



A local paper speaks of Professor Fossler, as "of the state penitentiary."

The young woman who takes the part of *Cinders* in "The Lost Paradise," Etta Hawkins, is the wife of the leading man, William Morris. Mrs. Morris is a St. Paul girl and the niece of De Mille, the author of the play. When not on the road Mr. and Mrs. Morris make their home in St. Paul where there is a young Morris to occupy their attention.

Omaha society must have opened the gates too wide or placed careless guards at the outer posts, as the following from the *World-Herald* will indicate: "On Christmas day, 1883, Mrs. Lukey of 845 South Seventeenth street was presented with a beautiful gold watch by her brother. March 5, 1894, it was stolen from her. Every effort to locate it at the time was unavailing. March 5, 1895, or exactly one year from the date on which it had been stolen, Detective Dan Davis recovered it from a Douglas street pawn shop. It had on that day been pawned by a well-known society lady who had left the city, ostensibly for Beatrice."

Mme. Yale, of Chicago, "the most beautiful woman on earth," who lately delivered an advertising lecture in this city at the Funke opera house is advertised to lecture in St. Louis, and taking advantage of the most notable current fad she will appear sometime during her performance as "Trilby" with bare ankles and feet. Mme. Yale is probably the most extensive and voluptuous fake in the country. She has a mammoth establishment in Chicago, known as the "Temple of Beauty," and it is said that she is fairly coining money. She advertises largely in all the Chicago papers and thus prevents an exposure in that city. Usually Mme. Yale takes care that the public does not make a close scrutiny of her "wonderful beauty"; but there are people who have seen this "most beautiful woman on earth" at close range with veil removed, and one of THE COURIER'S informants says that no one who ever saw this impostor as she really is would ever think of buying any of her preparations for the complexion. Even as she appeared from the stage of the Funke opera house she looked anything but the "most beautiful woman on earth" with her painted cheeks and blackened eyebrows, and the audience was impressed with her lack not only of beauty, but of intelligence. The "lecture" was crude, much the same as one can often hear delivered in the street. But the vendor of proprietary concoctions has a system that is practically infallible in preventing any unfavorable public comments. For months before she appears in a town every daily newspaper is given advertising in liberal quantities, and just before she reaches the town skilled advance agents make paying yearly contracts with these papers, leaving in each office a two column article descriptive of the lecture in which the beauty of the lecturer is made a leading feature. The papers, most of them, use the ready made stuff instead of sending a reporter to the affair, and the public or that portion of it that does not attend the lecture, is deluded into the idea that Mme. is beautiful and wise. If there is any virtue in the articles emanating from the "Temple of Beauty," it is certainly not manifest on the person of the "most beautiful woman on earth." Her assumption of the role of "Trilby" is a slam at the character and Du Maurier. It is worse than Professor Sherman's criticism.

TYING HER SHOE.

Tying the strings of her shoe,
With only the moon to see me;
Could I be quick? Could you?
That is the time to woo.
What would anyone do?
I tied no knot that would free me,
Tying the strings of her shoe,
With only the moon to see me.

—Tom Hall.

AS TO LENT.

[Written for THE COURIER.]

THE custom of observing lent is no longer confined to the Episcopal church among protestant churches. The Presbyterian and Congregationalist churches, especially in the east, have made a practice of holding special devotional services in the forty days set apart since the third century by a season of fasting and prayer. In Lincoln the Congregationalist church has placed its week of prayer at the end of lent instead of at the beginning of the year, as formerly.

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The general observances of the same fast days and feast days by Christians of all denominations is a step, a long step, toward the end, which is unity.

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The word lent is from the Anglo-Saxon word *lenten*—to lengthen, with reference probably to the longer days of spring.

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It is a tradition that the disciples on the first anniversary of Christ's crucifixion fasted and prayed for forty hours, the number forty representing the forty hours after Christ's death before his resurrection. In the second century after Christ Irenaeus lengthened the time from forty hours to a week. The week commemorated the Saviour's passion and death.

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In 325 the Nicene council finally established the number of days in lent as forty, giving as a reason the forty days that Christ spent in the wilderness before the beginning of his ministry. Thus lent was established by the fathers of the early church before there was a pope. Therefore the charge that protestants sometimes make against protestants of the Episcopal church, namely, that lent is a popish fast, can not be historically sustained.

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The attitude of an Episcopal rector toward the members of his parish has a priestly character, however. He rebukes and exhorts his flock in the paternal style long ago exchanged by pastors of other churches for a distant, courteous, chilly style such as one planet might use in signaling another a million miles away. Listen to any Catholic priest in this town talking business to his congregation, and the difference between the old and the new style will be fully appreciated. He talks about homely every day vices and faults, drinking, swearing, lying, untidiness, etc. He tells his hearers he knows they are guilty of the vices because in his walks among them he has taken notice of their habits. Then he sternly rebukes them and threatens them with punishment in this world and suffering in the next. Finally, as an incentive to reform, he holds out the favor of the church in this world and peace and happiness hereafter. This style of address he considers his priestly privilege and duty. A Catholic congregation is probably no better or no worse than that gathered in any other church building, but Catholics are more used to reproofs from the pulpit.

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The planetary style has influenced the sermons of the Episcopal ministry to some degree but it is still essentially a priestly body fully conscious of its duties to the people. There are some old-fashioned men in the church who preach as they have always done, Dean Hart of Denver is a notable example of this class. Several years ago I attended some lenten services in his church which were especially for the women of his parish. Dean Hart's address was extremely pointed. He told the women it was their duty to keep the faces of their children clean, to sympathize with their servants and to make their burdens as light as consistent with good house-keeping, to be obedient and loving to their husbands, to be sweet tempered unselfish, etc. His hearers listened with apparent meekness. I expected to see an indignant expression take the place of the reverent, devotional one that the women wore as they entered the church. Instead of which as they went out I heard them commending the sermon. Fancy the reception such a talk would have delivered by Rev. Curtis or Rev. Lasby or Rev. Gregory. Of course, the planetary style has merit. It is not apt to be made a personal matter by wealthy and influential pew holders, but there is great danger of its accents being lost in space; whereas the priestly style generally hits somewhere.

JANE ARCHER