

NICARAGUA AWAITS GROWTH OF FARMS

Resources Abound in Revolutionary Nation; Covers 49,000 Acres

MANAGUA, Nicaragua—(AP)—Was-torn Nicaragua, behind the smoke of revolutions, is a country of diversified agricultural and commercial possibilities awaiting development. It covers but 49,000 square miles, approximately the size of the state of New York, and has a population of 875,000. Yet there remains 12,000 square miles unexplored by white men. And in these regions, judging from what has been found in the improved sections of the nation, natural resources, woods, minerals and farming possibilities abound.

The national railway, which skirts the Pacific coast and lakes Managua and Nicaragua from the port terminus Corinto to Granada, approximately 100 miles distant, has opened a territory stretching back about 40 miles from the coastal line. The only parts of Nicaragua which have been improved are a few towns in the interior and on the coast, where bananas, hardwoods, dyewoods, minerals and cattle are the chief products.

Corinto, the principal port, has 1,500 population. Some 200 ships call there each year, and in addition to large amounts of staple goods it exports thousands of parrots and monkeys from the jungles to markets in the United States and Europe.

Chinandega with 12,000 population, is known for its dairy and agricultural products. Agriculture, too, is the chief occupation of the Indian village La Ceiba, with 600 inhabitants. Tobacco, as well as some cotton, is raised under government monopolies at Masaya, another Indian town. There the Indians also weave native hemp into hammocks, baskets, saddle bags and other articles. In La Paz 2,500 are engaged mainly in the manufacture of pottery and tiles.

The Nicaraguan sugar industry has Chichigalpa, a city of 3,000 persons, as its center. Two miles out at the San Antonio sugar estates, with an annual output of 250,000 sacks of the product. At Quezalguaque, eight miles away, 700 persons are employed in the rum distilleries, where 806,000 liters are distilled annually and a large percentage of the can rum exported to other parts of Latin America and to Europe.

Coffee is raised around San Marcos, Diriamba and Matagalpa, the crop reaching 35,000,000 pounds annually. The Matagalpa pea berry grade is particularly well known.

Cotton and lumber are the main products of the territory around Leon, and quantities of dairy products are distributed from that city.

PAY HIGH TRIBUTE TO MUSIC SCHOOLS

Mischa Elman, an orchestral march by Ernest Hutcheson and Five Silhouettes for piano, by Ernest Schelling.

Another famous musician, Harold Bauer, paid a tribute to the work of these schools in an address at the closing reception in the mansion of Mrs. Arthur Curtiss James. Said Mr. Bauer: "I have always taken the greatest interest in the settlement and community music schools because I know that they are sowing the seed of a joy and satisfaction that will endure through the lives of thousands of young people by providing them with the means of artistic culture which they can share socially with each other."

"These schools are not duplicated in any field and, if they went out of existence, would leave a void which nothing else could fill. They seem to me far more important and more worthy of public support than other more conspicuous institutions and I earnestly hope the time is at hand when their merits will be recognized in the most practical and substantial fashion. The next twenty-five years are bound to show the result of the eager and steady efforts you are making now, and the time will come, if it is not upon you already, when boards of directors and teachers connected with these schools will forget the struggles of the early years and feel only a sense of gratitude and thankfulness that they were permitted to take part in a work which has such a unique and beautiful effect upon the lives of the students whom they have helped."

A manifesto in support of the been issued by a group of fourteen work of these music schools has of the most eminent musicians now active in this country. After pointing out the need for such schools and the difficulties under which they work, the musicians declare: "The influence of these schools on the pupils and through them on their homes and neighborhood is of inestimable value to the nation both as a means of cultural and professional education and as an aid to finer and better citizen-

ship." The musicians signing this document are Harold Bauer, Ossip Gabrilowitch, Albert Spaulding, Marcella Sembrich, Leopold Auer, Ernest Hutcheson, Sergei Rachmaninoff, Pablo Casals, Richard Aldrich, Olga Samaroff, Ernest Schelling, Felix Salmond, Walter Damrosch and Daniel Gregory Mason.

