

BEAVERTON ENTERPRISE

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MEMBER
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Cedar Mills Named for Cedarmill of J. Q. A. Young

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tune seemed to ride their covered wagon with them. One night they camped out along the murmuring course of a little creek. It was Indian country, but there was no outward sign of trouble.

Next morning twenty of their oxen were gone. No amount of hunting revealed their whereabouts, though the tracks and those of horses indicated that they had been driven away by a marauding band of skulking red men. But great as was this loss, Dr. Young adjusted his wagons, and continued on. He was going to Oregon and a few setbacks were not to turn him from his course.

By November the Youngs were in Oregon, up in the section now known as Umatilla—the Pendleton Country. There they met Dr. Whitman who was conducting the Whitman mission at Waiilatpu—Indian name for place of eye grass. It was cold weather with winter coming on and the emigrants were weary and needed food and clothing. It would still require weeks before they reached the Tualatin country and in the meantime there were many hardships that might be encountered.

So the father, Elam Young asked Dr. Whitman about getting some supplies. Dr. Whitman told him that he wanted to build a grist mill at the Mission, which was about thirty miles away, near the place where Walla Walla now stands. The doctor told Young that he needed labor, someone to get out the logs and prepare them for building the structure to house the mill. Would Young and his family be interested in going to Waiilatpu and getting out those logs for Dr. Whitman?

Young accepted immediately and soon arrived at the mission, the party was given fresh supplies of food and other necessities and after a short rest they went into the nearby hills to cut the logs. It was a family outing. The women tended camp and did the cooking while the men worked at the cutting. After several days—it was now the last of November, the food was again getting low and so it was decided to let James, a brother of John Q. A. Young, take a load of logs down to the mission and bring back a supply of food.

It would be a two day trip. He should return on the following day. Three days passed and still no sign of James, so Daniel, another brother was also sent down to the mission to see what was holding James up. He wasn't long in finding out. Even before he reached the mission, he was met by a friendly Indian who told him what had taken place.

Dr. Whitman and his wife were both dead. So was James and many others. James had been shot as he drove up with his load of logs, never having an opportunity to defend himself. And scattered about the mission yard was the gruesome evidence of the butchery that had been inflicted upon the luckless residents of the station. Horribly mutilated bodies, some of them scalped and others disfigured were lying about where they had dropped. No attempt had been made to bury the bodies—the Indians did not care and the few remaining whites were too badly frightened and scattered. It would have meant instant death had they put in an appearance to render any last service to their fallen companions.

Why Daniel was not killed is not known, but he was allowed to return to his folks in the mountains and bear the sad tidings. But he had hardly arrived back at the camp when several heavily armed Cayuse warriors—the Cayuses carried out the massacre—arrived on horseback and instructed the Youngs to break camp and proceed to the mission. There was nothing to do but obey orders.

Knowing nothing of what their fate might be, the men got their stock together and loaded up for the trip to the station. It was an anxious party that started on that uncertain journey. They arrived at the mission expecting most anything to happen. But the Indians did not mistreat them, any more than to shut them up in the rooms where many of the mission folks had been slaughtered. There were bloody spots and other evidences of what had taken place all over the building. Everything was in wild disorder.

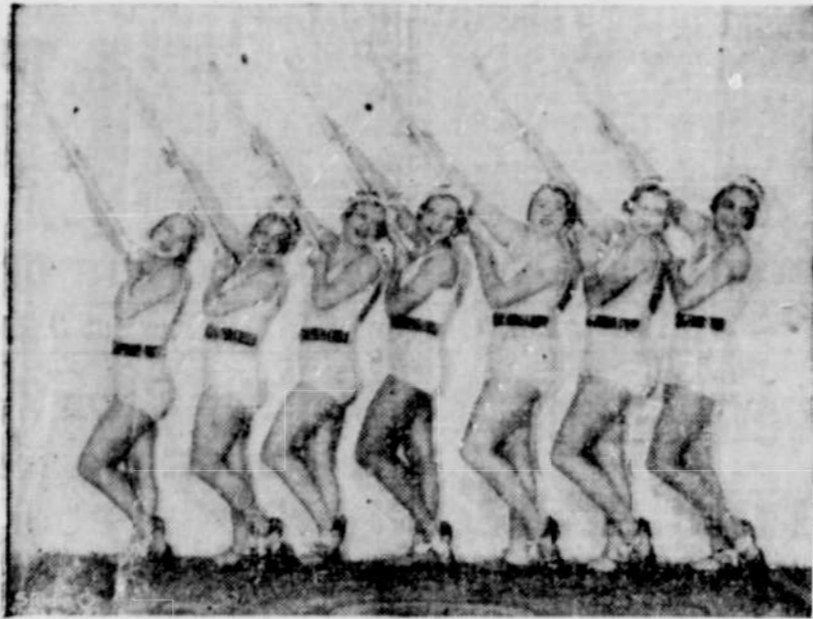
The Youngs were held prisoners for several days, amid all the confusion and disagreeable conditions. They were not allowed to bury the victims decently, although some of them were placed in shallow graves and a little debris thrown over the bodies.

