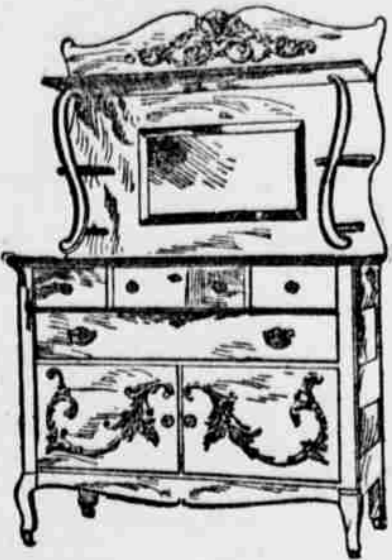


# ORCHARD & WILHELM CARPET CO.'S October Sale of Furniture and Carpets.

In reading this advertisement don't look for goods at half value, but look for the best values for the money ever offered you. It is easy to quote prices on imaginary goods and write advertisements describing an article worth \$2.00 as one worth \$8.00, and sold as a very special bargain for \$3.00. The prices for this sale make unusual bargains of every article we offer—goods at real worth gathered for the greatest selling event we have ever had. Monday starts these tremendous sales and Monday the assortments will be the best. If you are particular about patterns come here—where we show more carpets on one floor than all other houses in Omaha combined.

## Dining Chairs.

Full post Cane Seat Chairs.....75c, 80c, 90c  
The keynote of great values is a solid oak  
brace-arm carved back chair.....\$1.00



This elegant Oak Sideboard—made of solid oak, double top, cast trimmings, with large French bevel mirror 18x32 inches, finely carved and polished—\$18.00



This solid oak 6-ft. extension table, 44-inch top, heavy fluted legs, hand polished, for this October selling \$8.00

You can't match at less than \$10.50 anywhere.

## Ak-Sar-Ben Ball Carpets.

Over five thousand yards of Carpets and Matting laid by us for the Knights of Ak-Sar-Ben Ball—used one evening—to be sold Monday at a great bargain. These goods are not damaged for use, but they can't be put in stock.

25c Matting will be sold at..... 14c  
35c Matting will be sold at..... 20c  
55c Carpets will be sold at..... 35c  
75c Carpets will be sold at..... 48c

**We are Selling Couches--** Our special for October is your choice of three styles fine wood frame (latest thing) \$15.00  
We have never seen its equal that could be sold for less than \$20.00. Your choice of three frames, twenty style covers, for \$15.00.

## Window Shades.

3x6 feet perfect water color opaque shades with fixtures..... 25c  
We make shades to fit any windows in Opaque and Hollands at the lowest prices.  
We manufacture them.

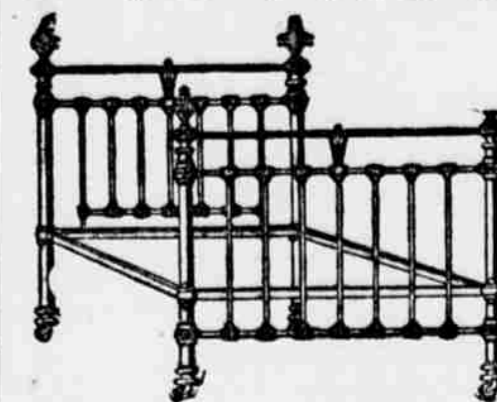
## Oil Cloth.

Any width, square yard.....17c  
Stove Rugs, 1 1/2 yards square..75c  
Zinc Binding for 1 1/2 yard rugs, with corners..... 15c

## Furniture. Who pays the advertising?

We sell an Iron Bed, Springs and Mattress, advertised by others as a great bargain at \$4.95, \$5.00 and \$5.50—our regular price is only \$4.25—and we can deliver the goods.

Iron Bed, \$1.75—Spring, \$1.00—Mattress, \$1.50—actual worth \$4.50



THIS IS A WONDER.

