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CONTRIBUTIONS of news items or short, jolly articles on questions of general interest are thankfully received, when the name of the writer is made known to the editors. Regular news correspondents wanted in every locality not already represented. Write for terms and instructions.

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The WILLMAR TRIBUNE has a larger general circulation in Kandiyohi county than any other newspaper. Our subscription books are open for inspection to advertisers.

OFFICE IN TRIBUNE BUILDING.
WEDNESDAY, DEC. 21, 1898.

A MERRY CHRISTMAS.

To each and every one of its numerous regular readers, as well as those who today receive a complimentary copy, the TRIBUNE hereby extends its heartiest wishes for the merriest and happiest kind of a merry Christmas and happy New Year. In order to assist you to a pleasant time the TRIBUNE has gone to lots of extra work and expense and gotten up this Christmas edition filled with a variety of good things for your benefit and entertainment during the holidays. We hope our efforts in giving you something special for this occasion will be appreciated, and that the cordial feeling heretofore existing between the TRIBUNE and its readers will be strengthened. During the nearly four years of its existence the TRIBUNE has weathered many a storm, and has passed through many a squall, but has always landed on top of the heap. It is on top today, and with your assistance it will remain there and continue to do yeoman service for the cause it represents. It has always tried to serve the public faithfully to the best of its ability and endeavor, and will continue to do so in the future. Questions of public import will always find a willing ear in the TRIBUNE. It is forging ahead, slowly but surely, (today going to 2500 homes) towards its goal, but it needs your assistance, friend readers, and we hope our efforts will be appreciated in a substantial manner by means of paid-in-advance subscriptions, so that the TRIBUNE force also can spend a merry Christmas. To those of the business men who so liberally helped us to meet the extra financial outlay of this edition by taking advertising space we extend our hearty thanks, and in conclusion to our readers we would say, read what they have to say, and we have no doubt but that it will result in your own benefit as well as that of the advertiser. A merry Christmas to all of you.

The reformers of Minnesota who go back a generation, learned their first lessons from C. K. Davis, and they can tell the new generation if it need to know, why they cannot respect him now politically. When they contemplate what he stands for now, as a corporation defender, and exponent of the party of the trusts and combines, and what he stood for in his youthful vigor when he spoke for the people, and, as all believe, from the heart, they are in no mood to have their representatives led away by silly sentimentalism. They believe that in 1871-2-3 "Cush" Davis was sincere. Then he talked "Modern Feudalism," as he contemplated the grasping power of the corporations and the dangers confronting the plain common people. He was the first preacher of municipal ownership. He actually proposed that the government seize trunk lines and permit the owners of trains and others to carry their produce on them without cost, same as any free road. A dozen years later he had not changed, but in a matchless oration in this state, on the dedication of a great exposition, as he had done the same year (1886) at Ann Arbor, he pleaded for the people and with such fervor that the seeds sprang up and grew into the Farmer's Alliance, which made an almost successful attempt to redeem the state from the evils C. K. Davis denounced.

For a time this man, whose ability is acknowledged and mastery of language great, was in retirement. He was developing a professional business of value to the corporations he had denounced. He reached the United States senate. But when next he pleads a public utility it is as a corporation attorney in a battle against the state itself.

If it were the C. K. Davis of 1870 to '86, the people would know no party in his honor; one of the present sort—no, thank you. The reform forces in this state have men of stancher stuff, and they will place one such in their leadership, even though the honor prove empty.—R. P. B.

The other day we spoke with half a dozen men in Swift county who had just returned from the woods, where they had been seeking employment.

They visited five different places but could find no work except at Milaca, where they were offered 75 cents per day and board themselves for piling slabs. Magnificent prosperity! Where are the high wages that the \$2 tariff was going to make?

What a deceptive world this is. We see columns in the republican newspapers telling how plentiful money is, about the balance of trade being in our favor, about the national treasury being over-stocked, etc. Right here in Owatonna we see wheat selling at 54 cents a bushel, and hogs bringing \$2 a hundred weight—as low as the market ever was in the worst times. Surely the republican blowers and stickers are trying to deceive the people.—Peoples Press, Owatonna.

We should hardly want to make so serious an accusation as that they want to deceive the people, but rather be more charitable and attribute it to dense ignorance and lethargy on political matters. There will be an awakening some day when the cribs are empty.

