that you know of? A. I remember seeing one come through the building, but I don't know who he was. Q. Now, who got you out of this place? A. My cousin, Norman Clewett. Q. Do you know what time he came to get you? A. It was in the morning. Q. Well, how many days before he got you out? A. He came in the morning, I got out in the afternoon. Q. Do you know whether he was compelled to come more than once or not? Do you know whether he had to come a second time before you could go? A. He had to come the second time. Q. Why didn't you go out the first time he came? Why didn't you leave with him when he came out the first time? A. I went back to get ready, and one of the sisters came over and told me I couldn't go out until the afternoon. I don't know. Q. Do you want to go back there? Do you want to go back out there? A. No, sir. Q. Are you a Catholic? A. I was brought up a Catholic. Q. You belong to the Catholic church? A. Yes, sir. Q. Now the priestess said that Sundays you had a chance to read. What did you do on Sundays? Just commence in the morning and tell all you had to do. A. We had to go to mass Sunday morning. Q. What time? A. About half-past 6. Then we would come home and have our breakfast. Then we would straighten up the classroom, and then we would have to sit in ranks there—the mother superior was coming in. Q. What time would she get in? A. About 10 or half past 10. Q. Well, then what did you do? A. And then if she didn't come, why we would move the chairs out and WE COULD DANCE ALL DAY. Q. If she did come what would you do? A. When she came? Q. Yes? A. We had to sit in ranks until she came in. Q. Then what? A. And then we all have to stand up, when she would come in, and then when she would come inside the room we would all have to get down on our knees and her blessing.

Q. And then what? A. Then she would go up to the throne, where she has a great big chair, and we were supposed to come around her and get down on our knees and get her blessing. Q. And then what did she do? A. We would have to stay there until she went out. Q. Did they ever allow you to read any newspaper at any time? A. No, sir. Q. Did they allow you—what books did they allow you to read? A. Oh, they had some little books in there, kind of cupboard where they kept a few books, prayer books and all kinds. Mother St. Zephine (Maggie De) sworn on behalf of the defendants, testified. By Mr. Clapp. Q. Where were you born? A. In Michigan. Q. You are now connected with the House of the Good Shepherd in this city? A. Yes, sir. Q. How long have you been connected with the house? A. I am permanently in St. Paul two years last July. Q. Well, had you been there before that time? A. I was there occasionally. Q. What is your position there? A. I am a directress of the reformatory—one of the reformatory classes. Q. Directress of one of the reformatories? A. Yes, sir. Q. How long have you been one of the directors of the reformatory? A. I was placed in charge in October of 1895. Q. October of 1895. Do you know Seline Clewett the plaintiff? Q. Yes, sir. Q. You saw her while in the House of the Good Shepherd? A. Yes, sir. Q. You say that some of them say up and worked during the evening if they wanted to? A. Yes, sir. Q. How frequently was that? A. Perhaps about three nights in a week, as near as I could recall the necessity for it. Q. Was any privileges accorded them on that account? A. They remained in bed in the morning as long as they—well until breakfast; they came down just in time for their breakfast. They remained away from mass and staid in bed. Q. They were excused from mass? A. Yes, sir. Q. And remained in bed until breakfast time? What time did the girls ordinarily go to bed? What was the usual hour? A. About 9 o'clock or a quarter of 9 is the usual hour. It was about that time when prayers were finished; perhaps earlier than that. The prayers only took about ten minutes. Q. How late would the girls work when they did stay up and work, as you have testified? A. With the exception of two or three times to the best of my knowledge not any later than 12. Q. No later than 12? A. No, sir. Q. How late on the exceptions, that you know of? A. THEY REMAINED IN THE HOUSE UNTIL 2 O'CLOCK ON ONE OR TWO OCCASIONS. Q. There is a mother provincial in charge of the House of the Good Shepherd? A. Yes, sir. Q. And which ranks—you or the mother provincial? A. Mother provincial. Q. As I understand it, Seline was there when you came? A. She was there when I came, yes, sir. Q. In the laundry department at that time, was she? A. Yes, sir. Q. So that she was in the