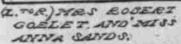
LITTLE DAUGHTER COMFORTS HER MOTHER, BANKER-PRISONER'S WIFE

Mrs. Morse Pinds Child a Jewel in Her Own Time of Grief-Sister of Mrs. Geraghty Prominent in Society. Other Women in Past Week's News Are Pictured.









THES. SAME WASSTAFF



MILE HOUVELMANS



THES. C.M DANIELS AND CHILDREN.

EW YORK. Aug. 26.—(Special.)—
Mrs. Charles W. Morse in her great grief over the failure of her to have her husband pardoned, comfort in her little daughter. inde comfort in her little daughter.

French, a daughter of Amos Tuck French and a sister of Mrs. John Geraghty, the heroine of Newport's lat-ist romance. Mrs. Wagstaff was intreduced into society by her grand-mother. Mrs. Stuyvesant LeRoy. She married three years ago at Newport, Samuel Wagstaff.

C. M. Daniels has finally withdrawn rom racing, although he keeps in raining at his Summer home. Mr.

Lucienne Heuvelmans has won the since he was sent to prison. She is looking forward to the day when "daddy" shall return from Atlanta. daddy shall return from Atlanta. fore in the history of the Academy of France at Rome has a woman been admitted to it. Two years ago Miss Houvelmans won a second prize in the same class. Miss Heuvelmans will study at the Vilia Medicus for four years under the direction of Carolus Duran. Miss Heuvelmans is the daughter of a cabinet-maker in Paris. subsequent year.

At the recent dog show at Newport. where the swelldom of society asser-bled with their favorite canines, no was more prominent or striking



MISS MARION HOFFMAN

ANNA MORSE.

dress and beauty than Mrs. Robert Goelet and Miss Anna Sands, than whom none are better known in the smart set. At the same dog show, where more than 1000 persons assembled to inspect the 660 entries, was included Miss

Marion Hoffman. She entered her two fine dogs, Champion Fielding Queen

Sunday Services in City Churches

East Side, East Tweatleth and Ankeny

Zast Side, East Tweotieth and Ankeny streets—Rev. Albert Enegott, minister. 10. Sunday acheol; 11. "Why People Have Sortes"; 6.6. young people's meeting, 7.43. "Fewer to See Recknowd With."
East Forty-Fith-Street, corner Main—Rev. A. E. Waltz, pastor. Sunday school, 9:45; wurship, 11; sermon. "The Animaling Spirit in Young People's Work": svening worship, 7:43; sermon, "A Fretty Christian."
Tabernacia, East Forty-second and Holgats streets—Rev. Robert Gray, pastor. 11, services; Sunday school, 9:43; young people's meeting, T.
Arieta, Sixty-fourth street and Forty-eighth avanus—Rev. Duncan McPhail, pastor. Sunday school, 10; morning service, 11; B. Y. P. U. 6:45; evening service, 7:45. Graco, Montavilla—Rev. Abert E. Parch, pastor. Preaching, 11 and 8; Sunday school, 9:45; young people's meeting, Ti prayer meeting, Thursday evening. The Vancouver avenue and Knott street—Rev. Webley J. Heaven, minister. 11, sermon; evening services, 5; Bible school, 10; E. Y. P. U. 7; prayer service, Thursday seening at 8. St. Johna, Chicago street—Rev. Robert

E. Y. P. U. T; prayer service, evening at S. St. Johna. Chicago street—Rev. Robert Gray, scting pastor. 10, Sunday school; 11, sermon; 6:45, young people's meeting; 7:45. Gray, scring pastor. In Sunay school, sermon, 6:45, young people's meeting; 7:45, avangeited service.

University Park—Rev. E. A. Leonard, acting pastor. Preaching, 11 and 8; Sunday school, 10; B. Y. P. U. T. Swedish—Sev. Frederic Linden, pastor. Meening service, 16:45; Sunday school, 12; B. Y. P. U. G.15; evening service, 7:45.

Immanuel, Moade and Second structs—Rev. H. S. Blank, pastor. Preaching, 11 and 7:20; Sunday school, 10; J. V. Gothris, superintendent; Finding-Out Club, 6:30, Mrs. H. S. Black superintendent; prayer meeting. Thursday night.

Second and Central United, East Twentisth and Ankeny streets—Joint. Sunday school and preaching services, 10 to 12 and 7:41.

