

The Plattsmouth Daily Herald.

KNOTT'S BROS., Publishers & Proprietors.

THE PLATTSMOUTH HERALD

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The western democrats do not feel very jubilant over the endorsement, by the St. Louis convention, of the Mills bill which is so full of discrimination against western farmers.

We printed the democratic platform in full yesterday and in no place does it refer to the number of pension bills vetoed by Grover Cleveland, but takes advantage of a condition of affairs and claims honor for the party in what the republicans compelled them to do.

CLEVELAND is not the first man to be unanimously endorsed for re-election by a democratic convention. Jackson was the candidate for a second term in 1832, and Van Buren in 1840. As history repeats itself, the present nominee so unanimously endorsed will be beaten at the polls like Van Buren in 1840.—Bee.

THERE are some things about the democratic platform that make it a very peculiar document. Considerable space is given to the tariff, which reads more like a discussion than a platform of principles. It refers to the country to the president's message and the Mill's bill. A brief paragraph calls attention to the administration of President Cleveland and endorses the manner in which he has fulfilled the pledges made in 1884, upon which ticket he was elected. Mr. Cleveland's style of fulfilling pledges is just the style which the democracy admires; his civil service record being an especial object of democratic admiration. Another brief paragraph deals with the pension question; another blames the republican party for not reducing the revenues, and a third makes a clear misstatement of the position of the republican party on the subject of government revenues. It praises the Democratic party for having ousted and reversed the injurious and unwise policy of the republican party in financial affairs. This is quite laughable, when looking over the record the democratic party has made the past two years. This alone assures the success of the republican party.

A COLOR BOYCOTT.

The Synod of the Reformed Presbyterian Church, in session at Pittsburg, found itself called to pass upon an insult offered to one of its members, a colored preacher. The latter, entering a restaurant, was refused a meal unless he ate it in the kitchen. The poor man meekly assented to the humiliation, but the Synod, feeling itself wronged by the action of the restaurant-keeper, resolved, not in so many words to apply the boycott, but "give the restaurant a wide berth," which amounted to the same thing. The kind of treatment of colored people of which this is an example may sometimes be instigated by real personal prejudice on the part of hotel and restaurant keepers and transportation agents, but it is a safe assumption that in a majority of cases it is due to a belief that the white patrons of the house, or road, or line of conveyances would take offense at the admission of the negro to equal privileges with them. Probably the instances are few in which colored people would be excluded if those who exclude them had no reason to fear loss of custom from their white patrons. The conclusions to be drawn from this state of facts may not be particularly encouraging, but it is best to realize the truth, whatever its significance.

That the color prejudice is not, as some maintain, innate or natural, is conclusively proved by the absence of it elsewhere. Oriental people have no feeling of the kind, and so far as can be gathered from history, never have had. On the continent of Europe it is true that negroes are infrequent, but when taken there they provoke no sentiment of dislike. It would almost seem that "God's image cut in ebony" was only singled out for social contumely in the countries which have wronged the victim race most deeply. Mahometanism admits the negro to full equality. Christianity is the professed creed of those who even violate their own laws rather than admit his right to equal treatment. Yet it might be thought that the question was one capable of being influenced to some extent by the churches, if they were to take it in hand. The rapid growth of Islam in Africa is attracting general attention at present, and it is conceded by those who know the facts best that the entire absence of color prejudice and racial arrogance has a great deal to do with the spread of Moslem doctrine on the Congo and throughout the Dark Continent.

The question consequently has broad and important ramifications, and it is evident that the comparisons which are unavoidable in any candid inquest of the situation are suggestive of some inferences not flattering to that phase of civilization which one is accustomed to boast of so complacently.—N. Y. Tribune.

A Persian Boy's Dress.

As soon as he can walk and talk, the small boy is put into clothes of exactly the same cut and material as those of his father. I don't think you will be able to remember all these hard names, but I'll call them off for you, so that you can see for yourselves how much goes to make up a suit of clothes there, even for a boy of 6 or 7. First, then, we have the shirt, called "piraban," which buttons on the shoulder. Next there is the tight fitting coat of native cotton goods called "ark-helook;" then the coat of one shade only, named "khaeba." Around the waist is worn the girdle or "kamberbund." This, with sons of the wealthy, is sometimes a costly thing of velvet or rich silk, and studded with diamonds or woven through with gold thread, forming fanciful designs. Over it all is put the long coat or "kuledjeh," with short sleeves ending at the elbows.

The overcoat or "djubbeh" is, according to the season, of cashmere shawl cloth, or of thick wollen stuff, or even felt. Of course, the little fellow also wears tight drawers, and over them short and very wide trousers called "shalwar," as well as short socks or "djurab" and shoes or "kafsh." On his shaven head he dons the "kolah," a cap of conical shape. This may be had as low as thirty cents of our money, and as high as \$10, according to the fineness of the lambskin.—Wolfson Schierbrand in The Cosmopolitan.

