

OREGONIAN RAILWAY TIME TABLE.
South.
April 1, 1891.
Lv. Newberg, 7:30 a. m. / Lv. Portland, 9:40 a. m.
Ar. Portland, 12:30 p. m. / Ar. Newberg, 12:30 p. m.
Lv. Newberg, 12:45 p. m. / Lv. Portland, 4:30 p. m.
Ar. Portland, 7:20 p. m. / Ar. Newberg, 6:30 p. m.
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Agent Newberg.

NEWBERG GRAPHIC.

ISSUED EVERY FRIDAY MORNING.

EDITORS AND PUBLISHERS:
E. H. WOODWARD & ORM. C. EMERY.
FRIDAY, NOVEMBER 20, 1891.

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

It is now stated that Russia has given
up the idea of Turkey for a thanksgiving
dinner.

PORTLAND saloons must close at mid-
night, so says a new ordinance. Will
they do it?

NEXT THURSDAY, the 26th will be ob-
served throughout the land as a day of
general thanksgiving.

The sheriff's sale notices in the *Pasco*
Headlight are very poor boom articles for
any section of country.

A SALESMAN of some note undertook
to hold up the cashier of a bank, and has
been sent to the insane asylum for his
pains. If he had been without influence
he would probably now be dragging a
ctank of iron at the pen.

The *Graphic* and the *Rural Northwest*
at the regular rates would be \$2.50 per
year, but we will give them both for
\$1.75. This offer will only hold good un-
til January 1st. The first twenty-five
new subscribers or those who renew will
get the *Northwest* free.

The editor of the *Sunday Mercury* the
lowest, dirtiest sheet on the Pacific coast,
has been indicted for sending indecent
matter through the mails. It is to be
hoped he will get a dose that will change
the tone of his paper, or put him where
he can play checkers with his nose.

NOTICE is hereby given that the North Yam-
hill *Lender* that no matter what the
Harrisburg *Courier* may have undertaken,
the *Graphic* has not entered into a quarrel
with anybody. We simply gave expres-
sion to our convictions of right, and the
Courier and some others have taken ex-
ceptions to it.

ELIJAH CARPENTER has bought a half
interest in the *Ledger* and will have charge
of the editorial department. Mr. Car-
penter is a fluent writer and having many
friends in the valley will no doubt add
to the subscription list of the *Ledger*.
The boys have the best wishes of the
Graphic for continued success.

Fruit and Flowers for November is at
hand. As usual it is full of well written
articles and useful hints to the fruit grow-
er. You ought to subscribe for it, as it
will save you a dozen times its cost if you
are engaged in fruit raising. The beauti-
ful plates, a cluster of Hungarian Prunes
and a bunch of Marcella Nell Rosos, in
this number, are alone worth the price of
the paper. Send \$2.00 to D. H. Starn,
No. 7 Stark St. Portland.

The *Hillaboro Democrat* in speaking of
the fruit industry encourages farmers to
set more orchards. The fact is in our
opinion fruit raising has too long been
left to the farmers. Of course it is all
right and proper for the farmer to raise
enough fruit for home use and just as
much more as he can care for properly;
but with all the other lines of farm work
that falls to the lot of the farmer he has
but little time left to devote to fruit
raising on a large scale. Ten acres planted
to fruit will if properly cared for give one
man all he will want to do. One of the
reasons why California has succeeded so
well with fruit is simply the fact that
they have made it a business down there
and have cultivated trees and fought pests
with a will. Oregonians can't longer
hope to compete in the fruit markets of
the world unless fruit raising is made a
profession of itself and those who engage
in it study for the best results. The land
must be properly under-drained, the best
of cultivation must follow and a war of
extermination must be waged against
collin moth, woolly aphid and all other
pests. Nothing succeeds like success
and the above is just what it will take
from this time on in Oregon.

PIONEER DAYS IN OREGON.

About the month of the Willamette the
Indians were in the habit of burying
their dead in canoes, the deceased's prop-
erty being placed in the vessel with him
and the whole being placed in a tree top,
or upon an eminence. Several rocky
bluffs along the Columbia were favorite
places for the bestowal of the remains,
and such have received names to denote
that use. At other places a kind of vault
was made of planks and earth, and the
deceased, tied up in mats, placed therein.
The Calapoosia buried their dead in regu-
lar graves, erecting over them a head-
board.

