

## F. F. A. Boys Have Made Good on Farming

It is the purpose of Smith-Hughes Agricultural training, as given in the Coquille High School, to train boys in agriculture and help them build up a farm project that will give them a start in the business of farming, upon completion of their high school instruction. Several such projects have been built up in this department in the past few years. One in the process of being built is that of Cedric Cross.

This is Cedric's second year in vocational agriculture. The first year he studied farm animals, including the breeds, feeds, care, management and diseases. This year he completed the farm crops course, learning about soils. How to test for acid and available phosphate, plant food, kind of crops to grow, rate of seeding, treating seed, harvesting and fertilization. Through the national organization of Future Farmers of America, to which all Smith-Hughes Agriculture students belong, the boys are given an opportunity to develop leadership. Cedric is vice president of the local chapter of F. F. A. and also a member of the Coquille Grange.

His project consists of three farm enterprises, Swine, Dairy and Crops. The dairy project, consists of one milk cow, one purebred Jersey heifer and two spring calves. Cedric hopes to exhibit a junior herd of dairy animals at the Coos and Curry Counties Fair this fall.

His swine project consists of purebred Duroc-Jerseys and Chester Whites. He has one Chester White boar, one purebred Duroc-Jersey boar and four sows. To provide feed for these animals, Cedric works on his father's farm, assisting with the milking during the year and running the tractor during the summer. He has also planted one-fourth acre of beets, one-half acre of corn and one-fourth acre of artichokes.

Cedric has two more years of instruction ahead of him and with the start he now has can look forward to having a real business in farming when he graduates from high school.

## Oldest Indian Dies

Jim Buchanan, oldest Indian on the Siuslaw, passed away early Sunday morning at his home on South Slough. He had been ill for several weeks.

Deceased was born in Empire City in 1845. His exact age is not definitely known. He remembered only that he was about ten years old at the time the treaty between the government and the Indians was signed in 1855. Two years later the several tribes along the coast were moved to Fort Umpqua. Four years later they were taken to the Alsea reservation where they were held for nearly 20 years. —Siuslaw Oar.

Old Beaver Hill Vein Coal, \$4.50 per ton for lump delivered in Coquille. Leave orders at Roosevelt Service Station, phone 114. C. Jack Shumate, 714.

## Boys Home From Corvallis

Coos county's 4-H delegation which attended the annual summer school at Corvallis returned to Coos county with County Agent George Jenkins Saturday evening. The boys who made this trip report having had a very profitable two weeks at the school. Classes on many different subjects were attended during the morning and general assemblies were held in the afternoon, also supervised sports including swimming, baseball, tennis, etc.

One of the main features mentioned by these club members in connection with summer school was their appearance "on the air" last Thursday evening when they talked about club work in Coos county.

Donald Smith, of Coos River, attended the school on a scholarship furnished by the Coos Bay Mutual Creamery Company of Marshfield. Jack Matthews, of Coos River, and Sidney Cadman, of Coquille, were awarded a scholarship by the State Fair Board for winning first in their respective projects at the State Fair, and Clinton Burr, of Coquille, who was a club work the first time this year, attended as a representative of the Coquille Calf club.

## Civil Service Exams

The United States Civil Service Commission announced the following open competitive examinations:

General Foreman (Mountain road & trail maintenance), \$6.00 to \$8.00 a day. Foreman (Park construction & maintenance), \$5.00 to \$9.00 a day. Foreman (Mountain road & trail construction), \$5.00 to \$9.00 a day. Foreman Electrician, \$6.00 to \$8.00 a day. Automotive Mechanic, \$5.00 to \$6.00 a day. Blacksmith, \$5.00 to \$7.00 a day. Carpenter, \$5.00 to \$8.00 a day. Electrician, \$4.50 to \$8.00 a day. Painter, \$5.00 to \$8.00 a day. Plumber, \$5.50 to \$8.00 a day. Stonemason, \$5.00 to \$9.00 a day.

Applications must be on file not later than July 20, 1933.

