

The Columbus Journal

VOLUME XXV.—NUMBER 47.

COLUMBUS, NEBRASKA, WEDNESDAY, MARCH 6, 1895.

WHOLE NUMBER 1,295.

THE FETE AT CONCARNEAU



EVERY summer the Bretons have a fete and dance, each town or hamlet having its special day, and those days are looked for longingly by the natives, for it gives them a chance to display all their finery and show how they can dance when they want to. Besides, all the neighboring villages turn out in full to see who their rivals can do quite an interesting time is generally had.

Concarneau had its day yesterday, or rather it started yesterday, for the fete lasts three days. Of course all the coiffs, and hats, and dresses, and women were all fresh, the clothes presses were relieved of their clamorous contents, and sabots were all cleaned nicely for the occasion, for it is only once a year that such a chance is had.

As early as 9 in the morning the town began to fill with new faces and queer looking coiffs and costumes (for each district has a distinctive coiff of its own). They were arriving from the Gare and in carts with ribbons dangling down his back, drives the ass or mare. All the fishermen were out in their best, and some even got a shave, for no boats went out that day. Then all the 600 fishing boats were cleaned up and newly painted.

The event of the day was a grand regatta, in which the rival fishing boats would be able to prove their superior sailing qualities, and settle longstanding disputes. The long dyke, or breakwater, was arranged with seats and a grand stand, and admission charged for entrance fee. Here were assembled all the cream of Breton society—well dressed girls, some "worth," it was whispered, the immense fortune of 50,000 francs. Some were dressed in the most exquisite and silks and looked sweet, and were envied by the sardine factory girls and sailors gathered on the rocks opposite. Then their fathers and brothers were swell, too, for they had on all their gilt head and brass or gold-plated buttons and red velvet ribbons on their hats, topped off with a nice little peacock feather.

Many of the boats were coated with grease and sardine oil to make them go faster, and others were provided with brand new sails and masts—anything to beat the others. At given signals all the boats started, and were soon spilling away for the "Les des Moutons," far off on the horizon.

Then came the great Breton dance, the gavotte. All made for the Place du Nacion, opposite the old fortified hill, where the dance was to be held, and the two rival bands, one from Quimper were on hand with their bagpipes. Two big barrels were fixed up with a platform and chairs for them under one of the trees in front of the big market. Around the place were shooting galleries, hitting machines, roulette wheels, cheap jewelry shops, and the like, and above all, a big merry-go-round, with an organ loud enough to be heard at Big Hill. The musicians started up after a while, and the tramping of the sabots commenced, sounding like a troop of 20,000 horses on the plank road. The music consisted exactly like that you hear in Chinatown.

Of course all we Americans crowded around to learn the dance, which seemed quite complicated at first, but in fact was only a sort of trot, then a hop, and a trot again.

The spectators formed a large circle, inside of which were the dancers. The old sailors danced as well as any of them. The dance requires six in each party. Four girls clasp hands in a line, at each end of which is a man. The one in front leads, as in "cracking the whip," only they don't crack, but just do the trot and hop. Oh, it's beautiful! And so they keep going round for about half hour without stop, which is rather tiresome, but the sardine girls can't get enough, and never think of getting tired, and only five minute rest between each dance. But then a crier was plentiful at two sons a hour.

pounds and wears sabots of solid wood. But the men sailed around with their long, lanky legs, the nice little ribbons streaming in the breeze. The judges looked wisely on from their stand and took notes. At the finish of the dance all crowded round the judges and received the decision. Then came the dance of endurance. This time all gracefulness, etc., was forgotten and the easiest way was the yogue. Round and round they went, the dust rising to the tramp of the heavy sabots, the crowd cheering and yelling and clapping, and all night they went. Half an hour passed, then one by one they began to drop out at the end of an hour or two, and four were still at it, and they looked mighty well. Then more were dropped out until two were left, and they went it for an hour and how the crowd did yell and cheer them on. Finally only one was left. He took the prize after an hour, and a half of hard dancing, while the musicians hardly dropped dead from loss of breath.

