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East Oregonian

SATURDAY, SEPTEMBER 22, 1900.

NATIONAL DEMOCRATIC TICKET

FOR PRESIDENT,

William J. Bryan.

OF NEBRASKA.

FOR VICE PRESIDENT,

Adlai E. Stevenson.

OF ILLINOIS.

FOR PRESIDENTIAL ELECTORS,

W. M. PIERCE, of Umatilla.
DELL STUART, of Multnomah.
J. WHITTAKER, of Benton.
E. KRONER, of Multnomah.

We are told that "if Bryan is elected we will go to the devil." Those who think this are well along on the road already, so they should not care. Every mind is endowed with power to create his own kind of devil, as best becomes his fancy and environment. The man who feels well toward others is entirely free from devils himself. Those who attribute devils to others are most frequently possessed of devils.

Mark Hanna is losing his temper both as a campaign manager and a public speaker. That is a good sign that the cause of Bryan and democracy is not losing strength. Hanna is busy calling names just now and attributing sinister motives to those he opposes politically. Here we have evidence of Hanna's lack of confidence in the destiny of his political star. To the extent that one resorts to abuse of his competitor he admits his own weakness and gives notice that he fears for himself.

The tribe of Daly in Montana will desert the democratic organization in that state and join forces with the republicans in the hope of bringing about the downfall politically of William A. Clark, who wants to be United States senator. Daly's power has been considerably broken and his influence is less at present than at any time since he acquired his great wealth. His fight against Clark has been one of hate, envy and malice and it is gratifying to know that he has not succeeded.

Attention has been attracted of late to the fact that the longest and healthiest lives are those of people in modest circumstances. From reports of recent birthday celebrations of centenarians it is shown that even the very poor are permitted to live out their hundred years, while such an existence as a wealthy centenarian is is almost unknown. This relation between longevity and moderate conditions of life is illustrated by the carefully kept statistics of the incumbents of church livings in England. The 103 clergymen who have occupied the same living for 50 years and upward have done so on an average income of £250 or about $1250. In sixteen cases the income after 50 years of continuous service was between $380 and $710 a year. The moral of this story is, that if you wish to live to a good old age you must live plainly and not indulge in excess of any kind.

Hobson returns from the Philippines and brings the news that Dewey did not sink the Spanish battle ships in Manila bay, but that the Spanish commanders did it by opening holes in them, prior to their desertion of the ships. Two-thirds of the praise which is given to both heroes of the navy and army is purely the product of luminous imagination, in most cases undeserved and freqently unappreciated by those whom it mostly concerns. A real hero shrinks from publicity and undervalues the importance of what he does and never poses and struts before an admiring world. Men who engage in war for the honors that may come to them are not fit to black a freed man's boots. In the last few years praise and honors have fallen too thickly by far upon undeserving shoulders while probably many a true hero has been overlooked, but not to his regret.

The Pendleton street fair and harvest carnival is a success. Its promoters could effect better results on a second trial, as they could be guided by their experience of the first. But all things considered, the managers of the fair have done exceptionally well; have worked hard for neither profit nor honor, simply in the interest of Pendleton as a whole. Their critics, if there are any, will be prone to attack their work at its weaker parts, and condemn the whole fair because they think they see a black spot. They had better reflect first and then they will not have room for caustic remark. In the conduct of the fair obstacles have had to be overcome which required both labor and money and ability and persistency. It will probably be observed that those who will have most to say in criticism of the fair have contributed the least toward it. There are a few people who expect too much for their money, and, who, if they pay ten cents to go into the midway, expect to see Emperor William on a trapeze bar, Queen Victoria in a couche couche dance or William McKinley turning a double somersault, but this or nothing like it, should be expected by reasonable people. More for the money has been given by the Pendleton fair than can be obtained for the same price from those who think otherwise. Buy something from these people, or have dealings with them, and one will discover the triteness of the assertion.

ART OF AMERICAN INDIAN.

From the days when the first adventurers penetrated the thickets of the new world and were brought face to face with the American Indian the art of this singular race has attracted increasing interest. The Indian is disappearing, but his art remains. Appreciation for what has been preserved in the form of baskets, vases, jars, stone axes and carved trifles is growing. One of the best recent papers relating to this topic was written by Charles H. Bartlett for the September Chautauqua. About two score illustrations enhance its value and call attention to typical forms and beauty in modeling and decorative design.

Mr. Bartlett starts out to prove to us that spirituality and ideality are predominating traits of the red man's character. Attention is called to James Mooney's work on "The Ghost Dance Religion"—one of the most remarkable of the Smithsonian publications and the result of wide research. In this book spirituality is declared the leading characteristic. The old-time Indian's incesant prayers are quoted to support this theory.