These examinations are for the purpose of filling vacancies in the positions in the states of Montana, Oregon, and Washington, and future vacancies in positions requiring similar qualifications, at approximately the same rates of pay.

Full information and application blanks may be obtained from the Secretary, Board of U. S. Civil Service Examiners, at the Coquille or any other postoffice.

## Apply for Water Rights

Walter George of Coquille has applied to State Engineer Stricklin for permission to appropriate 0.01 second-foot of water from Falls Creek, tributary of Rink Creek in Coos county for domestic purposes, says a special from Salem.

Schiller B. Herman of Portland has applied for permission to appropriate 10 second-feet of water from Johnson Creek, tributary of South Fork Coquille river, for mining purposes.

Calling cards 100 for \$1.00.

## State Fire Marshal Appeals for a Sane Fourth

State Fire Marshal A. H. Averill again issues a timely warning to all those who participate in the "old-fashioned Fourth of July celebration" in order that the memory of the 1933 observance will be a happy one and not one marred by the death or suffering of dear ones who are often-times the innocent victims of the carelessness and thoughtfulness of others.

The state fire marshal seeks the co-operation of parents particularly in the proper supervision and protection of their children while engaged in the use of fireworks.

The records of his department disclose that the unrestricted use of fireworks in directly responsible for serious personal injury, property damage, and even death, and it behooves all law-abiding citizens to use every precaution to lower this hazard. It is found that communities restricting the use of fireworks by private citizens and providing for a public display of fireworks under the supervision of experts have lowered to a substantial degree the injuries and losses to persons and property, and where there are no restrictions placed on the use of fireworks and firecrackers, an appeal is made to the individual citizens, upon whose shoulders this responsibility is directly placed, to safeguard against serious destruction and thereby makes the day a happy one.

Coquille has an ordinance which prohibits the sale or explosion of fireworks within the city limits.

## Banholster Comments on Meaning of Bible Passage

Referring to "Tabloids" in last Friday's Sentinel June 23rd, under the title, "Explained at last" I wish to find fault with his explanation. Let it be understood that the writer of this does not wish to hurt the feelings of no one whatever. For the prime object of this REVELATION is to instill wisdom and understanding to whom it concerns and nothing more.

Referring to the quotation in the Bible: Matthew 13, 12, which runs as follows: "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath".

The explanation given in last week's Tabloids was very erroneous indeed. And I shall explain just what Christ intended and nothing more than that: Christ stated immediately thereafter, that he speaks to those with eyes that see not, and to those with ears yet they hear not. The writer very well knows there are very many people who do not and never understood just what Christ meant by this parable of his.

This is exactly what Christ meant: (To those who have only a little "righteousness" or, none at all, the little that they have shall be taken from them and given to those who

have an abundance; therefore, to those that have, to them shall be given, and to those that have not, the little that they have it shall be taken from them.)

In further explanation, those who keep only part of the COMMANDMENTS, THEY SHALL NOT INHERIT EVERLASTING LIFE IN THE NEW WORLD TO COME; UNLESS FORGIVENESS IS ASKED FROM CHRIST AND THEY REPENT AND ARE BAPTIZED.

Sincerely: J. W. Banholster.

## S. P. Fares Reduced

Permission to reduce fares 45 per cent for coach and tourist sleeper travel between all stations on its Pacific Lines has been requested by the Southern Pacific Company in applications to the Interstate Commerce Commission and various state regulatory bodies; it was announced yesterday.

The proposed tariff would establish a basic one-way rate of two cents a mile for such transportation as compared with the present first-class rate of three point six cents a mile, and with approval will be made effective July 1, according to Felix S. McGinnis, vice president in charge of system passenger traffic.

As now planned, it was stated, the low-fare program provides for a ninety-day experimental period, at the end of which it will be made permanent if patronage warrants such action. The territory which would be benefitted by the lowering of travel costs includes six western states, served by Southern Pacific's Lines from San Francisco to Ogden and from Portland to El Paso.