It was Peter Skene Ogden, Hudson's Bay Company's chief factor who came to the rescue of the imprisoned party. It was this worthy and humane leader of the British Fur Company of the Oregon country that bought their freedom. He bartered with the Indians and brought about the release of the prisoners. In return he gave the warlike Cayuses, blankets, butcher knives and ammunition.

Then free again, Elam Young got his outfit adjusted once more. The Indians had stolen away with more of his stock, so he was shorter handed than ever. But he was still headed for the Tualatin Country. Despite all the losses of his stock—yes, despite the greatest loss of all, his son James, he was going on.

The first day he got his party down to Fort Walla Walla, now Wallula, and here he ran into one of the other kind of men. Captain McBane, in charge of the fort, was just the opposite of Peter Ogden. He refused to aid the emigrants—did not

Wrong Guess—They're Lady Acrobats



No, Good Reader, the Seven Wallabies are not chorus girls, but the world's foremost lady acrobats. They're English girls, making their first American appearance, and what they do with grace and ease is something to talk about. You'll see them at the Oregon State Fair in Salem September 1 through 7.

offer them the security of the fort for the night. Just why is not known. However, through some outside influence, perhaps that of Ogden himself, the party was finally admitted to the confines of the stockade, after being warned by McBane that they should be careful what they said, for the very walls had ears. It is very likely that the cowardly captain was afraid of incurring the Indians' wrath if he befriended the whites.

From Fort Walla Walla, Young's party, under the guidance of Peter Skene Ogden, who rode the lead bateau—flat bottomed boat, the trip was made down the Columbia without further mishap, except the cold and suffering from exposure of the members of the party. The Youngs were not clad for such bitterly cold weather as existed at that time, but the trip was made in good order and they arrived at Fort Vancouver on January 10, 1847. From there they continued on to Oregon City and spent the remainder of that year in a one room shanty.

Here, John Q. A. and his brother Daniel assisted their father in cutting cord wood. They also made axes handles from oak wood and manufactured and sold butcher knives, as a means of livelihood. All they received for their products was Oregon Script which the merchants accepted in return for goods.

The Youngs moved to Tualatin Plains May 10, 1848, first settling in the vicinity of Hillsboro, where Elam Young, the father, and the mother spent the remainder of their lives. The father died in the 67th, the mother in the 74th years of their lives.

John Quincy Adams Young moved to the site of Cedar Mills in 1862, and there spent the remainder of his life. Here are an informative few lines from the pen of the pioneer himself: I lived here when Hillsboro was named, and when the first circuit court was held in a log school house in Hillsboro. On May 10, 1848, we moved to Tualatin Valley. We heard that the volunteers had driven some cattle down from the Cayuse country that belonged to the immigrants and had left them with a man in Yamhill County. We went over and found two of the cows and one ox that had been taken from us by the Indians. (He refers to the theft at the Waiilatpu mission massacre). We brought them home and this gave us a new start in cattle. We got along about as Oregonians did those days.

We lived on boiled, dried, and boiled again wheat, when we failed to get our wheat ground at the nearest mill, Oregon City. "In '62 I moved to Cedar Mill and built a log cabin near the falls. I purchased 280 acres and ran a sawmill for a few years, later selling it to W. R. Everson. Then I built another house near the same site and kept store and postoffice in it for seven years. I named the post-offices at Cedar Mill and West Un-

ion, and I was the means of procuring a mail route from Portland to Glencoe (North Plains). An entire village now stands on my original 280 acres." John Q. A. Young was a staunch Christian, founding and supporting the Methodist Episcopal church in Cedar Mills. He devoted his time and efforts untiringly to the up-building of the church there. During his later years he looked about and said to his wife, "The members are about all old people and in a few years will all be gone, and if we do not have a revival soon, I am afraid there will be no church left."

In 1905 a revival was held and there were many conversions. The pioneer was delighted. He said to his wife, "Now it is all right." The following Sunday he asked to be relieved as teacher of the Bible class, saying, "I believe my work is finished."

On the Wednesday after that, he spent the entire day attending Grange in which he was very active, and that night went to prayer meeting in the little church, which incidentally, is still in use. He took an active part in the discussion; after the benediction, he chatted happily with friends as he left the building for home.

An hour later, John Quincy Adams Young was dead. Death came quietly and peacefully, when he was still in good health and enjoying keen faculties. He was in his 77th year.

Three generations of Youngs still live at Cedar Mill. There is Link (Abraham Lincoln), son of J. Q. A., Frank Young a son of Link, and Frank's young son. In all this makes five generations of the Young family who have lived in Oregon.

NOTE: The writer is deeply appreciative to Mrs. Frank Young, who furnished him with all this information.

GEMS OF THOUGHT SERVICE CUSTOM

Custom may lead a man into many errors, but it justifies none.—Fielding.

