

PRESIDENT MOVES CAMP

Executive Convinced that There Are No Bears Along Upper Tensas.

NEW SITE NEAR MONTICELLO

It is Forty Miles South of First Camp and Twelve Miles Further Inland—Near Reports of Big Game.

STAMBOUL, La., Oct. 12.—Roosevelt camp at the Monticello crossing of the Bayou Tensas has been in history. The president left the place at 6 o'clock this morning, and when he turned his back on the camp it was with a determination not to return. He headed towards Bear lake, whence on Sunday he will remove to another camp, which will be pitched near Newellton in Tensas parish on a branch of the Iron Mountain railroad. The decision to change camp was arrived at yesterday, and Mr. Parker was dispatched to Stamboul to make arrangements for a train from that point to Newellton, and H. Jackson, one of the colored bear hunters, was sent with instructions to proceed to Newellton and select a proper place for the new encampment. The change of location was decided upon not only because no bear had been killed, but because the president and his friends became convinced that there were none, or practically none, on the upper Tensas. They have thrashed the woods covering the entire country around the Monticello crossing and it is still a matter of doubt whether any fresh sign of the presence of the brown family has been discovered.

Few Old Tracks Found.

Some old tracks have been found, and Ben-Liley has discovered what he believes to be a few tracks of more recent appearance, but these are so rare and so far apart that they do not justify remaining in that vicinity. No member of the party has secured the remotest glimpse of a bear, nor have any of the dogs, with which they are supplied, struck at any time, as he defined bear tracks, so uncertainly, indeed, are the reports that Mr. Parker emphatically expresses the opinion that there are no bears where the hunt has heretofore been conducted.

The president accepts the situation philosophically, saying that the present is not the only search for game that ever came to naught. He pointed out that if other game than bear had been desired it could easily have been secured.

Promise of Big Game.

The reports from Newellton tonight are encouraging. Ever since the president arrived in this section he has been receiving letters telling him that there were plenty of bear within a few miles of that town. Mr. Parker came into the railroad station today he secured confirmation of these statements over the long distance telephone. The failure of the present hunt causes him to regard these promises with some degree of annoyance, but he, and the president, as well as the other, are not only ready to settle the matter definitely in a personal investigation.

The new camp will be on Bayou Tensas, as was the other, but forty miles south of the present site, and it will be twelve miles inland from the railroad.

PERSONAL PARAGRAPHS

Mr. and Mrs. J. N. Marsh will go Sunday to Excelsior Springs, Mo. M. Logasa left Saturday for Excelsior Springs for a ten days' vacation. W. W. Dietrich, accompanied by her two daughters left Friday evening for a brief visit with friends at Fort Dodge, Ia. Mr. and Mrs. E. T. Wells of Denver, Denver, and E. King of Los Angeles and Mr. and Mrs. J. E. West of St. Paul are at the home. Mr. and Mrs. J. L. Smith, E. G. Montgomery, M. J. Fox of Lincoln, O. Shouse of Hastings and J. Schaefer of Cedar Rapids are at the home. P. W. Davis of Fort Dodge, H. H. Schneider of Sioux City, E. L. McDougall of Harper and C. E. Hendrick of Mookma, Wyo., are at the home. J. H. Phillips of Fayetteville, Ark.; H. S. Creighton of Phoenix, F. M. Parrella of St. Francis, Md.; M. H. Weidman of Wisner are at the home. Lieutenant G. E. Allen of the Sixth cavalry, formerly at the camp, left town, accompanied by his wife, for a four month trip to Europe, on which he was accompanied by his children, Mrs. C. C. and Miss Kaley. W. O. Outner of Fairbury, Mrs. J. M. Gray and daughter of Helena, W. W. Marshall and Mrs. H. G. Campbell of Auburn, C. Butler and Charles Clenden of Casper are at the home. S. H. Richards, Alva Jay of Casper, Rev. William J. Miller of Bertrand, T. Gottschalk of Columbus, Mrs. H. K. Schenck of Scribner, H. A. Hesse of Lincoln, and E. D. Hatch of Las Gatos are at the home. Mrs. Case, formerly cashier of the Barber Asphalt Paving company at Des Moines and Edward Hutchinson, until recently foreman for the same company at Omaha, have resigned their positions and formed a partnership. They will engage in contracting work at Seattle. Eric Anderson, representing the United States Voting Machine company, was in Omaha Saturday on his way to Salt Lake City, where he will assist in installing voting machines for the coming election. He called at the county clerk's office and looked over some of the Douglas county machines. Mrs. F. Simons of Oakdale, Mrs. S. Clark of Gretna, D. D. Potter of Palestine, Okla.; E. T. Merritt of Green River, Utah; W. D. Florba of Spokane, J. M. C. O'Brien, O. L. Achenfeldt of Butte, H. Olson of Caldwell, Idaho; Mr. and Mrs. S. Temple and W. E. Jones of Wayne are at the home. Brigadier General Charles Morton, the new commander of the Department of the Missouri, will superintend the practice horseback ride to be taken by the regular army officers at Fort Crook, Nebraska, and at Fort Des Moines, October 15. He is superintending the practice ride at Fort Des Moines, which will take place Saturday, and will arrive in Omaha Sunday or Monday.

