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MINNESOTA HISTORICAL SOCIETY

SMALL AT HIS BEST.

The Ex-Editor Preaches to an Audience Which Completely Fills the Exposition Auditorium.

He Takes His Text for the Afternoon Sermon From the Nineteenth Chapter of Acts.

A Sister From the Salvation Army Leads in Prayer--Some of Small's Sayings.

Jones Delivers a Short Sermon in the Evening--The Pith of the Services.

The attendance at the Jones-Small revival at the Minneapolis Exposition building continues to fill the large auditorium twice every day. Yesterday afternoon the bright weather attracted a large audience, to which Sam Small poured out one of his spiciest efforts. A sister from the Salvation army led in prayer, and at every pause was greeted with a salvo of amens. In the evening, to a goodly congregation, Sam Jones delivered a short sermon, touching up nearly everything in his caustic, epigrammatic style. Small's afternoon sermon was as follows:

I read from the 19th chapter of Acts: "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him we have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come unto him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came upon them, and they spake with tongues and prophesied and all the men were about twelve. And he went into the synagogue and spake boldly for about the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude he departed from them and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And many that believed came and confessed and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them and found it 50,000 pieces of silver. So mightily grew the word of the Lord and prevailed." I have read these verses from the 19th chapter as they record the history of this incident and of these twenty-seven months of the

LABORS OF ST. PAUL

at Ephesus, because I want us to understand the difficulties which met St. Paul on that occasion. And I want us to understand that these difficulties have projected themselves all through the centuries, and are found and encountered to-day just as they were in Ephesus. And I want us to discover what is the trouble and how many of these difficulties stand in the way of the growth of the word of God here in Minneapolis, and discover if we may the reason why it does not prevail here. And I go back and take the text from the second verse: "He said unto them, have ye received the Holy Ghost since ye believed? And they said unto Him, we have not so much as heard whether there be any Holy Ghost." St. Paul was wonderfully acute, not only in his mental constitution but afterwards when he was enlightened and learned of the Lord Jesus Christ by the processes of that spiritual knowledge which comes from the endowment of the Holy Ghost. He was spiritually acute, and when he went into a community it didn't take him very long to discover all the key notes of the situation, with almost divine pressure, because it was done with the help of the Holy Spirit, what were the difficulties in the way of the spread and triumph of the gospel in that particular place. And when he went down to Ephesus and found a few disciples who had been together there who had begun ahead of him, he said to them, "I greet ye as disciples of the Lord Jesus Christ." But he began to look at their situation, at their life, to hear their talk, to discover all of the manners of their walk and conversation, and life, and thought, and purpose, and their eternal hopes. And he pretty soon discovered that those disciples down at Ephesus were laboring.

UNDER DIFFICULTIES.

He saw there was something wrong, and radically wrong in their conception of Christianity, and he put to them the crucial question. He put to them the question which then and now determines by the answer whether a person is a Christian or not. He said, Have you received the Holy Ghost since ye believed? And they answered him frankly and honestly, and said, Why, we have not so much as heard whether there be any Holy Ghost. And that explained the whole situation to St. Paul. He understood in an instant what their difficulties were, what their trials were, and he understood promptly how hopeless was their case, how hopeless were all their efforts, and how fruitless must be their lives in their endeavor to believe on the Lord Jesus Christ, and live up to the standard that their belief demanded without the head, knownedge, help, and power and presence of the Holy Ghost in their lives. They said to him frankly what their situation was, for they said "we have been baptized in the baptism of John; we have repented, that was the full extent of it; we have repented and been baptized and taken upon ourselves the name of Christians." And that was outward, that was external and it was only internal so far as it went to their consciences and to their minds, and to their human judgment of the necessities of the situation, and it never reached their spiritual life. St. Paul said to them, that they must be baptized and believe in the Lord Jesus Christ. And they were baptized in the name of the Lord Jesus Christ, and he laid hands upon them after the apostolic fashion and they received the Holy Ghost and immediately power came to them. They spake with tongues and prophesied, and the number of men was about twelve—they were all that St. Paul had gathered around him. And to run rapidly through the history

FOR A MOMENT

only, you see what follows, and what occurred as the result of that endowment of power by the Holy Ghost. St. Paul went into the synagogue and preached for two years, persuading and disputing things concerning the kingdom of God, and he stayed there for the space of three months, and he disputed with them, and he began there to preach the truth of Jesus Christ in all its simplicity, in all of its truth and in all of its integrity, and he began to draw the line, and drew it clearly, plainly, unmistakably in the eyes of all those people between the practices of the world around about them, of the idolators of the temple of Diana, and the people who lived in the midst of all their amusements and every commerce practiced and all of the things that went to make up the life of that day. St. Paul preached it with all the power that the Holy Ghost could give him, and they only let him stay in the synagogue about three months and then they kicked him out. Why? Because divers of them were hardened and believed not on that way and began to speak evil of that way before the multitude. Poor, frail human nature propogates itself, reproduces itself, reappears in all its abnormal features in all the ages and generations of men. Ever see anything of that kind in Minneapolis? Did you ever see anything of the kind when one of the faithful preachers of God mounted his pulpit in this town and began to preach the truth of Jesus Christ with all the power, and with all the sincerity, and with all integrity, sparing nobody and sparing nothing, hewing the line with the gospel ax—the truth of God. Ever heard any of the congregation saying: "He is too rash, and too harsh, and too strict and too puritanical and too close in his ideas to come out and talk that way before the multitude," seeking sympathy for