laundry department from the time you were there, all the time until she left? A. Yes, sir. Q. Now I will call your attention to the time when Seline Clewett claims she attempted to break out; and I wish you would state all the facts, both before and after that event. A. The Friday previous to the day she ran away I got some slight hints that she had been making a plan with a prisoner that was in there. The day after, she went to the chapel and returned alone. I was watching her, but she didn't know it. She showed no signs of trying to get away. She passed through the cloister, the same cloister that she broke the window in, and I had no reason to think that it was true. Saturday evening previous to the morning when she ran away, this prisoner came to me after night prayers and said "Mother, for God's sake don't let Loretta run away; she intends to run away tomorrow morning." Q. You mean by Loretta? A. Seline. Q. What steps did you take to prevent her going? A. I called one of the girls and told her to remain in the hall and if Loretta came through to follow her, and if she attempted to break the window to stop her. She did so, she went down the stairs and I followed her. This girl whom I had told to wait was in the hall, narrow passage, and after Loretta passed this passage she followed her, she was at the top of the steps in the cloister, those steps that lead into the main building, and I was down lower in the passage. Loretta walked along the cloister until she came to the door (this glass door) she then raised her hand—she had a brick in her hand, I hadn't seen it before—and I said "don't let her break that window;" and the girl ran. And there was another girl at the other door, or the other end of the cloister, and they both ran, and they got to the fence before I had time to either say anything to them or get to the door myself. After I got to the door I called to them to tell her to come back and take off the consecrate dress and she could go. I don't know anything about what followed until she came back. Q. This other girl that was at the other end of the cloister, you may tell us whether you knew that she was there or was to be there. A. I hadn't seen her myself, but I think I told some one to tell her to be at the door. She didn't use to go to mass, she was not a Catholic and she was not obliged to go, and I told her to be there—at least I didn't tell her, but I think I told this other girl to tell her; I am not sure. CROSS-EXAMINATION. By Mr. Butts:

Q. Do your glasses hurt your eyes? A. No, sir. Q. Would you have any objection to removing them? A. Yes, sir. Q. Would you just as leave remove them? A. No, I would prefer not to—I always wear them. Q. Is it necessary? A. Yes. Q. The light hurts your eyes? A. Yes, the light. Q. Now, in the House of the Good Shepherd how many departments are there in the main building? A. With reference to what place? Q. Well, there are four departments, are there not? A. Yes, sir. Q. First, there is the department of the nuns? A. Yes, sir. Q. Second, that of the Madalenes? A. Yes, sir. Q. Third, that of the preservation? A. Yes, sir. Q. Fourth? A. Of the reformatory sewing department. Q. Now those are in the main building? A. Yes, sir. Q. They are separate and distinct? A. Separate and distinct. Q. The doors between those several departments are kept closed, or guarded, are they not, as a rule? A. Between the reformatory? Q. Well, in the main building. They are under different managements, are they not? A. They are under different managements. Q. Each has its superior in that particular department? A. Directress. Q. And she is under the mother provincial? A. She is under the mother provincial. Q. Now, do you allow the Madalenes to associate with the nuns and go in their department? A. No, they do not. Q. Well, now the other departments had their rules, also? A. They had their rules. Of course the little children are not kept so strict. Q. Yet you had some rules? A. Yes, certainly. Q. Now these rules in all the departments except the little children's class were strictly enforced as a rule? A. The essentials were strictly enforced. Q. Who had a right to break these rules? A. Do you mean of the members of the reformatory or the inmates of the reformatory? Q. Well, I mean of the several departments. A. Why no one has a right to break the rules that were in force in the reformatory. Q. Well, they must be obeyed then? A. Yes, sir, they must be obeyed. Q. That is an inflexible law out there, that rules must be obeyed, is it not? A. No audible answer. Q. Did you answer it? A. I answered