

Most Picturesque Fighting Men in the Country

By Robert H. Moulton



CLEMENTE VERGARA, whose ranch near Palafox, Texas, is situated on an island in the Rio Grande, missed his horses one morning. He learned that they had been taken across the border and he had reason to believe that Captain Rodriguez of the Mexican army had taken them. He voiced his suspicions rather freely, so much so that the matter is thought to have reached the ears of the federal leader.

On Friday, February 13, Vergara was invited to cross the border into Mexico, intimations having been made to him that he could learn about his lost property. He went at the invitation of federal troops.

He did not return, but for some time there was little uneasiness about him. He knew the country thereabouts and his friends thought he could take care of himself. Finally, as the time of his absence grew longer, an investigation was started, first by Texas and then by the American government. Not much came of it except that Mr. Garrett, consul of Nuevo Laredo, reported that he believed the American had been murdered.

Reports began to drift across to the United States side of the river that a man answering the description of Vergara had been seen hanging by the neck on the outskirts of Hidalgo, a little Mexican town five miles from Vergara's ranch. Later, Mexicans told that they knew where Vergara's body had been buried—in the old cemetery at Hidalgo.

No definite action having been taken to procure the body, in so far as either government was concerned, the friends of Vergara grew somewhat irritated. Gov. O. B. Colquitt of Texas asked the American state department for permission to send a company of his rangers across the border to make a more rigid investigation.

Mr. Bryan notified Governor Colquitt that such action could not be taken by one state—that it was strictly in the province of the federal government to undertake such deeds. And the federal government did not undertake the matter.

On the morning of Sunday, March 8, at three o'clock, the body of Clemente Vergara was brought across the Rio Grande by a party of Americans and placed on American soil. Consul Garrett was notified, and went to the place where he had been told the body lay. It was there.

No one seems to know who brought the body back from the Mexican cemetery. All Governor Colquitt would say was:

"We wanted Vergara's body and we have it." All deny that the rangers recovered it—but no one can offer a reliable reason for thinking others did it, according to those who have watched the incident closely.

This incident has served to bring into the public eye what undoubtedly is the most picturesque body of legalized fighting men in this country. The Texas Rangers have no counterpart in the world. Only forty in number, they are equal to almost any emergency that may arise when it comes to putting to a test real fighting qualities. The presence of one solitary ranger upon a scene of disorder and threatened lawlessness has in innumerable instances been sufficient to quickly restore peace and uphold the dignity of the law.

The ranger organization was created about forty years ago and was established primarily for the purpose of frontier protection. But Texas no longer has a frontier. The ragged edges of civilization which once existed along the Rio Grande border and in the vast plains country of western Texas have disappeared. And the conquest of this formerly turbulent region, infested with various and diverse bands of outlaws, must be attributed largely to the exercise of unexcelled bravery, endurance, and expert marksmanship on the part of the brave bands of men who have at different times comprised the ranger organization.

In the old days the rangers had the distinction of being the real gun-fighting men of the world, and this distinction still belongs to them. Their methods of operation are different today, however, although the little army of men now in the state's service is just as brave and as expert in the use of the rifle and pistol as in the time when their chief occupation was fighting bands of deprecatory Indians or running down the bandits of the borders.

A movement was started some months ago to disband the rangers on the ground that their services are no longer necessary and that they are used chiefly to perform the duties that properly belong to the peace officers of the different counties. But the fact that they were the first to be called upon when protection was demanded in connection with the Mexican misunderstanding has, probably, put an end to this movement for all time. Besides, Texas, as a whole, has such a sentimental pride in the wonderful deeds of valor of their rangers that it is doubtful if such

STARTING ON A SCOUTING EXPEDITION



SHOWING EQUIPMENT CARRIED BY THE RANGERS



TEXAS RANGER READY FOR ACTION

a movement would have terminated differently under any circumstances.

From the time the ranger organization was first established its members have been picked men, proved experts in marksmanship, at home in the saddle and absolutely fearless in the face of any danger. In addition, they are required to be of good moral character, which means that they do not drink, or gamble. The most of them were formerly cowboys, and when they leave the ranger service they usually return to the ranch. "The way I did," said Capt. "Bill" McDonald, who saw many years in the service, "was to look into a man's eye, and I could tell in a minute if he had the right stuff in him to make a good ranger. I never got fooled, either."

