OMAHA LIVE STOCK MARKET

Week Opens with Plenty of Cattle and Very Few Hogs on Sale.

CORNFED STEERS SELL AT GOOD PRICES

Buyers Somewhat Reluctant, but Finally Everything is Disposed Of -Hogs Considerably Lower Than Last Monday.

SOUTH OMAHA, Sept. 5. Catter, 110gs, 8 4,277 1,819 5,440 8,102 8,749 3,645 Receipts today Two weeks ago. One month ago.

[1898, 1897, 1896, 1896, 1894, 1893, 1892, August 24. 3 81 2 79 2 68 4 30 5 34 4 61 5 26 August 25. 3 73 3 81 2 79 5 21 5 10 5 14 August 26. 3 78 3 5 1 2 79 5 21 5 15 5 14 August 27. 3 79 4 62 2 75 4 24 5 24 5 18 August 28. 3 79 2 80 4 26 5 31 5 62 Sept. 4.... * 4 94 2 71 4 21 5 61 6 31 * Sept. 5.... 3 62 * 2 76 4 13 5 55 6 44 5 17

 Indicates Sunday.
 The official number of cars of stock brought in today by each road was: Cattle, Hogs Sheep, H'r's. C., M. & St. P. Hy. 12 C., M. & St. P. By... O. & St. L. Ry... Missouri Pacific Ry... Union Pacific System 54 F., E. & M. V. R. R. 85 C. St. P. M. & O. Ry 2 C. St. P. M. & O. Ry 2

Total receipts .. 170 25 17 5
The disposition of the day's receipts was
follows, each buyer purchasing the numr of head indicated: Moderation of the properties o

color of last week and that advices today contained no encouragement. At the same time receipts were quite liberal and buyers could afford to be rather discriminating and take their time about making selections.

A dozen to fifteen loads of corn fed sters were on sale today and the most of them changed hands early at just about steady prices. Sellers who happened to have something that was especially desirable were even calling it rather strong in some cases. Good corn fed steers sold at \$5,0005.0; and the cows \$2,500.25; Texas steers. \$1,500.455; Texas steers. \$1,500.455; Texas steers. \$2,500.455; Texas stee

fair stuff at \$4.70.

The best kinds of western grass cattle, such as would be regarded as especially good killers, were also about steady, cattle of that description selling at \$4.3567.50. The best grades of heavy western feeders were also just about steady, but medium and common cattle whether offered to killers or feeders were very slow and lower. As there were a good many of the latter kind among the offerings it took a long time to effect anything like a clearance.

STEERS, ³r. No. Av. Pr. 00 3. 840 4 70 00 92 1260 4 65 19....1321 ... 5 10 34....1355 ... 5 00 COWS. 1..... 870 ... 2 40

1 steer....1450 3 65 27 feeders. 1143 4 05 5 cows....1072 2 85 1 cow.....810 3 00 90 feeders. 929 4 10 37 feeders. 1297 4 15 50 feeders. 1142 4 30 8 steers... 1247 3 85 18 cows.... 1094 18 cows.... 986 1 feeder... 940 H. G. Weare. 15 steers. 1228 3 90 1 cow. . . . 1170 4 40 2 calves. . . 235 5 50 Custer Cattle Co. Custer Cattle Co.

8 cows. 1056 3 35 46 steers. 1169 3 90

16 cows. 1016 3 80 87 steers. 1220 4 10

Noble & Co.

1 cow. 820 2 35 22 heffers. 871 3 40

1 cow. 940 2 75 30 feeders. 592 3 80

5 cows. 952 2 90 15 cows., 1062 3 15

15 cows. 1062 3 15

15 cows.....1062 3 15 New Hampshire Cattle Co. New Hillipsalva 6 feeders. 1075 4 09 1 steer....1280 4 20 1 steer....1200 4 20 9 steers...1388 4 20 1 steer....1090 4 20 Steek Co. Rockford Live Stock Co. 1 feeder. 1010 4 00 1 steer. 1200 4 20 1 steer... 1450 4 20 9 steers... 1245 4 20 N. E. Cramer. 18 steers... 1295 1 35

crs. .1120
ers. .1340 3 15
4teer. .1200 4 50 lo.

#6 steers. .1212 4 50

Charles Wall.

12 steers. .1213 4 40

Pugslev

1 cow. .690 2 75 2 heiform 750 3 65
970 2 75 16 steers. .1202 3 50
970 2 75 16 steers. .1202 3 50
970 2 75 17 feeders. .685 3 85
15 steers. .1167 3 90
54 str. Tex. 1228 3 90
98 1248 4 15
99 1248 4 15
90 154 50 15 steers ... 1107 3 90 54 str. Tex 1028 3 90 1 cow ... 1050 3 90 13 steers ... 1248 4 15 2 calves ... 225 5 50 10 calves ... 342 5 50 1 cow 739 2 75 15 steers 107 3 90 1 cow 1000 3 00 54 str. Tex 1028 3 90 3 heifers 710 3 00 1 cow 1050 3 90 11 cows 930 3 65 13 steers 1248 4 15 3 cows 882 3 65 2 calves 25 5 50 2 bulls 1270 2 75 7 steers 1185 4 00 2 beffers 1140 4 00 2 heifers 1140 4 00

2 heifers. 1140 4 00 MONTANA. Howes & Strevell, Howes & Strevell,
174 steers, 1218 2 85
SOUTH DAKOTA,
83 feeders, 922 3 15 1 cow.
1 cow. 940 3 25 1 cow.
1 cow. 890 2 75 1 feeder,
1 feeder, 950 4 00 1 steer.
24 steers, 1102 3 60 1 steer.
34 steers, 1107 3 20 1 cow.
19 steers, 1107 3 20 1 cow.
1 calf. 180 6 00
Stevenson Bros.
 DAROTA.

