

OREGONIAN RAILWAY TIME TABLE.

North.	April 1, 1891.	South.
Lv. Newberg, 7:35 a. m.	Ar. Portland, 9:30 a. m.	Ar. Portland, 9:30 a. m.
Ar. Newberg, 12:45 p. m.	Ar. Portland, 4:30 p. m.	Ar. Portland, 5:20 p. m.
Ar. Newberg, 6:50 p. m.		

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NEWBERG GRAPHIC.

ISSUED EVERY FRIDAY MORNING.

EDITORS AND PUBLISHERS:
E. H. WOODWARD & ORM. C. EMERY.

FRIDAY, NOVEMBER 13, 1891.

Entered as second class matter at the post office at Newberg, Oregon.

COLLECTOR E. T. HATCH, of Alaska, made a short visit at Salem this week.

LAST Saturday there were five persons murdered in San Francisco and ten more attempted suicide, three of them being successful.

Mrs. GIBSON, eldest daughter of General Booth and leader of the Salvation Army in France, spoke in Chicago this week. She is said to be a wonderfully gifted woman.

THE ladies of the W. C. T. U., of Sheridan, are engaged in a fight against the saloons and are out with a remonstrance against granting license. If the people of that town act wisely, they will stand by the ladies.

AS WICKED a city as Chicago is said to be, hundreds were turned away from Central Music Hall in that city recently, being unable to gain entrance when Lady Henry Somerset and Hannah Whitall Smith lectured on temperance.

JEHLANT republicans of Salem, have ordered a pair of \$50.00 blankets manufactured by the Salem Woolen mills, which they propose to present to Governor McKinley, of Ohio. John Minto will write a presentation letter to be sent with the blankets.

IF ANY man in Oregon has a thought of running for office soon, we would advise him to go down to Portland and join the police for a short term. The abuse heaped upon those blue coated individuals ought to prepare a fellow for most any kind of a campaign.

A SALOONIST, who advertises his business in one of our exchanges, says among other things "established in 1866." We very naturally suppose from this that the fellow has been well patronized and is proud of his record. The appearance of that town as we can testify from observation indicates that he is correct. The town has long been "of age."

IT WILL be in order for Dr. Rowland to score Dr. Harry for the miserable condition of the locks at the insane asylum. The crazy man Chenoweth, who was captured here Saturday, had in his possession the handle of an ordinary spoon with which he had unlocked his door and gained his liberty. Of course such carelessness must be the fault of some one, presumably Dr. Lane.

WE LEARN that Dayton is to have a new paper. One of two things is certain: the man who is starting it is sadly lacking in that which six months from now he will have an overstock of, or he has money to distribute among the birds. He has our sympathy. We add incidentally that sympathy is about all he can reasonably expect in a town the size of Dayton, and sympathy will neither satisfy landlords nor pass current at Palmer & Roy's.

THERE was a touch of grim humor in the action of the Portland jury who last week voted to release a poor man, without money or friends, not because the charge of forgery had not been proven, but because the prosecuting attorney had recently dismissed a more aggravated case against a young man who had friends and money to back him. If this jury did not do its duty strictly according to law, their action was not receive as much condemnation as that of the prosecuting attorney, neither will they probably be able to notice any sudden augmentation of their bank account.

THE Oregonian last Monday contained a pretty good dissertation on "jack-knife energy," showing how thousands of men and boys waste their time and energy in carving dry goods boxes when they should be at something else. Mr. Scott, however, makes one grievous blunder when he attributes "agricultural depression" to this characteristically American use of the jack-knife. There may be found in every town in this country dozens of men whose sole ambition apparently is to be everlastingly whittling, but it is our observation that a great majority of them are down bred, and that comparatively few of them are products of the farm. This being the case, the whittled boxes and scarred telegraph poles, of which the Oregonian tells, stand more as monuments to dead furnaces, cold anvils and unused planes and hammers, than to rusty plowshares. It may seem smart at some of the big editors of this country to take advantage of every opportunity to sneer at the farmers, but to us who are brought into closer business relations with them, it savors too much of the golden egg business recorded by that uncertain antiquated personage known to our boyhood as Mother Goose. We should all remember that about all we have to offer the farmer in exchange for bread and meat, is uncertain opinions, original or second hand, nine months in the year, and printing offices "affly" just before election time. If the cities and towns would take care of their jack-knife artists, and the newspapers could conjure up some sensible plan to keep them profitably employed, there would not be near as many parasites on the body politic, and we would all fare much better than at present.

It is to us a sad sight to see a crowd of men and boys make sport of one of God's unfortunate creatures. An instance of this kind was brought to our notice while a poor lunatic was confined in jail here a few days ago. Men and boys remained away from the church services to laugh at the ravings of this man who was doubtless suffering such mental torment as none of us may ever have to suffer, while he called for help to deliver him from the hands of those who, in his delirium, he thought were attempting to kill him. This action on the part of the men and boys mentioned, was thoughtless, and doubtless without evil intent, but it was nevertheless sad. When that which distinguishes man from the lower animals, that which rightly guided and well balanced leads ever up and out into loftier aspirations and broader fields of usefulness—the mind—becomes debilitated, then life has become a burden to the unfortunate one and to his friends. And while he may not realize that he is being made a laughing stock, we should not forget that his fate might become ours under like conditions, and ask ourselves how we should like to be treated should we fall among strangers, as this man did.

