The Plattsmouth Daily Herald.

SECOND YEAR | PLATTSMOUTH, NEBRASKA, FRIDAY EVENING, JUNE 14, 1889. | NUMBER 231

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CASS LODGE No. 16, I. O. O. F.—Meets every Tuesday evening of each week. All transient brothers are respectfully invited to attend.

PLATTSMOUTH ENCAMPMENT No. 8, I. O. O. F., meets every alternate Friday in each month in the Masonic Hall. Visiting brothers are invited to attend.

PLATTSMOUTH LODGE NO. 6, A. F. & A. M. Meets on the first and third Mondays of each month at their hall. All transient brothers are cordially invited to meet with us.
J. G. RICHEY, W. M.
WM. HAYS, Secretary.

CASS CAMP NO. 592, MODERN WOODMEN of America.—Meets second and fourth Monday evenings at K. of P. hall. All transient brothers are requested to meet with us. L. A. Newsham, Venerable Consul; G. W. Niles, Worthy Adviser; S. C. Wilde, Banker; W. A. Beeck, Clerk.

NEBRASKA CHAPTER, NO. 3, R. A. M. Meets second and fourth Tuesday of each month at Mason's Hall. Transient brothers are invited to meet with us.
F. E. WHITE, H. P.
WM. HAYS, Secretary.

MT. ZION COMMANDARY, NO. 5, K. T. Meets first and third Wednesday night of each month at Mason's hall. Visiting brothers are cordially invited to meet with us.
WM. HAYS, Rec. F. E. WHITE, E. C.

PLATTSMOUTH LODGE NO. 8, A. O. U. W. Meets every alternate Friday evening at Rockwood hall at 8 o'clock. All transient brothers are respectfully invited to attend. L. S. Larson, M. W.; F. Boyd, Foreman; S. C. Wilde, Recorder; Leonard Anderson, Overseer.

ORIO LODGE NO. 31, A. O. U. W.—Meets every alternate Friday evening at K. of P. hall. Transient brothers are respectfully invited to attend. P. P. Brown, Master Workman; B. Keimster, Foreman; F. H. Steinker, Overseer; W. H. Miller, Financier; G. F. Housework, Recorder; F. J. Morgan, Receiver; Wm. Crehan, Guide; Wm. Ludwig, Inside Watch; L. Olsen, Outside Watch.

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Meeting Saturday evening.

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Try Warrick's poultry powder—best known remedy for cholera—20c per lb.
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THE PASSING BELL.

IT WAS RUNG TO TERRIFY AND DRIVE AWAY THE EVIL SPIRITS.

Bells of Different Size to Indicate the Rank of the Deceased—Beating on Pans to Increase the Noise—Origin of the Modern Custom of Tolling.

In the Tenth and Twelfth centuries the twofold efficiency attributed to the early bells, that of breaking lightning and calling to worship, gave away to one which accorded to the bells much greater influence over the weal and woe of the sinful world. The Latin inscription on all bells of that time when translated read:

Men's death I tell by doleful knell,
Lightning and thunder I break asunder,
On Sabbath all to church I call,
The sleepy head I raise from bed,
The winds so fierce I do disperse,
Men's cruel rage I do assuage.

Some writers believe that a superstitious idea prevailing among the high and the low of early times, which attributed to the bell the power to dispel evil spirits, was the prime cause of its introduction, the idea being that the ringing would so terrify the disembodied spirit of an evil doer that he would permit the followers of the lowly Jesus to send forth their praises in peace.

IN THE MIDDLE AGES.

We know that there is good reason for belief in the evil spirit theory. As late as the beginning of the Eighteenth century it is an historical fact that the passing bell was always rung during the time a communicant was dying to terrify evil spirits and give the spirit of the departing Christian an ample start in the heavenly race, otherwise it was in danger of being overtaken and carried to the realms below by infernal emissaries detailed by the devil for that purpose.

Mr. Douce, the antiquarian, says that he believes that the passing bell was originally intended to drive away any demon that might seek to take possession of the soul of the deceased or the one dying. On this account it was not infrequently called the soul bell. He also adds that he believes ancient engravings of dying dignitaries, in whose room both the priests and the devils have assembled, the former to administer extreme unction and the latter to take the soul of the unlucky wight as soon as it leaves the body, warrant this inference.

