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TODAY'S WEATHER.—Fair, with northerly winds.

YESTERDAY'S WEATHER.—Maximum temperature, 76; minimum temperature, 46; precipitation, none.

PORTLAND, SUNDAY, AUG. 31, 1902.

ENGLISH LANGUAGE IN THE PHILIPPINES.

Under American direction schools are multiplying rapidly in the Philippine Islands, especially in Luzon. Necessarily Spanish is taught with English for the Americans found the Spanish language in use in all parts of the islands that could pretend to any culture.

The native races of the Philippine Islands may not have capacity for assimilation and use of all the abstract ideas which the English language embodies and conveys, but so vast and so varied is the English language that it may supply expression for everything within human conception, and the children of all the races of the world may be taught in it as rich in its simplicity as in its power over remote and abstract ideas.

From this dark picture it is a pleasure to turn to the joys of the salt. Earth has no sorrow that Heaven can heal. There is no pain or loss, no grief or deprivation for which the pious soul has not a corresponding and compensating solace in the life beyond.

Both pains and pleasures, it is necessary to remember, are visited by humanity upon itself. We are too prone to separate man from his religion, as if there were something superimposed upon him from without, instead of being, as it is, a blossoming of his own nature.

another, but it is asserted that the English language may assist in or promote the development of the lower or less advanced races, at any stage of its mental growth.

It would be idle to imagine that the Spanish language and native dialects in the Philippines will soon be completely superseded by English speech; for the native speech of a people, including those in a low state of intellectual development, lasts long, even in the face of conquest and the powerful forces of an external civilization.

RELIGION'S PAINS AND PLEASURES.

Oh, where shall rest be found, Rest for the weary soul? 'Tis here the ocean depths to sound Or pierce to etherial.

Beyond this vale of tears There is a life above, Unmeasured by the flight of years, Unnumbered all that life to love.

Such, in the words of the gentle Montaigne, is the message of religion. The world is a vale of tears. In it we shall have tribulation. Man that is born of woman is of few days and full of trouble.

Every denomination has its sin of despotic cruelty to answer for. Catholics have undergone patient sacrifices for their redemption. Anglican women have been bound down to lives of misery with faithless husbands by the man upon divorce.

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granting the desires of aliens to improve their circumstances, while claiming the privileges but disowning the duties of citizenship.

Wonders multiply that the office religion has from the beginning discharged, because no other medium of knowledge or feeling will qualify for the task. For a long time it was thought by scientific men that materialistic philosophy would supply the place of religion.

ANOTHER IMAGE BROKEN.

The historical iconoclast some years ago destroyed the heroic image of Beatrice Cenci, and now Joan of Arc has been denied canonization by the Vatican on the ground that she was neither a heroine nor a maid.

THE WAY OF CHINESE LABOR.

Among all the cruel and devastating errors of idealism, none has been more hopelessly wrong or more stubborn of correction than its attitude toward Chinese immigration. The history of this question in the United States has been one of popular delusion, church and school, sweetness and light, scholarship and statesmanship.

It has been the misfortune of Chinese exclusion as a political doctrine to be supported by incompetent and discredited arguments. No thoughtful mind has been alarmed at the possibility of coolies taking the place of skilled American mechanics at \$10 a day or any other sum.

The moral and social difficulties do not surpass, however, the economic danger. This is evidently recognized by the Times in its prophecy of low wages and consequent discomfort as a result of cheap Chinese labor.

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to dislodge her from modern poetry and romance as a bull against an impending comet. The story of Pocahontas is still cherished by grown-up children, despite the fact that she was not a very reputable person; the picture of Beatrice Cenci is still admired, despite the fact that she murdered her old father for nothing but his money; the "unfortunate" Mary, Queen of Scots, has still her admirers, and Joan of Arc, the spiritual-minded, heroic woman that Schiller drew, will remain the world's ideal of "the Maid of Orleans."

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A correspondent of the New York Sun sends that journal a long list of eminent men who were bachelors, but were nevertheless not "wackings" without position or influence, which is President Andrews' unqualified description of bachelors.