Repairing a Broken Needle.

There lived not very many years ago a short distance from the town of Beaver a man of extraordinary meanness. One day as he was starting out for Beaver to do his weekly shopping, for even he had to buy something for the support of his family—his wife came out and asked him to buy her a darning needle.

"What's the matter with the one I bought you last winter?"

"The eye's broken out," she replied.

"Bring the needle here," said he; "I'm not going to allow any such extravagance. I'll have the needle mended."

The woman was wise in her generation, and made no protest. She brought out the broken needle.

The economical farmer rode into Beaver and stopped first of all at the blacksmith shop. He took out the needle and handed it to the blacksmith. "I want that mended," he said.

The blacksmith knew his customer, and keeping his face perfectly straight, said that the eye should be made whole in an hour's time. The farmer rode away, and the blacksmith walked across the street and bought a new needle for a cent or two.

When the farmer called again the blacksmith gave him the new needle. The farmer looked at the smooth, polished surface of the steel and remarked that it was a good job.

"How much will it be?" said he.

"Ten cents," said the blacksmith, and the farmer as he paid it remarked that he knew that the needle could be mended, but his wife would have gone to the expense of buying a new one if he hadn't interfered.—Pittsburg Dispatch.

Lacked the Assurance.

Gas Official (to collector)—Did you tell Mr. Hendricks that if his bill is not paid today the gas will be shut off?

Collector—No, sir.

Official—Why not?

Collector—Because I was calling on his daughter last night until 12:30 and I hadn't the cheek.—The Epoch.

\$500 Reward.

We will pay the above reward for any case of liver complaint, dyspepsia, sick headache, indigestion, constipation or costiveness we cannot cure with West's Vegetable Liver Pills, when the directions are strictly complied with. They are purely vegetable, and never fail to give satisfaction. Large boxes containing 30 sugar coated pills, 25c. For sale by all druggists. Beware of counterfeits and imitations. The genuine manufactured only by John O. Well & Co., 862 W. Madison St. Chicago, Its Sold by W. J. Warrick.

Stay at Home Evenings.

There is a prominent lady in Philadelphia who has written for private circulation a little social treatise, in which she takes a view that very little mischief would happen in the world that does happen if men would stay home evenings with their wives. Intemperance, crime, divorce, and even political corruption, she attributes to this cause.—Chicago Herald.

A Misunderstanding.

Stout Old Lady (to clerk)—You keep good corsets, do you, young man?

Clerk—Yes, ma'am; our corsets are simply immense.

Stout old lady leaves in a huff.—The Epoch.

The gilded youth fits his boutonniere to the occasion of wearing it. For a visit of condolence he wears a purple flower; for a wedding, white; for a party call, pink; for a ball, red.

The handier the appointments of a tavern the greater its inconveniences.

An unscrupulous poultry fancier is a bad man to get a fowl of.

A Warning.

The modes of death's approach are various, and statistics show conclusively that more persons die from disease of the throat and lungs than any other. It is probable that everyone, without exception, receives vast numbers of Tubercle Germs into the system and where these germs fall upon suitable soil they start into life and develop, at first slowly and is shown by a slight tickling sensation in the throat and if allowed to continue their ravages they extend to the lungs producing Consumption and to the head, causing Catarrh. Now all this is dangerous and if allowed to continue will in time cause death. At the onset you must act without promptness; allowing a cold to go without attention is dangerous and may lose you your life. As soon as you feel that something is wrong with your throat, lungs or nostrils, obtain a bottle of Boschee's German Syrup. It will give you immediate relief.

THE CAT IN FOLK LORE.

PROMINENT IN THE MYTHOLOGY OF THE EARLIEST NATIONS.

The Cat Naturally Considered a Weather Maker—Feline Weather Wisdom in Various Lands—Omens and Superstitions. In Nursery Lore—The Nine Lives.

The cat has figured in folk lore and popular superstitions more than any other animal, except perhaps the serpent, and is prominent in the mythology of the earliest nations. In Egypt, especially, it was regarded with peculiar veneration, or with superstitious fear. The presence of thousands of mummies of cats testify to this adoration of the feline tribe. The ancient "Book of the Dead" speaks of Man, the Great Cat, meaning the sun—the eye of that animal glowing and contracting in the light, being taken to represent the orb of day. The feline tribe is also prominent in India. As an instrument of power in the hands of Satan and his witch subjects, the cat would naturally become a weather maker. Its early connection with Diana, the moon goddess, would also indicate the same power over the elements possessed by that orb. Witches frequently used it to raise storms. The cat is particularly regarded with distrust by sailors, who say: "It carries a gale in its tail," and that it will surely provoke a storm to throw one overboard. Even while on board, it is thought to be imminent. Many storms are told of storms caused by the sacrifice of a cat. These animals are said to smell a wind, while pigs see it. This storm raising power is not confined to witches' familiars, nor to cats at sea.

