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CHOTEAU, TETON COUNTY, MONTANA, APRIL 25, 1902.

Teton Chronicle, Vol. V, No. 38

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In Charge, And Anyone De-
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We solicit accounts and offer to
the public the most liberal treat-
ment consistent with safe banking.

We buy and sell exchange on
all the principal American and
European cities, and issue letters
of credit.

G. F. & C. TIME TABLE.

Tuesday Thursday Saturday	Stations.	Tuesday Thursday Saturday
North	South	
P. M.	P. M.	
10 55.....Lethbridge.....	8 15	
9 45.....Stirling.....	9 45	
8 30.....Tyrrell's Lake.....	11 05	
8 10.....Brunton.....	11 25	
7 25.....Milk River.....	12 10	
6 25.....* Coult's.....	1 05	
5 50.....Sweet Grass.....	1 45	
5 00.....Kevin.....	2 45	
4 10.....Rocky Springs.....	3 45	
3 15.....Shelby Junction.....	4 45	
DAILY.	DAILY.	
2 50.....Shelby Junction.....	5 10	
2 00.....Conrad.....	6 05	
12 40.....*Pondera.....	7 30	
12 25.....	7 50	
11 30.....Brady.....	8 45	
10 45.....*Collins.....	9 35	
10 15.....Clark's Spur.....	10 15	
9 10.....Steel.....	11 20	
8 35.....Vaughan.....	12 01	
7 55.....Willard.....	12 40	
7 45.....Great Falls.....	12 50	
A. M.	A. M.	
Close connection made at Shelby with all trains on the G. N. Ry.		
Close connection made on Tues- days, Thursdays and Saturdays at Lethbridge, with all trains on the C. P. R.		
*Meals.		

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pared to do first class
work in gold, silver and
nickel plating at reason-
able prices.

Send or bring me your
knives, forks, spoons and
other articles of daily use
and have them plated and
save scrubbing and rub-
bing.

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To The Public.

To my friends and patrons of Teton
county I wish to state I am better
prepared than any studio in Great
Falls to do your first class work. We
have the largest and finest equipped
studio in the state. We employ four
first class assistants and our work is
acknowledged the best in the city.
We invite you to call and see us
when in Great Falls.
W. H. CHINKENBEARD,
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SYNOPSIS OF SUNDAY EVENING SERMON

By REV. F. L. BUZZELL, of the M. E. Church.

How should we keep the Sabbath.
Text: Mark 2: 27. The Sabbath was
made for man.

The Sabbath and the home are the
two oldest institutions of the world.
They are co eternal with man. Upon
them all are founded all that relates
to the good of the human famil.
Destroy either and the whole race is
ruined.

Why do we observe one day in
seven as a day of rest and worship?
The constitution of man demands it,
physically, mentally and spiritually.
The Sabbath is grounded upon man's
needs. When the bible tells us to
remember the Sabbath because God
rested on that day, it does not mean
to imply that that is a reason for
keeping it, but that that is an exam-
ple of what we should do. The Sab-
bath is for man, that is, it is given
him because his nature and welfare
demands it.

Why do we observe any special
day as the Sabbath? Why do we
keep the first day of the week? Be-
cause it commemorates the resurrec-
tion of Christ. The Jews kept Sat-
urday or the seventh day of the
week, because it commemorated their
deliverance from Egyptian bondage.
But both Jews and Christians ob-
serve the Sabbath as an institution
because the Sabbath was made for
man, and it was made for him because
his welfare requires it.

The body and mind need one day's
rest in seven. The rest of the night
alone does not keep up the energy of
the system. When Traves tried to
abolish the Christian religion it
changed the Sabbath from one day's
rest in seven to one in ten. But their
experience proved that their method
did not furnish enough rest. Armies
and business corporations have
proved that both men and animals
will do more work by resting on the
Sabbath than by working seven days
in the week. Even machinery that
rests one seventh of the time will do
more work than by continuous run-
ning.

The spiritual element in man needs
the Sabbath as a day of worship. No
man can be spiritually minded who
does not pray daily and daily lift up
his thoughts to God in meditation.
But this is not enough. He needs
to meet weekly with his neighbors in
the public worship of God.

Christianity is dependent upon the
Sabbath for the spread of the truth
as it is in Jesus. No community can
be christianized, and no christian
community can long remain christian
that does not regularly assemble
weekly and engage in prayer and
song, and listen to the reading of the
scriptures and the preaching of the
gospel. The better a community
observes the Sabbath the greater hold
christianity has upon it. Montana is
everywhere known among the leaders
of the different denomination as one
of the most difficult places in which
to build up the church of Christ, and
one of the great difficulties is known
to be the fact that so many of the
people of this state spend the Sab-
bath in work and pleasure.

