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Measurement showed that he was one foot
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It was difficult to remove without injury, the
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the lobes of the ears. He bent his head and
worked it gently off with his own hands.
The process made his eyes water, as the plaster
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He sat subsequently as the progress of the
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must be interesting to you. But the truth is
I don't know much about history, and all I
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WITHOUT A MURMUR.
In the final sitting Lincoln removed his
coat, waistcoat, and upper underclothing,
and stood without a murmur for an hour or
more while the sculptor modeled his breast
and shoulders. He dressed again so hastily
as not to complete his toilet, and after de-
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again. He was absent minded. In that re-
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"Well, one day while sharpening a wedge on
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A Wedding in Japan.
In Japan the marriage ceremony is per-
formed in a tent pitched on the summit of a
convenient hill. The bride's party proceeds
to the appointed place by one route, and the
groom's party by another. In the tent they
are confronted by the god of marriage, a
figure with a dog's head. With the aid of a
priest and lighted flambeaus the knot is tied
amid the loud cries of all present. Mean-
while, at the foot of the hill others have kin-
dled a bonfire. After the ceremony in the
tent the bride descends the hill and commits
to the flames all the toys of her childhood,
and receives in her hand a distaff and roll of
cotton.—Thomas Stevens in New York Sun.

They Couldn't Compete.
In a western state a party of young men
assembled to "shivaree" a newly-married
couple. When they commenced with their
horns, tin pans, horse fiddles and other mus-
ical instruments the bride seated herself at
"the piano and commenced one of Wagner's
operas, effectively drowning the noise made
by the shivareers, who left in disgust.—De-
troit Free Press.

...the performer comes down into the net
there need be no fear. There is more
danger in the breaking of a tightly
strained guy wire at a critical moment,
by which the trapeze might be violently
jerked out of place and the performer
thrown off, away outside of the net, to
fall upon the backs of the orchestra chairs
and be picked up a mass of broken bones
and mangled flesh, perhaps dead. To
guard against this as far as possible the
greatest care is exercised in the stretch-
ing of the wire and rope guys, which is
all gone over and examined before each
performance. This, with the stretching of
the net, takes several minutes.

A BIT OF SENTIMENT.
While these things are being done the
two sisters stand waiting in the first en-
trance, on the "prompt" side of the stage,
with big cloaks draped about their scant-
ily clad forms, and their mother close be-
hind them. When the signal is given
that all is ready, the mother draws off
their cloaks. Then the two girls embrace
and kiss each other's hands. After that
they dart out on the stage, and a moment
later they are up in the air risking their
necks. If that little bit of sentimental
business were done in public, it would be
understood as a tawdry conceit for effect,
like many other things in which gym-
nasts and acrobats indulge, with a view
to impressing the spectators. But it is
not. The embracing and kissing
are all done "in the wings," where
it is only by accident that a person near
the footlights in the parquet on the oppo-
site side of the stage may perchance see
it. The general disposition to ascribe to
superstition of some sort the motive im-
pelling people to do somewhat unusual
things naturally suggests that as a reason
for the Valdi girls' demonstration. But
upon inquiry it is learned that this is
prompted by simple affection, nothing
more. Each knows that it is well within
the range of possibilities that the slipping
of her hand, the failure by a hair's breadth
of the other's grasp or a break of the ap-
paratus may cause her sister's plunge to
death, or that that fate may be her own,
within the next few minutes. With that
feeling in mind, the hand clasps, embraces
and kisses between the girls are simply a
tender demonstration of the impulse
that prompts comrades, when going into
battle, to shake hands silently. It may
be for the last time, and they know it.

There is little superstition among the
limb and life venturing classes of public
performers, far less than exists among
people in the histrionic profession.
Whether it is that the vigorous life of the
former develops a more healthful and
consequently sounder philosophy, or that
their training has drilled them into a
higher confidence in themselves and ap-
preciation of the possibilities of human
control over what weaker natures deem
fate and luck, need not be discussed here.
The fact is enough for present considera-
tion. Of course there are exceptions to
this, as to every other rule, but even
when they do occur they are not violent,
and generally have some pretty fair re-
ason back of the seeming superstition al-
leged. Mattie Jackson, for instance, will
not ride in the circus ring on Good Fri-
day. She avows a fear that some ac-
cident will happen to her if she does, as one
did once upon a time when she broke the
rule, or perhaps before she made it. But
the fact is that she has a vague idea that
it isn't right. And several other well
known riders have the same notion.

