THE OREGON DAILY JOURNAL

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H. P. CHRISTENSEN, wall paperer and painter. 141 Seventh st., corner Alder.

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SATISFY your palate by a plate of Eastern oysters for 25c. at the West Coast Oyster Parlors, 143 Seventh st., near Alder. We own our oyster beds.

STROUSE'S RESTAURANT; first-class meals, best service. 229 Washington st.

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Collections made at all points on favorable terms. Letters of credit issued available in Europe and all points in the United States.
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PORTLAND TRUST COMPANY OF OREGON.
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Transacts a general trust, agency and banking business; collections made, savings deposits received, interest-bearing certificates of deposit issued at rates fixed by the terms of the certificate.
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PRINTERS

109 Fifth St., near Washington

SUSPECTED VISITOR.

"Is the author in?"

"Who wants to see him?" asked the boy who answered the bell.

"Just say—a friend."

"He ain't got none!" said the boy; and then he poured forth the following in a volley: "An' he's done seen the man about the rent; an' the grocery man has given him time; an' the coal man's in the han's of a receiver, anyhow; an' the bailiff broke his leg comin' to levy on him; an' he's sick in bed from a yard of plasterin' that fell on him whilst he wuz a-writin' obituaries on his creditors; an' you'd better go 'long 'bout your business an' let him alone!"

Coffman's Xmas Candies.

ASIAN SAVAGES IN A NOVEL'S LEAVES

Stories of Adventure in Siberia Told by Bogoras in His Latest Book.

A book to be published in Russia and in New York in the early Spring will give in the form of a novel some interesting details of the life of the uncivilized peoples of Northeastern Asia. The Russian manuscript has already been sent to that country by the author, Waldemar Bogoras of the American Museum of Natural History, and a translation is now being made here for the simultaneous publication of the story in English in New York, says the Sun.

Why Mr. Bogoras chooses the novel from the stories he has to tell is his own secret. The information he acquired in years of study among the Northeastern Asiatics is interesting enough in itself, without requiring the aid of a story, but Mr. Bogoras has chosen to put some of it into the form of an historical novel.

Mr. Bogoras has spent in all nine years among the tribes whose life he has made his special study. He has been in three Siberian expeditions, for the Russian Academy of Sciences, the Geographical Society of St. Petersburg and the Jesup expedition of the American Museum of Natural History.

For nine months he was compelled to live entirely upon fish, and for the most part upon frozen fish. For two and one-half years he wandered with the nomadic people wherever their courses took them.

In 35 days he once travelled 800 miles in Bering Sea in a skin boat 35 feet long. He was bound for a point where a steamer touches just once a year, and to miss it meant another 12 months with the savages.

He travelled from St. Laurence Island to the mainland and along the coast to Anadyr Bay. In the 35-foot boat were eight persons and 10 dogs. Going along the coast the boat was part of the time [illegible] by the ocean. That boat is now in the American Museum.

The Tchuktchees, the Koryaks, the Esquimaux, the Kamchadal, the Lamuts, the Yukaghir, the Kurils and the Tungus were the peoples among whom Mr. Bogoras lived and he has called his book "Eight Tribes." His experience with these people caused him to revise some of his ideas acquired in the schools of civilization.

"Savage life is as complicated as civilized life," he said in speaking of his experiences, "so we have nothing to boast of in that respect. We have been wrong in speaking of 'the simple life' of the savages.

"For one thing, these people have had hundreds of years, probably, in which to work out their progress, while we have perhaps 5,000 of development behind us. Civilized people are bound by narrow paths, because they want to be conventional—all alike. The savage life is more picturesque, for each individual is free to do as he wishes.

"There are 50 species of game where they live, and these people can tell from a track in the snow whether the animal which has passed was male or female, its age, its state of fat, and many more details. They discern 30 different shades or hues in the different reindeer, whereas to Europeans the fur of all reindeer appears simply gray.

"We don't know as much of China as these tribes know of spirits, that is, of the spiritual existence. And they are romantic and highly sentimental. Romantic love exists among them. Men and women will kill themselves for love.

"They have occasional human sacrifices, an individual sometimes coming to the conclusion that he must offer himself as a sacrifice for his people if things have gone wrong with them for a long period."