The new testament lays down no
rules for Sabbath observance because
no set of rules would apply to all
places and times. But the spirit of
scripture teaches that all work save
that of necessity and charity should
be laid aside, and that no rest in the
way of quiet indoors or outside recre-
ation should interfere with meeting
for public worship. We know by the
history of the early church recorded
in the books of the Acts and letters
of the apostles that the early Chris-
tians assembled regularly upon the
Sabbath for the worship of God.

How should we in Choteau spend
the Sabbath? First we should re-
gard the Sabbath as a precious gift
of God. We should not think it a
duty only to observe it, but a privi-
lege also. Then we should not have
the custom of remaining up so late
Saturday night that we cannot get

up in time Sunday morning to get
ourselves and families ready for
church and Sunday school. When
we do this we ruin the day for our-
selves and help ruin it for the com-
munity by our absence from church.
We should lay our work aside also. It
is a great wrong to ourselves and the
community to spend the Sabbath
doing little odd jobs.
Sunday is mispent when regarded
as a day of pleasure. I know there
are many people who spend six days
indoors, to whom a Sunday outing is
pleasant and healthful. But the
question resolves itself into this: Is
it better to put in all day Sunday in
pleasant recreation and neglect the
spiritual uplifting of ourselves and
the community by non attendance
upon the appointed means of grace
or is it better to seek first the higher
spiritual good of our souls, and then
if essential to the health of the body
to spend some time in outdoor
recreation?
Many people misapprehend the
real object of the means of grace.
Some think the only value of a relig-
ious service is the hearing of a great
oratorical, logical sermon. And it is
impossible for the average preacher
to meet such a demand twice a week
the year round. The only object of
preaching is to teach people how to
be Christians. People should go to
church not only to hear from the
preacher the duties of life, but to
engage in the worship of God, to pray
and meditate and to catch the inspi-
ration of a congregation of neighbors
assembled to confess their sins, seek
divine pardon, and obtain more of
the divine life.
I can not understand how so many
people who have been reared in the
best of christian homes, where their
parents have been careful to give
them the benefit of christian teaching,
can be so careless about the religious
training of their children. They let
them do as they please about church
and Sunday school. They know that
they do not let them have their own
way about attendance upon the public
schools or anything else that pertains
to their welfare. God will hold you
responsible for this awful neglect.
It is so easy in a new country to
neglect the Sabbath. In the first
place we have moved out of our old
home and are among strangers, and
going to church here is different from
going in an old home where we have
known everybody from infancy. We
may not have found the same denomi-
nation here as we were reared in,
perhaps the congregations are smaller,
we may not like the preaching or
there may be some people in the con-
gregation that we do not like. But
what are we going to say in the day
of judgment when asked why we did
not seek to make the community in
which we lived more religious?
If we were as careless about our
material as we are about our spiritual
welfare, we would some of us be in
the poor house. I have heard hun-
dreds of excuses in the last year for
neglect of religious duties that no
man would think of giving in busi-
ness matters. Some one has come
in to visit, you don't feel as well as
usual, some member of the family is
ill, you have been working hard and
are tired. You know these excuses
would not stand in business and if
one is not as careful in his dealings
with God as with his business inter-
ests it is presumptuous for him to ex-
pect to hear the "well done good and
faithful servant."

King Not Supreme.

Although monarch of the greatest
realm the world has ever known,
King Edward of Great Britain must
admit to certain restrictions upon his
personal conduct that are not imposed
upon his humblest subject. If the
owner of the biggest and most valu-
able business in Great Britain were to
write to the king offering him a half
share in all the profits from that busi-
ness for nothing, it would be impossi-
ble for the occupant of the throne to
accept this generous proposal. Just
as no clergyman or officer may com-
bine business with his profession, so
the king must not become partner
with a subject.

Neither can he be a tenant or hold
anything "in service" from one of
his subjects. The old law on this
subject declares this to be beneath
the king's dignity. He may, however,
accept the post of executor under a
will, but may not act. He must ap-
point some one to do the work for
him, for he is supposed to have his
hands too full with state duties to at-
tend to trivial private affairs. Although
as may be known, the monarch may
dispose with his cabinet and most
of his civil servants, yet he cannot dis-
charge the privy council, but is obli-
ged to call their aid in deliberation.
What is more, it is against the British
constitution for the king to preside
over the privy council. Queen Anne
was the last occupant of the throne
to do so. And although the original
appointment of members is a royal
privilege, yet the king may not select
any foreigner—that is, one born out
of the kingdom and not of British
parentage—to serve.

