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INDIANS ON THE TRAIL

The Methods Used by the Red Men to Communicate.

SIGNS THAT SPEAK VOLUMES

Sticks and Stones Have a Language of Their Own and Serve to Indicate Direction, Departure, Intention, Warning, Claim or Demand.

As time has passed and civilization has changed Indian conditions, I was under the impression that our red brothers had forgotten the use of signs in their travels, but as I was loitering about the hills in Siskiyou county some time ago I came across a genuine Indian sign such as I had not seen for a dozen years before. It was a simple little sign in appearance, but it was full of meaning to those who could read it—a long stick with one end stuck in the ground, the other leaning and pointing up the road. The stick was elevated at an angle of only about ten degrees from the ground and was supported on a stone. It told some Indian that his friend had been along there and had gone ahead in the direction pointed out by the stick.

I marveled at it, but on investigation found that the Indians of California still use signs to convey intelligence to each other. I found that among the Cocopahs, Cochillas, Pimas and Yumas the sign is as much in use as ever.

While traveling in San Bernardino county later on I came across a peculiar grouping of stones, and at once saw that some Indian had left a sign so that all other Indians might know that water was to be found in a certain direction. The stones were lying in a complete circle, and in the center was a long triangular stone with the sharp point indicating a specific direction. The sign was plain to one versed in such things, and in order to see if the same sign was universal, for I had seen it elsewhere, I followed the direction pointed out by the long stone and found a little spring.

This arrangement of stones I had often seen in a dozen different places in the middle west and as a variant which was also found in California. I have seen a mound of stones similar to a miner's monument, with a pointed stone resting on top, pointing toward water. In many parts of the country, especially in the desert parts of California and Arizona, the question of water supply for travelers is one that requires serious consideration, and I have known men to pass within a few hundred yards of water without knowing it, because they could not read Indian signs. The sign was in plain view and was placed there because the Indians recognized the necessity of telling all who came along that they could find water. True, there was not a big board set up with "Water" painted on it, but to the initiated it was equally plain. There is not a trail in all the southwest that runs near a spring that does not have the sign openly displayed. I have even seen instances where the water was so far from the regular trail that special signs have been made to show where it is.

Sometimes, however, these circles may not mean water at all, and then it is necessary to understand the intricacies of the Indian mind to understand just what he is driving at. I remember once when I was hunting on the Republican river I came across a circle of buffalo skulls, which attracted my attention because of their peculiar arrangement. Sixteen skulls were set in a semicircle with their noses pointing down the river. In the center of the circle was a skull on which were painted thirty-six red lines. Near the skulls were two small sticks placed upright in the ground, and at the top of each stick were tied two bundles of hair.

A Pawnee Indian was with me and told me that thirty-six Pawnees had camped there. They had made a raid against a camp of Comanches containing sixteen tents or lodges and had taken four scalps. They were now returning home down the river. To the ordinary observer this arrangement of skulls and sticks would have given no more impression than the idea that some one had been amusing himself by playing with these buffalo skulls. To the Indian the arrangement was a complete story.

Indians use signs for several specific purposes, the most prevalent being that of guidance, but they are also used for direction, departure, intention, condition, warning and claim or demand. I was hunting with a party of Utes in southwestern Colorado, and we had separated with the understanding that we were to meet again at a specified place and all go back to the village together. On reaching the appointed place one of the party was not there, but the rest started to the village, paying no attention to his nonappearance. I asked if they were not going to wait until he came back, but they said he had been there and had gone on to the village without waiting for us to come up. When I expressed surprise I was shown a long stick standing in the trail with a bunch of grass fastened to its top. The stick was leaning toward the village, and this told the story of the missing man as plainly as if he had written a letter about it. I found that a similar stick had been erected at the top of every hill between there and where the village could be seen. He took no chances of the sticks falling down and told the story over several times.

The same sign is used by the Indians of southern Alaska and also by the Winnebagoes of Manitoba. The Sioux use a split stick with a short stick in the split, pointing in the direction taken.—San Francisco Chronicle.

WAVING A FAREWELL.

The President on His Now Historic Trip Down the Mississippi.

St. Louis gave the president of the United States a great welcome when he arrived there on his way down the Mississippi to the deep waterways convention at Memphis. Mr. Roosevelt was greeted by the ringing of bells, the screeching of whistles, the bursting of bombs and cheers from tens of thousands of throats on his arrival and by an equally enthusiastic demonstration at the conclusion of his short



PRESIDENT ROOSEVELT SAYING GOODBYE TO ST. LOUIS.

visit when he returned to the steamer Mississippi and waved his farewell as represented in the snapshot reproduced in this column.

It is a long time since a chief executive of the nation has taken a trip having so many unusual features as that of Mr. Roosevelt by steamboat down the Mississippi. Presidents usually travel by railroad in these days when touring the country, and for a chief magistrate to depart so far from custom as to take a long steamboat journey is enough in itself to attract attention. The fact that the president was accompanied on this tour by the governors of almost all the western states and by many senators and congressmen added to the interest of the journey. It is an interesting coincidence that Mr. Roosevelt's grandfather on his father's side commanded the first steamboat that ran on the Mississippi. In 1811 this ancestor, Captain Roosevelt, took a steamboat down the Ohio and Mississippi to New Orleans, being the very first to make such a trip. The president's grandmother also made the voyage.

COUNTESS OF WARWICK.

Famous English Society Leader and Socialist, Who Is Now In America.

