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REPORT OF THE CONDITION OF THE McCook National Bank

McCook, Nebraska
CHARTER NO. 8223
In the State of Nebraska, at the close of business, September 23, 1908.

RESOURCES:

Loans and Discounts	\$122,970 44
Overdrafts, secured and unsecured	119 29
U. S. Bonds to secure circulation	28,500 00
Premiums on U. S. Bonds	1,366 87
Bonds, securities, etc.	8,271 11
Banking house, furniture and fixtures	3,018 45
Due from National Banks (not reserve agents)	1,423 36
Due from State Banks	1,816 62
Due from approved reserve agents	35,094 98
Checks and other cash items	252 00
Notes of other National Banks	155 00
Fractional paper currency and coins	82 69
LAWFUL MONEY RESERVE IN BANK, VIZ:	
Specie	\$11,539 10
Legal-tender notes	285 00
Redemption fund with U. S. Treasurer (6 per cent of circulation)	1,425 00
TOTAL	\$216,060 91

LIABILITIES:

Capital stock paid in	\$50,000 00
Surplus fund	2,000 00
Undivided profits, less expenses and taxes paid	932 11
National Bank notes outstanding	28,500 00
Due to State Banks and Bankers	5,018 02
Individual deposits subject to check	73,373 35
Demand certificates of deposit	54,011 49
Certified checks	100 00
Cashier's checks outstanding	85 00
TOTAL	\$216,060 91

State of Nebraska
County of Red Willow, ss.
I, C. J. O'Brien, cashier of the above-named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

C. J. O'BRIEN, Cashier.

Correct—Attest:
P. WALSH, Director.
C. F. LEHN, Director.
P. F. McKENNA, Director.

Subscribed and sworn to before me this 28th day of September, 1908. **TERE FOXE**, Notary Public.
[SEAL.] My commission expires May 11, 1912.

NOTICE.
Notice is hereby given that on the 28th day of May, 1908, the articles of incorporation of the Masonic Temple Craft of McCook, Nebraska, were amended in the following:

Article Four thereof was amended to read as follows: "The general nature of the business to be transacted and the object of this corporation shall be to purchase real estate in McCook, Nebraska, upon which to erect a building to be known as a Masonic temple, and to furnish in said building a room or rooms to be used for Masonic purposes, and to furnish said office and other purposes, and to construct and erect in said building an opera house, and to lease and receive the rent of said building, and any and all parts of it, and to operate and maintain said opera house, and to receive the profits therefrom. This corporation shall have the power to contract for and complete said building, to raise and borrow money for said purposes by pledge of its incorporation property or otherwise.

Article Five thereof was amended, increasing the capital stock to forty-five thousand dollars. Article Eight thereof was amended to read as follows: "The board of directors of this corporation shall declare dividends during the months of January and July of each year, provided the surplus profits remaining after the payment of all current liabilities of this corporation are sufficient to pay the dividends of at least two per cent on the amount of all times said profits are insufficient to pay such dividends, dividends shall be declared by the directors as soon as sufficient profits accumulate to pay such dividends; no dividends shall be declared which will impair the capital of this company."

MASONIC TEMPLE CRAFT OF McCOOK, NEBRASKA.
By C. L. Fahnestock, President.
Attest: Lon Cone, Secretary. 9-11-08.

ORDER OF FINAL HEARING.
In the County Court of Red Willow County, Nebraska. In the Matter of the Estate of Ella A. Buck, Deceased.

To all persons interested in said Estate: You are hereby notified that on the 29th day of September, 1908, John F. Helm, administrator of the estate of Ella A. Buck, deceased, filed his final account and petition for distribution of the estate, and petition for discharge of such administrator, and such account will be heard on the 15th day of October, 1908, at the hour of nine o'clock A. M., at the county court room in the court house in the City of McCook in said County, at which time you may show cause, if any there be, why said account and petition should not be allowed.

It is further ordered that notice of such hearing be given by publishing a copy of this order in the McCook Tribune for three successive weeks prior to the date of said hearing.

In witness whereof I have hereunto set my hand and affixed my official seal this 30th day of September, 1908. 10-2-3.

J. C. MOORE, County Judge.
Boyle & Eldred, Attorneys.

NOTICE TO CREDITORS.
In the county court of Red Willow county, Nebraska. In the matter of the estate of Andrew R. Hammel, deceased.