Excursions have been scheduled by Southern Pacific over the Independence Day holidays, June 30 to July 1, between all points on its Pacific Lines.

## Slayers of Presidents

Leon Czolgosz, murderer of President William McKinley, was electrocuted in the state prison at Auburn, N. Y., October 29, 1901. After an autopsy his body was buried in quicklime in the prison lot in an Auburn cemetery. Charles Guiteau, who killed President Garfield, drew up a will shortly before he was hanged on June 30, 1882, in which he left the disposition of his body to Rev. William Hicks, who spent the last hours with him. It was buried beneath the pavement of a court in a wing of the jail in Washington, where he was executed.

## Wearing the Leek

In the old days, Welsh farmers used to help each other at plowing time. Those in a certain district would gather at each farm in turn, and plow the fields there, then go on to the next. On these occasions they took leeks with them to put in the pot for a communal meal. This it is suggested, was how the custom of wearing the leek on St. David's day originated. Presumably the farmers stuck the vegetables in their hats as the simplest way of carrying them. —Answers Magazine.

Calling cards 100 for \$1.00.

## Till Tomorrow

By ALICE DUANE

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W.S.U. Service

"I'M SORRY," said the young man, barring Dorothy's progress across the little foot-bridge that spanned the roadside brook, "but I'm here to stay. You see, I'm related to Charlie Parkins."

"Well, so'm I. I mean, so'm I going to stay, and so'm I related." Dorothy sat down on the rocky bank. She looked across the bridge to the Parkins shack, Paradise—and she couldn't get to it.

The young man looked at Dorothy. Lovely girl, she seemed, but he'd be darned if she was going to put anything over on him.

"You see," he repeated, "Charlie Parkins knew I was coming up today. And he warned me against intruders."

"This place practically belongs to me today," Dorothy said. "And I think you're the intruder. And I'd be really very grateful to you if you'd please go away."

"I'm staying," Bob Stowe had become stubborn.

"I'm staying, too. And I think you're awfully rude. There's special reason why I—I've got to stay."

A suggestion of tears in the violet eyes, now, well, reasoned Bob, probably stage tears. He wouldn't give in.

But—"I suppose you could stop here and rest a bit if you're tired," he said grudgingly. "You seem to have brought your lunch. I'll take some crackers and cheese and go off by myself."

Dorothy watched him out of sight between the trees. Then she sighed, picked up her two baskets, and went over to the little shack and turned her thoughts resolutely to the work before her.

Two hours later she heard the crackle of twigs that announced the return of the young man.

"Well," he said, "you still here?" She did not answer him.

"You'll have to go, you know. I'm camping here for a week."

"I'm going." The girl rose from her seat. "I'll go right away. Do you mind if I leave my lunch? I—don't want it."

Bob Stowe looked at the lunch Dorothy pointed to. Spread on a card table—boned chicken, jelly, a salad, sandwiches, a vacuum bottle of coffee. Two places, untouched.

"But it's three o'clock—and you've not eaten. Of course, I don't mind your leaving that lunch. But—" He looked closely at the girl—pale and tired, she seemed. "You know, I'm sorry I was rude. I mean—lots of people picnic here. Charlie's always having trouble with 'em. That's why I told you to get out. But—" he looked with embarrassed interest at the tempting lunch—"I wish you'd stay and finish up. I'll make it right with Charlie."

"I'm sorry," she sobbed. "But it's just the last straw. I'm just no good at all. First, I come out here and bring this lunch, and wait all afternoon for Charlie—and he doesn't turn up. And then—you don't believe me."

"Poor girl," said Bob Stowe. "Tell me what it's all about."

"Well—give me your handkerchief, will you? Mine's soaping. You see, I knew Charlie pretty well. He and I had a date for this afternoon to come out here. Then we had a quarrel. He said I wasn't practical. But I am. I made this lunch myself! And he didn't come."

"Don't worry," said Bob. "Charlie's a good sort. Maybe I can help straighten things out. You care a lot for him, don't you?"

"Oh, yes!"

