DESERET EVENING NEWS: SATURDAY, JULY 30, 1904.



June 27, 1904 .- It must be confessed that the long journey up this most wonderful river systen in the world, from the Atlantic to the very heart of South America, grows tonous, at the average rate of 10 to an hour. Our destination is Asunin, the capital of Paraguay, 2,009 miles from the starting point; and as after day drags lazily by, one day exactly like all the rest, it seems as if objective point would never be at-

for days after leaving Rosario we saw nothing but an endless succession of bluffs on the east, some of them rising as high as 100 feet, while on the est low banks stretch away in verant plains, alternated with luxuriant dast plains, alternated with luxuriant woods. For hundreds of miles there is no sign of humanity, one of any living" thing. There are long reaches of peach, apple, and other wild fruit trees. Then must of poplars, straight and tall as must or willows line the hank dah spires, or willows line the bank, dab-ging their long arms in the water, and arly every trunk is entwined by a arly every trunk is entwined by a limin network of condoivuli, glowing the scarlet and yellow flowers among

the upper Parana has an average ith of two miles, but its channel is inding that we skirt first one bank, other, sometimes coming so w that one could toss a stone ashore. the river is full of small islands, some w and marshy, with strange, tall

we and marshy, with strange, tail ness upon them; others overgrown in rank grass and green shrub. But is silence and desolation of them all re appailing. Never any sound or ace of man or beast or bird, till by de by the warwhoop of a wild Indian the howl of a tiger would be a wel-me relief. There are islands entirely mered with skeleton trees, their skeleton trees, their

res, bark and branches having been pped off and destroyed by a carnivis bird called the bigua-a sort of urkey-buzzard. At long intervals we

ORRIENTES, on the Parana, see a parpincha (anphibious pig) asleep in the coze, or a solitary vulture-hawk or a crane flitting slowly by; while day after day the semi-tropical sun pours his fiercest rays upon the muddy wa-ters that are unruffied except by the

steamer's motion. In speaking of the scarcity of living In speaking of the scarcity of house things. I forgot the insect world, which is very much alive and diabolically en-ergetic—especially the mosquitos. There is the bete rough, which lays the foundation of a tremendous ulser. Go ashore, into the woods, and in a mo-ment you are covered with ticks. Chi-

ment you are covered with ticks. Chi-goes bury themselves in your flesh, and hatch a large colony of young chigoes nation a mige convolution of your consoler in a few minutes. Files get into your mouth, your eyes, your nose; you eat files, drink files, breathes files. Spiders, red and yellow; lizzards, cockroaches, centipedes, scorpions, tarantulas, centipedes, scorpions, tarantulas, snakes, and a few other ever-present companions creep into bed with you. Ants and crickets eat up the books and letters and clothes—and will eat you up, too, if you stand still long enough. Ev-erything devoues bites stings or polserything devours, bites, stings or polsons after an evil fashion of its own. An insect with an odd number of legs An insect with an odd number of legs (11) is swimming in your teacup; a cat-erpfillar with several dozen eyes set in rows along its body scampers over your bread and butter; yod observe a hairy worm with a round head under a crisp lettuce leaf, trying to wriggle himself out of the vinegar. Meat, un-less "cured" past all resemblance to anything edible, will not keep a day without being swarmed with another active form of life, and as for the cheese and butter—they are quite able cheese and butter-they are quite able to walk off the table by themselves on

the second day of exposure. And the mosquitos! Always numer-ous in these parts, there are seasons when they come in clouds that literally obscure the sun, and the sound of their burging for literations. buzzing is like that of a distant sawmill

Eight hundred and forty-three miles above Montivideo, still fol-Light hundred and rorty-three the high, steep bank with his handrun iowing the windings of this wonderful river system through endless stretches of pampa, the land on both sides still belongs to the Argentine Republic; but

