

THE CLASS STRUGGLE: PROLETARIANS VS. BOURGEOISE

BY J. L JONES. A spectral divided all Gaul into three marks as the spectral divided all Gaul into three marks as the hast is because he can spectral divided all Gaul into three marks as the projectarians are preseminently the projectarians are preseminently the broket or work of the point is impossible to supply them is projective and the projectarians. They don't belong the broket work ing the projectarians, the dealer or disgraceful—except one thing, and the projectarians the projectarians. They don't belong the broket work ing the projectarians, the dealer or disgraceful—except one thing, and the projectarians the projectarians. They don't belong the broket work ing the projectarians the projectarians the projectarians the projectarians. They don't belong the broket work ing the specific could be there specific could be there specific could be there specific could tom up, and 'in society from the top down.

erro:

The three classes are proletarians, bourgeoise and nobility. The proletarians are is not slavery to them. It is a natural the improvident and dependent classes, and normal condition. It is the delight of those who work for wages, and include their lives. It is a ruling passion. To the laborers and hired help in cities and them idleness is a calamity, rest a dreary on farms These own neither houses nor lands. Their possessions, if they have any, consist mainly of children. From this characteristic of prolification, they get the name proletarian, which is derived from proles, offspring.

The names of proletarians are seldom written on the scroll of fame, in society columns or on assessment rolls. They own a very small percentage of the property of the Nation, for when a proletarian acquires a fortune the straightway class, shuns his former unfortunate associates and forgets the pit but more labor and less freedom, in or- gans.

The bourgeoise is the middle class, and includes farmers, small capitalists, pos-sessors of moderate fortunes, artists, teachers, lawyers, doctors and other pro-The Socialists call the proletarians wage slaves. This is another mistake. Labor fessionals; also the banking, insurance and mercantile element, gentlemen on fixed salaries or incomes, business men of all complexions and colors, and the bet-ter paid and more prosperous employes in right, no matter whether it rains or In this count

In this country the bourgeoise still in-cludes the majority of the "common peo-ple" and holds the most of the wealth. shines. But just as soon as work stops, mischief begins. They used to have a frollosome habit of tearing up pavements, hut now the pavements are fastened to-In Europe the proletarians are more nu-merous, and their relative numerical pro-portion in this country is rapidly increas-ing. This is due to causes inseparable from the capitalist method of production gether, so they can't get them up, and they resent this infringement on their liberies by overturning streetcars and blocking the thoroughfares with drays.

The word bourgeoise is French for burgher, which meant the inhabitant of a So it has come about that the greatest problem of statecraft is not to reduce the burdens of labor, but to increase them: burg or city-a citizen. In the Roman Emthe country people were called Later they were called boors. not to have less labor and more freedom.

be citizens, or perish in the attempt. It is a perfectly natural overnent up the social stream as salmon and suckers as-cend rivers. The cities are the human

spawning beds. The tastes and the habits of the bour-scoise differ from those of the prole-tarians. They live in another world and

ction they profess anything that can be pro-for logic. They engage in industrial pursuits, r of a commercial and manufacturing enter-prises, they hold positions, discharge l pa-fin and, in fact, they will do anything under

Labor is the dead line between them and the proletarians. They don't belong to the working class. If there is any labor to be done they advertise for help. They hang out the sign of distress "Help Wanted," and the proletarians rush to the rescue as water flows into a hole. They are always anxious to help other people but never able to help themselves. In England only the upper crust of the bourgeolse is classed as gentry, but in America all bourgeolse are gentlemen, whether plain or colored. A printer or baker or barber is an artist, a policeman is a dignitary, a mail cierk an official, a peddier is a dealer in merchandise, beg-gars are licensed to present petitions or won by begging, a trade in which slaves are better schooled. are better schooled. When a member of the bourgeoise is driven by the march of the millionaires out of business or employment, or com-pelled to work for wages that he con-

tarians. They live in another world and call things by different names. They never hunt jobs They accept positions of appointments. They never receive wages. Their compensation comes under the head of salaries, fees. dividends, charges, prices, tips, gratuities, offerings, collec-tions, contributions, profits, rents, roy-alties and all that. The bourgeoise practice law, medicine and magic; they fill pulpits and offices; they profess anything that can be pro-lessed without regard to consistency or logic. They engage in industrial pursuits, commercial and manufacturing enter-prises, they hold positions, discharge that are condemned to it. Like some other kinds of guilt, its embärrassing evidence cannot be concealed. Stains on the character may be rekinds of guilt, its embärrassing evidence cannot be concealed.