If the dying person was one of rank or wealth, the largest bell in the immediate vicinity was tolled during his or her time of passing from life. But, on the contrary, should the dying one be poor, only small hand bells were rung. Occasionally, however, the din was augmented by pounding an unearthly noise on tinware from the kitchen, the idea being to scare the devils and goblins as far away as possible, by which the poor soul would get that much the better start of its tormentors. The louder the noise the farther off it could be heard, thus serving a double purpose, that of scaring the devils out of sight and securing for the dying a greater number of prayers, as each one who heard the noise was supposed to pray for the departing spirit. Excuse the travesty, but does not the plan remind you, gentle reader, of the one now used by an apiarist in settling his bees?

In the seventh year of Queen Elizabeth's reign, in the "Advertisement for due order, etc.," may be found the following: "Item, that when a Christian bodie is in passing, that the bell be tolled, and that the curate be speciallie called for to comforte ye sicke person; and after the time of his or her passing to ring no more but one short peale, and another short peale after the buriall."

AFTER THE REFORMATION.

After the Reformation, when people had become more enlightened, it was with great difficulty that the old custom of ringing the passing bell was adhered to. The holder of the people rebelled against the idea of ringing a bell to frighten away evil spirits in whose existence they did not believe. First, the dissenters were told that the bell was rung to excite within all of those in hearing a desire to pray for the departing soul, but this did not have the desired effect. Gradually the people began to see that it was a relic of superstition, and that it aroused in the dying undue anxiety. After a time it was discontinued, as mentioned above. Before the passing bell had become entirely extinct, however, a new custom of tolling the bell after the death of the person, and before his burial, had been engrafted into the minds of the people by the clergy, the people being informed that it was done "in honor of the deceased."

That this is the case in the present age no one will doubt for an instant, but that it was the original heir of the old devil chasing passing bell of the middle ages is equally apparent.

Jacobs, in his "Travels," says: Akin to the superstitious reverence once attached to bells in England may be mentioned the oracion in Spain, which sounds at sunset, when every one, as if by magic, seems fixed in his place, uncovers his head and repeats, or is supposed to repeat, a mental prayer for a few minutes.

In tolling a death the custom of making a numerical distinction in the taps of the clapper or tongue, in order to inform those within the sex or the age of the person deceased or dying, has also been traced to remote times. Durand, a Spaniard, who lived and wrote in the Twelfth century, says: "Bells must be tolled twice for a woman and thrice for a man, if for a clergyman, as many times as he has orders, and at the conclusion a peal on all the bells to distinguish the quality of the person for whom the people are to put up their prayers."

The ceremony mentioned by Durand was very dissimilar to that in vogue in England, Scotland and America in later times. In northern England and in Scotland, after the conclusion of the regular ceremony, nine slow taps or knells are given for a man, six for a woman and three for a child of either sex. In the United States, since earliest times, one knell has marked the demise of a man and two that of a woman. No distinction is made in case of a child, the one knell signifying the male sex, two the female.—John W. Wright in St. Louis Republic.

A Ghastly Idol.

A writer in The Missionary Recorder, in describing the Tai Shan mountain (in Shantung, much resorted to by pilgrims), says that among other attractions is the mummy of an old Taoist, who died in the reign of Ch'ien Lung (1735-1796), set up as an object of reverence. This dedicated corpse is set on a pedestal, as are idols generally, in a sitting posture, with legs crossed and hands together. Over his skull has been fitted a plaster mask painted in the very red and very white Chinese fashion, in which glass eyes have been set; a yellow silk robe hangs loosely from his bony shoulders, leaving exposed, however, the withered arms and legs. A more grewsome, ghastly object it would be difficult to conceive. He is referred to by the plebs as the "Dried Up Taoist," but when seeking admittance they refer to him more politely as the venerable immortal. The writer inquired of the attending priest: "How long since his death?" He replied: "He was transformed in the time of Ch'ien Lung. His spirit left him while he was in a sitting posture, and he had neither ache nor pain, being fully convinced that he was not dying, but being changed."—Japanese Gazette.

Gold Extraction Today.

Gold mining is in many minds still associated with a flannel shirted, long booted, gambling class of doubtful manners, who, with pick, shovel and pan, found fortunes in the hill streams of the far west or of the land of the kangaroo. But this race of miners is rapidly becoming as extinct as the redskin of California or the black boy of Australia. As the superficial deposits which attracted the pioneers were exhausted, the aid of machinery and science became essential, and a new order of things began introducing the capitalist, the chemist and the engineer. Moreover, in their haste to get rich, and, with their rough and ready appliances, the early diggers only worked the richest ground and passed over tons—acres—of stuff that, with modern methods, would pay handsomely.

