GEN. ISAAC I. STEVENS

BIOGRAPHY OF THE FIRST GOVERNOR OF WASHINGTON.

His Treaties With the Indians Opened Thousands of Square Miles to White Settlement.

Few names are as familiar in the pioneer history of Oregon and Washington as that of General Isaac Ingalls Stevens, the first Governor of the Territory of Washington. He served his country in the Mexican War, in the New Northwest and in the War of the Rebellion. General Stevens was born in Massachusetts in 1818, and was graduated at the head of his class at West Point in 1839. He served as an Adjutant of the Corps of Engineers in the war with Mexico, being engaged in the siege of Vera Cruz and at Cerro Gordo, at Contreras, and Cherubusco, where he gained the brevet of Captain; at Chapultepec, of Major; at Molino del Rey, and at the taking of the City of Mexico, where he was severely wounded. In 1853 he resigned from the Army, having been appointed Governor of Washington Territory. He was at the same time placed in charge of the exploration of the northern route for a Pacific railroad. In 1853, at the head of a large exploring party, he surveyed a route between St. Paul, Minn., and Puget Sound, and established the navigability of the Upper Missouri and Columbia Rivers for steamers. By virtue of his office as Governor he was superintendent of Indian affairs, and in 1854-5 he made treaties with the Indian tribes of the Northwest, by which they relinquished titles to more than 100,000 square miles of land. In 1857 he was elcted delegate to Congress, serving two terms. At the outbreak of the Civil War he was appointed Colonel of the Seventy-ninth Regiment, New York Volunteers. He was engaged in the skirmishes on the Rappahannock, distinguished himself at Manassas, and while leading his division at the battle of Chantilly was killed with the colors of the Seventy-ninth Regiment in his hand.

Treatment of the Indians.

General Stevens' career in the Northwest is fully reviewed by his son, General Hazard Stevens, in "The Life of Isaac Ingalls Stevens, Governor of Washington Territory," which Houghton, Mifflin & Co., of Boston, will publish next month. The Oregonian has been favored with advance sheets of so much of the biography as pertains to the Northwest.

Governor Stevens regarded his Indian treaties and Indian policy, and his management of the Indians of the Northfest, as among the most important, beneficial and successful services he rendered the country. By 10 treaties and many councils and talks, he extinguished the Indian title to a domain larger than New England; and by the Blackfoot council and treaty he made peace between those fierce savages and the whites and all the surrounding tribes, and permanently pacified a region equally extensive, embracing the greater part of Montana, and Northern Idaho, and during the four years, 1853-56, he treated and dealt with over 30,000 Indians, divided into very numerous and independent tribes and bands, and occupying the whole vast region from the Pacific to and including the plains of the Upper Missouri, and now comprising the States of Washington, part of Oregon, Northern Idaho, and the greater part of Montana. Moreover, by gaining the wavering friendship and fidelity of doubtful tribes, and even many members of the disaffected, he frustrated the well-planned efforts of the hostile Indians to bring about a universal outbreak, and saved the infant settlements from complete annihilation at the hands of the treacherous savages.

Governor Stevens' Indian Policy.

In his journey across the plains, amid all the cares and labors of the great exploration, Governor Stevens took the utmost pains, by messages, talks and councils to and with the Blackfeet and other tribes, to prepare them for the great council and peace treaty which he saw was necessary for the opening and settlement of the country, and on arriving in his own territory was equally indefatigable in impressing upon the Indians there the advantages of living at peace with the white man, of adopting his better mode of livelihood, and of securing the aid and protection of the great father in Washington. Among his first acts was the appointment of Indian agents, and sending them to urge these views upon the tribes. It was high time for judicious and prompt action; for the Indians, especially the powerful and warlike tribes of the Upper Columbia, were becoming alarmed at the way the whites were pouring into the country, and, under the invitation of Congress given by the donation acts, were taking up their choicest lands without asking their consent. On his recent visit in Washington he had impressed his views upon the Government, obtained its sanction and authorization for the Blackfoot council, and the necessary authority and funds for treating with the Indians of his own superintendency. He now planned treating first with the tribes on Puget Sound and west of the Cascades for the cession of their lands, then with the great tribes occupying the country between the Cascades and Rocky Mountains for their lands, and then, crossing the Rockies, to proceed to Fort Benton, accompanied by delegations from the hunting tribes of Washington and Oregon, and there hold the great prearranged peace council with the Blackfeet, Crows and Assiniboines of the plains east of the mountains, and the Nez Perces, Flatheads, Pend d'Oreilles, etc., of the western slope.

The salient features of the policy outlined were as follows:

First—To concentrate the Indians upon a few reservations, and encourage them to cultivate the soil and adopt settled and civilized habits.

Second—To pay for their lands not in money, but in annuities of blankets, clothing and useful articles during a long term of years.

Third—To furnish them with schools, teachers, farmers and farming implements, blacksmith, and carpenters, with shops of those trades.

Fourth—To prohibit wars and disputes among them.

Fifth—To abolish slavery.

Sixth—To stop as far as possible the use of liquor.