Information about settlement music schools may be obtained from Mrs. Janet D. Schenck, 1075 Park Avenue, New York City, chairman of the Music Division of the National Federation of Settlements. She is the author of "Music, Youth and Opportunity," a survey of these music schools and handbook of information on organizing them and carrying them on. It is published by the Federation at 20 Union Park, Boston.

For developing its extension work, the Music Division of the Federation has just received an appropriation from the Carnegie Corporation. Through this gift, a paid secretary will be engaged and the work of helping the individual music settlements expanded gradually throughout the country.

WILD ANIMALS MAY EDUCATE TOURISTS

(Continued from page 1.) unobserved. Also their summer coat blends with the vegetation making them quite inconspicuous. On more than one occasion an immovable white-tail, in plain sight, could not be seen by tourists without careful instructions as to just where to look.

A male and female stayed along the east shore of Lake Josephine for several weeks last season and they were seen by hundreds of tourists. A female was often seen close by and in the trail; another wandered about the foot of Iceberg Lake, to the delight of the tourists. Their numbers seem to be sufficient to permit any one using ordinary caution and knowledge to see them, but of course, there are many who express disappointment because they do not see all the animals on a one-day horseback trip.

Bear are not yet in sufficient numbers to be seen commonly except at the refuse piles of the hotels and chalets. Also, they are usually evening or night prowlers, and so pass unnoticed. At Fifty Mountain camp bears were common enough to become a nuisance. At Waterton they were rather common, and also at Crosby Lake.

DIVERSIFICATION TO HELP FARMERS

(Continued from page 1.) S. Johnson, the county extension agent, says: "Each one felt that he was doing a distinct service to the county."

The Bradley county program has been printed for distribution throughout the county. The procedure, it is said, is being taken up with success by counties in a number of states.

ANOTHER ARTICLE ON RESURRECTION

(Continued from page 1.) I agree with her and the scriptures given concerning the second coming and not what the theologian said, that Christ was living here now.

She stated: John 16:7-28. "Let not your heart be troubled; ye believe in God, believe also in me—I go to prepare a place for you and if I go to prepare a place for you I will come again and receive you (not at death, for we go to him) unto myself."

What I take exception to and claim is not Bible is what is enclosed in parenthesis (not at death, for we go to him.) If that be true it annuls the force or use of the second coming and resurrection. The above scripture plainly states that he comes to receive us, not that we go to him.

It is commonly taught and believed that we go to him or to heaven at death, instead of him coming and receiving us at his second coming via the resurrection route if we happen to be dead at that time.

1 Cor. 15:26 states that death is an enemy, not a gate to glory. Gen. 2:19 tells where dead people go: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return."

Isa. 26:19: "Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Dan. 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Psalms 115:17: "The dead praise not the Lord, neither any that go down to silence."

Ecc. 9:5: "For the living know that they shall die, but the dead know not anything."

St. John 5:28-29: "Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

1 Cor. 15:16-18: "For if the dead rise not, there is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which

are fallen asleep in Christ are perished."

Why would they perish if they go to him at death?

I think the above scriptures and many others teach, that it necessitates a resurrection at the second coming of Jesus before we go to him.

I submit this article in love and sincerity, desiring to know the truth and that the truth of God's Word may go forth.

FREEMAN KELLER, Sr. Rt. 4, Silvertown, Ore. May 20, 1927.

WHEN OREGON WAS STRAN... INTRY

(Continued from page 1.) rival of the Overland. Ition and the ship, May De... with the supplies, let us have a short word picture of the condition of affairs in the Oregon Country.

There was not a white woman west of the Rock mountains, and possibly there never had been one. The Hudson's Bay company had at this time, several trading stations scattered far apart in the country. The chief station was located a few miles above the mouth of the Willamette, on the Columbia, now the city of Vancouver, Wash.

The governor was Dr. Loughlin, who ruled the whole empire from the Rocky mountains to the Pacific ocean. He resided here and exercised autocratic authority, though somewhat benevolent, over all the country, from the Mexican line to the fifty-fourth parallel of north latitude.

Hundreds of hunters and trappers, under McLoughlin's sway were roaming over the whole northwestern coast of America. Many of these, at some time or other, had been affiliated with the Catholic church.