Enforced Divisions of Society Which Civilization Has Accomplished Throughout Christendom

Why Socialism Has Made Such Large Growth in the Minds of Men the World Over

Way of Portland's Commercial Supremacy

may properly be called a convict. There is no right to labor. The only right is to be free from labor. Men fight for these rights, but there is no need to fight for the right to labor; that can be may be determined to work all they wan to and those who don't want to might so the free from labor and the source of the source or go fishing. But this is an impracticable theory. The

trouble is about the dividing up. The fellows who sit on the fence want to come in on the division for big salaries come in on the division for big salaries for bossing the job or granting permission

to the other fellows to do anything. Statesmanship has found no solution to the problem so far, but fight it out. It is not to my economical interest to advo-cate any other remedy War creates lu-crative employment for historians and undertakers, in both of which honorable professions I may admit that I have some small standing. The next class to be considered is the

nobility. This is a difficult and delicate task and probably it would be better to postpone to another occasion the contemplation of so sublime a theme. Corvallis, November 1

MAN'S IDEAS CHANGE UNDER NEW CONDITIO

BY KAMARDS

OES t require deep intuition to comprehend that man's ideas, views and conceptions, in one word, man's consciousness changes with every change in the condition of his material existence, in his social relations and in his social life?"

"What else does the history of ideas prove than that intellectual production changes its character in proportion as material production is changed?"

So said Karl Marx in 1848, and the above is called by various terms, as the materialistic conception of history, economia determinism, and Professor Seligman, of the Columbia University. in his book called "The Economic Interpretation of History." deplores the fact that his nomenclature is not used so that the apparent harshness of the other terms may not be so repellent.

Reduced to a common illustration, it means that how a man gets his living determines his actions in all his relations

of life, viz., religious, moral, political, cannot avail themselves of the opportu-juridical, economic—so much so that even among blood relatives you can see and lege. And our common high schools are among blood relatives you can see and becoming quite uncommon in which with their various "frat" organizations, aris-tocratic and snobbish Ideas, are incul-cated just because of the sconomic condilearn without much investigation, oftentimes estrangement and ostracism, just because of their economic conditions or material existence. There was a time and not so far rer tions of those attending and the boy car-rying newspapers in the early morning hours to earn money to pay his ex-penses to get a high school education

when to question the divine and infallible right of the Pope to dominate the ideas of man as to his religious belief meant anything but life, notwithstanding Christ and the other boys engaged in various vocations, compelled to earn their way "I am come that they might have and that they might have it more through high school, are handicapped in abundantly.

through high school are handicapped in their opportunities and are made to feel it by their economic conditions. I might carry this line of argument through our juridical courts to show how that the economic conditions of the par-tles coming before the judge and jury determines its decisions, as also the po-fitical industrial and other affairs of life, but I feel consclous that any per-son that has shown enough interest to peruse this article thus far is intelligent The power was also exercised as to the ntellectual ideas of man and many of our colleges today are yet so circumscribed in their endowments and teaching force that they are nothing but centers for those of certain economic conditions to hobnob. And even our common schools, not-withstanding their purpose to give an equal opportunity for the children of all races to secure an education because of their economic conditions many children

peruse this article thus far le intelligent enough to comprehend what might fur-ther be said in extension Now the great discovery of socialism is compelled to assist in the material ex-istence of the family or widowed mother that of the class struggle, and since any of the movement

with socialism and gets the conception or becomes class conscious in the recogni-tion of the class struggle he has a faith, in conjunction with that of economic deis worth living, and makes him strong within himself to be a militant and posi-tive force in and to society, as witness the martyrs to the cause in the past in all countries and thousands in Russia today He further learns the difference between

the teaching of the churches and social-ism is very distinct. In that the one teaches individual righteousness and salteaches individual righteousness and sal-vation, whereas the other at once means, in order to secure individual salvation or economic emancipation, he has got to get his brother workingman of whatever race or color to assist him. This necessarily brings about co-operation and fraternal-ism, therefore the international character of the movement

or the people's problems. It presents a revolution in thought and ideas. He becomes transformed. terminism and surplus value, that opens up to him the past as well as the future, that makes him strong within himself with an aspiration and hope that this life and darkness, heaven and hell. I take ing the means of life. There is only one divine right and that is the right of life, and anything that militates against this is immoral

and darkness, heaven and hell. I take the liberty to quote from a personal letter from a man whose father's name as an author is well known throughout the world, and because of the princi-ples he espoused and set forth in his books his name will be handed down to posterily for generations to come when those at present in the limelight will sink into oblivion and truly be men only of the hour. I quote the son. "I certainly never will regret my action in joining the Socialist party. Since joining it I have had a spiritual peace and mental interest that I never had be-fore, although I was always pretty in joining the Socialist party. Since joining it I have had a spiritual peace and mental interest that I never had be-fore, although I was always pretty self-sufficient." For hundreds of years has been ex-ploited the divine or infallible right of

doctrines must have a vital truth to se-cure and hold attention and a following, is why when a man becomes imbued with socialism and gets the conception or becomes class conscious in the recogni-

intellectual and political ideas of the people. divine rights, as well as the new domi-nant sacred right of George F. Baer, who claims that God, in his infinite wisdom, has appointed him as the viceregent to own the coal mines and the sacred right to withhold from the peo-ples of the earth the means of produc-

and wrong and must be set aside. Only that which is beneficial and conduces

The Socialist comes into the arena. The Socialist comes into the arena. The socialist comes into the arena into the hands of a small coterie of the socialist comes denoted and the social strength of the soc the point with their constantly larger accumulations of capital they must en-ter into the lines of distribution, viz.: ter into the lines of distribution, viz. retail cigar stores, grocery stores, shoe stores, dairy products, etc. Not only is he defrauded of the product of his is-bor, but even his savings (representing his industry, thrift, economy and self-denial) become sterile deposits in our banking institutions for further means to furnish his putcoratic friends with banking institutions for further means to furnish his plutocratic friends with the power to fasten the chains more tightly on him, and he begins to learn the significance of a recognition of the class struggle and the motto which alone will immortalize, the name of Karl Marx: "Workingmen of the world, united you have nothing to lose but your chains; you have a world to win." J. H. FAIREROOK.

