BOOKS

"We Have Always Time For What We Really Want To Do."
—H. W. Scott.

The Bridge at Chorlou After the Rout, From "With the Turks in Thrace." Page 116

The Mystery of the Barranca. by Herman Whitaker. $1.35. Harper & Bros., New York City.

Mr. Whitaker is known personally to several Portland people and they, and the reading public, are glad to know that he is winning recognition in the front rank among American novelists. He is remembered with pleasure for the good work he did in these earlier novels, "The Planter" and "The Settler." The former novel reflected scenes laid in a rubber plantation on the Isthmus of Panama.

"The Mystery of Barranca" is not only a dramatic love story but an interesting record of the struggles of two young American engineers, Billy Thornton and Robert Leyd, to develop a copper mine in Mexico, against the plots and race-hatred of native Mexicans. The novel has true dramatic instinct, wealth of conversation and well developed characters, and enough current interest and excitement in it to keep the reader on needles and pins, until the last page is reached. Its dedication is worth remembering:

"To Vera, my daughter and gentle collaborator, whose nimble fingers lightened the load of many labors, this book is lovingly dedicated."

Leyd and Thornton were at a railroad station in the interior of Mexico, when they saw the heroine of this novel:

"Although slender for her years, her throat and bust were rounded in perfect development. The clear olive complexion was undoubtedly Spanish, yet her face lacked the firm line that hardens with the years. Perhaps some strain of Aztec blood—from which the Spanish-Mexican is never free—had helped to soften her features, but this would not account for their pleasing irregularity. At bit retousse, the small nose with its well-defined nostrils patterned after the Celtic. Had Leyd known it, the face in its entirity—colors and soft contours—is to be found to this day among the descendants of the sailors who escaped from the wreck of the Spanish Armada, on the west coast of Ireland. Pretty and unusual as she was, her greatest charm centered in the large black eyes that shone amid her clear pallor, conveying in broad day the tantalizing mystery of a face seen for an instant through a warm gloaming. In the moment that he had caught their velvet glance, Leyd received an impression of vivacious intelligence altogether foreign in his experience of Mexican women." Her name is Miss Francesca Garcia, and she lived with her uncle, Don Luis Garcia, a wealthy landed proprietor. Her mother also lived with them. Her grandfather had been an Irish soldier of fortune.

Leyd and Thornton encounter opposition from Don Luis, when they propose to begin operations on the mining claim known as the Santa Gertrudis, on land controlled by Don Luis. The two engineers find they cannot induce Mexican help to remain in their employment, so fierce is the race-hatred secretly stirred up by Don Luis and his clan, who dislike gringos or Americans. Leyd and Thornton argue that the abandoned mine is the richest copper proposition they have ever seen, that it carries gold sufficient to cover smelting expenses, and that once smelted down to a copper mat, there's a fortune in it. The plan was to set up a small modern plant.

Francesca is supposed to be trained as the future wife of her cousin, Don Sebastien Rocha. The latter has an intense hatred for everything English, also American. "In accordance with the foolish custom that aims to make poor foreigners out of good Mexicans," he said to the two Americans, "I received my education at a boarding-school in the city of Manchester, England. Half-castes. Don't avoid the word. We Mexicans are proud of our Aztec blood. They (English schoolboys) did not love me, but I tell you, Senor, that their dislike for me was as milk to fire compared with mine for them, and they left me alone after a couple had felt my knife. How I hated them—the conceited lackeys of masters as much as the bullocks of boys and their ox-like fathers. How they lectured me, the lackeys, for my 'cowardice' in using a knife—the cowardice of one small boy pitted against a hundred impish devils. But they were never able to blind me with their fustian ideals. Even then I could see through their sham unreality, hypocritical humanity, insufferable conceit. 'England is the workshop of the world'! They dinned it into us. In furtherance of the ideal, they fouled the air with coal smoke, herded their men and women from the open farms into slums and brothels, and as they have done by their own, so would they like to do for the world—make it one huge factory set in a slum. That is why I do not speak English—because I hate both them and their tongue. You are Americans—from our viewpoint much worse. Just as sordid as the stupid English, you are quicker-witted, therefore more to be feared, and you stand forever at our gates, ready to force your commerce and ideas upon us."