Chinese Mission, 3:3 Burnade street—Sunday school 7; J. G. Maione, superintendent; Italian Mission, 8:18 Front streets—P. R. Saltorelli, missionary. Preaching, 2; Sunday school. Eleventh street and Tatoma avenue.—Rev. F. H. Hayes, pastor. Presching, 11 and 7:20; Sunday school, 10; R. Y. P. U.

nue-Rev. F. H. Hayes, pastor. Preaching 11 and 7:30; Sunday school, 10; R. Y. P. U.

6-50.

Lants—Rev. J. M. Nessen, paster. Freaching II and 7-30; Sunday school, 10; R. L. P. U., 6-20.

Sunnayade (German), Forty-first street and Hawtherne avenue—Sunday school, 9-45; Conrad Wyss, superintendent, Mount Olives, Seventh and Everett streets—Rev. B. H. Thomas, paster. Services, 11 and 7-25.

Calvary, East Righth and Grant streets—and 7-25.

Calvary, East Righth and Grant streets—and 7-25.

and 7:80.

Calvary, Bast Righth and Grant streets—Rev. J. N. Monros, gastor. Services, 11 and 7-90; Sunday achool, 10; E. Y. P. U., 6:80.

Second Garman, Morris street and Rodney avenue—Rev. Frederick Bustrana, pastor, Kunday achool, 8:45; preaching, 11 and 7:30; E. T. P. U. 6:45.

First German. Fourth and Mill streets—Rev. J. Kratt, pastor. Services, 11 and 7:30; gunday achool, 5:45.

CATHOLIC.

St. Mary's Pro-Cathedral, Fifteenth and Davis streets—Most Rev. A. Christie, D. D. Low mass, 6, 8 and 9; high mass and ser-mon, 11; vespers, instruction and benedic-tion, 7:45.

Low mass, 6, 8 and 9; high mass and sermon, 11; vesspers, instruction and benediction, 7:45.

Ascension, East Seventy-sixth and East Marrison streets—Rev. James B. Fliapatrick, rector. Low mass, 8; high mass and sermon, 19:20; Sunday school, 2:30; benediction of the blessed sacrament, 7:30; week days, mass, 6:20.

Liminoulate Heart of Mary, Williams avenue and Stanton street—Rev. W. A. Daly, Low mass, 6:30; low mass, 6:30; high mass and sermon, 10:20; vespers and benediction, 7:50.

St. Francis' East Twelfth between Pine and Cak streets—Rev. Father Black, Low mass, 5; high mass and sermon, 10:20; vespers, instruction and benediction, 7:30.

St. Andrew's, East Ninth and Alberts streets—Rev. Thomas Klernan, Low mass, 8; high mass and sermon, 10; vespers, instruction and benediction, 7:30.

St. Stanislaus', Maryland avenue and Pating street—Rev. C. Secoki, Low mass, 4; high mass and sermon, 10; towns, 4; high mass and sermon, 10; high mass and sermon, 10:30; vespers and benediction, 4.

Holy Gress, University Park—Rev, C. R. Finner, Low mass, 8:30; high mass and sermon, 10:30; vespers and benediction, 7:30.

St. Lawrence's, Third and Sherman streets—Rev, J. C. Hughes, Low mass, 6, 7 and 8:30; high mass and sermon, 10:20; vespers and benediction, 7:30.

St. Lawrence's, Third and Sherman streets—Rev, J. C. Hughes, Low mass, 6, 7 and 8:30; high mass and sermon, 10:20; vespers and benediction, 7:30.

CONGREGATIONAL. First, Park and Madison—Rev. L. R. Dy-oit, D. D. pastor. 10, Bible school; 11, "The Next Steps in the Religion of Today"; 7:45.

Sunyaide, East Thirty-second and Tay-iv-Rev. J. J. Staub, D. D., paster. II, Rev. Ir. Goshen, of Salb Lake: 7:45, preaching, astor; Sunday school, 10; Christian En-caver, 6:45.

Massalo—Rev. J. M. Lowden, D. D. pas-ter. Morning worship, 11; Bible school, 10. University Park, Hayen near Lombard— Rev. W. C. Kantner, pastor, 11, Rev. D. R. Gray, D. D.; Sunday school, 10; Y. P. U. meeting at Methodist Church, 7; no svening services.

