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On and After August 1st, 1883,

All sales of Lumber from our Yard must be for

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Excepting when we are furnishing lumber for the entire building, and settlement on all such bills must be made at the completion of the work. By adopting this method we can give better

Grades of Lumber for the Money

than formerly, and better satisfaction to all parties interested. We will deliver Lumber Free of Charge, to any part of the city.

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THE AMERICAN CLOTHING HOUSE,

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Having leased and thoroughly overhauled and repaired these mills we are now prepared to do all kinds of milling. We have also added another new burr as well as other improved machinery. So that we now have four run of burrs as well as the best of facilities for accommodating our customers. We guarantee satisfaction. Flour and feed always on hand, custom work a specialty. Give us a trial. We pay cash for wheat and corn or take the same on deposit.

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ZUNI HISTORY.

A Great Work Among the Indians of New Mexico.

Special Correspondence K. C. Times.

Santa Fe, N. M., July 20.—From frequent conversations with Mr. Frank Cushing, of the Smithsonian institute, who is doing so much to restore the ethnology of the ancient civilizations of this former empire of Montezuma, and has kindled among scientists a newly awakened zeal for archaeological study as applied to the older tribes and natives of the great Mexican confederacy, through his contributions to the "Century Magazine" and other publications, I was not wholly a stranger to his work among the Zunis and in the far southwest. After the usual congratulations and greetings had passed I said to him, upon a recent call and conversation with him at his room in the Palace hotel: "I suppose Mr. Cushing, your work is about finished among the Zunis." He replied:

"No! yes! I had intended to spend eight years among the Zunis, preparatory to a visit to Yucatan and Central America; thence to South America and among the wild tribes of the Andes mountains, the lineal descendants of the Incas. I had hoped to finish my life's work, and fancied I could then contribute something of interest and value to the restoration of the history of this strange and wonderful people who founded the Aztec confederacy under the God-like Montezuma, who afterward journeyed south and builded these splendid temples, in Yucatan and Central America now, in vision so graphically described by Stevens and others, and in South America founded empires and dynasties and reached the culmination of their progress and growth as a race and people, after building up a grander and better civilization than had yet been witnessed in the western world; and had established better government and a higher and purer cult. I do not like to seem pedantic, but our English word culture hardly expresses the idea, that in many respects that the Spanish conquerors forced upon them. But you see there are two obstacles, I fear, in the way of finishing

MY LIFE'S WORK

as I had intended. I have married a wife, and though she shares with me here on these arid and burning plains all my privations willingly, devotedly, uncomplainingly, and aids in all my labors, still, you know, it is asking a good deal of a woman not unused to, at least, the necessities and refinements of good society. Then, again, my health is failing me. I shall have to cut my work short among the Zunis. I fear it will be partial and incomplete, and not wholly satisfactory to myself. The Smithsonian folks are impatient and I suppose the outer world is also. They are so eager to realize early and immediate results. They do not appreciate how difficult it would be for an amateur, from the raveled threads of one of those Navajo blankets which you and the world everywhere so much admire, to reconstruct the original work in all its gorgeous beauty of coloring and deft and skillful texture. I went to Zuni for a purpose. I was commissioned by the government to do a certain work. Faithfully, patiently, uncomplainingly, I have desired and attempted to do this work. For months I was far out in the fastness of the mountains and on the burning plain; nobody knew where. I wanted, and sincerely too, no one to care where I was. But the vigilant, the argus-eyed, the lynx-eyed, I may say, press found me out. A bright young representative of an eastern paper came down to Zuni. He got hold of me in one of my talkative moods, and who would not talk after being months among a people who could not talk a word of the dear old mother tongue. With the best of purposes in the world and in the most friendly spirit he advertised me, my work and my mission. He did the worst thing he could have done for me. Since then I have been attacked and assailed most villainously and mercilessly, as you

know, in articles from the pen of United States senators, in language shall I say composed of,

"Lengthy words of thunder and gibbering English of border editorials. I made no reply. I am talking now only in the

PLEASANT TERMS OF FRIENDSHIP.

in the presence of our mutual friend, the scientist, Professor Bandelier. So long as such men as Professor Bandelier are my friends, who, Morgan, in his "contributions to the North American ethnology" (vol. ix.) says is "now recognized as our most eminent scholar in Spanish American history," I shall not greatly trouble myself about what a senator with his strange complications in Zuni lands may say or a border editor, inspired by a muddled brain, may in bad English idiotically scribble. If my own good judgement did not command silence, my official relations with government prevent present utterance.

