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TERMS OF SUBSCRIPTION:
One year, by mail, postage prepaid..... \$1.50
Six months..... .90
Three months..... .45

WEDNESDAY, OCTOBER 20, 1909.

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CROSSING BRIDGES.

The last republican state convention endorsed the administration of President Taft and expressed its faith in his integrity in the effort he was making at the time to secure the passage of a tariff measure in harmony with the republican platform.

The tariff question has been a constant disturber in the history of American politics. While Hamilton is credited with being the first advocate of high protection after the adoption of the constitution, yet Hamilton, in his effort to secure revenue for conducting the federal government, never advocated tariff duties beyond the bounds of reason. It was the students of the Jeffersonian idea of politics that voted to increase the tariff on the plea that the "infant industries" demanded protection. Later, in the history of the country, the followers of Jefferson voted for another increase in duties, which so incensed the people of Massachusetts that there was a strong sentiment in favor of that state withdrawing from the Union. Still later in the history of the country, when the South had developed its cotton industry and declared that "Cotton is King" the followers of Jefferson became free traders, and the people of New England adopted the protection idea. Since that time the New England states have remained the champions of a high protective tariff, and the Southern states went to the other extreme by standing for free trade. When northern capital commenced developing the mining resources of the South, the democratic party commenced talking about a tariff for revenue only; and as the development continued the idea of a tariff for revenue only was kicked aside for the cry of tariff reform. And now, with her smoking chimneys, whirling spindles, and the machinery in her factories roaring, and hands working over-time to fill orders on file, the prediction made by Henry Grady, the greatest man the South has produced in a hundred years, has been fulfilled. The southern states have landed in the protection saddle. They have cut loose from their tariff reform brethren of the North, and the leading advocate of the southern wing of democracy challenges the leading advocate of the northern wing of democracy to a joint debate on the tariff question.

The republican party, too, has changed. The east and the west are divided on the question. Among the extreme high protectionists of the east are Aldrich, Hale, Lodge and Elkins, and facing them in the west are the moderate protectionists—Nelson, Brewster, Brown, Burkett, Dooliver, Cummins and LaFollette.

With the representatives of nearly every state demanding a tariff on everything that is produced in their respective localities, and lower duties on articles their states do not produce, the tariff question became a sort of a "grab bag" affair. And now, after the conflict is over and congress adjourned, there is a tendency in some quarters to shift the responsibility for the alleged failure on the part of congress to enact a tariff law in strict harmony with the ideas entertained by some of the self-styled tariff reformers of Nebraska.

Last week Editor Ramey served notice on the republicans of Platte county that he will no longer travel in the same road with Taft republicans, giving, as his reason, that the party has repudiated its national platform. He also serves notice on Senator Burkett that he will bolt his nomination if the senator secures an endorsement from the convention next summer as the choice of the republicans for reelection to the United States Senate for the part the senior senator took in the formation of the tariff measure. The name of Senator Brown is not mentioned in the Tribune article, but as Senator Brown voted for the bill on its final passage, he has, no doubt, been placed on the Tribune's black list of undesirable.

The Journal does not believe that

the Republicans of Platte county are ready to halt and about face. The republican party has crossed bridges before. It followed Abraham Lincoln across a bridge in 1864 when Harper's Weekly, Horace Greeley's Tribune, the New York World, and other leading publications of that day were crying out to the people to turn back. The republican party took the advice of John Sherman and crossed over the bridge that lead to the resumption of specie payment regardless of the protest of Ben Butler, Sam Carey and other fiat currency republicans. The republicans followed Wm. McKinley and Mark Hanna across the bridge in 1896 that took them to the gold standard side of the stream, but they left a bunch of financial "reformers" behind who could roar almost as loud as Frank Harrison and the other editors who met in Columbus the other day and formed plans to discredit Senator Burkett by misrepresenting the part he took in the formation of the tariff act at the special session of congress. The republicans of Nebraska have faith in President Taft and Senator Burkett. The administration secured the best law it could get under the circumstances, and while it is not satisfactory to all, there is a feeling that the act should be given a fair trial and the president treated with common decency.

The Tribune editorial doubtless depicts the views of Chairman Dickinson, of the republican county central committee, who stopped at the bridge and joined the populists in the early nineties, when they were holding barbecues, and eating roast ox at Platte Center with Omer M. Kem and Frederick Jewell.

With the exception of Editor Ramey and Chairman Dickinson the line of the Taft republicans in Platte county remains unbroken.