Then came climbing grass poles and duck chasing in the bay, in which all the future Concarneau fishermen joined.

That ended the fun till evening, when more dancing was to take place in the big stone market. We had all learned the dance by this time, and resolved to show the Bretons what Americans could do. So, after supper we all strolled down to the Halles, from which issued a deafening roar of voices and thumping of wooden sabots on the stone floor, mingled with the delicious strains of the bagpipes. The big market was all ablaze with gas lights and filled with suffocating with girls and young men going round the old hall to the time of the pipes.

We immediately solicited partners, but none of the girls would go with us for some reason; so we all got together and had a dance of our own. I must have danced with a score of girls, and after that, we all went to the dance and had a dance of our own. I must have danced with a score of girls, and after that, we all went to the dance and had a dance of our own.

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Dancing on Skates.

Everybody has seen and taken part in the ordinary conventional society skating on skates to music in a covered rink. This time all gracefulness, etc., was forgotten and the easiest way was the yogue. Round and round they went, the dust rising to the tramp of the heavy sabots, the crowd cheering and yelling and clapping, and all night they went. Half an hour passed, then one by one they began to drop out at the end of an hour or two, and four were still at it, and they looked mighty well. Then more were dropped out until two were left, and they went it for an hour and how the crowd did yell and cheer them on. Finally only one was left. He took the prize after an hour, and a half of hard dancing, while the musicians hardly dropped dead from loss of breath.

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HIS LAST BEAR HUNT.

GENERAL MILES' ADVENTURES ON THE PLAINS.

He Was on the Right Trail. But a Couple of Cowboys Got in Ahead of Him—A Black Bear as Savage as a Cinnamon or Silvertip.

In an even, low-pitched voice, that veteran major-general of our army and famous Indian fighter, Nelson A. Miles, related to me, a few days since, some of his latest experiences in the far West. Of all the great hunters who have gone out into the wilds for big game and made names for themselves among the Nimrods of the world, General Miles is the most renowned, writes John Paul Hancock in Leslie's Weekly.

"I had the pleasure of being out on two hunts last year, for prairie chickens in Nebraska and for bear in New Mexico. There are wild turkeys and quail in New Mexico in abundance, but I was after bear. Hunting the silver tip and the cinnamon bear in the Rocky mountain country corresponds as nearly as possible to tiger-hunting in India. There is peril as well as pleasure in the sport.

"An English gentleman named Stephens, a personal friend of mine, had a range of New Mexico, 100 miles from any railroad. There was a party with me, one or two of them New Yorkers. That whole country is a jumble of mountains, peaks heaped upon peaks, with deep valleys and precipitous slopes. The mountains are the railroad at Fort Wingate, and traveled south through the San Francisco and Tularosa mountains. When we reached the Stephens ranch we were about 10,000 feet above the sea level, and in the thick of the wilds. As I have always been a devotee of nature for her own sake unmarred by man, uncut by machinery, and undimmed by coal-smoke—in short, as nearly as possible in primal conditions, I was delighted with my friend's surroundings.

"We had a merry welcome at the ranch and were soon prepared for our first bear drive. I had only a few days in which to enjoy myself, and I shot at him for a few days. Mr. Stephens has a pack of dog-fighters as they are called, down there, which are admirably adapted for the pursuit of bear. One of these dogs, called the cliffside, and through canyons so close that a bear might be surprised by the dog's baying. Some are long-eared sheephounds and some English staghounds. Others have a decided strain of the fox terrier in them, and in the thick of the wilds, they surprise anybody who had never seen a dog at a bear's heels by their bravery and sagacity. They all hunt well together, and when on a bear's trail will not notice even a deer bounding, while at the same time they hares they would not even look up. They track the bear until they get to close quarters and then fight him to a standstill. Of course it is as much as a dog's life is worth to run in on a bear, and in the thick of the wilds, they frequently pay the penalty of stupid savagery in just that way. He charges and takes a hold he will not let go, while the fierce old cinnamon or silvertip will specify, bug him to the death, and then he will turn on one side. Not so the fox terrier. These little fellows are game to the backbone, but fight with intelligence.