To convey an idea of the perfection which has been attained in some of the processes of today one illustration will suffice. During a quarter's (three months) working last year of the alluvial deposits of Daylesford, Victoria, some 23,530 tons of gravel were treated and gave an average yield of 18⅙ grains troy of gold from each ton of gravel. That is to say, of all this enormous mass of material dug up, passed through the apparatus and redeposited, only one-eighteen hundred and fourteenth part was of value, the other 1,813 parts being useless. In other words, suppose an acre of land fifteen feet deep to be turned over, broken up to the most minute proportions and bodily removed, in order that it might be made to yield up a hidden treasure in the form of fine dust, the whole of which could be easily held in a small coal scuttle. And this was accomplished presumably at a cost which left a reasonable margin of profit.

These results are altogether unparalleled in any other kind of metal mining. As a rule, the metal or its ore forms the bulk of the mass treated. Thus, iron often constitutes 75 per cent. of the mineral, lead 85 to 87 per cent., copper 78 to 93 per cent., and silver 85 to 99 per cent., while the gold in the case quoted only amounted to .000118, or a little over one-ten thousandth part of 1 per cent.—The Gentleman's Magazine.

Bells in the British Isles.

The introduction of bells into western Europe is usually set down at about A. D. 550. However, one Clemmetti, abbot, or, as some say, bishop of Waine, is thought to have used one in his monastery as early as 460 A. D. History records the fact that Benedict, abbot of Wearmouth, had one which he obtained in Italy, erected on a campanile near his church in 680. They had been in use in France more than 100 years at the time of Benedict's enterprising venture. Pope Sabinianus, who ruled from the year 604 to the year 607, A. D., first established rules concerning the ringing of bells. His ordinance declared that they should be rung every hour, a warning to the people to be ready for the hours of worship. Germany was almost 600 years behind France in the matter of bells, there being none in that country prior to the beginning of the Eleventh century. The first bell put up in England was that at Croyland Abbey, Lincolnshire, in the year 945.

For years after the introduction of bells into the British Isles only hand bells of rude construction were used. St. Patrick's bell, the Clog-an-eadhachta Phatraic, or "the bell of Patrick's will," is still preserved among other relics of untold value at Belfast, Ireland.

It is hand made, of course, almost six inches in height and exactly five inches broad and four deep. In the year 1091 a case made of gold, silver and brass was begun, which was not finished with its filigree work and settings of gems until the year 1105, the delicate work having occupied the time of the maker almost fourteen years, as shown by the inscription on the case.

The case is almost as great an object of reverence among the faithful as the bell itself.—St. Louis Republic.

Billiards.

King Louis XIV was a great lover of billiards, and his magnificent nobles in their grand perruques, his marshals and generals, matched their skill against their royal master's about some elaborately inlaid billiard table in the royal salons of Versailles. One Chamillard is recorded to have gained a high office of state from his skill at billiards, which the king delighted to witness.

When the French game was introduced into England, at which time the regency in France brought something like peace and good will between the two nations, it soon superseded the old fashioned game. It was played, according to contemporary accounts, "only with masts and balls," the mast being the masse, or mace, an instrument still to be met with in billiard rooms.

With the mace the ball is pushed and not struck, and English players adhered to the mace long after it had been superseded on the continent by the cue. And the mace was considered the lady's weapon even up to recent times. The French game was played with two white balls, and the play consisted in hazarding your adversary's ball and keeping out of the pocket yourself, just as single pool is played nowadays. But before the end of the century a third ball was introduced—the red ball—which bore the mysterious name of "carambole." And how to hit the two balls successively became one of the points of play, and the caram, or cannon, added a fresh interest to the play. With this came into existence the English game, "par excellence," at which all hazards count to the striker, except that unfortunate one known as a coup, where his ball flies into a pocket without having touched another on its passage.—All the Year Round.

Delivering the Mail at Fayal.

