

## Notice to Subscribers.

**EXPIRATIONS.**  
As the easiest and cheapest means of notifying subscribers of the date of their expiration we will mark this notice with a blue or red pencil on the copy of the paper which the subscription expires. We will send the paper two weeks after expiration. If not renewed by that time it will be discontinued.

Jay Gould and His Trust.

LINCOLN, NEB., Dec. 20, 1890.  
EDITOR ALLIANCE.—Jay Gould has made so bold as to threaten the people of this and other states, in terms not to be misunderstood, and the rates both east and west will be advanced accordingly. The farmers of this state—and when I say the farmers that means the whole population of Nebraska—are at his mercy unless steps are at once taken to checkmate him.

He has virtually organized a trust of all the railroads centering eastward in Chicago, and so far as we are concerned this is fatal. Alone, the people of this state can do nothing that will prove effective, unless they are united and not to be resorted to until all peaceable and legal means have failed. But if the people of Kansas, Iowa, Illinois and Nebraska unite together and organize a trust against Jay Gould and his crowd, I dare say that the great railroad octopus will find his suckers worthless.

The legislators of Kansas, Nebraska and Illinois will soon meet; the time is propitious and by providential kindness all these legislatures are controlled by a majority of farmers. Iowa has no session this year, but Gov. Boise, the farmer's friend, will not hesitate to call an extra session if necessary; and the four states can agree on a system of legislation that will save the people from utter ruin.

For that reason I suggest that steps be at once taken by your organization of farmers for the purpose of consultation with like organizations in an interstate convention to be held at the very earliest possible date. The wisdom and patriotism of the delegates will devise ways and means for the salvation of the farmers from servitude to Jay Gould as the wisdom and patriotism of delegates at another convention saved the colonies from British tyranny.

Public carriers, like money, are intended for the use of the people, and for their operation. Regulation by the control of either are amenable to the law, and when money and public carriers combine as they have in direct violation of law, it is time for the farmers to rise and crush the combination gently, but nevertheless most firmly and effectually. VICTOR VIFQUAIN.

## CREAM OF THE LATEST NEWS.

The Rock Island directors have declared the regular quarterly dividend of one per cent. The Western Edge Trust Company declared a semi-annual dividend of four per cent.

The bribery charges against Kansas City councilmen will be explained to the grand jury on Monday by a knowing witness.

The weekly bank statement from New York shows a marked improvement in the financial condition.

The next election of a pope is reported from Paris to be an early probability. There was great excitement at the land offices at Wausau and Eau Claire, Wis., on Saturday, among the claimants for reserve lands.

Parnell says his opponents have nothing to stand on but bluff, and the pure waters of public opinion would wash them and their fifth away.

The skeleton of a young brother of Jesse James has been found in a cave in Minnesota, where the outlaws made their headquarters.

Two young ladies named Melcher were drowned while skating at Aurora, Ill.

A male heir to Emperor William was born Wednesday evening.

Prof. Snow of the Kansas state university has discovered a method to annihilate the chinch bug.

The distress in South Dakota is reported very sorrowful.

Mrs. Fedora Dimble, aged 81, was burned to death at Batavia, N. Y., in attempting to fill a kerosene lamp on a stove hearth.

Governor Toole of Montana refused the request of a large petition signed mostly by women, to respite the four Indian murderers who were hanged at Missoula last Friday.

An old couple who are living in Minnesota have been married eighty years.

K. C. Kerr, a prominent business man of Salina, Kas., was drowned Sunday night.

At a meeting of wealthy citizens held in New York in the Arabian quarter, it was decided to form a fruit growing and silk raising syndicate in this country, which will give employment to all Arabian immigrants arriving at this port.

A sixteen million dollar mortgage has been filed for record at Fremont, Neb., by the U. S. railroad company.

The ascending postmaster at Decatur, Ala., is supposed to have gotten away with \$5,000 in money and stamps.

A new anti-partisan magazine is to be started in Washington, to be a high class literary monthly.

A woman committed suicide by jumping into the sea from the steamship *Trave*.

The agricultural department has reported on a new process of making sugar from sorghum, and pronounces it a success.