Chancellor Andrews seems to think that there is some merit in a man merely because he marries. It requires no virtue or intellect for a man to marry. The difficult thing and one no man always achieves, is to be a good husband and father after marriage.

The site of the battle of Bear Paw, the last great Indian fight in Montana, and indeed in the West, has been by order of the Secretary of the Interior withdrawn from settlement. The tract north of Great Falls, Brown and Will later form a National park with suitable monuments commemorating the battle which was fought by General Miles a quarter of a century ago.

Among Republican newspapers mortally afraid that tariff duties will be reduced and free or freer trade get a footing in the Corvallis Gazette. It says, however, by way of apology for the abuses of protection: "Some of the schedules may need, doubtless do need, revision. Some protected products may be more highly protected than there is any occasion for, while a few may have outgrown any necessity for protection."

The grain harvest in the Willamette Valley is practically ended. Farmers of the more dilatory type or those who have not yet been able to secure the services of threshing machines and crews, have still their grain in shock or stack, and it soon came into prominence that the grain harvest is over, generally to this section of the state.

New London, Conn., is facing ruin. Strange to say, cheap labor in the South, which has when applied to cotton manufacturing, become "child labor," is the cause of the practical depopulation—industrially speaking—of this New England town. It was dependent upon a single industry, an establishment for the manufacture of cotton duck, employing 700 hands and paying \$16,000 a week in wages.

Every delegate from Portland and all Oregon to the Mining Congress at Butte should attend if possible. Presence of our people there is very important for the state. We must acquaint the world with our mineral resources, and this is the way to do it. In the effort to secure the next meeting of the congress for Portland, no trouble or expense should be spared.

THINGS LOCAL AND OTHERWISE.

About 60,000 people in two days last week went to see an exhibition of rough riding by experts of various nationality. If the sum shown or one of larger proportions had come to Portland heralded as well say Johnnie Baker's Wild West. I wonder how many would have gone to see it, suppose, too, in place of Buffalo Bill there had been a more expert shot, like Dr. Carver was 20 years ago, would the crowds have been so large? No. The multitude wanted to see Buffalo Bill. He is a hero. He served his country in war. Desire to see him differs in degree, not in kind, from desire to see Dewey, Hobson and Funston. We have not ceased to be hero-worshippers.

Because the written record of the Oregon Historical Society lacks one of the important details, an accurate statement of how trade was diverted from Oregon City of Portland 57 years ago shall here be made. The facts were obtained about 22 years ago from Frank W. Pettygrove. His authority to state them will not be questioned; he made the facts. They were published in The Oregonian October 4, 187, the day after Mr. Pettygrove died at Port Townsend, Wash.

While Mr. Pettygrove, with General A. L. Lovejoy, was engaged in "merchandising" at Oregon City in 1845, he received an offer from John P. Overton, a settler, to sell his claim of 600 acres, "12 miles down the river." Overton's title in the premises consisted simply in having staked out the claim, and the slender right he offered to sell for \$9, to be "traded out" at the store. As there was no money in the country at that time, all the traffic was conducted on the "barter-and-swap" plan. The merchants held Overton's offer in refusal a few days, until they could learn whether or not his claim could be reached by ships, all of which discharged their cargoes at Vancouver, from whence goods were taken to Oregon City by canoes and barges.

Pettygrove and Lovejoy saw what others failed to see—that the city of the future must be at that point nearest the heart of the Willamette Valley which could be reached by deep-water ships. Overton's proposition came at the time this matter was under discussion by them, and the location of the land in question "12 miles down the river," suggested it as a site for a city. Pettygrove embarked at Oregon City in a canoe manned by Indians, and, proceeding to the mouth of the Willamette, carefully sounded its channel up to a point opposite Overton's claim, which he found to be divisible in every way. It was demonstrated by his sounding that ships of the class then in the Oregon trade could easily ascend, and further examination of the character of the bars convinced Pettygrove that they could be easily dredged or removed when the era of deep ships should come. And so Overton's offer was accepted, and for \$9 in store plunder the ground where Portland stands, or that part of it extending one mile above Stark Street and one mile back from the river, was sold to Pettygrove and Lovejoy.