 1 cow
 990 3 50

 1 cow
 600 2 50

 1 feeder
 740 4 60

 1 steer
 1110 3 60

 1 steer
 820 3 20

 3 cows
 893 3 25

 1 cow
 830 2 75

Stevenson Bros.
2 feeders, 1205 2 50 2 feeders, 1080 4 10
8 feeders, 1188 3 95 3 feeders, 966 4 10
2 feeders, 930 4 10

COLORADO.

Insley & Reader.

12 steers...1224 4 05 30 steers...1100 3 90

HOGS-Today's market was a shade to be lower, and as is very apt to be the case on a down market, the trade was far from active. Buyers would take the hogs at the prices, but sellers were slow to accept the decline, and it was rather late before everything was weighed up. Still, there were very few hogs here and not enough to make much of a market, even under the most favorable conditions.

The hogs sold mostly at \$1.60g3.65, as against \$1.821-93.65 on Saturday. Buyers were accounting for some of the apparent against \$3.62\frac{1}{2}62\frac

covered the paper, read the headlines and ran off yelling, "Extra! Extra! All about peace is declared; all about peace signed.

200 40 120

264

201 40

WAGON LOTS-PIGS SKIPS.

Choice natice muttons are selling largely it \$1,000.25; good grass westerns, \$4.000

at \$4.10974.25; good grass westerns, \$4.10974.20; fair to good, \$4.00974.10; good yearlines, \$4.20974.50; grood to choice lambs, \$5.20975.40; fair to good lambs, \$5.00975.10; feeder weth-

225 Uran bomis 65 4 60 Tol Utah lambs 64 5 00 Til Western sheep feeders 102 4 00

New York Live Stock.

doing; nominally lower at \$4.10@4.40.

St. Louis Live Stock.

ST. LOUIS, Sept. 5.—CATTLID—Receipts, 3,500 head, including 2,500 Texans; market stendy. Fair to fancy native shipping and export steers, 34,6005,60, bulk of sales, \$5.00

g5.30; dressed beef and butcher steers, \$4.05 g5.60; bulk of sales, \$4.25@5.20; steers under .000 pounds, \$3.50@5.20; bulk of sales, \$4.00@

1,000 pounds, \$3.50%5.20; bulk of sales, \$4.00% 4.90; stockers and feeders, \$2.50%4.75; bulk of sales, \$3.55%4.30; cows and helfers, \$2.00%5.00; Texas and Indian steers, \$3.00%4.15; bulk of sales, \$3.20%4.00; cows and helfers, \$2.00%4.00.
HOGS-Receipts, 2.100 head; market steady, but slow; yorkers, \$1.85%2.90; packers, \$1.80%3.90; butchers, \$3.85%3.95.
SHEEP-Receipts, 1.000 head; market steady; native muttons, \$3.55%4.15; lambs, \$4.50%5.50.

St. Joseph Live Stock.

ST. JOSEPH, Sept. 5.—(Special.)—CAT-TLE—Receipts, 900 head, mostly feeders and Texans; steady: steers, \$1,500;5.00; cows and beffers, \$2,500;2.05; stockers and feeders,

HOGS—Receipts, 1.400 head; active and strong; top. \$3.85; bulk, \$3.75@3.80 SHEEP—Receipts, 1.900 head; steady,

Record of receipts of live stock at the our principal markets for September 5:

A Story of S. F. B. Morse.

To illustrate the kind of lapse of reason-

ing power from which the great inventors

nce of which Sir Isaac Newton cut one

then a small hole for the kitten, an old story in the life of Morse has been revived,

Long before he invented the telegraph Morse

was known to the officers of the patent

"distance

office as a persistent applicant for patents

writing" was about completed he wanted

the Baltimore & Ohio Railway company to

try it. To get rid of him the president of

the road turned him over to a subordinate.

This official was struck with the beauty of

ing it with the inventor. At length Morse confessed there was only one thing which

baffled him. "As long as the railroad

crected, it will be easy sailing, but when we come to the big bridges, what is to be

done then? We can't erect poles across

would sag and perhaps break from its own

reight. I coutess I don't know what to

do. Can't you suggest a way out of the

bridge" asked his companion, without a moment's hesitation. For a moment Morse

gazed at him with open mouth, and then exclaimed: "Why not, indeed? Why, I

never thought of that. It's the very way."

The layman's tip put the finishing touch to the work of the great inventor, and thus

wires came to be strung on bridges when

Their Feelings Were Hurt.

They silently paced the corridors of the War department and counted the alternate

black patches on the floor, reports the

this was their day of freedom from Camp

Alger.
They were strong and eager, and the cagles

on their brass buttons struggled for action. One of them held a paper in his hand, and

They were ther

crossing large streams.

Why don't you fasten the wires to the

stream, and without them the wire

"where poles may be

When his great invention of

are known to suffer, like that under influ-

hole in a well to let a cat pass through and

45 ewes and wethers.....

r-olds and over \$1.7594.00; feeder \$4.969425, and feeder lambs at Representative sales:

Northwest Wheat Surplus States, Including Nebraska, Show 78.9 Per Cent.