A young woman at Atlantic City, N. J., has been indicted for forgery.

The farmers and business men of Terre Haute, Ind., are moving against the dressed beef men.

## THE LEGEND OF GOLDBERG.

Still and ghastly in the moonlight  
Lay the German village brown.  
But appeared to sunlit figures,  
For the plague was in the town.

There had corpses laid unburied,  
And whom death had chanced to spare  
Were all hidden in the houses  
From the pestilential air.

So in terror had they hidden,  
Breathing night, afraid of day,  
Praying, waiting, scarcely hoping,  
For the dread to pass away.

Came the snow, then morning sunshines,  
Came the Christmas as of old,  
But no form moved in the village;  
It lay silent, white and cold.

Rose that morn the singer, Caspar,  
From the bed where he had lain  
(He alone of all the stricken  
In his home would rise again).

"I alone," he thought, "am living;  
I alone," his eyes grew dim—  
"I alone of all the village  
May repeat the Christmas hymn."

"What though death may be awaiting—  
What is death—the day is bright:  
I will sing the Christ child story—  
Sing it looking on the light!"

Open then he threw the shutter,  
And upon the silent street  
From his lips rang out the anthem,  
Strong and hopeful, clear and sweet.

Through the frosty air of morning  
The old Christmas anthem rang—  
When was that? Another shutter  
Opened wide as Caspar sang!

And another! and another—  
There was limit to the strain—  
God be thanked! A score of voices  
Joined with Caspar in the strain!

And they knew no more were dying,  
That the hand with power to stay  
Had been reached out to deliver—  
This they knew on Christmas day.

—Stanley Waterloo in Chicago News.

## A CHRISTMAS STORY.

"It was Christmas night, 184—," continued Plunkett, "when I first seed Peter Simpson, though it had been narrated around for some time that there was a stranger in the settlement, and that he was akin to old Billy Brooks, and was argywine to settle among us if he could find er place to suit him."

Brown drew his chair up closer to the old man and remarked:  
"Them war the days when you played the fiddle, and I hain't much to brag on myself nor on my kin, but I never seed no music that come up to 'Sugar in the Gourd' when I was er handling the straws and you was er pulling of the bow."

"I've seed the day I could fairly make er fiddle talk," nodded Plunkett, and then continued:  
"On the Christmas night of 184— that was a party at old man Jimmy Lawrence's, and we'd all gathered and the young folks had played er game er two of such as 'Thumb' and 'Timothy Tub' and 'Snap Out,' till at last they gathered partners and begin to walk around and around, and Peter he was there a stranger and he didn't have no partner and wasn't er having nothing to do with the walking around. So Lucy Coats, as good er girl as ever lived in Georgia, wanted to make him feel at home, and so she axed him to be the 'middle fellow.'"

"That's the way the play is. They all have partners but one. The old one gets in the middle as they all walk around and sing, and when they git to the part in the song where it says 'Right here I'll find her' they all change partners and the middle man has the right to jump beside some of the girls if he is quick enough and then that fellow that loses his girl gets in the middle, and so it goes."

"Oh, I know that old play," spoke Brown, at the same time drawing his chair a little nearer to the old man.  
"Well," continued Plunkett, "Peter he got in the middle, and the youngsters walked around and around er singing so as you could er heard 'em er mile."

"It rains and it hails, and it's cold stormy weather. Along comes the farmer drinking all the cider: 'I'll reap the oats and who'll be the binder? I'll reap the true love and right here I'll find her.'"

"And then the change come and Peter he throwed himself around and got by the side of Lucy, and he has told me since that he loved her from that very night."

Old man Brown was unable to contain himself longer and he remarked:  
"And Lucy made him as good er wife as ever er man had."

Plunkett frowned at being disturbed, but soon continued:  
"The young folks went on with their playing—first one thing and then another—till pretty soon they got partners and went walking around and around er singing, singing:

"Very well done, said Johnnie Brown, This is the way to London town; Stand you still, stand you by, Till you hear the watchman cry."

"On this carpet you must kneel, Kiss your true love in the field, Kiss the one that you love best, Just before she goes to rest."