They were mostly English or Canadian French. Most of them were married or pretended to be married to Indian women. Up to this time it was not expected that any white woman would ever think of even visiting this country, much less trying to make her home here.

On French prairie, in the northern portion of Marion county, there were about two dozen families who had taken land and were only keeping up a semblance of family life, the father being French or English, and the mother Indian or half caste. Still their allegiance was to the Hudson's Bay company.

There were no roads worthy of the name, but the Indian trails were plentiful for the packhorses on the Indians' annual migrations.

A Sympathetic March Dr. McLoughlin was seriously opposed to any real permanent settlement by the people of any government, as he desired to have the Oregon Country remain a great game preserve for the further enrichment of his company.

Up to that time his company had been, for twenty years, taking out about four million dollars annually, and the company wished to continue in the same line indefinitely, well knowing that permanent settlement would in time extinguish the trapping business and destroy a very lucrative trade.

This great and powerful company had succeeded in freezing out, by a successful boycott, every one of a dozen or more competitive companies, which had made large investments west of the Rocky mountains.

However Dr. McLoughlin was always ready to grant any needed favor so long as it did not interfere with his fur trade. But he tried in all ways possible to discourage permanent settlement, so long as such efforts did not cause physical suffering. The doctor was, although some times reluctant, willing to prevent or alleviate suffering, with food, clothing or medicine when necessary, irrespective of color or nationality.

Such was the attitude of Dr. McLoughlin when Jason Lee arrived at Vancouver early in October, 1824.

The four missionaries immediately set to work, as the ship arrived within a few days. The doctor assisted them, with boats and Indians, to help them up the Willamette to their location, a few miles below the, now, city of Salem.

On Mission Bottom This location on the right bank of the river, on what has since been known as Mission Bottom, although recommended by Dr. McLoughlin, proved to be very unsatisfactory, for such an enterprise.

The mosquitos were very plentiful in the summer time, and when the soil was put in a state of cultivation, and the tall grass, with its thousands of years of accumulated rot, fever and ague became quite prevalent. Many of the school children, not accustomed to being penned up in a close room, sickened and died.

In fact the mortality among the children was so great that it fi-

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nally became necessary to abandon the location.

Chemeketa Prairie (now Salem) was chosen and the mission was later removed to that location.

This was the first American mission established on the Pacific coast; and, as I believe, on the whole Pacific coast, from Pata-goda to Alaska. I have not seen such a historical statement, yet nevertheless I feel confident in making such statement.

Here was the first real effort to Christianize and Americanize the Oregon Country, and that by our blessed Methodist church. An instance almost in the class of the landing of the Pilgrim Fathers at Plymouth rock.

Unique Purposes. There is an uniqueness in Jason Lee's opening up of Oregon that is not always observed by the hasty perusal of the reader.

Captain Gray was a trader for profit and incidentally discovered the Columbia river; Lewis and Clark were explorers; Astor was an adventurer for trade; Mckenzie was an explorer for glory; the Hudson's Bay people and the Northwestern people, traders and trappers for riches, but Jason Lee and the Methodists were in Oregon for the good, only, of the natives, with little thought of even a reasonable remuneration.

But all who preceded them were only dollar chasers, or urged on by some kindred ulterior motive.

Jason Lee was the first who wanted to go to Oregon for the sake of Oregon and the good of her people. In other words, a philanthropist who entered the uncharted west to carry the blessings of a civilized world to a people living in civil and religious darkness. A glorious concept! All hail to Jason Lee! All hail to Methodism!

Lee Desired Expansion

Lee greatly desired to establish missions in several places, viz: The Dalles on the upper Columbia; on the Umpqua in the south; at Nisqually on the Puget sound, and at the mouth of the Columbia. But he did not have the men or the means for such expansion.

This question troubled Lee very much until he resolved to return to the United States, and if possible, induce the Mission Board to largely increase his force and furnish him with machinery for turning real civilization.

By this time Lee had painfully learned that conversion of an Indian only increased his helplessness and sharpened his desire to live off the mission without work.

In fact, very few male Indians would work for love or money. One Indian said, "Squaws do Injen's work, I no want to be a squaw."