Don Luis takes the position that the present status of the Mexican peasant—happy indolence, working under indulgent taskmasters and under the feudal protection of aristocratic landed proprietors—is much better than the lot of our American proletariat, sent to tenements and slums to eke out a cheap and sordid existence.

Leyd and Thornton build a smelter, and just as smelting operations are successfully started, unknown foes, with dynamite, blow the smelter to bits. Ruin stares both engineers in the face. Don Luis comes to their rescue with a loan of 50,000 pesos, secured on their smelting rights under lease, and he hopes to foreclose the plant, under mortgage.

Leyd and Francesca love each other, but no avowal is spoken. Leyd, in reality, is a married man, separated from his wife, and he "hates" to tell Francesca about it. Don Sebastien's men shoot, in ambush, at Leyd, and a bullet strikes Leyd in one arm. Mexican enemies wilfully delay the two Americans' goods in shipment, and Leyd and Thornton are practically boycotted, so much is the hatred for the gringo.

In a storm, a tree falls in the direction of Leyd and Francesca, and he saves her life, but a portion of the tree strikes him. In the excitement the two make known their love for each other. Don Luis, by accident, finds in a newspaper that Mrs. Robert Leyd had divorced her husband, and he shows this to Francesca. You see how honest Mr. Whitaker is. If he had been Robert W. Chambers, who, in his novels mostly dodges divorce, we should have read that Mrs. Robert Leyd had died from heart trouble or had taken her life. Francesca in a moment of pique married Don Sebastien—and is sorry.

A dam in the upper part of the valley makes a reservoir for waters that threaten to escape in flood, due to immense tree-cutting in the head-waters, by American concessionists. A flood comes with the breaking of the dam, and important events happen, but it wouldn't be fair to tell any more of the plot.

Nearly all the Mexican characters in the novel hate Americans. The time depicted is that of Porfirio Diaz, the needed aristocrat for Mexico. Ultimately, Don Luis admits that just as the Moors overran Spain, and Spanish overran the Aztecs, so will Americans overrun Mexico from the Northern Sierras to the Gulf. "As it went with Texas and Alta California, so will it go with all our Mexican states. Against your Yankee, our softer people can never stand. In the time to come, only those of us that mix blood with shrewder strains will be able to withstand the flood." Another Mexican character says his people are individualists, and that, after Diaz, Mexicans will fight among themselves until a strong man appears.

Widecombe Fair, by Eden Philpotts. $1.35. Little, Brown & Co., Boston.

A novel by Mr. Phillpotts is received now with much of the enthusiasm that used to be accorded to a new novel by Hardy, De Morgan or Meredith—one almost said Dickens. Yet in his wonderful art in portraying the humor of human nature as it really exists Phillpotts is more like Dickens than any of his contemporaries.

In "Widecombe Fair" Phillpotts returns to his Dartmoor and wins a spectacular success. In fact, the novel shows this favorite English novelist at his best and in his happiest mood. There is exquisite word painting that is poetry and descriptions of rural scenery that glow like paintings by a master. Above all, there is the delicious Phillpotts spirit and good humor. His heroine is Miss Tryphene Harvey, an orphan. She is an Australian. Her parents perished at sea, and she comes to Southcombe farm, near Widecombe, the home of her uncle, William Creaker, to live with him, his wife and her cousin, Elias. Country life and especially moor life is around her with all its charm. Rural neighbors are sketched with conspicuous ability.