Civilizing influences are now at last making some headway among those people, Mr. Bogoras said, and along with them go contagious diseases which have wrought more havoc among the natives than their wars used to do. He said that while he dwelt with the people between Kamchatka and East Cape and between East Cape and Prince of Wales Cape in America, measles in six months carried off one-quarter of the population.

Mr. Bogoras opens his book at a great fair on the banks of the River Anapka, which is consecrated to the chief seagod, the great holy lobster, Avvi. It is clear that civilization was not a pioneer in the appreciation of the lobster.

Avvi is a lover of peace and he forbids strife within his domain, which includes the banks of the sacred river. The people, therefore, of the several tribes may congregate in peace on these banks, and so they hold great fairs there for barter and amicable celebration.

Once in a while a fight takes place even within the sacred bounds, but the vengeance of Avvi is dreaded, a sacrifice is likely to be demanded by the outraged god if his peace has been disturbed, and so the fights there are rare.

No drink is sold at these fairs, but there is always a special tent in which people may go and eat an intoxicating mushroom, which answers all the purposes of alcoholic inebriation. Then a disagreeable person is likely to be called a mice eater or the son of a mouse eater, and trouble may follow.

The mice eaters were of old the most detested tribe among peoples none too delicate themselves, and their descendants are still disliked. Once in a while if food is very scarce a mouse is eaten nowadays, and then if a sharp eye has seen the meal surreptitiously, there may be disagreeable echoes at a later time.

"I saw you eat a mouse last Winter," is a terrible thing to say.

The mice are eaten raw, by the way. The people reason: "The foxes eat the mice. Why shouldn't we?" The spirit of brotherhood with these savages extends far.

At the fair with which the "Eight Tribes" opens a shaman, or wizard, or medicine man, goes to the special tent, sings the song of the mushroom and proceeds to get satisfactorily intoxicated. Mr. Bogoras says that he has seen such scenes. The shaman sees spirits and they move him to do stunts with knives, six of which he carries about him for the treatment of his patients.

His nephew, who has seen him under the mushroom influence before, keeps an eye on him and when he gets too lively takes away all his wizard's knives, being a very strong nephew. The shaman then laughs, tickles his nephew in a tender spot and causes him to drop all the knives, when the shaman then proceeds to juggle some more.

In a corner sits an old fellow who is very much disgruntled because he has tried several times unsuccessfully to get drunk on the mushroom. He pays no attention to the great shaman, who therefore gets piqued and deftly tosses a knife in such a way that it drops on the disgruntled one's bald pate.

Then Avvi is momentarily forgotten. A fight develops with plenty of [illegible] ready to settle old scores with the shaman while he seems to be so thoroughly under the spirit's influence as well as under the weighty influence of numbers.

The old wizard is keenly awake just the same. Otherwise he wouldn't be a wizard, and he knows the value of his job.

Suddenly he falls upon the floor of the tent and flops his arms and moves his legs in such a way as to suggest the movements of a lobster, and the people know that Avvi's spirit has taken possession of him, ousted the other spirits, and insists that the people have peace.

So they let the wily shaman alone, and it seems fair to observe in passing that Avvi is no lobster if he can save a shaman's life like that.

The heroine of the "Eight Tribes" is dedicated to the Four Sisters, otherwise the Pleiades, one of the five constellations known by the tribes and worshipped by them. The other heavenly bodies known to them are the Polar Star, which they call Pollux, known as the Two Elk; and Arcturus and Vega, known as the Two Heads.

ROSA BONHEUR'S PARENTAGE

(London Truth.)

