EASTERN OREGON EXPLORED FOR NEW NATURAL HISTORY

Stanley Jewett Visits Wild Spots and Studies Fish, Birds and Mammals, Finding Many Rare and Interesting Specimens.

Collecting Party in Wallowa Mountains

Stanley G. Jewett, William L. Finley and Party on Collecting Trip in Eastern Oregon.

Getting Ready to Leave Camp

Stanley G. Jewett

Photos by Finley

S. G. Jewett and Party at Headwaters of the Deschutes.

Stanley G. Jewett Preparing Skins of Birds and Animals

IN THE preparation of material for a natural history of Oregon in which Stanley Jewett, of the United States Department of Agriculture, is collaborating with William L. Finley, state biologist, Mr. Jewett recently returned from an exhaustive study of subjects of natural history in Eastern Oregon. Although Mr. Jewett has been doing the work under the direction of the Department of Agriculture, the results of his trip will be used in the preparation of the natural history, a volume that will prove of inestimable value to the State of Oregon.

The trip, covering five and one-half months, is said to be the most interesting from the standpoint of a naturalist that any man has ever taken in this state. Mr. Jewett was in the field continuously from April 1 to September 15, collecting data on birds, animals and plants, camping and packing along the mountain streams and getting the rarest of specimens.

Mountain Regions Visited.

Mr. Jewett began April 1 at Miller's ranch, at the mouth of the Deschutes River. Here he stayed for several days, trapping and studying. From that point he worked on up the Deschutes to Maupin or Munt's ferry, where he camped at the mouth of Bake Oven Creek. After a week's stay at Maupin he went on up to Gateway and from there worked his way west through the Warm Springs Indian reservation to the base of Mount Jefferson. In this section of the state he stayed for nearly two weeks, working into the mountains as high as the snow would permit him to get.

Leaving the Cascade range, Mr. Jewett turned east and began collecting specimens in the very heart of the north central part of Eastern Oregon. Making a short stay at Hay Creek, in the northern part of Crook County, he took the trail south to Prineville and then went east up Ochoco Creek. His next stop was at Lookout Mountain and he stayed there until he was driven out by a heavy snow storm.

The next lap of his journey took him north across the mountains to the John Day River at Twickenham. From there he followed on through the John Day country to Dayville and Mount Vernon, in the western part of Grant County.

Strawberry Mountains Explored.

From Mount Vernon Mr. Jewett followed Beach Creek to the source of that stream, then farther into the mountains and his course took him through Canyon City to Prairie City. An interesting side trip was taken to Strawberry Creek and into the Strawberry Mountains and for a while he camped near Strawberry Lake. Returning to Prairie City he followed Dixie Creek to Dixie Butte then on he went to Austin on the head of the middle fork of the John Day. From Austin he went to Sumpter and then into the Elkhorn Mountains. From Sumpter he doubled to Olive Lake, followed Desolation Creek to Dale, went from that town to Sumpter again and followed through the Whitman National forest.

From Sumpter Mr. Jewett went to Powder River and then continued the journey to Baker. This long train through Grant County, Mr. Jewett said, led him through one of the most interesting sections of the game country that he has ever seen. From Baker Mr. Jewett continued his journey east through the heart of Baker County to Sparta, then to Eagle Valley, Pine Valley and up to the town of Cornucopia. His collecting journey ended when he got to Robinette, an Idaho border town in the Snake River Valley.

Quail Abound in John Day Valley.

There are a number of Mr. Jewett's observations that are particularly interesting to the sportsman as well as the naturalist. He said that in the John Day Valley he saw more quail than he has seen in any other section of the state. The species of quail that he found abundant in that section is the California or Valley quail, sometimes called the little blue quail, and quite different from the quail of the western part of the state.

In the upper John Day country Mr. Jewett saw both species of quail and ruffed and blue grouse as well. Many signs of bear and deer were also found in that region.

As Mr. Jewett was in those remote part of the mountains seldom visited by anglers he reported that the streams were "teeming with trout."

During the Summer's trip Mr. Jewett not only collected specimens of rare birds and mammals, but also gathered interesting material on the habits of the birds and animals with which he came in contact.

