

**ANXIOUS TO JOIN DR. LATSON**

Alta Marheva Tries Suicide, But it is a Failure.

**IS ON THE ROAD TO RECOVERY**

Young Woman Insists that Death is Nothing But Ridding the Soul and Spirit of its Care and Earthly Habits.

NEW YORK, May 14.—(Special Telegrams.)—“I have been in communication with the soul of Dr. Latson since he shot himself. Last night I heard the voice of his soul speak to me. It asked me to come and join him in that mysterious somewhere far beyond the grave. So I answered:

“Oh, you, sweetest! That’s why I tried suicide, as you call it—why I tried to rid myself of my bodily habitment and join him in that heavenly blue faraway, where he dwells around on beautiful wings.”

So spoke Alta Marheva from the cot in Washington Heights hospital, where she was taken today, following an unsuccessful attempt to join her soulmate beyond the grave by turning on the gas in her room. This brown-eyed slip of a girl has sorrowed for nearly forty-eight hours over separation from Dr. W. R. Latson, who was found shot to death in his apartment, Riverside drive, late Thursday night.

A follower of the dead physician’s mystic teachings, Miss Marheva, had been taught that there was no such thing as death. When parted from him by the uncertain line that separates life and death, she determined to cross the border and seek what she termed “life anew.”

At the hospital, however, tonight, it was said the woman is out of danger.

Just Throwing Away the Body.  
She said, after being restored to consciousness: “I did no wrong; death means nothing to me. It is only a state of being; a condition in which we throw aside the body that holds the soul.”

Only a few hours before she tried to take her life she said:

“What is suicide? It is simply ridding the imprishable soul and spirit of its base and wholly earthly habitments. Dr. Latson and I intended committing suicide some day together. We were simply waiting until the burden of life became unbearable. With him it came Thursday. With me it has come today. I expect to join my master and teacher as soon as an opportunity places itself. I consider suicide a noble end.”

At the same time Miss Marheva had said that she glorified in the courage of her “gouru”—her “man god,”—adding with all emphasis that he had lived a matchless life and ended a wearied existence, “like one of God’s anointed creatures.”

After her recovery today she was asked: “Do you still believe that Dr. Latson is not dead?”

“Of course he’s not dead,” she replied, her eyes flashing indignation. “He is very much alive—alive in the sense that I believe is life itself. Oh, no, you cannot understand.”

“Have you communicated with him?”

“Yes, I have held long conversations with his soul. His soul no longer imprisoned, is being sifted through the ethereal clouds in a perfect atmosphere of love, devotion and tenderness for me. Dr. Latson’s soul called me into the hereafter. I didn’t hesitate; I tried to respond to his summons. I have failed. No, I am merely suffering an earthly rebirth. I shall succeed. I must, or his spirit will be displeased with mine.”

“In the girl’s room were found a number of writings which show the trend of her mind.

Here are some of them:

**The Law—**  
Stay in your place,  
And dream your dream.  
Do not fear or bend the knee;  
Go on your way with undimmed face.  
Knowing the law is close to thee,  
Let no man lead,  
And go not astray.

**Stay in your place.**  
Add find your way,  
Look up at the stars imprisoned,  
And see them gleam;  
Go on your way,  
And dream your dream.  
Another poem is entitled “Remorse.” It is as follows:

Loving, love is so sweet a thing,  
We took it too lightly,  
And gazed off too brightly.  
I sensed too deep,  
’Twas then the great God fell,  
Tear, the fault was not in you,  
But I—  
Who—wayward, urged you on to this.

A short poem without title is:

The heaven that drew him,  
With sweetness untold,  
Once found for new heaven,  
He spurneth the old.

**Love works at the center.**  
Heart beating in its power,  
Forth speed the strong,  
To the pulse of today,  
On looks, scientific sheets she has written various thoughts in disconnected form, some of them being:

“Even if I have not succeeded, I have at least known life in its utmost.”

“A woman should be like a flower—dainty, exquisite, fine, high and strong—strong, strong.”

“Every little thought counts. As you think, so you become.”

“If you want to be good, be dead.”

“Oh, give me but a few things that I might call my own—a soul to love, a place to work and rest. Rest is not quitting this busy career. Rest is the feeling of life to the sphere.”