"Well—let's—I mean, you'd better eat something."

"Yes—let's." The girl smiled through her tears.

Half an hour later, over cigarettes, Bob pulled the conversation back to their absent host. After all, Charlie deserved some sort of break.

"See here," he said, "we've got to do something about Charlie. I mean, it isn't quite fair to him. No matter how much of an idiot he's been. I'll explain. And then—"

The girl laughed softly.

"But, you see," she said, "Charlie's my brother! And he thinks I don't know anything. I wanted to prove I could get a good lunch, but he didn't come. And he forgot to tell me about you."

The air cleared for Bob. "Charlie's a brute," he said. "He told me to come up here for a week's camping. And he said to tell any picnicers I was his brother or something. But he forgot to tell me about you."

"But I know about you now," said Bob. "And will you come up every day for lunch while I'm here?" He was helping her pack her things back in her car.

"Yes!" She smiled. "Yes. I'll come every day."

He resolutely took his eyes away from her and let her start down the rocky, winding road.

"Tomorrow," he called, as her car turned from sight around a curve. She couldn't hear him, of course. But his shout made tomorrow seem nearer. Well, this would be a great vacation. Then Bob Stowe laughed. "And I came for solitude," he thought. "But it's a put-up game on Charlie's part, not turning up this afternoon, and sending—Dorothy—up. He said I'd find this place like a tonic."

He looked down the empty road again. "Till tomorrow," he shouted.

## The Pioneer Methodist Church

Philip D. Hartman, pastor. Morning worship at 11 o'clock with a sermon on, "Christ Our Pattern." Evening service at 8 p. m. with a message on, "Tragic Lives." Sunday School at 10 a. m., Lyman Carrier, superintendent.

Both departments of the Young Peoples' Division conduct their devotionals at 7 p. m.

Prayer meeting Wednesday evening. Choir rehearsal Saturday evening. F. G. Leslie, director.

Orchestra practice Thursday evening. Mrs. H. H. Coleman, director. A cordial welcome awaits you at all of our services. If you do not worship elsewhere come with us.

## Baptist Church

Sunday School at 10 o'clock, with classes for everyone. Visitors always welcome.

Prayer meeting 7:30 Thursday night.

B. Y. P. U. services every Sunday evening at 7 o'clock.

## Seventh Day Adventist Church

Pastor, H. A. Niergarth.

Sabbath School (Saturday) 9:45 a. m.

Preaching service 11:00 a. m.

The preaching hour this Sabbath will be in charge of Mrs. Lois Bunch, conducting a Home Missionary program.

## Foursquare Gospel Church

Rev. and Mrs. T. R. Jackman, co-pastors.

259 E. 2nd St. Phone 159-J

Sunday

9:45 a. m. Sunday School, Mrs. Jewell, Supt.

11:00 a. m. Morning Worship. This will be the first of a series of sermonettes on the book of Daniel. A large 14-foot chart is used.

7:00 p. m. Crusader meeting. Mrs. Hughes in charge.

8:00 p. m. Special patriotic service. Mrs. Vivaline Jackman will speak on, "Keeping God in America." This is a message every citizen should hear. Appropriate music will be given by the orchestra.

Tuesday 8:00 p. m.

Midweek prayer service.

Thursday 7:30 p. m.

Orchestra rehearsal, Tracy Leach, director.

Friday, 8:00 p. m.

Stereopticon Bible Pictures, this week showing "Jacob in Canaan," studying Genesis 34th to 37th chapters. You cannot afford to miss these Friday night Bible studies.

Saturday

1:30 p. m. Radio Cathedral of the Air program.

2:30 p. m. Children's Church. Mrs. Denzer, Supt.

Church of God

Seventh and Henry streets, 2 blocks north of Henry street bridge

Pastor, Rev. Geo. S. Murphy.

Sunday School 10:00 a. m.

Preaching 11:00 a. m.

Prayer meeting 7:30 p. m. Thursday.

