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DOG RACES AND HYPOCRISY

For seventeen years, Western Oregon has seen the spectacle of greyhound racing and just released by the Multnomah Kennel club is a report detailing its full story.

What the dissertation accomplishes, to a large extent, is to emphasize the fact that introduction of parimutuel wagering—recognized as the most attractive feature of the sport—outweighed all other considerations. Depression shortages that were destined to undercut various state and county fairs proved the impetus behind adoption of a new source of "fresh money."

The opening wedge for dog-racing, in effect, was provided by the traditionally acceptable "Sport of Kings," or horse-racing. The inclusion of greyhounds was but an optimistic hope of a money-seeking legislature which, in 1933, found itself in a financial blind alley.

The hope has really paid off. Since the first night's wagering "handle" of some \$10,000, dog racing dubbed the "Sport of Queens" struggled to its feet and now accounts for more than 83% of all funds derived from racing. Furthermore, an expanding chain of developments has brought "fresh money" into the pockets of Oregon residents, as employees, dog owners or businessmen profiting from the activity.

What does the financial success of dog racing, through parimutuel wagering, mean to Portland, other than its payment to governmental agencies? This is a question that deserves review in Washington county, particularly, where the suggestion of a parimutuel setup for the relocated county fair has brought a quick and vehement protest from various groups.

Probably the kennel club's contributions to charity outrank any organization of its size or its kind. Checks go, for instance, to the Community Chest, Red Cross, March of Dimes, Portland Symphony Society, Salvation Army, Shriners' Hospital for Crippled Children, Oregon Jewish Welfare Fund, Catholic Charities, Summer Band Concert Association, Chamber of commerce activities, University of Oregon Medical Research Foundation and Good Samaritan Hospital Fund.

Thirty six counties of the state last year,

each received \$7500 for county fair purposes, making a significant addition to funds for the display of 4-H, FFA, and the many and varied features of such gatherings. It was for the express bolstering of fairs and exhibitions that the legislature approved parimutuel wagering and their thinking seems to have paid off handsomely.

To many in Washington county, however, there is a distrust of parimutuels, even while the county fair unashamedly steps up for its pro rata cut of funds derived from the betting. There are expressions of defiance against the sneaking in, here, of "that organized parimutuel gang."

Whether the record bespeaks justification for such defiance is open to question. Looked at from a pure revenue viewpoint, certainly all communities, everywhere, should throw open the gates for parimutuel "tote" boards and actively encourage even more betting—and the taxation cut—to help meet fiscal budgetary requirements.

True, there is no analysis of the human factor of parimutuel wagering. No listing of the number of people who, through weakness or desperation, have gambled more than they could afford nor any indication of individuals who were blessed by a smile of Lady Luck, just when things looked blackest. But in any gambling setup, whether cloaked with respectability because of the money it returns to government or operating with rank illegality, there are losers who shouldn't have and winners who rejoice that they had gambled.

The dog-racing crowd has been vigorously vigilant that no scandal of an unsavory nature has colored Portland's greyhound meets. Its reputation for good conduct has not been marred with any taint of dishonesty. If ever a gambling concern showed as an asset in so many ways, the Multnomah Kennel club deserves such billing.

And yet, the entire parimutuel idea seems handicapped by the fact that it is basically a gambling function which, despite its shiny record, makes it the victim and the target of detractors.

Hypocrisy is not good. Yet by interpretative reasoning, the dog races and hypocrisy seem to be of the same mark, in the minds of many.

and introduced livestock, cattl sheep and hogs.

They built sawmills, gristmills and blacksmith shops and established schools and churches. As implied in the quotation from Mr. Tobie the American trappers shared with their Indian brethren-in-law the civilizing and uplifting influence of these Christian men and women from the land of their own youth.

Then late in 1839, there arrived at the Whitman mission two independent missionaries and their wives, Rev. J. S. Griffin and Rev. Asahel Munger. These missionaries had come to Oregon entirely upon their own resources and with the idea of establishing a self-supporting mission.

They arrived at Waiilatpu in an almost destitute condition and there was nothing for Whitman and Spalding to do but take them in. The Mungers stayed at the Whitman Mission until the spring of 1841. Griffin spent the winter with the Spaldings and the next spring endeavored to start a mission at Fort Boise on the Snake river.