Notice is hereby given that I will sit at the county court room in McCook in said county, on the 27th day of March, 1909, at the hour of ten o'clock A. M., to examine, adjust and allow all claims against said estate. The time limited for the presentation of claims against said estate is March 24, 1909, and any claim not presented by that time shall be forever barred. The time limited for the payment of debts is one year from September 19, 1908.

Dated September 23, 1908.—8-25-08.
[SEAL.] J. C. MOORE, County Judge.
Cordell & McCarl, Attorneys.

In the county court of Red Willow county, state of Nebraska. In the matter of the estate of David K. Bertolotto, deceased. State of Nebraska, Red Willow county, ss.

To all persons interested in the estate of David K. Bertolotto, deceased:
You are hereby notified that on the 24th day of September, 1908, Myra C. Crutty, administratrix of the estate of David K. Bertolotto, deceased, filed in said county her final account as said administratrix and petition praying for a decree of distribution of the residue of said estate, now in her possession, to the persons entitled to receive the same, and that said final account and petition may be heard by the county judge at the county court room in the city of McCook in said county on the 30th day of October, 1908. You are hereby notified to appear at the time and place above designated and show cause, if any such cause exists, why said account should not be allowed, and the prayer of said petition granted. It is ordered that a copy of this notice be published in the McCook Tribune, a newspaper printed and published in said county, once each week for three successive weeks prior to the date set for said hearing. Dated this 24th day of September, 1908. 9-25-08.

J. C. MOORE, County Judge.

TAFT'S RELIGION NOT AN ISSUE

POLITICIANS PRESENTING RELIGIOUS ISSUE DENOUNCED BY EMINENT EDITOR.

Philadelphia "North American" Scores Politicians Who Would Deny the Constitutional Right of Liberty of Conscience.

The un-American and indefensible attempt of democratic politicians to make a partisan political issue out of the religious beliefs and church attachments of William H. Taft has received the following deserved and fitting condemnation from the editor of the Philadelphia "North American," one of the best and most intelligently edited newspapers of the United States. The "North American" says: "We have received numbers of letters inquiring about the religious beliefs of Taft. The two which we print below we have selected as fair samples, because they raise the two questions which constitute the basis of all similar communications: To the Editor of the North American. It is rumored in this place that William Taft is a staunch Roman Catholic. Is it true? If so, can Americans, and especially those born on American soil, support him for president, as he would be subject to a foreign potentate?"

JOHN B. MYERS.
Haver, Pa., June 10.

To the Editor of the North American. I have heard a report today, in Pittsburg, to the effect that the Hon. William H. Taft is a Unitarian and does not believe in the divinity of our Jesus Christ. I do not wish to criticize or question the wisdom in selecting our candidate for presidency, but desire to call it to your attention, and trust you will make proper investigation and let the facts be known promptly.

If he is an unbeliever, we cannot hope to elect him at a general election to the presidency of a Christian country, and I trust you will see the advisability of a proper investigation and use your powerful influence to place a man with proper standing at the head of our ticket. We cannot count on the support of a Christian people for an unbeliever.

D. B. EVANS.
Jeannette, Pa., June 15.

To dispose of questions which should not be asked, as speedily as possible, let us say that Mr. Taft is not a Roman Catholic. He is a member of the Unitarian church. That was the church of his parents, and he has never separated himself from it. His wife, however, is an Episcopalian, and he worships more often beside her in her church. These are the facts, which are utterly and absolutely unimportant. The matter of a man's religion has no rightful place in consideration of his fitness for the presidency. The constitution of the nation, ordained and established "to secure the blessings of liberty to ourselves and our posterity," expressly places the very suggestion of such thought outside the pale of patriotism. No words can be clearer than these from our country's fundamental law: "No religious test ever shall be required as a qualification to any office or public trust under the United States."

The numerous queries about Mr. Taft's religious belief show simply the extent to which his enemies have gone to rouse some prejudice against him. Since there was no spot upon his whole clean record of private conduct and public service to which they could point to Taft's detriment, they displayed their willingness to descend to any depth of petty, cowardly, contemptible attack that might do him harm.

Now, it was not because Mr. Taft was born of a Unitarian family that it was thought possible to disseminate a false sentiment. His enemies saw their chance in the fact that Taft, when governor general of the Philippines, adjusted for all time a diplomatic question of such extreme delicacy that, handled by any other American representative, it would likely have ranked for half a century a source of danger and dispute.

