

Semi-Weekly Tribune

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FRIDAY DECEMBER 24, 1915.

FOSTER RECALLS MASSACRE AT FT. PHIL KEARNEY.

John A. Foster, of this city, called our attention Tuesday to the fact that the Indian massacre at Ft. Phil Kearney occurred forty-nine years ago that day. Mr. Foster was a member of C company, Second Battalion, Eighteenth Infantry, that had been sent to Montana, along with a troop of the Second Cavalry, in July, 1866, to construct Ft. Phil Kearney. He had charge of the men who were cutting and hewing the logs for the fort, which was situated on a plateau between the Big and Little Piney rivers. In the logging gang there were forty-one cutters and teamsters, and at the fort site were eighty-one men who were constructing the buildings and corrals.

During the afternoon of December 21st the men started in from the woods, intending to rest up a few days before Christmas, taking with them the wagon train. When nearing the fort—so-called even though the buildings were not completed—they heard firing in the valley of one of the rivers, and presuming that the command had been attacked by Indians—with whom they had previously had several skirmishes—they made all possible haste to the fort to better arm themselves and go to the relief of the command. By the time the fort was reached the firing had ceased, and at the same time several small bands of Indians appeared and began an attack on Foster and his men. The latter, however, were well protected by the buildings and corrals, and they succeeded in driving off the Indians with the loss of but one man—this man having stuck his head above the enclosure received a bullet in the forehead and fell dead.

When the Indians retired—and it was afterwards learned that there were 2,700 of them and all Sioux—Foster and his men went to the battlefield and found all the eighty-one men dead; not one had escaped the massacre. The men had been surrounded in a couplee from which escape was impossible. The bodies of the men were stripped of every shred of clothing, each man was scalped and his heart cut out, and the bodies otherwise savagely mutilated. The Indians were armed with both guns and bows and arrows, and some of the bodies beside having several gun shot wounds had a half a dozen arrows sticking in them.

When Foster and his men reached the battlefield the rear guard of the Indians carrying their dead and wounded could be seen wending their way up the valley.

Lutheran Christmas Day Services.

Morning service at 7 o'clock by the choir: "Holy Night" by the men; professional hymn, "Come Hither Ye Faithful"; chorus, "Thy Light is Come"; duet, "Star of Bethlehem"; Messrs. Moore and Yost; tenor solo, "How Beautiful Upon the Mountains," Mr. Brown; baritone and tenor solos, "And there were Shepherds," Messrs. Edw. and George Thompson and the choir; women's chorus, "The Song of the Angels"; contralto solo, "Oh, Thou Who by a Star Didst Guide," Mrs. Huffman; offering and prayer. Chorus, Sing, "Oh Ye Heavens;" tenor solo, "Seek Ye the Lord," Mr. Moore; men's chorus, "Oh Come All Ye Faithful;" soprano solo, "Glory to God," Miss Huffman; euphonium solo, "Bersenee from Joselm," Arthur Tramp; chorus, "Hail Redeemer and King." Recessional hymn, "Hark the Herald Angels Sing."

Sunday school service in the evening around the Christmas tree. A service entitled "Christmas Praise" will be used. This consists of splendid Christmas songs and recitations, all about the Christ child and the sacred events surrounding His birth. To develop the true Christmas spirit an offering will be received in envelopes provided for the purpose and otherwise for the benefit of the colleges of the Lutheran church. A splendid service and liberal offering is being prepared for.

There will be no evening service on Sunday only the Sunday school and morning worship.

To the Public

Having made settlement with the insurance company, I will start to remove the old barn. I will do business in the front part of the old barn until I get the new one erected. Will have all kinds of feed, flour, potatoes, wheat, oats, corn—anything in the feed line at prices that will make you sit up and notice. Call or phone me, as I need your business.

JULIUS MOGENSEN.

For Sale.

Good gentle family milch cow. 504 south Willow. Phone Black 716. 2117

WATER COMMITTEE MAKES REPORT TO COUNCIL.

At a meeting of the city council Tuesday evening the water committee submitted a report which is appended. This report was received but not adopted:

North Platte, Nebr., Dec. 21, 1915.
To the Hon. Mayor & City Council,
North Platte, Nebraska.

Gentlemen:
Your Water Committee held a meeting with the Water Commissioner at which the financial condition of the Water department was taken up and after thoughtful discussion and careful consideration of the question they have decided to submit for your consideration the following report and recommendations.

From information furnished by the Water Commissioner we find that 345, or 32 per cent, of the water consumers furnished but 7 per cent, or \$620.40 of the revenue, an average of \$1.80 per year per consumer.

282 or 86 per cent of the water consumers furnished but 15 per cent or \$1311.60 of the revenue, an average of \$4.20 per year per consumer.