In the fall of 1840, three more couples arrived at Waiilatpu, also believing that they could establish a mission on an independent and self supporting basis upon their own limited resources. They were Rev. Harvey Clark, Rev. Alvin T. Smith and Mr. P. B. Littlejohn and their wives.

Mr. and Mrs. Smith went to Lapwai, where Spalding needed help and was glad to have them; Mr. and Mrs. Clark spent the winter at Kamiah (Idaho) in the Nez Perce country with Rev. A. B. Smith, then a missionary under the American Board, while the Littlejohns wintered with the Whitmans.

This party had Robert Newell as their guide from the Green river rendezvous to Fort Hall and had become well acquainted with this leader among the mountain men. At Fort Hall they had traded their jaded horse to him for fresh mounts and given him their two wagons in payment for his services as guide.

In the spring Mr. and Mrs. Griffin set out with an Indian guide and several horses packed with an outfit for starting a mission among the Indians of the Snake river country.

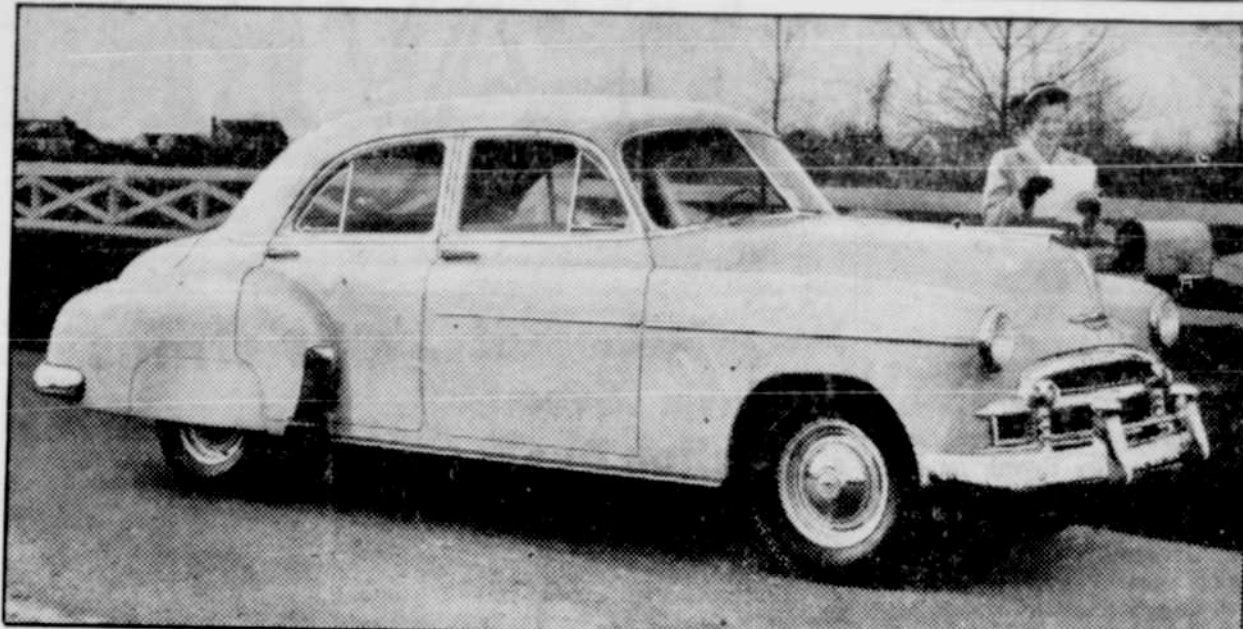
After interminable dangers and hardships they reached the Hudson's Bay trading post at Fort Boise but the outlook for establishing a mission without any outside help seemed hopeless and they returned to Dr. Whitman's and thence to Fort Vancouver where Griffin was appointed as chaplain and remained for most of the winter tutoring the children of the Fort.

Early in the fall of 1841 by invitation of Joe Meek whom he had met in the mountains he settled in Rocky Mountain Retreat not far south of Meek's final location. A similar attempt on the part of Rev. Harvey Clark and his associates ended in the same way and that company migrated to the Willamette valley in the autumn of 1841.

Alvin T. Smith and his wife attempted to establish an Indian mission on the Tualatin Plains in the vicinity of the mountain men whom he had known in the Nez Perce country and in the fall of 1842 he was joined by Rev. Harvey Clark. There they together built a log cabin and in November 1842 opened a little school which eventually developed into Pacific University.

