

79th Oregon State Fair Draws Record Number of Exhibits

Record Exhibit Array Awaiting

Labor Day Attendance to Be One of Greatest; Governor to Speak

(Continued from Page 1.)
public instruction, speaking on "Labor and the Union Label" at the grandstand at 1 o'clock. Broadcast over the fair loud-speaker system will also be the address of I. N. Ornburn, secretary-treasurer of the Union Label department of the AFL, coming from Washington, DC.

Post time for the parimutuel races will be at 1:30 with two harness and eight speed events scheduled daily except the final Sunday of the week long fair. The largest field of horses ever brought to Salem will vie in the races. Big event of Monday's track program will be the \$300 Labor Day handicap.

Revue, Horse Show
Night Attraction
Night entertainment at the fair again promises to be tops with the traditional horse show, the popular All-American revue at the grandstand and dancing in the pavilion to Ran Wilde's noted orchestra.

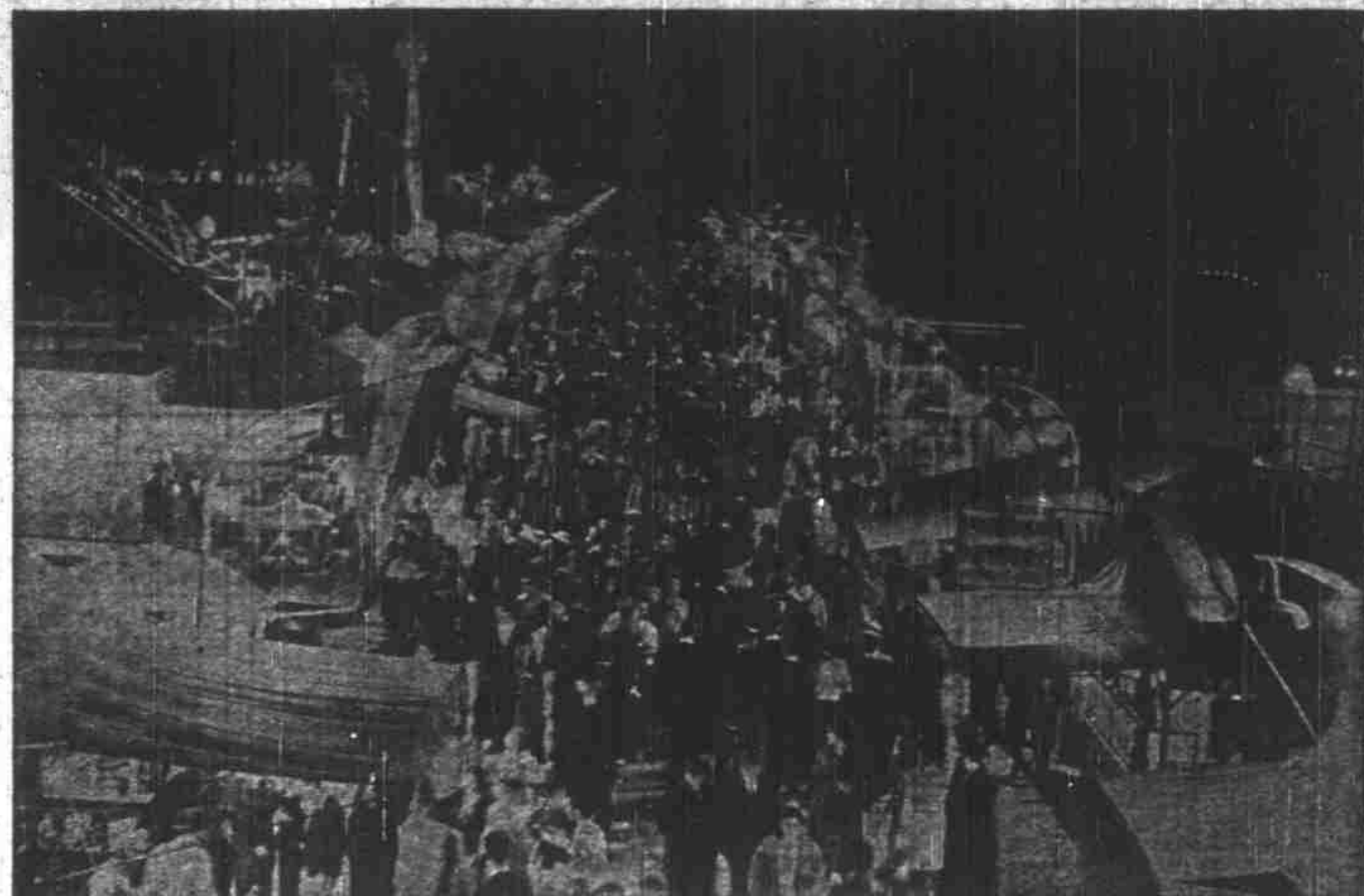
Dr. W. B. Sparks of Kansas City, Mo., will judge the horse show, which has drawn more entries of Oregon horses than have ever competed before. Portland, Eugene and Salem horses predominate with others from as far north as Astoria, south to Cottage Grove and east to Moro and Kent. Stakes and prizes totalling \$4400 will be distributed to horse show winners.

