

Blue Devils Lose 14 - 0

Indians Whip Peru Prep Handily, 39-0

WEeping WATER — Chuck Lacey and Wally Ludwig scored twice each and Stacy passed for a score and added two extra points here Friday night as the Weeping Water Indians stopped the Peru Prep team by a score of 39 to 0.

This was the opener for the Indians who found their first mae against Table Rock cancelled.

Weeping Water tangles with undefeated Louisville there next Friday night.

Louisville Stomps Neb City Reserves

LOUISVILLE — Louisville high trampled the Nebraska City reserves 39 to 0 in a game played here last Thursday.

Leroy scored four of Louisville's touchdowns on runs of 19, 43, 14 and 56 yards. Walton went 20 and Workman 37 yards for scores. Weltno, Workman and Urwin were extra point kickers.

Score by quarters:
Louisville 20 13 6 0—39.
Nebraska City R. 0 0 0 0—0.

NICKEL

The Federal Government doubled the amount of nickel available for the production of consumer goods this month, while checking on the need for further curbs on scrap iron and steel exports. The actions bespeak concern over strains put on the nation's metal supply by high civilian production.

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Ceresco Drops Elmwood Six, 29-0 Score

ELMWOOD (Special) — Elmwood's Pirates blew a 12-point lead in the fourth quarter here Friday night and lost to Ceresco by a score of 29 to 0 in a six-man football game.

Bob Hall took a 10-yard pass and ran 35 yards for an overall 45-yard scoring play in the first quarter. In the same quarter, Ronald Ahrens went four yards on a pass then Dale Lannin went 11 yards on a pass play for the third touchdown in the second quarter.

The two teams settled down for scoreless ball through the third quarter after Ceresco's Marvin Cords struck for a TD in the first and booted a 2-point conversion.

Ceresco broke loose in the fourth period with two TDs by Cords and one by Burkhardt, three booted and one running conversion.

Score by quarters:
Ceresco 8 0 0 21—29
Elmwood 14 6 0 0—20

Union Defeats Bennett 18-13 In 6-Man Game

BENNETT — Union struck on three long touchdown runs here Thursday to defeat the home standing Bennett team by a score of 18 to 13 in six-man football.

Larry Cook reeled off a 90-yard sprint for one counter and a 30-yard effort for another while Bob Atterbery went 25 yards on a pass for another. Larry Cook ran over an extra point.

Bennet scored on two runs. Union squadmen seeing action were Tom Mead, Norman Beard, Mike Roddy, John Mead, J. C. Draper, Dick Schanot, Bob Atterbery, Larry Cook, William McCormick, Ronnie Lee, Roy Lee, Roy Ried, Don Dickman, and Art Jones.

LOANS TO DOCTORS

Loans of up to \$25,000 each will be made annually to five doctors to aid them in establishing their practices by the Sears Roebuck revolving fund for the purpose.

embattled Blue Devils, who have lost two football games in a row now, are becoming a power to deal with.

They lost to a highly rated Beatrice team here last Friday but Beatrice knew they had been in town and had to wear them down in each half to bring in scores.

Beatrice won 14-0. The Twin Rivers Conference game was a standoff until late in the second period when Wayne Witt broke loose for an 11-yard touchdown run.

The head-on collision resumed after the half and both went scoreless in the third and fourth until late in the period when Bill Peterson, running fullback, broke loose for a 32-yard score. Peterson plunged a point after and Bob Eythe run one.

Weeping Water Creek Named For Sobbing Indian Squaws According to Early Legend

(Editor's Note: The following piece has been entitled by its author, "Under the Cottonwood Trees," and is a sequel to a story he wrote last year, "Centennial Trees." Both are Cass county historical accounts. This one concerns the history behind two landmarks which stood on the Luke Wiles homestead in Cass county.

by Donald Beckman
During the 1850's, the Indians still lived freely on the western plains. Since there were so many tribes, the land was divided into hunting grounds with each tribe to stay within his own boundary and see that no other tribe tried to take it away from him.

The buffalo roamed on the vast prairie that reached from horizon to horizon with the tall bluish-green grass flowing like a great green sea. Sometimes the buffalo would leave the land of one of the tribes and the tribe would have to take down their camp and follow the herds in order to exist.

Tribes often fought each other. One of the main reasons was to show their strength. A life to an Indian meant nothing but the scalps on a belt meant much because when they returned to camp they would be honored by everyone.