A man who owns a fine coffee plantation in Jamaica said: "Four years ago I discovered that coffee was ruining my health, and I quit and have been using Postum ever since."

Experience taught this man that he could not drink his own high-grade coffee. Its active drug—caffeine—irritates the nervous system, interferes with digestion, and trouble is sure to follow.

Some folks may take the hint and change to Postum. It is absolutely free from drugs, and when well made, that is, boiled 15 minutes, it has a delicious taste similar to the mild, high-grade Javas, with the natural vital food elements of the field grains that repair the damage done by coffee. "There's a Reason." Read that "little health classic," "The Road to Wallville," in pags.

WHEAT YIELD IN NEBRASKA

LINCOLN, Oct. 12.—(Special.)—Statistics gathered by the labor bureau showing the acreage and value of winter and spring wheat in Nebraska for the years 1906 and 1907 are as follows:

Table with columns: Acreage, Ave. Yield, Production, Value. Sub-sections: WINTER WHEAT, SPRING WHEAT, WINTER WHEAT—1907.

PURE WATER FOR SOLDIERS

New Army Wagon Which Insures Sterilized Supply in the Field.

Uncle Sam has adopted a water wagon for army use, which even when it draws its contents from a much polluted stream, provides his soldiers with the pure water which to quench their thirst. The secret of this is that the wagon in question is nothing more nor less than a complete filtering and sterilizing plant on wheels. This sterilizing plant, which is equipped with a boiler for making steam to operate the pump and the sterilizer, a complete set of black filters, a sterilizing plant and a reservoir for storing the sterile water. Along each side are seven faucets, so arranged that fourteen men can conveniently fill their canteens at one time. Only a few minutes are required for an entire regiment to obtain its water supply. From four to six stables are required to draw this wagon. Its steam pump will suck water from any stream or well, and no matter how muddy or full of disease germs it may be, it will automatically pass through the system and not only issue perfectly clear and pleasant to the eye, but absolutely safe as well. Through a most ingenious arrangement it is discharged as cool as cold as when it entered. Clean sparkling water, by the way, is in the majority of instances far from being pure and safe. For example, the very best filter working under good conditions will allow from 1 to 5 per cent of bacteria or more to escape, and only 1 per cent may mean that tens of thousands of these health destroyers are contained in a single glass of water. Sterilization is the only proper precaution, and this feature is recognized to such an extent that the sterilizer described has been adopted by the United States government and placed in universal use in the army, marine corps, coast and geodetic survey, Indian Civil Commission, etc. The sterilizer banishes typhoid fever and all of the multitude of water born ailments, including dysentery, cholera and the minor, though quite important, complaints which induce a state of lassitude or indisposition or lack of snap and energy disappear almost altogether. Government statistics show that even under the most insanitary conditions it has repeatedly reduced the average sickness from 65 to 5 per cent.—Philadelphia Record.