CHRISTIAN SCIENCE

First, Nineteenth and Everett-11 and 8 conon-sermon, "Christ Jesus"; Sunday schoolfter morning service; Wednesday meeting Second, Woodmen's Hall, East Sixth and Alder-11, lessue-surmon, "Christ Jesus"; Sunday subsol, 11; Wednesday evening, 5; no evening service.

CHURISTIAN. Central, Enst Twentieth and Salmon-Dr. F. Ghermiey, paster, II, "The Joy of crylice", 8, "Men and Movements"; Bible thool, 16; Senier Endeavor, 6:48.

CHRISTIAN ALLIANCE. Christian and Missionary Alliance, Kast Ninth and Clay streets—Rev. C. H. Chris-man, superintendent: Sunday school, 10; 11, "Job's interview With God"; evening, 2.

EPISCOPAL. Pro-Cathedral of St. Stephen the Martyr, hirteenth and Clay-Rev. H. M. Ramsey, ear. Holy communion, 7:30; magning serve. 11: evening prayer, S. Trinity, Ninsteenth and Everett-Rev. Dr. A. Marrison, rector. Services 11 and & Gence Memorial. East Seventeenth and addits-Rev. G. B. Van Waters. Sunday Subday School, mon, 4.

All Saintz, Twenty-fifth and Savier-Rev. R. M. Remington, rector, Morning service 11; no svening service.

INTERNATIONAL BIBLE STUDENTS. Oddfallows' Hall, East Sixth and Alder—Berean Bible lesson, 1:30; discourse, 3, William A. Baker, "Bible Chronology; Real and Counterfeit Kingdoms of Christ."
St. Johns, 1121 South Gresham street—Discourse, 7:45, William A. Baker, "Restitution; Does the Bible Teach Future Probation?"

LUTHERAN.

St. James' English, West Park and Jef-ferson—J. A Leas, pastor, Services 11, by the paster; Sunday school, 10; no evening service. 35. Paul's German, East Twelfth and Clinton, Sunday school, 9:30; merning service, 10:30; evening, & Rev. Carl Schink, of Sherwood, Or.

METHODIST EPISCOPAL.

Taylor-Street.—Dr. Benjamin Young, pastor. 9:30, classes; 10:30, "Patherhood"; 12:15 Sunday school; 9:45, Epworth Leagus; 7:45, "The Man in the Werld."

Mt. Tabor. East sixty-first and Stark.—C. C. Rarick, pastor. Themes. "The Way to the Truth." "Plenteous Redemption"; Sunday school, 9:45; Epworth League, 6:45; prayer meeting Thursday, S. Laurelwood. Laurelwood station—Ass Sleeth, pastor. Children of the King. 9; Sunday school, 10; 11. "Prepare Ye the Way of the Lead"; Epworth League 7; preaching, Evangelist Carr. 8. Grace, Twelfth and Taylor—Rev. J. H. Cudlipp, D. D., minister, 10:30, Dr. J. B. Hingeley; Sunday school, 12:15; Epworth League, 5:30; 7:45, Rev. J. W. McDaugail. First, Swedish, Beech and Borthwick.—J. N. Burdell, pastor. Sunday school, 10; merning service, 11; Epworth League, 7; evening, 8. Epworth. Twenty-sixth and Savier—Rev. C. T. McPherson, pastor. 11. "How to Be Happy"; 7:45, "A Unitversal Remedy"; Sunday school, 9:45; Epworth League, 6:45. African, Zion—Rev. W. W. Maithews, pastor. Prayer meeting, 6 (morning); Sunday school, 11; mass meeting, 5; educational raily, 8. Contenary, corner East Ninth and East METHODIST EPISCOPAL.

ally, 8.

Cantenary, corner East Ninth and East time streets—Rev. Charles A. Phipps, sectors of the Oregon Sunday School Association, will occupy the pulpit at 11 and 7:50.

METHODIST EPISCOPAL SOUTH. Union avenue and Multnomah street— Rev. E. H. Mowre, pastor. 9:43, Sunday school: 11, preaching by the pastor: 7. Ep-worth League; 8, preaching by peator; sub-ject, "Poverty and Its Cure."

Tirst, East Seventh and Couch streets—Rev. C. Howard Davis, pastor. Sunday school, 6rd5; morning services, 11; topic, "Divine Love"; young people's hollness league, 6:30; street meeting Union avenue and East Burnside street, 7:30; evangelistic services, 5; prayer meeting Wednesday evening, 8.

