

BRING IN THE BABIES

During the year 1901 will give away, absolutely free, to every baby born in Umatilla county, its first pair of shoes. These are handsome well Vici Kid, worth 75c. a pair. There are no conditions except that you present the baby. This offer holds good for the entire year. Bring in the babies.

THE MAGNET CASH STORE

Clements & Wilson, Court and Cottonwood



TUESDAY, MARCH 5, 1901.

WELCOME TO THE WOOLGROWERS.

Welcome to the Woolgrowers of the Pacific coast, truly the watchmen and wardens of the "Golden Fleece". Our open right hand of Hospitality is extended to them, whether they come from the greatest wool market in Christendom or from the sheep ranch of the Inland Empire. Their mission is one which concerns Oregon. Their welfare and success is a part of the living vitality of our state. We are a race of rangers and farmers in Eastern Oregon. The pack saddle and the frying pan, the plow and the threshing machine are the symbols of our occupation. We are one in aim and purpose—and that aim and purpose is to bring every industry we follow up to the highest degree of excellence. If we raise wool, we want to raise the best wool, put it on the best market, get the best price for it and enjoy the conscious pride of leading the world in the pursuit of that industry. If we are sheepmen we want to know our calling, from the choice of the dog that aids the herder, to the marketing of our product in the great centers of commerce. We are a race of students. We want information, and we want it to be sound information. It must be founded on experience and actual touch with the great questions involved. For this reason, the master minds of our profession are invited to our midst, that we may get light from their learning, and learning from the light of their experience.

Questions will be discussed by this convention which are so to be of national import. The ranges, deserts, streams, and forests of the West are prime factors in the development of our land, and with these resources, the stockman and farmer must deal for the future perfection of our civilization.

We are building for the future. The woolgrower must lay a foundation for a perpetuity of his industry, like the farmer who fertilizes, rests and enriches his soil. Ranges must be regenerated, or the woolgrower will soon find his resources exhausted. Standing at the open gates of a new century, the western people have before them one of the choicest visions of the age. On every hand lie untold resources for their benefit and use; all that is asked to complete the fruition of this dream is intelligent, systematic, united action. From the Cascades eastward, through the vast stock ranges of the West, the world will some day draw its greater share of food and clothing. Let us build for that day. Let us be ready to meet its demand. Let every westerner be a part and parcel of the progress that will lead up to that momentous time.

Then here's to the shepherd, his flock which feeds and clothes the world, his product which loads ships and trains, his calling, which is one of the leading in our state and his prosperity which underlies the progress of the grass countries of our beloved land. He is the modernized Laban, whose herds cover a thousand hills. He is the pastoral, fence-producing denizen of the mountain range, the enemy of the fast fading coyote, the knight of the camp wagon, the pack saddle, the picket rope and the shepherd dog. His summer home is under every sheltering rock, beside every mountain brook. His companions in arms are the campfire, the herder and the pinto packhorse. The magpie is his songster and the bear and cougar his mighty terror. Whether his robe be of Merino, Southdown, Shropshire, Cotswold, or common goat hair, may it be a passport through St. Peter's gate!

AN OREGON GIRL.

New York is talking of the genius and talent of an Oregon girl. Blanche Bates has scored a signal success in the play of "Under Two Flags" in that great city and she has made "the hit of the season" in things theatrical. Miss Bates was born in one of the Willamette valley counties and being encouraged by her success as an actress in Portland she went to New York several years ago and from the first was favorably received. By sheer hard work and native talent she has forced her way to the front in her profession. The New York World says: "An Oregon girl, Miss Bates, dawned upon New York in a tiny part in 'Naughty Anthony,' where she made a hit with a 'purely involuntary' wink. A more considerable success was scored as the adventures in 'The Great Ruby.'"

where she received four curtain falls to one for Miss Rehan, and very promptly thereafter left Daly's theater. She afterward played Miladi in "The Musketeers" with intense realism. Her present part in "Under Two Flags" is one of the most conspicuous personal successes of the season."

And thus the daughters and sons of Oregon wherever they go prove their merit and establish their worth, whether as actresses, actors, cartoonists, poets, impressionists, statesmen and orators. Oregon has its Bates, Durban, Ellsworth, Davenport, Markham, Higgins, Teals, Comans. Generations of the present generation already upon the scroll of fame as native sons and daughters of talent and accomplishment.

THE PHILOSOPHY OF THE FOOTSTEP.

