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- A choice farm of 140 acres, well improved, with good outside range.
- A new house and lot in Prineville this is a bargain.
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- A cheap tract of Pasture Land containing 60 acres, lying near Prineville.
- Nine acres of Orchard with a thousand fruit trees all bearing, located near Salmon, Oregon. This is a well improved tract and will be sold at a bargain.
- An controlling interest in one of the best freight lines in Crook County.
- One thousand shares of stock in the Iowa Gold Mining Co., on the Blue River in the Siskiyou Mining District. This district is proving to be very rich in minerals.
- A fine ranch of 200 acres, one hundred of which will grow alfalfa. This is a "snap".
- 100 acres of choice land on Willow Creek. Good house, two large barns and other outbuildings on the place. The entire tract is fenced. A portion of the land is in alfalfa, a portion is excellent for grain raising and the remainder is pasture land.
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- We also have for sale the noted Red Rock Soda Springs. This spring produces the finest soda in the state and will make a fine summer resort.

For further particulars inquire of J. L. McCulloch, manager of the Crook County Real Estate and Abstract Co., Prineville, Oregon.

Church Directory.

Services will be held as follows:

BAPTIST

Prineville—preaching the second and fourth Sundays.

Sabbath school every Sunday at 2 p. m.

Prayer meeting every Wednesday evening at 8 o'clock.

Haystack—preaching every third Sunday.

Baptist parsonage Prineville Ore.

PRESBYTERIAN

Prineville—preaching the first and third Sundays.

Sabbath school every Sunday morning at 10 a. m.

Prayer meeting every Wednesday evening at 8 o'clock.

Rev. R. L. Alter, Residence at McFarland's hotel.

M. E. CHURCH.

Prineville—preaching the second and fourth Sundays at 11 a. m. and every Sunday evening at 8 o'clock.

Sabbath school every Sunday at 10 a. m.

Epworth league every Sunday evening at 7 p. m.

Prayer meeting every Thursday evening at 8 o'clock.

Willow Creek—preaching first Sunday in each month at 11 a. m.

Claypool—preaching third Sunday in each month at 11 a. m.

Howard—preaching the Saturday evening preceding the third Sunday in each month. Rev. H. C. Clark pastor, residence M. E. parsonage, Prineville Oregon.

Christian Endeavor meets at the Union church every Sunday evening at 7 p. m.

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LIFE AND ADVENTURES OF JOE MECK

BY MRS. FRANCES FULLER VICTOR.

EARLY DAYS IN OREGON.

The character of the Blackfeet who inhabited the good hunting grounds on the eastern side of the Rocky Mountains, is already pretty well given. They were tall, sinewy, well made fellows; good horsemen, and good fighters, though inclined to marauding and murdering. They dressed comfortably and even handsomely, as dress goes among savages, and altogether were more to be feared than despised.

The Crows resembled the Blackfeet, whose enemies they were, in all the before-mentioned traits, but were if possible, even more predatory in their habits. Unlike the Blackfeet, however, they were not the enemies of all mankind; and even were disposed to cultivate some friendliness with the white traders and trappers, in order, as they acknowledged, to strengthen their own hands against the Blackfeet. They too inhabited a poor country, full of game, and had horses in abundance. These were the mountain tribes.

Comparing these with the coast tribes, there was a striking difference. The natives of the Columbia were not a tall and robust people, like those east of the Rocky Mountains, who lived by hunting. Their height rarely exceeded five feet six inches; their forms were good, rather inclining to fatness, their faces round, features coarse, but complexion light, and their eyes large and intelligent. The custom of flattening their heads in infancy gave them a grotesque and unnatural appearance, otherwise they could not be called ill-looking. On the first advent of white men among them, they were accustomed to go entirely naked, except in winter, when a panther skin, or a mantle of other skins sewed together, served to protect them from the cold; or if the weather was rainy, as it generally was in that milder climate, a long mantle of rush mats, like the toga of the ancient Romans, took the place of that made of skins. To this was added a conical hat, woven of fibrous roots, and gaily painted.