Seventh—As the change from savage to civilized habits must necessarily be gradual, they were to retain the right of fishing at their accustomed fishing places, and of hunting, gathering berries and roots and pasturing stock on unoccupied land as long as it remained vacant.

Eighth—At some future time, when they should have become fitted for it, the lands of the reservations were to be allotted to them in severalty.

In all his councils Governor Stevens took the greatest pains to make the Indians understand what was said to them. To insure this he always had several interpreters, to check each other and prevent mistakes in translation, and was accustomed to consult the chiefs as to whom they wanted as interpreters.

He always urged and encouraged the Indians to make known their own views, wishes and objections, and gave them time to talk matters over among themselves and make up their minds. Between the sessions of the council he would have the agents and interpreters explain the terms and point out the benefits of the proposed treaty, and would frequently summon the chiefs to his tent, and personally explain matters to them and draw out their ideas.

The First Council.

The first council was held on She-nah-nam, or Medicine Creek, now known as McAlister's Creek, a mile above it mouth, on the right bank, just below the house of Hartman, on a rising and wooded spot a few acres in extent, like an island with the creek on the one side (south) and the tidemarch on the other. This stream flows along the south side of the Nisqually bottom, parallel to and half a mile from the river. The Governor and his party, including Mason, Lieutenant W. A. Slaughter, of the Fourth Infantry; Doty, Gibbs, Edward Giddings, and the Governor's son, Hazard, a boy of 12, went down to the treaty ground by canoes on December 24, 1854, and found a large space cleared of underbrush, the tents pitched and everything made ready for the council, by Simmons, Shaw, Cock, Cushman and others, who had been sent ahead for that purpose. Seven hundred Indians of the tribes dwelling upon the Upper Sound and as far down as the Puyallup River, including the Nisqually, Puyallup and Squaxon tribes, were encamped near by.

On December 26 the Indians assembled to the number of 650, and Governor Stevens addressed them. The treaty was then read, section by section, and explained to the Indians. The Indians had some discussion, and Governor Stevens then put the question: "Are you ready? If so, I will sign it." There were no objections, and the treaty was then signed by Governor I. I. Stevens, and the chiefs, delegates and headmen on the part of the Indians, and duly witnessed by the secretary, special agent and 70 citizens present. The scope and policy of the treaty will best appear by the following abstract of its 13 articles:

1. The Indians cede their land to the United States, comprising the present counties of Thurston, Pierce and parts of Mason and King.

2. Sets off and describes the reservations, viz.: Klah-she-min Island, known as Squaxon Island, situated opposite the mouths of Hammersley's and Totten's Inlets, and separated from Hartstene Island by Pearl Passage, containing about two sections of land, or 1280 acres; a square tract of two sections near and south of the mouth of McAllister's Creek, and another equal tract on the south side of Commencement Bay, now covered by the City of Tacoma. Provision is made for the Indians to remove these reservation, and for roads through them and from them to the nearest public highways.

3. Gives the Indians the right of fishing at their accustomed grounds, except the right of taking shellfish from beds staked out or cultivated by citizens, and the rights of hunting, gathering berries and roots, and pasturing herds on unclaimed land.

4. Thirty-two thousand five hundred dollars to be paid in annuities of goods, clothing and useful articles during the next 20 years.

5. And $3250 to be expended in aiding the Indians to settle on their reservations.

6. Empowers the President to remove the Indians to other reservations, when the interests of the territory require it, by remunerating them for their improvements.

7. Prohibits the use of annuities to pay the debts of individuals.

8. Prohibits war or depredations, and the Indians agree to submit all grievances to the Government for settlement.

9. Excludes ardent spirits from the reservations on penalty of withholding annuities.

10. Provides at a central or general agency a free school, a blacksmith shop and a carpenter shop, to furnish a blacksmith, a carpenter, a farmer, and teachers, all to give instructions for 20 years.

11. Frees all slaves and abolishes slavery.

12. Prohibits the Indians from trading outside the dominions of the United States, and forbids foreign Indians to reside on the reservations without permission of the superintendent or agent.

13. The treaty to go into effect as soon as ratified by the President and Senate.

The 12th article was aimed against the liquor traffic, and also to counteract the undue influence of the Hudson's Bay Company.

Sixty-two Indians signed this treaty, "chiefs, headmen, and delegates of the Nisqually, Puyallup, Stellacoom, Squawksin, S'Homamish, Steh-chass, T'Peek-sin, Squlaitl, and Sa-ha-wamish tribes and bands of Indians occupying the lands lying around the head of Puget Sound and the adjacent inlets, who, for the purpose of this treaty, are to be regarded as one nation."

Great Work in Six Weeks.

The next council was held at Mukilteo, or Point Elliott, where between January 12 and 21, 1855, the Indians of the East Sound assembled to the number of 2300. The territory ceded by the Point Elliott treaty comprised King, Snohomish, Skagit, Whatcom, Island and San Juan Counties and part of Pierce. The first chief to sign was Seattle, for whom Seattle was named.

