

The quarrel was caused by Moore charging Thompson with carrying on a correspondence with his (Moore's) wife.

NEW YORK, Nov. 22.—Shortly after 1 o'clock fire broke out in a school building at Long Island City. Nine hundred children in the panic were piled upon and fought each other in a frantic effort to get out. They were piled on the floor at the foot of the stairway in heaps. Hundreds of them were badly bruised but none were fatally hurt. The fire was insignificant.

WELLINGTON, Kas., Nov. 22.—Last evening Levi Meeker, his wife and an eight-year-old daughter were found dead on the Southern Kansas railroad track. It is supposed they were struck while crossing the track in a wagon by a train.

NEW YORK, Nov. 22.—Mrs. Compton, wife of the captain of the steamer *Haytien Republic*, recently seized at St. Mark, Hayti, and taken to Port-au-Prince as a contraband carrying arms and Haytien rebels, arrived here yesterday, bringing the captain's official report to the owners of the vessel. The report simply elaborates the details of the capture substantially as already given. The owners of the vessel say they are satisfied they have a good case for damages against Hayti.

WASHINGTON, Nov. 22.—Vice-President-elect Morton was in this city today inspecting a large apartment house which he is building on the site of his former residence here. He says the time of his visit to Gen. Harrison is not settled. It will be arranged to suit the convenience of both parties.

DUBLIN, Nov. 22.—United Ireland makes a furious attack on the Parnell commission because of the heavy fine imposed upon Edward Harrington. It says whether it is guilty of contempt or not it will not abstain from commenting on the action of the judges. It then reiterates the charges made by the *Kerry Sentinel* against the commission and asserts that the government, whose existence is at stake, has paid the court.

INDIANAPOLIS, Nov. 22.—The question of election still agitates the minds of the delegates of the Knights of Labor general assembly. Everyone now acknowledges the certainty of Powderly's election and his choice for other positions will be the choice of the convention. Hayes, the present general secretary, is said to be Powderly's choice for general secretary and treasurer. Mrs. Barry will undoubtedly be re-elected to her position in charge of women's work, and, if he wishes it, Richard Griffiths, of Chicago, may continue to serve as general worthy foreman. "Powderly's" nominations for members of the general executive board cannot be so readily predicted. A Canadian member is desired. From the south there is also a request for representation on the board. McGuire and Aylsworth of the present board, and O'Reilly, of New York, and Hugh Cavanaugh of Cincinnati, have been considered liable to be selected.

PHILADELPHIA, Nov. 23.—Very Rev. Maurice A. Walsh, Vicar-General of the Arch-diocese of Philadelphia, died this morning.

NEW YORK, Nov. 22.—Dion Boucicault is suffering from rheumatic gout. It is not believed he can recover.

George S. Knight is very ill at Orange, N. J., suffering from paresis, apparently from the same causes which resulted in the death of John McCullough and Bartlett Campbell and which have prostrated Tony Hart. He arrived from Los Angeles ten days ago. He may die any day or hour.

A meeting of carpet manufacturers was held here yesterday. It is understood that a trust will be formed and prices be advanced soon.

NEW YORK, Nov. 22.—Consul General Bassett, who represents the Haytian government at New York, has received information that peace between the Haytian government and the insurgents is being arranged by an ambassador. The first steps in the negotiations were taken at the request of high dignitaries in the Roman Catholic Church.

NEW YORK, Nov. 22.—London special to the *Times*: During the past two days there has been a curious consensus of opinion that the French republic is in a desperate strait and that its downfall is imminent. Several English radicals of repute have expressed most pessimistic views on the subject, out of which a sort of scare is generated here.

NEW YORK, Nov. 22.—The baseball league went into session with closed doors at 11:10 o'clock to hear committee reports and revise the constitution.

DENISON, Texas, Nov. 22.—Officers, after a long chase in the Choctaw nation, succeeded in overwhelming and killing a desperado, supposed to be John Barber, one of the celebrated *Kept Queen* gang. The man had killed an Indian, and was wanted for attempted train robbery.

JAMESTOWN, Dakota, Nov. 22.—A call has been issued for a constitutional convention at Jamestown, on December 5th, to further the early admission of the two Dakotas into the Union.