Young People's Rally, July 7, 2:30 p. m. in the afternoon. There will be speakers from North Bend, Bandon and Coquille. Also there will be special singing. Pot luck luncheon at 5:30 p. m. and at 7:30 evangelistic message, delivered by Rev. Irene Buckle, from Bandon. Everyone invited to attend.

St. James Church

(Episcopal)

Church school every Sunday at 10 a. m. Perry Roper, superintendent.

First Church of Christ, Scientist

Coquille, Oregon

Sunday School at 9:30 a. m.

Sunday Service at 11 a. m.

Subject for next Sunday, "God."

Wednesday evening meeting at 8 o'clock.

Free public Reading Room open in Church Building every Tuesday and Friday afternoons except holidays from two to five o'clock.

The public is cordially invited to attend our services and to visit the Reading Room.

Church of Christ

Turner B. MacDonald, Pastor

Sunday, 10:00 a. m. Bible School.

Departments for all ages. Ned C. Kelley, superintendent.

11:00 a. m. Communion and morning worship. Sermon by the pastor.

7:00 p. m. C. E. groups meet for devotionals.

Wednesday, 7:30 p. m. Bible Study. Willett Jeece, leader.

You are cordially invited to all of these services.

Methodist Episcopal Church

Evening Preaching 8:00 p. m.

Prayer meeting Wednesday 7:30 p. m.

Preaching at Bandon 11 a. m.

Scriptural, Spiritual Preaching. Everyone welcome.

G. A. Gray, Pastor.

107 E. 2nd St., Coquille, Ore.

Blank Warranty Deeds for sale at this office.

# Golden Temple Of Jehol At Chicago's World's Fair Discloses Romantic Episodes Of Chinese Emperors

Chicago, May 30.—All the legendary glamour, mystic rites of the Lama and Buddhist religions, and romantic episodes in the lives of Emperors who once ruled Chinese millions, have been brought to life for the western world in the resplendent Golden Temple of Jehol, at Chicago's 1933 World's Fair, A Century of Progress, which opens May 27.

Around the famed Golden Pavilion are woven some of the most colorful and stirring chapters in Oriental history. Bloodshed, court intrigues, the love affairs of kings, and the beginnings of a religion that once swayed the millions, have their part in the story unfolded for the Exposition visitor.

The Chinese Lama temple, originally built in 1767 at Jehol, the summer palace of Manchu emperors, is now crumbling to ruins. Here in Chicago it has been faithfully reproduced and will be preserved on the shores of Lake Michigan for future generations.

Brought in 28,000 Pieces

It was brought over land and sea, with all its bright oriental reds and golds, by Dr. Sven Hedin, the famous Swedish explorer-author, for Vincent Bendix of Chicago. Reconstruction of the shrine in Jehol was the work of more than two years. More than 28,000 pieces of wood were cut and fashioned in fabricating the historic shrine.

Dr. Hedin was particularly suited for the task of seeking out a Chinese temple that would be typical of the Oriental type of architecture and at the same time tell something of the splendor and pomp of Celestial history.

While engaged in research work incidental to the building of the Lama shrine and in the collection of rare treasures which it houses, Dr. Hedin discovered many interesting facts concerning the decadence of Lamaism. He learned that while there were 600 Lamas, or priests of the faith in 1911, their number has diminished to 100 today. The earliest Lamaism, visitors to

the Fair will be told, was a mixture of Buddhism and ancient native demon-worship, having been brought from India by Guru-Padma-Sambhava in 747. In its early history, a large number of complicated rites were developed, in which mystic adjurations and sacrificial acts predominated.

Rose to Great Influence

Lamaism rose to great political influence during the thirteenth century when Kubla Khan, Emperor of China, gave it his sanction and protection. In 1261, the emperor recognized the religion after representatives of other faiths had been given an opportunity to compete for the honor in demonstrations of miracle-working and mysticism.

In succeeding centuries, the idea grew that Lamas, or high priests,

were emanations from the gods, and had been reincarnated to protect religion on earth. The number of these "living gods" increased very rapidly until they occupied prominent places in almost all large temples in Tibet and Mongolia.