In the reign of George III the
privy council discussed how far the
king's mandates must be obeyed by
his subjects, and came to the con-
clusion that the law of the land
would not permit the king to prohibit
new buildings being erected in Lon-
don, nor his forbidding the making
of starch from wheat. The king can-
not exempt any class of his subjects
from duties imposed upon them by
act of parliament. This was proved
when a charter was granted to a cer-
tain college of physicians exempting
them from militia tax. After a big
lawsuit the judgment was in this in-
stance against the crown. Nor is the
king at liberty to compel any one to
lend him money. The petition of
right which contained this stipulation
meant it as a strong hint that taxes
were in future to be collected by the
orders of parliament not of the crown.
Although the king may pardon a
malefactor, he cannot send him or any
man to prison of his own authority,
nor has he the power of life or death
over any of his subjects. He has, in
fact, no legal power, for he may not
appoint a justice or any other comi-
sion of the peace. The high sheriff
is the only functionary of the kind
whom he, personally and unaided,
may appoint. The king may make a
will dealing with his private property,
but, though during life the crown
jewels are his property, he cannot
will them away. If he marry a
Roman Catholic, a king of England
is liable to lose his throne. It is
necessary that he be a member of the
Established Church of England, and
that he do not evade any conditions
of the coronation oath.

Americans Were Saving Postage.
It seems hardly credible that busi-
ness circulars of firms in the United
States should be sent to England to
be mailed here to addresses in the
United States for the purpose of sav-
ing postage, yet this is the actual fact,
according to the Herald correspon-
dent at London.
This curious state of affairs is said
to have been revealed at Liverpool
by treasury instructions to the cus-
toms officials located there.
These officers have been ordered to
seize large consignments of circulars
sent by business men in the United
States to their Liverpool agents.
These firms receive circulars in bulk,
which are then addressed, have a
half-penny stamp put upon each and
are dumped into the Liverpool post-

office to be carried back to America
in the mails.

The postage rate under the laws of
Great Britain for such circulars is
half a penny for two ounces to all
countries in the postal union, but in
the United States the postage is two
cent equivalent to one penny.

It is therefore, obvious that busi-
ness firms who send out thousands of
circulars each week can save money
by shipping them in bulk at a low
rate of freight to Liverpool and then
having them sent back to the United
States. The attention of the treasury
officials was called to this matter by
an official in the Liverpool postoffice,
who noticed that several large con-
signments of American trade circulars
addressed to parties in the United
States had been posted in Liverpool.
He investigated the matter, and found
that the practice had been in vogue
for some time. The result of his in-
vestigation is that immediate steps
have been taken to stop the business.

Mrs. Luetgert Appears Again.

Chicago, April 17.—The Chronicle
says: An apparently demented woman,
believed by many who have seen her
to be the wife of Adolph Luetgert
(supposed to have been murdered by
her husband), is being cared for at
the Alma Mott Home, 589 Austin
avenue. For the supposed murder
of his wife Luetgert was sentenced
to the penitentiary to serve a life
sentence, and died in prison.
The woman, who gives her name as
Mary Robbins, answers all the de-
scriptions of the supposedly murdered
Mrs. Luetgert.

The mental condition of the woman
is such that no comprehensive exam-
ination can be made. When asked
who she is she becomes rambling in
her talk and can answer no questions
intelligibly, it is said.
No effort will be spared to make an
identification. Ever since the trial
there have been persistent rumors
that the wife of the convicted sausage-
maker was living, and there have
been several false reports that she
had been found alive.

Beef Cattle Scarce.

Spokane, Wash., April 18.—Not in
thirteen years has beef been quoted
as high in the local markets as it is
today. Quotations today were 9 cents
per pound in wholesale lots, and
butchers say it will probably reach
10 cents before long. Scarcity is giv-
en as the whole cause of the jump.
Butchers have men scouring the
country in all directions purchasing
everything they can get. It is also
reported that buyers from Portland
and San Francisco are sending pur-
chasing agents into Washington,
northern Idaho and western Montana.
Grain fed cattle have all been sold
and only range cattle remain. Veal
is very scarce and pork also advanced.

Hansbrough's Indian Story.

Senator Hansbrough of Norte Dako-
ta, tells a funny story of an Indian on
the Devil's Lake reservation. The
Indian had paid a white man some
money and wanted a receipt. In vain
the white man told him that a receipt
was unnecessary. "Me must have
paper to show owe white man noth-
ing," said the Indian? "Why?" "If
me go to heaven," replied the Indian,
"good Lord ask Ingun if he pay his
debts. Ingun say yes. Good Lord
ask Ingun where is receipt, an' what
Ingun going to do then? Ingun can't
go all over hell looking for you." The
white man wrote the receipt at
once.

NOTICE.

Sealed bids will be received by the
Clerk of School District No. 6, for
erection of an addition to the school
building at Shelby. Size of addition
to be 24x42 feet, one story high.
Also one building to be built at
Conrad 14x18 feet, one story, plans
and specifications can be seen at the
postoffice at Shelby, Mont.

CARL J. BRANN,
School Clerk Dist. No. 6.

Graves & Co. carry the best and
most complete line of goods in the
market.