The arrival of the mail throws Fayal into a state of excitement. Half the population then comes to town, and a hot and steaming crowd packs itself into the one postoffice that the island possesses. As the postmaster, plainly conscious of his importance on an occasion which happens only once a fortnight, advances with the letters to the little desk which separates the throng from the office, the stranger is struck by the ridiculous disproportion between the size of the crowd and that of the packet, a circumstance which is explained by the fact that every woman expecting tidings from husband or son is accompanied apparently by the rest of the family. The jabber subsides into a buzz of suppressed excitement as the postmaster adjusts his spectacles with the most exasperating composure. He calls out the name on the topmost letter; a shrill voice on the confines of the crowd intimates its destination, when half a dozen hands are stretched out to receive it and it is passed over the heads of the crowd to the fortunate recipient.

The buzz is renewed after each announcement; the postmaster has constantly to repeat his demand for silence, in which he is of course joined by such of the crowd as have not yet received a letter. As the delivery proceeds the crowd gets naturally noisier, and the postmaster becomes hot and angry with the exertion of shouting above the din. Although the number of letters is small—Christmastide brings quite as large a packet to many a country house at home—the work of distribution is long [illegible] that each recipient has on the average five or six names, which Portuguese etiquette seems to demand shall be duly set forth on such a formal occasion as the dispatch of a letter.—Good Words.

"THOUSAND AND ONE NIGHTS."

It Is Declared That the Body of the Stories Is Modern and Arabian.

It seems clear that the body of the stories in their present form are Moslem and Arabian. The language is pure Arabic, not, indeed, of the classic type, not that of the Koran nor even of the great historians; rather comparatively modern and popular, but still genuine Arabic. It contains a number of Persian words, but not more than it would naturally appropriate from its Persian speaking neighbors, not more in number than the French words which many an English book of today contains. The style also is Arabian, sharply contrasted for the most part with the Persian, possibly somewhat affected by Persian influence, yet far from that deliberate and persistent system of balanced short phrases which to the western mind becomes sometimes positively irritating.

The manners and customs of the Nights may many of them be found in the Arabic speaking world of today. Lane's notes to his translation are a treasure of sociological information, and a large part of his illustrations are derived from his own observation of life in Egypt. All domestic details, such as the construction of houses, customs of eating, sleeping, education of children, marriages, social intercourse, methods of commerce, the forms of shops and khans, habits of commercial travel, the organization of bazars, modes of attracting customers, the political organization, califs, sultans, kings, wazirs, judges, courts, officers of police, prisoners, laws of debtors and creditors, regulations of religion, mosques, imams, prayers, ablutions, Koran recitations, funerals—all these are Moslem and Arabian.

There is an accurate knowledge of the topography and life of Bagdad, Damascus and Cairo. When the scene is laid in Cairo one may now trace the fortunes of the personages by the streets and gates mentioned in the story. Even when the history deals with remote lands, as China and India, the narrator transfers thither his own Moslem customs. For example, in the long and dramatic story of "Kamar-al-Zaman," which moves almost over the face of the globe, one is not conscious of change of social and religious conditions, and so everywhere, unless, indeed, there be specially introduced a city of fire worshipers, which the writer's historical sense forces him, of course, to represent as non-Moslem.

The attitude of the Nights toward the Persian Zoroastrianism, or fire worship, is noteworthy. The Magians are represented as fiends in human shape, mostly clever adventurers, adept in diabolical arts, and inspired by a fiendish hatred of Moslems—a representation that we should refer more naturally to Arabian Moslems than to converted Persians; it points to the period when the conflict between Islam and Zoroastrianism was still raging, and religious differences were magnified and distorted by political hate.—C. H. Toy in Atlantic.

Not for Fish.

Between Greensboro and Salisbury the locomotive broke down, and we lay for three hours while repairs were being made. There was a small lake near by, and the colonel got out his fishing tackle, hunted up a frog for bait and tried his luck. He fished that pond lengthways and sideways and up and down and across for two hours and a half, and he was still at it when a white man came through the woods and stopped and inquired:

"Had any luck?"

"Not a bit."

"Fishing for fish?"

"Of course."

"Just to pass the time?"

"Yes."

"Then it's all right."

"Suppose I wasn't fishing just to pass the time?"

"Then I'd feel it my duty to tell you that this lake was drained off last week and every blessed fish scooped out. This 'ere water came in from the last rain."

So many of the passengers insisted that the colonel owed them one that the contents of his flask did not go half way round.—M. Quad in Detroit Free Press.

An Unpleasant Combination.

