

THE RED CLOUD CHIEF.

M. I. THOMAS, Publisher. RED CLOUD, NEBRASKA.

HOME AND FOREIGN GOSSIP.

SILVER bars worth a million dollars were recently found in a ruin near Zacatecas, Mexico.

PARIS last year consumed 11,319 horses for food, being some 700 more than in 1877.

HEREAFTER every loaf of bread sold in Cincinnati must have its weight stamped upon it.

THERE are now more than 1,300 women employed in the departments at Washington.

IN 1815 the average yield of wheat in France was 11 bushels to the acre, now it is 15.

No liquors, wines, or lager beer may be sold in any part of the New Connecticut State-house.

The London Standard the other day paid \$3,000 for a single telegram from India.

A BILL before the Nebraska Legislature provides for a new Capitol at Lincoln, at a cost of not more than \$100,000.

YUNG WING, the Chinese Ambassador, has just had a son born in Washington. A Chinese President now looms up among the awful possibilities.

A BILL before the Legislature of Alabama appropriating \$10,000 for the payment of \$75 each to soldiers who lost an arm or a leg in the Confederate service.

The hotel-keepers of Iowa will hold a convention at Council Bluffs on the 10th of April. The object is to devise some means to protect themselves against death-beats.

The late Judge Caldwell, of Philadelphia, was such a stickler for judicial dignity, that he fined his brother \$50 for contempt one time when he came into court and called him "John."

A WELSHMAN, named Thomas Rowland died lately at the age of 163. He left eight children, whose respective ages were 71, 70, 68, 66, 64, 61, 58 and 56, or 51 1/2 years altogether.

Mrs. H. W. WHEATVILLE, of Northfield, Conn., is in her 111st year, and is still able to about. Two years ago she rode on a mowing-machine, driving the horses through the field.

A NEWFOUNDLAND dog, at Ridgeway, N. J., recently seized a little child by its clothes and dragged it from the railroad track, just in time to prevent its being killed by a passing train.

THERE is a man in the woods of West Virginia who has been a fugitive there ever since he was tried in 1863. He can not be persuaded that the war is over.

The Melbourne Exposition is to open Oct. 1 and close March 31, 1880. It is expected to do great things for Australia. The January and February are very hot months in Australia.

RATS and mice will go into a trap more readily if a small piece of looking-glass be put in any part of the trap where they can see themselves reflected. They mistake the reflection for another rat, and where others go they follow.

THOMAS CHAPIN, of New Bedford, Mass., who made a voyage across the Atlantic in a small sailboat, is now planning for a trip next summer up the Mediterranean, by the way of the Suez Canal, into the Indian Ocean.

COLUMBUS, O., has an ordinance forbidding candidates for municipal offices from treating voters under penalty of a \$50 fine, 10 days in jail and forfeiture of vote in all municipal elections. The ordinance also forbids electioneering within two squares of the polls.

The receipts of flour at Chicago during the year just closed amounted to 3,120,000 barrels. This is unprecedented in her history. The same may be said of wheat and corn. Of the former, 30,000,000 bushels were received, and of the latter 63,000,000.

THERE are parts of California where the beasts of the forest exist in their primitive glory. Panthers and lions retain home upon some fine and costly Angora goats belonging to a farmer of Carpentaria, and left only six out of twenty-two.

A NEVADA paper tells of a Chinese cook who was reprimanded by his mistress for not having cleaned the fish well that he had served up at dinner. The next time there was fish in the house she went in the kitchen and saw John carefully washing the fish with a fine piece of brown soap.

Two little children went to church alone in Westfield, Mass. They became tired during the long sermon, and the older one, supposing that school rules held good in churches, led his sister up in front of the preacher and said: "Please, sir, may we go home?" He said "Yes," and they soberly walked out.

OWING to the severity of the weather, the forests of the Bernese Jura are infested by droves of wild boars, sometimes so numerous as to defy attack. Bands of wolves howl about the farms at night, and hundreds of hungry chamois descend from the mountains, and are wandering about the valleys in search of food.

DR. BULLOWS says that it is unfortunate that so large a part of the world fails to recognize the truth that labor, manual as well as mental, is heaven's best gift to man. He declares that while it is natural for men to dislike to see their wives and daughters work, yet if they would work more they would have better health, and probably better tempers.