I have come upon a few facts connected with the life of Rosa Bonheur, which again speak of the great superiority of the French humble class over those of other parts of Europe. In writing a biographical sketch of herself, Rosa had the weakness to speak of her family as having been in the employment of great wealth, but reduced to poverty by the terrible events that followed the French Revolution. She gave the address of an uncle in the Rue Ste. Catherine, Bordeaux, who had got on in her time, as that of her father and mother at the time of her birth, whereas a birth certificate furnished me by the mayoralty of Bordeaux states that she was born in the very humble Rue St. Jean street, Seurin, No. 29, in that city. The fiscal returns of Bordeaux from the time of the Duc de Richelieu's governorship to the year in which Jean Bonheur went to the Rue Ste. Catherine, bear no trace of any wealthy person of his name living in Bordeaux, but numerous traces of petty shopkeepers, costers and such like. The birthplace of Rosa Bonheur's father is also given in a municipal certificate as the Rue Entre Deux Mers, which, although rather a slum street, is fairly respectable. The witnesses of the famous animal painter's birth, as given in the municipal certificate, are Francois Bonheur, the infant's grandfather, also living at 29 Rue St. Seurin, and by profession a cook, and Guillaume Laville, a clerk, living at 2 Rue Castel Mouron, a rather slummy place in 1882. The father of baby Rosalie is Oscar Raymond Bonheur, aged 26, and set down as a drawing master. His wife, merely mentioned as such, is named Sophie Christine Dorothee. The grandmother on the paternal side signs, without being a legal witness, the birth declaration as Marianne Perard, femme Bonheur, 1796. This is, and probably was in that year, a wretched street. Francois Bonheur hired himself out by the day to cook in private houses. Bordeaux is, like all great commercial places, a city of good cheer. The dinners of the Duc de Richelieu set up a luxurious and refined standard, and had the effect of enabling men cooks to earn handsome wages.

It would be interesting to know why Francois and Marianne Perard called their son Oscar Raymond, and why he dropped the former name. There had never been an Oscar in France before the translation came out of Ossian's poems that Bonaparte and Bernadotte used to devour. We may conjecture that the Ossianic taste and the poems, perhaps, also infiltrated down to the Rue des Deux Mers. Mme. Talma, at public meetings recited selections from these high-flown poems which met the declamatory bent of the time. At any rate, Ossian was new to the French. The fact of the journeyman cook calling his son Oscar is not without significance.

There is no solid ground to go upon in tracing the origin of Rosa's Bonheur's mother, marquis or marquiessa, beyond that she figures in the marriage registry of Bordeaux as a native of Altona, and that her given name, Sophie Christini Dorothea, might have been culled from the Royal Almanac of Prussia. Rosa had heard that her mother's family had come refugees from Spain to Altona, a long time back. Whatever her ancestry may have been, she appears to have received a first-rate musical education, and to have been high-strung, frank and courageous, and gifted with a fine voice. Napoleon's wars so churned up Europe that one cannot wonder at her being tossed or brought from Altona to Bordeaux. It is clear that she could not have been a Frenchwoman, and that, therefore, Rosa Bonheur had mixed blood and early composite artistic culture.

TRIED BY "GOD'S LAW."

The Pleasanton Herald (Kansas) reports the death of "Uncle" David Sibbit, who for 49 years held the office of Postmaster in Linn County. The Herald says he was a member of the Territorial Legislature of 1857, but his name does not appear on the official roll of that body. If we can accept the account of an ancient Linn County historian, however, "Uncle" David was prominent in the meeting which justified the hanging of Russel Hinds, a Missourian, who had returned a fugitive slave to his Missouri master after the slave had escaped into Kansas. This hanging is memorable because the prisoner was indicted and adjudged guilty "according to the law of God." In certifying the fact of the execution to Judge Hanway, Col. James Montgomery did so in the following language:

"Russ Hinds, hung the 12th of November, 1860, for manstealing. He was a drunken border ruffian, worth a good deal to hang, but good for nothing else. He had caught a fugitive slave and carried him back to Missouri for the sake of a reward. He was condemned by a jury of 12 men, the law being found in the 16th verse of Exodus, xxi."

The passage referred to is: "And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

NO LONGER SUE.

(Chicago Times-Herald.)

Miss Josephine Jerdoct of Paterson, N. J., has invented a new method of punishing recreant lovers. Miss Jerdoct was engaged to be married to Mr. Raymond Hopper, but the latter, for some reason which is not explained, finally decided that he did not wish to be the young lady's lord and master. He therefore broke the engagement and gave up the habit of calling at the Jerdoct home. The young lady might have sued him for breach of promise and exhibited his letters in court, but she didn't. She sent out invitations to her friends, bidding them to attend her wedding on a certain evening, and when they arrived they found a large table spread, with an effigy of the absent Mr. Hopper at its head.

At her suggestion her lady friends pulled the effigy's nose, the young men kicked it around the room, jokes were made concerning the thing, and it was subjected to all the indignities the lady and those who sympathized with her could think of. Finally, at the conclusion of the ceremonies, the stuffed man was flung out of the house, and Miss Jerdoct announced that diplomatic relations were ended forever between her and the one who had failed to fulfill his part of the transaction.