IN-SHORE CANAL PROPOSED BY EX-GOVERNOR SEMPLE How It Would Eliminate the Only Problem in the

BY W & CHAPMAN. It is not surprising—it is just human— that little interest is manifested in the proposition to rid Oregon of the Columbia River bar handcap by building an open sea harbor at Seaside in Chitsop County, with a ship canai thence to the Columbia River near Astoria. People are slow to accept new ideas, locally ap-piled. It took Captain Eads many years to convince Congress that he could improve

CHRISTIAN SCIENCE.

EPISCOPAL.

UNITED EVANGELICAL.

UNITED BRETHREN IN CHRIST.

UNITARIAN.

SEVENTH-DAY ADVENTISTS.

SWEDENBORGIAN.

Y. M. C. A.

Walla Walla and Gray's Harbor, just to get that road to run a branch from Vancouver, Wash., to Portland. And Oregon is vastly more able to do what Portland could do in 1892 Let the United States is ahead building the jettles. The Colum-bia River will be the route except during storms. Then steamers, ships and other craft can come and go by way of the ocean harbor and the inshore canal.

Incidentally I remember that the con a board of . for a place to construct a harbor of refuge somewhere on the Oregon or Washingto coast, but they reported they could not find a place Mr. Semple has found a place. Oregon's proposed ocean harbor would also be a harbor of refuge, 'a very ready help in time of trouble." The State of New York is awake, and is enlarging the Eric Canal at a cost o \$120,600,000; and she is doing this to save \$120,600,000; and she is going this to At-

navigated the Hudson a man proposed to build such craft to carry Napoleon's into the east side of Sandy River." army across the English Channel, but the matter was referred to the French scientists and promptly turned down.

Old - time Portlanders remember how the question of a water supply bothered know this city some 30 or 35 years ago, when

Taibot, a real genius, and the only father the conditions at the mouth of the Mis-hissippi River by constructing jettles, and army engineers had to be shown. Many years before the first streamboart supply for Portland. "Where" convince Congress that he could improve Talbot, a real genius, and the only father and army engineers had to be shown. and he said. "Win, I've found a water Many years before the first steamboat supply for Portland." "Where?"

supply for Portland." "Where" "Bull Run Creek, a tributary coming into the east side of Sandy River." "What" said L "bring that water across two fivers" And I waked on, pitting, in my conceit and ignorance, the man with the idea that was really to be the grant and ignorance, the man with the idea that was really to be the sound of United States engineers rose the sound in advocated for the ylan which has the plan which has the beach at Nome. And in proceeding with the idea that was really to be the sound rot united states engineers rose the sound rot united state were where thing can be done by building an ocean breakwater at Tillamook Head; Now the people of the whole state are

to cean this is the thing that will for ever assure the supremacy of Orcgon's commerce. The crisis has come-and the man to conquer it. Talbot blessed Portland him. He originated and is successfully ocean commerce-it is a dreadful

Surely it is time for Oregon to awake. and do something. Portland, Oct.

Sunday in Portland Churches

E. P. Murphy. Masses at 8 and 10:30 A. M.;

BAPTIST.

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EAPTIST. First, the White Temple, Twelfth and Tay-lor streets-Rev. J. Whitcomb Brougher, D. D., pastor, Prayer meeting, 10; 10:30, ser-mon by the pastor on "Peter's Reply "Thile its That." anthem, "Naster, My God, to Thee" (Schilling) the Lord's Supper ob-served; new members received and welcomed; Bible achool, 12:10; B. Y. P. U., 6:30, leader; Miss Florence Leffer; 5:30; Dr. Brougher's topic, "The Bed Too Short and the Covering Too Narrow," first in a series of "Odd Texts." The Temple quartet, also chorus, will furnish numbers

numbers Central, East Ankeny and Twentieth---Ref. W. T. Jordan, At 10:30 A. M., "The Cross", 7:30 P. M., "The Cross", Sunday school, 12 M. Frofessor W. F. Werschkul, di-rector of music. In the evoning, "Me." Immanuel, Mcade and Second---Rev. G. W. Griffin, pastor. Preaching, 11 A. M. and 7:30 P. M., Sunday school, 10 A. M.; Junior Union, 5 P. M.; B. Y. P. U., 6:30 P. M. Bussellutille, Schochouse--Sunday, school.

Russellvills Schoolhouse-Sunday school, 2:30 P. M.