194 or 17 per cent of the water consumers furnished 16 per cent or \$1441.50 of the revenue, an average of \$7.44 per year per consumer.

268 or 25 per cent of the water consumers furnished 62 per cent or \$5437.55 of the revenue, an average of \$20.24 per year per consumer.

In other words 75 per cent of the water consumers furnished but 38 per cent of the revenue thus putting the bulk of the revenue all on one class of consumers, compelling them to pay more than their proportionate share while furnishing water to over 50 per cent of the consumers at less than actual cost of pumping and distributing the water.

Where could you hire a boy to pump water with an ordinary pump for a family for 15c a month yet 32 per cent of the water consumers last year paid 15c a month or 45c a quarter for the water they used.

In any business there are certain overhead charges which go on whether the volume of business be large or small and the same is true of the water works. Steam must be kept up, the pumps must be kept running every minute of the 24 hours and everything be in readiness to furnish water for either fire or domestic use at a moment's notice. Then there is also the expense of the water commissioner, his office expenses, bookkeeper and other assistants, which go on whether 1,000 or 1,000,000 gallons per day is pumped. The water must be kept in the mains under pressure at all times so that any time day or night any one of the 1200 or more consumers may draw water. This service costs money and costs the water department practically the same for each consumer served whether the consumer draws one gallon or one thousand gallons.

Therefore, it appears to your committee, that there should be some sort

of a service charge made each consumer sufficient to cover the expense of this service and maintain the plant in such unseasonable and wet years as the present one has been and would recommend that this charge be 50c per month per consumer or six dollars a year per consumer.

By consumer is meant, each family occupying a dwelling or each business office or firm occupying a room or suite of rooms in a building or a room or suite of rooms in a business block and having access to water or toilet facilities.

We would further recommend that each consumer paying a service charge may without further expense be permitted to use any amount of water during the year, which at regular rates would not exceed the amount of the service charge paid for said year.

Your committee would also recommend the following changes in water rates as follows:

For the first 50,000 gallons of water used in any one quarter the rate to be 15c per 1,000 gallons.

For the next 50,000 gallons of water used in the same quarter the rate to be 12c per 1000 gallons.

The other rates to remain as at present, with discount of one cent per 1000 gallons on all water used if paid within ten days after same becomes due.

Your committee also considered the question of raising the water rates instead of putting on a service charge but abandoned the idea after careful consideration for the following reasons:

Referring to an earlier portion of this report it was stated that 32 per cent of our consumers paid an average of \$1.80 a year for water the past year or an average of 45c per quarter or 15c a month under a rate of 15c per thousand gallons of water. To bring in sufficient revenue this rate would necessarily have to be raised to 25c or 30c per 1000 gallons with corresponding raises in the other rates. The first tendency of this raise would be to cause consumers to curtail still further in the use of water both for domestic and lawn service than at present and the Water Department in order to keep the water fresh would have to flush hydrants and 2 inch pipes more frequently than now causing an added expense to the maintenance of the plant. Then in dry years increased rates would make the cost of sufficient water for lawn sprinkling and gardens almost prohibitive and place the big burden of the revenue on the small consumer. On the other hand with a service charge the highest rate can be left at 15c and the service charge will allow the use of sufficient water for domestic purposes and also a small lawn or garden at a cost not exceeding the service charge of six dollars, for at 15c this pays for 44,000 gallons of water during the year and furnishes sufficient revenue to maintain the plant during wet years, while if the year is dry and more water is needed than the service

charge pays for the consumer gets the additional water at such a rate that he can afford to use it, in other words the service charge is only felt in wet or unseasonable years when the consumption of water is below normal, the cost of furnishing water is the greatest and revenues are lightest while increased rates are felt keenest in dry years when consumption is largest, the cost of furnishing water is least and revenues are greatest.

We ask that should our recommendations be approved by you they be incorporated into an ordinance and introduced at the next regular Council meeting.

Respectfully submitted,
H. M. POTTER, Chairman,
V. VON GOETZ,
J. H. VAN CLEAVE,
L. F. SIMON,
Water Committee.

The Land of Large Families.

In his article on the winter life of the French Canadians in Harper's Howard E. Smith tells of the extraordinary large families of these simple folk.

"Soon the twilight grew to night, and the large lamp on the table cast its orange glow over the room and the long table filled with steaming dishes. 'You have a large family, madam,' I remarked, as they gathered about the table.

"Oul, monsieur, we are sixteen. It is a good gift to le bon Dieu, n'est-ce pas?" she said, turning toward the cure.

"C'est vrai, mon enfant. It is. There is no better gift than that of another child to his kingdom."