A DANGER DREADED.
It indeed appears that the dread of hav-
ing a superstition is more rife among
circus people than any superstition is, for
the excellent reason that they know a
danger dreaded is more than half invited.
A man whose nerves are to the slightest
degree unstrung by expectancy of accident
is likely to realize his expectation when
attempting some feat that demands all the
strength, skill, coolness and nerve that he
possesses. Very often a rider's perform-
ance is made timid and measurably in-
effective simply by a groom's report to
him that his horse "does not seem to be
feeling all right." There is no superstition
about that, but a consciousness that if the
horse is not "all right" and up to good re-
membrance and observance of his training,
the breaking of his rider's leg, or perhaps
his neck, may be the consequence.

It may hardly be fair to classify as
superstitious the practice of carrying po-
tatoes or horse chestnuts in the pockets
as fetiches against rheumatism. If it is
so, then there is a good deal of that sort
of superstition among show folk, but they
vehemently affirm that it is prompted by
knowledge of the proved medicinal virtues
of these articles.

Japanese show people have superstition
enough for not only their own share, but
for all the others. Each of their troupes
of jugglers and acrobats includes in its
membership one grave, earnest, bald
headed old beathen supposedly accus-
tomed to tussling with devils who would
fain obstruct the work of the performers
or bring them to grief. It is his business,
before each important feat involving per-
sonal peril, to go about the stage scatter-
ing salt and volubly exploding prayers in
his breechery lingo, to drive the demons
away in addition to his potent official
efforts for the discouragement of the
malign spirits thronging the surrounding
ether, each performer carries about with
him some sort of an amulet, and the fans
that they so constantly employ have
charms against the mischievous imps
painted upon them.—New York Sun.

Where Panama Hats Are Made.
"Why is it they make such wonderful
hats at Panama and nowhere else?" asked
the reporter.
"On the contrary," replied the latter,
"these wonderful hats are not made at
Panama and are made somewhere else.
No Panama hat was ever made at Panama.
They came to be called by that name be-
cause Panama merchants first made them
known outside of local markets. The best
Panama hats are made in Guayaquil. They
are woven by native women out of the
fiber of the pita palm. This fiber is gen-
erally spun or stripped by these skillful
artists into slender threads ten and fifteen
feet long, although it can be stripped into
almost any length with care. The braid-
ing or weaving is all done with the fiber
held below the surface of water, which
keeps it pliable and preserves the pecu-
liarities of its texture. An ordinary Pan-
ama hat, made of several pieces of fiber,
costs \$5 at first hands in Guayaquil.
That seems a trifle high, but it takes a
woman three weeks to braid a hat of that
kind, and it will wear forever. Finer
grades require more delicate threads and
longer time in making."—New York Even-
ing Sun.

Sympathetic, Yet Cruel.
It is strange, by the way, how easily
the sympathies of the majority of man-
kind can be excited in certain directions,
while in others they are absolutely irre-
sponsive. People are so hard, so unsym-
pathetic, with those who are brought into
daily contact with them—so full of pity
for those of whom they know nothing; so
mean, so cruel often, to their own fam-
ilies, their servants and their work people
—so ready to lavish mischievous charity
upon strangers of whom they have heard
some tale of woe! In one of the last
numbers of The Charity Organization Re-
view the story was told of a London busi-
ness man who turned away two of his
clerks because times were so hard and im-
mediately sent £50 to the fund for the
unemployed, to whose ranks he had con-
tributed those two.—Atlanta Constitution.