Federal of F. I. Foss.

CRETE, Neb., Oct. 12.—(Special Telegram.)—The funeral of F. I. Foss will be held here Sunday at 2 p. m., from his former home. The body will be viewed by friends from noon until 1:30 p. m.

If you have anything to trade advertise it in the For Exchange columns of The Sun Want Ad page.

HYMNS SUCCEED WAR CRIES

Strangest of Religious Convocations on an Indian Reservation.

TRANSITION OF WARRING SIOUX

Tortures of the Sun Dance Gives Way to Christian Work and Gospel Service—Scenes at the Encampment.

Right on the very spot at Long Hollow, on the Sisseton reservation where a few weeks ago was held the great annual convocation of Christian Sioux Indians of the Presbyterian and Congregational churches, the fierce Sioux a generation or two ago were in the habit of coming together, their faces and bodies painted in the most lurid and incongruous colors, their bodies striped, grotesque or hideous in appearance. At the word of some old medicine man they assembled and began dancing to the accompaniment of rattles or drums. For usually two or three days they would write backward and forward, in and out, in the sinuous, untrailing movements of the horrible sun dance. During all this time they took neither food nor drink, and when one of the Indians fell to the ground, exhausted from exertion and hunger; and on the last night of the sacred ceremonial the braver of the dancers slipped knives under the sinews of their breasts, passed ropes through the quivering muscles and by these suspended themselves or tied themselves to a pole, about which they danced in their own blood. But here in the year 1907 there came together 2,000 men, women and children from all the nine tribes of the Sioux nation, some of them distances of hundreds of miles, and all attired in neat blankets or in the clothes of white men and women. No gaudy painted and feathered faces, no bristling feathers edged their backs. Quietly, with impressive solemnity, they made their way to a specially constructed auditorium on the edge of a pretty grove. When all the assembled had sat down they stood for some moments, silently awaiting a signal. Suddenly at a sign there rose from 2,000 throats, in the most general voice of the redskin, a song that began with these words:—

The Doxology.

"Praise God, from whom all blessings flow." Thus have the Sioux Indians gone all the way from the sun dance to the Gospel hymn. Following the "napelkuyapi" (greetings) there were addresses, mission meetings, women's and society gatherings, all in the native Indian language. Most interesting of all to the Indians were the "taku tona iwoglakapi kte" (topics for discussion), for in these the redskins themselves took part enthusiastically. Following were the questions in this year's discussion: "Are Dakotas the worse off from contact with the white men?" "How may our Dakota people keep pace with the white people in education, property, public affairs and religion?" "Which is of greater importance, earthly possessions or human life?" "Why not baptize the children?" "What does the Bible teach?" "How can we train our church members in what pertains to the church—in worship, in benevolence and church support and in Christian work?" "How to bring up young women that they may live uprightly."

Systematic benevolence.

"At this meeting, too, came up the newly proposed constitution for the Dakota conference creating a regular society to govern and prepare for these annual convocations, to which the Indians journey faithfully, often with great sacrifice to themselves." All have heard that the Sioux Indian is gradually becoming civilized; that the government has succeeded in abolishing the inhuman sun dance; that the civil authorities are bringing order out of the social chaos in which parents knew not children and children knew not parents; that many of the Indians are even out of government rations part of the year and support themselves and families by working on railroads or public roads or in harvest fields. But few there are who know that the very Sioux Indians who almost within a few years were a Christian nation, and that it is because of this that the government has been able so quickly to induce them to lay down the tomahawk and the arrow and turn to the plow and the hoe. It is not the statistics that tell the most eloquent story of the remarkable transformation of the Sioux. It is the fact that the Sioux, however, the figures are surprising enough, for of the 30,000 Sioux Indians in Nebraska and the Dakotas all about 16,000 are communicants of Christian churches and some 7,000 more have been baptized in the church.

Ritualism Leads.