The next council was held at Point-No-Point, on the west side of the Sound, opposite the southern end of Whitby Island. Here 1200 Indians assembled on January 24 and 25, 1855. The tribes that signed this treaty occupied the lands on the Straits of Fuca and Hood's Canal. Some hostile feelings having previously existed between the tribes, Governor Stevens declared that they must drop them forever. Accordingly the three head chiefs, in behalf of their people, then shook hands.

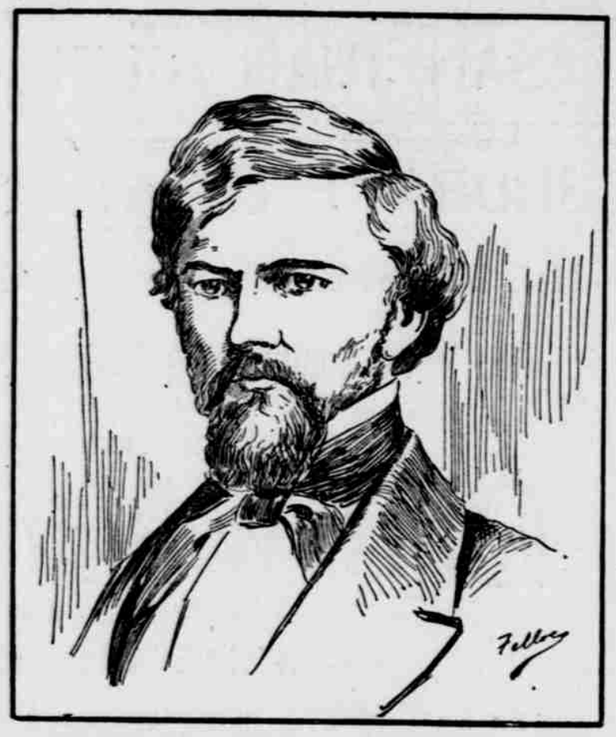
The Makah treaty was signed at Neah Bay, January 31.

In six weeks Governor Stevens met and treated with 5000 Indians, of numerous independent and jealous tribes and bands, and in four separate councils carefully and indefatigably made clear to them the new policy, convinced them of its benefits to them, and concluded with them four separate treaties, by which the Indian title to the whole Puget Sound basin was extinguished forever, and the great source of danger of collision between the races was removed. For the 8500 Indians hitherto ignored by Congress and treated by the settlers as mere vagrants, to be shoved aside at the whim of self-interest of any white man, he established nine reservations, containing over 60,000 acres, for their permanent homes and exclusive possessions; provided annuities of clothing, goods and useful articles for 20 years, aggregating $300,000; abolished slavery and war among them; excluded liquor from the reservations; extended over them the protection of the Government, with agents, schools, teachers, farmers and mechanics to instruct them; and, in a word, set their feet fairly on "the white man's road." To accomplish this astonishing work in such brief time, he traveled 800 miles upon the Sound and Straits in the most inclement season of the year, half the distance, and that the most dangerous, in a small sailing craft.

The council with the Chinooks, Chehalis and other tribes near Gray's Harbor, in February, 1855, was disturbed by Chief Tleyuk, who persisted in saying he had no faith in what Governor Stevens said. The Governor gave Tleyuk a severe reprimand, and taking from him his commission, which had been given to show that the Government recognized him as a chief, tore it to pieces before the assemblage. Tleyuk felt this disgrace very keenly, but said nothing. That was an intrepid and resolute act of Governor Stevens thus to tear the turbulent chief's commission before his face, surrounded by 350 Indians, and supported by only 14 whites, but it effectually cowed the insolent young savage, and preserved the respect of the Indians.

Upper Columbia Tribes.

The Indians of the Upper Columbia, with whom Governor Stevens was next to treat, presented a far more pressing and difficult problem than the reduced tribes of the Sound. They numbered 14,000, comprised in 10 powerful tribes, namely, Nez Perces, Cayuses, Umatillas, Walla Wallas, Yakimas, Spokanes, Coeur d'Alenes, Patheads, Pend d'Oreilles, and Kootenais. They were a manly, athletic race, still uncontaminated by the vices and diseases which so often result from contact with the whites, and far superior in courage and enterprise, as well as in form and feature, to the canoe Indians of the Sound and Coast. Each tribe possessed its own country, clearly defined by well-known natural boundaries, within whose limits their wanderings were restrained, save when they "went to buffalo," or attended some grand council or horse-race with a neighboring tribe. The chase, the salmon fishery, the root ground, the numerous bands of horses and cattle, furnished easy and ample sustenance. Of all these tribes, the Nez Perces were the most numerous and progressive. They numbered 3300 and occupied the country along the western base of the Bitter Root Mountains, for over 200 miles and 100 miles in width, including both banks of the Snake River.



GEN. ISAAC INGALLS STEVENS, FIRST GOVERNOR OF WASHINGTON.