GOV. WILLIAMS, in his message to the Legislature, commends highly the managers of the Indiana Women's Prison. Mrs. Rhoda M. Coffin, Mrs. Eliza C. Hendricks, Mrs. Emily A. Roach and Sarah Smith, the Quakeres Superintendent. He says of them that they have "trained the inmates to habits of industry and of their expenditures within the appropriations."

GANGS of sharpers, claiming to represent a firm in Syracuse, N. Y., are canvassing in Maine, making so-called commission contracts with responsible farmers for the sale of "Eureka Seed Grinders," to be paid for when sold, but the document they ask the farmer to sign is so nicely worded that the moment he puts his name to it he becomes responsible to them or some one else for about \$200.

Mrs. MARY HOLBROOK died in Massachusetts a few days ago, aged 93 years. When 75 years old she began the manufacture of tides, which found ready sale in Boston, and were so much sought for that she was obliged to employ several old ladies to do the coarser work, while she filled in the finer parts with her own hands. In this way, up to her

ninetieth year, she netted \$6,000 from her sales.

The Princess Louise, it is predicted, will work a notable dress reform among the women of this continent. Her attire is a very simple one, and she makes no display of jewels. At a recent entertainment at Rideau Hall, she wore no ornament whatever, not even a brooch. Her manners are charming; her guest, whether he be a Prime Minister or a trembling child, she places instantly at ease. She is a most gentle and kindly young lady.

Two men have come to grief at Rochester, N. Y., who were operating on a novel "lay." One would assail a lady on a dark street, and the other come up as the chivalrous rescuer, drive off the ruffian, protect the lady on her home-ward journey, and agree not to mention the occurrence to her husband or father in consideration of a douceur. They had worked the business successfully in New Haven, Conn.

On the coast of Florida, 30 miles from land—so an exchange informs us—there is a light-house, the keeper of which is a young man who sought the place for opportunity to pursue his studies. But he is evidently getting lonesome. In a letter to the Department, after enumerating his various wants—needles, thread, stationery, etc.—he concludes with the suggestion that perhaps the Department could furnish him a wife. We are not informed whether the required article has been shipped to him.

Mrs. ANNIE WELCH was a poor woman of Detroit who owned \$4 to an iron clothes-washer, who forced his way into her house, with his wife, and the two gave her such a tongue-lashing that she, being in poor health, was completely prostrated. Her illness suddenly resulted in her death, and the Coroner's jury decided that the excitement of the quarrel hastened the fatal attack of heart disease. Added to the verdict was a strong condemnation of the conduct of the grocer, Lorenz.

The New York Home Journal says the amount of luxurious tenderness bestowed upon pet dogs in that city is almost incredible. It is not at all uncommon to see a carriage with two liveried men upon the box driving through Central Park on a pleasant morning with only a dog, or perhaps a pair of these, besides taking a sniff of fresh air. They had their bath, their locks have been dressed, and fresh ribbons adorn their necks, while a short-haired dog is carefully blanketed.

RABBI YIGDAL, of Jerusalem Herat Sholem, writes to the New York Herald: The Chinese are not all heathen. In Foo Chow there is a large population of Jews who sincerely believe in the Lord's anointed, and like all the Jews, are looking for the coming of a savior. A Chinese Jew can be seen almost every night in a cigar store in Delancey Street who talks Hebrew and is circumcised, and like all Jews, has heard of and believes in Christ. These Jews are also ostracized in the United States because they are among the Chinese. Are the persecuted Jews have no resting-place in this free Republic if they come from China and are born there?

A FEW days ago Mrs. John Dyer, of South Millford, Noble County, Ind., died suddenly and under very mysterious circumstances. She was recently married to Dyer, and had about \$2,000 in her pocket when she was taken ill. The money was in a box in a room in the Kendallville, the deed to which provided that in the event of her death she should become the sole owner. Suspicion being aroused that she was murdered, Dyer's premises were examined and a quantity of strychnia and a spoon were found in his trunk. He then suddenly died, and it is believed that he had gone to Kansas. The body of Mrs. Dyer was examined, the stomach taken out, taken to Fort Wayne and placed in the Medical College, where a chemical analysis was made. Unmistakable evidences of poison were found.

