THE TYPICAL AMERICAN GIRL

She's : Fer onification of the Declar at on of Independence.

WHAT GOOD FORM REALLY IS.

Common Some Observations the Savject of Etiquerre-"Don't" for finsb nds-What Women Have Done at Barvard.

Bjalmar Boyceen's Ylew.

I first met the original typical Amer-can girl in 1869. I was sometimes in langer of misinterpreting her conduct, out soon came to the conclusion that there was no harm in her. She roled or father and her mother, who someimes interposed feeble objections to ser plans for her own and my amusement; but the end invariably was that a puzzled assent was yielded to all her proceedings. She had about as much idea of propriety in the European sense) as a cat has of mathematics. She recognized no law except her own sovereign will, and her demands were usually so emphatic that no one could disagree with her without the risk of quarreling. Patriotic she was—bristling with combativeness if a criticism was made which implied disrespect of American manners or institutions. She was good-natured, generous to a fault and beimming with energy.

This young girl is the type of American womanbood which has become do-mesticated in European fiction, writes Hjalmar Hjorth Boyesen in the Forum. re is to French, English and German authors the American type par excel-ence. She is a familiar figure in the French drama, and her pistol-firing and amusing rowdyism relieve the mo-notony of many a dult novel. Ouida has caricatured her in "Moths" and Sardou in "L'Oncle Sam." Henry Ouida Saruou in "L'Oncie Sam." Henry James vontured some years ago to pub-lish a mild edition of her in "Dalsy Mitter," and outraged patriotism de-nounced him as a standerer of his coun-try, declaring that he had libeted American womanhood.

try, declaring that he had libeted American womanhood, I. too, in a recent novel, was tempted to make a little literary enpital out of an early acquaintance with this persenification of the Declaration of Independence. I was told by a chorous of reviewers (and I suspected the soperano note in most of them) that the type was one of my own invention; that it did not exist except in my jaundiced eye; that, if it did exist, I had outrageously caricatured it; and that I had conclusively proven myself an alien, devoid of sympathy with the American character. Now, I had orded myself on having avoided the furcical exaggrations of my European conferes, I had imagined that my "emancipated young woman" was strictly true to life, and that no single trait of her vivacious personality had been set down in malice or for the sake of effect.

The women who make it a point to be abrest of London in all the more or less arbitrary observances, are apparently unaware that they are robbing them.

abrest of London in all the more or less arbitrary observances, are apparently unaware that they are robbing themselves of their highest charms when they are no longer feankly American. It is their national flavor, refined by intelligence and culture, which makes them a power both at home and abroad; and they should have the courage to be proud of this nationality, and to show their pride in it by abandoning their attitude of social dependence upon Great Britain.

What is Good Form?" asks "By the by, what is good form?" asks Bab; and, then, without waiting for an-swors, she goes on to explain as fol-lows:

lows:

It's good form to dress well, but not to have your clothing look as if it were so new that you were not used to it.

It's good form to offer a visitor hospitality in the shape of a glass of wine and a bit of cake, but not to make your spreads the attraction of your house.

Brides and Orange Blossoms

The Sale of viries in Ceylon.

A woman in Ceylon, as elsewhere in non-Christian lands, is simply a chattel without rights as a human being. She can be bought for almost any purpose at a deplorably low price, says a correspondent of the New York Tribune. Of course, if she is educated, if she can sing, play, and dance, if she is intelli-

course, if she is educated, if she can sion, play, and dance, if she is intelligent, her money value is enhanced; yet she still remains nothing more or less than a marketable piece of property. Many of the poor of that island sell their little girls to men and women who rear them for a life of infamy—a life of death to body, mind and spirit. The mothers of these unkappy linocents having, as a rule, some natural affection which the fathers have not, seek to dispose of their girls among Christiaus, in order to avert so terrible a fate. A relative of mine, while making a recent tour over the island, was again and again accosted by such mothers, their children in their arms, begging her to accept them as a gift. "She nice little girl. You have her for nothing." It went hard with my friend to refuse this plea.