"I could not but remember that the law has also encouraged large families by passing a bill at Quebec giving ten acres of land to any family having from that time forth twelve or more children, and how in two years the law was repealed because the demand on those ten acre lots was in excess of the supply."

Strawberry Nose.

The most distressing of facial deformities, rhinophyma, which is characterized by a much swollen and reddened tip of the nose, making this look like a large strawberry or a piece of cauliflower that has been dipped in beet juice, may be cured by a simple operation. Sir William Milligan of the Royal Infirmary, Manchester, England, describes this in the London Lancet.

The operation consists in cutting off all the hypertrophied tissue, while the nasal passages are kept extended with absorbent wool in order to preserve their contour. Care is taken to avoid injury to the lateral cartilages, and only two insignificant blood vessels require tying. The raw surface is covered with two thin grafts of skin cut from the patient's thigh, over which a sheet of gold leaf is placed and a dry dressing fastened with adhesive plaster. It should be possible to remove the dressing in five days.

Races Within Races in the Balkans.

Language and religion are not the only basis of the intense subdivision of feeling in the Balkans. The whole region is parcelled out among race fractions, some of which are no larger than a hamlet. Roumanians, Bulgarians, Servians and Greeks have a sharp consciousness of race persistence, and at the same time every state is intent upon breaking up the race units of other peoples which exist within its borders. If Greece were peopled only by Greeks and Bulgaria by Bulgarians and Serbia by Servians, the task would be easier. It is a curse to the peninsula that the villagers have pushed this way and that wherever there was vacant land or wherever they could make a vacancy by driving out the previous holders. The result is the creation of race islands in the midst of angry race seas.—Albert Bushnell Hart in Outlook.

Making the Insects Speak.

In the biographies of the world there is no passage more human and more humorous than the account by M. Fabre of his first interview with Pasteur, who had never seen a cocoon and was astonished that there was anything in it. He concludes the account thus: "Encouraged by the magnificent example of the cocoons rattling in Pasteur's astonished ears, I have made it my rule to adopt the method of ignorance in my investigations into insects. I read very little. Instead of turning the pages of books, an expensive proceeding quite beyond my means, instead of consulting other people, I persist obstinately in interviewing my subject until I succeed in making him speak."—London Spectator.

DANCING

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THE MEDICINAL MISTLETOE.

An "All-healer" of the Ancients—Myth Concerning the Parasite.

"A monster in botany, a dryad in mythology, a panacea in therapeutics and a perennial Yuletide symbol" is the traditional character assigned to the viscum album, "all-healer," or mistletoe, by Dr. John Knott in the New York Medical Journal. The mistletoe at Christmastide is hailed by doctors as an old acquaintance, the legend of whose healing virtues is still potent in the practice of some of that respectable profession. For at least twenty centuries its air lodged rootlets have penetrated with the mystery of their origin the pages alike of folklore and of botanical and medical literature. Suspended green in wintry branches, the parasite was by its strange contrast of environment invested with awe and religious dignity by the Celtic Druids and outbraved in fame among the western nations the lotus of the Egyptians. Vergil compared its mysterious leafage and fruitage to the Sibyl's "golden bough." The Sibyl of Scandinavia was awakened from Loki's iron sleep to prophesy the death by the mistletoe of the bright sun god Balder. Its flourishing amid the dead starkness of winter may account for the fatal qualities assigned to the evergreen by the northern nations, but also its wondrous vitality made it a symbol of resurrection, peace and healing. Pliny in Philemon Holland's quaint translation thus describes the herb in the quaint and ancient ceremony of the Druids:

"They call it in their language All-Heale (for they have an opinion of it that it cureth all maladies whatsoever), and when they are about to gather it, after they have well & duly prepared their sacrifices and festival cheer under the said tree, they bring thither two young bullocks milk white, such as never drew in yoke at plow or wain, and whose heads were then and not before bound by the horn, which done, the priest, arrayed in a surplice or white vesture, climbeth up into the tree and with a golden hook or bill cutteth it off, and they beneath receive it in a white soldiers cascock or coat of arms. Then they fall to kill the beasts aforesaid for sacrifice, mumbling many oraisons & praying devoutly; that it would please God to bless this gift of his to the good and benefit of all those to whom he had vouchsafed to give it. Now this persuasion they have of Misseto thus gathered, That what thing creature soever (otherwise barren) do drink of it, will presently become fruitful thereupon; also, that it is a sovereign countrepotion or singular remede against all vermine. So again and superstitious are many nations in the world and oftentimes in such frivolous and foolish things as these."

