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Perhaps you are in need of some legal or land blanks, which we always carry in stock. Send for catalogue. We have a complete line of both

LEGAL AND LAND BLANKS

Come in and examine our line of cards and wedding stationery.

THE GAZETTE
HEPPNER, OREGON

LOCAL MARKETS.

Heppner Quotations on Staples Bought and Sold Here.

RETAIL GROCERY PRICES.
COFFEE—Mocha and Java, best 40c per pound; next grade, 35c per pound; package coffee, Lion and Arbuckle, 6 packages for \$1.

RICE—Best head rice 10c per pound; next grade 8 cents per pound.

SUGAR—Cane granulated, best \$6 60 per sack; do 13 pounds \$1.

SALT—Coarse 75c per 100; 40c 50 pounds.

FLOUR—\$4 25@5 00 per barrel.

BACON—15@18c per pound.

HAMS—16@17c per pound.

COAL OIL—\$1 65@1 75 for 5 gallons; \$3 50 per case.

VEGETABLES.
POTATOES—Old 3/4c per pound, new 2 1/2c@3c.

CABBAGE—3c per pound.

ONIONS—4c per pound.

APPLES—Green 3c per pound.

FRUITS.

BANANAS—40c per dozen.

LEMONS—30c per dozen.

ORANGES—40c@50c per dozen.

LIVESTOCK AND POULTRY.

Prices paid by dealer to the producer.

CHICKENS—\$3 50 per dozen.

BUTTER—ranch, 40 and 50c per roll.

BEEF CATTLE, ETC.

COWS—\$2 50@3 per hundred.

STEERS—\$3@3 50 per hundred.

HOGS—Live, 5c; dressed, 6 1/4c pound.

VEAL—Dressed, 6c per pound.

SHEEP—\$1 50@2 50.

HAY AND FEED.

CHOPPED BARLEY—\$27 50 per ton

The Death Penalty.

A little thing sometimes results in death. Thus a mere scratch, insignificant cuts or puny boils have paid the death penalty. It is wise to have Bucklen's Arnica Salve ever handy. It's the best salve on earth and will prevent fatality when burns, sores, ulcers and piles threaten. Only 25c at Slocum Drug Co.'s.

If you take this paper and The Weekly Oregonian you won't have to beg your news.

JAPS ARE FIGHTERS.

YOUNG MEN OF WARRIOR STOCK IMBUED WITH FINE SPIRIT.

Principles of the Samurai Code of Honor Govern from Childhood Up—Are Early Taught the Arts of War.

Every Japanese, be he noble or plebeian, must now serve his term in the army. Nor are the officers an exclusive caste, for promotion is open to every man who will take the trouble to earn it. But it happens in the Japanese army, as it happens in the English and the German, while every private soldier is free to become an officer, the great bulk of the officers do, as a matter of fact, states the Brooklyn Eagle, come from a restricted section. In England it is the upper and middle class; in Japan it is the samurai—samurai still, whatever the edict and constitutions may say.

In the very fiber of their being the traditions of Bushido—the code of honor which was the religion of the samurai—remain. Although Bushido, with its fortitude and its punctilio, its odd mixture of the Spartan and the Quixotic, is no longer a recognized system, its spirit remains, and these are the principles that are expected to count so much in meeting a foe supposed to be so much stronger numerically.

Those who are not less than 35 years old were taught their Bushido at their mother's knee, and many of the younger men, coming of the same warrior stock, are imbued with the principles of the code.

The samurai began his training at a very tender age. Young children were sent among strangers with messages to deliver; they were made to rise before the sun, and to walk to their teachers with bare feet in the cold of winter; small boys were taken to see executions, and sent back alone to the place by night to leave a mark on the decapitated head. Sometimes they were made to go without food, and taught that a samurai should not be ashamed to be hungry. Self-control, courage, fortitude, loyalty were the cardinal virtues. Every samurai counted it a plain duty to sacrifice himself for his lord.

The young samurai were taught fencing, archery, jin jitsu (clutching such part of the enemy's body as will make him numb and incapable of resistance), horsemanship, the use of the spear, tactics, calligraphy, ethics, literature and history.

He was not to think of money; ignorance of the value of different coins

was a touch of good breeding. He was taught to forgive injuries, but he was also taught to hold his honor sacred, and to defend it at all times and at all hazards. To win honor and to avoid shame, the samurai would go to any lengths.

Naturally, the man with a sword and Quixotic notions of honor was not always as gentle as he might be with those who assailed that honor. It is related that a citizen called the attention of a Bushi to a flea jumping on his back. Forthwith the Bushi cut him in two, and afterward explained his reason by a syllogism: "Fleas are parasites which feed on animals; he said a flea was on me; and it is an unpardonable insult to identify a noble warrior with a beast."

The sword was the soul of the samurai, and the swordsmith worked as if he were performing holy rites.

Under certain conditions suicide was the plainest duty, and elaborate ceremonials were laid down for the manner in which it should be done. The women also were taught that death is a better thing than shame.

WILD LIFE OBSERVATION.

Few Persons Can Describe Accurately What They See in the Creatures.

Good observers are probably about as rare as good poets, says John Burroughs, in "On Humanizing the Animals" in Century. Accurate seeing—an eye that takes in the whole truth, and nothing but the truth—how rare indeed it is! So few persons know or can tell exactly what they see; so few persons can draw a right inference from an observed fact; so few persons can keep from reading their own thoughts and preconception into what they see; only a person with the scientific habit of mind can be trusted to report things as they are. Most of us in observing the wild life about us, see more or see less of the truth. We see less when our minds are dull, or preoccupied, or blunted by want of interest. This is true of most country people. We see more when we read the lives of the wild creatures about us in the light of our human experience, and impute to the birds and beasts human motives and methods. This is too often true of the eager city man or woman who sallies out into the country to study nature.

The tendency to sentimentalize nature has in our time, largely taken the place of the old tendency to demonize and spiritize it. It is anthropomorphism in another form, less fraught with evil to us, but equally in the way of a clear understanding of the life about us.

A recognized authority—The Weekly Oregonian.

Morrow County, Oregon.

Morrow County is a new country, and like all other new countries, is awaiting development.

Located in the Columbia river valley, and skirted on the South with a spur of the Blue mountains, within the boundaries of Morrow county is a territory 75 miles in length by 35 miles in width, and containing 1,313,280 acres of land. Formerly stockraising was the principal industry, but latterly the fertility of the land is bringing agriculture to the front. Immense wheat crops are grown with little cultivation, the soil being mixed with a volcanic ash which is very rich in wheat-producing qualities. The 1904 crop will aggregate 1,400,000 bushels, much of it from virgin soil.

Morrow county has thousands of head of sheep, horses and cattle. The wool production for 1904 was 2,500,000 pounds. Alfalfa and fruit growing are profitable industries, rapidly growing in importance. The county has also a great coal field, soon to be developed.

The Heppner Gazette

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