WHILE experts are quarreling over the question of how fast a man can skate, the ice-boat skippers of the Hudson are showing by practical sailing how rapidly their peculiar craft can skim over the ice. The other day the ordinary time of 10 miles in 10 minutes was made between Poughkeepsie and New Hamburg, and that, too, under conditions not entirely favorable. It is an every day occurrence for these swift-winged sailing-machines to pass the fastest trains that run along the river shore. So much has the sport of running them increased in popularity of late that there are regular ice-boat clubs having races for prizes and for the championship, the same as though they were contested in the water and in warmer weather. It is an exciting and in many respects a dangerous sport; but maybe it is the danger that makes it so popular.

Our Lunarian Neighbors. A great question is taking place in our views in regard to the moon, and it may be that we are on the eve of discoveries which will make this century an epoch in astronomical history. Some American observers saw not long since a crater on the lunar surface in active operation under conditions as reliable as human vision at such a distance can be expected to reach. A French astronomer has made observations on a grander scale and confidently asserts that the moon is inhabited. M. Camille Flammarion, the present originator of this long-cherished idea, is a scientist of honor and renown, well known for his reputation as an astronomer and enthusiastic writer. He has written several articles to prove his position, and has determined to devote his life to this branch of astronomical research. No instruments on the globe are powerful enough to afford a glimpse of our lunarian neighbors. M. Flammarion is not in the least discouraged at this apparently insuperable obstacle in the way of a solution of his problem. He is going to have one made that will exhibit the men in the moon to terrestrial eyes without a possibility of mistake. He is urgently soliciting contributions to a telescope of immense refracting telescope, whose estimated cost is \$100,000 francs or \$200,000. This instrument, the astronomer believes, will be effective in revealing the inhabitants in the moon really existing according to his sanguine faith. Some of the largest refractors in the world, if used when the moon is at a distance of 3,000 on the moon; that is, the moon appears as if it were at a distance of eighty miles instead of 240,000. It can thus be seen that an immensely increased power would be required to detect small objects on the surface.

We trust that Flammarion will be successful in collecting funds for his monstrous telescope, and that he will pick up crowds of lunarians through its far-reaching eye before the vision of the present generation becomes too dim to behold the long-wished-for sight.—Providence Journal.

A FEMINE CRUISE.

Alone on a Desert Island for 18 Years. (From the San Francisco Chronicle.) The romance of "Robinson Crusoe," written so long ago, by the imaginative De Foe from the slender thread of fact afforded by the narrative of Alexander Selkirk, who for over four years was the sole human inhabitant of the lonely island of Juan Fernandez, possesses a perennial interest. It appeals to the sympathies of the reader, and by the fascination of its style almost persuades him to accept it as veritable history. The story which we are about to relate, though true in every particular, possesses a remarkable similarity in many of its incidents to the tale told by De Foe, and affords another illustration of the adage that "truth is stranger than fiction." In the spring of 1865 the small schooner Perseus, built at Monterey, was chartered by Lewis T. Burton and Isaac J. Sparks for an other hunting expedition from Santa Barbara to the coast of Lower California. The schooner sailed in May, but the trip not proving so successful as was anticipated, she returned as far north as San Pedro, where she remained at anchor during a portion of the month of August of the same year. It being known that the small island of San Nicholas, situated about 70 miles southwest of San Pedro and a little further southeast from Santa Barbara, was inhabited by a number of Indians, the Perseus was dispatched to remove them to the main land. Nineteen men, women and children were taken on board the schooner, which was preparing to depart, when one of the Indian mothers discovered that two of her offspring had been forgotten and left on the island. With true maternal devotion she sprang into the water and swam to the shore in search of the missing children, one of which was three years of age and the other an infant unable to walk. Her hurried search was unavailing, and abandoning all hope of finding the babes, she returned to the beach just in time to see the schooner sailing away with all her friends on board.

THE INDIANS ON THE ISLAND. Two offers, one of \$1,000, for the privilege of taking her to San Francisco, were refused by Mr. Nidever. When found she was in excellent physical condition, strong and active; but the eating of fruit and vegetables brought on a sickness, which, in connection with an injury to the spine received by falling from a porch, terminated her life some weeks later, or seven weeks from the time she landed. Her dress of shag skins, basket and trinkets were given to Father Gonzalez, of the Mission, who, it is said, sent them to Rome. Messrs. Nidever and Brown are still living, and it is on their authority that the foregoing strange narrative is given to the readers of the Chronicle.