The idea of an Indian mission was soon abandoned, there were few Indians in the Tualatin country, and they "could not be induced to stop and cultivate the soil." Rev. Clark and A. T. Smith turned their attention to the education of the children of their white neighbors, including the half-breed families

One of Two Sedans in 1950 Chevrolet Line



The Styleline, one of two individually designed sedans which have achieved immense popularity with Chevrolet owners, will have new beauty in 1950. Improved grille work, sturdier bumper guards and more tasteful ornamentation are some of the exterior improvements. New Chevrolets also offer increased power and comfort with the Powerglide automatic transmission as optional equipment on De Luxe models.

of the mountain men and to the care of the many orphans whose parent had died on the trail.

These and many other independent ministers of the gospel and Christian laymen found a ready welcome and a fertile field for their labors among the trapper-emigrants of Rocky Mountain Retreat and here, it seems to this writer was the cradle of American Democratic ideas of government, education and religion in Oregon Territory more truly than under the dictatorial rule of the Methodist oligarchy on the east side of the Willamette river.

(To be continued)

made the righteousness of God in Day where you meet your sins or Him—2nd Cor. 5:21. Dressed in the righteousness of God, you need fear no evil when the hour comes for you to walk through the valley of the shadow of death.

Then which for you? Judgement Eternal glory? Which?
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Grafter In Bad

JERUSALEM, A. D. 33—The grafter saw himself so great a sinner that he would not even lift up his eyes to heaven but smote on his breast crying—God be merciful to me a sinner. Christ's word—Luke 18th, BIBLE.

IN GRAFTER'S SHOES

Out of his great Shepherd Heart, God sent Christ to seek out and save just such as this grafter. When the man cried for mercy, Christ acted but it cost Christ his life. For Christ took the man's sins and died for him to clear him with God. And your sins also cost Christ His life, for He died for you also. When you settle it that His death cleared your page, God gives you new birth into eternal life, with all your sins written off and God's eternal righteousness written in—"That we might be

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Joe Meek Won Royal Bride After Missionary Service

TUALATIN PLAINS SCENE PROVED CRADLE OF AMERICAN DEMOCRATIC GOVERNMENT CONCEPTS

By Hervey S. Robinson
(Continued from last week)

We have related in our last how Joe Meek accepted a call to become Apostle to the Indians in the Nez Perce village at the Forks of the Salmon river in the winter of 1838.

Throughout the season he held meetings, going regularly through the ordinary forms of service. But Missionary Meek like Missionaries Lee, Spalding, Whitman and other contemporaries felt the need of a wife and like them availed himself of the prestige of his position to secure one.

Newell had married one of chief Kowesote's daughters, and Caleb Wilkins another. Meek had his eyes on a younger sister. About Christmas time, he hinted that a wife would be a most acceptable present.

To this Kowesote demurred. Spalding had been preaching against plural marriages and since Meek already had a wife among the Nez Percés, he could not have another without being false to the religion he professed. Meek replied that among white men, if a man's wife deserted him, as his had done, he could secure a divorce and marry another one.

The chief was not easily convinced but Meek found his arguments in the Bible. He told of the wives of David and Solomon and other Old Testament characters and, to quote his own words, "After about two weeks' explanation, I succeeded in getting him to give me a young girl, whom I called Virginia, my present wife and the mother of seven children."

Princess Virginia proved a most dutiful and pious wife, a good and attractive helpmeet to whom he remained loyal throughout the remainder of his life. She survived him for many years living with her son, Steven A. Douglas Meek on a part of the old homestead in Washington county, loved and respected by her children and neighbors. She died in 1900 and her son Steven in 1943, the last survivor of Joe Meek's immediate family.

Joe Meek proceeded to convert his personal wealth into a farm acceptable to the chief and his daughter. He traded furs to Draps and Bridger for adornments, pres-

ents and equipment and about Christmas time, 1839, he laid them at the feet of Kowesote and his daughter.

Then in much the same manner as in a Christian Church ceremony he took her hand as she stood there by her father, while another chief the nearest equivalent of the best man, stood by holding the ceremonial calumet (pipe of peace), and Joe might well have spoken from the civilized ritual the words, "with all my goods I thee endow" for that was about what it came to.