your question. Q. Did you say yes? A. I said the rules of the reformatory had to be obeyed of course. Q. Well, what did you do in case they were disobeyed? A. If a rule was disobeyed, I called the one who had committed the fault, told her she had done wrong, reasoned with her, told her what to do again, showed her the wrong of her action. Q. And then what? A. She in most every case promised to do better. Q. That is not the question—what in most every case—but what was done if she disobeyed it the second time? A. If she disobeyed it the second time I reproved her. Q. And if she disobeyed the third? A. I ADMINISTERED SOME PENANCE OR PUNISHMENT. Q. Now who was the judge of what punishment should be administered in your particular department? A. If it was anything very serious I spoke of it to my superior. Q. If it wasn't so serious, then what? A. Well, I used my own judgment. Q. You corrected it. Was it discretionary with you to call your superior's attention to it, or was it the rule? A. Well, it was the rule. Q. In every instance? A. Of any importance. Q. Now what are your rules there in your department as to the talking-conversation? A. They had hours of silence. Q. What hours of silence? A. From 9 o'clock to half-past 11. Q. At what time of the day? A. In the morning. Q. From 9 o'clock in the morning until half-past 11? A. Yes, supposed to be silent during that time. They prayed and sang hymns. Q. Every day? A. Every day. Except—that is, every day that they were employed. Q. Well let me understand you. You say that from 9 o'clock until half-past 11, silence was imposed. Was that every day? A. Every day. Q. Well, now what other hours of silence did you have there? A. From about half-past 1 until 3. Q. Then what other hours of silence? A. I forget to say there was a recess, a short recreation, in the morning, during the lunch. Q. How long was that recreation? A. About 10 or 15 minutes. Q. They could talk during that time? A. Yes, sir. Q. Now after 3 o'clock in the afternoon what other hours of silence was there? A. It was lunch and recreation after. Q. How long recreation? A. Well, it varies. Sometimes 15 minutes, sometimes 10. Q. Well then, after recreation what then as to silence? A. Silence until about half past 5. Q. And then what? A. Then they talked. Q. For how long? Those who were through with their work? A. Talked from then until supper time. Q. When is supper? A. About half past 6, or between 6 and 7. Q. Well after supper what then? A. Recreation from then until the bell rang for night prayers. Q. When did that bell ring? A. About half past eight. Q. What time did they get up? A. Well, before there was very much work they arose in the summer time at 5. Q. At half past 5? A. At 5 in the summer and half past 5 or 6 in winter; generally 6 o'clock. Q. And after getting up what was the first thing done? A. They

dressed and came down to prayers. They said their prayers— Q. What then? A. If there was mass, they went to mass. Q. Well, I understood you yesterday that where they worked the night before they were excused from mass in the morning? A. Yes, sir—So they were. Q. Now what were the rules during recreation hours as to conversation? A. The rules were that they were to hold no improper conversation. Q. Well, what was your rule there? Did you make a rule which prescribed what matters they should or should not talk during these hours of recreation? A. Certainly. Q. What things were tabooed there? A. There was nothing forbidden except anything bordering on immorality. Anything that was good or proper they could speak about. Q. Was it not a rule that they should not tell their true names? A. They were advised not to tell their true names when they first came in. Q. Was it not a rule that they should not talk about their previous history? A. They were advised not to. There was no rule about it. Q. Were they instructed or forbidden to talk about anything else? A. Anything bordering on immorality they were strictly forbidden to speak about. Q. Was there a rule there that the conversation should all be so loud that it could be overheard? A. No, sir. Q. You mean to tell the jury then, that inmates there could go into a corner and whisper among themselves? A. No, I didn't say anything of the kind. Q. Now was there a rule requiring the girls—or forbidding them to whisper to each other? A. There was a rule that there should be no talking during the time of silence, either whispering or talking aloud of any kind. Q. Was there a rule there that they should not whisper at any other time, except in the hearing of some