Montie Montana's troupe of trick riders and ropers from Hollywood, the miniature six-horse hitch of Shetland ponies from Mrs. F. B. Bunn farm, Portland, and Dave Hamburg's high school horse from Moses Lake, Wash., will be special horse show features.

The 1940 edition of the All-American revue will have a cast of 51 performers, most of whom have been playing at Treasure Island right up until their engagement here. The revue, which attracted sell-out crowds last year, is again being produced by Larry Allen of San Francisco.

Big Dairy Industry Display Featured
New arrangements have been made in the agriculture pavilion with a 60-foot wide state dairy industry exhibit occupying the east end. The sunken garden in the center of the pavilion will hold an exhibit of land products, topped by the dominant floral exhibit of the Telegraph florists association.

The 4H club and Future Farmers of America also have their place in the exhibit. The 4H building is already jammed with exhibits. Livestock exhibits of both groups were culled and curtailed in order to fit them into available space.



A GAY crowd throngs the state fair midway at night. This scene will be repeated every night of the 79th Oregon state fair which opens tomorrow.



YOU'VE HEARD of a horse's laugh. Here it is! Done for you by Major, Arabian that will accompany the string of draft horses from the farm of Major Norval H. Martin of The Dalles.



A YEARLY state fair feature in the 4H club shows is the annual style revue which follows selection of the winning dresses. These 1939 winners are typical.

Now Even Medicine Man Takes Medicine

Indian Tribes Adopting Modern Medical Treatment

By PAUL F. EWING
CELELO, Ore., Aug. 31-(AP)—The American Indian medicine man once dreamed a dream, played a game or drove out evil spirits to cure illness.

Now he takes a powder—the kind drug stores sell. A little shamefaced, often hesitantly, the medicine man is joining his tribesmen in offices and hospitals of reservation doctors.

With them, he examines x-rays, listens to an interpreter explain pneumo-thorax treatments and asks the doctor, with outstretched hand, for an aspirin to cure his wife's headache.

Not that the medicine man is giving up his prerogatives. Far from it. In colorful tribal regalia, armed with the inevitable medicine bags, rattles and drums of his profession, he continues to treat illnesses and lead his tribe in worshipping the spirits that crowd his world.

Indians Keep Customs
Since the medicine man is such an integral part of Indian religion, the Indian service makes no attempt to stamp out his practices. Indians are given the same opportunity to choose their religion as whites.

"Only through demonstrating the advantages of modern medicine and hygienic habits do Indian service physicians expect to supplement the actual physical services of the medicine man," one official said.

Sometimes—not often any more—the medicine man goes farther and becomes the sole "attending physician" where disease strikes.

Just the other day Wy'um tribesmen who spear and net salmon from the rocks at Celilo, picturesque Columbia river Indian village, held their sacred salmon dance.

In rough wickiups of wood the Celillos beat tom-toms, chanted and danced to appease the salmon god and bring fish into the river next year.

On the cliff above Celilo Falls the medicine man made ritualistic offerings to the god and assured him that no Indian had fished at Miller island, where ascending salmon throng. If some luckless Indian did, the Celillos say, a great white horse would rise from the water and carry him away.

