



RED CLOUD CHIEF

A. C. HOSMER, Proprietor.

Red Cloud, Webster county, Nebraska.

An early journal devoted to the interests of the world in general and Webster county and adjacent territory particularly. The largest and best equipped paper in the great Republican valley.

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I. O. O. F. Red Cloud Lodge No. 64, I. O. O. F. meets every Saturday evening at Odd Fellows Hall. Transient brothers cordially invited.

K. of P. Calantha Lodge No. 23, K. of P. meets first and third Tuesday of each month at Masonic Hall.

B. of V. H. & Kaley Camp No. 25, B. of V. meets first and third Saturdays of each month at Masonic Hall.

A. O. U. W. Red Cloud Lodge No. 60, A. O. U. W. meets Saturday on or before full moon and two weeks thereafter at Masonic Hall.

C. A. R. Garfield Post No. 30, C. A. R. meets Monday on or before the full moon, and two weeks thereafter at Masonic Hall.

K. of L. Faithful Assembly No. 374, K. of L. meets second and fourth Thursdays of each month at Odd Fellows Hall.

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CITY DRUG STORE. Drugs! Drugs HENRY COOK. Ferguson & Co. All the old patrons of the City Drug Store are cordially invited to continue their patronage as heretofore, we shall endeavor to please you.

NOTICE! To the people of Red Cloud and Vicinity On and after the 20th day of February 1886 I will sell STRICTLY FOR CASH Or produce. At all times use a large amount of butter and eggs and will always pay the outside price.

NEW SECOND-HAND STORE. Jos. W. WARREN, Prop. I have recently purchased the stock of goods owned by D. McMillan, and am prepared to sell and buy HARDWARE STOVES. Clothing, Furniture, New and Second-hand Sewing Machines of all kinds, and in fact Farm Machinery, Etc.

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O. H. Maryatt agent for Rockford watch. New goods arriving daily. Most complete line of jewelry in the city. City Bakery and Restaurant A. LAUTERBACH PRP. RED CLOUD, NEBRASKA. Confectionery, etc. Bread delivered to any part of the city.

THE RED CLOUD CHIEF

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FRIDAY, APRIL 23 1886

In Article's Month.

One of the most eminent physicians in the country, whose practice has been largely in hospitals and among the crowded, was asked lately, "Have you ever grown familiar with death?"

"No," was the answer. "I saw a man die to-day, and the mystery and horror was as great to me as in the first death I saw in my boyhood."

His questioner asked, "Did you ever, in all the thousands of men and women you have seen die, see one afraid to go?"

He reflected awhile, and then answered, "Never but one. Nature, as Norval says, usually carries the soul gently from one world to the other. There is very rarely any shrieking from what lies beyond. But there is, almost always, an agonized looking back at some work left undone. In almost every case when I have told a patient that his end was near, he has said, 'If I could only'—do something which he had neglected to do while in health."

Dickens in one of his shorter papers, tells the story of a man shipwrecked on a distant coast, who never can return, but sits alone on the shore, looking back over the waste of water, remembering the love he might have given, the kind words and actions with which he might have made the lives of those left behind happier, now that it is forever too late. "And we all," says the great novelist, "shall go upon that traveler's voyage at last."

Hook, in one of his strongest parables, makes a woman look back on the human side and smart which she might have healed, and the words which she had left unspoken, from that unknown shore.

The Egyptians had a skeleton at their feast perpetually to remind them of death, the Eastern tyrant would not cut away the slave who stood beside his throne in his hour of triumph, to bid him remember he was mortal. Even down to the modern times it is considered by many pious men and women right and fitting to keep hourly before their eyes the thought of death. The Chinese and other Oriental nations put the idea, and even the name, of death out of sight. It is considered ill-bred. "He has calmed the world," they say, with expert evasion.

After all, it is not dying which concerns us. It is life, to-day, this hour and minute. These are ours. Death is in God's hand.

"Thou think'st of death," says the German. "Think rather of life, which is so much more imminent and awful."

It will avail you little to dwell each morning on the coffin and the worms. Consider rather the life-work, and the service of God waiting for you on that day, and take it up hourly and zealously; that, if you are called away, you may not look back and say, "If I could only return to do it" when there is no return.—Tenth's Companion.

Progressive Agriculture. Progressive agriculture, as some appear to understand it, means going ahead, without regard to safety or expense. The young progressive farmer who never heard an acre of corn, and sowed an acre of grass, fastened that by applying "business principles" to agriculture, he can roll up a fortune in a few years. He must have a farm as large as his father had in his old age; must live in a better house than his parents; he must drive a better horse; ride in a better carriage; wear a finer watch; live in a more fashionable style; play the gentleman at more expense; cut larger swaths; speak louder; and be known further than his old fogey ancestors ever dared to dream of.

The young progressive farmer has no idea of getting rich by the little; he is bound to have a risk all at once. He is not going to bring up lambs by hand, sell turkeys at twenty-five cents a bushel, carry chickens to market, wear patched clothes, and eat potatoes round like a pedlar. Not he. Talk to him about cultivating a farm of fifty acres! Why, he wants four or five hundred acres, and he will demonstrate by figures that the more land he cultivates the larger his percentage of profits will be.

Talk to one of these progressive farmers about experience, and he will laugh at you. Why, he is sure that he knows a thousand things that would astonish his father. Experience? To be sure he has not had it himself, but he knows who has, and what it is. He wants to start, not at the bottom of the hill, but at the top. He don't believe in climbing up slowly, working and waiting, and though he may be willing to work, he is not anxious to wait.

Now that is the point. I believe young men ought to be set right on. Instead of beginning with much, they ought to begin with little. Instead of a large farm, they ought to have only a small one. Their experience is small, their judgment is weak, and they want ought to be few. And beginning with a few acres, they will soon learn how to proceed to insure the best results.—American Cultivator.

James G. Baine is one of the most persistent of ice-yachters. Glad in a big fur overcoat and a fur cap, he always insists upon steering the yacht himself, and his crew, the Honolulu, is one of the best craft on the coast.



The man who did not buy a Rockford watch. (He got left.) The man who did buy a Rockford watch. (He kept it.)