A. M. LAWTON.

A. M. Lawton was born in Minnesota near Stillwater on the St. Croix river in the year 1857. His parents moved to St. Paul in 1862 where he remained until the present time. In 1895 he associated himself with "The Breeze," a weekly newspaper and through its columns declared against the city of St. Paul sending female prisoners to the House of the Good Shepherd. He was active in an attempt to get the legislature to pass a bill prohibiting such proceedings. Falling in that he ardently supported the action of James Farmer against the city and the House of the Good Shepherd to restrain the payment of public funds to this place, which was finally decided by the supreme court against the institution. Mr. Lawton through the columns of his paper espoused the cause of many of the inmates of this institution, and published the name of Miss Clewett by which the relatives learned of her whereabouts, and thereby secured her release. Mr. Lawton has contended against great odds but he is fearless and determined in every effort put forth to accomplish a purpose, and rarely fails of success. sister or some girl in charge of them? A. There was no rule of that kind. Q. What was the rule on that? A. There was no rule at all, as far as the recreation time was concerned, except that I at times advised them not to be whispering in corners. Q. You did—what was that for? A. Because I knew—it should not be done. Q. How often did you advise that? A. Whenever I saw it. It depended on who the ones were. Q. Your advice there generally went, didn't it? A. It generally went. Q. When you gave advice it was equivalent to a command? A. When I told a girl not to do a thing she generally obeyed. Q. It was immaterial whether you call it advice or command, it was obeyed? A. I rarely had to command. Q. You intended that it would be obeyed? A. Certainly. Q. And if your advice hadn't been taken, you would have taken steps to see that it was obeyed, wouldn't you? A. I certainly would, if it wasn't obeyed. Q. And everybody there understood that, didn't they? A. Everybody understood, when I recommended a thing, that I wanted it done. Q. Is there a rule there requiring inmates to speak in no language except the English language? A. Yes, I told them I didn't want any language used but what I understood myself. Q. You couldn't understand any other language, so you wanted everybody so you could understand it? A. Yes, sir. Q. Well when you gave the keys to Seline Clewett, it was always for some specific purpose, wasn't it, to do some particular thing? A. It was to let somebody in, if some person knocked at the door, or to let them out; or sometimes to stand at the door. Q. You don't mean that you gave these keys to Seline to carry around and lug about there and go where she was a mind to whenever she

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pleased? A. She didn't have the keys for that purpose. Q. But sometimes to save the trouble of going to the door and unlocking it, you gave her the keys for that purpose? A. Yes, sir. Q. Now, coming down to the time that the plaintiff broke that window, when was it before that that you first learned that she was going to escape? A. As near as I can remember it was the Friday— Q. And when did she go away? A. Monday morning. Q. What time Friday did you learn of it? A. I couldn't tell you, it was some time in the day, I don't remember. Q. Who told you? A. It was this woman who slept in the same room with her. Q. With Seline? A. Yes, sir. Q. Did she tell you what day she was going to make the attempt? A. No, she didn't, she simply let me know, in an indirect way, that she was making a plan to go. Q. Did she tell you how or where she was going to get out? A. I don't remember whether she told me or not, I couldn't say. Q. When did you first learn that she was going to make the attempt on this cloister door? A. On the Sunday night previous. Q. How did you learn that? A. By this girl with whom she had made the plan. Q. She told you? A. Yes, sir. Q. Did she tell you what hour of the day she was going to go? A. She said she intended to leave the chapel the next morning. Q. When she was in the chapel she was in the main building? A. Yes. Q. And the door from the main building into this cloister was open, generally, wasn't it? A. Yes, sir, it was always open. Q. It was the other door that was kept locked, the door into the laundry? That was the door you kept locked? A. The door leading into the laundry. Q. Yes. A. From the cloister? Q. The door into the main building, off the cloister was usually left open? A. It was always open. Q. And it was accessible from the chapel where they went to mass? A. Yes, sir. Q. She could come that way? A. Yes. Q. Now as you go into the cloister from that building on that end, from the main building do you go up or down stairs? Do you go down a pair of stairs into the basement of the building? A. Yes. Q. When did you instruct the girls to keep a watch upon her? A. I instructed one of the girls that same night that I heard it. Q. Saturday night? A. As near as I can remember. Q. Friday night? A. Sunday night. Q. You hadn't instructed them before that? A. No, sir. Q. But you then found out for certain, Sunday night, that she was going to make the attempt Monday morning? A. Yes, it was told me for a certainty. Q. You believed it? A. Well, I doubted it. Q. You made arrangements to stop it? A. Yes. Q. Now what girl was it told you Sunday night? A. It was Ursula. Q. Well, what did you tell her to do then? A. I told her to sit down in that passage way in the morning, and if it was true, if Seline passed through that way, to follow her. Q. Well now, did you tell anyone else about it? A. No, I did not. Q. Was Josie Anderson there when she tried to get out, when she broke that door? A. She was at the outside door. Q. Well, you came down too, did you? A. Yes. Q. Do you remember whether or not Ursula had on shoes? A. I don't remember anything about shoes; I couldn't say positively. As far as I can remember— Q. Now didn't you have the girls take their shoes off for a purpose there? A. I don't think I said anything to them about their shoes. I have a very indistinct recollection of Ursula saying she would leave hers off so she could not be heard walking, but I wouldn't say positively. Q. Whereabouts were you when Seline came down in the main building into that basement leading into the cloister? A. I was in the hall. Q. Which hall? A. The narrow passage. Q. Behind her? A. I came down another stairs. Q. Well, where she couldn't see