"When I last saw you on the trip to Carlisle Indian school, I believe you told me of an epic poem that you believed existed among the Zunis, that handed down in composition of no mean literary pretensions, the 'History of the Race;' that handed down and perpetuated only through the priesthood; that when you became a member of the priesthood of the Order of the Bow, and a war chief through your safe conduct of the caciques to the ocean on the east where they might obtain water to perform their sacred ceremonies, then you would be admitted to the higher order of priesthood, and this poem, would be revealed to you. This water from the ocean, I think you told me, is obtained to perform their most sacred offices once in a hundred years.

Yes all this has been done. And if the good folks at the Smithsonian institute and the good people outside will not be in too big a hurry, I will give them this poetry in the Zuni language; second, a literal translation; third, a free translation, after the manner of Pope's translation of the Iliad, side by side. By the way, a curious document came into my possession a short time since. I had been pressing the Indians for months to give me their ancient records and

PICTOGRAPH WRITINGS.

They always refused or gave me unimportant records of little value. Finally after pressing them, in connection with the Logan attempt to despoil them of their lands, of which you as well as others have desired me to talk, they brought me an elk skin covered with pictograph writing, and said: "These are our oldest records, and if they do not establish our title to our lands nothing can. I have an exact copy of this writing attested by an army officer. It gives me an account of their journey from the north, their wanderings in different parts of New Mexico, their conquests of other people, their frequent battles and struggles with fierce tribes, and their final settlement at Zuni.

I can assure you that they are a very interesting people. That their town is one of the seven cities of Croala that Coronado fitted up his grand expedition in search of is admitted by all; that they are the lineal descendants of the ancient Aztecs, the children of the sun is not seriously questioned. They are a peaceful, loyal, independent people. They have never been an expense to the government. They are an horticultural and pastoral people. They grow their own stock and grain, and the Spaniards found them making their own bread and weaving their own cloth from cotton and wool. But I would not have you think all is a path of roses and bright flowers among the Zunis, and that they are devoid of worldly ambition, contention and strife. I may be called a crank on the Zuni question, but I am not. I have found not a little to my sorrow that they are of like ambitions, jealousies, rivalries and passions with other men. I have had my troubles—not a few—among the Zunis. To gain their confidence required months of severe effort, honest and truthful dealing with them, and patient struggle to overcome

jealousy and suspicion. Latterly evil disposed white men have done all they could to break me down and lessen my influence and hold upon the Zunis.

The caciques, as you know, had

ELECTED ME WAR CHIEF

of the Order of the Bow, an office of the highest order of the priesthood. A few months ago, hearing the whereabouts of several horses that had been stolen from the Zunis, and to restore them and in the transactions of other business for my people, I made a visit to the lower fort of the territory, and was absent several days. Upon my return, what was my surprise when I learned that a second chief, co-equal in authority with myself, establishing a sort of dual government, had been chosen. I at once summoned a council of the government and caciques and said to them—"Caciques and warriors! During my absence, contrary to your most sacred laws and ancient customs, you have chosen a chief to be equal in authority with me your duly elected and appointed war chief of the Order of the Bow. You have preferred no charges. If you have any complaints to make against me, make them now. I here and now tender you my resignation. One by one the caciques arose in council and protested that they wanted no other chief but "Cushy," as they had always called me, and therefrom each cacique promptly tendered his resignation, declaring that they had been persuaded by commissioners of a great white chief, member of the great council at Washington, to elect a chief with me, but now saw their error, and unless the governor and council restored me to my sole chieftainship they would no longer serve as caciques. It was not long until the second chief was deposed, and my resignation was not accepted.

"I see, Mr. Cushing, that Senator Logan is here. Is he out to see about that reported Logan Zuni land steal that the papers here said so much about?"

"Yes, I see the senator is here. He comes out to this country frequently. He seems to be

LAND HUNGRY,

and rather likes, I think, the genial skies and healthful climate of Zuni."