2:30 P. M. First (German), Fourth and Mill, Rev. J. Kraft, pastor-Preaching, 10:45 A. M. and 7:30 P. M.; Bible school, 10:45 A. M.; B. Y. P. U., T P. M. Second (German), corner Rodney avenus and Morris-Sunday school, 9:45 A. M.; serv-less 11 A. M., S P. M. and 7:30 P. M. Fred-erick Bucermann, pastor. Mount Oliveite, Seventh and Everett, Rev J. W. Smithe-Services, 11 A. M. and S P. M. St. Johng, Rev. E. A. Leonard, mastor-Sun-

Johns, Rev. E. A. Leonard, pastor-Sun-school, 10 A. M.; preaching, 11 A. M. and

. M. rood, Eleventh and Unton, Rev. George pastor-Sunday school, 10 A. M.; A. Learn, pastor-Sunday school, preaching, 11 A. M. and 7:45 P. M.

Third, Vanceuver avenue and Knott, Rev. D. M. Blies, pastor-10 A. M. Sunday school, preaching, 11 A. M. and 7:45 P. M.

eaching, 11 A. M. and T.45 F. st. Calvary, East Eighth and Grant-Rev. A. Bible school, 10 Lawrence Black, pastor. Bible school, 10 A. M.; B. Y. P. U., 6:30 P. M.; preaching, 11 A. M. and 7:30 P. M.

University Park-Rev. John Bentalen, pas-ter. Sunday school, 10 A. M.; E. Y. P. U., 6:45 P. M.; preaching, 11 A. M. and 7:30 P. M.; "Uncaged Criminals."

Highiand, Alberta and Sixth--Preaching by Rev. E. M. Blims, 2:50 P. M.; Sunday ichool, 3:30 P. M.

Arleta-Rev. John Bentzien, pastor, 1 day school, 10 A. M.; B. Y. P. U., 6:41 M.; preaching, A. M. and 7:30 P. M.

race, Montavilla-Rev, Gilman Parker,

Grapo, Montavilla-Rev, Gilman Parker, minister, Subject of morning sermon, "The Voice and the Vision of the Glorified Christ"; wening, sermon by Rev F. A. Leonard, of St. Johns. The girl choir will sing. Becond, Seventh and East Ankeny streets, stanton C. Lapham pastor-Services at 10:30 A. M. and 7:30 P. M., morning sermon, "A Revival of the Church". Bible school at noon, Young People's Union, 6:30; svening sermon, The Greatest Work in the World"; special programme of music will be rendered by the quarter. J. F. Bamford, director and organis. CATHOLIC.

CATHOLIC.

Pro-Cathedral of the Immaculate Conception. 10:30 A. M., by Rev. Mr. Roper, Sun-day school. 12 M.; Christian Endeavor, 6:45 and 10:30 A. M.; evening service, 7:45 Nississippi avenue and Fremont street-Rev. William L. Upshaw, pas-St. Fatrick's, Nineteenth and Savier-Rev. St. Fatrick's, Nineteenth and Savier-Rev.

evening service, 7:30 St. Joseph (German), Fifteenth and Couch-Masses, S and 10:30 A. M.; evening service 7:30. Rev. P. E. DeRco, rector. St. Francia, East Eleventh and East Oak-

St. FTARCIA East Lievenin and East Ouk-Masses, 6:30 and 10:30 A. M.; evening serv-ice, 7:30. Rev. James H. Black, rector. Imminculate Heart of Mary, Williams ave-nue and Stanton-Massees, 6. S. and 9 A. M.; children's mass, 9 A. M.; grand mass, 10:30 Laurelwood, Arleta Hall-Rev. D. B. Gray, anday school, 10 A. M.; Young People's setting, 6:30 P. M.; preaching, 7:30 P. M. Fir Park and Madleon-Rev. E L House, D. L M 10:30 A M. 'How Can Sin Be Re-mitted,' by Rev. Daniels Staver: evening zer-mon on 'Joseph a Model for Young Men'; Sunday school. 12:15. W. D. Scott, superin-undant, young people's meeting, 8:30. A. M ; Sunday school, immediately after chil

A. A., currently school, minimum of a tree only dren's mass; vasper and benediction, 7:36 P. M. Rev. W. A. Daly, rector. St. Michael's (Italian), Fourth and Mill-Masses, 6:30 and 9 A. M.; evening service, Rev. A. Cestelli, rector, 20.

ed Heart, 882 Milwaukie-Masses 8 and 10 A. M.; evening service, 7:30. Father Greg-

thedral. ory. O. S. C., rector. Holy Cross, University Park-Masses 8 and 10 A. M.; evening service, 7:30. Father Thill man, O. S. C., rector,

Most Precious Blood, Montavilla-Sunday

mass, 9 A. M.; Sunday school, 10 A. M.; vea-per and benediction, 3:30 P. M.; week daya, mass, 6:30 A. M.; devotion, 7:45 P. M. Rev. L. A. Brosseau, rector. Most Holy Rosary, East Third and Clacka-

mas-Masses 6, 7, 8:80 and 10:30 A. M.; rosary and benediction, 7:80 P. M. Very Rev. A. S. Lawler, superintendent.

St. Mark's, Nincteenth and Quimby-Rev. J E. H. Simpson, rector. At S A. M., holy communion, 11 A. M., prayer and litany; 7:30 P. M., prayer; 10 A. M.; Sunday school. The subject of the evening sermon will be "What Is the Meaning of the Word Epis-complete. Lawler, superintendent. St. Lawrence, Third and Sherman streets, Rev. John C. Hughes. Masses at 7, 8:30 and 10:30 A. M.; evening, 7:30 o'clock.