Praying for Pants

Dr. Whitman succeeded in getting a goodly number of Indian men to learn to work, but, a few years afterwards, one of the chiefs complained that they "had become a nation of squaws," and finally the Indians murdered Doctor Whitman and Mrs. Whitman, with fourteen other attaches of the mission.

Lee was right. Uncivilized Indians will not work.

It was easy to teach them to pray, as that was a dignified performance and they looked upon prayer as a sort of magic or "medicine" that would supply their desires at the conclusion of their prayers, and when they saw no results, they were not only greatly disappointed but very much angered as well. One Indian stopped Lee in the middle of his prayer, saying, "I want pants."

Lee answered, "You must work for pants." "Oh," said the Indian, "I can get pants of the Hudson's Bay company any time by working for them, but easier to pray."

So poor "Injen" got no pants that day. Such was the disposition of the northwest American Indians from time immemorial.

Early Labor Problem

During all the generations of their mythological history the squaws have performed all the menial service.

Lee believed that the Indian must be taught by example as well as by precept. Since the Indian would not work efficiently without example and long training, Lee thought it necessary to get white settlers here, so he gave his attention largely toward inducing immigration. He wrote to the Mission Board to send him some farmers and mechanics, blacksmiths, carpenters, millwrights, etc.

He finally succeeded in getting an acquisition of nine persons, three of whom were women. The nine names were as follows:

Anna Maria Pitman, Susah Downing, Elvira Johnson, Alanson Beers, wife and children, J. L. Whitcomb, Dr. Elijah White and wife; W. H. Wilson, a carpenter. But no farmer. Imagine, if you can, Lee's disappointment; the most important position left vacant.

However, with this small addition to the force, Lee struggled for another year. A petition had been sent to congress asking for protection, but nothing had been heard from it.

Lee was very busy with his small force. He finally established at Chemeketa the original mission, and new ones at The Dalles, and on the Umpqua, and at Astoria, and one at Puget sound at Nisqually.

But Lee's hobby, that the Indian must be civilized before his conversion can be depended upon as genuine, was making poor progress.

Journey to Washington

The Methodists at the missions were all in accord with Lee's desires, that the United States government should throw its protection in some way over the Americans who were drifting in annually.

The Methodists held a meeting at the mission in which they urged Lee to go east and visit Washington, renew his acquaintance with the president and get on friendly terms with as many as possible of the senators and representatives and make the effort of his life to get action from congress toward giving Oregon territorial government.

Jason Lee and David Leslie had drafted a bill for territorial government and secured a petition from every settler in the Willamette valley, asking favorable consideration of the bill, and as expeditiously as practicable.

Lee appointed David Leslie, in his absence, to take charge of all mission work until his return.

Lee then prepared for taking the long overland journey to Washington, getting away early in March, 1838.

How I would love to follow Jason Lee through the snow over the Rocky mountains and the plains and the valleys, some three thousand miles, for more than seven long months, in reaching Washington, but time forbids.

However, I will say: this was the quickest trip that had been made between these two extremes up to this time.

I know of no quicker trip made over this course until the later day of the "pony express."

Many Difficulties

In order to show what the advocates of territorial government had to contend with, let me tell what had heretofore been attempted.

In the congress of 1820, at the instance of Congressman Floyd of Virginia, a committee was appointed to inquire into the matter appertaining to the Oregon question. Later this committee was enlarged and authorized to look into every phase of all the contentions about Oregon. On January 25, 1821, this committee made a long and exhaustive report, recommending a territorial government for Oregon. The committee also prepared a bill which they submitted along with the report. This bill was defeated in the house by a large majority in 1822. Again in 1824 another bill passed the house, only to be tabled in the senate. A bill was again presented in 1827, and also in 1831, both of which met a similar fate.

In response to information which Lee had sent back to Washington in 1835, and especially to representations made by Hall J. Kelley, William Slacum, connected with our naval service; was sent by the government to visit the Columbia river region, arriving Dec. 23, 1835.