Of the several councils held east of the Cascades, the one at the present site of Walla Walla in May and June, 1855, possesses the most interest. The Nez Perces, 2500 strong, arrived May 21, and made a great display. The Cayuses, Walla Wallas and Umatillas came next and went into camp without parade or salutations. The head chief of the Walla Wallas and Umatillas, was Pu-pu-mox-mox, or the Yellow Serpent, who held despotic sway over his own people and great influence with neighboring tribes. He sent word that the Cayuses, Walla Wallas and Yakimas would accept no provisions from the Commissioners, but would bring their own, and proposed that the young chief, Lawyer, Kam-i-ah-kan and himself, the head chiefs of the Cayuses, Nez Perces, Yakimas and Walla Wallas respectively, should do all the talking for the Indians at the council. The messenger would accept no tobacco for the chief, a very unfriendly sign, and muttered as he rode off, loud enough to be overheard by the interpreter, "You will find out by and by why we won't take provisions."

Massacre Threatened.

Reports were flying about that these tribes had combined to resist a treaty, and fears were expressed that an attempt to open the council would be the signal for an outbreak. There were other evidences that the Cayuses were plotting underhand, but nothing could be learned of the nature of their designs. The council was opened May 29, 1855. The two following days Governor Stevens explained the proposed treaties, item by item. There were to be two reservations—one of 3,000,000 acres in the Nez Perces country, on the north side of Snake River, and was for the accommodation of the Cayuses, Walla Wallas, Umtillas and Spokanes, as well as the Nez Perces. The other embraced a large and fertile tract on the upper waters of the Yakima, and was for the Yakimas, Klickitats, Palouses and kindred tribes. The reservations were to belong to the Indians, and no white man should come upon them without their consent.

By June 2, between 5000 and 6000 Indians were assembled on the grounds. After several hours had been spent in further explanation of the treaties, Governor Stevens asked the Indians to speak freely. Hitherto, the Indians had listened in grave silence, but now the opponents of the treaties took the lead in the discussion. Yellow Serpent, in a speech marked by strength and sarcasm, uttered the prevailing reluctance to part with lands, and dread and distrust of the whites.

Late one evening the Lawyer, the head chief of the Nez Perces, came unattended to see Governor Stevens. He disclosed a conspiracy on the part of the Cayuses suddenly to rise upon and massacre all the whites on the council ground—that this measure, deliberated in nightly conferences for some time, had at length been determined upon in full council of the tribe the day before; they were now only awaiting the assent of the Yakimas and Walla Wallas to strike the blow, and that these latter had actually joined, or were on the point of joining, the Cayuses in a war of extermination against the whites, for which the massacre of the Governor and his party was to be the signal. They had conducted these plottings with the greatest secrecy, not trusting the Nez Perces; and the Lawyer, suspecting that all was not right, had discovered the plot by means of a spy, with the greatest difficulty, and only just in time to avert the catastrophe. The Lawyer concluded by saying: "I will come with my family and pitch my lodge in the midst of your camp, that those Cayuses may see that you and your party are under the protection of the head chiefs of the Nez Perces." He did so immediately, although it was now after midnight, and, without awakening the suspicions of any one, he caused it to be reported among the other Indians that the commissioners were under the protection of the Nez Perces.

Opposing Chiefs Won Over.

The feature of the treaties which met with the greatest opposition was the provision that the Cayuses, Walla Wallas and Umatillas should relinquish the whole of their own lands and remove to a reservation in the Nez Perces country. The commissioners therefore decided to establish a separate reservation for these three tribes on the headwaters of th Umatilla, at the base of the Blue Mountans. Conferences were had with the recusant chiefs separately, the proposition of a reservation in their own country was broached, and the whole ground of the treaties again gone over and fully disqussed. Steachus, the friendly Cayuse, expressed himself as highly pleased with the new arrangement, and, although the others gave less encouragement, the commissioners were hopeful that a successful result would soon be reached. Concession of the right to establish a trading post won Yellow Serpent's support for the treaties, and one by one the other chiefs gave in and signed. Over 60,000 square miles were ceded by the treaties.

Treachery of the Signers.

Discussing the treaties and the effect of them, the author says:

The turning point in the council was undoubtedly the discovery of the Cayuse conspiracy, by Lawyer, and his act of moving his lodge into Governor Stevens' camp, thereby placing the whites under the protection of the Nez Perces. This was all that prevented the hostile chiefs and braves from striking the blow. They refrained because they knew that if Lawyer was killed in an attack on the camp, which was to be expected in the melee, the whole Nez Perces nation would avenge his slaughter in their blood. The real extent and imminence of the danger was known to but few, but the fact of the plot was soon generally bruited about.

Foiled in their plot, why did they then so quickly agree to the treaties, which up to that time they had so bitterly spurned? All the circumstances and evidence go to show that, with the exception of Steachus, the friendly Cayuse, all—Young Chief, Five Crows, Pu-pu-mox-mox, Kam-i-ah-kan, and their subchiefs—signed the treaties as a deliberate act of treachery, in order to lull the whites into fancied security, give time for Governor Stevens to depart to the distant Blackfoot country, where he would probably be "wiped out" by those truculent savages, and for the Nez Perces to return home, and also for completing their preparations for a widespread and simultaneous onslaught on all the settlements. Scarcely had they reached home from the council when they resumed such preparations, buying extra stores of ammunition, and sending emissaries to the Spokanes, Coeur d'Alenes, and even to some of the Nez Perces, and to other tribes, to incite them to war, actually held a council of the disaffected at a point in the Palouse country the following month, and, within three months of accepting ostensibly the protection of the Great Father, precipitated the conflict. Agent Bolon and many white miners and settlers in the upper country were massacred, and settlements as widespread as Puget Sound and Southern Oregon, 600 miles apart, were attacked on the same day. In this conspiracy and contest Kam-i-ah-kan was the moving spirit, the organizer, the instigator, whose crafty wiles never slept, and whose stubborn resolution no disaster could break. But in the end, after protracted and stubborn resistance, they were defeated and compelled to move on their reservations, and live under the very treaties they so treacherously agreed to, and under which they still live and have greatly prospered.