IT WAS EIGHTY PER CENT ONE YEAR AGO

Reported Rate of Yield of Winter Wheat is 14.8 Busheis, Corn and Onts Only Pair and Postatoes Reduced.

NEW YORK, Sept. 5-The wheat crop of 1898 is not quite up to promise according and to the report of the American Agricultur ist, which will appear September 15. It

SHEEP-There are plenty of all kinds here today, killers and feeders, sheep and sames good and bad. The market was about the slowest that it has been any day in a long time, and the forenon was well odvanteel before any business of importance was trainacted. When the market did onen it was at a good stiff decline. Lambs were some lower than last week, the Jerman lambs going at \$5 today, as against \$5.9 on last Friday. Mutton sheep were also lower in about the same proportion, the decline being as much as toe since the close of last It appears the promise of wheat was not fainlied in actual grain, by what must seem like a large margin, while in a number of states the rate of yield was even less than indicated on July 1. But with full allowance for all disappointment the fact

fully 300,000,000 bushels, subject to modilication next month.

The report on corn places the condition at \$5.4 as compared with \$5.6 a month earlier. The change, while slight, is a distinct disappointment, as it was generally believed the breaking of the drouth would advance the condition of the crop, at last to an average showing for this date.

Taking the surplus states of Onio, Indiana, Illineis, Iowa, Missouri, Kansas and Nebraska, it appears the present condition of this crop is 783, as against 721 one month ago, and 800 one year ago. There is an unusually large percentage of healthy appearing stalks, which are bearing no ears at all, and a large proportion which have a single ear and that short and approaching the nubbing condition. The effect of this will only be fully recognized when the crop is husked and it is easily within the range of possibilities that the final report of rate of yield per acre will present some marked surprises.

The condition of oats harvested is placed at 784 or 22 lower than on August 1, with the general quality not as good as last year. The last month has brought further

CUCUMBERS-Home grown per doz., 10%

TROPICAL FRUITS. ORANGES — Seedlings, \$2.75; Valencias, per box, \$3.00; Mediterranean sweets, \$2.75(1.0); LEMONS—California, \$6.996.6.25; fancy BANANAS—Choice, large stock, per bunch, \$2.00g2.25; medium sized bunches, \$1.75g2.00.

FRUITS. APPLES-Per bbl., \$2.50072.75, WATERMELONS-Crated, 14@15c; loose, CANTALOUPE-Home grown, per crate, 1.0021.126. PEACHES—California. 20-1b case, \$1.10. PLUMS—Californias. \$1.25@1.150. PEARS—Bartlett. \$2.25@2.40. GRAPES—Native, per basket, 15c.

MISCELLANEOUS. buttermiles, \$4.5994.52, per lb. gressed veals, 92rlile per lb. SHEEP AND LAMBS—Receipts, 1,250 head; market dull at \$3.0074.40; lambs lower at \$4.0075.00; choice, \$6.1216. HOGS—Receipts, 1,890 head; nothing pts. 1,250 | 12c: standards. \$4.9c: filberts, per lb., 10c: pecans, polished, medium \$4.7c: extra large. \$6.9c: large hickory nurs. \$1.0021.10 per bu.; small, \$1.1521.25 per bu.; coccanuts, per 100, \$4; pennuis, raw, \$2.65 per bu.; coccanuts, per 100, \$4; pennuis, raw, \$2.65 per bu.; coccanuts, per 100, \$4; pennuis, raw, \$2.65 per doz., \$12; half-gal. cans, \$5.25; galr cans, pure, per doz., \$12; half-gal. cans, \$5.25; guart cans, \$3.25. HONEY—Choice white, 14215c.

DATES—Hallowee, \$6 to 70-lb. boxes, 5½c; par gard ales, \$5.00 per s, \$4.00 per s,

CIDER-Per half bbl., \$3.25\(\pi\)3.50.

HIDES, TALLOW, ETC.

HIDES-No. 1 green hides, 7\(\epsilon\); No. 2
green hides, 6\(\epsilon\); No. 1 salted hides, 8\(\pi\); No. 2
salted hides, 7\(\pi\); No. 1 veal calf, 8 to 12
lbs., 9\(\epsilon\); No. 2 veal calf, 12 to 15 lbs., 7\(\epsilon\);

TALLOW, GREASE, ETC.—Tallow, No. 1, 3\(\epsilon\); iallow, No. 2, 2\(\pi\); rough tallow, 1\(\pi\); is iallow, No. 2, 2\(\pi\); rough tallow, 1\(\pi\); white grease, 2\(\pi\)\(\pi\)\(\pi\)* 2\(\pi\); rough and brown grease, 1\(\pi\)\(\pi\)\(\pi\)* 2\(\pi\).

