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VOL. XI. BROWNVILLE, NEBRASKA, THURSDAY, FEBRUARY 14, 1867. NO. 20.

BUSINESS CARDS. A. E. HOLLADAY, M. D. (Graduated in 1851.) Located in Brownville in 1855. PHYSICIAN SURGEON AND OBSTETRICIAN.

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Land for Sale. There is a number of desirable unimproved tracts of land in Nemaha, Johnson & Pawnee Counties, Nebraska, and Atchison County Mo., which I desire to sell.

TO THE FARMERS OF NEMAHA CO., AND VICINITY. I would respectfully say that I have and am now receiving a large stock of

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DISOLUTION OF PARTNERSHIP. The partnership, heretofore existing under the name and firm of Muir & Chatfield is this day dissolved by mutual consent. R. V. MUIR, R. F. CHATFIELD, New Firm. The business will be future be carried on under the firm of Muir, Chatfield & Snow. R. V. MUIR, R. F. CHATFIELD, J. M. SNOW.

Select Story. The Three Thieves. There existed at Bousu, in 1188 (a respectable epoch), an honest saccristan named Vincent Lefevre. He was old. His good-nature and zeal had assured him a sufficiency in his old age: few people died without leaving him something in their wills.

There dwelt at this epoch three men at Pomerol, who had been beyond the seas in the holy war, having accompanied Count Thierry d'Alsace on his fourth military pilgrimage to Jerusalem. They had not brought much that was edifying from their pious expedition. Returning from their pious expedition, they found it more agreeable to live at the expense of others than by the sweat of their brows, as many do in the present day. They had cast their eyes for some time past upon Vincent Lefevre, as he was known to be in possession of ready money—a thing at that time not very common; and as to how they became aware of his intention to buy a mule, we are told every thing is known in small places. They went and posted themselves in his way, each at about a quarter of a mile from one another, and when he came by on his mule, which he had purchased for six florins, the first rogue said to him: "Heaven protect you, Messire Vincent! Have you made a good bargain at the market of Mons?"

"As you see," he replied, "I bought this mule." "What mule?" said the warrior from Pomerol, looking around him. "Why, the one I am riding." "A donkey!" replied the saccristan, indignantly. And shrugging his shoulders, he continued his way. The second rogue he came up to saluted him after the same fashion, and asked him if there had been a good market that day at Mons. "Yes, assuredly," replied the saccristan, "and I bought there the mule that you see."

"It is not possible," replied the other, "that you took it for a mule; it is a donkey." The old man protested against the supposition that his mule was a donkey, but still he went away in a dissatisfied mood; and meeting the third rogue, who addressed him in the same terms, he felt so annoyed that he jumped off its back with greater activity than would have been expected from his age, saying: "If it is an ass, take it, and make what you can of it." And he returned home on foot much displeased.

When he came in and related what had happened Claude laughed at him. "Relative," he said, "they have played you a trick, and for the future every one at Harchis, at Pomerol, and at Saint Ghislain, will look upon you as a fool." "Well, do not vex yourself," replied the saccristan, after having ruminated a few minutes; "if they have played me a trick I will play them two."

So the next day the old man went off to Quaregnon, and he bought two white goats from a peasant, which so resembled one another that it was impossible to distinguish them. The Saturday following, being market-day at Mons, he bade Claude have a good supper ready, and leaving one of his goats in the garden, he took the other with him to town. The three ex-crusaders were there. "What do you come to buy, Messire Vincent?" said they to the saccristan. "Provisions," he replied; "and if you will come and partake of them with me it will afford me much pleasure."

The companions accepted joyfully. The saccristan, having selected fish and poultry, placed the load on the back of the goat, and said to it, as if it could understand him; "Go away home, and tell them to cook the things forthwith, after the best fashion. Tell them also to have a pasty, and do not loiter on the way."

The three boon companions looked at one another in astonishment, wondering if the old man had lost his senses. The goat, in the mean time being set free, went its way, and Heaven knows into whose hands it fell. After having walked for some time with his three guests, and partaken of some of the old beer for which Mons was famous, Vincent Lefevre, deeming it was getting near supper-time, led his friends away to Bousu. When they arrived there the three ex-crusaders saw the white goat in the garden, and took it for the one they had seen at market. They were filled with surprise, and their astonishment augmented when they heard the saccristan say to Claude: "Have you done what I sent you word by the goat?" "Yes," replied the other. And they sat down to table, where were the fish, the poultry, and the pasty. The rogues looked at one another, and deeming that it would not be easy to steal the goat they said to the old man:

"Messire Vincent, you must sell us that white goat." "I have no objections," said the saccristan, "if you are prepared to give me forty golden florins for it." The goat seemed such a wonder that the three rogues counted out the money and took it away with them. Next market-day they said to their wives: "Have ready for supper for us what we shall send you, and do as you will be told." Then they took their way from Pomerol to the market at Mons with the goat, loaded it with provisions, and told it what it must say to their wives. But when they got home, and they inquired what had been done with the provisions sent home on the goat, their wives could not understand what they meant, for the goat had not come back, and, indeed, like its predecessor, was never more heard of. "Some one has played you a trick," they said, "as you do to others daily when you get the chance."