CHRISTIAN.

copair" Our Savier, Weodstock-Rev. H. D. Cham-bers, general missionary. Services every Sunday, 11 A. M.; communion, first Sunday in month, 11 A. M.; Sunday school every Sunday, noon. Contral. Dast Twentleth and Salmon, Rev. F. Ghormley. Services, 10:45 A. M., Monumental Evidence", Sunday school, 12 f. Junior C. E., 4 P. M.; Y. P. S. C. E., 45 P. M.; revival service, 7:45 P. M. Spe-ial music. Mrs. McPherson Gale, chorister; fiss Eva Ryan, organist. Woodlawn-Sunday school, 10 A. M.; 11 A. St. John's Memorial. Sellwood-Rev. W. R. Powell, in charge. Sunday school, 11 A. M.; services and sermon, 7:45 P. M. St. Mark's Nineteenth and Quimby-Rev.

Woodlawn-Sunday school, 10 A. M.; 11 A. M., sermon; Christian Endeavor, 7 P. M.; \$ P. M., sermon. First, Park and Columbia-Rev. E. S.

First, Park and Columbia-Rev. E. S. Luckley, minister, At 10:30 A. M., "The all of the Gospel"; 7:30 P. M., "Reasons s. Excurse"; 12:15 P. M., Bible school; 6:30 . M., Christian Endeavor. Rodney-Avenue, Rodney avenue and Knott E. Firm Boblicson, At 045 A. W. Bible A. M. Sunday school; evening service, as usual, 7:30, "What Is the Use of a Church?"

Kodney-Avenue, Kodney avenue and Knott
-F Elime Robinson, AI 5:45 A. M., Bible
school and communion; 11 A. M., sermon,
6:30 P. M., Y. P. S. C. E.; T:30 P. M.,
"Which Church Shall I Join?"
Advent, Second street, between Hall and
Lincoin-Sunday school, 10:30; dommunion
service, 11:30; praise meeting, 7 P.'M.;
preaching, 8 P. M.

uual. 10 CONGREGATIONAL.

W. A. M. Breck, in charge. Sunday school, 9:55 A. M.; holy communion and sermon, 11 A. M.; services and address, 7:30 P. M. Bishop Charles Scadding at morning serv-ice. Sufnysice, East Taylor and East Thirty-fourth-Rev. J. J. Staub, pastor. Morning service at 11 o'clock; audject. 'The Church at High-Water Mark'; 7:30 o'clock, subject. 'One Building That Defles the Barthquake'; Sunday school, 10 A. M.; Junior Christian En-deavor. 3 P. M.; Senior Christian Endeavor. 6:30 P. M. St. Andrew's, University Park-Rev. W. R.

Harsalo-Street, Enst Soventh and Hassalo-Sermon, 10:30 A. M., by Rev. Mr. Roper; Sun-day school, 12 M.; Christian Endeavor, 8:45 P. M.; evening service, 7:45.

Trinity, Nineteenth and Everett-Rev. Dr.

arianged to include these numbers in to-morrows programme. At 11 A. M., 'Pli-grims' Chorus'' (Wagner), 'Fugue in B Flat'' (Bach); 7 30 P. M. 'Adagio' Faharp minor (Guilmant); postlude, B flat (West). St. David's, East Twelfin and Belmont, Rev. George B Van Waters, D. D., rector-Holy communion, S.A. M.; holy communion and sermon 11 evening naver 7, 30 Sun-and sermon 11 evening naver 7, 30 Sunson, superintendent; morning worship, 11, "Our Personal Responsibility"; Christian En-deavor, 6:30, led by President Ricketts; even-ing service, 7:30, 'The Secret of a Strong Christian Character." Indiversity Park Artisan Temple Portaand sermon, 11; evening prayer, 7:30; Sun-day school, 9:45 A. M. a Strong University Park, Artisan Temple, Ports nouth--Rev D. B. Gray At 11 A. M., wor-hip and communion: Sunday school, 10 A. M., E. Brous, superintendent Laurebrood

EVANGELICAL ASSOCIATION.

First English, East Sixth and Market-Rev S. A. Biewert, pastor. Preaching at 11 A. M. and 7.45 P. M.; subject of morning earmon, "How Does Brahmanian Answer the Ques-tion, "What Shail I De to Be Saved"; even ng, "A Young Man Thut Enew How"; Sun lay school, 10 A. M. Young People's Alliance 145 P. M. Quins LUTHERAN.

5: James' English, West Park and Jef-erson-J. Allen Leas, pastor. Services at 1 A. M., subject, "The Religion of Cer-inty", in the evening the Lutheran League dill render an interesting miscellaneous pro-temport. Service Ser First Church of Christ, Scottish Bite Ca-hedral. Morrison and Lownsdale streets-iervices, 11 A M and S P. M. subject of ermon. "Adam and Fallen Man" Sunday chool at close of morning service. Wednesgramme, with Mrs. Leas, leading; Sur school, 10 A. M.; Luther League, 7 P. led by Miss Vera Albin.