"There are some folks," continued the captain, "who think that because the boys are always ready to fight like a bunch of wildcats they must be a reckless, rowdy set of men. But they are wrong. The rangers are just naturally as peaceful and God-fearing men as you'll find anywhere. There's Capt. John R. Hughes, for instance. He's been a ranger for nearly thirty years, and he's killed a lot of men, but he's a great Sunday school worker. A few months ago he was ordered from his station, Yaleta, where he was superintendent of the Sunday school, to put down the bootlegging that was going on in that part of the Panhandle region, and the children of the town made a big fuss to the governor about moving his headquarters away."

It may be remarked of Captain McDonald himself that a few years ago he shot and killed four Mexicans who were firing upon him from ambush in a remote locality of the lower Rio Grande border, the next Sunday he was back in Brownsville and occupied a front seat in one of the churches at morning and evening services.

The conditions existing along the Texas frontier at the time the rangers were organized, in 1876, were a source of much concern to this government. The cattle raids from the state of Tamaulapis, Mexico, into Texas commenced with what is known as the "Cortina war," in 1859 and 1860. This was a most remarkable occurrence—one without parallel in our history. A single lawless ranchero with a band of friends captured a town of nearly three thousand inhabitants, and not only defied, but defeated the forces of the state of Texas, and carried on a war against the combined forces of the state of Texas and the United States, maintaining himself for upwards of five months on American soil, with the Mexican flag flying over his camp, and finally retreated across the Rio Grande, ready to renew the fight.

Such was the remarkable commencement of the border troubles on the Rio Grande, one well calculated to inspire the lawless element in Mexico

with defiant pride, and to teach the American people the extent of the danger to which they were exposed, and their dependence for safety on the strong arm of the government. These feelings were confirmed and increased when the bold robber and outlaw, who was under numerous indictments in Texas for previous killings and robberies and who had left the American territory in defiant warfare with the United States, was deliberately sent by the Mexican government, clothed with the high office of general of the army and governor, back to the very scene of his outrages, and the United States quietly submitted to the insult.

The whole country, from Brownsville to Rio Grande City, 120 miles, and back to the Arroyo Colorado, was laid waste. There was not an American, nor any property belonging to an American, that was not destroyed, in this large tract of country. Their horses and cattle were driven across into Mexico and there sold—a cow and a calf by her side for a dollar.

Although cattle stealing was the original object of the raids, the lawless bands engaged in them were necessarily left to the perpetration of other and greater crimes. The lawless spirit engendered by their trade, and their own protection, caused them to kill travelers who happened to meet them on their raids, and those whom they thought might inform against them. In fact, these raids were soon turned into general robbery and slaughter.

These conditions on the lower Rio Grande began to improve, however, as soon as Capt. L. H. McNally and his company of rangers were sent down there to run down the outlaws. No quarter was asked or given; it was a fight to the death when he and his men got within shooting distance of the Mexican thieves. Even international law had no meaning for them at such times. On one occasion they chased a band of about fifty cattle thieves across the river into Mexico, killing 29 of them without a man of their own being killed.

A name which for many years struck terror into the heart of border criminals was that of Capt. Lee Hall. Captain Hall, who is now over sixty, was at the head of a company of rangers, which covered a territory as large as two or three ordinary states. They were a flying squadron that rode fearlessly into any kind of trouble where duty called them, and their battles with the Indians, the lawless white men and Mexicans were so numerous that they were in almost constant active service for three or four years. So much was Captain Hall feared by those who had reason to dread the ranger service that numerous attempts were made to assassinate him, the room in which he slept being fired into several times at night.

One summer day about fifteen years ago Captain Hall and his men were taking a short rest in their camp in the Big Bend country, a wild and remote region bordering the upper Rio Grande, and much frequented as a rendezvous by many murderers, robbers, smugglers and a great variety of other criminals, when a messenger rode in with the news that a Southern Pacific train had been held up and robbed near Dryden, a hundred and fifty miles away. The word to be up and off was immediately given, and as the rangers have neither tents nor chuck wagon to hinder their movements, but only a blanket under which to sleep and a small sack or two in which to carry their commissary supplies, it was only a few minutes until they were headed across a trailless country for the scene of the robbery. By daylight next morning they had made sixty miles of the journey. Then leaving their tired horses at a ranch house, they snatched an hour's sleep, roped fresh horses from the corral, saddled them and were off again.