THEIR LACERATED FEELINGS

and wounded consciences among the sinners of the town. I don't know whether you ever saw anything of that sort happening here, but it has happened all around the country. And at the end of three months they said to St. Paul, "We own this church and we are running this church and we don't want any of that sort of preaching in it, and you get out;" or rather St. Paul said, "If you don't like this kind of preaching then you ain't the kind of crowd I want to preach to." Then he left them, and separated the true disciples. He separated himself from them, and went down to a school house and got him a place there and preached for two years there. And with these twelve consecrated men to start with at the end of twenty-seven months of conscientious preaching in that great city of Ephesus, the result is shown in the fact that all the people that dwelt round about in Asia heard the word of the Lord, both Jews and Greek. You cannot stop the word of the Lord when it is preached in its integrity, in its purity, in its sincerity and in the courage of conviction. There is not power enough in all the inventions of men in all the world to-day to stop the word of God from accomplishing that whereunto He has sent it. Every newspaper in America might taboo preaching and the gospel from its columns to-morrow, but it could not stop the march of the church of Jesus Christ, the progress of the gospel with all their presses locked against it. [Cries of amen.] Pigmy army of Liliputians trying to stop the progress of the army of the living God and conquering the world to himself! All the policemen of this country might arm themselves cap-a-pie, parade the streets and station themselves at the door to stop the preaching of the Salvation Army. And all the

POLICE JUSTICES

and mayors of prosecuting little communities might fine them, but they could never stop the march of the army of God through this land. [Cries of amen.] They could not stop St. Paul, nor can they stop any of the humble disciples of the Lord Jesus Christ, who with the minimum of the faith of St. Paul goes out to preach Christ in truth and in sincerity. And there is no use getting scared for fear that something is going to interfere with the progress of the Gospel. And there is no use getting scared that the people are not going to hear. It may come that the prophecy that is written there in the Book of the Word of the Lord, "I will send a famine on the land," not of bread—not a famine of bread, not of thirst for water—but a famine of hearing the Word of God that may come. But if it comes, it is to come through the prosecuting and pusillanimity and cowardice of the professors of God and not from God himself. Not from the outward world interference with God's plans. This thing is true, and St. Paul discovered it in Ephesus, and anybody with ten grains of common sense, without the immortal comprehension of St. Paul, can discover it here in Minneapolis, and that is that the gospel of Jesus Christ and nothing else that is good and high and noble, and which is perfecting in its processes, can prevail in the community where the church and the world are bedfellows and are hail-fellows-well-met in the public street. You've got to have a line between them. Jesus Christ drew it with his own finger, and with his own word of wisdom and counsel, and he seperated his church from the world, and to-day it is the duty of the church to withdraw itself from contamination with the world and be not equally yoked with unbelievers. Christ separated it, and so plainly that

ALL THE WORLD

could see the line that divided the church from the world; but you cannot so easily find the line now—hardly find the line in some communities at all now. And I will tell you another thing, when that animal was invited to go into the wolves' cave and refused and said all the tracks point in toward the cave, and he was afraid if he went in he'd never be able to make any tracks in the other direction; and if you will look at the mark of footprints that have rubbed out the line of positive demarkation between the world and the church in Minneapolis this afternoon, you will find that all of the toes are pointed from the church toward the world. It is a mistake to believe that the church of Jesus Christ is being overwhelmed with the trash of the world. That is a mistake; the world is not crowding into the church for the purpose or with the object of prostituting the church, nor of occupying it by forcible possession, or of making their dens in the sanctuary of God, because the very place itself is a rebuke to them in their practice. But I'll tell you what they do do, they come up close around the doors of the church and toll off Christians from the church to come and associate with them for the purpose of raising their own respectability by having it said that there is no difference between the church and themselves. The only warrant in the universe to a man outside of the church of God saying he is as good as the people in the church is because so many people who have been in the church are out associating with him and running with him now. Have you received the Holy Ghost since you believed? That is the test of a Christian's character. That is the power of God in his life. Without the Holy Ghost he has got no moral force and no spiritual power, and no grand consciousness that he is more or better than any of his fellow mortals. With the Holy Ghost, then he has got the