Custom, education, and fashion form the transient standards of mortals. Immortality, exempt from age or decay, has a glory of its own—the radiance of Soul.—Mary Baker Eddy.

Men commonly think according to their inclinations, speak according to their learning and imbibed opinions, but generally act according to custom.—Bacon.

The custom and fashion of to-day will be the awkwardness and outrage of to-morrow—so arbitrary are these transient laws.—Duman.

There is no tyrant like custom, and no freedom where its edicts are not resisted.—Bovee.

The despotism of custom is on the wane.—We are not content to know that things are; we ask whether they ought to be.—John Stuart Mill.

BARBWIRE BILL



Back From Arkansas Ranch

Hello Folks: Well, I got back from the Kellem's 1000 acre ranch over in the Ozarks, not so far from Siloam Springs, Arkansas. It wuz nice to see so many old friends over there in the religious services and to see so many intelligent young folks attendin'. You see this is the Tenth Annual Arkoma Bible Conference. Pistol Pete, Frank Eaton and W. T. Taylor, Pres. Will Rogers Birthday association both wrote me they would like to kum over. When I showed this to the Hi Muckety Mucks of the Conference they authorized me to give 'em a year invitation ahead to kum over and make talks next year. These ole fellers are both ole time U. S. Deputy Marshalls of the ole Indian Ty days. They will jine in with us next year. BILL

Bible Questions & Answers

ATTRIBUTES OF GOD

1 Addressing the Father, what attribute did Christ ascribe to him? A Holy Father, keep through thine own name those whom thou hast given me. John 17:11.

2 Is holiness also in Christ? A Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Acts 2:27.

3 What is said of the goodness of God? A And the Lord passed by before him, and proclaimed The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth. Ep. 3:4-6.

4 What was the nature of Christ's work while among men? A How God anointed Jesus of Nazareth with Holy Ghost and with power; who went about doing good. Acts. 10:38.

5 What is said of the mercy of God? A The Lord is merciful and gracious, slow to anger, and plentious in mercy. Ps. 103:8.

6 Is he compassionate? A But thou O Lord, art a God full of compassion, and gracious, long suffering, and plentious in mercy and truth. Ps. 86:15.

7 How did Moses represent God's faithfulness in keeping covenant with his people? A Know therefore that the Lord thy God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. Deut. 7:9.

8 Is Christ also the embodiment of truth? A Jesus said unto him, I am the way the truth and the life. John 14:6.

9 How is the wisdom of God represented? A Behold God is mighty and despiseth not any; he is mighty in strength and wisdom Job 36:5.

10 What is said of the wisdom of Christ? A And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon him. Luke 2:40.

11 In what strong language is the perfect justice of God proclaimed? A He is the rock, his work is perfect; for all his ways are judgment. A God of truths and without iniquity, just and right is he. Deut. 32:4.

12 How long will these attributes exist? A Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: Yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed but thou art the same, and thy years shall have no end. Ps. 102:25-27.

13 Can man ever really find out God? A O the depth of the riches both of the wisdom and knowledge of God how unsearchable are his judgments and his ways past finding out. Rom. 11:33.

Loan Funds

Funds are again available for loans to families on family-sized farm units who cannot obtain adequate credit through the regular lending agencies, announces Victor S. Madson, local Farm Security Administration Supervisor in the Court House at Hillsboro. These loans as in the past are for the purpose of building up a working capital on individual farms. To be eligible for a loan it is necessary for the borrower to have a satisfactory lease, a contract purchase or be an owner.

Because of the need of an increase in certain agricultural products to meet the requirements of the defense program, every farmer should keep his farming enterprise up to the most efficient state of production capacity. In some instances this may require an increase of certain livestock or improved feeding and breeding practices. The F. S. A. does not, however, encourage increasing livestock beyond the carrying capacity of any farm. Anyone wishing to apply may do so between the hours of 9-12 and 1-3, every day except Saturday.

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Build New Judging Ring

A new judging ring in the 4-H and FFA section at the Oregon state fair livestock grounds at Salem and a new ramp at the south side of the agricultural pavilion for convenience of concessionaires are among construction now going on in preparation for the fair opening on Labor day. A new paddock at the race track, as well as the new stage will be among the 1941 improvements also.

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FOR DEFENSE



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AMERICA ON GUARD

Above is a reproduction of the Treasury Department's Defense Savings Poster, showing an exact duplication of the original "Minute Man" statue by famed sculptor Daniel Chester French. Defense Bonds and Stamps, on sale at your bank or post office, are a vital part of America's defense preparations.

Auto Vacuum Aids Anglers



To many the call of the open road also means the call of the open water. The automobile and good roads have brought thousands of beautiful lakes and streams within reach of the vacationist or the week-end-er. Fishing seasons throughout the country are opening, and these young people were among the first to seek their favorite stream. They carry their own boat, lashed to the top of their Chevrolet, and held securely with a new vacuum-grip holding device actuated by vacuum power from the motor. Note the tube connecting boat rack with motor vacuum.