Paying Street Car Fare.
I would not pay a woman's fare in a
street car. Why? Because I wouldn't,
that's all. And if you insist on an ex-
planation I have nothing to offer except
this: that it is an unwritten but inexora-
ble law of the maids and matrons of this
land that every female who rides must
open her own sachel, take out her own
pocketbook, close her sachel, open her
pocketbook, put her nickel in her mouth,
open her sachel, close her pocketbook, put
pocketbook in sachel, close sachel, and
then, taking her nickel from between her
glaring celluloid teeth, give it to the
conductor, and thus pay her fare. I don't
know where the law came from or how
the sex got hold of it, but it's the law all
the same, and we live up to it.—"Maud"
in Globe-Democrat.

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Physician's Wife—Are your affairs in
bad shape, John? Physician—Yes, but I
hope to pull through. My creditors have
extended my paper to the middle of the
watermelon season.

Excessive Eating in Gotham.
From the 1st of December to the last of
April, dinners are in order, and many
fashionable folk scarcely dine at home
once a month unless they play host under
their own roof. How they manage their
digestion I know not, for a season's elabo-
rate dinners are enough to disturb the in-
terior of an ostrich. I am aware that
cooking of the Carême kind claims to in-
sure eusepsy; but, while this may be
true in theory, it is not in practice. Scores
of men die here annually from excessive
dining out, and I am acquainted with
dozens who have lost their health from
the same cause. Women seldom suffer,
because they are not educated, and cannot
be educated into epicures. If they are
tortured by gout it is usually an inheri-
tance; most men earn their gout by pro-
tracted stomachic abuse. Excessive eat-
ing, say experienced physicians, destroys
as many constitutions as does excessive
drinking. And excessive eating is the
bane of New York society men and men
of leisure, who are represented by round,
protruding eyes, double chins and cleag-
nous complexions—"Deuceace" in Globe
Democrat.

In California's "Flush" Days.
It was the "bushest" kind of a "flush"
time. The years 1852 and 1853, especially
the latter, were years of rapid growth as
well as unexampled prosperity. Every-
thing flourished. Fortunes were made in
a day. Some idea of the ease with which
money was gained and the prodigality
with which it was spent may be derived
from the following entries in an old ledger
of a general store of that period: "One
candle, \$3; 1 dozen French sardines, \$34;
2 white shirts, \$40; 200 pounds of white
flour, \$150; 1 fine tooth comb, \$6; 1 tin
pan, \$9; 1 barrel of mess pork, \$210."
Whisky was 50 cents a drink, and butch-
ers' knives, with which miners picked
gold from the crevices of the rocks, sold
for \$30 each. Adventurers, villains and
scoundrels from every quarter of the
globe flocked here in greater numbers
than ever before. The extravagance, the
dissipations, the complete abandonment
to self indulgence and sensual gratifica-
tion, the sudden ups and downs of for-
tunes, and all the other evils of such a
state of society were rampant.—San Fran-
cisco Cor. Chicago Times.

Learning Foreign Languages.
It is claimed that, generally speaking,
an aptitude for learning foreign languages
is indicative of a low degree of intel-
lectual power, and results from the con-
centration of the lower intellectual fac-
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out the distracting influence of the higher
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The Plattsmouth Herald

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DAILY AND WEEKLY
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The Year 1888

Will be one during which the subjects of
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strongly agitated and the election of a
President will take place. The people of
Cass County who would like to learn of

Political, Commercial
and Social Transactions

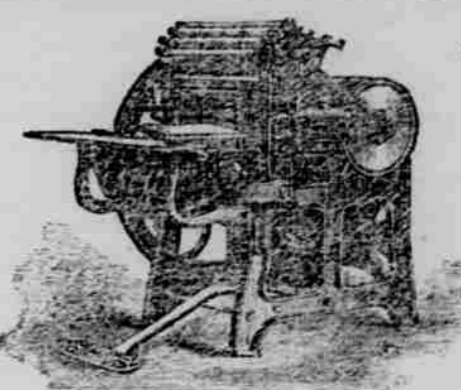
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the times should

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Now while we have the subject before the
people we will venture to speak of our

JOB DEPARTMENT.



Which is first-class in all respects and
from which our job printers are turning
out much satisfactory work.

PLATTSMOUTH, NEBRASKA.

this
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HERALD.