Mr. Jewett has worked for the biological survey of the Department of Agriculture and State Fish and Game Commission for several years and has had wide experience in the collecting of material such as will be used in the natural history of Oregon.

His note books are filled with information concerning animals of which the ordinary observer has never even heard. During the past Summer Mr. Jewett collected 12 different specimens of mice. The mice are classified and the habits and food of each carefully tabulated. The grasshopper mouse, the kangaroo mouse, that never tastes water; the cliff mouse, found along the Deschutes and Crooked rivers; all received special attention, and their habits carefully studied.

According to Mr. Finley, in this state are found some of the smallest of the world's creatures. The little calliope humming bird, of Eastern Oregon, is one of the smallest, and this specimen of bird life was found along the Columbia River at the mouth of the Deschutes River.

The little wandering shrew is another of the small mammals that are found in the state. It is about one-third the size of an ordinary mouse and a number of the specimens were collected by Mr. Jewett.

Mr. Jewett said one of the most interesting of the features of bird life that he encountered on his collecting trip was the presence in Oregon of birds that heretofore have been considered as being Eastern birds. In his field work he found specimens of the bobolink, catbird and redstart, all classified as belonging to the East.

Although Mr. Jewett will have the notebook he carried to refer to when he and Mr. Finley undertake the compilation of the natural history, all the specimens that he collected were sent to the Smithsonian Institution, as he was doing the work primarily for the Department of Agriculture. Mr. Jewett has in former years aided materially in making the collection of the Fish and Game Commission the largest private collection of birds and mammals in the state.

REV. C. T. HURD INSTALLED

Impressive Services Are Held at Klamath Falls Church.

KLAMATH FALLS, Or., Nov. 20.—(Special.)—A large congregation was present last Sunday morning at the impressive services incident to the public installation of the Rev. Charles T. Hurd as pastor of the First Presbyterian Church of this city. Rev. Mr. Hurd came here from the First Church in Portland, and has occupied the local pulpit since the first Sunday in September. Dr. J. V. Milligan, superintendent of Sunday School Missions of the Presbyterian Church in Oregon, was present from Portland and preached the morning sermon.

On Monday afternoon and evening the two Sunday school officials conducted an institute for the Sunday school teachers and workers of the church.

Queets Road Work Progresses.

ABERDEEN, Wash., Nov. 20.—(Special.)—Work on the Queets Road, west of this city, and which will ultimately form a part of the Olympic Highway, is progressing nicely. It has been cleared of brush for a long distance now and a donkey engine is now to be set up along the new route to handle the heavy clearing work. About 15 men are being employed by the state in this work, for which $48,000 was appropriated by the last legislature.

4 REPUBLICANS IN RACE

More Aspirants to Coos District Attorneyship Are Expected.

MARSHFIELD, Or., Nov. 20.—(Special.)—There will be at least four Republican candidates in Coos County for the district attorneyship in the 1916 election and three already are avowedly in the race. The encumbent, Lawrence A. Liljeqvist, who has been in the office three years, was first to announce his intention of asking for another term.

I. N. Miller, a Marshfield lawyer was second to make an announcement and last week C. R. Barrows, Coos County's Representative in the State Legislature told audiences, where he spoke he would ask their votes for the District Attorney nomination. Claude Giles, a young attorney of Myrtle Point, is declared by his friends to be in the race and still others are expected to declare themselves soon.

LUST FOR GOLD IS DECRIED AS SETBACK TO CONVERSION

Dean H. M. Ramsey Points Out Fallacies of Many Solutions Offered as to What Is Wrong With the World—Increase of Crime Considered Alarming.

BY DEAN H. M. RAMSEY.
(Of St. Stephen's Pro-Cathedral.)

When he came to himself.—St. Luke xv:17.

MANY people, some wise and others not, have employed themselves by trying to answer the question: "What is wrong with the world?" The replies which are pressed on our consideration vary with the interests of those so engaged. To one, the difficulties of our age and Nation will vanish with the adoption of certain political and economic programmes.