A matter of party policy, though semi-national, is the question of United States Senator—G. K. Davis. It has certainly been amusing to see the republican press and spellbinders marching democrats, populists and silver men generally in the procession for Davis, at the coming senatorial election! Why? Simply because, in the discharge of duty, he has been near the administration in the prosecution of the Spanish war, and has been at Paris on an assignment in closing that war; to which may be added that Mrs. Davis has had an interview with an ex-empress in which she kissed the ex-monarch's hand! And the reform forces of Minnesota are asked to "make it unanimous," regardless of what is meant thereby; whether the duty just discharged by Mr. Davis will stand the light of history or the treaty he has made even get through the senate. Opposition to it is declared by some of the most distinguished men of his own party.—R. P. B.

Christmastide.

[COMPILED BY H. S. HILLEBOE.]

The merry Christmas time has come again. No other festival has associated with it for so many pleasant customs, so many curious legends, so much of reverential joy and it may be interesting to note some customs that belong to the celebration of Christmas in other lands and in other times as well as our own.

In the middle ages Christmas festivals were survivals of the Roman Saturnalia, a period of 12 days, during which the greatest license was permitted. It was the very intent of this Pagan festival to turn things upside down. The slaves feasted and their masters waited upon them. It was a season of the wildest revelry, of unthinking mirth, when the bondsman forgot his claims, and the debtor the inexorable obligations that were drawing him to the dungeon of his creditor. These follies fit only for a land peopled by tyrants and slaves, had been slightly vanished over with Christian forms, but gradually these feasts began to resemble the old Saturnalian banquets and were dropped in England, France and Germany. In England they were changed to laughter provoking comedies and gambols of a decent character. A Lord of Misrule was appointed and Societies of Unreason represented the comedies. These societies became the rage in many countries, and were warmly welcomed everywhere, because through the parody with which they commenced, there pierced a spirit of satire of abuse, treated in the theatrical style and come the old satirical dramas were enacted, in which political matters of the gravest nature were freely discussed and the highest personages were handled without gloves.

"England was Merry England when Old Christmas brought his sports again: 'Twas Christmas broached the mightiest ale. 'Twas Christmas told the merriest tale. A Christmas gambol oft would cheer A poor man's heart through half the year."

Bands of singers used to roam through the streets singing Christmas carols, and these were called "waits" but the practice has dropped off until those who sing are bawling nuisances and their carols were doggerel. Christmas is not now the merry festival it used to be when carols were sung. The singers were three men singers; that is tenor, baritone and bass and their carols were admirable compositions. They were for the most part of Welsh origin. Much of the jollity that lingers in the memory of man in England comes from the Irish and Welsh elements in the population.

Among the Germans the celebration is confined almost entirely to Christmas eve. Special pains are taken to make it a children's feast. Each family has a Christmas tree which is made as picturesque as can be by means of little candles, whose illuminating power is multiplied indefinitely by little triangular mirrors. The flashing rays from these hidden away in the dark green needlelike foliage of the fir tree are repeated by glass balls of metallic luster. Hidden away in the recesses of branches are various little packages which contain presents for members of the family. But as the presents that children most desire and usually receive are of a bulky nature they cannot be tied to the tree, and have to be placed somewhat ignominiously upon adjoining tables, marked by most unromantic labels. It is usual for the German father to say a few words to the children about their conduct before they are admitted to the room with the Christmas tree. After the presents have been distributed the little ones go to bed and the family set down in the best room to receive callers, who are treated with punch, coffee, cakes and other products of the household pastry art. All those who have no presents of their own make a point of visiting those who have and of seeing their trees. All those who are in any way known

to the inmates, no matter how humble may be their condition are welcome. The young dance while the elder play cards. At midnight when the bells begin to ring, all assemble around the punch table and drink together, clinking their glasses in a friendly way. After that there is more dancing and they close the night's proceedings when they feel tired. On Christmas day there is no celebration of any sort. Christmas in the land of the midnight sun has retained, to an extent unparalleled in other lands, the primitive notion of the rich feasting the poor and providing gambols for them. On the 24th of December every woman rich or poor, on that day and the next has her table constantly spread with lut-fish, with roast veal, with cakes of many kinds, with tarts, with heaps of apples. The housewives who from the pressure of poverty or misfortune, find themselves unable to prepare their tables do not hesitate to lay their case secretly before a wealthy neighbor, who takes care that the supplicant shall be amply relieved. But the most singular custom of the Christmas tide is the beneficence shown to the animals. All the oxen, horses, cows, sheep are fed plentifully upon their favorite food; nor are the fowls of the farm yard forgotten, and in front of the barnyard the farmer raises a tall fir, which he crowns with a sheaf of oats for the benefit of the wild little birds. The day after Christmas day the sitting each other's houses in turn begins to have feasting, sporting and dancing. The great dance is the Halling, which is supposed to be the Pagan dance of the old Berserkers. Nothing can equal the extraordinary wildness of the music given by the violin on these occasions. The dance is given by one or two men and begins in a crouching position, with a series of little hops, accompanied by lazy swaying movements of the arms. Suddenly the dancer flings himself into the air as if about to fly; he throws himself forward, backward, sideways with the most violent springs, and seems ever on the verge of falling. Then the music sinks into sad, sobbing wailing notes and the dancer drops into the crouching attitude again.