If faces indicate character, if eyes and noses are signboards to character, if voices, forms, habits and movements are tables of contents of the mental man; if the lines in the hand are symmetrical of the paths, highways, byways, trails, tortures, triumphs and exultations of life, then why is not the footstep a sign of its hidden meaning and its unwritten history, also. That wordless, yet audible voice, which goes with us everywhere, not a move is made, but the footstep tells a tale; it is more faithful than the shadow, for it clouds obscure the sun or night comes down the shadow vanishes, but the ever present, ever audible, ever talking footstep goes with us. It is an unseen self. An invisible spirit, which tells of our approach, and echoes our departure. It is a tell tale presence engraving our thousand paths upon the world. We cannot escape its betraying voice and mark. No matter what forbidden way we traverse; what height or depth we scale, there is the token of our presence. It is the record of life, and who knows but our keenest punishment, in that sure hereafter will be to trace before God and man, the imperishable story of this unerring messenger? Can you picture a more poignant retribution?

If the footstep lead through scenes of wrong, of shame, of faithfulness, of indignity, crime or vengeance, we might be presented with a chart of their meanings, as an object of contemplation in future. Would you not enjoy that zigzag map of mistakes?

... ..

The sound of a footstep is the echo of the voice of its owner. Stand on a street corner and listen to the countless sounds that pass upon the pavement. Then follow each one to its home and there you will find the full story written out in life as that faithful record suggested. The adventures, nervous, jerky, impulsive man or woman, the patient, down the street like rain drops falling. The foot scarcely touches the earth, and the sound of it so clearly indicates the character that you need not see the face or know the name to read it. Follow it through its mysterious wanderings, and you will see it drifting here and there through the world; approaching links that cause you to tremble for it, turning back repentant from rash ventures, rallying out to discover new wonders, and stopping only long enough to breath and rest. It is the face that grows to face, the foot that makes and loses fortune in a month, and goes cheerily to the next new field full of hope and life.

Close behind it follows another sound, but vastly unlike it. This second person only takes one step to the other's time. Can you read its story also. It does not belong to a migratory race. It does not have the elasticity of the globe trotter in it. It rather savors of contentment and quiet. It speaks of a well founded home, from which it never wanders. It is emblematic of the steady, unflinching population of the world, which keeps house for the wanderers. It steps of full granaries, honest labor, happiness of the best and humblest type, and is a history of the steady, stern progress that is indispensable. Its great troubles are few, and quickly solved. It is the slow-moving, steadfast, permanent hero of earth, who builds for future generations.

Between these two extremes lies all the wondrous variety of human kind, each adding its life day after day to the listening world, which bears, but dimly understands, if there were no other record of character in the world, the footstep, if studied in all its mysterious relations, would be sufficient. It would disclose the secrets of the heart so surely that we would shudder at the thought of wrong-doing in the sure and undeviating revelation that would follow. It is the voice that cries our presence to the world. It is the sound that reveals the unutterable things of life. Whenever we go, no matter how far or how deep we mine in sin or shame, we leave a legible record of it. Destiny cannot cover a single mark. Fame nor glory can wipe away one indelible token.

It is one of the interesting pages in the great book of Nature. It is a science as well as a philosophy, psychology, palmistry or astrology. It is an individual story of wonder and enchantment.

BERT HUFFMAN.

STUPID EATING OF RAW FOOD. Chicago young, vigorous and versatile, supplies all kinds of wisdom and all kinds of folly. One man here discovers that you

don't need exercise. Another depressing creature now develops a plan for feeding all men and curing all diseases by administering uncooked food. Says this unfortunately deluded human: "Raw food is a sure cure for dyspepsia."

Raw food, as a matter of fact, is a sure cause of dyspepsia. Man is separated from all the other animals in intensity of mental activity and physical prowess by his discovery of fire and its use in preparing food.

In many cases the question of easy digestion is merely a question of long cooking. If you cook cabbage long enough you can digest it, although we recommend never to eat it at all. Uncooked, no man can digest it. A cow, even with her laudable end-chewing process, will promptly die of colic if you give her too much of it.

Cucumbers can be made digestible by cooking, although, with cabbage, they rank as very interior among foods for human beings. Fruits almost without exception are more easily digested cooked. Every wise parent in summer time will cook fruit to give to children, thus supplying them with the necessary acid and other good qualities of the fruit while avoiding the strain of digesting uncooked products.

There is in many of us a hankering for meat insufficiently cooked, and this hankering, which is simply a vestige of our early semi-savage condition, is easily developed by indulgence.

When we were cave-dwellers, squatting on our haunches, holding a piece of the fire, blown by a draught, we had no chance to cook things thoroughly and, as habit is the strongest thing in man, we formed a taste for half-cooked meat.

Civilization has kept pace literally with scientific cooking, and the scientific preparation of food.

We want to warn you as strongly as we know how against all of this semi-savage eating things raw. Try cooking your lettuce, serve it with gravy and learn for yourself that even a thing which is universally said to be improved by intelligent cooking. Cook your celery also and avoid typhoid fever.—Chicago American.

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