"About that land controversy I have refused to say anything. The time may come when justice, not simply to myself, but honor and justice and fair treatment of a generous and noble people will compel me to speak. As I understood and am informed, the Logan contestants are far from abandoning and relinquishing their contest, in spite of the published statements that if the lands they seek to enter are found to be upon the Zuni reservation, they will abandon their claim and relinquish their filings, protesting they did not seek to despoil the Zunis of any right they seemed to have. This looked fair upon the face, and excitement among the Zunis was for a time allayed. But now that the contestants are making statements to fortify their claim and are piling up evidence to convince the commission to be sent out by the interior department, that the lands they seek to enter are not upon the Zuni reservation and that the Zunis have no claim upon them, the anxiety of the Indians is increased, and there is constant turmoil and excitement and fear among them that they are to be driven from the lands they had occupied for centuries, living in the same houses cultivating the same lands, drinking from the same springs that their ancestors occupied and drank from when the Spaniards came here three and three centuries ago. That there is grave danger that the Zunis will be driven from their homes, or about the same thing, starved out, cannot be questioned. If the three springs, including Nutrio and Piscada, are pre-empted by

THE LOGAN PARTY,

the Zuni reservation is not worth a rush. They must abandon it or starve. Not a thing can be grown without these springs. It was by irrigation that their forefathers cultivated these lands and became an horticultural, a farming and a pastoral people. But these remaining lands without these springs will become as barren as yonder beaten

sand road to the exposition grounds. I know General Logan in his published statement speaks of the Zuni river, and seeks to carry the impression that the Zuni lands are watered by that stream. Why, bless your soul! I pledge you my honor that the Zuni river for the last thirty days has been as dry as the barrel of a shot gun. The river—so called—can not be relied upon for water. That the springs which the Logan party seek to pre-empt are on the Zuni reservation as especially designated by the executive order of President Hayes cannot be questioned for a moment. There is no doubt about that. President Arthur in his recent order only carries out the instructions of a former executive order. But the Logan party contest the authority and legality of this order. That the American congress and the great American people will suffer a peaceful people of 1,600 souls to be despoiled of their homes and driven from lands occupied by them and their ancestors for centuries, upon a mere technicality and through the ignorant and unintentional blunder of the United States surveyor, seems too monstrous to conceive. KICKING BIRD.

The North American Review for August opens with a very spirited discussion of the subject of "Moral instruction in the public schools," by the Rev. Dr. R. Heber Newton, who offers a practical scheme for conveying ethical instruction without reference to religious tenets, and the Rev. Dr. Francis L. Patton, who maintains that the Bible must be made the basis of all moral teaching. Henry D. Loyd exposes the tricks and frauds of speculation in grain, which operate to make bread dear, and maintains that they should be repressed by law, as being flagrantly in opposition to public policy. "Woman in Politics," by ex-Surgeon General Wm. A. Hammond, is a caustic discussion of certain facts of nervous organization which in his opinion renders the female sex unfitted for participation in public affairs. Hon. Francis A. Walker reviews "Henry George's Social Falacies," criticizing in particular his doctrines regarding land-tenure and rent. The evils resulting from "Crude Methods of Legislation," both national and state, are pointed out by Simon Sterne, who advocates the adoption of certain rules of legislative procedure which, in English practice, have been found to serve as an effectual barrier against the mischiefs of ill-considered law-making. Charles F. Wingate writes of "The Unsanitary Homes of the rich," and there is a joint discussion of "Science and Prayer," by President Galusha Anderson and Thaddeus B. Wakeman. Published at 30 Lafayette Place, New York, and for sale by booksellers generally.

The Kansas City Live Stock Indicator finds from assessors' reports that the crop of dogs is growing less in that state. In 1881 there were 144,104, while in 1882 there were only 129,328. That looks well for the sheep interests. But unfortunately, the 1882 dogs, though in smaller number, killed more sheep than the 1881 dogs did. The smallness of the dog crop does not seem to work desirable results.

W. P. Atherton, in a paper on the care of fruit trees, before a Maine horticultural society, told the following: "A farmer dismissed a hand because he set only nine trees a day during his absence; the next day he set the balance of 100 himself. When they bore fruit, the nine set by the hired man proved to be more valuable than the ninety set by himself."

Carey Smith says in the Iowa Homestead: "Three tons of hay or 100 bushels of corn, or one animal pastured per acre means plenty of manure. To make two blades of grass grow where only one grew before, is more a matter of manure than brains, yet brain power may come to our aid in the work of putting the manure where it will do the most good."

D. V. BROWN, Notary Public Butler Mo. Will draw and acknowledge deeds, contracts, leases and all papers requiring the acknowledgment or jurat of an officer.