Sallwood, Fitteenth and Tacoma avenue—Rev. Fillmore Tanner, pastor. Sunday school, 10; preaching services, 11 and 8; prayer meetings on Thursday evening at 8.

Brentwood, Sixty-seventh avenue and Sixty-Afth street, Brentwood Addition, Mount Scott carline—Rev. Aaron Wells, pastor. Sunday school, 10; preaching services, 11

and 7:30; prayer meeting Wednesday even-ing at 7:30.
Scandinavian—Rev. C. Ericksen, pastor. Services held temperarily in Woodman Hall, 334 Russell street, at 2 P. M.

PRESBYTERIAN.

Third, East Thirteenth and Pine-Will-iam Parson, D. D., paster, 10-20, "Emitting and Absorbing in Social Life"; 7:45, "The Unconventional Jesus." Unconventional Jesus."

First, corner Aider and Twelfth streats—
Services, 10:30 and 7:45; young men's Bible class, 12:10; Christian Endeavor, 6:30. Rev. Tracy B Griswoold will preach morning and evening. Solos by John Claire Monteith.

SEVENTH-DAY ADVENTISTS.

held on Saturday.)
Central, East Eleventh and East Everett
streets -Pastor, G. W. Pettil, residence S4
East Sixteenth street. Sabbath school, 10:
preaching, 11: prayer meeting, Wednesday,
and before the proper secting, Friday, 7:30. East Sixteenth street. Sabbath school, 10; preaching, 11; prayer meeting, Wednesday, 7:30; young people a meeting, Friday, 7:30. Montavilla, East Eightlisth and East Flanders streets—Pastor, A. M. Dart, residence 1558 East Stark street. Sabbath school, 10; preaching, 11; prayer meeting, Wednesday night, 7:30.

Mount Tabor Chapel, Portland Sanitarium—Pastor, A. M. Dart, residence 1588 East Stark street, Sabbath school, 11; prayer meeting, Wednesday night, 7:30.

Albina, Skidmore and Mallory avenue—Pastor, H. Haeffi, residence 508 East Evert streets, Sabbath school, 11; preaching, 12; prayer meeting, Wednesday night, 7:30, Scandinavian, Arieta—Pastor, Adolph Johnson, residence Arieta, Babbath school, 11; preaching, 12; prayer meeting, Wednesday night, 7:30, Lents—Pastor, C. F. Folkanberg, Milwanday night, 7:30, 8t. Johns—Sabbath school, 10; preaching, 12; prayer meeting, Wednesday night, 7:30.

Rt. Johns—Sabbath school, 10; preaching, 12; prayer meeting, Wednesday night, 7:30.

Y. M. C. A.

City Association, Fixth and Taylor streets

-R. R. Perkins, religious work director.

Meeting for men at 3.80, with continuation
of discussion of "Jasus Autitude Toward
the Social Evil." J. D. Nellan, leader. UNITED BRETHREN IN CHRIST.

First, East Fifteenth and Morrison streets.

-Rev. Russell S. Showers, pastor. 11 and 8; Sunday school, 10; Y. P. S. C. E. 7. Topics, "The Fathway to Joy and Power" and "Making the Most of One's Self."

Alberta, East Twenty-seventh and Sumner streets. Rev. John W. Sprecher, pastor. 11 and 8; Y. P. S. C. E. 7; Sunday school, 10; morning sermon by Rev. N. Y. Sprecher; evening sermon by Rev. E. Lynn.

South Mount Tabor, East Sixty-seventh street. Rev. C. P. Blanchard, pastor. 11 and 8; Sunday school, 10; Y. P. S. C. E., 74 topics, "The Material, Moral and Spiritual Values of Life" and "The People and Customs of Turkey."

Tremont, Sixty-seventh avenus and Sixtyninth street.—Rev. Morris Goodrich, pastor, 11 and 8; Sunday school, 10; topics, "What United Brethren Belleve"; evening sermon by P. O. Bonebrake, conference superintendent,

UNITED EVANGELICAL.

Ookley Green, Gay street and Willametts oulsvard—Rev. J. Bowersox, pastor. Presch-ng services, 11 and 7:45; Sunday school, 0; K. L. C. E., 6:45.

UNITED PRESBYTERIAN. First, Sixth and Montgomery-10:30, breaching, Rev. Mr. McVey; 7:45, preaching, Bev. J. S. Cole.