The three rogues took up their daggers in a great passion, and swore that they would have the saccristan's life. But Vincent Lefevre was prepared for them, and had warned Claude. He knew that he must act solely on the defensive with the ex-crusaders, for they were protected by the Count of Hainault, Baldwin V., the Courageous, who always sided with his old soldiers. When he saw them coming in so great a passion, he said to them: "Friends, listen to me. If a misfortune has happened to your goat, have patience, it will come back again; and what it has done must be the fault of my relative, Claude, who has permitted it to partake of some intoxicating herbs. So I shall punish him, as you shall witness."

And so saying he drew a long knife from his girdle, and stabbing Claude with it there came forth a torrent of blood (from a bladder secreted in his clothes), and the faithful attendant fell at the same time as if dead. "Oh! miserable wretch that I am!" exclaimed the saccristan. "What have I done? I have killed my relative: and now I must reimburse him, if I have only strength sufficient."

When the three rogues of Pomerol stood there against the old man went away and brought in a mule, upon which he began to play a lively air. Claude moved, stretched out his hands, opened his eyes, and soon after got up on his feet. The anger of the three thieves had by this time passed away; they began, indeed, to hold the saccristan rather in awe, and finished by giving him forty more florins for his mule. A few days afterward one of the rogues got into a great passion with his wife and killed her with his dagger. But recovering himself afterward he regretted the deed, and had recourse to the flute.

"I suppose it is because you don't know the air that the saccristan played. Give it to me, and I will try it." So, in order to make the experiment, he forthwith stabbed his comrade, making sure of reviving him and his wife afterward. But he played upon the flute in vain; death would not give up either of its victims. The two remaining thieves became upon this furious with passion. "Vincent Lefevre," they said, "is most assuredly a magician, and he shall pay for these tricks dearly. There is only one way of destroying one who is in league with the devil, and that is to tie him in a sack and cast him into the Haine."

They accordingly went away, seized upon the old man, tied him in a sack, and carried him toward the river. As they were going along an incident happened to disarrange their plans for a moment. The Count of Hainault happened to be passing by, on his way from Mons to Valenciennes, and he was in the vicinity of his marriage with Margaret of Alasia. The two comrades being obliged, according to the custom of the day, to salute the count, and to join his escort as far as the next village, they deposited the sack and its contents in a ditch by the way-side, and joined the procession; Baldwin being accompanied by his wife and son, the brilliant young prince who was one day to be Emperor of Constantinople.

In the mean time a shepherd, who had come to the road-side with his flock to see the count go by, was taken aback by hearing a voice coming from the sack, which said, "They wish me to wed her, and I won't, for she is lame." The shepherd hastened to unite the sack, surprised at what he saw, asked the saccristan how he came there. "I was put here," replied the saccristan, "because Monsieur le Count of Hainault wishes me to marry his daughter, the beautiful Yolande; but I won't do it, for she is lame." "Do you think, Messire, they would give her to me?" I should be willing to marry her." "Most assuredly they would give her to you," replied the saccristan, "for she is lame. But you must allow yourself to be tied in this sack, and carried away without saying a word."

The shepherd did as he was bade, and Vincent Lefevre, having tied him, went away with his flock of sheep. A quarter of an hour afterward the ex-crusaders came back, lifted up the sack, carried it

to the river-side, and then threw it into the water, to the great discomfiture of the poor shepherd. Thinking then of the glorious revenge they had had, they took their way home to their village. As they went journeying along they saw a flock of sheep close by, and resolved to try and secure a lamb for their supper. But approaching the flock what was their astonishment at finding that they were under the care of the very saccristan whom they thought they had just drowned. "Robbing their eyes, they asked him how he had managed to get out of the river. "Leave me alone," he said to them; "you are no better than asses. If you had thrown me in ten paces farther I should have come back with ten times as many sheep."

The ex-crusaders, feeling more and more assured that they had to do with a proficient in the black art, became quite respectful. "Messire Vincent Lefevre," they said, "let by-gones be by-gones. It is in your power to make honest men of us. Only consent to place each, in a sack, and throw us into the Haine as far as you can." "I will do it," replied the saccristan, "but on your promise that you will mend your ways and become good members of society."

The rogues promised, and the old saccristan, tying each in a bag, cast them into the river, where they reckoned upon finding rich flocks, but only found the shepherd. A good brother in a New Jersey church had a call to preach. Being unable to read, he employed a friend to read the Scripture lessons. On one occasion, the chapter selected was Genesis xxii, which contains these words: "These eight did Milchah bear to Nahor, Abraham's brother." The preacher discoursed from the text as follows: "Brethren and Sisters, let us consider our blessing's. Mornin' and evenin' our wives and dorders milk the cows, and our wants are supplied. In the days of good old Abraham, as you have just heard, it took eight to milk a bear, and they didn't get much milk."