AUBURN, N. Y., Nov. 22.—In the U. S. Court, Judge Brandegee this morning moved for the immediate trial of Lawyer Haines, of Seattle, W. T., charged with conspiracy in the opium smuggling case. United States Attorney Lockwood opposed the motion on the ground that he was not ready to proceed to trial. The court decided that the case should be given preference when the district attorney was ready.

THE WHITECHAPEL FIEND.

THE MURDERER IS SUPPOSED TO BE A YOUNG RUSSIAN.

NEW YORK, Nov. 12.—The *New York Zeitung* of today contains a cable from Paris, a translation of which is herewith given:

A few weeks ago while sitting in the Cafe de Boulevard, I happened to look in an English newspaper. Suddenly my interest was awakened by a notice stating that the corpse of a young girl had been found in Whitechapel. She had evidently been murdered. Added to this was the statement that a few days ago a murder had taken place on the same spot under similar circumstances, which had caused great excitement among the lower classes of the population. Involuntarily this newspaper notice brought my thoughts back to the time of my stay in Paris years ago. At that time a series of atrocious murders had filled all Paris with horror and indignation and spurred the Parisian police on to a feverish activity. The fiendish deeds at that time had an astonishing similarity to the brutal murder, the account of which I had just read. The horrid mutilation of the body in all cases was the same. I soon, however, forgot the fearful coincidence, and would not have thought of it more, had not some time afterwards the news of another horrible Whitechapel murder attracted my attention. Then, again, those fearful reminiscences came with force to my mind, and I remembered all the circumstances as they were impressed upon it fifteen years before. My memory did not retain the name of the murderer, who afterwards—not through the ability of the police, but more through an accident—had been brought to trial, but I remember that the murderer did not pay with his life for the fiendish deed, and the possibility that the same man had now regained his liberty shot into my head. Was the same man who was then called "the savior of lost souls" by the people still living and at liberty? The conclusion was terribly logical that he had begun this bloody activity now on the other side of the channel. So the first thing I wanted to know was whether this man had regained his liberty. In my inquiries I found that his name was Nicholas Wassily, and that he had left the Russian city of Ekaspol in the department of Cherson, where he had been imprisoned since the first of January of the year. This does not, however, yet prove the identity of "the savior of lost souls" with the woman-killer of Whitechapel, but it is perhaps a clue which will awaken interest the world over. The following facts are gathered from diligent researches from the acts of the Palais de Justice in Paris and from the private lunatic asylum in Bayonne.

In the year 1872 there was a movement in the orthodox church of Russia against some sectarians which caused a good deal of excitement. Some of the people who were menaced because of their religion fled from the country. Most of them were peasants, who, without many pangs, could take leave of their homes, where suffering stared them in the face on all sides, but Nicholas Wassily left a good home. His parents were quite wealthy. They had him well educated and had even sent him to the college at Odessa. But Nicholas was a fanatic sectarian, and he soon assumed the role of leader among them. The chief belief of his sect was in the renunciation of all earthly joys in order to secure immortal life in Paradise after death. Members of the sect, whether male or female, were strictly forbidden to have anything to do with the opposite sex. Wassily fled to Paris. He was an excellent type of a Russian. He had a tall, elastic figure, a regular, manly physiognomy, burning, languishing eyes and a pale, waxen-like complexion. He avoided all contact with his countrymen, taking up a small lodging in the Quartier Montmartre, where all the poor and miserable of Paris live. Here he soon became a riddle to his neighbors. He used to stay all day long in his room studying books. At nightfall he went out and wandered through the streets until the morning dawned. He was often seen talking with abandoned women in the streets, and it soon became known that he followed a secret mission in doing so. That is why the voice of the people called him "the savior of lost souls." First he tried mild persuasion in speaking to the poor fallen creatures. By the light of the street lanterns he lectured them, telling them to return to the path of virtue and give up their life of shame. When mere words had no effect he went so far as to put premiums on virtue, and gave large sums to the cocottes on condition that they commenced a new life. Some of the women were really touched by his earnestness and promised to follow his advice. He could often be seen on the street corners preaching to gaudy nymphs who bitterly shed tears. His mission did not seem to be crowned with success. He often met on the streets girls who had taken a holy oath that they would sin no more. Then there was a change. He would approach a woman, speaking to her in a kindly way, and would follow her home. Then, when alone with the helpless creature, he would take out a butcher knife, kneel on her prostrate body and force her to take an oath not to solicit again. He seemed to believe in these forced oaths, and always went