For defensive armor they were provided with a tunic of elk skin double, descending to the ankles, with holes in it for the arms, and quite impenetrable to arrows. A helmet of similar material covered the head, rendering them like Achilles, invulnerable except in the heels. In this secure dress they went to battle in their canoes, notice being first given to the enemy of the intended attack. Their battles might therefore be termed compound duels, in which each party observed great punctiliousness and decorum. Painted and armor-encased, the warriors in two flotillas of canoes were rowed to the battle ground by their women, when the battle raged furiously for some time; not, however, doing any great harm to either side. If any one chanced to be killed, that side considered itself beaten, and retired from the conflict to mourn and bury the estimable and departed brace. If the case was a stubborn one, requiring several days fighting, the opponents encamped near each other, keeping up a confusion of cries, taunts, menaces, and raillery, during the whole night; after they resumed the conflict, and continued it until one was beaten. If a village was to be attacked, notice being received, the women and children were removed; and if the village was beaten they made presents to their conquerors. Such were the devious habits of the warriors of the lower Columbia.

These were the people who lived almost exclusively by fishing, and whose climate was a mild and moist one. Fishing, in which both sexes engaged about equally, was an important accomplishment, since it was by fish they lived in this world; and by being good fishermen that they had hopes of the next one. The houses in which they lived, instead of being lodges made of buffalo skins, were of a large size and very well constructed, being made out of cedar planks.

An excavation was first made in the earth two or three feet deep, probably to secure greater warmth in winter. A double row of cedar posts was then planted firmly all round the excavation, and between these the planks were laid, or, sometimes cedar bark, so overlapped as to exclude the rain and wind. The ridge pole of the roof was supported on a row of taller posts, passing through the center of the building, and notched to receive it. The rafters were then covered with planks or bark, fastened down with ropes made of the fibre of the cedar bark. A house made in this manner, and often a hundred feet long by thirty or forty wide, accommodated several families, who each had their separate entrance and fireplace; the entrance being by a low oval-shaped door, and a flight of steps.

The canoes of these people were each cut out of a single log of cedar; and were often thirty feet long and five wide at midships. They were gaily painted, and their shape was handsome, with a very long bow so constructed as to cut the surf in landing with the greatest ease, or the more readily to go through a rough sea. The oars were about five feet long, and bent in the shape of a crescent; which shape enabled them to draw them edgewise through the water with little or no noise—this noiselessness being an important quality in hunting the sea otter, which is always caught sleeping on the rocks.

The single instrument which sufficed to build canoes and houses was the chisel; generally being a piece of old iron obtained from some vessel and fixed in a wooden handle. A stone mallet aided them in using the chisel; and with this simple "kit" of tools they contrived to manufacture plates, bowls, carved oars, and many ornamental things.

Like the men of all savage nations, they made slaves of their captives, and their women. The dress of the latter consisted merely of a short petticoat, manufactured from the fibre of the cedar bark, previously soaked and prepared. This material was worked into a fringe, attached to a girdle, and only long enough to reach the middle of the thigh. When the season required it, they added a mantle of skins. Their bodies were anointed with fish-oil, and sometimes painted with red ochre in imitation of the men. For ornaments they wore strings of glass beads, and also of white shell found on the northern coast, called halqua. Such were the Chinooks, who lived upon the coast.

Farther up the river, on the east-

ern side of the Cascade range to mountains, a people lived, the same, yet different from the Chinooks. They resembled them in form, features, and manner of getting a living. But they were more warlike and more enterprising; they even had some notions of commerce, being traders between the coast Indians and those to the east of them. They too were great fishermen, but used the net instead of fishing in boats. Great scaffolds were erected every year at the narrows of the Columbia, known as The Daller, where, as the salmon passed up the river in the spring in incredible numbers, they were caught and dried. After drying, the fish were then pounded fine between two stones, pressed tightly into packages or bales of about a hundred pounds, covered with matting, and corded up for transportation. The bales were then placed in storehouses built to receive them, where they awaited customers.