Whether or not the Walla Walla council precipitated the outbreak, as has been claimed, it is certain that it confirmed the Nez Perces in their friendship, neutralized the Spokanes for two years, kept even some of the Cayuses friendly all through the war, namely, Steachus and his band, extinguished the Indian title, and permanently setled the status of the Indian and his relation with the white man, without which peace was an impossibility. The outbreak itself could have been suppressed in a single season, had Governor Stevens' firm policy and sagacious views been sustained.

"PROJECTILE AIR."

Fearful Wounds by Atmospheric Bubbles, Made by Bullets.

Very often a soldier gets so severe a wound from the tiny bullet of the modern rifle that he concludes the enemy has no respect for the Geneva convention, and is using the terrible explosive bullet which no civilized nation uses now. Surgeons who know their business are, says Answers, well aware of the explanation of this mistake. The explosive effects are due to the air which the bullet drives before it into the wound.

Any one can put the matter to a simple test. By dropping a round bullet into a glass of water from a height of one or two yards it will be seen that the moment the bullet touches the bottom a very large bubble of air will become detached and rise to the surface. In some cases this bubble has a volume of air 20 times as large as the bullet.

But when a rifle bullet is traveling at immense speed it drives before it a compressed bubble much larger still. A military surgeon fired a pistol ball into a vessel of water so arranged that he was able to catch and measure the air bubble, and he found it to be 100 times the size of the ball.

The destructive effects of this mass of air when it gets into a man's body may be imagined. It regularly explodes, tearing the muscles in a terrible manner. In fact, very often a soldier who is said to have died from a bullet wound is really killed by this explosive volume of air, which is appropriately called "projectile air."

THE SAILOR'S LULLABY.

"Gil Blas."

Sleep, my babe, you need not know
Father's out upon the deep;
Into Dreamland you must go—
Sleep, little one, sleep.

The waves are roaring wild and free,
But you beside me safe I'll keep;
So, rocking at your mother's knee,
Sleep, little one, sleep.

You'll be a sailor when you can,
So all the while I sing and weep;
For soon—too soon—you'll be a man—
Sleep, little one, sleep.

TODAY IN THE CHURCHES

MANY EASTER MUSICAL PROGRAMMES WILL BE REPEATED.

Dr. Atchison Will Preach on "Confession," and Dr. Blackburn on "Portland's Sins."

Grace Methodist Church.

At Grace Methodist Episcopal Church the pastor, Dr. H. D. Atchison, will take as his morning topic "Confession," and in the evening will discuss "The Walk to Emmaus." The musical programme, under the direction of Miss Blanche Sorenson, with Mrs. Bergen at the organ, will be as follows:

Morning—
Service prelude ..... Vu Bogaert
Anthem—"O Joyous Easter Morning" ..... Schnecker
Tenor and contralto solos
"Elevation" ..... Batiste
Tenor solo—"The Bird With the Broken Wing" (by request) ..... Mr. E. Drake.
Offertory in "F" ..... Clark
Evening—
Andante from 12th Sonata ..... Beethoven
Anthem—"Sing We Alleluia Unto Him" ..... Adams
Soprano and tenor solos
"Melody" ..... Scotson Clark
Anthem—"Praise Ye the Father" ..... Gounod
"March Pontificale" ..... Gounod

First Baptist.

At the First Baptist Church, the pastor, Rev. Alexander Blackburn, D. D., will preach at 10:30 A. M. and 7:30 P. M. Morning subject, "Portland's Sins"; evening, "How God Forgives." Sunday school at noon; John G. Malone, superintendent. Young people's meeting, 6:30; leader, C. E. Obritz. Subject, "Joyful Service." Professor W. M. Wilder, organist and director of music. Chorus and solos by male voices.

Morning—
Prelude—"Intermezzo" ..... Calbulka
Song anthem ..... Chorus.
Offertory—"Requiem" in "G" minor. Westbrook
Solo ..... Mr. Fortman.
Postlude—March ..... Clark
Evening—
Prelude—"Twilight Reverie" ..... Ryder
Hymn—Anthem ..... Male voices.
Offertory—"The Distant Land" ..... Hensett
Solo ..... Mr. Fortman.
Postlude—March ..... Clark
Hymns—Old and new ..... Congregation.

The pastor's class of men and Mr. Veazie's class of young men are special features of the Bible school.

First Congregational.