Each year at the three great convocations held by members of the Catholic, Episcopal, Congregational and Presbyterian churches in the Sisseton, Santee, Cheyenne, Brule, Standing Rock, Rosebud and Crow tribes of the Sioux, besides the Omaha and Winnebago, are represented. These tribes are scattered through a territory with a radius of 60 miles. For this reason the convocations are held at different places from year to year. Sisseton, N. D.; Fort Totten, N. D., and St. Francis Mission, Neb., being some of the sites. Attendance at the convocations ranges from 1,000 to 5,000. Catholics and Episcopalians have been most successful among these Indians, their point numbering about 12,000 of the total 30,000. These two churches have especially appealed to the Indians because of their imposing rituals. The Indian is an almost childish lover of form. From the robes of priests and rectors, stately services and the rising and sitting of the audience have impressed him somewhat, as did the drumming of lavishly adorned medicine men and the monotonous tramp, tramp of the native dancers. In the thoughts and minds of the Indians these annual religious gatherings have in very truth taken the place of the ancient tribal ceremonials. Months before the time of the meeting the Indians begin planning how they can attend. With many of the Indians cash is a real novelty. These long annual trips thus become a problem in finance. Blankets, beads, moccasins and even ponies or cows are sold to obtain money for the journey, and in many instances privations are endured to prepare for the convocation. For it is no jaunt of a night across the several hundred miles many of the Indians make travel. In no Fulman train, pampered by pillowed berths, do they make their way over the long, weary prairies. Not all of them have even ponies to carry them jolting along the trails. It is a common sight to see a buck, dressed in a modern sack suit, leading the way on foot, while the squaw, in flapping shawl or blanket, trudges along a few yards behind. In the laborious manner many of the Indians travel for days, stopping at night for a spare, primitive cooked meal and sleeping on the bare ground.

Scenes in the Camp.

Arrived at the camp where the convocation is to be held, the Indians are housed in tents. Some of these have been brought along by the wigwams of the plains, while others, the modern square tents, are provided by the churches. Around the meeting place in a circle, usually about three miles in circumference, are ranged the shining teepees. To one stumbling upon one of these camps at nightfall the scene seems like that of a band of warriors encamped on the eve of battle. Poles strain at their pickets in the rich grass, children dart in and out from the wigwams and stiff-backed sentries pace back and forth. Usually a large booth is erected for the meetings, bought of trees being cut and placed over rafters to obtain protection from sun and rain. Native Indian clergymen hurry about with white ministers, directing the work of the assembly. Hymns have been rewritten in the Sioux tongue, and with these familiar tunes, sung in the peculiar voice of the Indian, every convocation is opened. Native Indian music may best be described as chromatic and can be expressed only by the violin or especially built fiddle. The general effect is minor, but at times major motifs of great beauty spring forth from monotonous levels. There is much stirring and occasionally repetition, while the usual monotony is broken by a strong staccato movement. This is as the Indian sang in the wild days of the sup and to the Great Father, but is fairly descriptive of the odd combination of native Indian voices and household Christian hymns.

President American Clock Company

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opposing, gratulating, laughing and crying, quite unlike himself. The devotion of Indians once converted is told plainly enough by the treasures of Indian churches. In the Congregational and Presbyterian churches, for example, the Sioux Indians, since 1876, contributed to the support of missions a total of \$8,347. Of this \$2,922 came from the women's societies. Women who are compelled to live in poverty throughout the year because of the failure of the government to provide work for the men, sell their beads, baskets and shawls, not for food or clothing, but for church contributions, denying themselves necessities. It is stated that every woman communicant in these churches has averaged \$1 annually for the church since the missions started. A part of these donations are specifically given for missions among the Chinese, whom they designate, with superior air as the "long haired heathens."—New York Herald. Cat Adopted Chickens. A tabby cat owned by Mrs. William Detrick of Wilkesbarre, Pa., is mothering seven orphan chicks also owned by Mrs. Detrick, and the strange companionship is attracting much attention. The chickens mothered a short time after they were hatched, and the cat appeared to know that they needed some one to care for them, for she at once assumed charge. She now walks about the yard with them, keeps other chicks away, attacks other cats or dogs which invade the yard, and is particularly well contented when they cluster around her as she lies down and snuggles up close to her.

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