One-Armed Pianist.
Count Geza Zichy, president of the National Conservatory of Music at Budapest, celebrated his sixtieth birthday on July 23. Referring to the event a Vienna paper speaks of him as a unique figure in the musical world. "If we are justified in saying that Raphael would have been a great painter, even if he had no arms," says the writer, "we may certainly say that Zichy was a great pianist, although he had but one arm. He was 14 years old when he lost his right arm on a hunting tour, but notwithstanding this handicap he continued his early study of music, and became so proficient as a performer that he played with great skill the works of Chopin and other composers. In 1866 he made his first appearance before the public as a pianist, and has since that time played at hundreds of concerts, always for the benefit of some charitable institution. He composed several operas, and in 1891 became the director of the Hungarian opera at Budapest.

Bourbons Played Out.
The Bourbons, in the old phrase, "learned nothing and forgot nothing," and so they are played out. They do not suit modern conditions. In the old days they had produced the great Conde and such monarchs as Henry IV. and Louis XIV. of France. But in the great crises of the last century they gave Europe only men like Louis XVIII. of France, who ran away to Belgium when Napoleon returned from Elba, leaving his friends to die for him in the Hundred Days; like the infamous king "Bomba" of the Two Sicilies and his son Francis, whom Garibaldi so easily vanquished, and like the amiable connoisseur of ballet performances who has just passed away.

Modern Europe no longer cuts off the heads of such would-be rulers by divine right over better men, but it sees no reason for intrusting to them the difficult task of directing governments.

She Had Had Enough.
At the Unitarian church in Beverly, a sweet little miss was at the service with her mother recently. The little one didn't seem to comprehend the sermon a little bit, although the pastor was her grandfather, and after a restless half hour she turned to her mamma and said in an audible whisper: "Why don't grandpa stop talking?"—Boston Journal.

A Day's Work.
One woman's work was done when Mrs. Grace Smith of Beverly, W. Va., dropped dead after sitting up all night with a sick child, doing the washing for three families, picking five gallons of berries and walking to town to buy sugar to preserve them. Nothing is said as to what she did between times to keep from being idle. —Pittsburg Press.

Professor Got Results.
It is said a noted professor of chemistry who is always experimenting, thought his three attractive children too lethargic, and so he administered a diet of yeast. The result has been prompt and effective. According to neighboring observations, the professor will have to prescribe sedatives next time.

Not Qualified for the Job.
Father (impressively)—"My son, I want you to be very attentive to your new teacher, who is a man of wide and general information. He can teach you everything you need to know." Small Boy (derisively)—"He? He can't even tell who's pitcher in the league teams."

Why Gold Bricks Sell.
"De man dat answers a gold brick circular," said Uncle Eben, "makes de old mistake. Instead o' tellin' Satah to git behind 'im, he thinks he kin git ahead o' Satah."

THIS TO A GOOD MAN.

"So far as the resolutions passed by Methodists and Baptists are concerned, I have nothing to say," said Rev. James Huff, chaplain of the penitentiary, Monday morning. "They must be responsible for what is done without investigation and if they wish to take the responsibility for the resolutions that have appeared over their names I hope they can stand it as well as I can.

"At the same time that I have nothing to say in regard to these resolutions you might say for me that on the Sunday before the resolutions were passed by the Kearney conference, Rev. F. M. Sison of Nebraska City, a Methodist minister, preached in my place here at the prison and that at the close of his sermon he said to the convicts, as I was preparing to close the service, 'This is a good man, you can trust him.' He has known me for thirty-five years.

"Though I do not care to say anything directly on the resolutions I am not afraid to defend the teaching of the church to which I belong, the Reorganized Church of Jesus Christ of the Latter Day Saints. Here I will show you what our church teaches and what is taught by the Utah church."

Then Rev. Huff pointed out the sections of the covenants and commandments of the church to which he belongs that refer to marriage. This is what the sections contain:

"For there shall not be any man among you that have save it be one wife, and concubines he shall have none.

"Wherefore it is lawful that he (man) shall have one wife and they twain shall be one flesh.

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land."

Then the chaplain who has been the target of the Methodist and Baptist conferences got the blue-bound covenants and commandments of the Utah church. This is the licentious section under which polygamy is practiced in Utah. It comprises paragraphs 60 and 61 of section 132.

"And again as pertaining to the law of the priesthood: If any man espouse a virgin and desire to espouse another, and the first give her consent; and if he espouse the second and they are virgins and have vowed to no other man then he is justified, and he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth to him and to no one else.

"And if he have ten virgins given unto him, by this law he cannot commit adultery for they belong to him and they are given him, therefore is he justified."