Training a Girl.

your spreads the attraction of your house.

It's good form to use a lorguette if you are really near-sighted, but not to keep one to stub other women with.

It's good form to be punctual; at a dimer it is couriesy to your hostess, at the theater or opera it is politeness to the neters and the audience, and at church it is the due respect to God.

It's good form to speak politely of every human being with whom you are thrown in contact, but it is not to be confidential with servants or familiar with strangers.

be confidential with servants or familiar with strangers.

It's good form to be hungry and appreciative of what is set before you, and it is not to disdain the food which you are asked to share.

It is good form to give your photograph to the man you are going to marry, but not to have it decorate the bachelor apartments of Tom, Dick or Harry.

It is good form to be good tempered, the woman who is easily irritated can never be a social success.

never be a social success.

It's good form to be a bit deferential to men, and it is not to be on such terms with men that they can speak of you in the clubs as they do of Miss Half-World!

World,

It's good form to be a good woman, and it is not to have your name connected with any other man's except your husband's.

Severe? Not a bit of it. Because it's always good form to de your duty in that station in life in which you are placed—be you rich man, poor man, beggar man, thief.

A Few "Don'es" for Husbauds.

beggar may, thied.

A Pew "Don'ts" for Husbauds.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Bemanber that she treasures every word that your titler, though you save think of it again, says the Domestic Mouthly. Do not speak of some virtue in another man's wife to remind your own off may be presented affection which the fathers have not, and the remind your own of the person, the person, and affection the person, or entertain her with praising the beauty and accomplishments of other women. Do not be storn and silest in your boiler, and devote a portion, at least, of your leisure hours to such society and annexement as she may join. By so doing you will secure her stilles and increase her restons for your velciure hours, to be not in person, or entertain her with praising the beauty and accomplishments of other women. Do not be storn and silest in your souse, and remarkable for sociality yourself, and devote a portion, at least, of your leisure hours to such society and annexement as she may join. By so doing you will secure her stilles and increase her affection. Do not, being too exact in pecuniary matters, make your wife feel her dependence upon bounty. It touds to lesson her dignity of character and loose not increase her extens for your velciure hourse, her store, for the person, or creased to the company of the person, or the person of the

From that moment is your domestic comfort on the wane.

comfort on the wase.

Women's work at Harvard.

The first announcement that courses of study were to be offered to women by professors of Harvard college, says Secretary Arthur Gifman in his leath as nual report, was made in a circular dated February 22, 1879, and the first examinations for admission to the classes occurred in September of the same year, says the Boston Herald. The report which is now presented is, therefore, for the teath year of completed work. The first year began with twenty-five students, who called for so many courses of Instruction that they formed twenty-nine classes, and brought late its ervice immediately seven professors, four assistant professors, multwilve instructors—twenty-three teachers. The

Sensestional Revelations in the Investigation at Salt Lake.

BRIGHAM YOUNG'S BAD DREAM

TREASON TAUGHT MORMONS

Lesson That the Throats of Apostates Should Be Cut-The Oath of Revenge:

A Church of Traitors.

Sair Larg. Utah, Nov. 19.—(Special of The Ben.)—Mormonous in Utah is ors, four assistant professors, and two re-instructors—twenty-three teachers. The tenth year finds us with 115 students, distributed into fifty-three classes, and directed by fourteen professors, cleven assistant professors, and sixteen in-structors—forty-one teachers in all. From the first year to the close of the tenth there has been a continual growth. having a severe trial just now. A trial which should fully convince the world that the church of Latter Day Saints of Jeans Christ, as the Mormon organization delights to call itself, is

A VERY TREASONABLE ASSOCIATION the Strong-Willed Woman.

Labouchers is something of a cynic when he discusses women. The following is a pleasing example: Semetimes this resiless and strong-willed woman of action leaves politics and the artistic professions, "visiting" asylums and hospitals, and all other forms of busy philanthropy, alone, and devotes her energies to society and amusement. She gets up tennis parties, little dances and plenies in the country where picnics are popular and is the center of all gayety of the place. In which case, if her nusband does not like it, he has to do the other thing; and if he does not choose to join it is open for him to stay away.

