

The McCook Tribune.

By F. M. KIMMELL

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It certainly tries one's faith in mankind to read Shallenbarger's utterances on the rate question in Nebraska. The clever creation of railroad political manipulation, his statements on that score seem hollow and meaningless, indeed. It is hardly possible that Shallenbarger will succeed in fooling any large number of Republican or Populist voters, this year. His parentage is too palpable.

Republican Senatorial Convention.

The republicans of the 29th senatorial district of the state of Nebraska are hereby called to meet in convention at the court house in McCook, Nebraska, at 2 o'clock p.m., on Thursday, September 20, 1906, for the purpose of placing in nomination one candidate for senator from the 29th district, state of Nebraska; and for the transaction of such other business as may regularly come before said convention.

The said convention shall consist of delegates chosen by the republicans of the respective counties of said district, apportioned as follows: One delegate at large from each county, and one delegate for each 125 votes or major fraction thereof cast at the last general election for the Hon. Charles B. Letter for judge of the supreme court. Said apportionment entitles the counties to representation in said convention as follows:

Chase	3	Frontier	7
Dundy	3	Furnas	9
Gosper	3	Hays	3
Hitchcock	5	Red Willow	7

It is recommended that no proxies be admitted, but that the delegates present be permitted to cast the full vote of their county.

E. J. WILCOX, Chairman.

J. E. KELLEY, Secretary.

CITY CHURCH ANNOUNCEMENTS.

CHRISTIAN—Sunday-school at 10 a.m. Communion at 11 a.m., and Christian Endeavor. No preaching services this week.

CATHOLIC—Order of services: Mass, 8 a.m. Mass and sermon, 10:00 a.m. Evening service at 8 o'clock. Sunday school, 2:30 p.m. Every Sunday.

J. J. LOUGHREAN, Pastor.

CHRISTIAN SCIENCE—Perry's hall, C. H. Meeker, C. S., first reader. Sunday morning service, 11 o'clock. Subject, "Man". Wednesday evening meeting 8 o'clock.

BAPTIST—Sunday school at 10:00 a.m. Evangelist A. F. Green will preach. Evening service evangelistic. The ordinance of baptism will be administered at the close of the evening service.

EPISCOPAL—Services on Sunday at 11 a.m., Holy communion and sermon; at 8 p.m., prayers and sermon. Sunday-school at 10 a.m. The Rector will officiate. All are welcome to these services.

E. R. EARLE, Rector.

METHODIST—Sunday-school at 10 a.m. Sermon, "Our Bible" at 11 a.m. Class at 12 m., Epworth League at 7 p.m. Sermon "The Blood" at 8 p.m. Prayer meeting Wednesday night at 8 p.m. Sunday school at 2 p.m., and sermon at 3 p.m., in South McCook.

M. B. CARMAN, Pastor.

CONGREGATIONAL—Services will be as follows: Sunday school at 10 a.m. Preaching by pastor at 11 a.m. and 8 p.m. Christian Endeavor at 7 p.m. Prayer meeting Wednesday evening. Sunday night's subject, "Retrospect and Prospect", with solo by Mrs. L. Suess. A cordial invitation to all these services is extended. GEO. B. HAWKES, Pastor.

Souvenir Postal Cards. The McCook Souvenir Postal Cards printed by THE TRIBUNE are on sale at A. McMillen's, The Ideal Store, The Tribune Office, L. W. McConnell's, The Post Office Lobby. Ten different views printed. Other designs are in preparation. Price—Two for five cents.

"Cash," "Received on Account," "Charge," "Paid Out" and other cash register printed supplies at THE TRIBUNE office.

TO REPUBLICANS:

We are anxious to have every Republican in close touch, and working in harmony with the Republican National Congressional Committee in favor of the election of a Republican Congress.

The Congressional campaign must be based on the administrative and legislative record of the party, and, that being so, Theodore Roosevelt's personality must be a central figure and his achievements a central thought in the campaign.

We desire to maintain the work of this campaign with popular subscriptions of One Dollar each from Republicans. To each subscriber we will send the Republican National Campaign Text Book and all documents issued by the Committee.

Help us achieve a great victory. JAMES S. SHERMAN, Chairman. P. O. Box 2063, New York.

BEGGS' BLOOD PURIFIER

CURES catarrh of the stomach.

WORSHIP OF SPRINGS.

How It Prevailed Among Early Peoples in the Southwest.

Springs are rarely found in the southwestern part of the United States, and for this reason they have been from ancient times prized as a most valued possession. The people who dwelt in this region, says Walter Hough in "Records of the Past," saw in these sources of life giving water the founts of continuance and well being, and near them they located their pueblos. Save air, no elements of nature are nearer to human life than those combined into the primitive fluid which must always be within reach of men who put themselves into the grasp of the desert. The primary knowledge of the tribes who were the pioneers and of every human being who has since made his home in the great American desert was complete as to the location, distribution and idiosyncrasies of the water supply.

Spring water is naturally more prized by the inhabitants of those desert solitudes than that from living streams, because it is always drinkable and always at hand, while the watercourses, which for the greater part of the year are sinuous reaches of dry sand, furnish at flood a quickly disappearing supply of thinned mud which will not be touched by man or beast except in the distress of thirst.