The trail of the robbers was picked up about twenty miles from Dryden, and it was discovered that they were headed north, with a posse of United States marshals already on the chase. By making a detour the rangers were enabled to hit the trail again, ahead of the deputy marshals. On the fourth day after breaking camp they came within sight of the outlaws, and the shooting began as soon as the rangers and fugitives were within firing distance. One of the robbers was killed at the first fire, and the second, seeing his escape cut off, climbed to a point within sight of the rangers and deliberately blew out his brains.

CORRECT.

Patience—How would you pronounce this diaphanous gown?
Patrice—I should pronounce it immodest.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.)

LESSON FOR APRIL 26

THE LOST SHEEP AND THE LOST COIN.

LESSON TEXT—Luke 15:1-10.
GOLDEN TEXT—"Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

I. Introduction, vv. 1-3.—We now come to that chapter in the Bible which contains three of the more celebrated parables of our Lord. In last week's lesson we had set before us the severe terms of discipleship laid down by Jesus to the multitude which followed him as he left the house of the Pharisee. The writer, Luke, makes a close connection between the final admonition about "ears to hear" in chapter 14 and verse 1 of this lesson. Jesus had sifted the crowd though he had left the door open to himself, for he was seeking those who were prepared to share with him in his enterprises of building and of conflict, if they could bear his teaching. This is responded to by those outcast ones, the publicans and the sinners. They had no righteousness of their own, no spiritual hope centered in themselves and they turned eagerly to one who was unqualifiedly honest with them though at the same time he set up heart searching conditions. What a contrast! The grumbling theologians, criticizing and bickering, grieved that he should demean himself by such associates. In reply, Jesus shows them the truth of the fundamental purpose of God's attitude toward these who eagerly sought to "hear," by giving them these parables. In the first two, the sheep and the coin, we see divine love seeking the sinner; in the third, the prodigal, we see the sinner seeking the father. Christ's idea of goodness consists in saving the bad. The Pharisee holds aloof. Christ goes out from among the Pharisees and among the outcasts.

True and False Shepherds.

II. The Lost Sheep, vv. 4-7.—The shepherd is God the son (John 10:11, 12; Luke 19:10). He is the "True Shepherd," the Pharisees were false ones. This adds point to the parable; see the Old Testament rebukes for the same, Ez. 34:7-10; Zech. 11:16-17; Jer. 50:6. The lost sheep belongs to the fold, but was out of place. These outcast ones were still Israelites and the backsliding Christian still belongs to the fold. A sinner is a lost sheep. He is away from the care, the protection, the guidance of the shepherd and is torn, bleeding, and "ready to die." One such lost one will call forth the shepherd's utmost endeavor to save it, far beyond the care lavished upon the ninety-and-nine already safe in the fold. This means labor, toll, and privation, and he keeps up the search "until he finds it." This does not mean that all will be saved, see John 17:2, 12 R. V., but every "sheep" that is astray he will find. Once found it rests upon his shoulders, is kept by his power, I Pet. 1:5. Over it he and the father rejoice, vv. 23, 24, 32. There is here the evidence of the interest in the flock which is incomplete and the interest of the owner as well. The safety of the lost one depended upon the shepherd's interest.

Work of Holy Spirit.

III. The Lost Coin, vv. 8-10.—These three parables are a unit in the fact that they reveal the attitude of God toward men who are in their deepest need. Each is the story of something being lost and the fact that it is found. The first is a revelation of the son, the last of the father, while this central one sets forth the work of the holy spirit through the church. Rev. 22:17; Eph. 5:25. One of ten coins in this woman's marriage necklace is lost, hence the incompleteness. The spirit will not rest until it is found, nor should the church. The woman takes her lamp—the word of God, Ps. 119:105; Phil. 2:15, 16—and sweeps the house. It has been suggested that sweeping usually stirs up a dust and that some are likely to object. So the world will object when the church of the living God begins to stir up a dust and they are annoyed at any eager search for the lost ones, Acts 17:6. The woman is a suggestion to us in that she sought "diligently," until the lost coin was found. Then she, too, calls in her neighbors that they may rejoice with her. Does the church keep up a like search? And do we know anything about the "joy" of the holy spirit? Gal. 5:22, I Thess. 1:6. Over the wellbeing of the home the woman watches and again the search is in the interest of the owner, and in the interest of the household.