A full sized, heavy Iron Bed, brass head and foot rail, ornamented chills, with best cotton top mattress and supported tempered steel springs—(complete outfit)—

\$10.00



Bird's eye maple, mahogany, quartered oak—highly polished stand—78c

# ORCHARD & WILHELM CARPET COMPANY, 1414-1416-1418 DOUGLAS STREET.

## SOUTH AMERICAN INDIANS

### Queer Life and Curious Customs of the Araucanians of Chile.

### BETTER LOOKING THAN OUR INDIANS

### Richest, Proudest and Bravest of the Southern Tribes—Pretty Indian Girls—Details of a Visit to Their Reservations.

(Copyright, 1888, by Frank G. Carpenter.)

TEMUCO, Chile, Sept. 7, 1888.—(Special Correspondence of The Bee.)—I want to introduce you to the richest, proudest and bravest of the Indians of the South American continent, the Indians who once owned the greater part of Chile, and who, for three generations, with lances of wood and bows and arrows, waged a successful war with the Spanish invaders. They killed Pedro Valdivia, the man who founded Santiago, and then came south to conquer them. They destroyed Spanish forts, besieged Spanish cities and only receded inch by inch toward the south, fighting as they were forced to do. When they were finally conquered they refused to become the slaves and holdings of their conquerors, as did the Indians further north, and today they maintain their own identity, owning their own lands and looking with scorn upon the descendants of the white-skinned invaders who have robbed them of their country. I refer to the Araucanians, the famous Indian fighters of south Chile. I am now writing in the frontier town of Temuco, on the edge of one of their reservations, and I have just returned from a handcar trip over a railroad which the Chilean government is building through their country to open the lands adjoining it up to settlement. They have long since given up their fight against the whites, and the Chilean government is doing what it can to civilize them. It has given them lands which they are not allowed to sell, and it has its Indian schools modeled on the same plan as those of the United States. The progress, however, is not great, and the demon of alcohol is slowly but surely wiping out what is left of the race. There are, it is estimated, only 50,000 of them left, and the most of these are scattered over the hills and valleys of southern Chile.

There are many of the Araucanians to be seen in Temuco. They come here to trade, some on foot, some on horseback and many in rude ox carts, riding on the loads of wheat, barley and other things which they bring in to sell. I saw one today on the outskirts of the city seated in his cart on two fat hogs, which he was bringing to market, and I took a photograph of his pretty daughter, who rode on a pony behind. She wore heavy flat earrings of silver, each as big as the palm of my hand, and upon her breast, hanging from a silver chain, was a great silver plate of a diamond shape, which made a musical jingle as she trotted by. I afterwards stopped a group of Indian girls and made notes of their dress. They were barefooted, but on their ankles bands of silver beads sewed on red cloth stood out against the pink flesh. Some six inches or more above these came the dress, which was merely a bright-colored blanket pinned at the shoulders, leaving the arms bare, and belted in with silver buckles at the waist. Several of the girls had a second blanket which they wore much like a shawl, and which was fastened by a long silver pin at the shoulders. The men wear much the same dress as their women, save that one blanket is belted around the waist, whereas the second is worn as a poncho; that is, over the upper part of the body, the head being stuck through a slit in the center. Few of the men wear hats, but all tie a red

handkerchief or band about the head over their foreheads, leaving the crown bare.

**Better Looking Than Our Indians.**

The Araucanians are of the same race family as the North American Indian. They have copper complexions, a trifle lighter than those of most of our tribes, high cheekbones and straight black hair. The men have little or no beard. They wear their hair cut off even with the neck and coming down over the ears. The women wear their hair long. It is divided into two braids, each wrapped with a strip of red cloth, which is sometimes decorated with little silver beads. They wind the hair up on the top of the skull and let the ends of the braids stick out like horns above their faces. Sometimes the ends are joined by a string of little balls of silver and sometimes the braids hang down the back. Both the men and women are fond of bright colors. The women wear quantities of jewelry. Their earrings are always very large. They are of many shapes, silver plates as big as a playing card, with ear hooks attached, being common. They wear necklaces of silver beads and as much other silver in the shape of breast ornaments as they can afford. The men, as a rule, better looking than our Indians, and the women when young are plump and pretty. I see many girls who have rosy cheeks, well rounded forms, beautiful eyes and teeth, and full, ripe, kissable lips. They look clean, their feet are small and their ankles I noticed are very well turned.