One is not surprised, therefore, that a primitive people will regard these springs as sacred. In fact, the Indians of the southwest are not peculiar in the worship of springs. The sentiment is worldwide, has had a vast range of time, perpetuates itself in the folklore of the highest civilizations and presents in its manifestations most interesting body of myth and fancy. But in the southwest the arid environment has so intensified this feature of primitive culture that no spring in the region is without evidence of many offerings to the deities of water.

It is small wonder then that the Pueblo Indians came to regard springs with special veneration; that they wove around them myth and tradition and made them objects of religious worship. To one acquainted with the environment and its radical needs this seems to have been a natural, even though unconscious, generalization. Perhaps offerings to springs will not admit of such simple explanation. Perhaps the mystery of the underground source of water welling up from unknown depths, impressive always even to the observer who believes himself free from the trammels of superstition, has also had powerful effect on the mind of the Indian, leading, like many other natural phenomena, to an attitude of worship of unseen powers behind these masks.—New York Tribune.

POINTED PARAGRAPHS.

What happy lives farmers lead—in story books.

Never judge a man by the opinion he has of himself.

A dozen men may make a club, but one woman can make a home.

When a man borrows trouble he puts up his peace of mind as collateral.

Men and women should look during courtship and overlook after marriage.

Happiness has a peculiar way of appearing and disappearing unexpectedly.

It's an easy matter to sympathize with the poor when your pockets are empty.

Try to be agreeable. There are too many disagreeable people in the world as it is.

It's so hard for some men to save money when single that they don't think it worth while trying after they marry.

What a man and his wife say to their guests and what they say about them after their departure are different, quite different.—Chicago News.

Wisdom of the Ancients.

To the ancients for wisdom! Dr. Pinches at the University College in London brought out in a lecture some advice of general interest given by a certain little known king of the Assyrians. On one of the monuments in the British museum is the following inscription: "The eggs of an owl given for three days in wine bring on a drunkard's weariness. The dried lung of sheep taken beforehand drives away drunkenness. The ashes of a swallow's beak ground up with myrrh and sprinkled in the wine which is drunk will make secure from drunkenness. Horus, king of the Assyrians, found this out." The convivial monarch did not drink in vain if he "found these things out."

Putting Out a Fire.

When trying to put out a fire remember that one gallon of water at the bottom of the blaze will do more to put it out than ten gallons at the top. "Play low" is the motto to follow while fighting fire. A few gallons at the bottom of the flames will rise in clouds of steam when the fire is rising and quench it. A big blaze on the leeward side looks fearful, but play low with the water on the bottom of the fire on the windward side and you have the speediest way to quench the flames and will not require a river.

Rough on the Count.

Lord Freelunch—Ah, count, did you make a favorable impression on the father of the heiress? Count Broken—Favorable! Why, when I told him I was looking for his daughter's hand he said he thought I was looking for a handout.—Chicago News.

Perfectly Secure.

An old farmer once excused himself for sleeping under the rector's sermons by observing, "Lor', sir, when you are in the pulpit we know it is all right!"—London Standard.

A BRAZILIAN STATESMAN.

Dr. Joaquin A. Nabuco, President of Pan-American Congress.

It is customary for the president of a pan-American congress to be a citizen of the republic in which it is being held. In accordance with this precedent the conference which met on July 23 at Rio Janeiro chose a Brazilian for its presiding officer in the person of Dr. Joaquin Aurelio Nabuco de Araujo, ambassador of Brazil to the United States. The choice was recognized as an appropriate one and as complimentary to the United States, in view of his being accredited to it as ambassador. He is one of the ablest statesmen of Brazil and a diplomat of wide experience and varied knowledge.

Dr. Nabuco is not only a statesman and a diplomat, but also an author and a scholar of unusual attainments. In his writings he has expressed sentiments of special friendliness toward the United States, and for this reason his appointment as the first ambassador of Brazil to this country was most pleasing at Washington. When a young man he graduated from the law de-



DR. JOAQUIN A. NABUCO.

partment of the universities of St. Paulo and Pernambuco and went to Europe to round out his education. He began his diplomatic career in 1876 as attaché of the first class to the Brazilian legation in Washington, where he remained for three years. He was afterward minister to England and envoy in a special capacity to Italy. He was for some years a member of the Brazilian congress, and it was during that period of his career that he took an active part in the abolition of slavery in the republic. He is popular with his countrymen and with the diplomats of the two Americas and on this account and because of his knowledge of affairs is considered especially well qualified to preside over the deliberations of the pan-American gathering now in session.

VETERAN LABOR LEADER.

Samuel Gompers and His Work For Wage Earners.

Much attention has been given to the declaration of the executive council of the American Federation of Labor calling on members of union labor organizations to go into politics for the purpose of electing men friendly to their cause to seats in the house of representatives. Samuel Gompers, who as chairman of the executive council and president of the Federation of Labor, signed this document and helped to prepare it, speaks for an organization



SAMUEL GOMPERS.

of over a million members, and the influence this organization possesses is largely due to his efforts during the many years he has been at its head.