The services at the First Congregational Church will be as usual. The pastor, Rev. A. W. Ackerman, will preach both morning and evening. His morning topic will be "Samson's Riddle," and in the evening he will speak on "Keeping Busy." The music of Easter Sunday evening will be repeated, and Mrs. Rose Bloch-Bauer will sing "I Know That My Redeemer Liveth." The programme in detail follows:

Morning—
Organ prelude—"Andante Religioso" Leybach
Anthem—"Who Is Like Unto Thee, O Lord?" (tenor and baritone duet and quartet) ..... Perris Tozier
Response—The Lord's Prayer
Offertory—"The Choir Angelic" (soprano solo and quartet) ..... Hanscom
Postlude ..... Momlan
Evening—
Organ prelude offertory—"En Form de Marche" ..... Lott
Anthem—"Awake, Glad Soul! Awake! Awake!" (soprano and baritone solos and quartet) ..... Brown
Offertory—"The Light of the World" (soprano solo) ..... Stephen Adams
Postlude—"March des Soldats" ..... Mason
Quartet—Mrs. Rose Bloch-Bauer, Mrs. Frank J. Raley, Mr. William J. Belcher, Mr. W. A. Montgomery. Organist—Ralph W. Hoyt.

Sunnyside Methodist.

At Sunnyside Methodist Church the pastor, Dr. S. A. Starr, will preach both morning and evening. Special music will be provided. The Epworth League service at 6:30 P. M. will be conducted by Mr. Hugh Krum. The subject, "Serving God Joyously," will be considered. Sunday school at 10 o'clock, Mr. C. A. Gatzka superintendent. Special music as follows:

Morning—
Prelude in "C" ..... H. Farmer
Anthem—"Guide Me, O Thou Great Jehovah" ..... Alfred Bierly
Solo—Selected
Offertory—"Consolation" ..... Mendelssohn
Postlude ..... Sullivan
Evening—
Prelude—"Unfold, Ye Portals" ..... Gounod
Anthem—"Great to the Lord" ..... Ogden
Offertory in "B" flat ..... F. Nova
Postlude—Extract from Grand Offertoire in "G" ..... L. Wely
C. A. Walker, leader; H. D. Crockett, organist.

Taylor-Street M. E. Church.

Today is an important day with this church. It is Reception day. New members will be received and welcomed into the church. Rev. Dr. Kellogg will preach on "The Church—Its Advantages." This evening "The Resurrection of Christ" will be given in pictures from the masters. These pictures will represent the attempt of the great artists of the past to produce this historic event. Many of the pictures are in the original colors. The choir will render Easter anthems and hymns in connection with the service. Dr. Kellogg will present the subject. It will be a service of great interest and profit to all who attend. The admission will be free, but it is expected that those who attend will make an offering at the door, and this will be given to some needy mission field.

Unitarian Church.

At the Unitarian Church this morning the minister, Rev. Wm. R. Lord, will conduct the worship and preach. The choir will repeat a part of the Easter music by special request. The Young People's Fraternity will meet at 7 o'clock in the evening. At 12:30 the Young People's Bible Class, under Mr. Lee, will be resumed. There is to be a "house warming" in the new and enlarged rooms of the chapel of the Unitarian Church upon Thursday evening of this week. These additions are the gift of Mrs. Rosa F. Burrell and are to be used, some of them for social and committee purposes, others for reading rooms. They are conveniently and tastefully finished and arranged. All the members of the congregation and those accustomed to using the reading-rooms are invited to this gathering.

Y. M. C. A.

This afternoon at 3:30 the following musical programme at the Y. M. C. A. will be rendered by the professional orchestra and Oregon male quartet:

March—"Jolly Knights" ..... E. G. Abel
Orchestra.
Song—"A Shelter in the Time of Storm" ..... Sankey
Congregation, quartet and orchestra.
Selection from "The Enchanted Flute" ..... Rollinson
Orchestra.
Song—"Promises of Light" ..... Carrington
Oregon Male Quartet.
Song—"Only Trust Him" ..... Stockton
Congregation, quartet and orchestra.

Cumberland Presbyterian.

The services at the First Cumberland Presbyterian Church today will be of unusual interest. The Sunday school will attend in a body at the morning service, when the pastor will deliver a sermon appropriate to the occasion. Subject: "How God Makes Use of Children." The music will be given by the Sunday school under direction of Professor Walls. In the evening a praise and song service will be conducted by the pastor, who will also make a short address on "How a Boy Was Spoiled." Public cordially invited.

First Unitarian Church.

At the First Unitarian Church the music will be a partial repetition of the Easter programme, as follows:

Organ voluntary—"In Paradisum" ..... Dubois
Anthem—"Jesus Lives" ..... Farmer
Anthem—"O Death, Where Is Thy Sting?" ..... Stainer
Gloria—"Glory to God" ..... Pargolest
Response—"Give Ear to My Words, O Lord" ..... Shelly
Offertory—"If With All Your Hearts" ..... Mendelssohn
Mme. Jennie Norelli.
Postlude ..... Calkin

A. M. E. Zion.

The services at the A. M. E. Zion Church today will be of interest to all. At 11 A. M. Rev. Erving Swan will preach. The theme will be: "Service of Promise." The subject in the evening will be from Matthew xxvii:46. Hymns: "Guide Me, Oh Thou Great Jehovah," and "When I Survey the Wondrous Cross"; anthem, "Savior, Like a Shepherd Lead Us" (McFarl); solo, "The Holy City" (Adams) Mrs. D. M. Newman; anthem "Lead Kindly Light," by J. F. Farrel. Class meeting at 12:30. Sunday school 2:30 P. M.