These Araucanians have curious customs. Many of the richer Indians have two or more wives. Each Indian brute which I visited yesterday I found two fires going and over each fire one of the husband's two wives was cooking, while about was gathered her own brood of children. The hut was of boards with a low, thatched roof. It had no door, but the whole front was opened to the east and so arranged that it could be closed with skins. The roof was of the shape of a ridge and this gave room for an attic, which was separated from the ground room by a ceiling of poles jet black with smoke. From these poles ears of corn, strings of onions, pieces of dried meat and bags of other eatables hung. The floor, which was Mother Earth, was littered with farming utensils, clothing, saddles and harness and a lot of other stuff which made the room look like a junk shop.

### The Oldest Woman in the World.

In the same hut lived the great-grandmother-in-law of the two women. This woman is, I am told, 130 years old. She is the oldest person in Chile, and, if the record of her family are correct, she is, perhaps, the oldest woman in the world. She is a slender little body, not over four feet high and so withered up with age that she does not weigh more than fifty pounds. With me at the time of my visit to her was Herr Otto Kehren, a German, connected with Don Auguste Balza, the inspector general of colonization of Chile, who was also of our party. Herr Kehren is one of the finest looking and best-formed men I have ever met. He is over six feet tall and he weighs 250 pounds. I stood him up beside the little great-grandmother-in-law and made a photograph of the two. The contrast was that of giant and pigmy, of old age and youth, of life and death, of dry bones and rosy flesh. The fact that size and conditions have little to do with

longevity seemed to me apparent as I looked at this dried-up centenarian. She was small at her birth and she had lived more than a century and a quarter in a squalid hut, half fed and poorly clad. She was, when I saw her, dressed only in a ragged navy blue blanket, which was fastened by a pin of silver over her skinny breast bone. Her legs, shrunken arms and hands to the shoulder, and her wrinkled legs were naked to the middle of the calf. She was deaf and blind. Her eyes were grown over with what seemed to me like two little red buttons of flesh, and her face was corrugated with lines like a withered apple. She was led out of the hut by one of her great-grandchildren, a plump, juicy little Indian maiden of 18, and, the contrast between 18 and 130 was striking in the extreme. I was told that the old woman still had the use of her mental faculties, and that she was able to do much of the spinning for the family. Her great-granddaughters-in-law seemed proud of her, and they smiled and were grateful for the money we gave her.

### Some Dainty Indian Dishes.

In this hut, as I have said, there were two Araucanian women cooking. Their feet were several iron pots and they had neither ovens nor stoves. The fires were built in holes in the ground inside the hut and the smoke was so thick that I almost felt it closing behind me as I pushed my way through it. The women were roasting corn and green corn in the coals, and I am told they make stews of various kinds. Much of their food is eaten raw, and this is so at times with both meat and fish. Raw mutton and beef cut up in small pieces is one of the chief dishes of an Araucanian. Red pepper is used as an appetizer and raw alcohol is drunk between the courses. They have, it is said, a way of taking a living sheep and peppering and salting its lungs while it is dying. This is done by hanging the sheep up by its forelegs and stuffing its windpipe with salt and red pepper. While the sheep is gasping under this treatment its jugular vein is skillfully cut, pulled out and the stream of blood turned into the windpipe. This carries the salt and pepper down to the lungs and the sheep at once swells up and dies. The lungs are at once taken out of the still quivering animal, are cut in slices and are served with warm fire blood, having thus been seasoned to taste. At all feasts the men are served first, the women acting as the waiters and taking what is left.