Curious Error and its Result. A certain citizen of Montrose, it is said, wrote to his agent in London to purchase a ton of copper for him; but the letter being one of the very worst specimens of penmanship, as well as perhaps not very correct in point of orthography, the agent read the order a ton of capers. Surprised at such an order, but nevertheless anxious to oblige his correspondent, he immediately set to work and bought up the commodity in all quarters till he had the requisite amount. This, as may be conceived, was attended with the very natural effect of creating a demand for capers (in the language of trade, capers come to be inquired after), and they in consequence rose very much in price. The agent now wrote his correspondent that he had had great difficulty in fulfilling his order, but at last had succeeded in procuring for him a ton of capers; but that capers had since risen very much in price, and if he chose to sell he had now an opportunity of realizing a handsome gain on the transaction. The Montrose citizen, as might be expected, was very much astonished in his turn by the communication, and the manner in which his order had been fulfilled, but had the good sense to write immediately to sell by all means; and thus, it is added, pocketed a considerable sum on an unintentional speculation and unexpected advantage.

History of the Bible. By R. C. Barrow. No. 3. The books of the New Testament were written at different times and places, and were brought together in their present form in the year of our Lord 325, at the council of Nice, which was composed of 318 Bishops, Elders or Overseers. They were then compiled into what is now called the New Testament. Matthew was written A. D. 33, Luke, Mark, Acts of Apostles and 1st Peter A. D. 61, John's Gospel and 1st John in 63. The Epistles were written at different periods after the year 54, the date of the Roman letter, and Revelations in 96. All the inspired writings were originally written in Greek and Hebrew, and without chapters or verses. They were first divided into chapters by an Italian Cardinal, named Caro, sometime in the 12th century, and afterwards into 31173 verses by one Stuart, in 1546. The Scriptures were first translated into Latin in the year 498, and in English in 1347. The first English translation was made by John Wickliffe, from the Latin Vulgate. The second English translation was by Tyndale in 1530. The title page bears this inscription "The Newe Testament dylygenly corrected and compared with the Greke, by Wm. Tyndale, and fynished in the year of our Lorde God 1530, in the month of November." Coverdale's translation, 1535. Holy-

ush's New Testament 1538. The Great Bible 1539, purports to be "translated after the verie of the Hebrue and Greke taxtes." Cramer's Bible, 1540, Geneva Bible, 1557. Bishop's Bible, 1568. The Douay Bible, now used by the Roman Catholics, first appeared in 1599. King James's Bible, or the authorized Version, now in use, was published in 1611. It is a revision rather than a translation, made by 47 learned persons selected by King James. Since 1611 many translations, and parts of translations, have appeared, the latest and best being those of the American Bible Union, and the translation of H. T. Anderson. Nemaha City Neb.

American Bible Society, No. 2. With your permission, I propose to lay before your readers some thoughts with regard to the benefits to be derived from a thorough circulation of the Scriptures in Nebraska. It is admitted by most of the Christian work that the Bible should be taken as a rule of faith and practice by every one. Also, that the influence of the Scriptures is calculated to correct the morals of society, elevating and producing a higher state of civilization. In order to satisfy ourselves of this fact, we have but to look at the condition of those countries where the Bible has been an interdicted book, and draw a contrast with the condition of those nations where it has been freely circulated. In the first you find a low state of morals. Woman a slave to man, without any respect shown her. Uneducated, she toils on, subservient to the will of her master. Selfishness and corruption rule the masses. No educational enterprise or means are used for the mental or moral culture of the young generation. The poor are trodden down to the earth without any visible means of elevating themselves.

In the second we look upon an enterprising people, intelligent, with freedom of press and speech. Woman, her rights respected. She is man's equal. Colleges and schools for the education of our youth. Sabbath schools, churches, and every facility for the mental and moral development of the people. Also, in this land of the Bible we have our noble Republican Government, the fundamental principles of which are drawn from the Scripture, that of justice and equality—the right of life, liberty, and pursuit of happiness, which has stood the shock of civil war and still lives, thank God!

The American Bible Society propose to place this Book that has been so great a blessing to the Christian world, in the hands of every family and a Testament in the hands of every child that can read, in this Territory, either by sale or gift. Certainly, while we look to the past, may we not expect to see great good done by a re-supply of Nebraska with the Bible, and it is likewise necessary that this supply should be kept up year after year to meet the demand of those constantly arriving in our Territory.

The remark is frequently made that every one has got the Bible here at home. Thirteen years experience laboring to circulate the Scriptures has proved to me that those making the remark labor under a mistake. In the city of Watertown, Wisconsin, 2,609 families were visited by the writer, and out of that number 974 were found destitute of the Bible. The city of Aurora, Illinois—called a very moral place—was canvassed last spring, which revealed the fact that out of 2,048 families visited, 519 were found destitute.

I could furnish a large amount of statistics in my possession, showing the destitution of portions of our country heretofore, but will let this suffice for the present. It is necessary for the fast increasing population in this Territory that the people should be kept supplied with the Scriptures, that moral principles may be established, and that each citizen may learn to love and respect the rights of another, as well as to learn to be loyal to God and his country. In my next, if it should not be intruding too much upon your patience, I will lay before your readers the system by which we propose to not only supply the people of Nebraska with the Scriptures, but to keep them supplied.

A. R. MORSE, Agent for the A. B. S. Take your County paper.