The cat is universally weatherwise. In the west of Ireland you may obtain a good wind by burying a cat up to its neck in sand on the seashore, with its head opposite to the desired direction. There is an old story told in Block Island of a man who shut a cat up in a barrel to prevent a hostile skipper from sailing, and no fair wind came until pussy was released. In Lancashire, stormy and wet weather is coming when pussies about the house. In Ireland, if she stretches so that her paws touch, bad weather will ensue. Scotch fishermen declare that if she sneezes or licks her paws rain will surely come. In Shetland, the cat "gaamin in da luft" foretells wind, and "sleepin on her harns" (with the back of her head down) indicates calm. An old English writer says: "When the cat washes her face with her ears we shall have great store of rain."

A German proverb says, "If the cat basks in the sun in February she will go back to the stove in March." "Cats courting the fire," says the author of "Nature's Secrets," "more than ordinary, or licking their faces and trimming the hair of their head and moustaches, prognosticates rainy weather." In our own country if the cat sneezes it is a sign of rain; if it snores, of foul weather. When cats wash themselves fair weather is coming, unless the face is washed over the ear, in which case foul weather is imminent, and rain if it is the head behind the ears.

If pussy washes her face with a rain wind will come from the point to which she turns, and a thaw will occur if she washes her face with her back to the fire in winter. Rain is also indicated when the cat scratches itself, a storm when it claws chair or table legs, lies on its head with its mouth open, or sits tail toward the fire. A change of weather is indicated by the electrification of the cat's fur, and wind is coming when her tail is bushy and stiff.

The presence of the cat in the house is usually deemed an omen of good luck. "Who has a cat has a happy married life," says a German proverb. In antiquity omens were drawn from the entrance and exit of strange cats, and it was then a bad sign to have a cat cross your path. This is still believed in many places. In Ireland persons entering a house say "God save all here except the cat." And if any one, in setting out upon a journey, should meet a cat and look it squarely in the face, the journey must be postponed in the face, the journey must be postponed in the face, the journey must be postponed in the face. In Sussex, if the cat sneezes she must be summarily ejected from the house, for three such explosions would bring misfortune upon the family.

The cat has figured extensively in nursery lore. The well known tale of "Puss in Boots" has been recognized in the popular tales of many countries widely separated. In Japan the Wind God is figured with a cat's face and claws, and in China wooden cats adorn the ridges of the houses to ward off storms and tempests. The Irish say there is king of the cats who may be discovered by nipping off a bit of his ear. He will then speak and declare his authority. The cat in folk lore is commonly diabolical, and in the bag of proverbs has probably a diabolical allusion. The popular idea that it has nine lives expresses its mystical character.—F. S. Bassett in Globe-Democrat.

The Sanitary Farmer.

Afraid of the possibility of arsenical poisoning, he prefers the whitewashed wall to repainting the color. His cellar is light and dry, no mold discernible, nor any evidence of vegetable or animal decomposition, and is whitewashed also. He, or rather his wife, does not suffer the offal from the kitchen to be thrown out of door or window, but it is carried to the sty, which, with the barn and manure heap, are on a considerably lower level than the house or well, fearing to jeopardize the integrity of the water.

Disliking had smells and careful of his well, he avoids the pit for his outhouse and provides a stout box, properly placed, and periodically removed and emptied of its contents, which is covered with dry earth, provisionally supplied in quantity sufficient for constant use. He finds the combination a good and economical fertilizer, and, looking to the comfort of the females of his family, has an annex to his house a similar arrangement for them, unwilling to expose them to the vicissitudes of the weather. He is a sanitary farmer; his wife an able cook; his cows give soap and water are excellent disinfectants; that cleanliness is as good for man as it is desirable for beasts.—Home and Farm.

The Composition of Quicksand.

Quicksand is composed chiefly of small particles of mica mixed largely with water. The mica is so smooth that the fragments slip upon each other with the greatest facility, so that any heavy body which displaces them will sink and continue to sink until a solid bottom is reached. When particles of sand are jagged and angular any weight pressing on them will crowd them together until they are compacted into a solid mass. A sand composed of mica or soapstone when sufficiently mixed with water seems incapable of such consolidation.—Public Opinion.

A Case of Heredity.

Cawdle—What an astonishingly big head your child has, Dawdle! How in the world do you account for it?

Dawdle—Well, you see, old fellow, at the time we were married my wife was leading lady in an amateur dramatic company.—The Idea.

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TORNADO POLICIES.

The present year bids fair to be a disastrous one from tornadoes and wind storms. This is fore-shadowed by the number of storms we have already had—the most destructive one so far this year having occurred at Mt. Vernon, Ill., where a large number of buildings were destroyed or damaged. The exemption from tornadoes last year renders their occurrence more probable in 1888.

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