Mr. Schoolcraft is quoted as an authority to prove that ideality—"that union of the spiritual with a love of the beautiful and sublime"—is a ruling trait of the red man's quality of mind. Mr. Schoolcraft's journal is the outcome of a lifetime spent among the eastern Indians during the early part of the century. Referring to the argument followed in this interesting journal, Mr. Bartlett says:

"That the red man was powerfully affected by the beautiful and sublime is fully attested by the wealth of tradition, story and legend with which he marked every natural object that could excite the wonder of a rational mind and every scene whose beauty or grandeur appeals to the emotional nature of man. The very names which he applied, and which in many cases still cling to such objects and localities are eloquent of his appreciation, for they are touchingly suggestive."

* * *

Spirituality and ideality! From these traits come, doubtless, his wonderful gift of oratory and his lofty, impassioned nature. Such qualities lead to the arts. What remains of his achievements is proof of the truth of this.

In the Indian schools pupils show remarkable facility in making carpet and wallpaper designs. Unique patterns are drawn from natural objects and harmoniously colored. Examples are cited of graceful shapes of Indian baskets with the plaited design worked out in fine contrasts of color. While some of the designs suggest European influence, this idea must be thrown aside. All patterns have a peculiar Indian meaning, and in many cases are religious symbols. Thus the familiar pattern of the linked scroll is said to have its origin in the Aztec pictographic sign for water. Bowls and water vessels generally bear this appropriate decoration.

Mr. Bartlett waxes eloquent on the beauty of the Navajo blanket. Women from thread spun from the native wool, the thread dyed in brilliant native colors—red, yellow, blue, green, black and white—it comes from the simple hand loom a marvel of artistic skill. It is said that the weaver has been known to draw the design in sand on the floor at his side before such a blanket is begun. Money cannot buy the most precious blankets. They are reserved for the uses of the dead, and many rare bits of weaving and color are moldering away in the graves of dead Navajoes.

* * *

Indian art was an expression of the Indians religious belief. Beasts and birds were sacred to him. Mr. Bartlett makes the statement that except as necessities required an Indian would not kill a bird or beast. He spoke of them as his brothers. Each department of the animal kingdom had its tutelary deity. Thus the spirit of the Great Swan looked after all swans, the Spirit of the Great Turtle guarded all turtles. The Great Spirit presided over the lesser divinities, who exercised a protecting care over men.

As a youth approached manhood it was his business to find out which of the beneficent gods of the animal kingdom was his special protector. He constructed a wigwam or bower of saplings and boughs and concealed himself to fast and pray, apart from the tribe, for a stated period. A similar custom was in vogue among all Indian tribes. After prayers and supplications to the Great Spirit the young man was made aware when his fasting was at an end. He stepped forth from his bower. If a rabbit scurried from the underbrush he knew the spirit of the great rabbit had made known to him his intentions as a guardian of his future. The rabbit was captured if possible, and the skin and some characteristic part, as the rabbit's foot, were preserved. It is suggested that the southern negroes derived their belief and superstition about the rabbit's foot from the Cherokees, who practiced this peculiar Indian custom.

Smoking was primarily an act of worship, the worship of the Great Spirit. It was in line with the idea of eastern religions with incense smoke ascending. While meditating on the Great Spirit the Indian naturally thought of an intermediate divinity who would serve as a go-between and deserve his grateful recognition. So the pipe was fashioned in the semblance of the symbolic animal. Rabbit pipe bowls and those of sergeant heads, human heads and suggestive of various animals have been found. The bowl of even the largest pipe held no more than a thimbleful of tobacco. There is quite a gap between the use of the fragrant weed as incense to the gods and its use today by the successors of the American Indian.

Ceremonial pipes were objects of art. Carved from limestone, soapstone, slate, quartzite and the hardest kind of rock, they were etched, some in delicate designs and carefully polished and finished. Sometimes grotesque faces recall the face that the red man bowed on occasion to the evil spirit.

Another manifestation of art akin to pipemaking is a vast number of singular and beautiful objects representing native animals, birds and insects. The majority of these are carved in alluring or lasting slate.

Mr. Bartlett describes fan butterflies cut from rose-colored quartz. They are popularly known as "butterfly ceremonial stones," the butterfly standing for some feature in the red man's faith. Like the scarabaus symbol of the Egyptians, it may have been the "emblem of the sun or of life."

* * *

From the Atlantic coast to the plains and south of the region of the great lakes Indian art appears in the interesting remains of ancient pottery. The vessels are large and small, of various shapes, and used for different purposes. Impressions of cloth may be seen on the exterior. Six different methods of weaving have been noted. Two fragments of cloth, one apparently made from buffalo wool, the other resembling white cotton cloth, with bird's feathers interwoven, were found recently in northwestern Ohio. These give proof of the advancement made in the art of weaving.

Exterior cloth markings are probable evidence that the vessels were made in a bag and not modeled on a potter's wheel, however primitive. The walls consist of three layers of unlike material. An effort is made to decorate every vessel, by serrations, shell impressions or scallops. No two vessels are decorated alike. The artistic impulse of the Indian blooms in singular beauty on the periphery of these jars. Some fine specimens are shown in the illustrations of Mr. Bartlett's article.

Among southern Indian tribes a vase is supposed to have life. The ring it gives when struck is its voice. Urns found in Indian burial places in Indiana and thought to be funeral urns have holes drilled through the walls. The imaginative antiquarian suggests that the perforations are made to permit the soul of the urn to accompany the departed spirit of its owner to the happy hunting grounds.