In Russia they are 11 days behind our calendar so that Christmas there does not come till January 5th. The Christmas festivities are a maiden festival designed especially for the unmarried young ladies of Russia and for nobody else. Before the house is chosen which is to be the scene of the festivity it is first arranged who are to be the heroines. That being settled by dexterous mamma and voluble maiden aunts, the next thing to determine is the names of the young men who are to be elected. When the young men have been chosen, then the astute and match-making mothers settle the pairs—"who is to be elected with whom?" Tongue cannot tell the scheming and contriving that goes on among them. There are regular caucuses which discuss nothing else, and the result is a series of compromises. When these important bases are established the house is chosen and the business commences with the issue of invitations. The fair maidens arrive at the head of long trains of servants, friends, relatives for no longer the faint gleams of the greater glory of the inviter. The mistress of the house produces the much thought of list, and, after reading out the name of a fair maiden, reads the name of the young man who is to be her gallant and partner in the dance. The maids and their elect are the sole actors in the dances and games that follows till refreshments are served, after which there are masked dances by the peasants, who come in as bears, goats, grays and hares, old ladies in gowns and other fantastic shapes. They also recite fables and fairy stories into which they introduce satirical allusions to persons present, and make fearful jokes about the preliminary caucusing. All is considered fair provided no names are mentioned and no improper language is used. The masks are invited to refresh themselves, which they do vigorously, and then the company look on while the fair maids and their elect play a Russian version of "Heavy, heavy hangs over your head."

In the United States may be found some relics and modifications of the Christmas customs of all other lands, and even reminders of the old Saturnalian orgies; but the main features of an American Christmas is the prominence of the myth of Santa Claus. There is for the little ones a thrill of the spirit when their own stockings that they took off their own fat little legs are found filled with glorious gifts, and with articles too bulky for admission fastened to them. But it is strange that when the shadow of Parliament made the English worry gray, that such a hoax as the Santa Claus legend should become so prominent, it does not even in symbolical form suggest the Christ child and is a reversion to the mythical conceptions of primitive child races. The legend is hurtful and crowds out the Christmas feeling which made all mankind of one family on the night when Christ was born.

The Pipe Organ.

Editor Tribune.—I see in the ARGUS, that a certain writer takes occasion to reprimand you for your editorial correspondence on the Tripoli pipe organ dedication, in which you stated that it was the first pipe organ to come into the county. He makes himself very ridiculous by his bold assertion that his "prosperous town" has the honor for having put up the first pipe organ in the county. Evidently he did not read your article. Fact is that the first pipe organ in the county was placed in the Swedish Lutheran Tripoli church 28 years ago. In 1870 Mr. P. O. Mattson, a gentleman of a musical turn of mind, came from Sweden and settled in Tripoli. Happily he carried with him a pipe organ, which he placed in the church as he was elected organist by the congregation. This organ was in use at every service for years, except when something had happened to it. It was not as large or as excellent as the one recently placed in the church, but it was nevertheless a pipe organ and the first that ever saw this prosperous county of ours. I hope this will settle the question.

Lingering Coughs.

Lingering cough that "hang on" and may end in consumption, are "broken up" by "777" Dr. Humphreys' Specific for Colds and Grip. 25 cents, all druggists.

THE CHRISTMAS FEAST

Why We Observe the Merriest Day of the Year.

Essays Written By Pupils of the Willmar Public Schools.

Christmas is the happiest time of all the year. We set it apart as a holiday because on that day Christ was born. On Christmas friends and relatives gather together to have a pleasant time. In the evening a Christmas tree is had and is loaded with presents from top to bottom till the branches nearly break, then the tree is soon released from its heavy burden and the presents are distributed to their owners and everyone seems happy. Bedtime soon arrives and the big and the small fellows all crawl in bed and hang their stockings up in a corner where Santa Claus is most likely to find them and fill them when he comes that way. In the morning before dawn all are up to get their stockings and see whether they were filled with candy, or saw dust which all bad boys and girls receive.