"Pretty soon," continued Plunkett, "they cried out, 'Seat your partners,' and Peter and Lucy was right close to me and Plunkett, let me make you acquainted with Mr. Simpson."

"Then Peter he shook hands erlong with me and took er seat by me, and it wasn't no time till me and him was just like old friends, and he lived by me er long time and I never had er truer friend er better neighbor, and Christmas makes me think er those old times and these old neighbors that have passed away forever."

"Well," continued Plunkett, "Peter and Lucy married during of the year 184—, and that's what I want to tell you about."

"In that old hewed log house that you passed on the road where the moss is er growing on the roof lives er nigger man by the name of old Tom that was the first nigger that ever Peter and Lucy had. Tom was some eighteen years old when Peter's dada give him to them, and old Tom and Peter had been brought up together, and Peter done just as much work as he required Tom to do, and they made good crops and in two or three years Peter had er right smart money layed up, and so he bought some more

## THE SLAV CHRISTMAS.

supposed to be the devil, and fell into a fever afterward. Particularly devout persons often endeavor to connect the crosses so that they form one of the names or symbols of our Saviour. If they succeed it is a favorable omen.

**RELIGION OF THE SEASON.**  
The stories that are told about Christmas, particularly in the Gail Thal, a valley in Carinthia inhabited almost exclusively by Slavs, are most remarkable, and seem to have been hardly even colored by Christianity. The belief that horses and cattle talk in human language with each other on the night between the 24th and 25th of December is universal there. Whether the roes and chamois enjoy the same privilege or are subject to the same pains seemed to be an open question, but few persons care to waste through the snow, to climb mountain, or even to take up their abode in a wood, in order to listen to their discourses. Even with respect to domestic animals everything has not hitherto been rendered as clear as we should like it to be. For example, a village priest was kind enough to furnish us with the following story, which was written at a moment when he was sitting in his own words. It is a sin to listen to what the animals say, and it always brings ill luck. A farm servant from a distance did not believe the story—a sin which, it may be feared, was shared both by the present writer and his informant. Still he retained such a half belief as induced him to hide himself in the stable. The two horses which it contained talked to each other as follows: "We shall have hard work to do this day week." "Yes, the servant is heavy." "And the way to the churchyard is long and steep." The man took to his bed and died. He was buried that day week. Here we have at least the Christian idea of a sin that is punished—a little too heavily, one is inclined to think—but what are we to say to the following story, which was told in the Slav dialect of Carinthia by a traveling workman, at once translated into German and noted down. The story was read aloud in rough German, which was translated almost sentence by sentence to the narrator, who firmly believed in the truth of the tale, and corrected by him in one or two small points, which were directly altered. It is evidently a far older, or at least more authentic, version than the last:

**HOW TO HEAR THE ANIMALS TALK.**  
No one can hear the animals talk unless he has boots with nine soles and fern leaves in them. There was a farm servant (knecht) in the Gail Thal who had a pair of very strong shoes made, which were afterward frequently repaired, so that they had the requisite number of soles. These he hid in the church of Carinthia, and one night where two oxen were kept, and between the loft and stall there was a trap door, which he often left open. One Christmas eve he went to visit a girl with whom he was in love in a village about a mile and a half away. The path led through a wood, in which there were a great number of ferns. He staid too long, and returned back in such a hurry that he did not stop to fasten his boots, the laces of which had become loose. It is to be supposed that this was the reason why some fern leaves got into them. As soon as he had reached the loft he heard a great lamentation below, and called through the trapdoor to ask what was the matter. As no answer was given he put out his lantern, but remained standing. "What are you complaining about?" he asked a voice below. "Why should I not complain?" answered a second voice, "when in six months I am to be slaughtered?" "That is quite true, but I have a better reason to lament, for I shall be slaughtered in two days for a funeral feast, and you in six months for a marriage, which is better."