Betnania Danish, Union avenue and Mor-s-Rev. Gudmund Grill, pastor. Services. 11 A. M. and S P. M.; Sunday School, 12:15 P. M.

school at close of morning service. Wednes-lay evening meeting. Sociock. Second Church of Christ, Elks' Temple, corner Stark and Seventh streets-Sunday lervices. II A. M. and S. P. M.; subject, 'Adam and Fallen Man', Sunday school, II A. M.; Wednesday meeting. S. P. M. Norwegian Synod. corner East Tenth and Grant-Rev. O. Hagees, plastor. Sunday school. 9:30 A. M., evening services at \$; no forencon services; Y. P. S., Thursday

evening; a full musical programme; Ladies' Ald, Thursday at 2 P. M. All, Inurgay at 2 P. M. St. Paul's East Twelfth and Clinton-Rev. A. Krause. Services, 10:30 A. M. and 7:30 P. M.; Sunday school, 9:30 A. M.; Bible leasons and young people's meeting, Thurs-day, S. P. M.

METHODIST.

St. Johns-Rev. F. L. Young. Services in morning; 7:30 P. M., popular address. Fairvise-Rev. A. Byers. Services morn-ing and evening.

Laurelwood-Rev. C. H. Campbell. 10 A. M., services; special music at all services; Epworth League, 7 P. M.; sermon, 8 P. M., by pastor. Mrs. C. Miller and Miss P. Dick-inson have charge of the music. E. H. Simpson, rector. 8 A. M., holy

University Park-Rev. D A. Watters, D. D., pustor. 10:30 A. M., Sunday school, W. J. Peddicord superintendent; 12:45 P. M., lass meeting, P. J. Sharp leader; 11 A. M., preaching; 7:45 P. M., service. nion; 11 A. M., prayer and litany; 10

St. Stephen's. Thirteenth and Clay-Rev. H. M. Ramsey, primit in charge. Holy communion, 7:30 A. M.; Sunday achool, 9:45 A. M.; services, 7:50 P. M. and 11 A. M. Patton, Michigan avenue and Carpenter Rev. Melville T. Wire, pastor. Services, 11 A. M. and 7:30°P. M.; Sunday school, 10 A. M.; Epworth League, 6:30 P. M.

A. a., services, 1.30 F. M. and 11 A. M. St. Paul's. Woodmers-C. L. Parker, lay rector. Morning service and sermon, 11. All Sainis, Twenty-second and Reod-Morning prayer and sermon, 11; evening prayer and sermon, 5 o'clock. Rev. T. N. Wilson will officiate. Sunday school as usual do A M. J. Smith, Bast Tenth and Grant-Rev. L. Smith, pastor. 11 A. M. sermon; Sun-ay school, 10 A. M.; Epworth League, 7 P. L; sermon, 8 P. M.

Rockwood-At 11 A. M., sermon; S P. M., ermon. Seliwood, Fifteenth and Tacoma-Rev. A.

Matthew's, First and Caruthers-Rev. Seliwood, Fifteenth and Tacoma-Rev. D. Wagner, pastor. Sunday school, 10 M. A. P. Miller superintendent; preacht 11 A. M.; subject, "Life and Light class meeting, 12:15 P. M., H. S. Stought leader; Junior League, 2:30 P. M., led the pastor; Epworth League, 6:50 P. 1 led by H. Stoughton; preaching; " Taylor, "At the Cross Watching." Taylor, Streat Bay S. Durgett Short

st. Andrew's, University Park-Rev. W. R. Powell, chaplain. Sunday school, 10 A. M.; service and sermon, 11 A. M. Good Shepherd, Sellwood and Vancouver avenue, Albina-Rev. John Dawson, rector, Sunday school, 9:45 A. M.; morning serv-ice, 11 A. M. Trinity States Taylor-Street, Rev. 5. Burgettø Short, D. D., pastor. Classes, 9:30 A. M.; 10:30 A. M., preaching; 7:45 P. M., preaching. Centenary, East Pine and East Ninth streets, William H. Heppe, D. D., pastor-Communion service at 10:30 A. M., with ad-

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dress on 'Why This Perennial Interest in Calvary?' In the evening, second sermon of faith series; theme, 'The Range of S. C. E.; 7:30 P. M., sermon. liams, assistant. Holy communion, 8 A. M .: dress on Why the Pershan and Send Calvary?" In the evening, second sern of faith series; theme. The Range Faith" Morning class, 9:30, Sunday sch 12:1%; East Water-street mission, 3:30, J lors and Intermediates. 4; Epworth Lea Sunday school, 9:30 Å M., morning service, 11. evening service, 7:30 Carl Denton has arranged to include these numbers in to-S. C. E.; 7:30 P. M., sermon. Mount Tabor, Prettyman avenue and Bel-mont-Rev E. M. Sharp 11 A. M., sermon. First. Twelfth and Alder-Rev. Robert Mac-iaren, of Los Angeles, Cal., will preach morn-ing and evening. Edgar E. Coursen has arranged: Prelude. "Old German Song" (Men-delssohn); anthem, "O Sing Unto the Lord" (Holden): contraito sole, "A Frayar for (Holden): contraito sole, "A Frayar for (Holden): prelude. "Spring Song" (Shelley): anthem, "As Pants the Hart' (Schnecker): so-prano solo and quartet, "There Is a Land of Pure Delight" (Shelley): postlude, andantino (low). Lors and Intermediates. 4: Epworth League devotional, 6:15 P M.; quarterly conference and official board meeting Monday, at 7:45 P M. Miss Kennedy, organist; E S Miller, director of chorus. Montavilla-Rev. Harold Oberg, pastor. Preaching service both morning and even-ing, Sunday school, 10 A. M.; Epworth League, 6:45 P M.; Junior League, 3 P. M. Contral, Russell and Kerby-Rev. J. T.