Third, East Thirty-seventh, near Hawthorne-Rev. J. L. Acheson, pastor. Rev. J.

A. Speer will preach at the morning hour.
Sunday school, 10; no evening service.

UNITARIAN. Church of Our Father, Seventh and Famhill—Rev. W. G. Ellot, Jr., minister, Service, 11; evening service intermitted.

UNIVERSALIST. Church of the Good Tidings, Broadway and East Twesty-fourth-J. D. Corby, minister, 10:45, "Some Vacation Lessons"; Sunday school, 12; 7:45, lecture, "Parsifal," Max Heindel.

MISCELLANEOUS.

MISCRILANEOUS.

Evangelical Association, East Sixth and Market streets—Rov. F. B. Culver, pastor. Preaching, 11 and 5; Sunday school. 10; Y. P. A., 7. Rev. J. A. Goode will preach morning and evening.

The Temple of Truth—P. J. Green, minister. Services at 5 in Macgly-Tichner building. Judge Benson will speak on "The Kingdom of Heaven at Hand."

Divine Truth Center, Seiling-Hirsch building. West Fark and Washington streets—Services. 11; midwack meeting Thursday at 8. Rev. Thaddeus M. Minard, pastor.

GRANDMA'S DAY IS OVER

Now Come the Germ Doctors to Stay

the Kissing of Baby.

Happy in having placed the fathers control, the next great step taken by the premoters of the automatic baby was the formation of the "Society for the Suppression of Grandmothers." according to Ellis Parker Butler in Success Magazine. The grandmother is the greatest enemy of the sterilised, unrocked, unkissed, uncuddled baby. The adamantine stubboraness of a g mother is almost beyond belief. will kiss the child! Regardless of germs, microbes, infusoria and rules, she will take the little cuddly thing in her arms, hug it up light with cooling words, and kiss it. Right on the

The members of the society had to be exceedingly firm with the grandmoth-

"please do not kiss that child on the

"Very well! Very well!" the grandmother would say, just a little huffed. "But I am sure, my dear, I kissed you on the mouth a million times when you

were a baby, and you seem none the worse for it."
"I prefer, mother, not to have my baby kissed on the mouth!"
"All rightty, 'ittle baby!" the grand-mother would say, patring the baby on the cheek, "grandona can kiss the pretty 'ittle footsles!" "Please, please, mother!" the membe

would say appealingly: "please do not kiss baby on the foot! Baby might put her foot in her mouth afterwards!" "Weill" the grandmother would say, pulling her shawl over her shoulders and arising with tears in her foolish old eyes, "I see this is no place for a grandmother. Good-by, baby, I am not wanted here!" "Goodness! Goodness!" the membe

would exclaim as she washed out the baby's mouth with an antiseptic after the grandmother had gone; "mother is so old-fashioned!"

Detroit Free Press.
The card club met last Priday at the home of Mrs. Brown.
I understand that Mrs. Smith had on a tailored gown:
Her husband had a raise in pay, or so the women think. women think.

How happy Mrs. Fox would be if Fox would give up drink.

The prize was won by Mrs. Burr. They've had another row.

It's understood that Mrs. Rich has left her husband now.

Of all the children in the town the worst-behaved are Brown's.

But all they ever got by way of punishment is frowns.

If they belonged to any other member you can bet
A warming with a slipper they would very
quickly get.
Now who do you think May Watson saw
down town with Walter Page?
That blesched blende Grace McPherson, who
was once upon the stage.

They say he's wild about her, and I wonder what he sees
In that loud person to admire. Why everyone agrees:
That she is old enough to be his mother,
and it's said
She had a husband once who may or may
not be dead.
Clara's engaged, you'd never guess the man she's going to marry.

It is that silly simpleton who once called
on our Carrie.

The card club met last Friday. Mrs. Far-guann was there; She were a mop of phony curis that didn't she's get another diamond ring. With many though it's true That diamonds come before you wed, or That diamonds come before you wed, or ease they never do.

I needed t mention any names, you know just what I mean—
Here I lost interest in the club and quickly left the scene.





Now and then-and too seldomthere comes to the reviewer's desk a book by practically an unknown au-thor, a book that by its real worth and the helpful message it tells, dwarfs other books.