Mr. Slacum was much with Mr. Lee, during his stay in the Willamette valley. Mr. Lee obtained, for Slacum, the name of every American settler in the valley, a petition to Congress, for the establishment of territorial government for Oregon.

Two Strong Friends

Oregon had two strong supporters in the senate: Senators Benton and Linn, both from Missouri, who fought hard against the willers of Oregon.

Let us have a few samples of the opposition, to enliven the picture. When the controversy between the United States and old England was going on, John Quincy Adams, then secretary of state, wrote: "Save contentions, there is no object to any party worth contending for."

In February, 1825, Senator Dickerson of New Jersey said: "Oregon can never be one of the United States. If we extend our laws to it we must consider it a colony." He then went on to show that it would take 465 days to make the journey from Oregon to Washington and return, costing each representative \$3420.00 for the round trip.

Congressman Tracy of New York said: "No scheme can appear more visionary than that of an internal commerce between the Hudson and Columbia. The God of nature has interposed obstacles in this connection, which neither the enterprise for the science of this or any other age can overcome."

Lee Worked incessantly

The facts which Lee provided in earlier letters and in Mr. Slacum's report (largely written by Lee), so says Bashford, in regard to the climate and extent of fertile land in Oregon, was a real eye opener to congress, and very greatly stimulated later action.

The facts are that from the time Lee first arrived in Oregon we see him looking in almost every move toward the giving of information to congress about Oregon. "But none are so blind as those who will not see."

As late as 1845 Senator Winthrop of Massachusetts said, in a jocular way: "Are our western brethren (meaning those along the east bank of the Mississippi river) straitened for elbow room or will be for a thousand years to come?"

Continuing, Mr. Winthrop said: "The west has no interest, and the

country has no interest in extending our territorial possessions." This is what Lee had to meet and overcome before he could succeed. When Lee reached Washington, congress was in session and haggling away at the slavery question, as usual.

Lee handed in his petition and bill to the committee on foreign relations, had a conference with the president and a few of the congressmen and other acquaintances, was heartily greeted by such men as Linn and Benton who had been doing valiant work for Oregon against strong opposition. Then, bidding good bye to Washington for the time, Lee went to New York to have a conference with the Mission Board.

Preachers Not Pumpkins

The board was taken completely by surprise. The members could not understand why Lee wanted farmers when they had sent him to convert and teach Indians, not to raise pumpkins and squashes, wheat and barley "Why, Lee, what you need is more preachers and we will send them as fast as they can be secured."

"But hold," said Lee, "let me have the floor for a moment." Jason Lee then rose up to the full height of six feet four in his boots, and poured out his soul to the members present as no man had ever heard before. He asked for farmers, blacksmiths, millwrights, carpenters, flourmillers, etc. And implements and machinery for the cultivation of the soil.

His arguments for the necessity of Christian civilization, as the necessary adjunct to the converting and civilizing of the Indian, were overwhelming to a majority of the board, although a minority of the board still held that the Indian must be converted through the efforts of the preacher. We do not know how Lee answered this statement, but very likely something like this: "You can chase the wild horse into the corral, but it takes more than a lariat to tame him and make him bridle wise."

But Lee Finally Won They did not understand the western Indian. Christianity as

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applied to the Indian, through daily labor seemed a new idea. Lee left the board to consider the matter, and as the spring of 1839 came, Lee started out to preach and lecture as a means of helping the board to raise the money with which to finance his large undertaking. His work: during the spring and summer was quite remunerative. He also got an allowance, from the secret fund of the government, of fifty dollars per head for each emigrant, to be applied on the passage of the emigrant, and this feature "to be kept secret until the boundary question is settled."

The board finally allowed all that Lee had asked for and two more preachers than he had requested.

Full and complete outfits were procured for a sawmill, a flour mill, and farming implements sufficient for teaching the Indians the art of husbandry. Lee chartered the good ship Lausanne at New York and had her ready for sea early in October, with his machinery and supplies carefully stowed away. And best of all, he had fifty-two passengers for the Methodist missions in Oregon and a credit of forty five thousand dollars. The largest sum yet raised for mission. The passage was made without serious mishap, reaching Vancouver in the spring of 1840.

(To be continued next Sunday)



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