away seemingly happy. One evening "the savior of lost souls," as usual, left his home. In the Rue de Richelieu he met a young woman, not with that impertinent smile which leaves nobody in doubt about her vocation, but in a decent way she crossed his path. She had an elegant figure and beautiful eyes. Wassily was armed against the glances of woman, but this girl's look seemed to make a deep impression on him. He spoke to her. She was a lost one, too—but not with brutal force. With kindness he touched her so deeply that she told him the whole story of her life—the story of a poor parentless girl who through fate had been torn from happiness and splendor into a world of misery and shame. Wassily for the first time in his life fell in love with a woman. He procured a place in a business house for her and paid liberally for her support, although he made her believe that she was supporting herself.

For several weeks the girl, who had some regard for her protector, kept straight in the path of virtue. But one day when Wassily visited her home—a thing he seldom did, and then only when an old guardian of hers was present—he found that she was gone. She had left a note to him, in which she said that though thankful to him for all his kindness, her life was now too enervant for her, and she preferred to be left alone. Wassily was in a fearful mood after this. He wandered so restlessly through the streets as to awaken the attention of the constables. Eight weeks afterwards he disappeared. At the same time Madeleine, the woman he had supported, was found murdered in the quarter where she had formerly led a life of shame. Two days afterwards, in a quiet side street of the Faubourg St. Germain, the corpse of another murdered woman was found. Three days afterwards a Phryne of the Quartier Montmartre was butchered at night time. All the murders were perpetrated in the same horrible way as those in Whitechapel. Jewels and everything of value on the corpses remained untouched. Five more victims were found butchered in the Arrondissement des Pantheon, between the boulevard la St. Michel and De l'Hopital. Then on the Rue de Lyon an attack was made on a girl who had a chance to cry for help before she was strangled. A throng gathered, the police arrived and the would-be-murderer was captured. It was Nicholas Wassily. The mob wanted to lynch him, but he was protected. When his trial was in progress his lawyer, Jules Glanier, claimed that his client was insane. The jury decided that such was the case, and Wassily was sent back to Russia after a short stay in the private asylum at Bayonne. From Ekaspol he was released on January 1 of this year.

This, in short, is the history I unearthed. Is Wassily the Whitechapel murderer?—*Denver News*.

A SINGULAR SUICIDE.

A Man Takes His Life by Jumping in a Well.

B. F. Cooke writes as follows from Grange Creek, Box Elder Co., Utah, Nov. 20, 1898:

Editor Deseret News:

Yesterday, the 19th inst., a sad affair occurred in this settlement which has cast a gloom over the inhabitants. James K. Simpson was found dead in the Tithing office well.

On the 21st of April last he left here and went to Oakley in Idaho to build a rock store. While there he was taken sick and became insane and attempted suicide. He was brought home on the twenty-fourth day of August last and was watched and cared for night and day by the brethren here, two of whom at a time staid with him. But of late he has appeared much better and has gotten up some wood and has made two or three trips to the mill and elsewhere.

Last week he engaged to build a rock wall for Messrs. Parsons, Eager & Co., and yesterday morning started before daylight (as believed by his wife) to go to work. But arriving at the Tithing Office he tied the horse he was riding at the rear thereof and must have jumped into the well near by.

After dark last night Brother D. H. Tyn arrived at Messrs. Parsons, Eager & Co.'s place, and not seeing Simpson, inquired for him. Suspicion was immediately aroused that something was wrong, and Mr. Eager with some of his hired servants took a lantern and started in search of him, with the above result.

James K. Simpson leaves a wife and eight small children, two of them twins but a few weeks old, to mourn his untimely death. They are in poor circumstances; there also in the family two small boys who are motherless, and belong to his (Simpson's) brother, who, I believe, is a stone mason in Salt Lake City.