The Sioux claimed the land that now makes up South Dakota, Wyoming, Idaho, and a small part of northwestern Nebraska. They had their grazing grounds close to the Black Hills, guarding them as though they were holy ground. This was just one of the many tribes who lived in this part of the country. Another strong tribe, the Pawnees, lived and farmed in the vicinity where the Lukes Wiles, Sr., homestead was later to be claimed. They had held this land for many years, long before the two white men first came up the river in the early 1800's. This was their home.

There were Otoes and Omahas, who lived close. These two tribes did not get along. Their battle on the Weeping Water

Plattsmouth broke through the 20 yard line with threats but could never get up the touchdown punch.

Beatrice had 266 yards on the ground against 43 for the Devils but the Plattsmouth team went to the air for 87 yards on 10 completed passes in 22 attempts. Ashland, Plattsmouth's opponent next Friday at home, won 19-0 over Ralston Friday night.

Other scores:
Omaha Westside 31, Blair 6.
Bellevue 19, Valley 6.
Crete 32, Seward 6.
Nebraska City 19, Auburn 12.
David City 12, Wahoo 7.
Falls City 36, Pawnee City 0.
Ceresco 29, Elmwood 20.
Weeping Water 39, Peru 0.

Creek, considered one of the worst Indian battles ever fought in the middle west, weakened both nations. Before they had strong nations but there was a severe loss to both tribes when they had the battle in which many were killed. It is the legend that the Omahas went half way and the Otoes went half way and they met out on the prairie away from the Indian village of the Otoes. The warriors were gone for several days and the women became worried about them. They went out to search for them and found their loved ones scattered all over the hills in pools of blood that covered the ground. They began to weep and they cried so long and hard that their tears started the Weeping Water Creek.

These Pawnees were root farmers having fields and gardens on the surrounding hills. Their campsite was also on one of these hills. They dug big holes in the ground like caves to store their roots for winter. These were called root cellars. The holes were not covered up. This camp and the gardens were east of the present day McCrearyville school.

The tribe, at this time, was a peaceful tribe, going about their own business. Since they were so much at peace, they were often tormented by tribes who were not at peace. Many of the tribes were war minded and found much pleasure in distributing a scalp to their tribe. One tribe, who lived far out in Nebraska, would ride clear over to this Pawnee camp to start a fight with them.

This tribe of Pawnees had a young Chief who's name was Wild Fire. He was well liked by everyone in his tribe. He kept them out of war and waded out for them like a good chief should. The people also liked his young beautiful wife.

When this war tribe came to visit the Pawnees, the Pawnees were sure there would be war before they went home. They wanted the supplies they had stored up for winter.

When the Pawnees would hear their visitors coming, the warriors would ride out to meet them. The squaws would tie their papooses on their backs and run for the Platte river. Then they would swim across to get away from this war tribe of Indians because they would steal little boy babies and take them home with them to raise them as their own, making their own nation stronger. They didn't care about little girls because they never did any of the fighting. The women are the ones who cheered them when they rode out to battle. They are also the ones who waited for them upon their return with scalps hanging from their belts. The tribes had enough women of their own to do these things so they never bothered the girl babies of another tribe.

One spring there came over the Indian tribes a disease that had been started by the white man. It was a bad disease and because it was contagious, it killed many Indians in a short time. Very few who got this disease, got over it.

First the Indians came down with a sore throat. Then they broke out with little tiny spots that covered the whole body. These little bumps itched and made one miserable.

Chief Wild Fire and his wife took the disease at the same time (presumably small-pox but referred to as the spots sickness by the Indians). The two died about the same time. This was somewhere in the late 1840's or early 1850's. The Pawnees mourned greatly over the loss of their chief and his wife. When they died they held big ceremonies during which they gave the ritual, danced and gave the death chant.

To honor their Chief and his wife, the Indians planted over their graves Centennial Cottonwood trees, one for each grave. These were markers of distinction and the tribe considered this a fitting tribute to this great man. Wild Fire was buried in a sitting position along with his bow and arrow, hatchet, and his knife. His favorite horse was killed and the head was cut off and placed over his grave.

These two trees grew rapidly and became a favorite meeting place for the Indians. They held their council meetings under these trees as long

as they retained the land. Other Indians were buried under these trees also.

As the years went by more settlers started to come west to inhabit the land they took from the Indians and opened to the homesteader. Anyone could have some if he paid the required fees and promised to live on the land the right amount of time.