The Mongolians were converted to Lamaism for the second time about 1570, when Dalai Lama, the First, made a ceremonious visit to the King of the Tumul-Mongolians in the temple city of Kukulukoto. Since that day the Mongolians have been ardent worshippers of the Lamaistic gods.

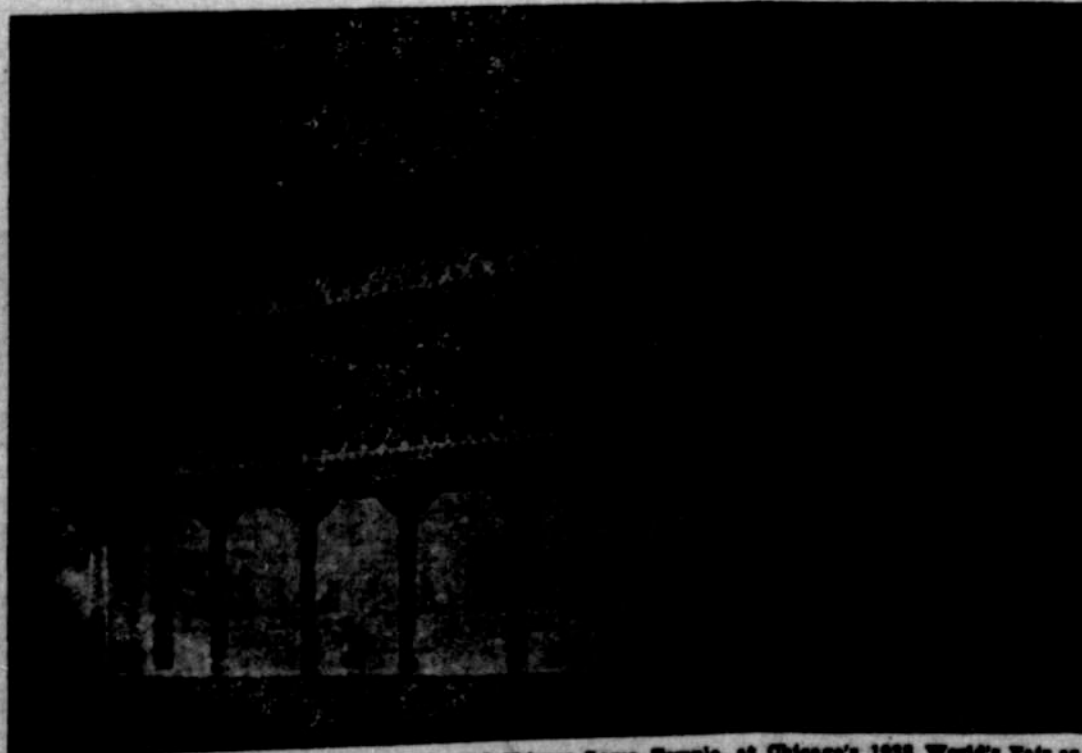
The Chinese Emperors of the Manchu dynasty, who ruled until China became a republic in 1911, found it to be highly politic to support Lamaism. The religion had a brilliant era of greatness in the reign of

Ch'ien-Lung, 1736-96, under whose patronage the original Golden Pavilion of Jehol was built.

Treasures Unfolded

In its replica at A Century of Progress, temple bells, images of gods and dragons, prayer rugs, ceremonial robes, rare silks and tapestries and other treasures unfold for the Occidental visitors the colorful story of romance and intrigue that was enacted in and about the shrine during the centuries.

The student will find much to interest him in the Lama Temple, aside from the stories of court intrigue and romance woven around its existence. At the entrance is a "Laughing Buddha" made of solid wood covered with red gold lacquer, sitting on a broad chair of the same material.



Replica of the Golden Temple of Jehol, celebrated Chinese Lama Temple, at Chicago's 1933 World's Fair as viewed at night. It is a reproduction of the place of worship of the Manchu emperors.