Central, Russell and Kerby-Rev. J. T. Abbott, pastor. At 9:45 A. M., class meet-ing: 10:30 A. M., sermon, Sunday school, 12 M. Epworth League. 6:30 P. M.; sermon, 7:30 P. M.

7.30 P. M. Grace, Twelftn and Taylor streets-Clar-ence True Wilson, D. D. the pastor, will preach at 10.30 and at 7.39; his subject will be "The Oldest Dramstized Tragedy in the World." The male chorus will sing again as night. Class meeting at 9.30 and Sunday school at 12.18; Young People's meeting at 6.30.

nd evening. Fourth, First and Gibbs-Rev. John Ra-an Welch At 10:50 A. M., sermon, 7.50 P. METHODIST, SOUTH. Foresters Hall, 17152 Second street-Rev. E. F. Mowre At 10 A. M. Sunday school; 11 A. M., preaching, 6:30 P. M. Epworth League; 5:30. regular preaching service. M., sermon

God PRESBYTERIAN. "The Hero Who Never Shaved." der direction of H. V. Milligan.

Third, East Thirteenth and Pine streets-Rev, Andrew J. Montgomery, pastor. Preach ing. 10:30 A. M., 745 P. M., morning sub Sect. "Religion at First Hand": evening. "Thi-Life of Christ Is the Light of the World." First-East Tenth and Sherman-Rev. A. A. Winter, pastor. At 10 A. M., Sunday school 11 A. M., sermon by Rev. H. L. Frait, presid-ing elder of Portland district; 6:30 K. L. of Sellwood-Rev. D. A. Thompson, pastor. Sunday school. 10 A. M.; morning service. 11: subject, "A True Conception of Christ"; Junion Society, S. P. M.; Christian Endeawor, 6:43 P. M.; evening service, 7:45; subject, "The More Abundani Life." C. E., 7:30, worship, with sermon by pastor prayer service Thursday evening. Ockley Green-At 10 A. M., Sunday school 11 A. M., sermon, 6:30 F. M., Young People' meeting: 7:30, sermon by Rev. H. L. Pratt. Second, Fargo and Kerby-Rev J. Bower-ox, pastor. Preaching at 11 A. M. and 7.30 P. M. on "A Study of St. James' Epistic" The Necessity of a Fixed Purpose"; Sunday whool at 10 A. M.: K. L. C. E. 7 P. M.

Hawthorne Park, Twelfth and East Tay-for-Rev. E. Nelson Allen. At 10:30 A. M., preaching; noon, Sunday school; 6:30 P. M., Christian Endeavor; 7:30 P. M., preaching. Mizpah, Mary and Powell-Rev. Jerome R

McGlade, D. D. At 10:30 A. M., "Pure an Undefiled Religion": 7:30 P. M., "The Unwrit on Things Which Jesus Did." First, East Fifteenth and Morrison-Rev. H. C. Shaffer, Bible school, 10 A. M.; ser-mon, 11 A. M. and 7.30 P. M.; Y. P. S. C. E., 7 P. M. Piedmont, Cleveland avenue and Jarrett-Rev. L. Myron Boozer, pastor. 11 A. M. sermon, Sunday school, 12:15 P. M. T. F Kurshaw superintendent; evening, 7:30, ser-

Arbor Lodge Chapel, Bryant and Curtis

Rev. J. R. Dunning, Ph. D., minister. Mora-ing sermon, 11: Sunday school, 12:15. Westminster. East Tenth and Weidler-Rev.

Church of Our Father, Yamhili and Sev-enth-Bev. W. G. Ellot. Jr., minister; Rev. T. L. Ellot, D. D., minister; emeritus, Serv-ice at 11 A. M., subject of sermon, "World liness, Otherworldliness and Unworldliness"; Sunday school, 9:45 A. M., kindergarten, 11 A. M., adult class, 12:30 P. M.; Y. P. F., 6:30 P. M. Henry Marcotte, pastor; sermon. 11 A. M. 7:45 P. M.; Sunday school, 12:30, Y. P. S. C. E. 6:45 P. M. 6:30 P. M. UNIVERSALIST. First, East Eighth and Couch streets-At 11 . M., song service and sermon by a lay mem-er on "What Shall We De to He Saved?": unday echool, 10 A. M.

First United, Sixth and Montgomery, Rev A. W. Wilson, pastor-Services morning and evening.

Chinese Mission, 1451/2 First-Mrs. W. S.