A point adjacent to the Willamette Valley, which goods could be landed from ocean vessels had been obtained, and the next consideration, a necessity in the new enterprise, was to make a road connecting that point with the Tualatin Plains, the most populous section in the Valley and state. Thomas Brown, a surveyor, "just across the plains" with the immigration of '43, was engaged by Pettygrove to examine the route across the rough and wooded country, between the objective points; and after devoting two weeks to the work, Brown reported that a road could be built to Walker's Prairie, 11 1/2 miles, but the cost would amount \$2000. Undaunted by this estimate, something great in proportion to the scanty business of that early day, Pettygrove engaged Brown to prosecute the work, which was commenced early the next season and completed in October. Its cost was \$1800, and Pettygrove paid it from his private resources, not asking a dollar from the settlers.

He then established a store near where the Esmond Hotel now stands, and the following year unloaded three ships from the Hawaiian Islands, from where all manufactured and imported goods were brought at that time. The settlers in Tualatin Plains and the country beyond found it to their advantage to transfer their patronage from the Falls City to the new town, which was nearer by some miles, and it soon came into prominence. It became a village, then a goodly town, then a great commercial center. Let every Portlander remember the year the city was founded, 1845. Why not have a 60th anniversary celebration in connection with the Lewis and Clark Fair?

In last Tuesday's Oregonian the Washington correspondent has a letter containing a sample lot of geographical names whose meaning and derivation are explained by Henry Gannett, who is a member of the National Board of Nomenclature. Here is one Oregon name: Portland—Named for the town in England. Pettygrove named this city for his old home in Maine. Lovejoy favored "Boston" as his former home. The toss of a penny decided it. This historical fact, Mr. Gannett may safely make a correction in the next edition of Uncle Sam's book.

Geographer Gannett has this to say about the name of the state: Oregon—Name said to have been derived from Oreganus, Spanish for wild sage found along the coast of the state, but others contend it is derived from the Spanish Oreganos, which name was given to the Indian tribes inhabiting that region by a Jesuit priest, the word meaning "big sac men."

Said to have been in a convenient and safe way to put things that are involved in doubt. The name is about 150 years old, and was first used in print by Jonathan Carver, in his book of travels. He may have invented it. Bryant popularized it in "Thanatopsis." Possibly Carver meant his former "Oregon," but nothing is known. Origin of the name "Oregon" can only be surmised, and one man's surmise is as good as another's. L.

PATHMARIS OF LEWIS AND CLARK

Random notes from their Journal. Lewis and Clark were not sure they had reached water that drained into the Pacific until they found the famous Columbia River salmon. They were on Lemhi River in Eastern Idaho. This stream flows into Salmon River, a tributary of the Snake.

In the history of the Oregon region, salmon has an important place. The catching and curing of this fish formed the only industry that existed among the aborigines. The cured product was an article of commerce among the Indians and was one of the chief means of subsistence through the winter.

Salmon were to the Columbia River Indians what buffalo were to the Indians of the Missouri and Mississippi Rivers, although in very much lesser degree. It was the lack of means of subsistence such as the buffalo afforded that made the food supply on the Pacific Slope precarious. It was the abundance of the buffalo that made life on the Mississippi so easy, compared with life on the Pacific Slope. It was the limitless supply of buffalo meat that raised the Indians east of the Rockies above the scale of development of the natives west of those mountains. The Indians of the Pacific Slope had neither the mental nor the physical vigor of those on the other side of the Rockies. They were a sorry, dejected people when Lewis and Clark visited them, and so were they in all the chronicles. Their wars against the white men were always feeble.

The visit of Lewis and Clark to this coast was attended by a strenuous fight with starvation. From the day they surmounted the Rocky Mountain barrier until they crossed back again—about 10 months—they were hungry most of the time. Their best wits had to be served to get means to keep body and soul together. They found the Indians in an abject state and in order to retain their friendship had to feed them out of their own stores. The explorers had to subsist on horses repeatedly and several times the size dog meat with high relief.