In regard to the Indians' susceptibility
for civilization, we can hardly form an
opinion, as the poor creatures did not
live long enough to give it a fair trial.
In 1834 the Methodist Missionaries found-
ed a mission near Salem, as narrated in
another part of this work, and began giv-
ing instruction. It appears that the na-
tives took kindly to the matter, and sev-
eral of them became adept pupils. The teach-
ers were much encouraged, but the insti-
tution was not fully the success that had
been expected. Several causes contrib-
uted to this, and in spite of the ardor
with which the missionaries labored, but
a few years elapsed before the supply of
pupils ran out, and the self-denying
ministrations of the good missionaries
was changed to other directions. The

Indians' numbers decreased frightfully in
the years immediately succeeding the
coming of the whites, and of the Calapoos-
ias, who were thought to number eight
thousand in 1830, only six hundred could
be found in 1840. It is probable that the
Rev. Mr. Perkins, who made the former
computation was in error; but it is a well-
attested fact that there was a very serious
diminution in their numbers between the
years mentioned, and also for each suc-
ceeding year until their final extinction,
which may be said to be about accomplish-
ed now. The number existing at present
is thought not to exceed one hundred per-
sons, and these are mainly, if not all, of
mixed blood.

Some interesting discoveries of antique
remains, presumably of Indian origin,
were made in the early months of 1884,
by Dr. J. L. Hill, of Albany. Seven
miles southwest of that town, and also in
Linn County, exist some artificial mounds
of earth, which, until then, had never
been examined. Quite a number of
mounds, of a nearly uniform size and
shape, are said to exist in that locality,
the one selected for examination being
two hundred feet long, by one hundred
wide, the height not being stated. With-
in this mound there were found four
skeletons, which had been buried therein
with care, and were accompanied with
various implements, which, in the life-
time of their owners, had probably been
objects of great value. As given in Dr.
Hill's account, these objects were as fol-
lows: flints, rudimentary arrowheads,
beaver tusks, awls composed of "bones
about three inches long and tapering to a
point," a pipe three and one-half inches
long, one and one-half inches wide at top,
and one inch at bottom; spoon of wood or
bone, necklace of copper rolls (tubes),
white beads, matting, solid copper rings
encircling the arm; "ugly green glass
beads," stone beads, flat headed, square
brass nails with sharp points; curiously
formed bone implements for weaving,
bone spatula like a paper knife, and min-
ute brass bells for ornament. The skele-
tons found were in a good state of preser-
vation, and would seem somewhat unlike
the framework of the ordinary Indian of
to-day, being without the frontal ridge,
and having a peculiarly receding forehead.
The explorer seems inclined to the belief
that the remains belonged to some tribe
which inhabited the region anterior to the
Calapoosias, but the relics would not seem
to warrant such a belief, as they may have
been derived from recent sources, and,
indeed, are familiar to the ethnologist as
articles of esteemed value and common
occurrence among the Indians of to-day.
It is worthy of remark that these burial
mounds have been found at various points
on the Northwest Coast. There are those
of them at Tenino, near Olympia,
on the Northern Pacific Railway, which,
for a time, formed a great puzzle to the
archaeologist, but are now satisfactorily set-
tled to be nothing more nor less than
burial places, most probably constructed
by the ancestors of the present races of
Indians. To such an origin it would
seem proper to assign the mounds of Linn
County.

Quite a large number of geographical
names constitute the only legacy of the
aborigines to the present population of
the valley. Willamette is the corruption
of the former designation, *Willamet*, by
which the earlier explorers and settlers
knew this river and valley. The name in
its corrupted form is now universally
known, and the task of restoring its more
characteristic, suitable and manly spell-
ing is, doubtless, impossible. In conform-
ity with general usage this volume re-
tains the spurious orthography, although
its compilers are perfectly sensible of the
superior fitness of the former style. The
name is thought to have been derived
from the tribe of Indians who lived near
the Falls, and who are mentioned herein
as the Clough-wallahs; the name being
supposed to be taken from the latter
syllables. As this tribe have long since
perished, and their language with them,
the efforts of etymologists are directed
in vain to the perfect solution of the question,
but enough is known to make this
hypothesis the only tenable one. We
owe the Frenchified form of the name to
the ill judgment of Wilkes, who was the
first, as far as is known, to adopt the
present spelling. The Willamette, more
properly speaking, the Willamet River,
was once known to some few as the
McKay River, but this designation did
not long adhere. It is said that this
name was given by D. McKenzie.

The uncertainty of tracing etymological
derivations is, in these instances, largely
increased by the fact of the purely arbit-
rary spelling necessarily employed to rep-
resent the sound of Indian words. To this
difficulty must be added that produced
by the habitually indistinct tones of an
Indian's voice, and the almost impossibil-
ity of representing those tones by means
of combinations of the twenty-six letters
of our alphabet. Perfect rendition of
their tones cannot be achieved, and the
task of approximation is no easy one.
Under such circumstances, nothing of
value has been retained of the extinct
languages of these tribes, and the names
which have been perpetuated are, proba-
bly, in no case, more than a loose approx-
imation to the original sound. No two
observers, hearing the Indian designation
of a place, will spell the sound in the
same way. This is proved by the multi-
plicity of forms which the spelling of
geographical words has taken, such as
Calapoosia, for example. Long Tom is
the name of a stream in the upper end of
the valley. It is supposed, by most peo-
ple, to be a name of American extraction,
but, in reality, is the modification of its
Indian name, *Lung-tun-ter*.