John Hall, of Douglas county, who is an experienced fruit grower said recently in an interview which was published in the Roseburg Plaindealer:

"I haven't made any special effort yet, to push peach growing, though I am satisfied there is a great deal of money in it. In this county we can raise extra fine large, luscious peaches, which find a ready market either as green fruit or dried. Of the latter I have cured and sold about half a ton this year and made a very fair profit. Prunes are, however, much more profitable, as the bearing trees are much more prolific, the yield surer, and the trees and fruit require less care. I pay a cent a pound for prunes on the tree and you can judge of the returns by one incident of purchase. I bought one man's crop this fall and paid him on an average of \$260 an acre; he had 108 five-year-old bearing trees to the acre, which run four bushels of sixty pounds each to the tree. The shrinkage of fruit in the dryer is about 60% per cent; or in other words it takes two bushels of the green prunes to make one bushel of dried which finds ready sale at six to eight cents a pound. When the interest on money invested, natural risks of business, transportation, wages and all that sort of thing are taken into account, the handler has a good deal of expense on his hands, but with all there is a very fair margin of profit left. We are just now making arrangements that will be still more advantageous to the orchardist and the dryer. It has been ascertained that dried prunes bought by Portland wholesale merchants and jobbers in Douglas county last fall at eight to ten cents a pound were marketed in New York at twenty-two cents. Now if we can make connections with the large eastern dealers so that we can ship our fruit direct from the packing house here we will save the handsome profits which accrue to the middlemen, as represented by the twelve to fourteen cents a pound minus about a cent a pound freight."

PIONEER DAYS IN OREGON.

The subject of the aboriginal inhabitants of the Willamette Valley presents little of interest or importance. When the early white explorers arrived, they found the banks of the streams thinly populated by savages, who were generally the most peaceful of their kind and a world different from the sanguinary Redskins of the plains. With these Indians the whites held agreeable relations, except the occurrence of a few slight jars, and there is little thereof to chronicle. The most pertinent fact of which we have to make note, is that the Indians speedily died out, and to-day scarcely a hundred individuals exist, the relics of once numerous tribes.

In stature the Indians of the Valley rarely exceed five feet, six inches, while the females were scarcely above five feet. Both sexes were strongly built but loosely. They were said to have improved physically in proportion to their distance from the Columbia and its fisheries, which is a consequence of the often observed fact that the fish-eaters were, and always are, inferior to hunting tribes. The Calapooias on the upper Willamette were thought to have been the finest physique. Some observers have noticed a similarity between the Chinook and the Mongolian visages, in the matter of the broad and flat noses, and the eyes turned obliquely upward at the outer corners. The Chinook nostrils were large, the mouth wide and thick-lipped, the teeth irregular and frequently much worn, the eyes black, dull and expressionless, though some have credited them with having bright eyes and an aspect of liveliness. Their features, though in general coarse, were sometimes regular, and not disagreeable, especially among the women, who have often been credited, in individual cases, with at least ordinary charms. The Chinook family generally conformed to the habit of flattening the heads of young children, which unique custom extended as far south as the Falls of the Willamette. The subject is referred to in Patterson's incomparable ethnological work, the *Native Races of the Pacific Coast*, but he declares himself ignorant of the origin of this strange freak, but supposes it to spring from the innate love of ornamentation.

Another hideous custom, and more general one, was that of slitting their noses and wearing a string of beads or shells therein. Tattooing is said not to have been practiced universally as in the more southern tribes, but was frequent, especially among the females. It usually consisted of lines of dots pricked into the limbs and cheeks with pulverized charcoal. The women were fond of dabbing the body with bright colored earths and juice of berries, and grease was extensively applied. The hair was worn long and was a great source of filth. The women wore it braided in two tails. As is customary with Indians, they preferred to

go as nearly naked as the weather would permit. However, females wore nearly always a skirt of cedar bark-fibre, hanging to the knees. Other garments were composed of the skins of beasts sewn together and sometimes ornamented with fringes or paints.

The houses of the Chinooks were usually taken down each year and re-erected to get rid of vermin. They were built of wood; often of the bark of trees, or, in some cases, of cedar planks, though this degree of advancement was not possessed by many. The planks were fastened by strings of bark, by which they were tied to upright posts forming a frame. The ordinary dimensions of these houses were, length, twenty-five to seventy-five feet; width, fifteen to twenty-five feet. The door was just large enough to admit the body, and there was no window nor chimney; for convenience of fire there were fire places sunk in the dirt floor, and the smoke found its way out through the cracks in the sides of the roof. Several families occupied each house ordinarily, sleeping in raised berths along the sides of the building. These structures were the houses of the permanently located and more wealthy classes. The very poor Indians lived in huts built of sticks and mud, or of sticks covered with mats, bark rubes or skins. "The interior and exterior of all dwellings were in a state of chronic filth." Lewis and Clark saw a house in the Willamette Valley which was two hundred and twenty-six feet long, divided into two ranges of apartments, separated by an alley four feet wide. It should be recollected that these Indians remained habitually in one location instead of, like the nomadic tribes of the interior, changing their habitation frequently.