And sometimes the does need of these

Jesus Christ, as the Mormon organization delights to call itself, is

A VERY TREASONABLE ASSOCIATION.

Readers of The Bas have been told in these letters something of the political workings of thus church. Now that there is danger of their losing control of the chief city and center of church power, every means at their command will be resorted to to prevent this loss of political nomination. Besides colonizing mon from the country for votes, every alien whom they could naturalize was run in on the couris. This brought the liberals to the rescue, and one class of defonse was to object to the issuing of naturalization paners to men holding such allegiance to the church as to be willing to obey any and all mandates of the priesthood and to uphold polygamy, either in practice or sympathy and asi.

This kind of challenge resulted in setting the 14th of this mouth for producing evidence that the Mormon church, in its teachings and practices, was disloyal to the government, and hence no one who had taken the degrees of the endowment house was a fix aubject to be made a citzen. On oponing court on that day Judge Anderson said: In the matter of the application of James D. Moore to be admitted to distrensing, objection has been made to his admission as a citice, because it was shored. Jeans Christia of Latter Day Saints, and has been through the endowment house, if not all of the members of that there duties.

As CITLENS OF THE UNITED STATES!

That the oath that they were required to take there was incompatible with the oath they were required to make when he coming citizens. In the case of a similar character, the further hearing of the testimony has been continued until this morning for the purpose of giving the objectors a chance to offer the

it, he has to do the other thing; and if he does not choose to join it is open for him to stay away.

And sometimes she does none of these things, but in the full middle-term of life-with her daughters already out, or just before they come out-she takes a lover who is sure to be a man young enough to be her son. Him she parades to the world as a dear boy in whose welfure she has quite a maternal interest. This is by no means rare as the last act of the drama of love. The young wife who began with dear boys as brothers often, ends with a dear boy as a quasi-filial protege.

And the husband accepts the association perhaps for the sake of his boys and girls, in whose eyes he would not degrade their mother. He prefers to suffer in his own person, both privately and before the whole world, and the one who is the least grateful to him is the woman for whose sake he bears the shame and ridicule of his position. "Just like a man, she says, if she speaks of him, as she sometimes does; but she takescave never to speak of him without insinuating that she has her griefs against him which the world does not know. If people did know-well, they would nity her. itizens. In the case of the applicant Moore and several others of a similar character, the further hearing of the testimony has been continued until this morning for the purpose of giving the objectors a chance to offer the testimony which they claimed they could furnish. The court is now ready to hear any testimony they may offer on that subject.

After the usual preliminaries about the evidence to be presented, John Houd testified. Among other things he said: "In going through the endowment house I passed through different rooms, including what is known as room 5; its far as I romember, whether it would be in the 5-or for any other room in there, I took one obligation, pressed the hand, pressed the thuno with the under dinger, classed their thumb with the index finger, classed the hand, pressed the thuno with the under dinger, that is the Autonic or lesser priesthood. This conduct me to believe every doctrine that was taught in the Mornion church, especially against the government of the United States, as I understood it. The penalty of divulging that, I was to penalty of divulging that, I was to the third of the united States, as I understood it. The penalty of divulging that, I was to the proper of the penalty of the they might see that I granted this act to be done. That is the first as I remember, as far as I remember, the second one I was put under was to avong the blood of the prophets against the government of the United States, teach that to mychildren, my children's children from generation to generation, and everlastingly keep after them; the penalty of that obligation, I believe, was to they would nity her.

The Women's Hunt.

A very curious custom is that called the women's hunt, which prevails among some of the aboriginal tribes of Chota Nagpore, India. It is observed whenever any calamity falls upon the community—such as, perhaps, a visitation of cholera.