Appended to the foregoing are the findings of the coroner's jury to the effect that the deceased drowned himself in a well while insane.]

CITY OF MEXICO, Nov. 20.—The work on the branch of the Central road from Tampico to San Luis Potosi is being pushed day and night and the strike is ended on the road from Calma to Guadalajara.

The Central Railroad is reducing through rates in time to meet the national schedule.

The Mexican Central Railway is laying out a line on the whole of the

APPALLING IMMORALITY.

Sickening and Beastly Practices of White Men in Alaska.

NEW YORK, Nov. 12.—Mrs. Voorhees, a well known lady of this city, has recently returned from an extended tour through the great Northwest. To a reporter she related some of the experiences of her travels:

"I have journeyed over 13,000 miles by land and water," she said, "but the incidents of the trip have been, I dare say, much like those of other tourists who followed the same route. What has impressed me most profoundly and filled me with a horror which grows with the recollection of it is the awful condition of the Indian women in Alaska. Travelers hint vaguely at this evil, official reports allude briefly and apologetically to it, but the great world is ignorant of its existence. If people realized that in the wilds of its Alaskan territory this civilized, refined, advanced nineteenth century United States holds a perfect inferno of crime and torture, where helpless women and mere children are being sacrificed and gradually exterminated, surely some remedy might be found. In all that country there is no law—there can be no restraint—and the lowest animal passions of the rough miners, trappers, hunters, soldiers and sailors rage unchecked. The Indian women are considered the lawful spoil of these men. They steal them if they can, if not, they buy them from their parents for a knife, a jug of rum or a string of beads. If these considerations do not weigh, then they make the old people drunk and carry off the girl. A miner will come and dicker for a child of fourteen and bear her off shrieking with terror. She becomes the

SLAVE OF THE WHOLE CAMP, and is finally sent back to her people to die. A lady with whom I talked of the horrors of Sitka, told me of a case which had come under her own observation, as she could vouch for its truth in every revolting particular. This lady, by the way, is the first white woman who ever went to Alaska. Of course there have been some Russian women there before, but I mean the first woman from our country or England. Well, she knew of a little girl having been carried off forcibly by some soldiers, and one day a few months after, an Indian woman came to her, exhibiting signs of great grief, and begged the white mother, as she called this lady, to go and look at her daughter, who was dying. The lady went to the place where the girl lay on the ground, a mass of rags, filth and corruption. She had been returned to her people by her captors, to whom she was no further useful. Such horror is felt by the Indians at the sight of anyone afflicted as she was, that they avoid the victim as though she was plague stricken. In the case of this poor child, who was only fifteen years of age, they had built a stocks about the place, where she lay, completely inclosing her. A small aperture had been left on the side close to the ground, through which food and water were thrust to her. The white mother crawled through this hole to reach the sufferer, and did what was in her power for the wretched young creature. One ear was entirely gone and the girl's face horribly disfigured. Because she had been

KIDNAPPED BY SOLDIERS, the brave white lady sent word to the garrison that they must give especial aid. A physician came, through whose efforts the child's life was saved. This girl now keeps vigilant watch over the young Indian children in her vicinity. She is a pupil in the school. When I arrived at Tacoma I called on Mrs. McFarlane, the lady in charge of the missionary school. I spent Saturday and Sunday with her, and I learned some very startling facts regarding the life of the people in that neighborhood. I knew something about the Indians before, but what I learned from her was a new revelation. Mrs. McFarlane is a Virginian. She went out as a missionary years ago and has been working ever since. She has started three schools for Indian children, and is regarded with the greatest esteem by all classes. I could not repeat the details of the dreadful story she told me of the barbarous condition of life in that neighborhood. It is really unspeakable. The story I have just repeated is a mild instance of the brutality which seem the birthright of these poor little squaws. Some of the criminal practices prevailing came within my own observation. We were at Juneau on the Fourth of July, and a celebration was arranged. It was intended as a patriotic demonstration on the part of the whites and there was an Indian dance. Now it is unlawful to sell liquor to an Indian there, but, as I have already said, law does not prevail. So the first move was to ply the Indians with rum until they were stupidly drunk. Then the white men carried them outside like logs, flung them on the ground in their sodden sleep and returned to the women, when there ensued a

SCENE BEYOND DESCRIPTION.