SHE CALLED FRANTICALLY for some one to take her to the vessel, but received no reply but the one word, manana (to-morrow), which never failed to ring in her ears and was repeated on her dying bed. The schooner never went back to the island, which was not again visited until 1861, when George Nidever, another hunter, stopped there for a few days. He was not allowed to land, but the place was inhabited, but on this occasion he became convinced that this was the case. He noticed three small circular inclosures about 200 yards from the beach and about a mile apart. They were about six feet in diameter, and made of brush, the walls five feet high, with a small opening on one side. Near these openings were sticks of dried seal blubber, affording no protection from the rain. He also saw

and judged it to be that of a woman from its size and arched center. An approaching storm obliged Nidever's vessel to leave the island without allowing him to pursue his investigations any further. Mr. Nidever having seen many other on his first trip to the island, he returned during the winter of 1862, and, being requested by the Mission Fathers of Santa Barbara, he and a party determined to make a careful hunt for the supposed lone inhabitant of the island. Within half a mile of the head of the island they discovered a basket in the crevice of a bush or small tree, covered with a seal-skin, and containing a second dried seal skin—a sea wolf common in that section, carefully folded up, and several square pieces of skins similar to those of which the dress were made; also a rope made of seal sinews, abalone shell fish-hooks, bone needles, etc. As it was late, and time for them to return to their boat for the night, they returned, scattered the contents of the basket on the ground, so that upon their return he could judge of the presence or absence of the owner by finding them gathered up or remaining as he left them. The following four or more days were spent in other hunting, and before the search for the Indian woman was renewed a southeast gale expelled her from the island, a more hospitable harbor at the island of San Miguel.

A THIRD EXPEDITION made to the island in 1863, by Nidever, Charles Brown and two Indians from the Santa Barbara Mission, was more successful. On the day after landing, Mr. Brown discovered the object of their search at a distance, and cautiously approaching in an opposite direction from the remainder of the party, got quite close to her without being observed. She was in her pen or wind-break, clothed in garments made of the skin of the shag, without sleeves, low necked, and, as observed when standing up, extending almost to the ankles. She was sitting cross-legged, skinning seal blubber with a rude knife made of a piece of hoop-iron driven into a piece of wood. There was no covering on her head excepting a thick mass of matted hair of a yellowish-brown color, due to the exposure to the sun and air. The hair was short, looking as though the free ends had rotted off. She would occasionally raise her hand and shade her eyes and look toward the other men on a sandy plain near the beach, whom she evidently regarded with balance of the party were now signalled in order that

she might be captured if she attempted to escape. To the surprise of all she made no attempt to get up, but greeted each one as they approached with a bow and a smile, and chattered all the time in a dialect that none of them understood, although the Indians accompanying Mr. Nidever were acquainted with several Indian dialects. She was talking apparently to herself from the time Mr. Brown approached within hearing distance until she was made aware of his presence. The expression of her face was pleasing, and her eyes were regular, and her complexion more fair and her form more symmetrical than the Indian women on the main land; and she is believed to have belonged to a different and superior race. By signs and other means of communication she was made aware that they wanted her to accompany them, and without any apparent hesitation she made ready to follow. In their course to where the schooner lay at anchor they found a beautiful spring of water issuing from the bank above the beach, under a shelving rock. The cracks or fissures in this rock were stocked with honey, and the bees were in evidence of an encampment of the lone inhabitant of the island. These honeys were used for nourishment, obtained by sucking; they were dried and resucked many times, showing that occasionally she was put upon short rations, but at

the time of her discovery appeared to have an abundance, such as it was. She retained all her teeth, but they were worn low, supposed to be due to her chewing tough and solid articles of food. Her age appeared to be about fifty years. Mr. Brown made her a skirt of ticking, with which, and a sailor's cotton shirt and a black necktie, she was clothed. She was a severe storm arose, and embarking with