The women put on men's clothes, take up arms, and go a-hunting—not in the jungles, but in the nearest village east of them. They chase pigs and fowls, take as their own everything they kill, and levy blackmail from the heads of the villages for the purchase of liquor, or else they allow themselves to be bought off for a small sum of money and a pig. Toward evening the hunting party retire to a stream, cook and eat their meal, drink their liquor, and thea return home, having acquitted themselves during the day in a thoroughly masseuline and boisterous manner.

Then the village that has been vis-

oughly insection in or.

Then the village that has been visited goes on a similar excursion to the next village cast of it, and so on to the enstern borders of the district. By this series of excursions it is supposed the ov.l spirit of the affliction is safely conducted out of the district without offending its dignity.

tion to generation, and everiastingly keep after them; the penalty of that obligation, I believe, was to I that obligation, I believe, was to I that obligation, I believe, was to I that obligation, I or bowels, something to that effect, as far as my memory will carry me. I consider from what I was told there, that I was to support the priesthood in all things, religiously, so-cially, pointically, domestically and thancially. About fifty men and women went through the house at the time I did; the oath that I have spoken of was administered by the president of the church to-day, Wilford Woodruff; he is the man that married me, that is the way I know him; I have been sorry ever since that he put me under such an obligation, and the following year I appartatized from the church—sent my well; the interior of the same that to a far the church—sent my well; the interior of the fearth ward, who said he could marry me, provided the bishop was willing, and he referred me to Bishop of the Faurth ward, who said he could marry me, provided the bishop was willing, and he referred me to Bishop was willing, and he referred me to the same time; I was not to do so, but he would grant me a recommend; that Brigham Young had issued orders to him to give recommends to go through the endowment house. About a third of those who went through with me were women; several were married at that time and, as far as I can recollect, two were married into polygamy; we all went through the same ceremonies at the same time; I was under the obligation to sustain and uphold the same ceremonies at the same time; I was under the obligation to sustain and uphold the same ceremonies at the same time; I was under the obligation to sustain and uphold the same ceremonies at the same time; I was under the obligation to sustain and uphold the same ceremon Brides and Oronge Blossoms.

The Saracen brides used to wear orange blossoms as an emblem of fecandity. In that sense it is peculiarly appropriate, as both blossoms are often on the tree at the same time. The same emblem may have been occasionally were by European brides ever since the time of the Crusades; but the general adoption of orange blossoms for brides is comparatively a modern practice, probably at first adopted because the orange flower was rare and costly, and it has aways been the custom to be expensive at weddings, says Lipple-cot's Magnaine. The orange blossoms were found appropriate and suitable, the soutiments under which they were used by the Saracens were approved, and it became the fashion for brides to wear the orange blossoms. The orange frequency is 1200, but it was a long time before there was really any cultivation of the orange. The tree is supposed by many to have been brought into England by Sir Walter Rudeigh, and the statement is made that it was not adopted from the Saracens, but probably from india, or at least from the far cast.

The Sale of virie in Cepton.

the cassop was willing, and no reserved min to itshow Thomas denists the told to stand the itshort through and the stand me; that he had orders from Hergham Young not too too, but he would grant me a recommend; that Hergham Young had issued or crees to him to give recommends to consider the construction of the stand of the stand of these who went through with me were women; several were married at at that time and, as far as I can recollect, two were married at that time and, as far as I can recollect, two were married at the time and, as far as I can recollect, two were married at the time and, as far as I can recollect, two were married at the time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and, as far as I can recollect, two were married at a that time and the stand of the same, the question was put to bee, with other words, and the same of the same, the question was put to bee, with other words, and the same of the same of

with Green inquired where: Jircen was, and Captain Dame said he had abestatized from the church ones, and he had apostatized gain and gone to hell the man who was with Green toos, his other than the was strained again toos, his other had been as a country of the was strained as a country of the was strained as a country of the was strained as a country of the was a strain at Green tiver."