Mississippi-Avenue Church.

The pastor, Rev. G. A. Taggart, will preach at the Mississippi-Avenue Congregational Church this morning, taking for his theme "What Keeps the Christian."

An illustrated service, entitled "A Ship Without a Pilot," will be given in the evening, under the direction of Mr. and Mrs. Dobbins.

Special music will be rendered in connection with the evening service.

St. David's.

The services at St. David's Episcopal Church will be of special interest today. Aside from the morning and evening sermons by the rector, Rev. George R. Van-Waters, the music will be made a special feature. It will be a repetition of the Easter music which was particularly attractive.

Immanuel Baptist Church.

At Immanuel Baptist Church preaching service, 10:45 A. M. and 7:30 P. M. Theme of the evening service, "David's Exhortation of Encouragement." Sunday school 11:45; Junior Young People's Society, 5 P. M.; Young People's Prayer Meeting 6:30 P. M.; Midweek prayer service, Thursday evening.

Shiloh Mission.

Services will be conducted at Shiloh Mission, corner Jefferson and Second streets, at 10:30 A. M. and 7:30 P. M. The topic in the evening will be a continuation of the study, "Footprints of Angels in the Field of Revelation."

Universal Brotherhood.

At Universal Brotherhood Hall, 444 Washington Street, lecture on "A Plea for Animals" on Sunday 8 P. M. At 10:30 A. M. lotus group, Tuesday evening study class. All welcome. Please notice change of location.

Second Baptist Church.

Rev. Ray Palmer will preach at the Second Baptist Church Sunday morning and evening. Morning theme: "A Zeal for Souls." Evening theme: "The Lost Found."

St. Mark's Church.

At St. Mark's Episcopal Church the Easter music will be sung at both services. In the evening, the rector, Rev. J. E. Simpson will continue his course of sermons on "The Kingdom of God."

Home of Truth.

At the Home of Truth, 309 Thirteenth Street, services will be held at 11 A. M. and 8 P. M.

Church News.

Rev. Ray Palmer will go to Seattle Monday to assist Rev. L. D. Bowerman, of the First Baptist Church, in special meetings. Mr. Palmer expects to be gone 10 days. On Sunday, April 29, his pulpit will be occupied by Rev. H. L. Boardman, president of McMinnville College.

CHURCH DIRECTORY.

Baptist.

Second—Rev. Ray Palmer, pastor. Preaching at 10:30 and 7:30; Sunday School, 12; Junior, Union, 3:30; Young people, 6:30; prayer, Thursday, 7:30; Christian culture class, Thursday, 8:30.

Calvary—Rev. Eben M. Bliss, pastor. Services, 10:30 and 7:30; Sunday school, 11:45; B. Y. P. U., 6:30; prayer, Thursday, 7:30.

Grace (Montavilla) — Rev. N. S. Hollcroft, pastor. Services, 7:30 P. M.; Sunday school, 10; prayer, Thursday, 8.

Park Place (University Park)—Rev. N. S. Hollcroft, pastor. Services, 11; Sunday school, 10; junior meeting, 3.

Immanuel — Rev. Stanton C. Lapman, pastor. Preaching, 10:30 and 7:30; Sunday school, 11:45; Young People's meeting, 6:30

Third—Sunday school at 10, George E. Jamison, superintendent; preaching at 3 by Rev. S. C. Lapham, of Immanuel Baptist Church.

Christian.

Rodney-Avenue—Rev. A. D. Skaggs, pastor. Services, 11 and 7:30; Sunday school, 9:45; Junior Y. P. S. C. E., 3; Y. P. S. C. E., 6:30; prayer, Thursday, 7:30.

First Christian Church, corner Park and Columbia streets—Rev. J. F. Ghormley, pastor. Sunday school 9:45 A. M.; preaching, 11 A. M., and 7:45 P. M.; Y. P. S. C. E., 6:30 P. M. Strangers made welcome.

Woodlawn (Madrona) — Rev. A. D. Skaggs, pastor. Services, 3 P. M.

Christian Science.

First Church of Christ (Scientist), 317 Dekum building—Services at 11 A. M. and 7:30 P. M. Subject of sermon, "Everlasting Punishment." Children's Sunday school, 12; Wednesday meeting, 8 P. M.

Portland Church of Christ (Scientist), Auditorium—Services, 11 and 8; subject, "Everlasting Punishment." Sunday school, 12; Sunday and Wednesday evening meetings, 8.

Congregationalist.

German—Rev. John Koch, pastor. Services, 10:30 and 7:30; Sunday school, 9:30; Y. P. S. C. E., Tuesday, 7:30; prayer, Wednesday, 7:30.

Sunnyside—Rev. J. J. Staub, pastor. Services, 11 and 7:30; Sunday school, 10; Young People's Society, 6:30; prayer, Thursday, 7:30.