THEIR ISLAND QUEEN, the men soon found themselves at sea in a storm. She made signs that she could stop the storm, and obtaining permission she knelt on the deck facing the quarter whence the wind came and commenced muttering something supposed to be a prayer. She soon got up, but continued the prayer at intervals during the day, apparently without fear, and when the wind began to abate she turned to her fellow-voyagers, and with a smile made signs that her prayers had been answered. She was taken to the house of Mr. Nidever, in Santa Barbara, where she remained at anchor during the winter of 1863. The Mission Fathers took a great interest in her, sending to Los Angeles and other places, hoping to find some one who could converse with her, but failed. Even the Papiamas Indians, who were said to have had an acquaintance with

THE INDIANS ON THE ISLAND, could not understand her. Two offers, one of \$1,000, for the privilege of taking her to San Francisco, were refused by Mr. Nidever. When found she was in excellent physical condition, strong and active; but the eating of fruit and vegetables brought on a sickness, which, in connection with an injury to the spine received by falling from a porch, terminated her life some weeks later, or seven weeks from the time she landed. Her dress of shag skins, basket and trinkets were given to Father Gonzalez, of the Mission, who, it is said, sent them to Rome. Messrs. Nidever and Brown are still living, and it is on their authority that the foregoing strange narrative is given to the readers of the Chronicle.

James Keene is the intimate friend of Sam Ward, who took care of his health, and his exercise, regulated his diet, and established him in a very good condition of health and strength to be a hearty man. I said to Mr. Ward: "Has Keene made a large amount of money since he came to New York?" "Keene," answered Ward, "is the most successful living man at the age of 49. He is worth \$100,000. He could wind up his affairs within a week to two weeks and have \$8,000,000 in the best kind of securities and interest-paying bonds. His other property, which he has no desire to sell, will bring him up to the figure of \$10,000,000."

"Is he a native of England?" "Yes, he was born there. He went when quite a young man to Illinois and then to California. He has washed many a ton of mud with the pan in his hand and picked the gold out. Keene was a plain, laborious miner but always had the spark of honor, courage and genius in him. He made wealth and reputation on that coast selling the much exploited bonanza stocks short. He came East with no decided intention of speculating, but was induced to take a look at New York, and to him we are in great part indebted to the buoyant condition of the stock market and much of the restoration of confidence."

"How has he succeeded in making so much money and yet keeping so much popularity in the street?" "Because he has always valued his good name and has never been a mere scalper or conspirator against the pockets of individuals. He cut William H. Vanderbilt dead in the Fifth Avenue Hotel one night."

"How was that?" "Vanderbilt was not above tricks and deceit, and he came to Keene with some amount of Lake Shore stock and gave him false points. Keene is a man of honor, and apart from Mr. Vanderbilt's great wealth could not understand that kind of treatment. A few such lessons would be of great assistance to build up Mr. Vanderbilt's character. He has conducted himself tolerably well for some time past."

Ward, "at the White Sulphur Springs, West Virginia, last fall when he got a telegraphic dispatch informing him that Michigan Central was selling at something over seventy. He had bought it somewhere about forty. He said to me: 'Mr. Ward, I have got 17,000 shares of that stock which I bought long ago and put in for interest. I think I will sell it now.' He made over \$100,000 right there. That is his style; he is not merely a speculator on turns, but he buys large lines of stock for investment and puts them aside. He owns 3,000,000 bushels of wheat and has it stored in Chicago. He has nearly paid for that wheat in stock of the Erie, which he has bought in lots of a few weeks or months past. As I have remarked, he is the most successful man of his age who has made his name in the stock market in an upright way."

Colorado, the Colored Land. This land derived its name from its many-colored terraced hills and rocks, which, white, pink and blue, stand out in painted contrast with the unchanging greenery of gnarled and wide-fringed pines. Before the experts who were called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish the meaning of the word were through, the jury knew so little as to the merits of the philological controversy that they could not decide whether the plaintiff or the defendant was the "Spitzbube," and so acquitted the latter. The word "Spitz" means "point," and the word "Bube" a "rascal, knave, or cunning fellow." Used together, their significance in English would be the "head rascal." When we call a man a "boss thief" we call him a "Spitzbube," and even Beelzebub may complain of the world for treating him as a "Spitzbube" when they attempt to make him the "arch-fiend." The meaning of the term, however, lies in its application. It may mean nothing, a very little, or a great deal. It may be used as a term of endearment, as when a father calls his son a "cunning little rascal," or as an extreme term of reproach, "and the rest of the world who are called to establish