Tommy Gets Sick
In the midst of the dance, illness overcame Chief Tommy Thompson, the braided old tribal leader who respects the white man's sanitation so much he has repeatedly appealed for government funds to tear down Celilo's hovels and erect a model village.

While chanting Indians surrounded their prostrate leader, the medicine man sang his incantations and pounded the chief's chest to drive out the sickness.

Chief Tommy recovered. The Indian health division was organized in 1924. Today, Indians have increased from the pitifully small remnants of a few years ago to 351,000 persons and are building up faster than any other group in America.

Tribal customs, superstitions and religions are stiff barriers which give way but slowly.

Consider the Navajo, to whom illness is a serious matter. If a person dies in a tribal hogan, it will be occupied in the future by "tsindi"—devils—and nothing will tempt a Navajo to enter it again.

Mummy cave in Canyon Del Muerte (canyon of the dead), Ariz., contains more than 100 skeletons of Navajo women, children and aged men massacred by a marauding band of Mexicans in 1804. Warriors of the tribe left the bodies as they fell and Navajo still shun the canyon. Only a few white men have seen it.

When the government started construction of its new hospitals on the Navajo reservation at Crown Point and Fort Defiance, Ariz., the plight of the squaws was acute.

Medicine men protested vociferously. Men of the tribe warned, but the women loved their bronze-skinned children and knew the hospitals—although the places were inhabited by devils because men died there—were meant to help. The squaws quietly slipped away to get modern treatment for their ailing papooses.

The medicine men saw their power waning and gave up. They participated in dedication ceremonies and some of them have even entered the hospitals for treatment.

Civilization is changing Indian medicine. Rituals used when Lewis and Clark struggled through the wilderness to discover the landward approach to the Columbia river would be largely unrecognizable now.

F. W. LaRouche of the office of Indian affairs tells of a popular Seminole medicine man of Florida, where the Indians live as they did in pre-Spanish days, who continued his ancient rituals but added the use of iodine in treating boils.

The Menominees of Wisconsin, an Algonquin tribe, saw their first white man in 1634 and have fought beside them in every war since.

Still, medicine men play an important role in their lives. Dreams of the "thunderers"—some ancient predecessors or might gods long unidentified—and the "spirit women" are interpreted by the Menominees into health, success and good luck assurances through games.

Rituals Grim
In ancient Indian communities, rituals were no more elaborate but were considerably more grim. A medicine man whose patient died often was killed by irate relatives or ransomed his life with all his possessions.

Among the Crows, arrow

Tribal Customs Retained, But Hospitals Find Welcome

wounds were treated by a man whose vision had given him arrow wound power. Streaked with paint, as his vision directed, this medicine man would enter the wounded warrior's tepee singing the song he had dreamed.

The sick man's face would be painted and an eagle plume tied to his hair. Young men of the tribe would join the singing while the "doctor" danced and struck the ground with a buffalo tail. Then he and the patient would bathe in a river.

The Quinalt Indians of the Washington coast, dwellers in gabled houses of split cedar logs, believed a man ill of a wasting disease had lost his soul. The medicine man sought to return it by sending his own soul after it.

While a helper, stretched on a mat beside the medicine man, shook a rattle the "doctor" and all bystanders chanted a song supplied by a spirit. Soon the medicine man and his helper lay apparently unconscious while their "souls" sought that of the dying man.

Reviving, the medicine man held the "soul" in his cupped hands and poured it back into the patient's body through his head.

Modern physicians and scientists still are not ready to laugh off these treatments, in vogue when the first white men appeared.

Dr. J. G. Townsend, the Indian service's director of health, describes the rituals and comments that "various as the practices were, the theory of disease could be reduced to two main principles. Either some foreign object had gotten into the patient's body and had to be sucked or chamed out, or the patient's soul was gone and had to be brought back by the medicine man."

"These were not such unreasonable theories," the doctor continues. "That of a foreign object in the body forms today an excellent basis for our modern knowledge of germs and that of soul loss is not unsympathetic to the theories of the psychiatrist."

The medicine man had—and has—another value. He supplemented his purely magical forms of treatment with practical therapeutics in the form of massage,

sweat baths and herb medicine.