IV. Summary.—The chief value of these two pictures is in their revelation of the work and interest of the son of the spirit. The crowding multitude of publicans and sinners, held in contempt by the Pharisees, Jesus viewed as lost ones. Appalling as this suggestion is, yet the sheep belonged to the shepherd and the coin was the property of the woman. This suggests the dignity and value of men and the tragedy of their condition. Knowing all this and understanding the full significance of that tragedy, the son as the shepherd has undertaken to seek and to save the lost.

Puzzled.
Husband—I see that a German has invented a clock that tells the day of the month by sounding the number.
Wife—I don't see how it can tell the 10th, 20th and 30th of the month. It can strike the one, two and three all right, but how can it sound the cipher?

A CLERGYMAN'S TESTIMONY.

The Rev. Edmund Heslop of Wigton, Pa., suffered from Dropsy for a year. His limbs and feet were swollen and puffed. He had heart fluttering, was dizzy and exhausted at the least exertion. Hands and feet were cold and he had such a dragging sensation across the loins that it was difficult to move. After using 5 boxes of Dodds Kidney Pills the swelling disappeared and he felt himself again. He says he has been benefited and blessed by the use of Dodds Kidney Pills. Several months later he wrote: I have not changed my faith in your remedy since the above statement was authorized. Correspond with Rev. E. Heslop about this wonderful remedy.

Dodds Kidney Pills, 50c. per box at your dealer or Dodds Medicine Co., Buffalo, N. Y. Write for Household Hints, also music of National Anthem (English and German words) and recipes for dainty dishes. All 3 sent free. Adv.

Big English Incomes.

Replying to a parliamentary inquiry as to how many persons in Great Britain are assessed for super-tax at \$750,000 or more, the secretary of the treasury said: "I cannot undertake to classify in separate divisions incomes exceeding \$500,000 a year. The aggregate number of persons assessed for super-tax in respect to an income exceeding \$500,000, according to the latest figures available, is 66."

RED, ROUGH HANDS MADE SOFT AND WHITE

For red, rough, chapped and bleeding hands, dry, fissured, itching, burning palms, and painful finger-ends, with shapeless nails, a one-night Cuticura treatment works wonders. Directions: Soak the hands, on retiring, in hot water and Cuticura Soap. Dry, anoint with Cuticura Ointment, and wear soft bandages or old, loose gloves during the night. These pure, sweet and gentle emollients preserve the hands, prevent redness, roughness and chapping, and impart in a single night that velvety softness and whiteness so much desired by women. For those whose occupations tend to injure the hands, Cuticura Soap and Cuticura Ointment are wonderful. Cuticura Soap and Ointment sold throughout the world. Sample of each free, with 32-p. Skin Book. Address post-card "Cuticura, Dep' L, Boston."—Adv.

While the world lasts, the sun will gold the mountain tops before it shines upon the plain.—Bulwer.

Deliver us from the man who feels entirely at home in jail!

ASK YOURSELF!

Is the appetite keen?
Is the digestion good?
Is the liver active and bowels regular?

If the answer is "NO," then be persuaded to try a bottle of

HOSTETTER'S Stomach Bitters

today. It helps Nature restore all of these functions promptly.

400,000 Settlers a Year

Immigration figures show that the population of Canada increased during 1912, by the addition of 400,000 new settlers from the United States and Europe. Most of these have gone on farms in provinces of Manitoba, Saskatchewan and Alberta.

Lord William Paerzy, an English Nobleman, says:

"The possibilities and opportunities offered by the Canadian West are so infinitely greater than those which exist in England, that it seems absurd to think that people should be impeded from coming to the country where they can most easily and certainly improve their position. New districts are being opened up, which will make accessible a great number of homesteads in districts especially adapted to mixed farming and grain raising."

For illustrated literature and reduced railway rates, apply to Supt. of Immigration, Ottawa, Canada, or to
W. V. BENNETT
See Building
Omaha, Neb.
Canadian Government Agent