The disposition of the friars' lands involved, besides important finances, religion in Europe and this country and revolution in the islands. The place to do business is at headquarters. Taft went to the Vatican. And in two days' talk he settled the controversy upon lines so fair, so broad, so impartial as to win for America the honor and admiration of the hierarchy of the Catholic church, yet making no concession that ever yet has offered a loophole for censure by the bitterest opponent of Roman Catholicism.

But Taft went to the Vatican. That was his first offense.

The second offense was having his picture taken beside the pope. That picture has been reprinted and distributed throughout the country. And the letters we have received show that this had some effect, even in a supposedly sane and civilized nation.

Those two incidents constitute the foundation for all the censorious gossip that has been set going concerning Mr. Taft's religion.

The first won for American statesmanship and American fair-dealing the approval of the world.

Nor can we see a semblance of excuse even for covert attacks by unscrupulous enemies in the recognition of an American representative by Rome or in dignified deference shown by that representative to the head of the oldest Christian church, the revered chief of 230,000,000 Christians throughout the world, including 11,000,000 loyal Americans.

The attempt to hurt Taft by essaying to identify him with the Roman Catholic church we place on the same plane as the attempt to censure him because he has refused to turn from the church in which his mother knelt. Both are kindred appeals to the bigotry which we hold in utter detestation.

We had thought, as we have hoped, that the day of religious prejudice in national politics was done in this country. What better proof could we have asked of the disappearance of that vicious error than the religious complexion of Roosevelt's cabinet?

No sane man believes, that the president chose any adviser save for his fitness—certainly not because of his religion. So we have seen the Dutch Reformed churchman surrounding himself with Rost the Presbyterian, Taft the Unitarian, Straus the Jew and Bonaparte the Roman Catholic.

And not because of their varying faiths, but because not one word was spoken of the religion of any as a qualification or a disqualification, we thought we had reason to believe that the prejudices which never should have existed were dead at last.

The North American yields to no one in its Americanism. And in the spirit of the normal, but intense, American, we say that if Mr. Taft were a Roman Catholic or a Hebrew or the adherent of any other faith, our support of his candidacy would be no less ardent because he chose to worship God according to the dictates of his conscience.

What the man murmurs with bowed head on Sunday matters much to his soul. But what concerns us in the filling of an office with which religion has no affair is, that not on one day, but every day, with his eyes facing all men, the every act of this man has proved him the God-fearing patriot who has done Christ's own work in earning the title of "the secretary of peace."

That religious prejudice has survived so long under this government, whose basic principle is civil and religious liberty, has puzzled the deepest students.

True, much of this is the inheritance of the ages. In part, it all dates back to the barbarous martyrdoms of Catholics and Protestants in turn, as each in turn gained dominance. We can trace it through the prompt shifting of the Puritans from persecuted to persecutors. Know-nothingism, the fruit of a long growth, left a bad bitterness not yet wholly obliterated.

But while much of the prejudice may thus be accounted for, in our judgment the feeling is kept alive and nurtured less by the persecutors than by the persecuted themselves. There is no ethical difference between supporting a bad man for high civic place because he professes a certain religion and opposing him or any other man because of his religious faith.

Any man who is not a good and upright citizen is not a good and upright follower of any religion. Whatever altar the betrayer of public trust kneels before he is a Judas. And he is far less worthy the support of members of the faith to which he is a traitor than of the votes of those indifferent or opposed to the creed he speaks, but in acts denies.

Church members lose claim to good citizenship and honest religion when they approve the man who gives color to the charges of the enemies of their faith and promote, instead of rebuking, the dissemler who disgraces their church.

Nor is that the worst. By their action they foment and foster this same religious prejudice which has bloodied the pages of history. They do more than aught else could to justify the persecutors and the persecutions they cry out against. For their own solidarity in a wrong cause forces a factional alignment of all who think unlike them.