Medicine men in various parts of the country are credited with the use of emetics, cathartics, haemostatics, massage, bandaging, cauterization and splints. They knew the local herbs, poisonous and beneficial. Modern druggists stock many remedies first used by Indians for the same disorders, among them cascara sagrada, coca from which cocaine is derived, hydrastis jalap, ipecac and Podophyllum.

Even today, a University of Oregon Medical school research scientist is tracing out the beneficial properties of the devil's club root, long brewed into a tea by British Columbia Indians who say it makes them "feel better."

The scientist believes it may replace, as an oral remedy, the insulin so many diabetics must have to survive.

Kiwanis Club Fair Prizes Are Given

Premiums Offered Firsts in Agriculturists in Five Areas

At the state fair this week the Oregon Kiwanis clubs are offering for the first time premiums to first place agricultural projects in five districts over the state. Official announcement of these winners will be made before the Salem Kiwanis club next Tuesday by Will Henry, chairman of the agricultural committee of the Kiwanis club of Portland.

J. J. Thompson, prominent sheep breeder of Marion county, is giving a purebred Shropshire ewe lamb to the best Shropshire sheep showman at the state fair. The Salem branch of the United States National bank of Portland as well as the Salem branch of the First National bank of Portland, are each giving a three-year rotating plaque to the FFA chapter having the best sheep flock and the best dairy herd, respectively.

Various breed organizations, such as the American Berkshire association, Chester White Swine Record association, Hampshire Swine Record association, the American Jersey Cattle club, the American Guernsey Cattle club and the Ayrshire Breeders' association, are also, for the first time giving to FFA exhibits special awards for prize winners in their particular classifications.

According to preliminary entries, there will be over 400 heads of livestock exhibited by FFA boys at the state fair, all stock being prize winners from local and county fairs. A large 32-inch sungold rotating trophy will be presented at the banquet Friday night by J. D. Mickle, director of the Oregon state fair.

Townsend Day at Fair Set Tuesday

Townsend day will be observed at the state fair Tuesday starting with a parade forming downtown at 10 a.m. and closing with an address at the fairgrounds by Darrow Milton at 2 p.m.

The day's Townsend program will be as follows:

10 a.m.—Parade forms at Marion square, leaves at 10:30, proceeding through business district and then to fairgrounds, led by Salem band.

11:15 a.m.—Parade through fairgrounds.

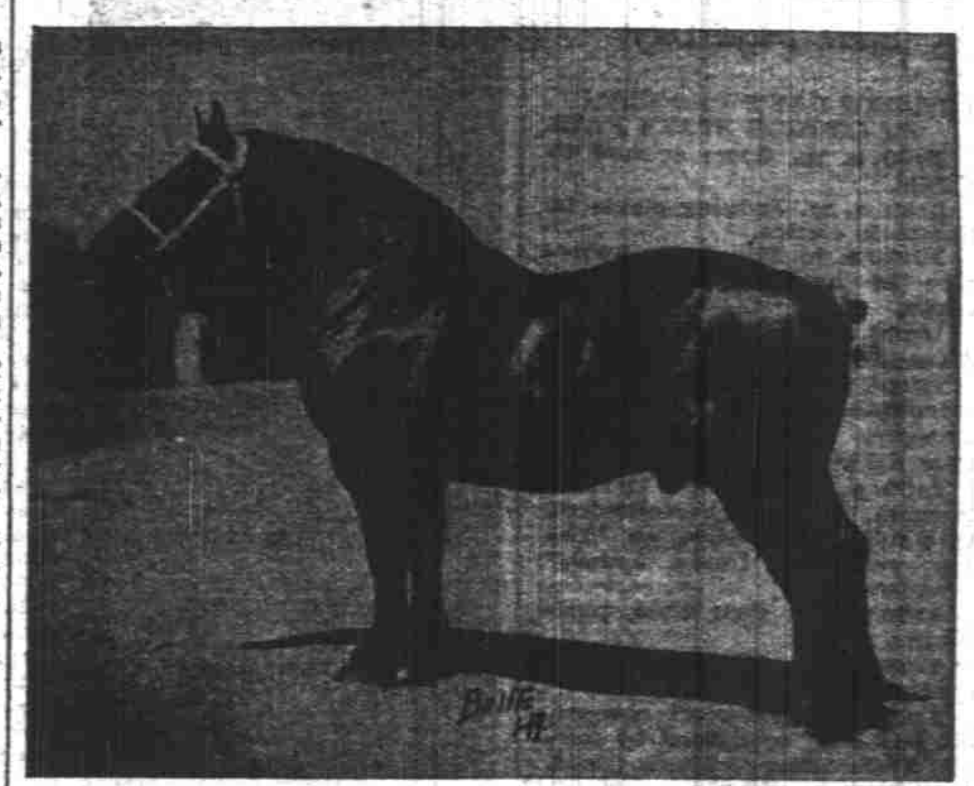
12 noon—Picnic luncheon.