**Coroner Makes Investigation.**  
Coroner Fienberg investigated the circumstances of the girl’s attempt to end her life.

“Miss Marheva is the victim of a peculiar form of mysticism,” said the coroner. “Peculiar forms of occult worship were practiced by Dr. Latson. She was his secretary, co-worker—even his soul mate. The strange theme drew the two closer together during the six years they were associated. She didn’t fear death because he convinced her that to die was noble—that to live alone with one’s affairs alone, not right.”

“I believe she thought Dr. Latson, her gouru (man god), was floating somewhere in the regions of the curievan blue and that she had contemplated joining him there. Of course, I am not her guardian and cannot outline any course to be followed, but I do say she should be closely guarded from this point on.” The physical facts of the death of Latson have left no doubt in my mind that he knelt at his bed at his apartment in Riverside drive, prayed to his Creator for salvation, fired into his head the shot that ended his existence.”

**Warning to Railroad Men.**  
E. R. Bacon, 11 East 24, Bath, Mo., sends out this warning to railroaders: “A conductor on the railroad, my work caused a chronic inflammation of the kidneys and I was miserable and all played out. A friend advised Foley Kidney Pills and from the day I commenced taking them I began to regain my strength. The inflammation cleared and I am far better than I have been for twenty years. The weakness and dizziness were a thing of the past and I highly recommend Foley Kidney Pills.” For sale by all druggists.



**ROMANCE OF A CHURCH BELL**

Story that Dates Back to Early Days in Iowa Presbyterianism.

**LOST BELL FOUND OUT IN UTAH**

Stolen from Belfry to Escape Enraged Desecrator, Sunk in River and Finally Taken by the Mormons.

IOWA CITY, Ia., May 14.—(Special.)—All the official Mormonism of Salt Lake City has been searching for the last month for a bell which in the year 1848 formed the brick steeple of the First Presbyterian church of Iowa City. It disappeared from this city in 1846, was heard of twenty years after that in 1866, but now is lost, and despite the diligent search instituted by President Joseph Smith and his Mormon brothers, the bell cannot be found. And thereby hangs the tale of Rev. Michael Hummer, the “bell thief,” and the tradition which makes the seventieth anniversary exercises of the Iowa City church, which are to be held next Sunday, include one of the most interesting incidents of pioneer church history in Iowa.

It appears that Mr. Hummer was pastor of the Iowa City Presbyterian church from 1841 to 1846, at which time he was appointed by the presbytery as an agent to go east and collect funds in the aid of the erection of the Des Moines college at West Point, in Lee county, Iowa. It appears that he met with good success in collecting funds, but the small amount finding its way into the church treasury created a suspicion that a large portion of it stuck to the reverend gentleman’s fingers. This, together with certain irregular habits and irreverent conduct, caused the presbytery to censure Mr. Hummer to appear before them to answer to certain charges preferred against him. At the trial he behaved in a most unbecoming and disorderly manner, and after having violated all the rules of propriety, he left the house in a towering passion, declaring that the presbytery was a “den of ecclesiastical thieves.” He appeared no more before them, but continued his disorderly conduct, totally disregarding the authority of the presbytery, until it was rendered necessary to strip him of all ministerial authority and expel him from all connection with the gospel ministry.

**Hummer After Revenge.**  
So much for his official church connection, but it appears that Rev. Mr. Hummer, if such he may be called, and who church officers had a serious misunderstanding as to the divine’s salary. The church wouldn’t pay and Hummer swore vengeance and revenge came shortly in an attempted theft of the Presbyterian bell. J. P. Schell, pastor of the Iowa City church, and who was an eyewitness to the proceedings, has related the highly exciting episode that followed and which has included in its annals all official Mormonism and the church officers and members of Iowa City Presbyterians for more than a half century.

“This Rev. Mr. Hummer disappeared from the town for a time,” says Mr. Schell, “returning afterwards for the purpose, as was privately learned, of securing his coveted prize, the bell. He fled at night to the home of Mrs. Theodor Saxena) that day, in the immediate vicinity of the church, and from the drift of the conversation she shrewdly suspected his design. While therefore, he was proceeding to the church with a trusted assistant and a ladder, she hastened to notify the church officials, and the bell was soon hoisted and the bishop ascended airily to the roof, and while engaged in removing the bell an energetic and indignant crowd of citizens assembled below.