Holt, in charge. Kenliworth Mission-Rev. J. R. McGlade, D. D., in charge. Midway Mission-Rev. D. A. Thompson, in

Auditorium. 2084 Third between Taylor and Saimon-Elder George A. Snyder. At 7:30 P. M., "The Evils of a Union of Church and State Foretold in Prophecy." charge. Zion (German), 127 East Twenty-eighth-Rev. August W. Reinhard, pastor. Services as

usual. Eagle Creek-Services in charge of Rev.

New Church Society-Sunday school, 10 A. M.; lay services, 11:30 A. M., in Knights of Fythias hall, Eleventh and Alder. S. Holt, D. D., synodical missionary for Ore

Men's Resort and People's Institute, Fourth and Burnside-Rev. A. D. Soper, in charge. Services at 4 P. M. and 7:80 P. M.; Sunday Y. M. C. A. Fourth and Tambili streets-Concert by Clifford's Orchestra at B P M. followed by an address by 'Jim' Thompson, of New York City, and solo by Miss Eula Bennett, of Purtland, Discussion Bible school, 3 P. M.

Marshall-Street, Marshall and Seventeenth.

classes at 4:30 Fellowship luncheon at 5:30, All men invited.

MISCELLANEOUS.

Olive Branch Mission, 289 Davis-Meet-ings every night in the week: noonday prayers, Sundays, 3 P. M., A. Wells super-intendent.

Friends, East Main and Thirty-fifth-Rev. Lewis I. Hadley, pastor. 10 A. M., Sunday school; preaching, 11 A. M. and 7:30 P. M.; Christian Endeavor, 6:30 P. M.

The Reorganized Church of Jesus Christ of Latter-Day Saints meets for services in Woodward Hall, Montavilla, as follows: Sun-day school at 10 A. M., by W. S. Pender at 7:50 P. M., Zion's fieldglo-Literary So-clety. 6:15 P. M.

Church of the Strangers, Wasco street and Grand avenue-Rev. E. F. Duboin, pastor. Morning service, 10 45. "Pitching Your Tent Nearor Heaven", Christian Endeavor, 6.45 P. The First Spiritual Society, Artisans' hall, f.; Sunday school: noon: evening service, T.M. A Ribbon of Bius. Porbes, Sellwood and Gantenbein--Rev. Iarry H. Pratt, pastor.' Services morning

Abington building. Third street near Wash-ington-Conference, 11 A. M.; lyceum, 12:50 P. M. F. E. Coulter will lecture on "Man-What Is He"" at 7.45 P. M., followed by Mrs. Ladd Finnican.

The Church of the Nazarine, 428 Burnside between Tenth and Eleventh-Rev. H. O. Henricks, pastor Services, 10:30 A. M., 3 and 7:30 P. M., prayer meeting, Wednesday Calvary, Eleventh and Clay-Rev. B. E. Ely. Jr. pastor. Services, 10:30 A. M. ad 7:30 P. M.; subjects, "The Will of od the Christian's Encouragement" and The Hero Who Never Shaved." Choir, unevening, 7:30, evening, 7:30. The Church of God holds regular services at the chapel, 430 Hawthorne avenue. Sun-day services, 2:30 and 7:30 P. M.; Sunday school, I P. M.; prayer meeting, Wednes-day, 7:30 P. M.; Elder G. T. Neal, pastor.

Millennial Dawn, G. A. R. hull, Second and Morrison-Services at 2:30 F. M. Church of Jesus Christ of Latter-Day Saints, hall 400 Alisky building, Third and Morrison-Services at 2 and 7 P. M.; Sun-day school, 10 A. M. Apostic George F. Richards, of Sait Lake City, will speak.

Services will be resumed at the Divine Truth chapel, Allaky building. Third and Morrison, at 11 A. M. Thaddeus M. Minard,

pastor; H. E. Martin, musical director, Sun-

Bishop Scadding's Engagements.

The official engagements of Bishop Scadding

November 4. Twenty-first Sunday after Trin

ity, 7.30 A. M., St. Stephen's: 11 A. M., St. Matthaw's; S. P. M. Scamen's Mission. November 5-Monday, meeting of school

November 6-Tuesday, 6:30 P. M., layman's dinner, Arlington club. November 7-Wednesday, 4 P. M., address

Consumers' League, 8-10 P. M., reception Church of Good Shepherd November 9-11-At Pendleton.

November 18-7:30 A. M. St. Stephen's; 4 P. M. address Y. W. C. A., 11 A. M. St. David's; 7:30 P. M. St. Stephen's November 19-Mosting of board of missions,

November 25-11 A. M., St. Stephen's, 7:80 P. M., St. Paul's, Oregon City, November 26-Monday, Chinese Mission, § P. M., 5 P. M., St. Paul's, Oregon City,

November 28-Wednesday, confirmation at Woodstock, S P. M.

November 29-Thanksgiving service at Trin-

Red Eyes and Eyelids, Weak Eyes

And Tired Eyes Need Murine Eye Tonio.

Mark's, Brotherhood of St. Androw service

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ovember 30-St. Andrew's day, S P. M., St.

November 12-At La Grande, November 13-At Baker City

day school, 12 M.

for November are:

board.

ity Church