A west side citizen was thrown into a rather speculative mood one day recently while walking on Madison street, near Ashland avenue, by four meetings he had with three different persons and a conveyance, whose occupations are peculiarly linked together, and his speculation was whether or not chance had arranged them in the proper order, or whether they should be transposed to make matters strictly right. The first meeting he had was with Francis Chaffee, the undertaker; a little further on he met an empty hearse; next came Rev. Dr. Thomas, and following him came a physician, Dr. Foster. The four were met at nearly equal intervals, but yet had no connection with each other, and the citizen began to ask himself: Should the doctor come first as causing the need of the others; should the hearse come first and be followed by the undertaker and the others, or should the minister precede them all? It is hardly possible that the citizen arrived at any satisfactory solution of the problem, but at any rate he thought it odd he should meet, one after the other, such a quartet.—Chicago Herald.

THE BAZAR.

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Complete in all departments. Handsome line of Neopolitan and pattern

HATS RIBBONS, PLUMES, COLLARS
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FANS HANDKERCHIEFS SASH RIBBON.

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A fine line of Gents furnishing goods just received at Elson's the One Price Clothier. tf

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Special Sale

of fine FRENCH FLOWERS at MRS. JOHNSON'S. Regular price $1.75 to $2.50, now $1.00 to $1.25. Also special sale in Infants' Lace Bonnets. Call and secure a bargain. tf

Rheumatism is cured by Hibbard's Rheumatic Syrup striking at the seat of the disease and restoring the kidneys and liver to healthy action. If taken a sufficient time to thoroughly eradicate such poison, it never fails. Sold by F. G. Fricke & Co.

Hibbard's Rheumatic Syrup and Plasters are prescribed by the leading physicans of Michigan, its home state, and are remidies of unequalled merits for Rheumatism, blood disorder and liver and kidney complaint. It comes here with the highest endorsements and recomendations as to its curative virtues.

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A Comfortable Home

is one where a man that is weary can rest himself upon a neat sofa, if he is hungry he can go to the cupboard or safe and get something to eat, if he is thirsty he can draw a glass of cold water from the refrigerator, if he has company he can show them into a neatly furnished parlor and give them an elegantly arranged spare room, if the wife has sewing she can rest comfortably in a low rocking chair, in going out to call a fine dresser is at hand to arrange the appearance before and there is always a hat rack in the hall to keep personal property on and a jar to receive the wet umbrella. Be comfortable and happy and furnish your house from the Furniture Emporium of

HENRY BOECK.

Revenue Estimate.

We, your finance committee, respectfully report the following estimate of monies which will be necessary to pay interest, debts and current expense for the ensuing fiscal year to wit:

Mayor and Council	$ 950
City Clerk $900, City Treasurer $800	1700
Board Public Works	300
City Attorney	250
Boarding City Prisoners	350
Printing	1,200
Incidentals	1,100
B. & M. R. R. Bonds	1,500
Streets, Grading and Bridging	5,000
Fire Hydrants Rental	5,000
Kearton Refunding Bonds	1,050
High School Bonds	2,500
Storm Water Sewerage Bonds	2,100
Interest on Paving Bonds	800
Fire and Water	600
Gas and Lighting	4,000
Total	$27,400

Revenue for the fiscal year as reported by the city Tresurer to June 1, 1889, $29,449.52.

Committee, A. SALISBURY, P. McCALLAN, J. D. SIMPSON.

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BY ADMINISTERING DR. HAINES' GOLDEN SPECIFIC.

It can be given in a cup of coffee or tea, or in articles of food, without the knowledge of the person taking it; it is absolutely harmless and will effect a permanent and speedy cure, whether the patient is a moderate drinker or an alcoholic wreck. IT NEVER FAILS. We GUARANTEE a complete cure in every instance. 48 page book FREE. Address in confidence,

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The New How, only $25.00 at Sherwoods.

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To the new COAL OIL Stove just received at Johnson Bros. Call and see them. They will not explode.

All invalids not benefited by present treatment, are invited to call at parlors of the Riddle House Fridays. Physicians will be welcome. J14 d & w 1m.

In its treatment of rheumatism and all rheumatic troubles Hibbard's Rheumatic Syrup stands first and foremost above all others. Read their medical pamphlet, and learn of the great medicinal value of the remedies which enter into its composition. Sold by F. G. Fricke & Co.

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