"They expatriate the bear until he once more makes to fight, when the dog will jump on him, and the hunter of the hind leg and try their best to hamstring him. If they once succeed in biting through the tendons which interlace and cross there the bear's leg is useless to him.

"If the bear is not killed by the dogs, but the tracks were old and they got away. The dogs got chased a tremendous silvertip up the mountain, and finally were him almost dead, and then he was shot. The party pursued him, and across the ridge four or five miles right into a cowboy's camp. And what do you think happened then? The cowboy roped that bear lassoed him fairly and then he was shot. The bear was the center of the camp without firing a shot. They knew he had started him and proposed to show us what they knew about bear-hunting with a rope. When they had him well lassoed, such a time and the hunter with a small knife. I couldn't help laughing when they called out to me, pointing to their quarry: 'General, there's your bear!'

"Two days later the same pack drove a black bear up a tree and got him well lassoed. The bear was silvertip and as no more savage than a black bear at certain times, especially if she has cubs. She will kill anything living that doesn't get out of her way. If she can't find a way out, she will kill. I had a black bear cub that weighed more than thirty pounds and yet had whipped a badger in a fair fight. When the bear had been lassoed I got a crack in his eye with my express rifle and put a fifty caliber ball in his right eye. He tumbled straight to the ground with a crash that raised the dust, and scarcely struggled after he fell. It was in an open forest of scattered pine where riding was possible. I had to leave shortly after dark, owing to the darkness of the night by the way of Sacrow. The party got four or five bears. I heard, after I had to leave them.

AUSTRALIAN RAILWAYS.

SOME COMPARISONS WITH THOSE OF THIS COUNTRY.

How Our Railways are Regarded—State Ownership and Management of Railways and Similarity Between Australia and the United States—Railway Building—Comparisons of Kansas and Victoria—The Earning Capacity and Opportunity.

State Railways in Australia. (From Journal of Political Economy.) "Industrial discontent in Australia has not manifested itself by burning hundreds of freight cars in one night, nor has the strike which once common here been directed specially against the railways, as has been so notably the case in the United States. Here the safeguards which are thrown around property seem to be less effective in proportion to the importance and wealth of the corporation in control. Whatever the cause may be, our railways are regarded as legitimate property by the masses, for the millionaires who demand passes in consideration of the great amount of traffic which the road carries for him at rates, on the part of the railway, not less than those of the street car, and even for the ground of 'influence' or 'levies' blackball by threatening vexatious legislation, down to the strike which demands unreasonable wages of the road, or his financial supporter who loots and burns cars with a vague notion that nobody but the government officials here seem to regard railway property as less sacred than the property of other corporations, and instigate to the disregard of law and the rights of others which the railways have shown in many ways. From this and other causes has arisen a demand for legislation, for a closer government control and even for the nationalization of the railways by the government.

"This change is advocated by a school of social agitators who favor an extension of the system of government ownership in all directions. * * * They are supported by a large body of unthinking people who see evil in the present regime, and who do not realize the far reaching consequences of the proposed movement. "It is not to be denied that the nationalization of the instruments of production are want to cite, in support of their position, the success of state ownership in England, France, Germany, Austria, and other countries. But what they call success is not always so demonstrated. Our socialistic friends say that we must not inquire into the pecuniary returns, but look at results in the large, the effect upon the increased prosperity and happiness of the community in order to determine the success of any system or enterprise. Unfortunately they offer no means by which these points may be ascertained. Who is to determine whether the well-being of the community has been increased or diminished? Is not ability and willingness to pay the cost of a system to be determined by the success of any system or enterprise? Unfortunately they offer no means by which these points may be ascertained. Who is to determine whether the well-being of the community has been increased or diminished? Is not ability and willingness to pay the cost of a system to be determined by the success of any system or enterprise? Unfortunately they offer no means by which these points may be ascertained. Who is to determine whether the well-being of the community has been increased or diminished? Is not ability and willingness to pay the cost of a system to be determined by the success of any system or enterprise? Unfortunately they offer no means by which these points may be ascertained. Who is to determine whether the well-being of the community has been increased or diminished? 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