BHEEP PELTS-Green salted, each, 15\(\pi\)*
To: green salted shearings (short wooled) BHEEP PELTS—Green salted, each, 15@ 5c; green salted shearings (short wooled early skins), each, 15c; dry shearings (short wooled early skins). No. 1. each, 5c; dry flint, Kansas and Nebraska butcher wool pelts, per lb., actual weight, 4%5c; dry flint, Kansas and Nebraska murrain wool pelts, per lb., actual weight, 3%4c; dry flint, Colorado butcher wool pelts, per lb., actual weight, 4%5c; dry flint, Colorado murrain wool pelts, per lb., actual weight, 3%4c,

TONE OF LONDON STOCK MARKET Americans Are Active and Unaffected

 Cmaha
 £277
 1,819
 4,721
 NEW YORK, Sept. 5.—The Evening Post's London financial cablegram says:

 Kansas City
 5,520
 3,400
 5,195
 The tone of the stock markets here was
 NEW YORK, Sept. 5.—The Evening awe-inspiring name. The tone of the stock markets here was good today on General Kitchener's victory and on the belief that Germany and England are acting together in the matter of Delagoa bay. I am told in the best quarters that Germany and England are making a joint advance to Portugal for certain rights in Delagoa bay. This latter point stimulated Kaffir shares. Americans were well supported here in spite of the holiday in the United States. Illinois Central was especially bought. Argentines and Brazilians were booming. The New York demand for gold has abated and discount rates are easier at 15-8 per cent.

New Orleans Market.

NEW ORLEANS, Sept. 5.—PROVISIONS—Quiet and steady. Pork, standard mess, 19 25/29.75, Lard, refined tierce, \$4.00%4.124; N.5923.5. Lard, relined there, \$4.0024.12\(\frac{1}{2}\); pure, \$5.25\(\frac{1}{2}\)5. Boxed meats, dry shoulders, \$5.0025.12\(\frac{1}{2}\); sides, \$5.62\(\frac{1}{2}\)35.75. Bacon, clear ribs sides, \$6.22\(\frac{1}{2}\)35.75. Hams, choice sugar cured, \$9.0029.75.

COFFEE—Steady; Rio, ordinary to fair, \$7.503.500 it that he sat up half the night discuss- 6 7-548 3-8c. good, 34,944,c.
FLOUR, GRAIN AND FEEDSTUFFS—
Quiet. Flour, extra fancy \$3,3093,40; patents, \$2,7593,85; Cornmeal, \$1.85, Bran, 60c,
HAY-Prime, 11912c; choice, 136133-c.
CORN—No. 2 sacked, mixed, 39c; white and yellow, 46c. OATS-No. 2 western, 28c.

St. Louis Market. St. Louis Market.

ST. LOUIS. Sept. 5.—WHEAT—While there was no session of the Merchants' exchange, there was some trading on the curb. The curb on wheat opened 3-8c lower than Saturday's close at 62c, late it was 621-8c, but still later it sold at 62c. Puts were 61½c and calls 62 5-8c bid.

CORN—Opened at 304c, then was 395-8c, and later 39 5-8c/304c was bid. No dealing in buts or calls. in puts or calls.

RECEIPTS—Flour, 5,500 bbis; whea 134,000 bu; corn, 59,000 bu; cars, 62,000 bu. No money, cotton or wool markets.

London Stock Quotations.

LONDON, Sept. 5.-4 p. m.-Closing: Consols, money 110% N. Y. Central tonsols, accet 1195-16 Pennsylvania gnadian Pacific 186, Reading S. Y. Central 115 N. Pac preferred lines Central 1152 Atolisen P. preferred 150 L. & N. Reading P. P. preferred 150 L. & N. Reading BAR SILVER-Steady at 27 7-8d per

ounce.

MONEY-15 per cent.

The rate of discount in the open market for short bills, 1 5-8 per cent; for three months' bills, 1 1-169134 per cent.

Foreign Figuretal. LONDON, Sept. 5.—American securities after a dull and rather weak opening werdriner and active on account of the holidar in New York. Closing was steady. Gols quoted at Busnos Agres today at 16.90

is quoted at Buenos Avres today at 16.95 Spanish 4s closed at 41.3-8. PARIS, Sept. 5.—Business commence weak on the bourse today, but later ther weak on the bourse today, but later there was a general improvement on London advices. Afterward rentes eased off, while Spanish is hardened. Portuguese and Brazilian securities were particularly strong. DeBeers Diamond shares railied snarply on London buying. Rio tintos were in demand kind of teaming when he wrote the article, way which served as an entrance. This of the fourth circuit they formed in a line

and mine shares were strong. There were merons speculative purchases in contec-n with the reported leasing of Delagon y by England. Three per cent rentes, I for for the account, exchange on Lan-n, 25f 25c for checks, Spanish 4s closed

BERLIN, Sept. 5 - Bustness on the bourse today was tregular. International securi-ties were dull, with the exception of Per-linguese, which jumped upward on rumors of the leasing of Pelagoa bay by England. Americans were lower and Canadian Pa-cific hardened.

Sugar Market. NEW ORLEANS, Sept. 5-SUGAR-No open kettle; centrifugal, strong; seconds, 24-344 3-16c. Molasses, easy, centrifugal, 49-11c.

Elgin Butter Sales ELGIN, Sept. 5.-BUTTER-Firm; offer-ings and sales, 130 tubs, at 18c.

A SIBERIAN TRAIN.