The chief means of subsistence on the Pacific Coast were the salmon, the elk, the deer, the wapato, the sturgeon and the anchovy. These articles of diet evidently did not give the natives much power in the struggle of nations upward and onward—for their energy and intelligence were far below those characteristics of natives of the Atlantic Slope of America.

When Lewis and Clark were struggling down the headstreams of the Columbia salmon were getting scarce. This was in the last part of August and September, 1806. Indians used gigs and traps to catch the fish. The Chippunaw or Nes Perces tribes had extensive scaffolds on the river banks, in which they dried vast quantities of salmon for winter use. The natives at the Cascades dried the fish on rocks.

At the mouth of the Clearwater River, in Idaho, Lewis and Clark were entertained by a member of the Sukkult tribe, who fed them on boiled salmon. The host split a chunk of pinewood into small pieces with a wedge of elk-horn by means of a mallet or stone. These pieces of wood were laid on a fire and several round stones were placed on them. When the stones were sufficiently hot, they were plunged into a vessel that contained water and half of a dried salmon. Hot stones were added until the fish was completely cooked.

This episode was in the middle part of October, 1806. The Sukkults were preparing and drying salmon in great quantities. "The multitudes of fish are almost incalculable," says the journal. "The water is so clear that they can readily be seen at a depth of 15 or 20 feet; but at this season they float in such quantities down the stream and drift ashore that the Indians have only to collect, split and dry them on the scaffolds."

Where they procured the timber of which these scaffolds are composed the explorers could not learn. The natives used the dried fish not only as food, but also as fuel. At the mouth of the Umatilla River were 24 houses of Indians, and all the natives were drying fish. "We had hardly landed before about 100 of them came over in their boats to visit us, bringing a present of some wood, which was very acceptable. The highest satisfaction they enjoyed was the music of two of our violins."

At Hellgate rapid, above the mouth of the Deschutes River, natives were catching salmon with gigs and drying the fish. Some of the Indians were in canoes. "We counted 30 stacks of dry and pounded salmon."

The method of curing the fish indicates that the Indians had a long residence here. Many generations were evidently required for the primitive intelligence of the natives to evolve a means for staying off winter famine. The journal describes the curing as follows: "The fish is opened and exposed to the sun. When sufficiently dried, it is pounded between two stones until it is pulverized, and is then placed in a basket about two feet long and one foot in diameter, neatly matted grass and rushes and lined with the skin of a salmon. The fish are pressed down as hard as possible, and the top is covered with fish skins, which are secured with cords through the holes of the basket. These baskets are placed in some dry place, the cords part upward, seven being usually placed as close together as possible, and the top of these. The whole is wrapped up in mats and made fast by cords, over which again mats are thrown. Twelve of these baskets, each containing from 50 to 100 pounds, form a stack, which is left exposed until it is sent to market. The fish thus preserved kept sound and sweet for several years. Great quantities, they inform us, are sent to the Indians who live between the Falls, whence it finds its way to the whites who visit the mouth of the Columbia. We observe, both near the lodges and on the rocks in the river, great numbers of stacks of these pounds. At the Long Narrows Captain Clark counted 107 bundles of that provision, more than 10,000 pounds. This method of curing also large quantities of trout. The journal describes the method of doing it as follows: "A hole being dug, the sides and bottom are lined with straw, over which skins are laid; these the fish are laid, the being well dried, and are covered with skins. The hole is covered with a layer of earth, 12 or 15 inches deep." The Nez Perces, among whom the explorers first saw the salmon, used traps to catch the fish. Across narrow stream trees were felled. These trees were supported by willow stakes, sufficiently near together to prevent the passage of fish. "About the center of each stream, the fish entered it, they became so entangled with each other that they could not move, and were taken out by untying the small end of the willow basket." This method of curing was also employed in the structure of the "leads" which conduct salmon to fishwheels.