It will merely require the consistent practice of something quite new and quite drastic to regenerate life. To another, the adequate education of the young along specified lines will give to the coming generation supremacy over life and its acknowledged evils. To others, the alleviation of hard conditions among the employed and the downtrodden with the conservation, especially, of child life now so often and so unnecessarily exposed to well-known moral and physical dangers, will remove long chapters of crime and suffering which blight the hopes of the millions. To still others, we shall best cure the inequalities of life and its wrongs by simply denying their existence and living happily and forgetfully ever after.

Dean H. M. Ramsey

In the midst of these different voices it will do no harm if we ask the question from the Christian standpoint and attempt to indicate an answer. The follower of Christ would say quite simply from his viewpoint that the need of life, paramount, is the Gospel of Jesus. His opponent would reply quite as plainly that Christianity has had its inning and the world remains much as it was.

Thrust Parried by Remark.

The Christian looking back over his own experience and the history of the centuries will parry the thrust with the remark of Chesterton, "The Christian ideal has not been tried and found wanting; it has been found difficult and left untried." What the adversaries of Christianity may have to assert against our religion concerns us far less deeply than the accusations of our own hearts which so frequently condemn us.

My intention today is to consider the gravest cause for the failure of the Christian religion to take the place it ought to occupy in the real progress of mankind. Doubtless there are many reasons for the delinquencies of Christian people. There is one, however, which they have in common with the world which colors all thought, dictates policies, and paralyzes consistent action toward higher aims.

It is the characteristic evil of this generation which makes our time resemble the earlier stages of the career of the prodigal in the wonderful parable of the Gospel. It dogs the steps of man from the cradle to the grave. It permeates the life of man, influencing education, art and literature. It has strange and engaging disguises, now appearing as great activity, wonderful invention, high ambition. It can ape the pieties of religion and knows how to bedeck itself in the gracious garb of philanthropy.

If you ask me what it is, I shall tell you to look around and see what the chief concern of man in this generation is. Stop a stranger on the street and ask him what he deems his greatest need. Inquire of the toilers what they most long for. It is not the cynic only who will inform you that the thing most desired is money.

Way of Deceiving Self Cited.

We have a way of deceiving ourselves with words of high import. So we talk of nobler ambitions and point proudly to the varied activities of this generation, its amazing energy, its mammoth achievements in material things. But one cannot study contemporary life without being oppressed with the fact that the love of money, not only in commercial circles, but in society, in education, in the haste to get rich at all cost which is affecting everything from the type of success expected from our youth to the sports which we indulge in as a Nation, is the controlling factor in the thoughts and actions of millions of our fellow citizens.

The man of wealth gains esteem and honor without any additional quality of character. If he has been successful in the accumulation of dollars there is no honor denied him, no position of trust for which he is not supposed to be fitted. It is pitiful to read the accounts of the lives of many "self-made" men, and to be told that they sometimes betray in themselves ordinary thoughts and emotions. As if they were supermen, with hardly a trace of flesh and blood adhering to them.

In matters of government, with the ideals of our early history still in mind, the highest conception we seem to be able to picture for ourselves is a "business" administration. All relationships of life are valued in terms derived from the market place. Cities, states and nations are, to the mind of the day, best described, not by the character of their inhabitants, but by the amount of money deposited in their banks.

The prevalence of sentiments such as these in a population, nominally Christian, is all the more difficult to account for in view of the repeated teaching of Jesus on the subject. Are we not told that harlots and publicans enter a kingdom to which it is hard for a rich man to gain access? How far we have drifted from the mind of our Lord may be realized from the fact that according to his doctrine the real antithesis to God, as an object of veneration, is neither intemperance nor lust, but that god who comes

> In golden armor with a crown of gold
> About a casque all jewels.

"Ye cannot serve God and Mammon" is the experience of the ages, and yet man appears to be unable to learn that lesson for himself. St. Paul found that the love of money was a source of every kind of evil, and it is as true today as it was then. Now why do you suppose that Jesus so emphasized this part of his teaching? Because it is the worship of the creature, the slavery of the mind and affections, of all that is highest and noblest in man's nature to what, by all right, ought to be subservient to them, to what is the means to an end and not the end itself.

Experience of Mankind Considered.

You can see how it works itself out in the experience of mankind. When you look on the gigantic activities of the present day and find in the financial spirit the one engrossing interest of the time; when you discover, as all do who are engaged in philanthropic and spiritual undertakings, only weariness and languor which will glow into enthusiasm for nothing that cannot express itself in dollars, you will be compelled to cry aloud that God may show us the disgusting idolatry of our lives.