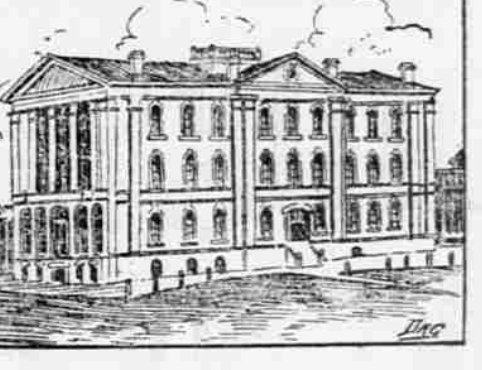
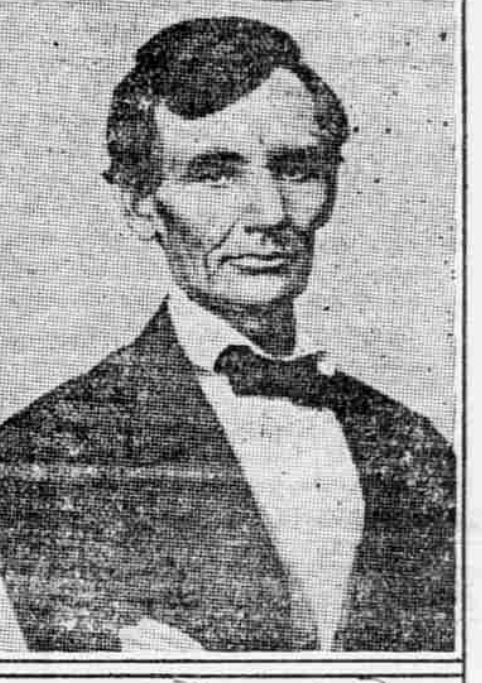
The Lincoln and Douglas Debates

Commemorating the Anniversary of an Event Which Stirred the Country Fifty Years Ago.

NEXT year will be notable for the celebrations in honor of the centennial of Abraham Lincoln's birth. In the meantime this autumn brings the semi-centennial anniversary of the famous Lincoln-Douglas debates which had so much to do with crystallizing sentiment in the north on the slavery issue and defining the questions which were to be settled a few years later through a resort to arms. These debates between Lincoln and his opponent as a candidate for the United States senate from Illinois, Stephen A. Douglas, began at Ottawa, Ill., on Aug. 21, 1858 and continued at intervals of a few days in the towns of Freeport, Jonesboro, Charleston, Galesburg and Quincy and ending with the debate at Alton on Oct. 15.

The occasion for the debates, the struggle for the senatorship, was felt even at the time to be an important one, though just how fraught with import it was could not be realized until the flight of years enabled the historian to show how many and great events hung on the issue of the contest and its sequel. For Lincoln did not win the senatorship. Had he done so possibly he might never have been president.

Douglas was then a candidate for senator to succeed himself. He regarded the election as a stepping stone to the Democratic presidential nomination in 1860. But in order to win the senatorial election in Illinois, where anti-slavery sentiment was strong, he had to make some concessions to this sentiment. In doing so he offended the south and lost its support in the contest for the presidency two years later. At the time of the debates Lincoln was little known outside of Illinois and Douglas had a national reputation as a



LINCOLN AT THE TIME OF HIS DEBATES WITH DOUGLAS AND THE CITY HALL AT ALTON, WHERE THE CONTEST ENDED.

brilliant orator and a great statesman. He was not in harmony with Buchanan and was opposed by the agents of the administration at Washington. Many Republicans advocated the election of Douglas on the ground that in view of the differences in the Democratic ranks he and his faction of the Democratic party might be won over to the Republican side on the questions becoming of greater and greater moment. Illinois had always been carried by the Democrats in a national canvass up to this time, and everybody expected Douglas to win in the senatorial campaign. He did win, but by a very small margin, and the result, as afterward appeared, meant his speedy elimination from politics. Lincoln, who was then forty-nine, became a national figure at once, and the strength he showed marked him out as the future leader of the party which was to carry to a successful issue the principles he upheld in this famous controversy. The debates occasioned great pourings of the people, as many as 15,000 sometimes assembling in the open air to hear the battle of words between the orators.

The accompanying portrait of Lincoln shows him as he appeared about the time of the debates and is from an ambrotype taken in Springfield shortly afterward. The owner, W. P. Brown of Philadelphia, gave this account of it: "This picture, along with another of the same kind, was presented by President Lincoln to my father, J. Henry Brown, deceased, miniature artist, after he had finished painting Lincoln's picture on ivory at Springfield, Ill. The commission was given my father by Judge Read (John M. Read of the supreme court of Pennsylvania) immediately after Lincoln's nomination for the presidency. One of the ambrotypes I sold to the Historical Society of Boston, and it is now in their possession." The miniature referred to is now owned by Mr. Robert T. Lincoln. It was engraved by Samuel Sartain and widely circulated before the inauguration. After Mr. Lincoln grew a beard Sartain put a beard on his plate, and the engraving continued to sell extensively.