The Indians of the valley raised corn, beans and squashes. Nuts, berries, wild fruits and roots were in much use as food. Wild fowl were snared or shot, and elk and deer were killed with arrows or caught in pit-falls. The wapato, a bulbous root which grows in shallow ponds, was much relied on by them for food, and was gathered by the squaws, who sought it with their feet as they waded. Fish formed a very important part of the Indian diet. The enormous abundance of salmon supplied them with a very nutritious and easy procured aliment, upon which they lived for a great part of the year. Those of the tribes who lived about the mouth of the Willamette, were expert fishers and followed that pursuit more closely than further removed tribes on the upper river. It is well understood that the Columbia was, and is, the greatest natural depot of salmon in the known world. It is an apparently inexhaustible store-house for that noble fish, and the natives made such use of it as their dearest prompt. They had, in the season, fresh salmon upon which they feasted with delight, and were provident enough to cure and put aside a sufficient quantity to serve as their support until the next "run." They caught them with nets, or, perhaps more frequently, by spearing. The Falls of the Willamette was a very celebrated place for salmon catching, and in the neighborhood there resided a large number of natives. There they speared them by standing on the rocks or on scaffolds, and watching their attempted ascent of the falls, or they scooped them up in small dip-nets, or caught them with large fish-hooks used as gaffs. Such fish as were killed by accident—and there are always a great many such—were gathered up from the rocks where they had fallen in their efforts to pass the obstructions, and added to their store. Such is the abundance of these fish that the rudest means are sufficient to secure an unlimited quantity at the season of their runs. When taken, the fish were cut open by the women—the universal drudges—dried in the sun, and smoked in the lodges. They were sometimes powdered finely after being dried, and packed away in mats for winter use. The sturgeon was caught by the lower Willamette Indians, as also were other varieties. It will be seen that no other country on earth possessed such resources for the support of a savage population, and considered as beings whose utmost desires were an easy living, we shall have to admit that the Willamette tribes were fortunately located.

They were somewhat expert in the management of canoes, of which they possessed a great number. These vessels were always dug out of a single log of fir, cedar or pine, and varied in length from ten to fifty feet, and were often made with much skill. The Willamette tribes, however, were less expert in the management of their boats than the Coast Indians, and their vessels were less skillfully constructed, as they were only in use for navigating the placid waters of the interior streams.

The government of the tribes was by the usual institutions of chiefs, of whom there was one to each village. At one time, we are told, there were four principal chiefs in the valley, holding authority over the nine tribes which then existed. The chiefships were sometimes hereditary, though probably more often selected because of wealth and consequent influence. Offences against tribal regulations were generally expiated by a fine or by the payment of pecuniary recompense to the party injured.

Slavery existed, as among all the west coast tribes, the slaves being obtained by the purchase from other tribes. Like all the North American Indians, those of the Willamette were fond of strong drink, and indulged immoderately in it whenever it was procurable. They gambled as a steady habit, and sacrificed their property their wives and children, and their own liberty in order to satisfy their devotion to that vice.

The aboriginal weapons were those in common use among the North American tribes, being the bow and arrow. The former was from two and a half to four feet long, and usually made of cedar. The arrow heads were composed of bone, flint, chert or copper, and were of the usual forms of fabrication. Bancroft regards it as very doubtful if they ever used either spears, tomahawks or scalping knives,

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though many travelers and settlers have spoken confidently of seeing such. They, however, commonly used a wooden sword, double-edged and two or three feet long. They were in the habit of wearing in time of war a thick arrow-proof armor of elk-skin or short sticks bound together with grass. Their quarrels were frequent, but not blood-thirsty. They never, in time of war, resorted to night attacks, surprise, or the massacre of children and women. They never approached near enough for hand-to-hand fighting, and as their clothes were arrow-proof, they were subject to no great casualties.

The principal diseases among these Indians were consumption, various fevers, liver complaint and ophthalmia. Their treatment of such was simple; it consisted of sweat baths followed by a plunge into a running stream—a method of doubtful utility in any case and almost uniformly fatal in the treatment of fever. This custom is common to a great many of the tribes of the Pacific Coast, extending as far as the frontiers of Mexico to the south, and to an unknown distance toward the north. The sweat house—a structure devoted to the vapor bath—was seen in nearly every village, the whole population of which were accustomed to avail themselves of it at frequent intervals, though not at all for the purpose of cleanliness. As among most, if not all other tribes in America, there were medicine men, whose functions were divination, the cure of diseases, etc.; and singing, the beating of sticks and pressure and kneading of the patient's body, made up the principal medical treatment. These doctors, if unsuccessful in their ministrations, were sometimes subjected to beatings and even put to death.—*History of Willamette Valley.*

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