By and by there came from the coast other Indians, with different varieties of fish, to exchange for the salmon in the Wish-ram warehouses. And by and by there came from the plains to the eastward, others who had horses, camas-root, bear-grease, fur robes, and whatever constituted the wealth of the mountains and plains, to exchange for the rich and nutritious salmon of the Columbia. These Wish-ram Indians were sharp traders, and usually made something by their exchanges; so that they grew rich and insolent, and it was dangerous for the unwary stranger to pass their way. Of all the tribes of the Columbia, they perpetrated the most outrages upon their neighbors, the passing traveler, and the stranger within their gates.

Still farther to the east, on the great grassy plains, watered by beautiful streams, coming down from the mountains, lived the Cayuses, Yakimas, Nez Perces, Wallah Wallahs, and Flatheads; as different in their appearance and habits as their different modes of living would naturally make them. Instead of having many canoes, they had many horses; and in place of drawing the fishing net, or trolling lazily along with hook and line, or spearing fish from a canoe, they rode pell-mell to the chase, or sallied out to battle with the hostile Blackfeet, whose country lay between them and the good hunting grounds, where the great herds of buffalo were. Being Nimrods by nature, they were dressed in complete suits of skins, instead of going naked, like their brethren in the lower country. Being wandering and pastoral in their habits, they lived in lodges, which could

THE OLD RELIABLE



be planted every night and raised every morning.

Their women, too, were good riders, and comfortably clad in dressed skins, kept white with chalk. So wealthy were some of the chiefs that they could count their fifteen hundred head of horses grazing on their grassy uplands. Horse-racing was their delight, and betting on them their besetting vice. For brides they used horse-hair cords, attached around the animal's mouth. This was sufficient to check him, and by laying a hand on his side or that of the horse's neck, the rider could wheel him in either direction. The simple and easy fitting saddle was a stuffed deer-skin, with stirrups of wood, resembling in shape those used by the Mexicans, and covered with deer-skin soaked on wet, so as to tighten in drying. The saddles of the women were furnished with a pair of deer's antlers for the pommel.

In many things their customs and accoutrements resembled those of the Mexicans, from whom, no doubt, they were borrowed. Like the Mexican, they threw the lasso to catch the wild horse. Their horses, too, were of Mexican stock, and many of them bore the brand of that country, having been obtained in some of their not infrequent journeys into California and New Mexico.

As all the wild horses of America are said to have sprung from a small band, turned loose upon the plains by Cortez, it would be interesting to know at what time they came to be used by the northern Indians, or whether the horse and Indian did not emigrate together. If the horse came to the Indian, great must have been the change effected by the advent of this new element in the savage's life. It is impossible to conceive, however, that the Indian ever could have lived on these immense plains, barren of everything but wild grass, without his horse. With him he does well enough, for he not only "lives on horseback," by which means he can quickly reach a country abounding in game, but he literally lives on horse-flesh, when other game is scarce.

Curious as the fact may seem, the Indians at the mouth of the Columbia and those of New Mexico speak languages similar in construction to that of the Aztecs; and from this fact, and the others before mentioned, it may be very fairly inferred that difference of circumstances and localities have made of the different tribes what they are.

As to the Indian's moral nature, that is pretty much alike everywhere; and with some rare exceptions, the rarest of which is, perhaps, the Flathead and Nez Perces nations, all are cruel, thieving, and treacherous. The Indian gospel is literally the "gospel of blood," an "eye for an eye, and a tooth for a tooth." Vengeance is as much a commandment to him as any part of the decalogue is to the Christian. But we have digressed far from our narrative; and as it will be necessary to refer to the subject of the moral code of savages further on in our narrative, we leave it for the present.

(To be continued.)

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