Description of Rolling Stock Sent to St. Petersburg for Approval. The new Siberian train which was reently sent to St. Petersburg for the approval of M. Khilkow, minister of ways and communications, returned to Moscow after near next menth, but the American Agri- way, reports a correspondent of the London neath the ground. culturist says that it may not be amiss to note that it the present rate of yield indicated shall be maintained the total production of winter wheat will be rather under 40.000.000 bushels, and spring wheat fully 20.000.000 bushels, subject to modilication of many the production of winter wheat will be rather consists of five coaches, two for second fully 20.000.000 bushels, subject to modilication next month. class and one for first class passengers, the others being a dining and a baggage car, the country. As yet the encroachments of The construction is of the newest design and the train runs with great smoothness, changed the customs, though there are evi-Besides the comforts of a bath room, with gymnastic apparatus, a library in several pagan religions that have lasted in Christian languages, a plane and selection of music, lands. maps, guide books, albums of views, an ice cellar and an arrangement for boiling water in three minutes by means of steam, which were found in the first train, the long the train stops,

> the last coach is arranged to serve as an 'observation car." showing three views of cle, with arrangements for measuring in bration of the December solstice. minutes and kilometers the amount of work done, a barber, who is also qualified to give nedical assistance, and a superintendent. place in the dining car. A lavatory has to be available for the enthusiastic phoand cold drinks of all kinds are to be had; there is no charge for the barber, but 2 roubles is the price of a bath, for which three hours' notice beforehand must be given

From Moscow one may now get to within don before leaving and even if he be entirely ignorant of any language but his own he will find no difficulty in reaching the minutely the details of the monthly cere heart of Siberia by rail. In all the chief towns, as far as Irkutsh, one or two resi-NUTS-Almonds, per lb., large size, 12@ dent English or Americans are to be found and they gladly welcome a fellow-country-glish walnuts, per lb. funcy soft shell. 11@ man who brings the latest gossip from 12c: standards, 829c: fiberts, per lb., 10c: pecans, polished, medium, 437c; extra

ministers of Russia in the desire to en- nicalities from the well known rites. that district. Numbers of English and comes the now famous snake dance. American mining experts are engaged in seems probable that a great deal of forhardly more than a fabulous region with an

THE REPORTER'S REVENGE.

Caught on in Time to Wither the Blue Pencil. If there is one thing more than another that the fecund, fertile and fantastically fanciful reporter doesn't have any use on earth for, it is the fatal blue pencil of the editor who shapes the destinies of the rising reporter. On the other hand, there is nothing quite so delightful to the editor in theory and practice as the blue pencil. With it, siting in his easy chair and poising it along the lines of the enthusiastic and and are occupied respectively by the snake prolific youth, he can harpoon fancy after fancy of the callow reporter and yank them into oblivion; with it he can puncture the swelling sentiment of a whole corps of reporters and make the lurid description of a fire look like a last winter's ash pile; with it-but why dwell upon a subject so sad? Suffice it that the blue pencil is one of the most deadly tools known to modern gets a jar sometimes.

On the occasion narrated by the Washingthrough the best piece of work the young reporter, just appointed to the staff from the hind tier of counties, was sure he had ever done and the helpless victim sat writhing in the corner watching him at his infernal orgy.

"Ha!" suddenly exclaimed the editor with fearful jab at the sheet before him and glancing over at the reporter, "you speak here, sir," he went on savagely, "of 'the teeming canal!"

"Yes, sir," trembled the reporter, "Is that what you mean?"

"Oh, you do, do you? A teeming canal?" "Yes, sir." "Well, I never heard of a teeming canal."

"No. Will you be kind enough to explain, sir, with what a canal does its teeming?" The idea, like all great ones, came with a rush to the reporter and he saw his chance to rise on the wrick of the editor to the position of funny man.

taking the fatal leap. "Ah, indeed, do you" Will you be kind from a scientific standpoint. enough then to tell me?" and the editor poked the blue pencil viciously into the of-

fending passage.

SAVAGE RITES IN ARIZONA

The Elaborate and Mystical Snake and Antelope Dances.

EXISTED FOR HUNDREDS OF YEARS

Description of Weird Ceremonial Above and Under Ground-Original Meaning of the Rites taknown.

For a dozen years stories of the snake lances among the Pueblo Indians, when the background for four irregular shaped figures priests. These two priests went to the thef men and priests of the tribes, fantas- which spouted between the rain clouds and kist and back several times, the antelope ically dressed and carrying poisonous ren- went out like rude necks surmounted by priest taking from thence a wad of corntiles in their hands and mouths, have been triangular heads. These, two were colored stalks and vines and putting it in his written, but scarcely credited. It is only within a few years-since 1891-that the hearest the left being white, the next red, placing his left hand on the shoulder of Smithsonian institution of Washington, through Dr. J. Walter Fewkes, has carefully investigated this ceremony, with the result left with over forty passengers, including that now within the circles of science it is known that this often-described ceremony is the climax of the August rites, which for days are conducted in secret passages be-

In the Pueblo villages of Tusavan is Arizona, relates the New York Sun, to this day the rites, with different ceremonies for each month of the year, are performed as they were before the Spanish conquests of the white men seem in nowise to have dences of Christian influences, as in most

These elaborate rites, with the careful construction of altars, the almost unknown services which are carried on under ground and all the primitive traits of the people new one is fitted with plates which indi- mark the Pueblos as the last of that race cate the next stopping station and, if the which some time before 1492 inhabited this stoppage be over five minutes, also how continent. In the various villages which make up the Pueblo state of Tusayan the All the windows are protected from dust different people celebrate mouthly certain and wind by external plate glass guards; fixed ceremonials, such as the one which, now in progress, includes the famous snake dance and the one perhaps which is known the country traversed. A stationary bicy- nearly as well by scientific men-the cele-