Here is a hint of Widecombe Fair:

Widecombe Fair, while sunk from its ancient glories, yet offered opportunity for local holiday-making; and now, with its return, the life of the hamlet recognized the day from force of habit. The men were relieved of work; their masters also found themselves drifting with the throng of the fair, to see friends, mark what merriment was afoot, loiter a little, drink a little, and investigate the ewes and rams that were offered for sale.

On a sunny morning in early September few signs indicated that Widecombe intended a revel; but presently appeared men, driving, riding, and walking in from outlying villages, and the croak and rattle of heavy wheels was heard. The farm carts came from afar, and in each was a great ram—some with raddled coats; some aged fathers of the flock, gone at the knees and bent at the hooves; some sprightly, brawny, solid masses of flesh, with broad noses, curly fleeces, yellow eyes and noble chests; the potential parents of another generation.

These great creatures, athirst, panting, and little liking their journey, were lowered from the carts and tethered under the walls of the church-house, or in the shade of the sycamores that stood upon the village green. The horses that had brought the carts and traps were led to the hedge and fastened there, nose-bag on nose; the farmers and laborers congregated together, compared notes, renewed ancient friendships, laughed and chaffed together in good-fellowship of common knowledge and common interest.

The day was hot and the sun was fierce, while on the remote moor, westerly darkness brooded and thunder growled from afar before noon; but no threat of possible storm frighted the people, and presently the duns and drabs of the men were enlivened by women's holiday raiment—the flash and twinkle of white blouses and blue, flowery hats with bright ribbons; here a red frock, here a green parasol.

Pan-Germanism, by Roland G. Usher. $1.75. Houghton, Mifflin Co., Boston.

Our author is associate professor of history, Washington University, St. Louis, Mo., and in this learned yet common-sense book of 314 pages he has rendered a public service not only to the student of politics and of finance, but the scholar, statesman and business man.

The statement is made, gravely, that Germans are to dominate the world by force of arms if need be. "The Germans aim at nothing less than the domination of Europe and of the world by the Germanic race. One of the fundamental errors of which idealists and advocates of peace have often been guilty is to treat this vast project as an unreality. In fact, it is already half accomplished."

So! We are also told: "Germany in fact has attained a National consciousness, a National individuality, and seeks to insure the continued existence of this corporate individual for all time. Pan-Germanism is merely self-preservation."

In other words, Germany has substantially no more arable land available than in the year 1815, and more land to feed her growing population she must have—or starve. She is a member of the Triple Alliance—Germany, Italy and Austria—against the ambitions of the Triple Entente—Britain, France and Russia. It is shown that Italy got a free hand in Tripoli, to prevent the Triple Entente from becoming too powerful in the Mediterranean; and that the Balkan war, with the success of the Balkan allies in whipping the Turks, is a real blow to the aspirations of Pan-Germanism.

It is also shown that Russia is really the doubtful factor in the present position of international politics, and that she is likely to gain in the long run, whichever side wins. The situation in the Balkans is summed up to January 13, 1913.

Such wise counsel and historical research win the reader's admiration.

The Britannica Year-Book, 1913, edited by Hugh Chisholm, M. A. Oxford. Cloth, $2.25; full sheepskin, $2.75; limp suede, $3.50; full morocco, $4. The Encyclopedia Britannica Co., New York City.

In the busy arrival of many books demanding attention, this one takes first place. It is not only "the" book of reference of the year, but in a busy office where references are demanded at lightning speed, it is of the utmost importance, and as necessary as taxes and sunshine.

In the current history—refer to it and you will not be disappointed. It is written by experts, and what they say must be treated with respect. It is valuable in its estimates of national and international politics and happenings in all lands, such as—the high cost of living, the Balkan-Turkish War, the Morocco crisis, the Italian-Turkish War, Panama Canal, Woman's Suffrage movement, the peace question, labor unrest, syndicalism, the battle against cancer and consumption, progress in shipbuilding and aviation, military and naval expansion, the latest discoveries in geography, physics and chemistry, etc.