Dame was associated with John D. Lee in the Monatain Meadow massacre. Some of the other actors in this fragedy are still intended the was a strained to the work of the was a strained to the was a strained to the work of the was a strained to show that the teachings of the church were disloyal. The following from one of Britcham Young's serious part will not was offered to show that the teachings of the church was a strained to the was a strained to show that the teachings of the church was a strained as a strained was a strained to the was a strained to show that the teachings of the church was a strained as a strained was a strained to the was a strained to show that the teachings of the church were disloyal. The following from one of Britcham Young's servence, was a strained to the wa

ings of the cancer. Were disloyal. The following from one of ifrichan Young's sermons, printed in the "Book of Discourses" by authority of the church, is an interesting sample:

"I will tell you's dream that I had last night. I dream that I was in the midst of a people who were dressed in rags and tatters. They had turbans upon their heads, and they were also hanging in tatters, They had turbans upon their heads, and they were also hanging in tatters. They had turbans upon their heads, and they were also manging in tatters. The rags were of many colors, and when the people moved they were all in motion. Their object appeared to be to attract attention. Said they to me. We are Mormona, Brother Brigham." No, you are no Mormona, Brother Brigham." No, you are not head tooy began it if they been, said they, and tooy began it is proved to the said they, and they began to great the said they are disprace to them. Said they. We have been Mormons. Hy and by along came some mobocrats, and they greeted with them, 'How do you do sir! I am very happy to see you.' They kept on that way for an bour. I felt asnamed of them, for they were in my eyes a disgrare to Mormonism.
Then I saw two rufflans whom I knew to be mobocrats and murderers, and they crept into a bed where one of my wives and children were. I said, 'You that call yourself brothren, tell me, is this the fashion among you!' They said, 'but they are good men; they are gentlemen. With that I took my large bowse knife that I used to wear as a boson pin at Nauvoo, and curt one or THERIT TIRNATS.

from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and bringing him down, cut his throat and sent him after his comrade; then told them both if they would behave themselves they should yot live; out if they did not I would unjoint heir nocks. At this I awoke."

Junge Haskin.—Now here is the nut of the thing. He was talking from our view of the case, and conquer or die

—Go it.) If you say it is right, raise your hands. (All hands up). Let us call on the Lord to assist us in the and every other good work."

One of the sermons of Godesuch Grant was read, expounding the doctrine of blood atonement to be visited on speatness or outsiders to save their souls, and rid the people of them. A sermon of Brigham Young, delivered in 1855, was read, its subject being blood atonement. The closing portion reads: "I could refer you to plenty of instances where men have been missers and hundreds of people for whom there would have been a chance in the last resurrection—there will be—It their lives had been taken and their blood sollied on the ground as a smoking incomes to the Alimighty, but who are now angels to the deyil until our elder brother, Jesus Christ, raises them up—coaquers death, hell and their blood will be in the ground as a smoking incomes to the Alimighty, but who are now angels to the deyil until our elder brother, Jesus Christ, raises them up—coaquers death, hell and their blood had been a great many men who have left the church, for whom there is no chance whetever for exactional hour been better for exactional have been better for head and have been better for head and have been better for head and held been shown that the sale where he welcodeses and head been better for head and held been the welcodeses and head been better for head and held been better for exactional hours been better for head and held been shown that you might gain that salvation you desire. If he needs help, held him; and if he wants salvation, and it is necessary to spill his blood on the earth in order that he may be sared, spill it. And of you who inderstand the principles of eleranty, if you have sinced as in requiring the shedding of blood, except the sin unto death, would not be salisted nor rest until your blood should be applied that you might gain that salvation you desire. That is the way to towe mankind."

In a sermon by President Helen C. Kimball was the specimen of instruction to the sain

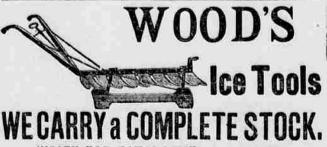




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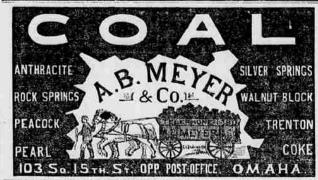
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