12:30 p.m.—Welcome address by J. D. Mickle, state director of agriculture, and response by Charles W. Witterman.

1:45 p.m.—Community singing led by John Schmidt, Jr., with Mrs. Schmidt as accompanist; solo by John Schmidt, Jr.; numbers by Eugene Townsend High-Headed band; violin solos by Adelbert Henderson.

2 p.m.—Address by Darrow Milton; numbers by Eugene Townsend High-Headed band.

317 Licenses Record
PORTLAND, Aug. 31-(AP)—Three hundred seventeen couples were licensed to marry during August in Multnomah county, a record for the month, Margaret Kiese of the county clerk's office, said tonight.



SENATOR DIPLOMAT BROWN, entry of T. M. Rolfe of Grass Valley. This Percheron comes to the state fair with his name already made, as he was recently named one of the 10 outstanding stallions of his breed in this country. But he'll find plenty of stiff competition, just the same.



JUST LIKE DAD'S. At the farm machinery show, kiddies love to "get the feel" of the big tractors. Donald Jones and Joe Tiesl, both of Salem, try out this machine.

P. U. D.

PETITION DEADLINE NOTICE!

All Marion County voters desiring to see placed on the November election ballot, the question of the creation of a People's Utility District for Marion County, in connection with the distribution of Bonneville power, are requested to sign the State Hydroelectric Commission petition, calling for said election. Signing such petitions will not necessarily commit you to favor such issue, but merely aids in placing the same on the ballot for election purposes. The deadline for signatures is now set for September 7th. Voters who have not yet signed such petitions, should do so immediately. Petitions, for both city and rural voters, may be found at the following places:

Labor Temple Office, Chamber of Commerce, Dr. O. A. Olson, Oregon Bldg., Roy Rice, Oregon Bldg., Capital Press, Herman E. Laffey, New High Bldg., in Salem.

Outside of Salem, petitions may be found with the local officers of each subordinate Grange and Farmers Union. Also, at the office of Alf O. Nelson, Justice of the Peace for Silverton, Frank Hettwer, Mt. Angel, Ronald Jones, Brooks.

MARION COUNTY P.U.D. SPONSORS
J. O. FARR, Chairman
DR. O. A. OLSON, Vice Chairman
HERBERT BARKER, Secretary
HERBERT WERNER
WILLARD STEVENS.

Pd. Adv.

BE SURE TO VISIT

HOGG BROS. EXHIBIT

at the STATE FAIR

Exhibit Will Include:

- Fridigaire Refrigerators and Ranges.
- Maytag and Easy Washers.
- Montag Wood Ranges and Circulating Heaters.
- Bendix Home Laundry.
- Iron-Rite Ironers.

EXHIBIT WILL BE IN
THE AGRICULTURAL BLDG. ALL WEEK

PLACE YOUR BID

ON THIS

SPARK OIL HEATER

Regular Price
\$89.50

AT THE

SKEWIS & JUDSON

STATE FAIR EXHIBIT

HERE IS WHAT YOU DO: Fill out the below coupon and bring it to the SKEWIS & JUDSON exhibit at the FAIR. Include the bid you would pay for the above Spark heater. The highest bidder will receive the heater.

CLIP OUT

Name _____

Address _____

Phone No. _____

Your Bid \$ _____

SKEWIS & JUDSON are exclusive dealers for Spark oil heaters, Stewart-Warner Refrigerators and Ranges, H. C. Little Floor Furnaces, Thor Washers and Ironers.

279 N. Commercial ... Salem