Some time in the early 80s Captain J. G. Bourke published a book in which he described the snake dance among the Hopis who speaks Russian, French, German and and gave to the people of this country al-English, are among the other conveniances | most their first idea of this strange custom to comfort of traveling now provided. The of a strange people within the boundaries rain will be lighted inside and out by of the United States. This was the pioneer electricity and electric eigar lighters find a publication of numerous articles, more or ess scientific, which since then have come been fitted in the second class car, so as from the pens of tourists and scientific men visiting in that nook of the country. Captographer to change plates and develop in during the journey. Electric bells and the Walpi, and others have described the portable electric reading lamps are in each rite of this particular village to such length compariment. The kitchen is intended to that it is now the best known of the abfurnish a hot dinner for a maximum of original ceremonies, but it is only of late sixty people. Paper and envelopes are to that its existence among nearly all of the be supplied gratis at the buffet, where hot Pueblo tribes, together with the large number of ceremonials which precede and which, too, occupy a large part of every month throughout the year, have been known

In 1891 the Smithsonian institution a Washington sent Dr. Fewkes westward to few hundred mile of Irkutsh on the sixth study the religion, ceremonials and customs day and the charges for this journey under of this people, with the result that the Ausuch luxurious circumstances are very gust snake dances were classified and moderate. The Englishman who cares to cleared up into something like shipshape undertake the journey has only to see that order. For seven years Dr. Fewkes has his passports has been properly vise in Lou- made a careful, scientific study of the Pueblos, their history and their customs. This year he will further investigate and record monies which occur throughout the year in the different villages of Tusayan.

The Snake Dance.

For one reason and another the Walpi ceremony has become the best known b cause it has been the most frequently and elaborately described, but these accounts, dealing as they have with that part of one ceremony, have given wrong impressions of the whole time to be occupied being about the extent and curiosity of the whole year's ceremonial. Equal interest, however, to Though I have no direct authority for that of the Walpi is of the August ceremony the statement, I have reason to believe of the Cipaulovi village, which, though that M. Khilkov is not alone among the fundamentally the same, is different in tech-

Sixteen days before the celebration of the view to assist in opening up the vast snake dance, after a formal smoke of the wealth of that enormous country. The chiefs on the night before, there comes the Russian capitalist is not enterprising and official announcement of the snake dance. A has always required a lead from foreign week later-this year on August 21-begins doneers, who are now coming in rapidly, the nine days' ceremonial, seven of which French company recently purchased for are secret and take place in underground 8,000,000 frames one of the richest gold caves, with two public exhibitions in which mines of the Ural; another has been sold occur dances on the piaza. The first of for 5,000,000 francs and negotiations are in these falls this year on August 28, the progress for the purchase by a foreign eighth day of the ceremony, and is known company of the largest platinum mines in as the antelope dance. On the next day In the description which follows, the gen

exploring all parts of Siberia. Several have eral and interesting points of the ceremonies been there many months already and it of all the villages are taken into consideration. After the assembly of chiefs, with eign capital will shortly be poured into the the smoke and subsequent announcement country, which was till quite recently of the snake dance, there follows a priod of some days in which tribes build their altars, but others prepare for these ceremonies to a less degree. The last nine days of the period of sixteen comprise the active celebration. In the different tribes there are strings of words, which, all different, comprise the nomenclature of the ceremonies, Their only similarity in the various vil-

lages is their jaw-breaking properties.

There are two chiefs of the ceremonies,

an antelope priest and a snake priest, for whose use there are rooms called kivas, which are more like vaults. Each set of priests has a room. Usually they are on either side of the entrance to the village chief and priests on one side and on the other by the antelope chief and priests. On a certain day the snake chief of the Cipaulovi entered the antelope kiva. The two smoked together as an opening exercise. Then the antelope chief presents to the snake red-stained feathers tied ends and. other dances.

Fewkes has studied, there is lacking much a well filled medicine bowl. of the highly elaborate ceremonial of the Walpi. They are, nevertheless, quite as kilt of white cotton with embroidered ends, as orothodox by the priests should be reinteresting to watch. In both kivas there ornamented with raincloud symbols in red were the two sticks tied together and set in and dark green. Their faces had a line of the straw matting, and in the snake kiva white from the corners of the mouth to the there were the rows of snake whips, which | ears, and the chin was painted black. They was the hearest thing to an altar in the had zigzag lines of white on the breast, snake chamber of the Cipaulovi. In the arms and legs, foxskins hung from their days which follow there are various ways of passing the time. Among the Walpi it the ance, and each man was richly ornais very elaborate. Among the Cipaulovi ft mented with shell and turquoise necklaces. is simpler, but with the formal smokes Each antelope priest, except the chief and and the rigidity of its customs, together | bearer of the medicine bowl, carried two with the almost absolute groof that it has rattles and a few dead cottonwood leaves in been unaltered by outward and civilized his armlets. Thus bedecked the eleven "Yes, sir," he hesitated a moment before inflauences, it is altogether as valuable priests filed four times around the plaza,

The Antelope Altur.