EVERLASTING CONSCIOUSNESS

that there is moral omnipotence in the doctrine I profess; there is spiritual power in the life I am living, and there is eternal hope of my accomplishing something and winning something in the name of my Lord and Leader. A man in the church who has never felt the first pulsation of the presence of the Holy Ghost in his nature; who has never recognized one single inspiration of his nature as having had its origin in the Holy Ghost, he only knows the Holy Ghost by name. Why, he is like a man living with the heart cut out. But there are people living in this city to-day—and you know it as well as I know it—who, if they were honest with themselves and honest with this community and honest with God, and you were to put the question to them, brother, sister, have you received the Holy Ghost since you believed? they would have to answer just like those people in Ephesus, except they'd amend it and say, "I've heard and read of the Holy Ghost in the Bible, but as for knowing anything about him I never knew anything about him." And no wonder, no wonder. You have never, in the first place, invited the Holy Ghost to come in and dwell with you and energize you and comfort you and lead you into all wisdom and all truth and all power. You have never opened the doors of your heart to his incoming, and you never have set apart any department of your spiritual life, especially the spiritual department of it, as subject to the direction, the leading the goverance of the Holy Spirit. I said, if you have a good inspiration, if you have suggestion that you ought to do something good you take all the credit to yourself. "I'll go and visit an old sick sister" and then think its something you have invened yourself. "I'll go to prayer meeting this week, I believe I haven't been this year, but I believe it is my duty and I believe I'll go this night," and you think you have done something that ought to entitle you to admission to the

HOLY ELITE CIRCLES.

Everything that is good you appropriate to the big I. I did it; I got it up; I suggested the whole business. Everything that is mean you attribute to the devil, Just got this thing wrong. Every good suggestion of your life originated with the Holy Spirit. It would be a heap more becoming in you to appropriate the evil suggestions of your life to your own origin; say, I got them up. But there is a better way yet, and that is to crucify the big I, and say that all good suggestions come to me from the Holy Ghost, pure and sanctified and worthy of my acceptance and my service, and all the evil is but the mechanism of the devil to try and swerve me from from my integrity in the Lord; I am nothing; I am dead; I am crucified in Jesus Christ; I am killed all day long, and every good suggestion in me is the suggestion of the Holy Ghost, and all the glory given where it belongs. There is the better way. And I tell you the true Christian does that every day. And there is the secret of his power; there is the power of his effectiveness; there is the secret of his character; there is the secret of the fact that he is a cipher drawn in the atmosphere of this world. But he is a positive unit in the universe of God. The Holy Ghost makes a great big figure one out of a man in the kingdom of God. The devil simply blows him up with pride, self-consciousness and ambition until his outline is nothing but what he is, a great big naught. Now we have started a meeting in this city of Minneapolis. Some of the people, the most intelligent, cultured and refined, the leaders of thought and opinion, the mighty Ajaxes who control and run the ponderous engines on which the arm of progress leans—those mighty men seem to think we have started them for a joke, for an amusement; and they say as

THE CIRCUS SEASON

has not opened you will find interest and entertainment at the Exposition building, with the two Sams in charge. [Great laughter.] And I suppose he intimates that everybody will take their choice, and he stays away and waits for the circus. That fits him better; association with the animals is more congenial. [Laughter.] But, I tell you, I think I have hopes yet that the Minneapolis Tribune may be saved. [Great laughter.] For it is not utterly rejected, and it is not utterly dead to the visitations of the Holy Ghost. For when I pitch upon dirty newspapers that empty damnable swill and slush of accounts of prize fights, dog fights, base ball games and all manner of devilment into homes of this community, the Holy Ghost carried the truth home, and this morning they appropriated it all to themselves. Every fellow knows what cap it is that fits him, I didn't mention any name yesterday, but I ain't afraid to mention names to-day, and as they take their shots at me I am going to shoot back. They can't fool me. I've been behind the scenes. I know all the shooting ground that makes their thunder, and the pea boxes they rattle when they want anybody to understand there's a storm on hand. They can't scare me. I know the whole machinery of the concern. I ain't so awful brave. I've been licked many a time, but, thank God, nothing in the shape of a man has scart me yet. I can take a licking, but I can't be bulldozed. They did do me the compliment to say in their newspaper that a very fair newspaper man was spoiled to make a very poor revivalist. I will tell you I'd rather be the poorest revivalist that ever attempted to preach the word of God to dying men than be the best newspaper man that ever sat down on a