"I wanted you to make it clear," said the chaplain, "that these words are not the words we teach. That section purports to be a part of the revelation of Joseph Smith when he was in Nauvoo in 1843. That is the claim of Brigham Young. The section of the Utah commandments that legitimizes polygamy never appeared in printed form until 1876. Polygamy was preached by the followers of Young after 1852 but the words never put in print until 1876.

"The wife of the original Joseph Smith, who translated the book of Mormon, said that there was no such revelation. His son, who is president of the reorganized church, says there is no such revelation and that the section is the work of Brigham Young. Polygamy is utterly at variance with the doctrines of our church."

"Wherein does your church differ from any of a half dozen other prominent in Nebraska?" was asked Rev. Huff.

"Our teachings are not much different. In the pulpit we use the King James version of the Bible, not the book of Mormon. The book of Mormon refers to the history of a people in a different time and in a different part of the world from that in which the Bible treats of. We believe in and we teach the new testament."

As a matter of fact Rev. Huff is probably as well grounded in the Bible as most ministers who preach from it exclusively and who regard no other literature as inspired. It is surmised that if some of Rev. Huff's critics were sufficiently pugnacious to meet him in a theological debate that he might prove to be a surprise as an opponent.

Rev. Huff has a rather peculiar religious history. He was born in 1845 in Ontario. Until he was a man he was taught by his Quaker mother, his father having died when he was very young.

"I never learned to say mister nor mistress, yes sir nor yes ma'am, until I left home. It was always Jake and John or Sarah and Martha, and even now my boyhood habits sometimes reassert themselves and it is hard for me

to overcome my Quaker manner." At the same time that James Huff was raised by a Quaker mother he was not a church man. He was an infidel. So he says himself.

"Until I joined the church to which I now belong I guess that my beliefs were like those of Robert Ingersoll, the only difference being that he was much smarter than I."

Mr. Huff joined the Reorganized Church of Jesus Christ of Latter Day Saints at Fremont in 1887. In 1889 he began to preach. For many years there was a church of his denomination at Fremont but the membership is now dispersed. The church in Omaha has a membership of about 325.

There is a popular conception that the book of Mormon, said to be translated from brass plates by Joseph Smith, attempts to make polygamy legitimate. As a matter of fact, the book of Mormon is a history of the people that roamed to and fro in the North American continent from a period about 2,000 years before Christ until several hundred years after Christ. In the book of Jacob there is express command that one shall have only one wife and both David and Solomon come in for a scriptural scoring because of their concubines.

This book, so called because the abridgment of the history of western peoples was made by a man named Mormon, was the foundation on which the Church of Jesus Christ of Latter Day Saints built its foundation. But this book was not enough to govern a church. Further revelations came to Joseph Smith and these were incorporated into the book of covenants and commandments. In the original book, as published, monogamy was again enjoined. Then Joseph Smith was killed. A break in the ranks of the church followed. Brigham Young came forward with the paragraphs preaching polygamy, and with him went 10,000 Mormons to Utah. The rest of the church gathered under command of Joseph Smith, the son of the original Joseph Smith, and continued to preach and practice monogamy.

Joseph Smith, an old man, the son of the dreamer, the visionary, the translator of angel-given brass plates, is now head of the reorganized church. Joseph F. Smith, son of Hiram Smith brother of the original Joseph Smith, is head of the Utah church. The heads of the opposing churches are thus cousins but it is the boast of the members of the reorganized church that not one of the descendants of the first Joseph Smith have ever joined the polygamous Utah branch.

The members of the early church who accepted the opportunity offered by the alleged Smith revelation to take any number of wives they desired were small in numbers compared with the Mormons who decided to stick to the original text and get along with only one wife. In the fifties there were 200,000 members of the church. Only 10,000 went with Young and his polygamous tenets.

There were three separate bodies at that time that did not believe in polygamy although they accepted the book of Mormon as an inspired document. These bodies, in Wisconsin, Iowa and Illinois, met and formed the reorganized church. Joseph Smith, son of the original Smith, was made president.

"How did he gain his power?" was a query addressed to Rev. Mr. Huff.

"The identity of the president is revealed from above," he replied. "After the revelation his name is offered to the members of the church who elect him."

"Suppose the man divinely appointed should not be acceptable to the congregation: Would they lose their rights of election?" was asked.

Rev. Mr. Huff said that no such case had appeared and that he did not know just what would result. The control of the church is supposed to pass from father to son. Joseph Smith, head of the reorganized church has a large family of sons and the eldest will probably succeed him as head of the church.

"Joseph F. Smith, the head of the Utah church, also says that the head of the church shall stay in one family, which is according to the book," said Rev. Mr. Huff, "but he is preaching that his son shall succeed him while, as a matter of fact, Smith himself is a descendant not of the original Joseph Smith, but of his brother."

Regarding the origin of the book of Mormon, Rev. Huff expressed belief in its inspired origin and also in the legend that the translation was made from plates of brass, given Smith by an angel, who afterwards took the plates away and who also failed to unveil half of the plates.

"It is our belief that the rest of the book of Mormon may one day be revealed," said Rev. Huff.

"The book is inspired. But there are many things that result from inspiration. I believe that the men who

drafted the declaration of independence and the constitution were inspired. Inspiration from God does not necessarily relate only to religious matters.

"Then you believe that what the world at large calls a man of genius is an inspired man.

"He undoubtedly is blessed with unusual intelligence," replied the chaplain, "divine knowledge that is given specially to him. These things are happening from day to day. The time of revelations is not past. It continues through the years and that is why the sealed plates of the remainder of the book of Mormon may one day be revealed."

In the course of his discussion of the book of Mormon Rev. Huff called attention to the fact that archaeologists have found remains of the western cities that are described in the book of Mormon. These researches have been carried on since the publication of the book. The cities that are named in the book were built all along the western coast of South America, in Ecuador and in Central America.

"I think that science confirms the truth of the book of Mormon," said Rev. Huff. "If one is disposed to not believe it he must needs have a hard time disproving it."

During the reign of Hezekiah, according to the old testament, there was a citizen of Jerusalem named Lehi. He was directed to send his son abroad. There were not Cook's tours nor tours of education. It was up to the sons of Lehi to find a place to live. According to the book of Mormon they finally landed in America. From them grew a race of men that was later separated into two great nations, the Nephites and the Lemnites.

The Nephites were white, the Lemnites were colored, and, according to Rev. Mr. Huff, who is regarded as one of the authorities on the book of Mormon in Nebraska, these same Lemnites were American Indians.

The church to which Rev. Mr. Huff belongs and the other branch, the Utah church, are separated in name only by the word "reorganized." Although they differ widely in doctrine, the name of the one is the "Church of Jesus Christ of Latter Day Saints."

But in the slang of religious controversy much more significant names are used, the members of the reorganized church being called "Josephites," from their adherence to the monogamous doctrine of the original Joseph Smith, and the members of the Utah church being called "Brighamites," from their zealous loyalty to the polygamous teachings of Brigham Young. Rev. Huff is distinctly a "Josephite."

The resolutions that have been passed condemning his retention as chaplain at the penitentiary have apparently been based on the assumption that he is a "Brighamite."—Lincoln Star.

Good Rules to Observe.
"When in haste, go slow; when excited, keep cool," are two fundamental rules by which most women who so frequently have occasion to be "on edge" and "all upset" can spare their nerves and indirectly their pocket-books. Impulsively letting your nerves and emotions give way before you have time to think is a habit that can only be controlled by a call on reason and common sense.

Deception of the Circus.
A writer in Collier's who is as familiar with circus life as a press agent, but who doesn't respect trade secrets, says that the graceful young lady bareback rider, and the shapely creature who does thrillers on the flying trapeze, are frequently young men, made feminine in appearance by the addition of a blonde wig and excelsior where nature failed to qualify him for the role.

Making the Best of Life.
Comparatively few men know how to live. The man who has no system in his life, who is regulated by no definite principle and proposes to himself no great and honorable end is not likely to show a satisfactory result. Reflect on the vast possibilities of your life—of honor, usefulness and happiness. Is your life as intelligent, as happy, as useful as you might have made it?

Beauty and Brains.
This slab of soil they call Kansas has more prosperity, health and happiness; more sweet girls and sweeter mother-in-laws, and more gimlet-faced, fall-handed, mushroom-footed men who make up in brains what they lack in looks than any other place on top of earth.—Hutchinson (Kan.) Gazette.

A Chump.
"He is an awful chump, isn't he?" "Yes, he bought a ticket in an automobile raffle and then built a garage before the drawing came off." "Well, what do you know about that! Was he disappointed when the drawing came off?" "Not so you could notice it; he won the auto."—Houston Post.

Did His Best.
Passerby—"Here, boy, your dog has bitten me on the ankle." Dog Owner—"Well, that's as high as he could reach. You wouldn't expect a little pup like him to bite your neck, would yer?"—Pearson's Weekly.

Succinctly Put.
"He dances beautifully," said the summer girl, "but he hadn't been here a week before he was engaged to be married." "Ah!" replied Miss Cayenne; "he two-steps better than he side-steps."—Washington Star.

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