mules, haven't you?" and the editor was recorded. On the floor of the kiva, very

a half feet wide. Around the edges are platoons, with the priest on the right, our borders, one within the other; the outend. Then come the red and the white, agination to foretell a foot ball game. These two were all outlined with heavy with the four prevailing colors, the one mouth. The snake priest accompanied him,

the third green and the last yellow. was evidently meant to represent a necklace, while a rude horn on the left side step, the antelopes singing and skaking their marked them as different from the Walpt, where two horns on two of the figures and two squares on the others marked them as nales and females. In reality these figures represented the lightning and were very good freehand sketches of a chain flash. Over the rest of the background were rows of short, black parallel lines meant to show rain. Altogether, when viewed from the ladder which led into the kiva, with the uncertain light and the uncertain feeling which the place gave one, it was a picturesque sight. At the corners were four clay mounds,

with the conventional colors, and along the porting sticks, curved at the end and decorated with a corn husk, a string and a feather. At the end of the picture near the wall, was a rude vase and leaning no prize save a paho, which an antelope against the wail two snake whips. The socalled tipani was diagonally back from the corner and on the other end were a number of basket trays containing the prayer sticks of the antelope priests and grouped about the medicine bowl. There were none of the stone implements, fetishes and sticks such as at Walpi on the front and rear of the picture, but it was evidently the poverty of the tribe more than the custom, for the priest highly prized a gift of quartz crystal. The Cipaulovi snake chief had no tipani, bence no altar, but at the end of his kiva he had a row of twenty snake whips leaning against the wall. On the wall of the kiva hung two large bags, from one of which appeared momentarily the head of an arrowmake, while on the floor four lanterplike vases, stopped by corncobs, were said to be ull of snakes.

Meal and Water.

On the eighth day of the ceremony there appeared in the morning by 9 o'clock on the adders of both kivas bows with red-stained norsehair and at intervals large white eathers on the strings. About the entrance from the roof on smoothly spread valley sand were radiating lines of sacred meal. And eleven priests in the antelope kiva were busy making pahos or prayer sticks. These pahes were of many varieties, and were distinguished as male and female by certain marks, and were about the length of the middle finger. These priests were red feathers in their hair and were not nearly as prompt in their ceremonial as the Walpi, which evidently accounts for the different time of constructing the altar. Meat curtailed.

Totokya, stalks of corn and vines of water-melon, cantaloupe, bean and plants were and a "gatherer." The carrier knelt beantelope dance, which came at sunset. After his shoulder. The "carrier" did not touch stick) in a spring. He had a netted gourd and an ear, of corn. When he returned he had spring water in the gourd and still carried the corn. These the chief took kist, in his circuit, the asperger sprinkled from him, placing the gourd on a pile of him with medicine, and after the snakes had sacred meal near the altar. On the corn been carried, in the mouths of all the nearby he sprinkled more meal. Then, tak- participants in the dance, the snake chief ing a pipe from the official pipe lighter, he smoked several puffs into the water, kneeling on the floor before it. Then the young he drew six radial lines with meal corcourier did likewise

et long, and cutting them into small pieces asket. The antelope chief made an amulet of a flag leaf similar to that on the trianguar heads in the said picture and he tied hem with feathers for later use. At 2 clock the prayer sticks were made and deposited into the individual baskets at the end. Then the floor was carefully swept, the refuse placed in a blanket, sprinkled with meal and carried out. Shortly the antilope rattles were brought in by a priest in his keeping, but each priest furnished the

remainder of his paraphernalia. The Evening Function.

In the evening, near sunset, came the dance proper in the plaza of the village. A sort of but, with entrance barred by a blanket, was erected on the southern part of the open space between the shrine and the arcades through which the priests envered. Before the entrance to this hut, or kisi, as the natives called it, was a plank with a hole in it, which was sunk into the ground. All through the afternoon until nearly sunset the antelope and snake chiefs were busy in their kivas costuming for the dance. A chief three strings with little after 6 p. m. the antelope chief went to their over to the snake kiva and without cerebesides, a white feather mony asked if the other chief was ready. journalistic literature. But the blue pencil These have unpronounceable names, but Then he returned to his own room. Shortly exist in certain forms throughout the cleven antelope priests filed from their se-Pueblos. In the back of the kiva, leaning cret room with their priest at their head. ton Star the editor was punching holes against the wall, was a bundle of sticks. They were a costume which seems common which the snake chief sprinkled with sacred to antelope priests everywhere and the sight meal after he had received the feathered was one that easterners could never forget. strings. He then returned with his gift to The chief carried his tipani, the insignia of his own kiva. This corresponds evidently office, across his left arm and bore in one to the delivery of prayer sticks which has hand the bow with red horsehair attached often been described in connection with to the string. Next to him was a man with the netted gourd, an ear of corn and In this, however, as in most of the cere- a paho. There was a third who took a pomonies of the three Pueblos which Dr. sition in the middle of the line and carried

Each antelope priest were a ceremonial waists, turtle shells were fastened back of out not on the outside, as the snake chiefs did later. While marching they performed One of the most interesting features of many functions, the purport of which is not the nine days is the construction of the known. As they passed the shrine they "Yes, sir, mules," responded the raw re- antelope altar-and among the priesthood threw a pinch of meal at it, and as they porter innocently, "you've heard of canal at Cipaulovi it is one of the simplest yet approached the kint or rough but they dropped meal on the sunken plank and brave enough to admit that he had and to nearly in the middle, was placed the sand Violently stamped on that. All the time ask the reporter out to lunch with him. picture, a large, fantastic rectangle, situtional though the reporter never thought of that ated so that it was visible from the hatch-shook their rattles violently. At the end Direct Wires New York, Chicago and

rectangle was four feet long and three and with the kist in the middle, making two