Such a new star is "Passion Lyrics." book of poems written by an author who lives far away from the literary centers and who has only her own in-spiration and genius to guide her. If she lived in Boston or New York, the captious critic might suggest that her verse gains its glory from wise as-sociation with literary persons there, or from suggestive thought culled from

many visits to library treasures.
But, no! Miss Hathaway is of the
West, and she is said to live amid
rural solltudes. Her poetry comes from
her own heart and brain, and she
alone gives it life and being. It is
polished and emotional to a high degree, and fairly dazzles by its fire. Litthe humor has its too serious too gree, and fairly dashies by its life. Little humor has it—it is too serious, too high class for that. It sings of love, and then more love. It sings as Lord Byron and Shelley sang.

The poems just number 47, and they appear in an attractive little book with a start of marginal pages. Take

dainty decorated marginal pages. Take the first poem, "Nectar," which is a fair sample of the poet's mood:

Oh, the blood in my veins is like wine, ruby wine, ruby wine.

Where the clear bubbles sparkle and dance.

Like a fluid that's gathered and pressed from a vine

Of the vineyards of fair, sunny France.

Betimes it is as cool as the dawn, and just as quiet
As low shady pools on a fair Summer day,
again 'its as mad as the simoon, as riot
As rapids and rocks in a river at play.

've a toast for you, dear, and a bump of wine:
Twill be luscious and sweet to your lips
The mellow and old and its flavor diviAs nectar the god Bacchus sips.

When you taste the first sip, you will won der and smile.

Then a dim hare will shroud you, a dress:
Will steal o'er senses, the fluid the whill will thrill you with sweet, savage mad nest, you'll seem

To be drifting away over flower, and fern On the stream of the fair Summer weath Then close, in your arms, as our with kieses burn We will float up in cloudland together,

Till like Babel of old we will soar up to high. Heaven's gates will seem opening wide And for one sweet moment, dear heart, you

Will enter and revel inside. Then, at length, flownward, down, slowly downward we'll sink

And alight on some violet-gowned steep Then languid and calm and all sated with drink,
We will blissfully
drift off,
to s-l-s-e-p.

Passionate love, as the old poets knew it, and mostly heathen ones, shines in "The Awakening." The author pictures a longing for the appearance of Prince Charming, and wonders where he has been "since the long, long ago." The inference is that he is cur, in the hic world somewhere, but the big world somewhere, bu thy does he not come? Then-Today, when I saw you, a happy thrill Swept o'er me like volcanic flame. And for one tense moment, the whole work and then someone mentioned your name

That name is as sweet as the music on high.
Where the souls of the blessed have gone;
Sweet as murmuring brooks, 'neath a rott
moonlight sky'
Or the song of a wild bird at dawn.

Like the princess, I siept till your kiss on the brow Came at last, the great slience to break, Then your lies met my own, in wild rapture and now I am savagely, madly awaket

That is real poetry, and the heart that will not thrill with it, is too busy beating for self. A pretty, dainty ro-mance on the thought that Nature is happiest when she makes couples, is seen in "The Romance of a Snowflake," in which the poet portrays a bold showflake starting gaily out to find a home, when he comes across a dainty, snowflake maiden. They sailed away together, and the cold wind blew a

s, by Maurine Hathaway. Song they knew, until at last he dropped them on a pine tree, just where the warm rays of the sun met

Then, face to face, in warm embrace (And thrilled by Spring-like weather) In the maddening bits of a lingering kits. They melted away together. A most daring but passionately emo-

tional poem is the one, "To a Nun," in which the demure query is asked if her heart ever cries with a mad longing for the life that the worldlings know? Is she as cold as she seems, does her breath never quicken, or in she would brave even hell to see, "just to meet once again, you and he." Or, can she take refuge in some holy place and war with her heart-and win? Other poems are: "Parted." "The Cap-ive." "My Love." "The Moor and the lain," "The Homeless Ones," "The Plain," "The Homeless Ones," "The Reason Why," "Perhaps "Twere Best," "Love," "My Auld Beau," "Her Revenge," "The First," "Temptation," "Lost," "When It Snows," "Esekiel's Soliloquy," "The Home Among the Pines," "The Rain," "If You Knew," "After the Rain," "The Message of the Bells," "Snow," "To a Child Unborn," "Gloomy Things," "The Dying Year," "The Truant Hour," "Lonely," "The Old and the New," "Gold and Gray," "Absent," "The Thought of You,"

Old and the New," "Gold and Gray,"
"Absent," "The Thought of You,"
"Golden Silence," "The Birth of the
Dewdrop," "Her Prayer," "Heart
Throbs," "The Difference," "The Rosary," "New Year Poem," "Drifting,"
"Amor Mio Adios."
Enough has been said to introduce Enough has been said to introduce a new Western poet, one whose work has surpassing excellence and burning fire. She will be appreciated not by babes, but by grown people who have

When the Red Gods Call, by Beatrice Grimshaw. Hustrated, \$1.35. Moffat, Yard & Co., New York City.