No beastly orgie ever conceived could surpass it. You couldn't print the story. Alaskan horrors are more dreadful than the pine wood atrocities. They are worse than anything known of in modern times.

"Do none of the Indians exhibit a desire to protect their women?" Mrs. Voorhees asked.

"Seldom," she answered.

It avail? Soldiers are kept there at the expense of the government to prevent their rising. What do they do? They work in the mines, hunt and fish, that is, when they don't drink themselves to death. There was a case not long ago of a whole tribe perishing in one winter from rum. They had sold all the furs and skins they had in their possession for liquor, and when those who had survived the immediate effects of their potations had to meet the bitter weather without clothing, they froze to death. It is a common law among the Indians that they must not dispose of a daughter without the consent of the mother squaw, and as the mother usually has an instinct at least which prompts her to protect her offspring from the white man, the only way to deal with her is by drink. The squaws are as given to liquor as the males, so the white man seeking a little maiden brings enough drink for father and mother. When both have succumbed to its influence, there is nothing more to say to the destroyer of the child. The poor, shrinking, shrieking little victims are dragged off to their fate and there is no power to succor them. Mrs. McFarlane told of one woman who brought her last remaining girl to the school, and prayed that she might be taken in. She told a heartrending tale of how her other daughters had been torn from her by brutal whites and carried to ruin and death, and she said she was powerless to protect this last little one, who was even then threatened with a like fate. So she besought them to receive the child. "I'll give you the very words of this Indian mother. They were: 'I want to keep child with me—I don't want. White man will take her away. Had several pretty squaw. When they about fourteen, they are stolen by white men. He only sent them home to die.'"

Pioneer Press.

THE ADVENTIST WAY.

OPENING YESTERDAY OF THE ACADEMY ESTABLISHED BY THE MINNESOTA SEVENTH DAY ADVENTISTS—SOME NOVEL FEATURES.

True to its announcement, the Seventh Day Adventist school at Lake Street and Fourth Avenue south opened up at sharp 8 o'clock yesterday morning. The first session began under very auspicious circumstances, 45 students of both sexes being in attendance. It is expected that fully a third as many more will come in in the course of the next week or two. The appointments of the school are unusually good. The basement of the Adventist Church has been divided off into three rooms. These rooms are provided with the latest improved desks; there are blackboards and charts, and in fact all the various paraphernalia of a well regulated school room. It is intended to add a course in kindergarten work to the primary department in a few weeks. The daily programme is rather interesting in various ways. It is rather Spartan in tone, and the hours kept would be truly appalling to some. The boarders rise at 5:30, and after dressing, clear up their rooms. Then comes breakfast followed by domestic work for an hour or so. The regular school session begins at 8:30. There is morning and evening worship and domestic work at noon and at the close of the afternoon session. The boys yesterday were engaged in various useful occupations. A couple of them were numbering the school desks, and others sawing wood. Most all of the young people are from farms, and the aim of the institution will be to make them handy out of doors as well as proficient in their studies. One and one-half hours each day is the regulation amount of exercise required. The retiring hour is 9:15, at which time all lights must be out and complete silence reign. For the accommodation of the boarders, two cottages on Clinton Avenue have been rented; the one for the boys under charge of Prof. Lewis, the principal, while the girls occupy the other, under the charge of one of the lady principals. At least as many more boarders are expected later and the whole number will tax the accommodations of the cottages to the uttermost. All of these students board in "commons," the large temporary structure recently built opposite the church. Next year it is planned to build a large dormitory capable of accommodating 150 pupils. The fund for this has already amounted to quite a considerable sum. This is the first school of the kind east of the Rocky Mountains, and the third in the country. It is planned to establish these schools all over the country, and by another year there will be several in California, Kansas, Missouri and other western states. This is part of the missionary work as arranged by the Adventist conference. Prof. C. C. Lewis has entire charge of the school and during this year will have two lady assistants.—*St. Paul Pioneer Press, Nov. 15.*

A weekly paper is to be launched out at Heber City soon by Wm. Buys and associates.

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