He was born in England in 1850, but most of his life has been spent in this country. His father was a cigarmaker and at the age of ten he went into the shop and in time became a journeyman, working at the making of cigars for twenty-six years. His fingers have not lost their cunning and the president of the Federation of Labor can still roll as good a cigar as any one need wish to smoke. He was once asked regarding the income he received as the chief officer of a great labor organization and in reply stated that though he had been president of the federation for more than twenty years he had not grown rich on his salary during that time. For the first five years he received no salary, working at his trade to support himself and doing his work of organizing unions at night or on holidays. At the end of that period he gave up cigarmaking and devoted his entire time to the federation at a salary of \$1,000 a year. Gradually the salary was increased until it reached \$2,100, and it was only about two years ago his compensation as head of the order was made \$3,000.

Easing His Conscience.

The Rev. Mr. Goodman (inspecting himself in mirror)—Caroline, I don't really believe I ought to wear this wig.

It looks like living a lie. Mrs. Goodman—Bless your heart, Avery, don't let that trouble you. That wig will never fool anybody for one moment.—Chicago Tribune.

Fooled.

Geraldine—You have been ill, haven't you?

Gerald—Yes. I was threatened with brain fever.

Geraldine—What a big joke on the fever.—New York Press.

The Millionaire's Offense.

"That millionaire yonder has cheated me out of a fortune."

"How? Wouldn't he let you marry his daughter?"

"Worse than that. He never had a daughter."

The first instance of collaboration in English literature was that of the plays written by Beaumont and Fletcher.

SUNDAY TRADING.

Markets and Fairs in Churchyards in Early England.

It may safely be asserted that from the time of the Conqueror (1066-1071) Sunday trading received much attention. In early ages markets and fairs were held on Sundays and frequently in the churchyards.

In 1305 the inhabitants of Cuckermouth presented a petition to parliament, as their market was fast declining through the inhabitants of Crosthwaite dealing in corn, flour, beans, flesh, fish, at their church on Sundays and that thereby they were unable to pay their tolls to the king (Edward I.). An order was issued for closing the church market at Crosthwaite.

At Bradford, Yorkshire, during the same reign the market was held on a Sunday, doubtless in the churchyard. The toll yielded £3 per annum.

In 1285 a statute was passed enacting that henceforth neither fairs nor markets be held in churchyards, for the honor of the church.

In 1312 a market was granted to the town of Sedgfield, Durham, to be held on a Friday, but was soon changed to Sunday.

In 1367 the archbishops of Canterbury and York delivered charges directing, among other things, that "we firmly forbid any one to keep a market in the churches, the parishes or the cemeteries thereunto belonging or in other holy places on the Lord's day or other holy festivals."—Notes and Queries.

BLUE PAPER.

The Process of Making It Discover by an Accident.

"A woman," said a paper maker, invented blue paper. It was by accident that she did it though. Before her all paper was white.

"She was the wife of William Eastes, one of the leading paper makers in England in the eighteenth century. In passing through the paper plant one day she dropped a big blue bag into a vat of pulp. Eastes was a stern disciplinarian, and so, since no one had seen the accident, Mrs. Eastes decided to say nothing about it.

"The paper in the vat, which should have been white, came out blue. The workmen were mystified, Eastes enraged. Mrs. Eastes kept quiet. The upshot was that the paper was sent to London, marked 'damaged,' to be sold for whatever it would bring.

"But the selling agent in London was shrewd. He saw that this blue tinted paper was attractive. He declared it to be a wonderful new invention, and he sold it off like hot cakes at double the white paper's price.

"Eastes soon received an order for more of the blue paper—an order that he and his men wasted several days in trying to vainly fill.

"Then Mrs. Eastes came forward and told the story of the blue cloth bag. There was no difficulty after that in making the blue paper. This paper's price remained very high, the Eastes having a monopoly in it."

Philanthropic Sparrows.

An incident which, the writer declares, raised the pugnacious sparrow several degrees in his estimation is described in Outing. It shows that the sparrow has other good qualities besides his sturdiness and self-reliance. For several days four or five sparrows had visited a certain place on the roof near my window. They always brought food for another little fellow, who never tried a flight from the spot. The visiting sparrows never came empty-billed. They would drop tiny morsels of food near the little sparrow. When it began to eat the crumbs the others set up a great chirping and then flew away. After watching this for a few days I went out on the roof and approached the lone bird. It did not flutter away from me and made no resistance when I picked it up. The sparrow was blind. Its eyes were covered with a milky film.

Common Case.

The Scotchman's disposition to regard his own judgment as the best that can be found is well illustrated in a story once told of the moderator of a Scotch presbytery. This man's opinion differed widely on a certain question relating to church discipline from that of the associates with whom he was ostensibly consulting. At last he said that he would lay the matter before the Lord in prayer and then wait for his guidance. "O Lord," said the moderator fervently and with perfect sincerity of purpose, "O Lord, grant that we may be right in this matter, for thou knowest that we are very decided."

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