**Passing of the Bell.**  
“As the bell was being lowered a wagon was driven suddenly under it, the rope was cut and the bell carried rapidly away. The ladder was simultaneously removed—leaving the reverend person widely gesticulating from his extemporized perch in the tower. He was a man of lion-like build and his voice and manner, in sad contrast to the mellow notes of the thenceforth voiceless bell, fairly thundered imprecations of coming doom! Indeed, some of the unfaithful asserted that he was actually profane! (Although a really powerful preacher later. It was said that previous to his version he had been a somewhat notorious gambler on a steambot on the lower Mississippi; and we must allow that the pressure on his weakened nerves was such as to call for special reinforcement of grace to prevent him from lapsing into an early habit, universally associated with the career of a professional gambler.)

“From his lofty perch in the tower, he now impotently beheld the coveted treasure swiftly proceeding in the distance; and also the bent form of good old Elder Shoup retreating his position in the wagon as if glued to the bell he had so loved to ring. How indelibly this dissolving view was stamped upon his mind may be gathered from the following circumstances:

“Nearly thirty years after the event I met him in Kansas City and referring unguardedly to the familiar subject, which for him was a sore that had never been healed, the old man instantly sprang to his full height, and with the voice and gesture of a maniac, exclaimed, ‘That bell—that bell—I’ve said it often before, and now I say it again: I’ll ring it yet through heaven, earth and hell!’ Then pausing a moment he reflectively added, ‘Ah, those villains how they robbed me! And there was old Elder Shoup; he, who always used to pray. Lord, wake us up out of this lethargic “sleep,” and to him the bell was nothing short of a treasure.’

“The bell was taken first by the citizens of the town to the Iowa river, which flows past the church by a block, and deposited in the channel, from which some months

**ACTION BY CATHOLIC SOCIETIES**

Wide-Reached Crusade Against Certain Theatrical Productions.

**CONCERTED MOVEMENT THE PLAN**

Effort to Be Made to Keep the Playhouse From Becoming a Feast-house of Moral Infection in the United States.

CHICAGO, May 14.—(Special Telegram.)—Public morality and the welfare of the nation are being menaced by theatrical managers who produce such stage presentations as “Salome,” “The Eastward Way,” and “La Samaritaine,” according to a stinging indictment of the American theater, which was received by Chicago theater managers today from the American Federation of Catholic Societies, the most powerful combination of Catholic organizations in the United States.

The societies have undertaken a crusade to keep the theaters from becoming a “feehouse of moral infection, and in a statement which it has sent to all American theatrical producers, it declares war on plays that “mock at sacred things and moral principles which the Christian holds in highest respect.”

The 1,000,000 members of the federation will be asked to join in the warfare by boycotting the playhouses of producers and the theaters of managers who stage and allow vicious performances in their theaters.

The themes of divorce, free love, infidelity and other kindred subjects are not wanted by the ordinary playgoer, but are put on to please a “vulgar crowd of beachcombers,” according to the statement which is signed by three archbishops and one bishop of the Catholic church and by the committee on public morals of the American Federation of Catholic Societies.

The archbishops who approved the statement are Most Rev. G. S. Messmer of Milwaukee, Most Rev. W. H. O’Connell of Boston and Most Rev. James H. Blenk of New Orleans. Right Rev. J. A. McPaul, bishop of Trenton, N. J., also approved the statement.

The federation’s committee on morals is composed of Edward Feeney of Brooklyn, Thomas H. Cannon of Chicago, Rev. F. H. Heidmann of Toledo, Charles I. Deschamps of New Orleans and Anthony Maize of St. Louis.

**CASS COUNTY REPUBLICANS ARE FOR WILLIS STERN**  
Delegates to Convention in Council Bluffs Instructed to Vote Solidly for Logan Man.

ATLANTIC, Ia., May 14.—(Special Telegram.)—By a vote of 110 to 73, Cass county republican convention today sends a solid standpat delegation to the Council Bluffs congressional convention May 18, instructed to vote for Willis Stern of Logan so long as he is a candidate. The convention was harmonious and vote by motion of Dr. Campbell, leader of the green faction, was made unanimous. The convention lasted only a few minutes. Charles Shearer of Cumberland was chairman. There were no speeches.