Sixth grade. HARRY OTOS.

Christmas comes on the twenty-fifth of December. We keep it in memory of Jesus Christ's birth. Many hundreds of years ago some shepherds were out at night herding their flock of sheep. They looked up and beheld a star shining in the east, they became frightened but an angel came down from heaven, and told them not to fear, for on that morn Christ the Lord was born. He was born in a manger in a stable at Bethlehem. We have Christmas every year. We keep Christmas by giving each other presents. This day we should try to make every one happy as well as our selves. In the old countries of Europe the people used to put up a large stick, and on to they placed some grain, for the birds to eat.

Sixth grade. NORA ELFSTRUM.

The reason why we keep Christmas is because our dear Saviour was born on that day. I have read in the story of the Bible, that the Jews were servants to the Romans, and they had to obey whatever the emperor of Rome commanded. He made a decree that they should go to the cities where their fathers had lived, and have their names written down. So Mary and Joseph went out of Nazareth where their home was then, to Bethlehem where David used to live, for they were descended from King David. When they came to Bethlehem there was no room at the inn, so they went into the stable to sleep. And while they were there God gave to Mary the son which the angel had promised her. When the babe was eight days His parents named him Jesus. On Christmas eve we hang up our stockings, and have a Christmas tree, and on Christmas day we go to church and come home and have a nice dinner.

Sixth grade. HAZEL McCUNE.

Christmas is the day on which the birth of Christ is celebrated. The children are delighted on this particular day because they expect to get so many presents, and when Christmas Eve comes they delight in hanging up their stockings to be filled by the good old Saint Nicholas as we call him but old folks as a rule do not hang up their stockings. The tree is thought of the most by the children. Christmas is a day for young and old, high and low. The candles are generally used to add to the brightness of the tree. On Christmas carols are sung. The holly sprigs are used mostly to trim the house. In some countries the festival is held in the month of May or April but we keep it on Dec. 25th. There is usually a family reunion or a Christmas tree in every family.

Sixth grade. MABEL WILLIAMS.

Christmas comes but once a year and that is on the twenty-fifth day of December. It is the festival of the Christian church, observed in the memory of the birth of Christ and celebrated by a particular church services. This festival includes twelve days called Christmas tide. On Christmas eve nearly all of the little ones hang up their stockings and then go to bed thinking with what pleasure they will examine the many presents Santa Claus will bring them. But while we are enjoying all of the beautiful things Christ has been so good to provide us with we should not forget the poor children who never knew of Xmas or had a Christmas tree. It seems to me as if I feel much better on Xmas to have given something to the poor when I remember the saying "It is more blessed to give than to receive."

Sixth grade. BARBARA WILLIAMS.

Christmas is the day on which the Lord Jesus Christ was born. It is kept sacred by all the world. We are made happy by giving gifts to our loved ones, and also by receiving gifts. This day is largely subjective. To everybody it seems, that the air is filled with good secrets, that are let out on that evening before Christmas.

king had come into the world. At first the shepherds were sore afraid, but when they heard the good news from the angels, and that they should follow the star which would lead them to the birth-place of Jesus, they did not hesitate but left their flocks while they went to worship the king. The star led them on and on, like a guide, until it stopped before a stable in Bethlehem. The shepherds went in the stable and in a chamber lay the baby King. They had brought presents and sweet smelling stuffs to present to Him. They laid the presents down before Jesus, and with them, a dead lamb that they had killed, showing that they would sacrifice their most prized things for their Saviour.

Christmas ought to have this effect on us, that we should forget ourselves to make others happy like the Saviour did. On this great day, we ought to seek to make the poor and needy happy.

Eighth grade. LEONORA P. BOYD.

Everyone knows that Christmas comes once a year and that Christmas is the best holiday in the year. I will first tell you how we came to have Christmas. We did not have Christmas before Christ was born. Christ was born in a manger. He was born in Bethlehem. His father's name was Joseph and his mother's name was Mary. We do not know exactly whether Christ was born on the twenty-fifth of December or if he was born later before the twenty-fifth of December. In the far off lands like France, Holland and Norway they do not have Christmas the same way we do. We all know that the Holland children wear wooden shoes, and every Christmas eve St. Nicholas comes and fills each little shoe with presents. The Holland children call their Santa Claus St. Nicholas. The way we have our Christmas is to have a tree and hang up our stockings and expect Santa Claus. It is better to give gifts than to receive. We should always try to make others happy. I wish you all a happy Christmas and a happy New Year.