### Has to Fight for His Wife.

These Araucanians have queer customs of love and marriage. A father always expects to get a certain price for his daughter in the shape of cattle, sheep, horses or other presents and the deal is made beforehand, the groom paying as little as he can. The young man then comes with his friends to the house of his to-be father-in-law and kidnaps his bride. A dark night is usually selected, but the time is often known and the girl has her female friends with her for the occasion. It is a matter of wedding etiquette that she should fight against being married and all the females and women of the family join with her in repelling the bride. The friends of the groom help him and there is a lively skirmish in the bride's home, which ends with her being dragged out by her future husband. He swings her onto his horse and goes off on the gallop, making for the nearest wood. The women pursue, but the groom, of course, soon distances them. Having reached the wood he takes his lady love with him into his recesses and there spends the honeymoon. This lasts but a few days, when the two return to the house of the groom and are considered married. Then the husband takes the present, as he had agreed, to the father of his wife and the ceremony is over. If later on the husband wishes a divorce he may, under certain conditions, send back his wife to her father and if she proves unfaithful to him he has the right to kill her. If she deserts him and goes back home of her own accord nothing is said, but if she

should marry again the second husband must reimburse the first one for the price he originally paid to her father for her.

### Queer Customs of Birth and Death.

The Araucanians tie their popooses on boards and carry them upon their backs, much as our squaws do. The babies are tied to the carrying board as soon as they are born and are kept fastened there until they are old enough to be taught to walk. They are bright-eyed, healthy-looking children and they stand treatment that would kill an American baby. Take the birth, for instance. When an Araucanian baby is expected its mother goes alone into the woods and camps there on the bank of a stream until her child is born. After the birth has taken place she bathes the baby in the brook, then dries it, wraps it up in a skin or cloth and ties it to the board. She slings it on her back by a strap or rope tied about her forehead, and thus carries it home. For a year or so thereafter she carries the little one about with her wherever she goes, taking it to the fields with her when she goes there to work.

### They have queer ideas of death.

They do not believe in the Christian religion, as do to a certain extent the descendants of the Incas and the other Indians further south. The Catholic missionaries have worked among them but with little success. They are like our Indians in their belief in a great father, or a great good spirit and an evil spirit. These two they think are always fighting one another, and the evil spirit is supposed to follow a man even into the grave. For this reason they stand about the grave at the time of deaths with their lances and make noises to frighten the evil spirits away. When a person dies he is solemnly buried at once. His family, as I am told, fear he will be lonesome on his way to the happy hunting ground, and they try to accustom him to solitude. They hang the corpse from the rafters or poles inside the hut and for the first day or so speak to him frequently. They talk to him at their meals and treat him as though he were alive. From day to day, however, they pay less and less attention to him, until they think he has grown accustomed to being alone, when they bury him. Sometimes, instead of being hung up, the corpse is laid in the little attic on the poles which form the ceiling of the living room. How decomposition is prevented, if it is prevented, I do not know, but I should think the dense atmosphere of the day would serve to cure anything, dead or alive.

### Some Late Inventions.

A handy support for typewriters is formed of a swinging bracket attached to the side of a desk to swing around in front of the operator when in use, a screw locking it in position. For use in curling the hair a newly designed instrument has the ends of the tonal flattened, to be heated and press the hair, after it has been damped and wound on curl papers or crimping pins. A handy cup for eggs boiled in the shell has slots near the edge of the insertions of a tableknife to remove the top of the shell, the cup having a removable lining, so as to hold eggs of different sizes. Chairs are being made with the back hinged to the rear of the seat and held in place by coiled springs concealed in the side arms, so allow the user to tilt the back as desired. Tobacco pipes can be thoroughly cleaned by a new device consisting of a pump to be attached to the bowl of the pipe to draw water in through the stem and forcibly discharge it to dislodge the impurities. The skin can be quickly removed from potatoes by a new cleaner formed of a tubular net of sharp cords having a number of knots on the inner surface, the tubers being placed in the net and shaken rapidly. In a newly designed chandelier a heavy rubber tube is covered with a woven fabric and suspended on pulleys to carry the lamp, which may be adjusted on the pulleys to any desired height, the tube supplying the gas for the light. Blacksmiths will appreciate a new anvil attachment consisting of a clamping plate, which is fastened to one end of the anvil and operated by a lever, to hold a piece of metal in position for working. A core of horse laces are to be made with a core of hemp or other strong cord enclosed in a loosely woven casing, the core extending in

both and the virtues of neither. The Indian, I am told, is cleaner than the peon. He is more honest and more self-respecting. Until very recently no Indian could be gotten to work for a white man, and today the Araucanian feels himself the equal of any person on earth. He has always been a man of some civilization, and he had his farms and his stock when the Spaniards came to this continent. The clothes he wears are woven by his wives, and his ponchos have all the bright colors and much of the beauty of the blankets made by our Navajo Indians.