The Countess of Warwick, who arrived in America a short time ago, does not court publicity during her visit, but the facts pertaining to her career make it natural the people of this country should be interested in her. To begin with, the circumstance that she is a Socialist is enough to mark her out as an individual of unusual character. Nor is she a crank or anarchist by any means in appearance. Her beauty was the talk of England when she was younger, and she retains her good looks still to a remarkable degree. She was at one time in high favor with the king, then Prince of Wales, and was considered one of the cleverest women in society. But the



THE COUNTESS OF WARWICK.

ways of the smart set palled on her, and she sought more serious work as an outlet for her energies.

For years she has busied herself with a multitude of philanthropies and with studies into economic conditions. Her observations and sympathies have led her to espouse the Socialist cause, and she now finds herself in rather an anomalous position as a woman of wealth and title and at the same time an advocate of a system which is built upon the idea of abolition of all distinctions of rank and riches. She has thus far endeavored to reconcile the apparent inconsistencies of her position by using her wealth and influence to advance the theories which appeal to her interest and improve the condition of the working people of her country. It is said that one of her objects in visiting America is to observe the workings of the public ownership principle where it has been tried here. She is a woman of much culture and charm of manner, and her husband's ancestral home, Warwick castle, is one of the most famous places in England.

DANBURY.

(TOO LATE FOR LAST WEEK.)

The Methodist brethren began a protracted meeting, Thursday night.

Mr. Garrett of Lebanon was in Danbury, Wednesday, to witness the great farce, called a "Trial by the Poets."

Mrs. Lem Hethcote, who has resided in the Graham property, is moving to Indianola.

Roy Thomas and lady and Miss Laura Dewey were Herndon visitors, Sunday, in Roy's auto.

John Newman's house is nearing completion. Look out for Mrs. Danbury News in the near future.

Miss Nellie Andrews, who has been nursing in a Denver hospital, was promoted, last Tuesday, and received her cap and uniform.

Frank McFee was arrested by Marshal Rice, the other day, but while the marshal was reading the complaint, warrant, etc., Frank concluded that "distance lent enchantment to the scene," and has since been "comatubus." "Watch, etc."

Last Saturday night, some parties shot a hog and threw a clock and other articles through the window of James Morgan's restaurant; heated the stove red hot and came near setting the town afire. Whereupon Mr. Morgan filed complaint against Pierre McFee and Emmet Ervin. Attorney Starr was called by the town board, but he not putting in an appearance, the case was dismissed. However, the audience was entertained by an encounter between Guy Smith and Raney Ambler. Dr. Robinson carried Raney into his office and dressed his injuries, and all "went merrily as wedding bells." But many Danbury people are tiring of such affairs and there is a promise that there will be something doing one of these days.

R. F. D. No. 1.

(TOO LATE FOR LAST WEEK.)

Alma Bower is at Joseph Dudek's now.

Mrs. Mary Schigel has been quite ill, but is improved somewhat at this writing.

Sam Hughes' mother arrived here Wednesday, and expects to locate in Red Willow county.

The neighbors and friends had a fine social time, the other day, (the occasion being Frank's birthday) with oysters, etc., on the inside.

The neighbors met at the home of F. M. Kennedy, last Friday, and with sewing machines and hand did a fine stint in making wearing apparel for John Hammel's family, which suffered the loss by fire, a week ago, of all their household goods and clothing. And that's right.

BOX ELDER.

(TOO LATE FOR LAST WEEK.)

Charles Wilson has been on the sick list.

There will be preaching at the church next Sunday morning.

There's some repair work being done to the parsonage, such as plastering and papering.

Miss Mann of Indianola is teaching in district 57, taking the place of Miss Lillian Doyle, who resigned to go to Oregon with her parents.

A Handy Receipt Book.

Bound duplicate receipt books, three receipts to the page, for sale at THE TRIBUNE OFFICE.

CITY CHURCH ANNOUNCEMENTS.

EPISCOPAL—Preaching services at St. Alban's church at 11 a. m. and 8 p. m. Sunday school at 10 a. m. All are welcome to these services.

E. R. EARLE, Rector.

CATHOLIC—Order of services: Mass, 8 a. m. Mass and sermon, 10:00 a. m. Evening service at 8 o'clock. Sunday school, 2:30 p. m. Every Sunday.

J. J. LOUGHRAN, Pastor.

CHRISTIAN—Rev. J. S. Miller will preach in the Christian church next Sunday morning and evening. Bible school, 10 a. m. Y. P. S. C. E. at 7 p. m. All are welcome.

BAPTIST—Sunday school at 10 a. m. Preaching service at 11:00 a. m. Evening service at 8:00. B. Y. P. U. at 7 p. m. A most cordial invitation is extended to all to worship with us.

E. BURTON, Pastor.

CHRISTIAN SCIENCE—Services, Sunday at 11 a. m., and Wednesday at 8 p. m. Subject, "Soul and Body." Meetings held in Diamond block. Room open daily from 2 to 5 p. m., except Sunday. Science literature on sale.

METHODIST—Sunday school at 10 a. m. Sermons by the pastor at 11 and 8. Junior League at 4. Class meeting at 12. Epworth League at 7. Special meetings every night this next week. Rev. J. T. Carson of Gothenburg, assisting.

M. B. CARMAN, Pastor.

CONGREGATIONAL—Sunday school at 10 a. m. Preaching by pastor at 11 a. m. and 8 p. m. Junior Christian Endeavor at 3 p. m. Senior Endeavor at 7 p. m. The public is cordially invited to all of these services. Prayer meeting every Wednesday at 7:45 p. m. G. B. HAWKES, Pastor.

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