THREE-LEGGED STOOL

in a Minneapolis sanctum. [Great laughter.] And in the endeavor to return the compliment to the editor I have been absolutely bankrupt, for should I search all creation through I don't know of anything or anybody in all the creation of God that was spoiled when he was made an editor. [Great applause.] Talk about the slangwanging, and I can take the blue pencil of the managing editor and run through its columns, and if slangwanging was a penitentiary offense, I could convict the whole establishment and put it into the penitentiary for life and ninety-nine years longer. [Applause.] Like the devil calling the chimney-sweep black—to talk about slangwanging. I am perfectly willing to be examined with him by any competent and decent authority. But I say to you the Holy Ghost is the test. The presence and power of the Holy Ghost in the life of the Christian is the test of the fact as to whether he has come up to and enjoys and has received the very highest possibilities of his nature in a religious sense. Twelve men consecrated and endowed with the Holy Ghost in every church in Minneapolis as Paul had them there in Ephesus would do for this city and this territory all around about here what it did for that territory in Asia round about Ephesus. It would not take long for all the world to hear the word of Jesus Christ. But we have got too many of that other kind who hardened and spake evil of that way before the multitude. Brother, let me tell you God has implanted in your heart and put the seed into your life of all the grand and noble possibilities that human nature has ever exhibited in the history of the world. He implanted them in every one of us when we were born into the world, and he planted them to grow up and to flower, flourish and fruit in our lives for the glory of his own great name and the good of the

KINGDOM OF CHRIST.

And if you will give yourselves in true dedication to God and to Christ and to righteousness through Christ then the Holy Ghost will come into your life and will give the growing power and fruitage to every one of these possibilities of your nature; and you are living a pauper amidst the riches of the kingdom of God until you have received the Holy Ghost, that leads you into all truth and gives you all power, and stars deck your Christian diadem with gems of conquest and triumph. How did they get down to confession when they sinned? Many of them that believed came and confessed and showed their deeds, and that is the first step that a recalcitrant, backsliding or weak and ineffectual Christian has got to take in order to get the Holy Ghost. Confession, that is the beginning of all things religious, as Brother Jones told you last night. And if you never felt the internal glow and the grand inspiration and the heroic possibilities of all your nature flooding your whole being with a joy unspeakable, it is because you have never had the Holy Ghost, and if you want to have Him; if you want to enjoy His presence and His power, and feel all the possibilities of your natute armed with His immortal spirit, why then you must do that which is necessary to be done in order to give Him place and work and room in your life. What is that? The first thing is confession. And the second, after they had confessed what it was that made their lives weak and impotent and ineffectual, then they brought their books (those of them that used curious arts); they brought all the things that contaminated their lives and burned them up. There's the two points, and they are as clear as the sunlight of God can make them. Confession of the things that have ruined, decimated or made impotent your life. Confess those things, and the next is clean up your life.

CONFESSION AND CLEANSING

are the two conditions precedent to the coming of the Holy Ghost upon you. That is what they did. I like to see a crowd get into the humor to do that. Then, you know, I have got up in my faith, fortified and made certain, and I begin to look out then for fruit. I would like to see them as they did at St. Joseph, Mo., when we were under that immense tent down there when Brother Jones preached to them. Men and women, the most refined, the most respectable, the most sociable, and the leading citizens of the city of St. Joseph stood up there in a crowd that was six or seven times greater than this, stood right up and said "Brother Jones, you are right, and we confess our short-comings. We confess that we have been doing wrong. We confess that we have been mixed up with the world. We confess that our lives have been decimated by these things and now then we are going to atone. When we get home we are going to burn our cards. When we get home we are going to empty our demijohns and bottles. When we get home we are going to lay down the law that we will have family prayer; that we will attend prayer meeting. When we get home we are going to lay down the law in our house that there will be no more dancing, and germans, and progressive euchre parties." And they stood up there in, that crowd men and women in all classes of society, and said, "these things have ruined and hurt our lives and now we are going to confess them and are going to clean them up," and they did it. Over 200 souls were converted to God. From that time that grand meeting rolled on with tremendous success. The city of St. Joseph was morally revolutionized from one end to the other and has never gotten over the cleaning up that took place there under Sam Jones. I like men to do like Judge Lochren, of Georgia. After we had our

PROHIBITION FIGHT

down there, he saw he was going to the devil himself, although he was one of the leading citizens, a judge of the supreme court. He was a drinking man. He had a cellar absolutely packed full of the finest wines and liquors that could be imported from abroad or bought in America. He had a son who was walking in the straggling footsteps of his father, and when the prohibition fright came up Judge Lochren was converted and the Holy Ghost came upon him with power. He said, "I'll throw all my influence on the side of God, and morality, and sobriety, and right." And he called his son to him and said: "I want you, son, to join me. I have led you astray far enough, and join me now in the back track," and together they got upon that platform in that tent and spoke together from the same platform in favor of prohibition. It was a grand sight to see father and son thus turned by the power of the Holy Ghost and both throwing their tremendous influence in favor of temperance, sobriety and morality. But that was not all. Judge Lochren took Dr. H., his pastor, one of the grandest preachers, and said: "I want you to come out home with me," and he took him out home and asked some of his neighbors to come over and help him. He said, "I am going to empty this stuff in my cellar." He didn't empty it out by selling it to somebody else to tempt someone else with it, nor send it off under the pretense it was going to call some sick person back to life. He sent his servant down into that cellar and brought it up, every drop of these