His Own People.
The negro blood wherever it is, declares Ray Stannard Baker in American Magazine, supplies an element of light heartedness which will not be wholly crushed. In illustration he tells this story of a very light mulatto of Tennessee:

A number of years ago it came to him suddenly one day that he was white enough to pass anywhere for white, and he acted instantly on the inspiration. He went to Memphis and bought a first class ticket on a Mississippi river boat to Cincinnati. No one suspected that he was colored. He sat at the table with white people and even occupied a stateroom with a white man. At first, he said, he could hardly restrain his exultation, but after a time, although he associated with the white men, he began to be lonesome.

"It grew colder and colder," he said. "In the evening he sat on the upper deck, and as he looked over the railing he could see down below the negro passengers and deck hands talking and laughing. After a time when it grew darker they began to sing the inimitable negro songs.

"That finished me," he said. "I got up and went downstairs and took my place among them. I've been a negro ever since."

The Elder Robert Fulton.
Robert Fulton was born at Little Britain, Lancaster county, Pa., Nov. 14, 1765. His biographers have called him "a self made man" and have made but brief reference to his parentage. It is noteworthy that his father, the senior Robert Fulton, in a failure to leave financial patrimony to his children has not been accorded the mention of other achievements, not slight in those primitive days. His ancestors crossed from Scotland to Ireland prior to the time of Cromwell. From Kilkenny, Ireland, the Fulton family came to America before the year 1735. The senior Robert Fulton was among the prominent men of Lancaster, his name having been on record upon all the town organizations which existed at that period. He was a founder of the Presbyterian church, the secretary of the Union Fire company and a charter member of the Juliana library of Lancaster, the third library established in the American colonies.—Century.

The Fourmillon.
"In the Sahara," said an explorer, "there is a little insect that throws sand, and its volleys slay. They call it the fourmillon. The fourmillon digs itself a funnel shaped hole of the circumference of a silver dollar. It lies hidden and watchful in the bottom of this hole, and when a spider or ant or beetle comes cautiously prospecting down the steep and slippery sides the inhospitable fourmillon launches upon its guest volley after volley of sand—a hail of stinging sand so abundant, so suffocating, so blinding that the visitor loses his head. He rolls unconscious for the nonce to the bottom of the hole, and the fourmillon calmly dismembers him before he has time to come to himself again and puts him in the larder for the next meal."

Blooms but to Die.
The talipot palm (Corypha umbraclifera) of Ceylon, whose leaves are put to such numerous uses by the Cingalese, bears fruit but once during its life. This elegant tree measures about ten feet round the trunk and attains a height of about 180 feet. The flowers, the appearance of which presages death to the tree, are inclosed in a tall spathe which bursts with a loud report, disclosing a huge plume of beautiful blossom. The inflorescence is succeeded by equally conspicuous bunches of fruit. When these have ripened the tree withers rapidly and in the course of a fortnight may be seen prostrate and decaying on the spot it adorned.

He Might Have Married.
Fitz-Greene Halleck never married, yet, as Mr. Howe reminds us in his American Bookman, he could not have been without attractions, for a certain superior lady is reported to have declared: "If I were on my way to church to be married, yes, even if I were walking up the aisle, and Halleck were to offer himself, I'd leave the man I had promised to marry and take him."

To this perhaps should be joined his epigram, written for a young lady who had asked for his autograph: "There wanted but this drop to fill The witless poet's cup of fame. Hurrah! There lives a lady still Willing to taste his name."

Playing to the Cook.
Mr. Subberton (yelling to kitchen)—Sawdust and milk crust! Adam and Eve on a raft and wreck 'em! On the cantaloupe! Draw one! Make it three all round!
Mr. Townley—Great—e-e-r. how—pardon me, old chap, but what's it all about?
Mr. Subberton—'Sh! We've got a former restaurant cook—a peach—and we have to order that way to keep her on the job!—Puck.

Pleasant For the Bride.
At the close of a wedding breakfast a gentleman noted for his blunders rose to his feet, causing great anxiety to all who knew him. "Ladies and gentlemen," he cried genially, "I drink to the health of the bridegroom. May he see many days like this!"

Poor Board.
"I see," said Mrs. Starvem, "that a certain scientist claims we'll soon get a palatable food from wood"—
"Well," growled the cranky boarder, "it seems impossible to get it out of board."—Philadelphia Press.

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