Sir Thomas Browne was a bit skeptical of its qualities as a panacea, and modern medical authorities almost universally scout its therapeutical pretensions. Strangely enough, the survival of its medicinal use in England is "as a popular remedy in cases of cardiac trouble." Affections of the heart, we doubt not, have been successfully treated by means of the mistletoe. But we venture a lay opinion that the patients were young, the plant was suspended above their heads and was efficacious only in the joyous Christmas season.

Quaint Yuletide Belief.

A quaint and strange superstition holds in the Alps to this day regarding Christmas. It is believed that cattle have the power of speech given them on that holy occasion, but that it is a sin for any one to eavesdrop upon them.

True Giving

Season your love gifts with judgment. The pains you take to divine the taste and desire of the dear one whose happiness you would enhance at this holy season are worth far more than the gift itself. These money cannot buy.

May I add to this friendly admonition an injunction to give to those from whom you do not hope to receive again? The founder of our faith cited as one test of his divine commission, "To the poor the gospel is preached." Now, if ever, the needy and the suffering are our brothers and sisters. The plain spoken apostle who was our Lord's near of kin puts this among the heart-searching questions: "If a brother or sister be naked and destitute of daily food and one of you say unto him, 'Depart in peace! Be warmed and filled!' Notwithstanding ye give them not those things which are needful to the body—what doth it profit?"

"Peace on earth, good will toward men!" should be set to heart music and the daily life, throughout Christmas week at least, move in accordance with it. Let us accept as the prayer which consecrates us to the Christlike work the Quaker poet's inspired line: "Salvation from our selfishness."—Marion Harland.

SANTA CLAUS? SURELY!

How Could Any One Doubt His Existence Who Knows the Facts?

[Many years ago the New York Sun published the following editorial in answer to this question. It was written by Frank P. Church and has become one of the classics of modern Christmas literature.]

We take pleasure in answering at once, and thus promptly, the communication below, expressing at the same time our great gratification that its faithful author is numbered among the friends of the Sun:

Dear Editor—I am eight years old. Some of my little friends say there is no Santa Claus. Papa says, "If you see it in the Sun it's so." Please tell me the truth—is there a Santa Claus?

VIRGINIA O'HANLON.

115 West Ninety-fifth Street.

Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except they see. They think that nothing can be which is not comprehensible by their little minds. All minds, Virginia, whether they be men's or children's, are little. In this great universe of ours man is a mere insect, an ant, in his intellect as compared with the boundless world about him, as measured by the intelligence capable of grasping the whole of truth and knowledge.

Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy. Alas! How dreary would be the world if there were no Santa Claus! It would be as dreary as if there were no Virginias. There would be no childlike faith then, no poetry, no romance to make tolerable this existence. We should have no enjoyment except in sense and sight. The eternal light with which childhood fills the world would be extinguished.

Not believe in Santa Claus? You might as well not believe in fairies! You might get your papa to hire men to watch in all the chimneys on Christmas eve to catch Santa Claus, but even if they did not see Santa Claus coming down what would that prove? Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see. Did you ever see fairies dancing on the lawn? Of course not, but that's no proof that they are not there. Nobody can conceive or imagine all the wonders that are unseen and unseeable in the world.

You may tear apart the baby's rattle and see what makes the noise inside, but there is a veil covering the unseen world which not the strongest man or even the united strength of all the strongest men that ever lived could tear apart. Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding.

No Santa Claus! Thank God! He lives, and he lives forever. A thousand years from now, Virginia, nay, ten times ten thousand years from now, he will continue to make glad the heart of childhood.

Appropriate Christmas Favors.

No matter what the weather may be, the Christmas favors should carry out the idea of snow and cold weather. One of the daintiest favors for the Christmas dinner table is the snowball made of glistening white and surrounded by a sprig of holly. When these are augmented by the huge ball for the center, which is also made of paper and has a rich red ribbon draped across it and is trimmed with holly, the whole Christmas atmosphere is complete. Another appropriate placement is the funny snow man with his black stovepipe hat and beady eyes. He, too, can be made in a large size and used for the center piece. Then there are green baskets with holly perched jauntily on the handle, poinsettias and Santa Clauses. There is no lack of ingenuity in gay holiday favors.

Christmas as it Should Be

When Christmas is made an occasion for sending expensive presents of all sorts and to all sorts of people simply as a compliance with the fashion of the hour, the most beautiful of festivals is made cheap and tawdry by gross misuse. The value of the present lies in the sincerity of the feeling which it represents, says Hamilton Wright Mable, and the expression, not only of regard, but also of respect for the recipient. When persons of moderate means make gifts entirely out of relation to their incomes and their usual way of living there is no real honor or either in the sending or in the acceptance of the remembrance. The day which commemorates the birth of a little child in a manger ought to be kept holy by simplicity, sincerity, absence of pretension and the joy of the heart.