The art of the American Indian is now known as worthy of research. Gratified appreciation is the reward of all who have ventured into its domain.

DR. PIERCE'S GOLDEN MEDICAL DISCOVERY

"I have been thinking of writing to you for some time," writes Mrs. W. D. Benson, of Maxton, Robeson Co., N. C., "to let you know what a wonderful thing Dr. Pierce's Golden Medical Discovery did for my little boy. He was taken with indigestion when he was a year and a half old, and he was under the doctor's treatment for five long years. We spent all we made for doctor's bills, and it did no good. He could not eat anything only a little milk and cracker, and sometimes even this would make him sick, and he got very weak; could not sit up all day, and I gave up all hope of his ever getting any better. Looking over one of your books I noticed Dr. Pierce's Golden Medical Discovery recommended for indigestion. We bought some and gave to our boy. Two bottles of Dr. Pierce's Golden Medical Discovery cured him. He is well as can be, and can eat anything that he wants and it does not hurt him. He has not been sick a day since, and it has been three years since he took your medicine. I pray that God will always bless you and your medicine."

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COMMON SENSE TALK WITH WOMEN.

If a person is ill and needs a medicine is it not wise to get one that has stood the test of time and has hundreds of thousands of cures to its credit?

A great many women who are ill try everything they hear of in the way of medicine, and this experimenting with unknown drugs is a constant menace to their already impaired health.

This is very unwise, for there are remedies which are no experiments and have been known years and years to be doing only good.

Take for instance,

Lydia E. Pinkham's Vegetable Compound.

For thirty years its record has been one unbroken chain of success. No medicine for female ills the world has ever known has such a record for cures.

It seems so strange that some people will take medicines about which they really know nothing, some of which might be, and are, really harmful; when on the other hand it is easily proved that over one million women have been restored to health by Lydia E. Pinkham's Vegetable Compound.

We have published in the newspapers of the United States more genuine testimonial letters than have ever been published in the interest of any other medicine.

We have thousands like the following addressed to Mrs. Pinkham:

Monthly Suffering Backache and Bearing-down Pains always Cured by Lydia E. Pinkham's Vegetable Compound.

"I suffered untold agony every month, could get no relief until I tried your medicine; your letter of advice and a few bottles of Lydia E. Pinkham's Vegetable Compound have made me the happiest woman alive. I shall bless you as long as I live."—**Miss Joie Saul, Dover, Mich.**

"Four years ago I had almost given up hope of ever being well again. I was afflicted with those dreadful headache spells which would sometimes last three or four days. Also had backache, bearing-down pains, leucorrhœa, dizziness, and terrible pains at monthly periods confining me to my bed. After reading so many testimonials for your medicine, I concluded to try it. I began to pick up after taking the first bottle, and have continued to gain rapidly, and now feel like a different woman. I can recommend Lydia E. Pinkham's Vegetable Compound in highest terms to all sick women."—**Miss Rosa Heiden, 126 W. Cleveland Ave., Canton, O.**

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"I was confined to my bed when I wrote to you for advice and followed your directions faithfully, taking Lydia E. Pinkham's Vegetable Compound, Liver Pills, and using the Wash, and am now able to do the most of my housework. I believe I should have died if it had not been for your Compound. I hope this letter may be the result of benefiting some other suffering woman. I recommended your Compound to every one."—**Mrs. Mary Vaughan, Trimble, Pulaski Co., Ky.**

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"The doctor said that all that could help me was to have an operation and have the womb removed, but I had heard of Mrs. Pinkham's medicine and decided to try it, and wrote for her advice, and after taking her Vegetable Compound the tumors were expelled and I began to get stronger right along, and am well as ever before. Can truly say that I would never had gotten well had it not been for Lydia E. Pinkham's Compound."—**Mary A. Stahl, Watsontown, Pa.**

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Spokane Flyer. No. 8 8:15 a. m.	Walla Walla, Spokane, Minneapolis, St. Paul, Duluth, Milwaukee, Chicago and East, via Great Northern.	Spokane Flyer. No. 7 5:00 p. m.
Fast Mail. 8:15 a. m. 10:45 p. m.	Portland and San Francisco.	Fast Mail 8:00 a. m. 5:15 p. m.
8:00 p. m.	Ocean Steamships From Portland. For San Francisco— Every five days.	4:00 p. m.
8:00 a. m. Ex Sunday Saturday 10 a. m.	Columbia River Steamers. To Astoria and Way Landings.	4:00 p. m. Ex Sunday
Lv Riparia Daily 3:30 a. m.	Snake River. Riparia to Lewiston.	Lv Lewiston Daily 3:30 a. m.

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CALL FOR COUNTY WARRANTS.

All county warrants registered prior to April 1, 1898, will be paid at my office at the court house upon presentation. Interest ceases date of publication.

Pendleton, Oregon, September 20, 1900.

S. K. YATES, Treasurer of Umatilla County

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