This is a method of punishment that may well be recommended to disappointed young women. It is comparatively cheap, it involves no tiresome hours in stuffy court rooms, it calls for no attorney's fees, and it may be reasonably expected to furnish more or less amusement for the aggrieved. Amusement is about the last thing a lady who carries her case into court may expect.

Miss Jerdoct evidently possesses a fine sense of the proprieties, and it is difficult to see how a general emulation of her example can fail to add to the peace and pleasure of mankind.

REAL ESTATE TRANSFERS.

Armin C. Wihlon and wife to Gertrude L. Ickler, s½ of sw¼, sec. 9, twp. 1 s., r. 4 w	
Martha E. Markworth to Dora E. Ehlers, lots 7, 8, block 6, Hanson's add	$ 1
Jno. Vehren to G. E. Ashley, w. 60x100 ft. sw¼ block 72, Carter's add	925
A. N. Lenoir to H. Wemone, lot 4, block 60, Couch's add	1
D. E. Ehlers et al. to M. E. Markworth, lot 8, block 6, Hanson's add	800
L. L. Hawkins to A. F. Flegel, lots 3 to 6 and 14 to 16, block 1; lots 1, 2, 7, 10, 19, 20, block 2; lots 1, 2, 9, 10, 14, 15, 16, 19, 20, block 3; lots 17, 18, block 4, Henry's 4th add	800
Sheriff to T. H. Blencoe, lot 5, block 7, Mansfield	1
Adam Kreger to Fred Reichle, lots 15, 16, block 20, Lincoln Park	1800
J. T. Tompson to J. N. Coghlan et al, lot 4, block 2, subdiv. Roebsel's add	500
The Ainsworth National Bank to Geo. Burback, lots 2, 3, block 7 Lincoln Park	300
G. M. Settlemier and wife to W. H. Adams, lots 4, 5, block 21, Piedmont	400
Rosetta Barker to Lorena Holcomb, parcel land sec. 25, twp. 1 n., r. 2 e	1
H. S. Rowe and wife to John Leel, lot 1, block 7, Lincoln Park	150
Jno. Leel and wife to Geo. Gettman, lot 1, block 7, Lincoln Park	345
Edw. Hobson to Martha S. Morton, lot 5, block 1, Paradise Springs Tract	325
Title Guarantee & Trust Co. to L. F. Williams, lots 6, 7, block 3, Mt. Tabor Villa	200
Frank E. Matchette and wife to E. A. King, lots 19, 20, block 13, Mablevile Tract	5
Sterling Land Co. to Ludwig Kayser et al., lot 7, block 3, Doscher's 2d add	835

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*8:30 p. m.	OVERLAND EXPRESS TRAINS, for Salem, Roseburg, Ashland, Sacramento, Ogden, San Francisco, Mojave, Los Angeles, El Paso, New Orleans and the East. At Woodburn daily (except Sunday), morning train for Mt. Angel, Silverton, Brownsville, Springfield, Wendling and Natron.	*7:45 a. m.
*8:30 a. m.		*7:00 p. m.
*4:00 p. m.	Albany passenger ..... Connects at Woodburn with Mt. Angel and Silverton local.	*10:10 a m
*7:30 a. m.	Corvallis passenger ...	*5:50 p. m.
‖4:50 p. m.	Sheridan passenger ...	‖8:25 a. m.

*Daily. ‖Daily except Sunday.

Portland-Oswego Suburban Service and Yamhill Division.

Depot Foot of Jefferson Street.

Leave Portland daily for Oswego 7:30 a.*m.; 12:50, 2:05, 3:20, 5:20, 6:25, 8:30, 10:10 p. m. Daily except Sunday, 5:30, 6:30, 8:35, 10:25 a. m.; 4:00, 11:30 p. m. Sunday only, 9:00 a. m.

Returning from Oswego, arrive Portland daily 8:30 a. m.; 1:55, 3:05, 4:35, 6:15, 7:35, 9:55, 11:10 p. m. Daily except Sunday, 6:25, 7:25, 9:30, 10:20, 11:45 a. m. Except Monday, 12:25 a. m. Sunday only, 10:00 a. m.

Leave from same depot for Dallas and intermediate points daily except Sunday, 4:00 p. m. Arrive Portland 10:20 a. m.

The Independence-Monmouth Motor Line operates daily to Monmouth and Airlie, connecting with Southern Pacific Company's trains at Dallas and Independence.

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