SPLENDID LIQUORS,

and he poured them out on the ground of his back yard and let them soak down to hell where they belonged. [Great applause]. And I'll tell you, my brother and sister, I know, because I know it from experience, I know it from observation, I know it from the Word of God immutable in its tendency, if you want the power of the Holy Ghost in your life for your own enjoyment, for your own safety, for your own preservation, for all the grandeur and glorious upbuilding of your own character in Christ, for the purpose of helping and co-working with Christ in saving the world in order that the word of God may grow mightily and prevail in Minneapolis during these meetings, the first thing you have do—and I know we ought to do it before we leave this room—is to get down in humble fashion before God, confess our shortcomings, clean up our lives and pray God to pour out his whole spirit upon us without measure. [Cries of amen.[

Sam Jones closed the meeting with a short prayer.

They Are Still Angry.

Special to the Globe.

OMAHA, Neb., April 26.—O. H. Rothacker, of the Republican, was discharged to-day upon examination on the charge of assault with intent to kill Rosewater, of the Bee. More trouble is predicted, as the mutual hatred of the pair is as pronounced as ever.

EATING HIS OWN CHILD

A Crazy Negro Kills His Little One, and Then Devours the Still Quivering Flesh.

Belief That the Murderer of Poor Maggie McCarthy at Cleveland Has Been Found.

Serious Street Encounter at Jefferson City, Mo., Between Prominent Officials.

Two Bloody Deeds in Mexico--A Plot to Rob a Texas Bank Frustrated.

LONGVIEW, Tex., April 26.—Caleb Foster, a negro living near the south line of Harrison county, suddenly became crazed a few days ago, snatched his three-year-old child by the legs, dashed its brains out against a tree and ran with the body to a creek bottom, where he was ineffectually followed by his family. Assistance was procured, and he was finally captured. When found Foster was rending his child's body with his teeth, spitting the flesh on the ground, and all the time jabbering to himself. Upon being captured he was conveyed to his home and closely guarded. Three days after recovering his normal condition, and not seeing his little son playing around his bed, he inquired for him. The truth was not told him, and a strict investigation showed conclusively that he retained no remembrance of the awful tragedy, in which he had been the chief actor.

Maggie McCarthy's Funeral.

CLEVELAND, O., April 26.—Maggie McCarthy, the pretty young servant in the household of Rev. W. M. Smith, assistant pastor of the First Presbyterian church, who died defending her honor, was buried to-day. Rev. Father Thorpe, of St. Joseph's cathedral, delivered the sermon. Among other things he said:

This murder belongs to a class that females would be justified in arming themselves against. They would be justified in striking down the man that insulted them. I know of no crime that cries to heaven as that of this wretch who still lives, but who will be judged by God. Oh, friends, is it not a consolation that we have found women in our land who will lay down life sooner than honor. Such chastity and virtue is a consolation to mourning friends. She died for honor, she died for purity, she died a martyr's death, and may God have mercy on her soul. That spirit that no base hand can lay touch upon has gone to God, and may God receive it.

While the clergyman was speaking audible sobs were heard from all parts of the church, and at the conclusion the vast assemblage was in tears. The casket was borne to the vestibule of the cathedral, where the remains were viewed as the people passed out. The cortege then took its way to St. John's cemetery, on Woodland avenue, where poor murdered Maggie McCarthy was laid at rest.

A baker was arrested here to-day, charged with killing Maggie McCarthy. His face is scratched, and it is thought he is implicated in the affair. The police refuse to give his name, and he cannot explain his whereabouts for two hours on the night of the murder.

An Ex-Judge Shot.

JEFFERSON CITY, Mo., April 26.—Ex-Supreme Judge John W. Henry and State Auditor Walker had an altercation on the street between 9 and 10 o'clock this morning, in which Judge Henry was shot once in the right arm and again in the breast, and Walker was severely cut in the head by a blow from Judge Henry's cane. Both men are now in charge of physicians. The origin of the trouble is not given.

The affair grew out of the late investigation of Auditor Walker by a legislative commission. Walker accused Judge Henry of talking about him with a view to injure him, and took strong exceptions to the judge's testimony before the committee. Judge Henry replied that he had told nothing but the truth, whereupon Walker in very profane and emphatic language called him a liar. Judge Henry then struck Walker over the head with his cane, and Walker at once whipped out a pistol and fired at him. The ball entered the palm of the judge's left hand, passed up the arm just under the skin to near the elbow, where it came out, crossed his breast and lodged in the breast bone. The wound is severe and may be a dangerous one. Walker got a heavy blow on the left temple, cutting a long gash, and he is now suffering from nervous prostration, palpitation of the heart and numbness of his left side, but the doctors say he will be all right in a few days. Both are old men, and Judge Henry quite feeble.

PLOT TO ROB A BANK.

It Winds Up in the Arrest of the Gang of Desperadoes.

LAREDO, Tex., April 26.—Marailano Gariver was shot and killed here early yesterday morning by Theodore Sanders. An investigation of the killing developed a conspiracy to commit one of the most daring robberies ever attempted in Texas—the robbery of the Milmo National bank. The bank officials had received information that an organized band of men, composed of Americans and Mexicans, had concocted a plan to rob the bank on the afternoon of April 18, at 3 o'clock. Two of the gang were to enter the bank. One of them was to present a check to the teller, and when that official looked at it was to level a pistol at his head with the command: "Hands up. Be silent." His confederate was then to enter through the president's room and rob the vault. In the meantime five others of the gang were to ride up, leading two saddled horses for the use of their friends in the bank, which the latter were to mount after having secured the booty, and ride away, protected by the other five men. Every day since the bank was notified it has been secretly guarded by a determined posse of deputy sheriffs. Yesterday Jesus Perez, Francisco Ramons and Manuel Alquita were arrested on a charge of being implicated in the plot to rob the bank. Subsequently Henry Barnard, the leader of the gang, was arrested on a train and lodged in jail. It now appears from the statement of Theodore Sandes that they were members of the gang, and that all the members had taken oath not to divulge the purpose of the organization under penalty of death. Gariver having accused Sandes of betraying the gang, the latter shot him. Sandes, however, claims that the deceased attacked him with a bowie knife and the shooting was done in self-defense. Barnard, who is highly connected, attacked two others of the gang who were confined in the jail with him last night with a knife he had concealed on his person and cut and dangerously wounded them. He accused them of "squealing." It is thought one of them will die.

Died in Jail.

BOSTON, Mass., April 26.—Dr. A. J. Grant, the noted bigamist, died at the Cambridge jail at 3 o'clock this morning after an illness of several days. He was arrested for robbing and deserting a Cambridge lady after marrying her. Charges of a similar nature were accumulating against him rapidly.

Attempted Dynamite Outrage.

Special to the Globe.

CHICAGO, April 26.—A dynamite bomb of ponderous proportions was found this evening with the fuse burning, on the steps of the residence of Albert Edgar, at 293 Park avenue, near Hoyne. It was a fortunate occurrence that a police officer espied it. The fuse was of considerable length, and was burning rapidly when the officer passed the house. Had the bomb exploded it is probable that the house's occupants would have been sent to eternity. Edgar's antagonism to labor and anarchistic doings is believed to have incited the deed. The bomb was similar to the one which caused the masacre at the Hay market. It is shaped like an oyster can, packed with dynamite six by four inches. It is now at the West Madison street station. No one has been arrested.

Bloody Deeds in Mexico.

ST. LOUIS, April 26.—A special from the City of Mexico says: The guests who assembled to celebrate the marriage of Benito Hernandez and Juanita Alvidez, near Merida, in Yucatan, became involved in a general fight. Seven of them, including the groom, were killed. The wife of Moreno, a ranchman in Tamulipas, recently eloped with the son of a neighbor, while the husband was away. They got three days the start, and traveled toward the interior. Moreno followed and overtook them at a hotel. He located their room and waited until a late hour. Going to the door, he rapped quietly. The youth opened it, and was shot dead at the first fire. Mrs. Moreno sprang from the bed and ran to the window. Before she could jump four bullets from her husband's revolver had taken effect. Moreno examined the wounds, satisfied himself that they would prove fatal, drew a sheath knife and stabbed himself to the heart, falling across the body of the unconscious woman, who died in a few hours.

Fatal Bar-Room Fight.

FORT WORTH, Tex., April 26.—This afternoon three men went into the Tremont hotel bar-room and asked for drinks. The barkeeper, John Rauscher, supplied them several times, but finally refused to give them any more, saying they had enough. One of the men began abusing Rauscher. During this tirade Rauscher took a pistol from a drawer under the counter and placed it on a sideboard. "Red" Quinn, a machinist, saw Rauscher put the pistol on the sideboard, and remarked: "Are you getting that pistol for me?" at the same time drawing a 45-caliber and beginning to fire at Rauscher. The first shot struck Rauscher in the hip and he fell, but, grabbing the counter, righted himself, when Quinn shot him a second time through the fleshy part of the shoulder. Rauscher by this time had his pistol, and fired one shot. Quinn fired two more shots and then, with his companions, ran out of the saloon. He had only gone 100 feet when he handed his pistol to one of the men with him and saying "skip," dropped to the ground dead. Rauscher's bullet had passed through his heart.

Destroyed a Reservoir.

COLUMBUS, O., April 26.—The governor this morning ordered the Toledo company of the National guard to the scene of the riot at the Paulding county reservoir. The information, in brief, as outlined to the governor, is that 200 masked men overpowered the guards at the reservoir last night and blew up the banks, saturated the locks and timber with oil and burned them. The guards were on duty at the instance of the governor. The building occupied by the gate-keeper was also burned. The band worked all night cutting the dikes with pick and spade. The volume of water is thus largely reduced, though the reservoir is not entirely drained. The amount of damage is estimated at $60,000. The people of that county are substantially a unit in desiring the destruction of the reservoir, because it covers a vast area of fine farming land and renders the entire region sickly.

Thrown in the River.

NEW YORK, April 26.—Kate Fisher, a girl about 16 years of age, living af 780 Second avenue, was found by a canal boat captain in the water clinging to the spiles underneath the dock at the foot of East Twenty-eight street early this morning. She said that she had been there for ten hours, and had been flung into the water by a young ruffian who had tried to assault her, but had been deterred from his purpose by her struggles and outcries. She said she was a good swimmer and thus had saved her life when tossed in the river. Her clothes were all torn and had a bedraggled appearance. Her parents say that the girl is truthful, but the police doubt her story.

Attempted Murder and Suicide.

CINCINNATI, April 26.—Henry Heile, living with his wife and two young children at 618 Sycamore street, this morning made a murderous attack on his wife with a hatchet, felling her to the floor. He then went to the bed where the children were lying and aimed a blow at them. The mother recovered in time to see the danger and threw herself between the descending weapon and her children. The blade struck her thick roll of hair, thus breaking its force. Her husband then for a moment desisted while his wife threw open the window and screamed for help. This seemed to frighten her husband, who dropped the hatchet and fled to the kitchen, where he cut his throat with a butcher knife. Mr. Heile has been wildly insane for nearly a year.

The Chicago Boodlers.

CHICAGO, April 26.—Judge Tuley this morning overruled the motion for a change of venue from Cook county in the "boodlers'" cases, and the trials will therefore take place in Chicago.

THE CALHOUN STATUE.

It is Unveiled at Charleston With Appropriate Ceremonies.

CHARLESTON, S. C., April 26.—The celebration of the unveiling of the statue to John C. Calhoun in this city to-day was an event to which the people of the state have looked forward for many years, and large numbers came therefore from every part of the state to take part in or to witness the proceedings. The entire populace of the city also turned out en masse, the result being a parade and an assemblage of sight-seers such as is rarely witnessed in the South. The number of men in the ranks in the various military and civic organizations was 5,000. The line of march extended from the battery up Meeding street to Marion square, the site of the statue. The number of spectators along the line was not less than 20,000, and the crowd that gathered around the statue was but little less. There was a liberal display of bunting, the United States flag occupying a conspicuous place in the column, on the houses, and in the speakers' stand. The statue was draped by both the state and national colors, which were drawn away by little children, while thirty-five young misses stood as sponsors. Most of them are relatives of Mr. Calhoun. Six babies pulled the ropes under the supervision of the attending throng of ladies. The babies were Julia Calhoun, granddaughter of the statesman; William L. Calhoun, his great-grandson; Putnam Calhoun, Jr., great-grandson and great-grand-nephew of Gen. Putnam, Sadie Anerm grand neice, Floride Calhoun Pickens and Floride Payne Johnson. The dedicatory prayer was made by Rev. Dr. C. Pinckney, who was presented to the audience by Mayor Courtency, who presided. Then followed an ode to Calhoun by Miss E. R. Cheseborough, read by Rev. C. A. Stekeley. Following this came the oration of Secretary Lamar, which was followed by another Calhoun ode written by Margaret Preston and read by Rev. Dr. Junkin, and then came the benediction, pronounced by Rev. John C. Wilson. Secretary Lamar's speech, which occupied two hours, was received with the greatest attention and frequent applause. To-night everybody is keeping open house in Charleston, rejoicing that the event has passed off so successfully.

Nova Scotia's Attitude.

HALIFAX, N. S., April 26.—In the provincial assembly last evening Attorney General Langley gave notice of a resolution which he intended to introduce on a future day expressing the desirability of unrestricted commercial intercourse between Nova Scotia and the United States. The resolution refers favorable to the propositions contained in the Butterworth bill introduced into congress at the last session. Mr. Langley on giving this notice stated that the resolution must not be understood to embody the opinions of the provincial government, as he took the responsibility of introducing it and wished an expression of the views of the house.

HAVE LOST THEIR ALL.

The Eviction of Settlers on the Indian Reservations Continuing Without Opposition.

One Very Poor Old Widow Bundled Into a Wagon and Carted to a Railway Station.

A Prominent Des Moines Druggist Indicted for Abetting a Constable's Killing.

Funeral of Alexander Mitchell at Milwaukee--General Northwestern News.

Special to the Globe.