Curiously enough, this novel starts out with the same idea as that which marks Mary Johnston's "To Have and to Hold." Both heroes leave their jungle homes, far away from civilization to get wives they have never seen-in short, to pick out wives by chance. In the fashioning of her remarkable

olot, the author of "When the Red Gods Call" has achieved a literary triumph that carries with it marked distinction The novel's dramatic intensities, swayings of emotion, astonishing love story knowledge of cannibal natives of Brit. ish New Guinea, and a dairy written in jail, all these attributes make the reader an enthusiastic admirer and glad to have the chance to find another redblood story that's really worth while.
"I am writing this in prison."

So begins the tale. The hero is Hugh Lynch, aged 31, Irish, red-haired, fiery tempered, and as strong as an ox. He is in prison for killing a man. shut that view out of your vision for s while, until the story begins at its real fountain-head.

Lynch was the wild son of an Irish country gentleman, and had been a sailor and wanderer for years. He took a liking for a life in New Guinea, in the South Seas, and beught a plantation called Clare Island, where he built himself a home, surrounded by several native servants just one degree removed from cannibals. But the home lacked one necessity, a wife, and Lynch went to the nearest mission station to pick out the most presentable-looking na-tive girl he saw and to marry her. Why did Lynch do such a foolish thing? Be-cause he had the wild, restless blood in him, the kind of blood that Kipling writes about:

He must go-go-go away from here.
On the other side the world he's overfue
Send your road is clear before you when
the old
Spring fret comes o'cr you
And the Red Gods call for you?

So Lynch went to his fate at Port Moresby, and saw a native girl named Kari. 14 years old, and beautiful ac-cording to native ethics ruling such matters. The missionaries had taught her to be a good girl, not to eat dogs, cats, or human beings; not to buy charins from sorcerers to kill her ene-mies; what to do with a piece of soap; how to make bread, how to sew clothes, etc. Lynch had found Karl years be-

fore, deserted by her tribe, and had handed her over to the mission. Here she was, a full-grown woman at 14 years of age, according to native ideas, and was pouting because she was about to be married to an ugly native named Pons, a mission teacher, Why the pout:
"He fool my hair. He give me stick.
"He fool my hair. He give me stick.
"He fool my hair. He good man, fienty he
savvy flenty fray, all sams I no like."
Yes, Karl would do as well as any.

"Kari," said Lynch, "you shall marry me, and come with me to my island. I want a little wife like you. You come come right up to the mission and I'll settle it today."
"You go along me?" asked the small

brown woman. "Yes, Kari, I go along you."
"You no fool my hair, no give stick,
making me cly?" "Til not 'fool' your hair or beat you,

"You talk good along me, you give an-ani (food) all same white man-tea. soo-gar, flenty?"

Yes, plenty. "You got some other wife belong

you?"
"No got, Kari, no want. Kari she stop all herseif.".
Then, very shyly, looking up and down; "You like Kari, flenty?"
"Plenty," said Lynch, kissing her. So ended the queer courtship. The missionary advised them not to marry, saying that it would end in disaster, but they were married and went to live on Ciare Island, amid isolation but trepl-cal happiness. Karl turns out to be half-angel, half-devil, but she and her white husband are fairly happy. He is known as the Irishman who has a black known as the Irishman who has a black wife. One day, Lynch has occasion to sail from home on a brief business trip, and during his absence Bert Sanderson, a white man and a trader, sails to Ciare Island, makes love to Kari, is loved by her, and before they elope he burns Lynch's house. Lynch follows Sanderson to a far-distant Island, is helped in the tracking by cannibals, and strikes Sanderson on his temple, killing him. Kari is drowned in a suden squall that capsizes her boat. Lynch sells Clare Island, makes a new home near it, and then has the audacity