of an apparently unoccupied territory, one is astonished to find a crowd of vessels from every country in Europe, anchored in front of Corrientes-for anchored in front of Corrientes-for this city, like Rosario far below, is a port of entry and enjoys a great deal of foreign commerce. We observe that ships from England and Germany are especially numerous, and that there is not one from the United States, and are told that the foreign trade of these parts is quite monopolized by the Eng-lish and Germany merchants, who have been long established in Corrientes. Viewed from the harbor, Corrientes sands on the shore. They knew, from the sad experience of their bretheren who were suffering in bondage in Para-guay, how dreadful was the tyranny of the white man; and, naturally, at sight of the hated usurpers, they pre-mend for dearnerie resistance. Having of the white shah; and, haturaly, at sight of the hated usurpers, they pre-pared for desperate resistance. Having set up their cross, at the entrance to a wooden palisading built for defense, the pale-faces mustered behind it—28 against 6,000 dusky warriors. The lat-ter poured a deadly shower of arrows upon the little band, who found the frail barricade of branches and bram-bles but indifferent protection. Before returning the assault with their arque-duses, the Spanlards, as usual, knelt at the foot of the cross and offered fervent prayer in loud voices. The In-dians, hearing the earnest cries to heaven and observing the (to them) strange movements of those who were on their knees, believed that the mystle symbol contained some charm which would protect the foe as long as it stood intact. Therefore they turned their attention to destroying this sym-bol, piling dry branches and grass been long established in Corrientes. Viewed from the harbor, Corrientes appears rather impressive—the Moorish tower of its cabildo in front, flanked by two massive and ancient churches, haif a dozen tail tanneries and leather manufactories near the landing and the sloping, dark brown roofs of the houses—a very unusual thing in South America, where nearly all the house-tops are flat and covered with red tiles; and, most singular feature of all, a queer looking column, like a miniature and, most singular feature of all, a queer looking column, like a miniature Cheopatra's needle, standing quite by likelf a mile east of the tower, near the river bank. Ashore, we discovered that the quaint brown roofs are the trunks of paim trees, split longitudin-ully and laid on so as to have their convex sides upward. They extend a long way beyond the outer walls, form-ing wide corridors, all around the houses, in whose cool shade hammocks are hung, the tables are spread, the cooking is done (over charcoal pots, as in Mexico and Chill), and the daily bol, piling dry branches and grass around it and setting fire to the heap amid savage yelling and dahcing. For more than an hour the mass flamed up, communicating itself to flarned up, communicating itself to the palasade and adjacent tree; but when all the combustable material within reach was exhausted, great was their surprise to find the sacred sym-bol standing in the midst of the ashes entirely uninjured! They returned to apply new fire, but when the first In-dian approached to stir up the smolder-ing embers, he was struck dead on the In Mexico and Chill), and the daily routine of family life goes on. The numerous tanneries and leather manufactories are explained by the fact that hearly all the exports from this point are hides, dry and wet, and leather in some form. As for the "columna" (Cleopatra's Needle), the good citizens ing embers, he was struck dead on the spot—true believers say by a thunder-bolt sent from heaven to punish impi-(Cleopatra's Needle), the good citizens manifestly pilled our Ignorance when we inquired what it meant. If you have hever heard of the miracle con-nected with the origin of Corrientes you should post yourself thereon before coming here, would you win the re-spect of the people. The story runs this way: In the year 1558, when Don Juan Torres de Vera y Arragon was governor of Paraguay, he sent his young brother.

ety, while the ungody are of the opin-ion that his untimely taking off was due to a shot from a Spanish arque-buse. The suvages, however, took it as a mark of displeasure from the white man's deity, and at once the whole 6,000 with their powerful cacity as and women with their powerful caciques and women and children, fell upon their faces and submitted to the yokes of a handful of of Paraguay, he sent his young brother, Alonzo de Vera, with 28 soldiers, from Asuncion to found another city in some adventurers. The beloved cross is still preserved in As an each of four another city in some advantageous position lower down the river. Don Alonzo selected the site of Corrientes, and on the 3rd of April in the year above mentioned, he climbed the high, steep bank with his handful of four second to the investigation

a beautiful chapel built especially for it near the spot where the miracle was performed. About a hundred years later the flerce Guaicarus Indians, from the Gran Chaco side of the Parana, came over in a fleet of canoes and attacked the colon-ists. The latter discheetly took to the woods, abandoning the town and all

cross, not only as a symbol of the faith within them, but as a signal that they had taken possession of the country in the name of the Spanish sovereign and San Jage, patron of Spain, and all the salits in the calendar. At that time this section was inhabited by the Guar-ants, a warlike tribe, numerous as the sands on the shore. They knew, from the sad experience of their bretheren who were suffering in bondage in Para-guay, how dreadful was the tyranny ittio

dition. As in duty bound we made a solemn pligrimage to the "Column," which marks the spot where the cross was originally planted. It is a simple col-umn of rough stones smeared with plaz-ter, about 15 feet high and six feet square at the base. Small brass plates are set in two sides of the pedestal, in-schibed (in Spanish) as follows: "The people of Corrientes erect this monu-ment as a testimonial of their gratitude to the sovereign author of omens with to the sovereign author of onens with which his omnipotent right hand deigned to work in favor of their fa-thers on the 3rd of April, 158." The day the monument was completed was celethe monument was completed was cele-brated by a great national flesta; and to this day, on each recurrence of the anniversary of the miracle, the bishop and other clergy, the governors and house of representatives, civil and mili-tary corporations, and all the people march out to the column to the sound of martial music and booming cannon. Mass is sold on the scene of the ancient miracle, and then the rest of the day is spent in Gaucho games, cock-fighting and gambling, followed by balls in the evening and a general spree. The early Spanlards dubbed this place San Juan de Ins Steta Corrientes—"St. John of the seven currents"—the origin of the singular title being that the riv-er breaks on certain points of rock a

of the singular title being that the riv-er breaks on certain points of rock a little way above the city, producing seven back-waters and consequent ad-dies, each having an opposite direction of current to its neighbor. That ac-counts for the queer coat of arms of the province-seven tongues of land, with a cross in the middle surrounded by fames. This strange device, of which the citizens are extremely proud, appears upon everything in Corrientes, and is planted with great effect upon a shield over the main entrance of the government house-which structure, by the Jesuits for a college, and was later the way, was built many years ago, by the Jesuits for a college, and was later confiscated and remodeled to its present FANNIE B. WARD. use.

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