

WORK ON TAMMANY.

Seattle Owners Let Contract for 500-foot Tunnel.

The Seattle Times of Saturday publishes THE MINER'S story of the recent rich strike on the Belle Baker claim of the Mammoth group, and in this connection says:

The Seattle owners of the Tammany group of mines near Sumpter, Oregon, have had their spirits raised several degrees this week by the reported strike on the Belle Baker claim on the Ibez Mammoth ledge of Bald mountain, in the Cracker Creek district.

The Belle Baker and the Mammoth are two claims belonging to the Mammoth Mining company. According to THE SUMPTER MINER the strike made last week "is the richest, largest and most important yet made in those gold fields—in fact in the Northwest."

The Mammoth mine has already yielded several fortunes, but owing to the cost of working it was abandoned several years ago. It was originally discovered by James Reilly, at present a resident of Seattle, and who knows the mining regions of the Northwest as well as a sea captain knows his navigation charts. Mr. Reilly took about \$40,000 from the Mammoth, when his partners became discouraged and wanted to go to the Coeur d'Alenes. Later other parties worked the Mammoth and drove a tunnel straight into the mountain for 200 feet; then they followed the ledge. They did not find fair values and the property was abandoned.

The Tammany property, which lies on the same ledge, is owned almost entirely by Seattle men, the largest stockholders being W. D. Walker, W. Y. L. Rutherford, R. F. Parkhurst and W. A. Anderson, who are the officers of the company. There is already on the property a tunnel 100 feet in length and last week a contract was closed with Peter Olson to extend it 500 feet further. Said Mr. Anderson, the secretary, today:

"Mr. Olson left last week to commence operations. His first work will be to erect bunk houses and prepare for getting in supplies. His contract calls for the completion of the work by May 1, 1901. By that time we will have in a stamp mill."

KILLED THE MEDICINE WOMAN.

Thought She Could Have Saved Child's Life But Wouldn't.

Anna Edna was an Indian medicine woman. She was intrusted with a knowledge of nature's laws, somewhat higher than that of the average Indian. Her people expected her to be unfailing in her cures and prophecies. They had implicit confidence in her superior powers, and fully believed that she was in touch with the Great Spirit. A mistake in her conduct was impossible, from the Indian point of view. She was a priestess and omen for them to follow and obey. In sickness she was the ever present guide. In trouble, the law giver, and in death the chief mourner, whose wailings drove away the evil spirits and opened the gates of the happy hunting ground for the departed. She was clothed by them in a sort of sacred admiration, and her "talks" were voices from the invisible spirit.

But in this instance her herbs and incantations failed her, and the child she was doctoring died. In the twinkling of an eye, her superior power vanished according to the customs of her people. She had failed to cure, and was a false prophetess, an imposter, a witch, and for practicing her frauds, she must die. This is the Indian law. It is older than any American tradition. It comes down through the history of these people, un-

written, yet unchanged, for so many generations that its origin is unknown. It is strong in the minds of these simple folk, a second nature to them, a sacred obligation which is never broken. The Indian medicine man who fails in his cures or prophecies, is doomed to certain death. He has assumed to fill a holy office, to take into his keeping the whole welfare of his tribe, and when he betrays his utter helplessness in the face of nature's laws, no punishments are spared in his torture and death.

So Anna Edna must pay the penalty. The father of the dead child is only executing a law older than our declaration, older, even, than the Anglo Saxon tongue, when he kills the witch who has imposed upon her people. Columbia George and Toy-Toy are types of an age and race and an order of intelligence which is passing from view. They lose their local importance, when considered in the light of human history. Their simple confession of the crime is given in implicit faith that the Indian tradition which dooms the witch, will supplant the law of the land. Back of their innocent story is seen dimly struggling for utterance and justification the reason for the crime. In their eyes it is no crime. It is fate. It is duty, no less binding than the burial of the dead. It is one of the iron clad rites of the old age of man, passing through the crucible of the newer age. It is the past struggling against the tide of the present.

The Israelites carried their laws into the Egyptian bondage. "An eye for an eye and a tooth for a tooth" sounded as harsh in the ears of their masters, as the Indian's brutal custom does in ours. Rome found strange, unwritten laws in every country she enslaved. She tried to stamp these out. She inflicted penalties upon the wondering peoples, and in all the severity of her law and nicity of her culture, she never triumphed. The Scythian mutilated his person for religious reasons. The Goth drank water from a cup of a human skull. The Druids in Britain practiced their grewsome rites, in the presence of the glittering spears of the Roman armies. And in all countries, among all races are found these indelible characteristics, which time, and fortune, and culture and threatened extermination have failed to destroy.

It is a historical parallel which has been struck in every age. We look at it from a local standpoint and see none of its strange importance. We rub against these people on our streets and laugh at their curious manners and customs and pass them on without a deeper glance at their story. But when we sit at the bar of justice and see a tribal custom, older than our government, annulled, set aside, superseded and condemned, by the swift and terrible justice of civilization, we take a second glance at these wondering people. The faith they have followed so long is shown in its emptiness. The laws of their fathers are wiped from their statutes and they stand helpless and amazed amid the blinding splendors of an age they cannot understand. The Jews practice rites today they practiced in Moses' time. The Chinese have customs four thousand years old. And is it any wonder that Pendleton, like olden Egypt, shall say to the bondman: "Forsake your gods and follow mine."—Bert Huffman in East Oregonian.

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