home near it, and then has the audacity to love Miss Stephanie Hammond, only daughter of the Governor of New to love Miss Stephanle Hammond, only daughter of the Governor of New Guinea Lynch discrectly keeps his past to himself—in so far as it relates to his having had a black wife, and his having 'killed his man,' Lynch's rival for Miss Hammond's affections is Walter Carolan, an Englishman and local magistrate. Lynch woos like a caveman incarnated in 1911, and against the wishes of her father, Lynch marries Miss Hammond. Just when the married par are starting on their wedding Miss Hammond. Just when the married par are starting on their wedding trip, Carolan arrests Lynch as the murderer of Sanderson, and sentences him to four years in jail. The newly made Mrs. Lynch feels that she has been deceived, that an outrage has been committed upon her by Lynch's policy of silence as to his black wife, etc., and she and her father return, in sorrow and indignation, to England. Lynch goes to jail.

The story is in three parts, and is supposed to be written by Lynch, his

The story is in three parts, and is supposed to be written by Lynch, his wife, and then by Lynch again.

Ten years pass, and at 30 years of age Mrs. Lynch becomes possessed of the conviction that she still loves her husband, and that her place is by his side. Should she live again with a murderer, even if that murder were committed to destroy the despoiler of a happy home? What ought she to do, and what was Lynch doing then? He lives.

These are the problems that are worked out, and in the unwinding of the plot the authoress is at her best showing unexpected dramatic ability and common sense.

Ben Stone at Oakdale, by Morgan Scott, Illustrated. Hurst & Co., New York City. A boys' school story marked with sturdy reliance and originality. The humor is slight—in fact, the tone is rather serious; but incidents follow

each other in rap & succession, gaining each other in rapy succession, gaining the reader's interest.

Ben Stone is a curious hero to evolve. He was "painfully plain and uncouth. He was selid and stocky, with thick shoulders and rather big limbs, having a freckled face and reddish hair. He had a somewhat large nose, although the slore would not have heen detrithis alone would not have been detri-mental to his appearance. It was his square jaw, firmly shut mouth, and seemingly sullen manner that had prevented any of the boys of the school from seeking his acquaintance up to this point. Half of his left car was this point. gone, as if it had been slashed off

with some sharp instrument."

That is why Ben is such a curious but original hero. His school friend. Roger Eliot, captain of the football team, should have laughed often, for, we are told, "he could not be called handsome, save when he laughed, which was seldom. Laughter always transformed his features until they became remarkably attractive." None of the boys at Oakdale School are portrayed as walking pictures of beauty. This is wice, as it reveals an honesty of pur-pose on the part of the author that is

ommendable. Ben has worked and saved up eneugh money to place him at school, and finds that one of his new schoolmates is Bernard Hayden, his personal enemy at his old home. Bernard says epenly that Ben "ran away from home, to escape being sent to a reformatory," and the fickle school boys instead of treating Ben with sympathy, pass him by in silence and disdain. Ben is so mortified by this treatment that he mortified by this treatment that he stops work as a candidate for the school feetball team. The truth of the matter is that in a fist fight that had curred some time previously between Bernard and himself, Bernard had cut Stone's ear with a knife. Stone is also avoided, through the rumor that his father was a counterfeiter an't had been shot while trying to escape. Now, boys, was not Ben Stone placed

under a handleap? How he sturdily and bravely works to lift himself over his troubles, makes up the admirable lesson of self-discipline taught in this story. Of course, football appears, In the game, for the common glory of the school, Stone and Hayden, two personal eremiss, work together, and Stone makes a great run (page 206) to within 15 yards of Clearport's goal. JOSEPH M. QUENTIN.

The End of the Day.

Ainslie's.

With weary eyes and dim,
She sees the glow on the western sands.
The sum on the ocean's rim;
And her heart turns pack to the nights
Of song and roses and love.
When life was sweet in the diamond lights
Of myriad stars above.

She hears the wind in the trees,
The Summer rain on the grass,
The prattle of children about her kneese.
Soft shadows come, and pass,
And cluster about her chair,
And fairy fingers blow
Kisses sweet as April sir,
From lips of long ago.

Sorrow and puin are past,
Passion and rearning are dead;
Evening shadows are falling fast
About her drooping head.
Sitting with folded hands,
With weary eyes and dim.
She sees the glow on the western sands.
The sun on the ocean's rim.