To the west of the hill where the cottonwood trees stood was a small but dense forest with a path large enough for wagons to go through, chopped through it. The trail that ran through it had deep carved ruts made by the many wagons that passed through it in the years when the settlers were flowing into the west.

It was Luke Wiles, Sr., who homesteaded near these trees. For one thing, he wouldn't have to carry wood for building a house and he would still be near the river, which was the chief way of transportation and getting supplies. Upon his arrival he found the Indians still living on the land although there were not many left of the one-time large tribe. They still practiced their age old customs and still farmed and gathered roots. They often visited the Wiles homestead never causing trouble, usually for food or shelter for the night.

A little cemetery grew, too. A few tombstones now shadowed the prairie. Today few people who visit this cemetery know how it was started and that here, although there are no markers, lay the Indian and White Man resting side by side.

One day one of the farm animals fell into one of the caves that had long ago been dug by the Indians. In order to get the animal out, a trench had to be dug and the animal led out.

As the pioneer still came west it wasn't long until all of the land was taken from the Indians and the Indians were forced to move west, to find a new land, toward the sunset.

Legislative SIDELIGHTS ..

It's the Law ..

The 1955 session of the Nebraska Legislature passed a total of 16 laws. Two of these were returned to the Legislature without the approval of the governor. The total number of bills that became law is 364. With the exception of those laws which were passed with emergency clauses to put them into effect immediately upon the signature of the governor, the actions of the 1955 Legislature gain the status of law September 18.

On that date previous laws which were amended by legislative action are officially changed and wholly new laws become a part of the state statutes. Five hundred fifty-nine proposals for laws were introduced to the legislature; and of that total slightly more than two out of three became law, either by emergency action or effective September 18.

The Nebraska Constitution provides in Article III, Section 27: "No act shall take effect until three calendar months after the adjournment of the session at which it passed, unless in case of emergency .."

The date determined for the 1955 session laws to take effect was set at September 18 because the session did not adjourn until June 17. Had the session adjourned earlier, the new laws would have gone into effect on a correspondingly earlier date.

The 1955 date is the latest calendar record on which laws of the regular legislature session have gone into effect. Acts of the 1853 session went into effect September 14.

The date on which a law goes into effect becomes important only in a case of litigation. To most of us it makes little difference except that we recognize the law has been changed or a new law has been passed. The matter of three "calendar" months was provided arbitrarily to enable state officers to make necessary changes in the administration of state government where affected by legislative action.

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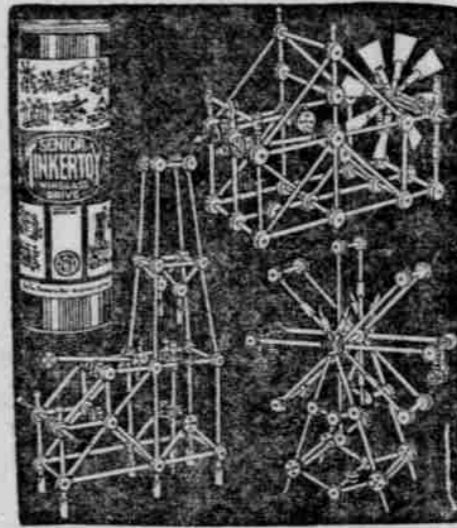
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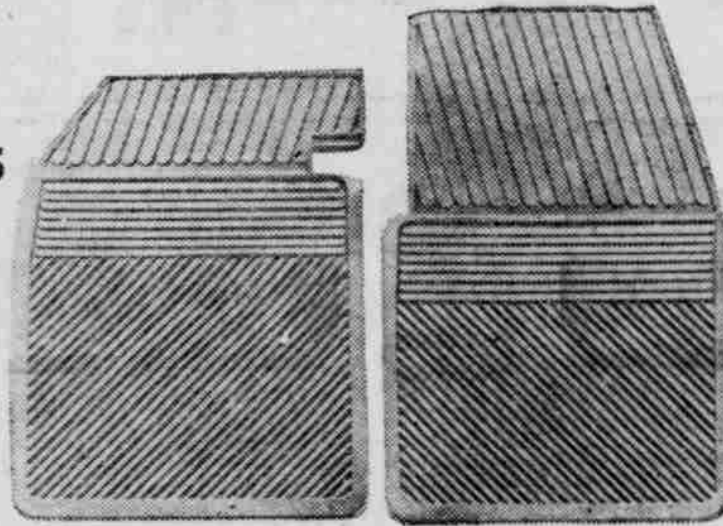
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