Meek remained in the Nez Perce village all winter and about the first of March he intimated that it was the custom among white men to pay their preachers.

So the word was sent around and the Indians began bringing in the winter's salary. Thirteen horses, packs of beaver skins, sheep skins, buffalo robes and similar items, and a wife included gave Missionary Meek a pretty good reward for his winters work.

Says Harvey Tobie, "Meek's customary self belittlement with regard to motives somewhat hides the undoubted sincerity of his religious activities on rare occasions. He was a good man and no coffer. Some of his nearest and most critical neighbors in later years knew him to be innately religious. Perhaps he learned some of this from the Nez Perce and Flatheads. Just as he acquired most of his literary background from the Rocky Mountain college.

When the first missionaries came to the Oregon country they had found the mountain men, American trappers, in the service of the great fur companies living among the friendly Nez Perce and Flathead tribes, men who had been in the country from their youth, whose connections and associations with the natives had identified their interests and habits with theirs.

As we have seen these trappers had taken wives in accordance with Indian usage from the families of the native chiefs. The most capable and influential men of this class had welcomed the religious teachers from the land of their youth, had as guides assisted them on the trail and in locating their missionary stations.

Their contact with the Jason Lee party in 1834 had been of brief duration and not of an intimate character but from 1836 to 1840 they had shared with the Nez Perce, Flathead and Spokane tribes the civilizing influences of the missionaries of the American Board, the Whitmans at Waiilatpu near where Walla Walla, Washington is now located, the Spaldings at Lapwai about the location of present day Lewiston, Idaho and the Eells and Walker families among the Spokanes.

These missionaries had been quite successful in introducing Christian civilization to the friendly and receptive tribes of that great area. They taught the Indians to raise wheat, fruit and garden vegetables

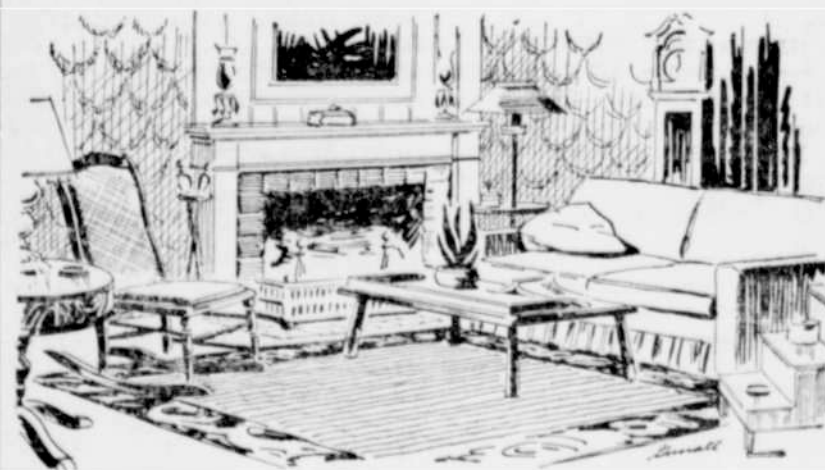
Y-Teens Deck YWCA Christmas Tree



Decorating one of the big Christmas trees placed in the lobby of the downtown YWCA for the holidays are Adair Enger, Arlene Murphy, Laurel Berg, in Swedish costume, and Pat McCauley. Trees were trimmed and room decked during annual "hanging of the greens."

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With all due respect to Eddie Guest, it takes more than "A heap o' livin'" to make a house a home." Good taste, imagination, an eye for color are a few of the ingredients that must be mixed together. When mixed correctly the result is perfect harmony, a perfect home.

Let's say, just for an example, that you and your family like antique furniture. That's fine, but remember, when you choose an antique chair, be sure it's not so uncomfortable and shaky that no one will sit on it. This is sure to detract from the charm and atmosphere of the room.

The real atmosphere of a room comes from careful planning. Chairs that are comfortable and placed near a good light for reading are a must. A sofa or a couch that invites you to take a nap when the mood strikes - end tables and coffee tables for ash trays, books and snacks, all have a place in the perfect home.

It's a lot of little things . . . and once you have them in the proper place, you don't mind doing "A heap o' livin'" in the room. You'll find many fine furniture pieces in our store which will help make your home a better place to live. And our ideas and suggestions are yours for the asking.

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