Then came the snake priests, with the ide one white, the next red, the third chief at their head, bearing a how, but no treen and the inside yellow, all of colored other insignia. There were thirteen in all, and and with the bands separated with and they made four circuits of the plaza, dack lines. Then at one end there are going through much the same evolutions as emicircies, arranged in rows and tiers, the antelopes. They were apparelled like slored with the same four colors, which the others, but their faces were painted are supposed to represent rain clouds. Ad- black, with white under the chin and on the jacent to the border are the four yellow | neck. After the march they lined up belouds. Above them and over the three fore the eleven antelopes, who all the time spaces, so as to make a solid mass of color. shook their rattles and began a low chant. s the row of greet, with half discs on either It would require no vast and elastic im-

As the song began the snake men locked black lines, as on a mourning envelope, arms and swayed back and forth, while two The remainder of the inclosed rectangle was men-an antelope and a snake-paraded up overed with white sand, which served as a and down between the lines of swaying Each of these figures had a black mark ger." In this way the two men pranced shout the neck just below the head, which his companion and acting as the "hugwho stepped forward and backward one rattles. The "carrier" held the wad in his mouth for a time. Then another priest relieved him. Finally, after this had gone on several times, the wad was returned to the kisi, the asperger sprinkled water, and the snake and antelope priests filed away in turn, each making circuits of the plaza. It was all weird and strange.

The Snake Race.

The next morning, before the break of day, the Antelope priests consecrated their pahes (prayer sticks) before the altar and sang their strange songs. Then, before the sun was up, the young men, including some sides a row of twelve clay pedestals sup- from the neighboring villages, started off on the Snake race, which is much like a 'cross country run. The winner came up the trail to the antelope kiva, but received pricat gave him.

Then a number of children, some in the ceremonial kilt and all bearing cornstalks, melons and other objects, came running up the hill to the town. As they approached the houses men and women ran to meet them and tried to seize the objects, which furnished much fun and excitement for the crowd. Then came a man impersonating a warrior. He wore a white kilt and an antelope skin, and at intervals twirled a bull roarer or whizzer over his head. Unlike the winner of the snake race, he returned to the kiva accompanied by the antelope priests. Here they sat in a circle about the fireplace, smoked, exchanged terms of relationship, and after the smoke renained silently crouching on the floor, each with a pinch of ashes in his hand. One sang in a low tone, and as he sang made circular passes with his hand about his head, spat on the ashes, and then cast them out of the but. Immediately they all nibbled from a bundle of roots, which was passed around, spat upon their hands, and rubbed them over their chests. This was a purificatory service, and at the end the warrior deposited the feather in his hair n the antelope altar. There are many complications in the snake

dance of this village, as in the dance at Walpi, which has often been described, but in the main points it is the same. It comes just before sunset, and with its strange ceremonies and the crowd from neighboring villages, with less than half a dozen whites, it presents a queer scene to civilized eyes. The antelope and snake scattered about the floor told of the song priests who participate go through much ceremonics of the night before, but the so- the same preliminary ceremony as in the called sixteen song celebration was antelope dance of the day before. When the two sets of priests were arranged in lines, At noon of this day, which is called the snakes divided into four groups, each brought in tied with succa into bundles and fore the kisi (the but), received a snake placed on the altar. After a smoke on them | from the man within, put it into his mouth, the bearer placed them behind the altar, and which caused a shudder in the knot of these small wads or bundles were carried whites, and began a circuit of the plaza, with in the mouths of the participants of the the "hugger" behind resting one hand on the prayer sticks had been made, a young the snake after putting it into his mouth. man, dressed in a cermonial blanket, was When he had finished, the "gatherer" picked commissioned to deposit a paho (prayer the snake up from the ground, where the "carrier" had placed it, and continued the ceremony.

But first, as the snake "carrier" left the made a circle of sacred meal twenty feet in diameter in front of the shrine, and in it responding to the six cardinal points. Into Another young man brought willow sticks this the reptiles were thrown, and the he size of a lead pencil and perhaps two asperger sprinkled them with medicine, after which the maidens and women threw sacred illowed them to fall into the basket. He meal from the basket plaques upon this noistened the twigs and carried them out writhing mass. At a given signal the snake note the sun to dry and later he placed bails priests rushed to the reptiles, seized as of clay as large as base balls in the same many as they could, and, as at Walpi, departed hastily down the mesa trails and distributed them to the cardinal points.

The Grand Feast.

Then followed the unique features of the day. As the priests disappeared a rain of spittle from the spectators on the housetops followed and subsequently came the grand feast, which characterizes all of the villages. In the Cipaulovi snake dance and placed in a corner. These objects are there are more primitive and less complex traits than in the Walpi, which has been studied and doubtless influenced by white visitors. But the essential features are the same and to any citizen of this country this aboriginal, pagan worship which occupies so much of the year, with its weird ceremonials and many repulsive characteristics. will ever be a source of surprise and will be met with much incredulity.

The meanings and interpretations of the rites in the southwestern corner of our country are very elaborate. Some are rational, others theoretical, but the purport of the widespread snake dance is still mysterious. Dr. Fewkes, who is undoubtedly the man most conversant with the subject, SAYE

"The meaning of the snake dance cannot, believe, be made out completely without omparative studies and cannot be obtained rom living priests, as pointed out by Tayor in speaking of the religions of great nations. He says the sacerdotal tendency is to ignore and obliterate traces of the inevitable change of religion from age to age and to convert into mysteries ancient rites whose real barbaric meaning is too far out of harmony with the spirit of later time.

"I have no doubt that at some future time ough material will be collected to enable the ethnologist to give a rational explanation, but I doubt very much whether the Tusayan priests know its original meaning. Whatever current opinions are now regarded garded as evidence, but not regarded as decisive."

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