Fourth grade. FRANK WILLIAM ADAMS.

A friend of mine went to France to spend Christmas with his aged father and mother. When he returned he related to me how Christmas was spent in his native country. "Christmas begins at midnight on Christmas eve, when everyone goes to midnight mass in the churches. This lasts for an hour, then we go home and have a fine dinner, or supper, to which our friends and relations are invited. Black sausage and champagne always figure prominently at this feast, and it is kept up to an early hour in the morning. We always put our shoes by the chimney corner Christmas eve in the hope that the little Noel would come and fill them. The older people receive no presents and send no Christmas cards or letters. It is only the children who have gifts. The night before Christmas the shops are ablaze with lights; and restaurants keep open all night and are decorated with greens and have Christmas trees in their windows. In the Bon Marche there is a large tree every Christmas, loaded with presents for the poor children. In the Latin quarter every one is up all night Xmas eve, and all sorts of fun and jokes prevail. Everyone goes to church Christmas morning and on the altar of each church is a crèche representing the Holy child. His mother and Joseph. The scenery of the Holy Land is in the background. Christmas dinners in France are very much like the English dinners—turkeys, partridges, roast beef and plenty of champagne.

Seventh grade. EMMA OLSON.

THE CHRISTMAS ANGELS.
How often have I wondered why at Christmas there is such universal joy and happiness. Why all hearts are then filled with love and care for others. This feeling of good will in all towards all is too pure, too lofty to have originated from any earthly cause. It must be the result of some inspiration from above. And there can be no solution of the mystery more satisfactory than this, that the angels who so long ago proclaimed the birth of Christ, revisit the earth every night before his birthday to fill it with love and peace.

When this busy world is wrapped in slumber, when only the twinkling stars are awake, when there is a reign of darkness and silence, then softly and gently is the gate of heaven opened to let these angels through. I seem to hear the faint flutter of their gleaming white wings and we see them as they descend gracefully and slowly in their robes of dazzling whiteness. But it is above all imagination when their voices blend in the heavenly strains of music the words "Peace and good will to men," in melody divine and harmony most rich, clear and sweet.

I see them as they flit into homes of wealth and luxury, into chambers where they sleep who know no want and endure no hardships. Where children with blossoms of health are dreaming of the Christmas so merry to them. The angels bending low whisper to them words of tender pleading for the homeless, the poor, and the suffering.

Then they tread into the rooms that speak of misery and want. Where they lie, who daily feel the cruel pangs of hunger and the bitter sting of cold, whose dreams are of care and worry. But now some heavenly voices low and sweet with words of great love and deep sympathy cheer them with bright prospects for the morrow, and tell them that they shall enjoy the birthday of Christ.

Countless of other deeds are performed by these winged children of love. Soothing, comforting and blessing until the golden streak of dawn is seen in the east and the sparkling stars have grown dim by the day-light. Then leaving the world brightened and bettered they ascend to celebrate Christmas with Him in His heavenly home.

CAMILLA WENNERBLIND.
High School grade.

Willmar Market Report.

[Corrected every Tuesday afternoon by PETER BONDE, dealer in Flour, Feed, Fruit and Vegetables.]

Wheat No. 1. \$5	Hay. \$2.50 @ \$3.00
Wheat No. 2. 50	Cattle \$3.00 @ \$3.50
Wheat No. 3. 47	Hogs \$2.75 to \$3.00
Wheat No. 4. 43	Sheep \$3.00 to \$3.50
Oats 23c	Chickens. 4 @ 2c
Rye. 38c	Turkeys. 6 @ 7c
Barley. 25c	Ducks. 5 @ 2c
Flax. 80c	Geese. 6 @ 2c
Potatoes. 30c	Hides. 4 @ 2c
Eggs. 18c	Wool. 10 @ 1 1/2c
Butter. 15 @ 20c	Flour. \$3.60 @ \$4.00
Onions. 65-80c	Bran. \$8.00 @ \$9.00
Beans. \$1.00 @ \$1.25	Shorts. \$10.00

Furnished room for rent, on first floor. Two blocks from depot. Inquire at this office.

Franklin Miner, principal of the State Reformatory school, was made the defendant in a breach of promise suit at St. Cloud last week. The plaintiff was a Miss Mary Gale, of Minneapolis, whom it was alleged Mr. Miner had paid considerable attention to before his marriage to his present wife, whose parents reside in Willmar. The jury gave the plaintiff a verdict for \$1,000. The defense claims to be the victim of a conspiracy.