The delegates are: D. S. Eldridge and Prof. C. E. Biddgett of Atlantic; Henry Hollen, Massena; Ed L. Richardson, Cumberland; Sherman F. Myers, Anita; Charles Scott, W. B. Davis, Lewis; L. W. Stone, J. C. Stewart, Jr., Marine; Ambrose, Pelet. Pymosa township delegates strictly stand pat, but are made up without reference to locate scraps. No resolutions passed.

W. B. Emerson of Des Moines, who came back here to sit in the Atlantic Third ward delegation, was ruled out as ineligible. A report circulated here this morning that Judge Green was ineligible on account of being a district judge did much to injure his chances with the convention.

When you have Rheumatism in your foot or instep apply Chamberlain’s Liniment and you will get relief. It costs but a quarter. Why suffer? For sale by all druggists.

**MESSENGER STRIKES A CAR**  
Frank Seaman May Lose Foot as Result of Collision on Farnam Street.

Colliding with a street car on his motor cycle at Fifteenth and Farnam streets, Frank Seaman, 18 years old, a messenger boy, suffered the probable loss of his left foot under the wheels of the car yesterday afternoon.

Seaman was riding south on Fifteenth street, when he struck the car eastbound on Farnam street. The car wheels passed over several of his toes and mangled the foot. He was taken to the Omaha General hospital. The accident occurred about 6 o’clock in the sight of scores of pedestrians.

**CELEBRATE BELL'S RETURN**

M. G. Weyer, state university librarian, and Prof. W. A. Willis, also of the state university, constitute the committee in charge of the seventieth anniversary exercises of the church which were held today.

Their activities in connection with locating the bell in Salt Lake City have proved futile and have drawn forth a letter from George F. Gibbs, secretary to President Joseph F. Smith of the Mormon church that the bell cannot be found high or low.

The First Presbyterian church of Iowa City was partially organized August 1, 1840, by Rev. L. G. Bell and Rev. Leonard Freely. Organization was completed August 12, 1840, by Rev. L. G. Bell, assisted by Rev. Michael Hummer, then of Rock Island, Ill. John McConnell was elected ruling elder; Diodote Holt, deacon; Chauncey Swan, Joseph Schell, Robert Hutchinson, J. W. Margrave and Diodote Holt, trustees. The congregation August 13, 1840, adopted the present constitution governing them and appointed the following trustees: Rev. Elias H. Hazard, John Shoup, John Brandon, Thomas Hughes, Hugh B. Downey, Henry Murray and S. H. McCarty. Rev. Hummer was the first pastor. He removed to Keokuk in 1840. The first church edifice was completed in 1844. Services were held for the first time in the basement, December 7, 1846. The church was completed and dedicated in 1854 and soon afterwards burned, causing a heavy loss to the congregation. The present spacious building of the First Presbyterian church is one of the best church buildings in Iowa City. It stands at the corner of Market and Clinton streets on a fine, commanding site. Rev. D. W. Wylie is the present pastor.

**COLDS GRIP**  
Munson’s Cold Remedy Relieves the head, throat and lungs almost immediately. Checks Fevers, stops Discharges of the nose, itches away all aches and pains caused by colds. It cures Grip, and Obsolete Coughs and prevents Pneumonia. Write Prof. Munson, Bird and Jefferson Sts., Philadelphia, for medical advice absolutely free.

**FOOD FOR Weak and nervous men** who find their power to work and youthful vigor gone as a result of overwork or mental exertion should take GRAY’S NERVE FOOD PILLS. They will make you eat and sleep and be a man again.

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Mrs. WHELAN’S SOOTHING SYRUP has been used for over SIXTY YEARS by MILLIONS OF MOTHERS FOR THEIR CHILDREN. WHILE TEething with PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, RELIEVES ALL PAINS, CURES WIND COLIC, and is the best remedy for DIARRHEA. It is absolutely harmless. Be sure and ask for “Mrs. Whelan’s Soothing Syrup.” One takes no other kind. Twenty-five cents a bottle.

**ONE PILL** One pill at bedtime. Brings morning relief from the headache, indigestion, nervousness, biliousness, due to constipation. If your doctor approves, why not use Ayer’s Pills? Then seek this approval without delay.



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