Why, once more, should Christ have warned his followers against this love of Mammon? Go ask the reformer who is striving bravely to better the conditions which surround those who labor. He will tell you, and tell you truly, that the most active and effective opposition to his slightest plans for smallest betterments come from what are called vested interests. Every step upward for men and women who toil has been resisted by gold, and there is not an improvement which has not been wrung from the hands of some men and women who at the most solemn moments of their lives pledged themselves to fulfill their duty to God and their duty to their fellowmen.

You know that there is not a traffic too nefarious to be protected by respectable people who have money invested in something that in some way touches that traffic. Investigations of the most indecent of all indecent forms of business have invariably demonstrated that it is indirectly encouraged and abetted and protected by respectable forms of trade that batten on its existence.

And the organizations which try to protect the boys and girls of today are waved back and ridiculed by officers of the law and by judges—sworn to administer and enforce the law—on the ground that they are combating a necessary form of evil—necessary to returns from investments larger than legitimate business would yield! It has been repeatedly proved that commercialized vice thrives not so much because of the misdirected passions of our poor humanity as because of the well-planned, cold-blooded schemes of men and women, to whom the perverted passions of mankind are but stock in trade, whose controlling passion is not lust, but money. Everybody knows that if you try to stop such things that the subtle, golden influence of unknown investors will seek to thwart you in legislatures, in city councils and in the courts.

Factory Fire Is Pointed Out.

Somewhere this month, or last, some factories burned down, with the usual loss of life. Subsequent investigations generally show that fire ordinances were not complied with. Or was it a holiday boat that sank and hundreds were drowned? For a time indignation demands that reparation be made or at least that laws be compiled with, that a repetition of such events may be prevented. But something happens. I was once told of the answer of a manager of a mine in Colorado to the objections of an engineer that the workmen were not reasonably protected. He said in a most businesslike tone of voice that Italians were cheaper than steel.

Such attempts to care for the helpless might lower the interest on the money invested to a legitimate rate! Not so very long ago, and not so very far away, a number of lives were lost in a wreck because, it is reported, the steering gear of the ship was inadequately provided with power. Now, whose was the fault? Who drank the blood of the victims? Money and interest on money. It is a very jealous god and must be worshiped with all the orgies and sacrifices and seductive rites that false gods have ever demanded and ever received.

Here it is right to point out that this love of money as an end—how easily we persuade ourselves that, whatever it may be for others, for us it is only a means—this love of money that murders, robs, and prostitutes is not by any means the monopoly of those who have succeeded in their passion with that all absorbing deity. We have, as a Nation, been passing through a period of readjustment of those large financial institutions which in their later development have been called by the charming name of trusts. We associate the crimes they sometimes committed with the names of their most conspicuous and largest stockholders. We say that they turned legitimate investments to their own ends, used the pittances of widows and orphans to make of business one grand gamble. And so they did. But a large percentage of stockholders wer widows and orphans who were willing to reap the not infrequent benefits of lawlessness and when the day of reckoning came were both willing and able to hide behind the backs of more responsible partners.

As a matter of fact, it is generally true that, while the illegitimate prosperity of others is subject of scathing indictment, the number of people who actually scrutinize the means by which large returns come to themselves is relatively small. You will travel a long way before you meet more hypocrisy than was manifested in certain stages of our trust-breaking epoch. The god of this world finds worshippers in every stratum of wealth and poverty.

Trail of Serpent Traced.

So one may trace the trail of the serpent in the accounts of fraud and forgery which are becoming such frequent and alarming phenomena of our land. The passion for money enters every relationship of life and blinds the eyes of the devotees of Mammon to the logical outcome of their manner of existence. Men, who to all intents and purposes desert their families for their business, have a rather large way of saying that they are providing more generously thereby for the future of those they so callously neglect.

How often do we see men whose heart and soul glow with fervor in their business, while with their families they can only be restored to life by asking them how business is. Courts for children know only too well the type of father and mother who turn over to others the care of their children with the excuse that they have some "deal on" which is more important to them than those who are bound to them by closest ties.