Notwithstanding the uncertainty of
meaning and pronunciation of these
aboriginal terms, good taste demands
their perpetuation. They are preferable,
in all respects, to the hackneyed and com-
monplace names which are so generally
bestowed upon geographical localities.
It is greatly to be deplored that the au-
thorities have been fit to change the appro-
priate and mellifluous Indian designations
to worn and every-day terms. Salem
was formerly called Che-mek-e-ter, which,

we are told, meant gravelly. The legisla-
ture in 1854 made Ta-ke-dah into Albany,
and, by universal usage, the river Han-
chi-ucke degenerated into Pudding! The
lofty snow-capped summits of the Cascades
have mostly the names of distinguished
white men, and, like the level lands of
the Northwest, are thickly sown with
Washingtons, Jeffersons, Adamses and
Jacksons. This lack of taste and fitness
will be bewailed more and more with the
flight of time, but the objectionable names
will then have become immovably fixed,
and posterity can never revenge itself.

LICENSE THE SALOON.

The article below was read before the W. C.
T. U. of Sheridan, and ordered published in
the *Courier*. The *Courier* refused the ladies
and we publish it by special request, and fur-
nish them a number of extra copies.

They tell us that to license the saloon is
"the best thing that can be done for the
town." Let us see about that. Who can
say a single good word for it? It cannot
run without customers, and somebody's
morals and manhood must be destroyed.
A good many boys and men must be
turned into polluted wrecks, their money
wasted in drink, their families defrauded
of their love and care, and their homes
rendered miserable in order that this
"best thing for the town" may flourish.
Is a city yet you know, you must not
touch it for the world. It builds our side-
walks and grades our streets. What a
fine thing it is to be sure. Mothers don't
try to teach your boys to shun the saloon
as a pestilence, wives don't object to their
husbands spending their time and money
there. Why don't you remember they say
"it's the best thing for the town." And of
course you want the town to flourish, no
matter if every plank in the sidewalk rep-
resents a soul lost through the influence of
the saloon, and trodden under foot by mam-
mon; no matter if every load of gravel on the
streets represents so much character and
honor thrown into the mire. Souls and
honor and noble character do not count
you know when the saloon is to be con-
sidered.

The happiness and prosperity of the home
is neither here nor there. Shall we
cease our prayers for the overthrow of
the rum curse? Shall we discontinue all
temperance effort? Why certainly if the
licensed saloon is "the best thing for the
town." Stop all church work, turn the
church buildings into saloons and let "the
best thing for the town" have full sway.
Heretofore all church and temperance
work has been supposed to be in opposi-
tion to saloon interest. If we have been
mistaken in this, the quicker we find it
out the better.

Mothers give up your boys cheerfully,
don't pray and weep in secret over their
ruin. Wives don't think hard if your
husbands spend their time and money in
saloons and you are thereby robbed of
your rights; give up their love and com-
pensation, a willing sacrifice to "the
best thing for the town." The saloon
business must be made to pay you know,
and there is no way on earth to make it
pay but ruin humanity by the wholesale.
Every dollar spent in the saloon is so
much robbed from somebody's natural
rights. The merchants and business men
don't want the hundreds and thousands
of dollars which are spent in saloons to be
paid to them for their merchandise and
make trade lively and homes happy and
comfortable; oh no, they want "the best
thing for the town."

The saloons are sending more souls to
perdition than any other agency but
then they are "the best thing for the
town." The saloons of the country cost
in dollars and cents, probably more than
ten times as much as the license fees
amount too and the honest, hard working
pay-as-you-go people are taxed out of
reason to pay the expense caused by
them, but no matter for that, "It's the
best thing for the town." Gladstone
said to the brewers of London, "Gentle-
men, I cannot permit a question of mere
revenue to be considered alongside of a
question of morals, but give me a sober
people not wasting their earnings on
strong drink, and I will know where to get
my revenue." Canon Wilberforce says:
"The deriving of vast sums for the reve-
nue from the little suffering and grinding
pauperism of the people is a terrible
offence." But perhaps they had not
heard that it was "the best thing for the
town." But a day of reckoning is com-
ing when the people will understand that
it never pays to barter souls for money.
And in the words of the immortal Lin-
coln, "You may fool part of the people
all of the time and all the people part
of the time, but you can't fool all the
people all the time." And there are enough
people who believe that the saloon is al-
ways and everywhere an unmitigated
curse, whether licensed or not, who will
never cease their opposition to it, until
this question is settled, and settled right;
settled for "God and Home and Native
Land." "Am I my brothers keeper?" Yes
we are to the extent that if we delib-
erately put temptations and stumbling
blocks in his way, thereby causing him
to fall, we are guilty of his blood.
"Woe unto him that giveth his neighbor
drink, that putteth thy bottle to him, and
maketh him drunken also." "Woe to him
that buildeth a town with blood, and es-
tablisheth a city by iniquity."

Mrs. Cyrus Buehl.

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