PIERRE, Dak., April 26.—A detachment of soldiers from the Winnebago reservation passed through the city this morning on their way to Fort Sully to get a supply of rations. The troops are still at Big Bend and will remain on the reservation for a month to watch the settlers and see that none of them get back to their claims. They have had no serious trouble with the settlers so far. They are given three days' notice to move and at the end of that time if still on the ground the soldiers take possession and move their effects off. One old lady, Mrs. Catharine Ryan, having no way of moving, was hustled into a wagon with her household goods and taken to Rousseau and left there this morning. The officer in command of the detachment was not prepared to say whether all the settlers would have to go or not, but was under the impression that they would, as the government was making an example of them. The eviction of these settlers will cause them untold hardship, as very few of them have money and were depending entirely on their crops.

WASHINGTON, April 26.—Commissioner Atkins, of the Indian office, to-day received a telegram from Indian Agent Anderson at the Crow Creek reservation in Dakota, saying that the people ordered from the reservation are leaving quietly. No trouble is anticipated. The troops will, however, remain for some time.

HELD FOR MURDER.

Druggist Hurlbut and An Employe Indicted at Des Moines for Killing a Constable.

Special to the Globe.

DES MOINES, Ia., April 26.—The grand jury made a formal report this morning and among others returned an indictment charging J. Reed Hurlbut, of Hurlbut, Hess & Co., and Joseph Row with murder in the first degree in the slaying of Constable S. C. Logan at Hurlbut, Hess & Co.'s store on March 7. A warrant was immediately issued for Hurlbut's arrest. Over fifty-two witnesses were examined and it is believed by the authorities that the evidence is strong enough to convict. The code of Iowa recognises no accessory before or after the fact, but considers everyone connected with the crime a principal. Under the assumption and upon the testimony of witnesses that Mr. Hurlbut had abetted Row, he was indicted jointly with him. Mr. Hurlbut is a son of the well-known manager of the Chicago Times, the administrator of Wilbur F. Storey's estate. He is socially very popular and was a year ago married to the youngest daughter of Judge C. Cole of this city. At 2:15 Mr. Hurlbut was arrested by Sheriff Painter and Deputy Sam Compton. When the officers entered the store he appeared embarrassed and when apprised of the object of their visit said he was prepared for it and had heard of the indictment and charge this morning. His attorney immediately went before Judge Given who fixed the bail of both, $6,000 for Row, and $10,000 for Hurlbut. After filing proper bonds both prisoners were released.

Alexander Mitchell's Funeral.

MILWAUKEE, April 26.—The funeral of Alexander Mitchell at St. James church to-day was one of the largest that ever took place in Milwaukee. At an early hour the body of the dead banker was borne from his late residence to St. James church by six old and trusty servitors of the deceased and placed on the steps of the chancel in St. James church, directly opposite the Mitchell homestead. The chancel of the church was converted into a bower of palms and ivy interspersed with white, pink and red azelias. The coffin lay in state on the steps of the chancel, facing towards the east. At the head stood a floral cross and crown and on the coffin a large cross of callas, extending the whole length. Behind the coffin in the chancel sat the guard of honor, all members of the "old guard" of the St. Paul road. The face of the deceased wore a peaceful expression and was looked upon by hundreds of people up to noon when the coffin was closed. After the services, in which Dr. Keene officiated, the procession started for Forest Home, taking a westward route up Grand avenue and through the Soldiers' home grounds. Brief services were held at the grave. The procession, which was a long one, was entirely civic in its nature.

Fargo Board of Trade.

Special to the Globe.

FARGO, Dak., April 26.—At a meeting of the board of trade to-day it was proposed to subscribe $5,000 to the stock of the company boring for natural gas, and a committee was appointed to arrange terms for co-operation and prosecution of the work. Letters were also read from prominent Chicago parties in regard to the new tariffs under the interstate commerce bill, all agreeing that the long and short haul clause should be maintained. C. M. Wicker, commissioner of the freight bureau, gave tables showing that the rates direct from Chicago to Fargo via the Milwaukee railroad were from 25 to 40 per cent. less than the sum of the locals to St. Paul, and from St. Paul to Fargo. He said:

With a commercial railway situation as above there seems to be no good reason why Chicago should not be able to compete with St. Paul and Minneapolis, even in what they choose to call their own territory, and we fail to see why Chicago should not recover her former hold upon this territory, controlling almost the entire trade of a large portion of Minnesota and Dakota.

Three Kinds of Weddings.

Special to the Globe.

ZUMBROTA, Minn., April 26.—Thirty couples treated Dr. O. H. Hall and wife to a surprise party last evening, it being the twentieth anniversary of their marriage. The doctor was presented a bronze clock, and Mrs. Hall a china tea pot. Refreshments were served and a general good time enjoyed by all.

Howard L. Collins, of St. Paul, and Miss Leoria Mitchell, of this city, were married at 10 o'clock this morning at the residence of J. T. Mitchell, father of the bride. They departed for a trip to Chicago on the noon train.

The wooden wedding of Mr. and Mrs. Sidney Bartron