### The Araucanian is a shrewd trader.

As a rule he seems not to care for money. I have tried a number of times to buy the blankets of Indians whom I have met by offering what they should have considered good prices, but have invariably failed. It was the same with the jewelry, which I tried to purchase of the girls. The only place to get such things is in the pawn shops of the frontier towns. The Indians are fond of liquor. They drink the vilest of alcohol and when out of money will sell or pawn almost anything they have for the means of getting it. This brings them to the pawnbrokers, and the result is that you can often pick up their curious jewelry or beautiful blankets quite cheap. I was offered today a pair of solid silver stirrups, each of which weighed a pound, for thirty-five Chilean dollars, or almost 112 of our money, and I bought an almost new hand-woven poncho as big as a bed quilt for \$10 in silver or \$3.50 in American gold. It is on account of his desire for alcohol that the government has forbidden the Indian to sell his lands. Unscrupulous speculators have until now been robbing him of them in many parts of the country, so that only a comparatively small amount of what he has had remains. This part of Chile is settling up so fast that the demand for land grows greater day by day and it is only a question of time when the property now reserved to the Araucanians will be thrown on the market. The railroad is bringing the white man further and further south and the days of the Araucanians are numbered.

### FRANK G. CARPENTER.

to a tongue of coiled wire or soft brass at either end, which forming a string which will not wear out easily.

### Self-closing umbrellas are being manufactured.

Self-closing umbrellas are being manufactured, which shut up on pressing a knob in the handle, a number of springs attached to the ribs drawing them against the handle when the knob is operated. Racks for holding packages in railroad cars are made adjustable by a Texas man's device, which the rack is mounted on rods suspended from pulleys in the top of the car, with weights at the other ends of the ropes to balance the racks at any height. A handy vegetable slicer is formed of a series of knives set in the bottom of a central opening in a standard, with a slotted head hung on a lever above to fit over the knives and force the vegetables through the cutters into a receptacle below. Live minnows for bait can be attached to a hook with little injury by a new holder, consisting of a single piece of wire bent to form an eyelet in the center, with the ends pointed, and each other, to be inserted in the sides of the fish. Words can be automatically counted on a typewriter by a simple device which has a number of dials in a frame with a lever at one end to reach under the end of the space bar as the counter rests on the table to operate the mechanism which moves the indicator on the dial.

### CONNUIALITIES.

Four women are claiming W. H. Madden, a barber of Berlin, Mo., as their husband. Mrs. Louisa Weise, a rich woman of Savannah, Ga., went out to Kansas City, Mo., married John Enos Belcher, sometimes known as Lord Allen Hope Russell of Put-in-Bay, O. Miss Stella Romings of Carlisle, Ill., daughter of a rich farmer, ran away from an Epworth League meeting with a 22-year-old merchant of Leanington and they were married. When a man marries a girl for her beauty he ought not to be surprised or disappointed, either, if he doesn't get much else. Miss Anita Fowler, one of the most prominent of the volunteer Red Cross nurses, is engaged to be married to Albert Van Schelle of the Belgian Red Cross, whom she met for the first time and worked with in the hospitals at Santiago.

### THE OLD TIMERS.

Mrs. Wealthy Walker of Monroe, Mo., aged 88, drove 100 miles to Poland to dine with her five sisters. She drove seven miles farther to see her brother and then returned home. Balbot Gautzburger of Reading, Penn., 81 years old, is cutting his third set of teeth. The first arrival of the new year came two months ago and the seventh month has just put in its appearance. John Capps, now 88 years old, who lives at Illinois, Ill., is sole survivor of the 101 citizens of Sangamon county who guaranteed the sum necessary to locate the state capital at Springfield.