Hassalo-Street—Rev. R. W. Farquhar, pastor. Services, 10:30 and 7:30; Sunday school, 12; Y. P. S. C. E., 6:30; prayer, Thursday, 7:30.

Mississippi-Avenue—Rev. George A. Taggart, pastor. Services, 11 and 7:30; Sunday school, 10; Juniors, 3; Y. P. S. C. E., 6:30; prayer, Thursday, 7:30.

First—Park and Madison streets, Rev. Arthur W. Ackerman, pastor. Services, 10:30 A. M. and 7:30 P. M.; Sunday School, 12:15 P. M.; Y. P. S. C. E., 6:15 P. M.

Episcopal.

St. Stephen's Chapel—Rev. Thomas Neil Wilson, clergyman in charge. Morning prayer and sermon, 11; evening services, 7:30; Sunday school, 9:45; holy communion, after morning service on first Sunday in the month.

Church of the Good Shepherd—Services at 11 by Rev. E. T. Simpson.

St. David's Church, East Morrison, between Twelfth and Thirteenth street, Rev. George B. Van Waters, rector. Holy communion 7, Sunday School 9:45, morning prayer, holy communion and sermon 11, evening prayer and sermon 7:30 P. M.

St. Matthew's—Rev. J. W. Weatherdon, clergyman in charge. Holy communion, 8; Sunday School, 9:45; morning service 11; evening service, 7:30.

St. Marks—Rev. J. S. Simpson, rector. Holy communion, 7:30 A. M.; morning prayer and sermon, 11; evening prayer, 7:30; Sunday school, 10.

Trinity—Sixth and Oak streets—Rev. Dr. A. A. Morrison, rector. Services: Holy communion, 7 A. M.; morning service, sermon and holy communion, 11; Sunday school festival, 3 P. M.; evening service, 8.

St. Andrew's—Sermon, 3:15, by Dr. Judd.

Evangelical.

Emanuel (German)—Rev. E. D. Hornschuch, pastor. Services, 11 and 7:30; Sunday school, 10; prayer, Wednesday, 7:30; Y. P. A., Friday, 7:30.

First (German)—Rev. F. T. Harder, pastor. Services 11 and 8; Sunday school, 9:30; Y. P. A., 6:45; prayer meeting, Tuesday, 8 P. M.; Wednesday, 7:45 P. M.

Memorial—Rev. R. D. Streyfeller, pastor. Sunday services, 11 and 7:30; Sunday school, 10; Y. P. A., 6:30; Junior Y. P. A., 3; prayer meeting, Wednesday, 7:30; young people's prayer, Thursday, 7:30.

Evangelical (United).

East Yamhill Mission—Rev. Peter Bittner, pastor. Services, 11 and 7:30; Sunday school 10; K. L. C. E., 6:30; prayer, Thursday, 7:30; Junior League, Saturday, 2:30.

First United—Rev. C. T. Hurd, pastor. Services, 11 and 7:30; Sunday school, 10; K. L. C. E., 6:30; prayer, Thursday, 7:30.

Second—Rev. H. A. Deck, pastor. Services, 11 and 7:30; Sunday school, 10; Keystone League, 6:30; prayer, Wednesday, 7:30.

Friends (Quakers).

Friends, East Thirty-fourth and Salmon streets—Rev. A. M. Bray, pastor. Services, 10:45 and 7:30; Sunday school, 12; Y. P. S. C. E., 6:30; prayer, Wednesday, 7:30.

Lutheran.

German Trinity, Albina—Rev. Theodore Fleckenstein, pastor. Preaching, 10:30 and 7:30; Sunday school, 9:30.

Immanuel (Swedish)—Rev. John W. Skans, pastor. Preaching at 10:30 and 8.

St. Paul's Evangelical (German)—Rev. August Krause, pastor. Preaching, 10:30 and 7:30; Sunday school, 9:30; Bible study, Thursday, 7:30.

Zion's (German)—Services, 10 and 7:30; Sunday school, 9:30; Christian day school, Monday to Friday.

St. James's (English)—Rev. Charles S. Rahn, pastor. Services, 11 and 7:30; Sunday school, 12:15.

Methodist Episcopal.

Second German—Rev. Charles Priesing, pastor. Services, 10:45 and 7:30; Sunday school, 9:30; prayer, Thursday, 7:30.

Taylor-Street (First)—Rev. H. W. Kellogg, D. D., pastor. Services, 10:30 and 7:30; Sunday school, 12:15; Epworth League and prayer meeting, 6:30; Subordinate League, 5.

Centenary—Rev. L. E. Rockwell, pastor. Services, 10:30 and 7:30; Sunday school, 12; Epworth League, 6:30; prayer, Thursday, 7:30.

Central—Rev. W. T. Kerr, pastor. Services, 10:45 and 7:30; Sunday school, 12:15; Epworth League, 6:30; prayer, Thursday, 7:30.

Mount Tabor—Rev. A. L. Mulligan, pastor. Services, 11 and 7:30; Epworth League, 6:30; Junior Epworth League, 3; prayer, Thursday, 7: