

MCKELWAY ON NEWSPAPER

Great Editor Talks Encouragingly of the Modern Journal.

ITS MISSION BROAD, ITS DESTINY HIGH

Banquet at Omaha Club to Distinguished Brooklyn Journalist

The complimentary banquet tendered to St. Clair McKelway, editor of the Brooklyn Eagle, at the Omaha club last evening by a score of distinguished citizens of Omaha, was a brilliant conclusion to the splendid list of entertainments that have marked the Peace Jubilee week.

At the head of the banquet board, which was beautifully decorated with the display of roses, sat General Charles F. Mansurson, president of the Omaha club and toastmaster of the evening. On his right was seated the guest of honor, St. Clair McKelway, and on his left another guest of honor, Colonel Henry Waterson, Dr. George L. Miller sat next to Mr. McKelway and Judge Wakeley was seated next to Colonel Waterson.

In opening the post-prandial exercises General Mansurson invited the guests in felicitous language and remarked that he found himself strangely surrounded by those who had been of the opposite political party in years past and who, while they were most charming gentlemen, now found themselves without any political convictions whatever. He called the first toast of the evening, "Our Guest—with length of days may he have strength and happiness."

Miller on McKelway. Dr. George L. Miller responded to this toast and was heartily greeted as he arose to speak. He said he esteemed it a rare honor to respond to the toast and extend the greetings of Omaha to one of the most marked men in the country.

He related how St. Clair McKelway had worked up in the ranks of journalism from an efficient young reporter, "always an honorable position on any leading paper," to be one of the greatest editors of the United States. He spoke of McKelway as the Washington correspondent of the New York Tribune and of his later connection with the Brooklyn Eagle. He continued: "His presence here tonight is a compliment to the city and to ourselves. He stands today with another brilliant star in the field of journalism, the distinguished editor who sits on the left. There is no cloud on the names of McKelway and Waterson."

"No silver lining to those clouds, either," interjected Colonel Waterson, and the banqueters showed their appreciation of the sound money pledge by prolonged applause.

The guest of the evening was then called upon to respond to this toast: "The Press—in Peace, a Leader; in War, an Auxiliary." He spoke slowly and distinctly, and his voice attracted only occasionally to his headline notes. He was frequently interrupted with applause and when he had finished the assemblage arose and cheered him to the echo. His speech in full follows:

"My friends: It is natural you should ask a newspaper man to talk about the press. That agent of energy is your constant informant, your constant suggester, your constant stimulator. It is one of the things to which you cannot be indifferent. You may like it or you may hate it. You cannot forget it or ignore it. You may think it is bad or good, or a mixture of both. But you take it into account, all the same, whether you bless it or bar it.

"This is not owing necessarily to anything in the press itself, but to the conditions which have come to weigh and to weigh in human affairs. They may be defined as conditions of popular government. The nations more or less correctly regarded as free have and need and therefore make newspapers. Nations under absolute or class government possess none or few of them, while their progress to broader rule is marked by the effort of restive influ-

A SUPPOSED FRIEND

Gave Him a Case of Rheumatism. "I had been in the habit for many years of drinking strong coffee twice a day without sugar or milk, hoping by that means to moderate the effects upon my nervous system.

I never suspected the coffee habit had anything to do with my rheumatism, which was so bad that I was unable to get about without crutches, at times.



T. V. NICHOLS, Lawrence, Mass.

About a year and a half ago, I stopped drinking coffee and took Postum Food Coffee, and after a few failures, because of improper cooking, finally had it made strictly according to directions, (which is easy), and found it of such a charming flavor that I have kept up its use ever since.

Strange as it may appear, the rheumatism disappeared entirely, and I have not had a single attack since. Moreover, my family have all taken on some good substantial flesh, so that we feel Postum is not only a delicious drink in the taste, but that we are living evidences of its healthful properties.

The preparation of any sort of food or drink is an important essential part. I find that many people who have tried Postum, go at the preparation in a very careless way, that is to say, they put it on the stove and let it stand a few minutes, and think it should be done. We put Postum in cold water. It takes about 15 minutes before it begins to boil, then we allow it to actually boil 15 minutes, which as you say, brings out the delicate flavor and good food value.

Mr. and Mrs. Miller of this city are using Postum right along. Mrs. Miller has been a great sufferer from dyspepsia, had to give up coffee entirely on that account. She enjoys good health now, since using Postum Food Coffee.

Mr. and Mrs. Harvey of Auburn, were troubled in the same way, and have been cured by Postum. Say they were never so well.

ences to start newspapers and by the effort of officialism to control or to suppress them. The desire of people to know is the instigation of the press as an institution. Response to that desire informally creates a library and a circulating body of minds. There you have journalism and journalists. They use types as their telling and talking medium just as others use the forum or the stump or the pulpit or the corner grocery or the cross roads as their channels for news and views.

Readiest Medium of Expression. This wish of people to know, to learn, to get on, to improve, to progress, as we say, finds in newspapers its readiest medium. The medium may be crude, rough or in other ways imperfect, but it is a medium for all that and it serves a useful purpose. Very likely the medium will be as good or as bad as the not erudite or culture of the community which will be fairly expressed by the conductors of newspapers themselves, for they are only men behind paper masks and while the marks are conventional they still equal and do not at all change the characters of the men. A community generally has the newspapers its deserves to have—for it makes them—though the newspapers may think they make it.

"The fact follows from this that the local newspaper in stock of the provincial newspaper the second and the national newspaper the third and the cosmopolitan newspaper the fourth in an ascending series. That is relatively true. More true is the fact that a great newspaper in a degree reflects all the characteristics which interest the relative wants and interests of mankind. That which is most important and attractive to us is what concerns ourselves and our neighbors and the way in which we and they affect one another. Home news and home views are the backbone of every newspaper. State, national and world matters play an after part. They are attractive and important but they are not so vital or vivid as home facts, home rights and home needs. You can be sure that other folks are reading the business of your day, do your own it will not be attended to by others or if others attend to it, amid your neglect, they will make a mess of it.

"Another fact follows: Our home life will be better attended to, if we learn how other folk, nearby or remote, are attending to theirs. Hence the educational effect of news. Hence its tendency to make men feel interested in and related to one another. Hence the increased fellowship of connected states, which makes for nationality and the increased amity between separated states which makes for peace and for brotherhood. Thus the newspaper which bottoms itself on home news will thereon raise a superstructure of intelligence and comment which will every day exhibit the contributions of the world to the common stock of human interests and of human problems. This may seem to be a broad generalization or an idealized picture of the newspaper, but it correctly places it in the classification of philosophy and in the grouping of history. Some papers realize this function—or suggest it—more than others, but all of them illustrate it to a degree, and do so whether they appreciate the fact or not. They may be consciously only filling or telling their little local fields, but they are felt powers in the general economy of the universe. The farmers at Concord Bridge know that they "fired a shot." They only wanted to hit Gage's troops. They did not know their shot was "heard round the world." But it was, though the fact was not recorded, to their immortality, until a poet saw the relation of their action to the scheme and theme of the world's history and the ages through. A newspaper, large or small, is a perpetual exposition of vigorous and versatile life. It has been called the history of the world for a day. The term is very ambitious, and can never be more than a metaphor, but it represents an aspiration rather than an achievement, but it is in a sense a picture, a promise and a prophecy.

On the corner of a busy street in the shopping district a morning or two ago a small crowd gathered on the sidewalk around an object which they had entirely from view. Passersby, out of curiosity, paused and peered over the shoulders of people in the group to learn what it was that attracted their attention. This is what the crowd saw: a man of dark complexion, bald, apparently about 11 years old, bare legged and hatless, clad in garments worn and soiled, stood by the side of a child two or three years his junior. The younger boy sat on the sidewalk with a telegraph pole for a back rest. He, too, was shabbily dressed, but unlike his companion, he was fair of face, resembling those Saxon children who sat in the Roman forum one day a good many centuries ago, of whom Pope Gregory, who happened to be passing, said, referring to their faces had and light blue eyes, "They are not Angels but angels."

HEARD ABOUT TOWN.

Between the little fellow's knees was a hat and into this hat people were tossing pennies and some times dimes, for now you saw that the child's eyes were closed and his face wore that expression of patience and resignation that always marks the countenances of the blind.

From the women in the crowd there were many remarks of pity that to such a pretty child should befall such a fate. The men, too, were conscious of the injustice of a penalty which made dark the eyes of a child for whom the power of sight would have been such a blessing, and to compensate for nature's neglect they were prodigal with small change.

From time to time, when an opening in the crowd allowed the opportunity of an older boy glanced appreciatively up and down the street, now and then transferring the contributions from his companion's hat to his own trousers pocket. Suddenly he gave the little lad's coat sleeve a tug, took him by the arm and hurried him away through an opening in the crowd. Then the people were mystified to see the little golden-haired chap scampering down the street close on the heels of the Italian boy, who set a pretty swift pace. The pair dodged wheelbarrows and horses with an alacrity that was surprising, and disappeared into the nearest alley. The remark of a policeman who came up just then and stood for a minute on the corner watching the urchins scampering for a place of concealment, explained the situation. "Those kids," he said, "make me more trouble than any old runder on the beat, and that little one can take off a blind boy to perfection."

Umbria Not in Distress.

LIVERPOOL, Oct. 15.—The Spanish steamer Madrirene from St. Johns, N. B., reports that on October 10, when thirty-six miles west of Cape Clear, it sighted the steamer Umbria, Captain Dutton, from Liverpool October 8, via Queenstown October 9, for New York. The Umbria's engines were stopped, but in reply to inquiries the ship signalled that it did not require assistance.

LOCAL BREVITIES.

Nellie S. Hawley, Mathilda S. Pierce and William J. Gibson have incorporated the Hawley Manufacturing company for the production of hair remedies, with \$100,000 capital stock.

The Irish-American club will give one of its entertaining socials on next Thursday evening, October 20, at its hall, Barker block. An interesting program has been arranged.

There will be a general meeting of the Monday club on Monday evening, October 17, in their hall at Eighteenth and Izard. The club room will be open every evening thereafter. All members are invited to attend.

KIOWA CAMP IN MINIATURE

Indian Encampment at the Exposition Possesses a New Feature.

RELIGIOUS CEREMONY IS REPRODUCED

All the Work on the Tepees and Decorations is Performed by Some Member of the Kiowa Tribe.

At the east end of the Indian village on the exposition grounds, surrounded by a canvas eight feet high, is a new exhibit which has been added to the features of the Indian encampment in miniature. It is an historical reproduction in miniature of the Kiowa camp circle as it was pitched at Medicine Lodge, Kan., in 1867, on the occasion of the last great gathering of that tribe before the signing of the treaty which placed them, together with the Comanches, Apaches, Cheyennes and Arapahoes, on government reservations and ended forever their free life of the plains by making them wards of Uncle Sam.

At that time, which was in June—the season of the blooming of the Kiowa timber—the Kiowas had met to celebrate their great annual ceremonial which is known as the sun dance, the medicine dance, or the torture dance. The tribe consisted, according to the reports of the commissioners, of about 1,000 people. They were encamped in a circle nearly a mile in diameter, each of the 250 tepees being set with precise exactness facing the center of the ring and at a uniform distance from those on either side.

Opened to the Public. The miniature reproduction of this camp was opened to the public for the first time yesterday. It belongs to the Smithsonian institute, and has been prepared by the efforts of Prof. James Mooney, the government ethnological expert, who has been engaged on this particular work for the last five years. Each part of the exhibit, even to the whitening of the tepee poles, has been prepared by members of the Kiowa tribe. Exactness has been made by some member of the family who occupied the original. This is in accordance with the Indian custom which allows no one to imitate in any way the property of another family. Hence the miniature circle becomes of value to those who are interested in the study of what may be called Indian heredity.

The camp as arranged by Prof. Mooney is eighty feet in diameter and consists of eighty tepees. He has selected for this exhibit only those which he thought would be of the greatest interest, both for their uniqueness of design and the historical associations connected with them. They are set in the same relative positions to each other and the rest of the circle as in the original camp. And in front of each hung on a tripod is the shield emblematic of the family to which it belongs.

Significance of Special Tepees. Passing in at the entrance to the circle, which in the reproduction is on the south, but always faced the east in the original encampments, the first tepee on the left is that of the family of the man whose task was to provide the buffalo, the skin of which was used in the dance. When the day was set for the propitiatory ceremony he was obliged to go without food until he had captured his animal. The office of "buffalo man" was hereditary and was considered a high honor as evidenced by the fact that his tepee was allotted the first place in the circle.

The second was the "warrior tepee." Its decorations consisted of numerous pictures representing battles in which the famous warriors of the tribe had achieved distinction. Each was painted by the warrior himself and the occasion was one of feasting and sports. In the miniature tepee these pictures have been reproduced by one man. A little further around the circle is the tepee belonging to the only surviving signer of the peace treaty. It is decorated with black and white circles. Near this is the tepee of the present chief of the tribe.

Almost opposite the entrance is the "turtle tepee," made by one of the famous medicine men of the tribe. Next to this was the home of a member of the tribe who was known to understand the language of owls. One of the birds wrapped in a red cloth hangs to a pole before the door. Following the circle around one passes several tepees decorated with rude pictures of water monsters, horse tracks, eagles and other animals. The "scorpion tepee" hung with a collection of scalp locks taken from enemies in battle. Day and night are represented on the opposite sides of the tent with fantastic representations of the sun and stars.

Rain Tepee is Shown. Conspicuous among the shields on the right of the entrance is one that is painted with representations of rain drops, from which the name "rain tepee" is given to the home of the owner.

The Kiowa Apaches, an associated tribe of the Kiowas, were assigned a place in the circle adjoining the entrance on the right hand side. Their chief, "White Man," occupied a tepee decorated with the arms of a bear, which was his guardian. In front of the door stood the pabon, a shaft of wood wrapped with a beaver skin. This he carried into battle and drove into the ground to fasten himself to the spot where he took his stand.

The designs on the tepees are, most of them, of so ancient an origin that the present members of the tribe cannot remember how they originated. In general they grew out of what the original designer claimed were visions. On dying, the warrior who held what was called the "tepee right" delivered to all for the free and full expression of religious sentiment. A glance at the names of the local committee for the congress reveals the fact that besides laymen there are represented in it by their pastors Methodist, Episcopal, Jewish, Unitarian and Universalist churches.

At the sessions of the congress everybody will be welcome and it is hoped that few will fail to avail themselves of so rare an opportunity to hear the views of the various churches on vital questions, expounded by the Liberal Congress has gone forward with the work during the last five years. It must be distinctly understood that the liberal congress is in no sense a sectarian organization. In its ranks are orthodox and liberal advocates and equal opportunity is given to all for the free and full expression of religious sentiment. A glance at the names of the local committee for the congress reveals the fact that besides laymen there are represented in it by their pastors Methodist, Episcopal, Jewish, Unitarian and Universalist churches.

In the center of the circle stood the "medicine lodge" but for the celebration of the dance whose celebration called all of the members of the tribe together once a year. This was built of cotton wood branches in-piled on seventeen poles standing in a circle around the center poles seven paces apart. Hanging to the center poles was the medicine image which was hung in a bag under strict surveillance of the priests during the year, and only brought out on the annual June festival. It was the head and shoulders of a man carved out of stone, and grotesquely painted. Above the image hung a strip of buffalo skin cut from a pole, a little in front of the tepee. This was wrapped around a branch of cottonwood. An arbor of cottonwood boughs, which formed the secret chamber of the priests during the dance, completed the interior of the lodge.

Shields Consecrated to the Sun. The shields, all of which were consecrated to the sun, were arranged in rows in front and back of the lodge. All were painted yellow—the sun color—and decorated according to designs revealed in visions. Those facing the entrance were ranged in two lines of seven and five respectively. Behind the lodge were shields which were hung in two on tripods, painted black and white. These stood before the tepee, which was occupied by the priests in preparing the ceremony.

The dance for which these elaborate preparations were made was a propitiatory sacrifice to the sun god or medicine image. It continued for four days and nights, during which time those who participated in it took themselves as voluntary sacrifices. Some painted themselves yellow, meaning that they intended to hold out to the end. Others covered their bodies with a white chalk which signified that they would dance as long as their strength would allow. With their arms hanging at their sides and the eagle bone whistle in their mouths, they circled round and round the lodge, keeping their eyes fixed on the image. While the dance is sometimes called the torture dance, it has been constructed by the Indians themselves as a sacrifice to the god in whose honor it was given.

The miniature reproduction of the Kiowa circle exhibits with a minuteness of detail all the features of the original. The fact that it has been constructed by the Indians themselves adds to the interest, both for their uniqueness of design and the historical associations connected with them. They are set in the same relative positions to each other and the rest of the circle as in the original camp. And in front of each hung on a tripod is the shield emblematic of the family to which it belongs.

TOPICS FOR A DAY OF REST. Of the many educational and religious conferences that have chosen Omaha as their meeting place during the last summer the Liberal Congress has gone forward with the work during the last five years. It must be distinctly understood that the liberal congress is in no sense a sectarian organization. In its ranks are orthodox and liberal advocates and equal opportunity is given to all for the free and full expression of religious sentiment. A glance at the names of the local committee for the congress reveals the fact that besides laymen there are represented in it by their pastors Methodist, Episcopal, Jewish, Unitarian and Universalist churches.

At the sessions of the congress everybody will be welcome and it is hoped that few will fail to avail themselves of so rare an opportunity to hear the views of the various churches on vital questions, expounded by the Liberal Congress has gone forward with the work during the last five years. It must be distinctly understood that the liberal congress is in no sense a sectarian organization. In its ranks are orthodox and liberal advocates and equal opportunity is given to all for the free and full expression of religious sentiment. A glance at the names of the local committee for the congress reveals the fact that besides laymen there are represented in it by their pastors Methodist, Episcopal, Jewish, Unitarian and Universalist churches.

The Transmississippi Exposition Omaha WILL NOT CLOSE ITS GATES UNTIL NOVEMBER 1

Extraordinary and Special Attractions

Many excursions to the Exposition from Mid-West Cities and Towns are being organized for the latter part of October, for which very low rates are made.

Grand Array of High Bred Live Stock This Matchless Exhibit is now on.

- List of Special Days. October 17—I. O. O. F. Day October 17—North Dakota Day. October 18—Tennessee Day. October 18—German Day. October 18—Ancient Order United Workmen Day. October 19—Nebraska Day. October 19—Lead and Zinc Day. October 19—Missouri Live Stock Men's Day. October 20—Denver Day. October 20—Eastern Star Day. October 21—Apple Day.

War and Navy Exhibits in the Government Building. War Balloons Used at Santiago. Rare Trophies of the Late War.

Over 500 Indians Representing many tribes—participate in realistic sham battles—and in sports and tribal ceremonies.

Music by Celebrated Bands Daily. The management has made provision for presenting many unique features during the remainder of the Exposition Season.

Reduced Rates on all Railroads.

which time those who participated in it took themselves as voluntary sacrifices. Some painted themselves yellow, meaning that they intended to hold out to the end. Others covered their bodies with a white chalk which signified that they would dance as long as their strength would allow. With their arms hanging at their sides and the eagle bone whistle in their mouths, they circled round and round the lodge, keeping their eyes fixed on the image. While the dance is sometimes called the torture dance, it has been constructed by the Indians themselves as a sacrifice to the god in whose honor it was given.

Faville, Ph.D., Appleton, Wis.; "The Coming Man; With the Worship" Rev. Mrs. S. L. Crum, Webster City, Ia.; "The New Testament View of Prudence," Rev. H. H. Peabody, Rome, N. Y. S. P. M.—Internationalism: Ex-Senator Manderson, presiding, "Lest We Forget," Rev. J. W. Prizel, Eau Claire, Wis.; Stanford University; "The Growth of International Sentiment," Rev. H. M. Simmons, Minneapolis; other addresses. Friday, October 21, 9:30 A. M.—"Our Great Theological and Social Problem," Rev. J. W. Prizel, Eau Claire, Wis.; "The Brotherhood of the Kingdom and Its Work," by the secretary, Rev. Leighton Williams, New York; "The Part Faith Plays in Science and Religion," Rev. S. R. Calthrop, Syracuse, N. Y. E. P. M.—Miscellaneous: Rev. Joseph St. Louis, Chicago, presiding, "The Greater America and Her Mission in Asia," Dr. John Henry Barrows, Chicago; "The American Development of Religion," Rev. Marion D. Shutter, Minneapolis. Saturday, October 22, 9:30 A. M.—"The Church in the Church to the Later Religions Thinking," Rev. Robert T. Jones, Ithaca, N. Y.; "The Education of the Colored Race in the South," Prof. W. H. Council, Huntsville, Ala.; "The Evolution of Conscience in the Nineteenth Century," E. P. Powell, Clinton, N. Y. S. P. M.—Social reunion in First Congregational church, in charge of local committee. Sunday, October 23—Preaching by the visiting ministers in as many of the churches of the city of Omaha and adjoining towns as can be arranged for school recreation. Mass meeting afternoon and evening under the direction of the local committee.

The local committee consists of Thomas Kilpatrick, chairman; Charles S. Lobinger, Rev. L. M. Franklin, Rev. John McQuoid, Rev. T. J. Mackay, Rev. Gary Grand and Rev. N. M. Mann. The winter's term of the Child Saving Institute will open on November 1 with increased facilities for both the educational and gymnastic work. The gymnasium classes will be under the charge of Physical Director Barnes of the Young Men's Christian association, and other local athletes and four day and four night classes will be maintained. Mr. Clarke has also taken up a new work which will receive considerable attention in the curriculum of the institution. It consists of the training of children before they are of age to enter the kindergarten. The new reserve for school children before they are of age to enter the kindergarten is situated on the apex of the Ellison hoist, and is now rapidly nearing completion, about thirty days more being required before it will be ready to hold water.

The work is being done under the supervision of Sam Blackstone, superintendent of the company's water system, with George Rauler as foreman, who has under him thirty men working steady. All the iron work has been completed and supply and discharge pipes laid. On the bottom of the reservoir a six-inch floor of cement is laid firmly imbedding the iron struts, and from which the side and end walls go up. The walls are built of a composition of five parts stone crushed to the size of eggs, two and a half parts sand and one part Portland cement mixed as it is used. At the bottom the walls start four and a half feet in width which narrow down to three and a half at the top. Wooden guides are used as the wall is laid

LEAD CITY'S NEW RESERVOIR.

One of the Black Hills Enterprises of Considerable Magnitude. LEAD CITY, S. D., Oct. 15.—(Special)—The new reservoir is situated on the apex of one of the highest points in the immediate vicinity of Lead City and above the Ellison hoist, and is now rapidly nearing completion, about thirty days more being required before it will be ready to hold water.

Coal Near Douglas, Wyo.

DOUGLAS, Wyo., Oct. 15.—(Special)—A vein of superior domestic coal has been discovered a short distance from this place by Messrs. Newsome and Blaisdell, who have been prospecting for a long time. The vein is four feet in thickness and was cut at the face of a tunnel which has been driven 100 feet. Shipments of coal from the mine will commence within two weeks.

Dioecese Redistricted.

CHEYENNE, Wyo., Oct. 15.—(Special)—In the redistricting of the Episcopal diocese of Wyoming and Idaho into the diocese

and keep in position until the cement has set. The dimensions of this mammoth tank are as follows: Depth, twenty feet by 155 feet long, and sixty-five feet wide, and when completed will have a capacity of 1,250,000 gallons, one-half of which will always be kept in reserve for fire purposes. The way that this can be managed will be the end of one of the discharge pipes for regular use will stand up from the bottom of the tank half way so that when the water gets below that point it will naturally cut off the supply. The other one, the valve of which will be controlled at the Ellison hoist and used for fire purposes only will be supplied directly from the bottom. The supply pipe is heavy sixteen-inch steel piping and laid for a distance of about 7,000 feet up Whitehead gulch, where it then merges into a flume on up to the source of supply about seven miles from the city, where all the water needed is obtained and in all seasons. As stated above there are two of the discharge pipes of the twelve-inch class, only one to be used at a time. The one for fire purposes goes to the head of MHR street and down then in a six-inch pipe which merges into the regular city mains. At the bank corner a pressure of 120 pounds to the inch will be obtained. The supply pipe for the company's use will go down by the Ellison hoist and across the gulch adjoining the D. C. depot, an then up again to the Old Abe hoist for distribution. The top of the reservoir is covered with iron work to be covered with a six-inch layer of cement, as in the walls, the woodwork will be torn away and the whole banked up and covered with dirt. An engine and mill-lature hoist are used to hoist the wheelbarrow loads of material on and into the works and by the same power a No. 1 Gates crusher is run. Eighteen broad-gauge loads of cement was necessary for the work, 400 sacks being in each car, which makes a total of 7,200 sacks used. As far as fire protection and the Homestead company is concerned this will solve the water question for a number of years to come.

of Laramie and Boise, Cheyenne will be in the Laramie jurisdiction which comprises the nine eastern counties of Wyoming (Crook, Weston, Sheridan, Johnson, Converse, Natrona, Albany, Carbon and Laramie, and the western portion of Nebraska formerly the jurisdiction of the Platte. The new city of the new jurisdiction will be Laramie and hence the bishop who resides there is believed by churchmen that Rt. Rev. Anson R. Graves, the present bishop of the jurisdiction of the Platte will be the bishop of Laramie. Dr. Graves at present resides at Kearney, Neb. He is a Vermont by birth and has been a bishop for six years.

Legislative Candidate Named. CHEYENNE, Wyo., Oct. 15.—(Special)—The republican county central committee of Laramie county has named J. C. Baird of this city as a candidate for the state legislature in place of E. W. Whitcomb, who has resigned from the ticket. The democratic county committee has named C. F. Rugg as a candidate in place of A. H. Reel, who has withdrawn from the democratic ticket for the same position.

Missouri News Notes.

Nevada has a new electric light plant. Chapel Hill is the scene of an epidemic of typhoid fever. Warrensburg is to have a postal carrier service. Three men will be employed at first.

Mexico has an organization called the Natural Born Gabbers' club. It is a social affair for men only.

Scotts City people have not only driven all negroes from the town, but refused to let a negro preacher remain there over night.

TRI IT FREE

Trial Packages Mailed to All Who Will Write---Rheumatism Cured No Matter How Severe or Chronic the Case.

The Merciless Pains Conquered as if by Magic--Even the Trial Package Brings Joy to the Hearts of Rheumatic Sufferers --Write at Once.

To fully and completely demonstrate its magic power to cure rheumatism a well known and highly respected citizen of Milwaukee, Wis., advertises to send free to all who will write free trial packages. He has since cured hundreds of well known people in every leading city of the country. This trial package is not a bait to get people interested in something else, but is a genuine remedy that absolutely cures rheumatism and the trial package is sufficient to afford relief and fully convince the sufferer that the remedy will cure. Many a bed-ridden sufferer through the kindness of some friend writing for a trial package has been put on his feet and now tells of the marvelous remedy that all may test who will. And thousands of those who have hobbled about and lost valuable time from their business have been entirely cured of their rheumatism by his glorious remedy. Send Smith, 718 Sumner Street, Chicago, Ill. He will send you free by mail a trial package of his glorious remedy. In case you cannot wait for the sample, just give your name and address to Mr. John A. Smith, who will promptly mail you a box of his glorious remedy at almost any drug store. Write to Mr. Smith by sending the amount directed in the package which will cost you nothing. Do not delay writing for the trial package which will cost you nothing to try and be convinced that it is a remarkable remedy.