The strenuous objection which our Lord raised to the life devoted primarily to making money was due to the often observed fact that such devotion dwarfs man below the level of material things, cheapens human life and retards that progress which ought always to be a manifestation of his life. Great resources, about which we so often vaunt ourselves, become a curse to man so weakened. Emerson's lines are true of other states than that mentioned by him:

> The God that made New Hampshire
> Taunted the lofty land
> With little men.

Accumulated wealth not only tends to harden man's heart so that no tie is too sacred to be disregarded, but it also takes from men the power to achieve and produce in higher things. I shall read to you a criticism of modern civilization, which is somewhat severe, but indicates the effects of Mammon in this regard better than I can tell you:

Criticism Is Quoted.

"Your triumphs in the mechanical arts are the reverse of your failure in all that calls for spiritual insight. Machinery of every kind you can make and use to perfection; but you cannot build a house or write a poem or paint a picture; still less can you worship or aspire. Look at your streets! Row upon row of boxes, one like another, lacking in all that is essential, loaded with all that is superfluous—that is what passes among you for architecture.

"Your literature is a stream of solemn fatuity, of anecdotes, puzzles, puns and police court scandals. Your pictures are stories in paints, transcripts of all that is banal, clumsily botched by amateurs, as devoid of tradition as of genius. Your outer sense as well as your inner is dead; you are blind and deaf. Ratiocination has taken the place of perception, and your whole life is an infinite syllogism from premises you have not examined to conclusions you have not anticipated or willed. Everywhere means, nowhere an end."

The whole trouble is the failure to recognize that human life is a thing of infinite importance and that it has by nature relationships which reach wider and higher than this world and that the importance of all other things is conditioned by their use as means to an end. We are deluded by the vastness of modern enterprise into a "transvaluation of all values." Men throw their all into such enterprises and find their souls deadened in the process. The gentler sympathies, the little pieties of life, the reality of unseen things, become the haunting specter of such an existence.

> I sought whereso the wind blew keenest.
> There I learned to dwell
> Where no man dwells, on lonesome, ice-born fell.
> And unlearned man and God and curse and prayer,
> Became a ghost, haunting the glaciers bare.

So it appears to men that our generation in this respect resembles the prodigal son who left his real home to go to a far country. There is an old picture by Vernet which represents the son about to mount his richly capari-soned steed to take his departure to the home of his own choice and making. The heartbroken mother leans against the door in the courtyard of the eastern house, while the father bends toward his son with a face full of yearning and of grief.

The young man is entirely oblivious to the pain he has caused and altogether satisfied with himself. It is obviously the case of a youngster making a fool of himself. But he is quite convinced that the course on which he is embarking is one which is justified by every maxim of a worldly life. I suppose his friends told him so. He will learn to discount such counsellors!

Parable Applied to Modern Life.

St. Augustine says that the far country into which men go is forgetfulness of God. The details of the parable may indeed be exaggerated, but the essence of this incomparable narrative is applicable to many features of modern life. The glamor of riches and the pursuit of them reduplicates the early stages of the progress of the prodigal. Riotous living has been explained by a competent commentator as the absolute void of heart which has sacrificed everything to pleasure or the means to obtain pleasure.

The prodigal and a money-worshiping generation are misers once removed. Behind the life of this young man you can see the long, lean fingers—bony claws—grasping for the means to gratify his indulgences, be they what they may. The prodigal and the miser are alike in that they squander their opportunities. They have lost the true proportion of things and means have become ends. They are slaves. "Permanent possibilities of sensation" are the futile objects of both.

The prodigal wails himself in with that which money will buy and his poor self is entirely lost in the transaction. His own self as a child of God shrivels into a bloodless thing with no horizon but the things which minister to his senses. He is a bond servant to matter which by every rule of right thinking and right living ought to be his servant and ministrant to his culture and development.

So, too often, has the modern man with his many admirable qualities gone into a far country apart from God in the belief that he is taking the right course, and ends by serving the world and its elements with all the devotion which characterizes the heathen bowing down to such eternally useful articles as wood and stone. It is a fine picture of a man! The time comes when the cry of right sounds on ears deafened by the noise of material progress; little children hold piteous hands for affection and help to a man whose

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