"How will die, then?" "Our mistress." "How?" "You know she has a cat that always sits beside her at meals and eats out of her plate. Tomorrow there will be a great dinner, and the cat will come as usual, but she will be angry and push it roughly away. It will spring to the top of the stove; there it will stay for a time, but when the soup is brought in it will jump down upon the table, and from thence over the tureen and its mistress's head. In doing this it will let a hair fall, and that hair will choke her. Her, the conversation ended. Next morning the servant looked gloomy among his jovial fellows, and his master asked him what was the matter. For a long time he refused to reply, but at last he entreated his master to have the cat killed at once. It was no use telling a story that nobody would believe, he said, but his whole manner made such an impression on the proprietor that he consented to his request. The wife, however, said she was fond of the cat; it had been long in the house, and if it were killed for a mere fancy she herself would go away. Everything, of course, happened exactly as the oxen had foretold. In six months the master married again, and said: "I don't like to see that ox; it used to draw with one that was slaughtered at my first wife's funeral. Have it killed for dinner." One does not quite envy the wedding guests their beef. This was not, however, the moral the narrator drew from the story. He said: "One can see how much more cattle know than we think if the servant had not happened to have fern leaves in his boots they would have spoken just as they did, and nobody would have known anything about it." We for our part can only leave the story to those who are interested in such matters, in the hope that it will not prove as indigestible as the beef was likely to be.—London Saturday Review.

**A NEW CHRISTMAS GAME.**  
For the benefit of those who may have become tired of the old fashioned games usually played at Christmas we suggest the following:

Gather a party on Christmas eve, or early Christmas morning, and then put up a lot of poor people who have no Christmas dinner and give them one. The game can be played by any number of persons and is warranted to make more real enjoyment and merriment for all who take part in it than any other game.—New York Press.

## HOW THE HOLIDAY IS KEPT IN SOUTHERN AUSTRIA.

**Superstition Among the Common People About Animals—They Are Believed to Talk at Certain Times—Strange Stories to Account for the Phenomenon.**

It has been said that the Slavs of Carinthia had no Christmas, and this is true in the sense in which we understand the word. Of course there, as in all Catholic countries, Dec. 25 is a church festival, and the 24th a fast, the only joyous fast of the year. The supper is unusually good and plentiful, but no meat is served at it unless it be wild duck or other, both of which are regarded by the ecclesiastical authorities as fish. The foreign visitor will probably receive half a dozen invitations; the proper thing to do is to accept the one that comes from the landlord, in whose house one usually dines, and the fulfillment of this social duty is generally its own reward. The dishes are strange but agreeable, and after the Christmas tree in Carinthia, which is chiefly German, has been properly admired, and in all cases the necessary presents have been given to the children, and they have gone to bed, a note of quiet satisfaction becomes the leading note of the evening. Every subject that could lead to contention is avoided, and so one sits together till the time for the first mass, which is read at or shortly after midnight, and which one may attend or not, just as one likes.

**IMPRESSIVE SERVICES.**  
The three morning masses when heard in a village church in Austria are among the most impressive services of the church, though they are, of course, entirely wanting in pomp. The choir sing songs about the nativity in the national language and in such a way that both the words and the music correspond to the service at the altar. The stranger who has learned to look upon the mass, in spite of its entirely classical Latin, as one of the greatest poems of the Christian period is at first inclined to resent the introduction of modern hymns and languages, but the fervor of the singers and the way in which they are joined by the congregation, similar to that which many readers may have remarked in the churches of Scotland, clearly show that the usage is dear to the heart of the people, though to us it may seem almost as offensive as if the divine comedy were publicly read with the accompaniment of music selected from Offenbach. Popular verse and music are always interesting and sometimes extremely good; but they cannot quite supply the place of the Gloria and Agnus Dei, especially the Gloria, which is here rendered in the church of Scotland, clearly show that the usage is dear to the heart of the people, though to us it may seem almost as offensive as if the divine comedy were publicly read with the accompaniment of music selected from Offenbach. Popular verse and music are always interesting and sometimes extremely good; but they cannot quite supply the place of the Gloria and Agnus Dei, especially the Gloria, which is here rendered in the church of Scotland, clearly show that the usage is dear to the heart of the people, though to us it may seem almost as offensive as if the divine comedy were publicly read with the accompaniment of music selected from Offenbach. 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