### Rev. Dr. George T. Purves, professor of New Testament literature and exegesis in Princeton Theological seminary, is mentioned as a possible successor to the late Dr. John Hall as pastor of the Fifth Avenue Presbyterian church. Dr. Purves has been the pulpit in churches in Wayne, Baltimore and Pittsburg, and has declined a professorship in the McCormick Theological seminary of Chicago, as well as the pastorate of the Collegiate Dutch Reformed church in New York. He has held the chair he occupies at present since 1892.

### To Save Your Digestion Use "Garland" Stoves and Ranges.

yet to mourn the first death among them. The heads of the family are somewhere between 85 and 100 years of age.

### A San Francisco character is Captain Goddard E. D. Diamond, who claims to be 102 years old and gets his living as a book agent.

He had passed the century line when he gave up his position as an engineer in the big Baldwin hotel in that city. Probably the oldest bread winner in Michigan is Adam Langer of Royal Oak, who, though 94 years old, drives a milk wagon daily to Bedford and return, fourteen miles. The old gentleman does not need to work, but, being thrifty and wonderfully vigorous, likes to keep busy. Miss Mary H. Carroll, who has just died at Cambridge, Md., was a daughter of Thomas King Carroll, Governor of Maryland in 1829, and a sister of Miss Anna Ella Carroll, whose remarkable work in aid of the Union cause during the civil war has a permanent place in the records of the government.

### RELIGIOUS.

Dwight Moody, the evangelist, is said to have received \$1,200,000 for his "gospel" hymns. It is stated that one-third of the inhabitants of the United States are Roman Catholics and one-fourth Methodists. The American army chaplains recently held Protestant services in Manila, for the first time in the history of the Philippines. The Salvation Army of the Pacific coast has enlisted the services of several Chinese converts to work among their countrymen. Fanny Crosby, the blind evangelist and hymn writer, though 78 years old, is still conducting religious services in various parts of the country. During the last self-denial week of the Salvation Army \$125,000 was raised to carry on their work, which was an increase of \$40,000 over last year.

### The question who will succeed Leo XIII is excited somewhat in Catholic circles.

Those who talk of an American pope must know that this is hardly possible, as Italian Cardinals will elect Pope Leo's successor. The religious press of all denominations celebrates Rev. Dr. John Hall as one of the most successful preachers and pastors in the entire country. His loss in New York is fully recognized and severely felt, and it will be difficult to find a man who can fill the vacant pulpit. The Irish Presbyterian church has increased steadily in every department. The number of families has grown from 79,991 to 83,837. The ministerial force is 638. His contributions for all objects during the year amounted to \$247,485. It is stated that "the stone of the coronation chair in Westminster abbey is claimed to be the same which Jacob, the son of Isaac, the son of Abraham, used as a pillow when he lay down to sleep on the starlit plains of Judah." The chair is the most precious relic in all England.

### The Free Baptist says "we can do more to bring about a world-wide era of righteousness by a year's real clearing up of our own back yards than by 100 years of trying to make the other fellows clean theirs. We shall Christianize the world only by being triumphantly Christianized ourselves."

### Three of the finest churches New York has ever had are completed and are soon to be dedicated. One is the Universalist Church of the Divine Paternity. Another is the Knox Reformed Chapel, a part of the collegiate campus. The third is the Washington Heights Baptist, better, church, art than is shown in these three new churches cannot, it is said, be found in New York.

### Rev. Dr. George T. Purves, professor of New Testament literature and exegesis in Princeton Theological seminary, is mentioned as a possible successor to the late Dr. John Hall as pastor of the Fifth Avenue Presbyterian church. Dr. Purves has been the pulpit in churches in Wayne, Baltimore and Pittsburg, and has declined a professorship in the McCormick Theological seminary of Chicago, as well as the pastorate of the Collegiate Dutch Reformed church in New York. He has held the chair he occupies at present since 1892.