The pages number 1290, words 967,000, and the size is 8 7-8 by 5 7-8 by one inches, the back is printed in Cambridge India paper and bound in the same styles as the Encyclopedia Britannica.

It's up to date, dependable and world-wide in scope.

Cosmic Poems, by Albert A. Manship. $2. The J. K. Gill Co., Portland, Or.

It is a pleasure always to notice a book not only composed and written, but printed from type set by the author's hands, and published—all in this city. Mr. Manship is a Portland man.

Such a notable book of poems—about 70 in number—is Mr. Manship's, now under review. The book is splendidly planned and written, will give pleasure and intellectual profit to the thoughtful, but, because of its learning, will probably not reach a very large circulation. The kind of verse Mr. Manship writes is of that advanced school so ably represented by Shelley, Tennyson, Swinburne, Omar Khayyam and Sir Edward Arnold. That does not mean that the kind of verse Mr. Manship writes is equal in literary excellence to that produced by the writers mentioned in the last instance, but rather that the Manship verse belongs to that atmosphere in its mysticism, echo of reincarnation and beauty of thought. Sometimes the Manship verse is daring, reckless, inclines to the first personal pronoun, and difficult to understand; but it is really worth while. The gold is not got on the surface, and is really worth more because we have to dig it out. So it is with the Manship poems.

Mr. Manship takes a delight in stating that he does not belong to the order of magazine poets, but is himself. January 1, 1908, "Atonement," the first poem in this series, was written, and Mr. Manship just wrote on until all the poems were finished, and his muse stopped. He did not seek out a printer, not he. Ignorant of the art of setting type, Mr. Manship bought a case, stick and type, and set up by hand these wonderful poems. Such perseverance ought to bring its own reward. The book looks "right."

"Cosmic Poems." According to Webster's dictionary, the word "cosmos" means "Harmony, the world, from its perfect order and arrangement." The general tone of the Manship verse is brotherhood and service, coupled with the truth that as a man is in his heart, so is he. Liberty in ecclesastical matters is advised. Thoughts is spelled "tho'ts," and "thoughtful" as "tho'tful."

Here is a good example of the Manship verse:

MY DECLARATION.

To Jewish rabbi, Christian priest;
To Hindu yogi; teacher, scribe,
I make my declaration plain
That I shall hold your brother, friend,
While strive you for the good of man,
And insofar as you remain
Within the bound'ries of my truth
I bid you walk awhile with me,
But as authority or law
I know you not, nor will I own
The empire of a thing of earth:
Your words I hear, your forms I see
While still you do agree with me,
But when there comes inharmony
I banish you and cast you far
From out my own great universe!

To Milton, Dante, Emerson;
To Moses, Buddha, Christ and all,
I call to you and bid you come
And talk with me the while I wait,
Yet hold me not, nor strive to teach
What in myself I now perceive;
Your tho'ts I grasp and on their wings
I rise to heights too great for you,
From whers I see still grander worlds
Stretch out afar beneath my feet;
But when I can no higher rise
Upon your inspiration's power
I send you back and bid you go:
That I may journey on alone,
No other guide than self to know!

The poems are valuable to a thoughtful man, but not to the extent of $2. The price ought to be cut in two, to secure sales, and judged on a business basis.

With the Turks in Thrace, by Ellis Ashmead-Bartlett. $3. George H. Doran Co., New York City.

This admirable book on the present Balkan-Turkish war was reviewed in The Oregonian recently.

A Makeshift Marriage, by Mrs. Baillie-Reynolds. $1.25. George H. Doran Co., New York City.

An English novel, with a curious marriage-study. Clever.

Songs of Seven Years, by Sidney Rowe. $1. Sherman, French & Co., Boston.

Forty-six poems of high class merit, fashioned with fine sentiment.

JOSEPH M. QUENTIN.

PROMINENCE IN NEWS NARRATIVES IS GAINED BY WOMEN OF AMERICA

Boston Society Woman Engages in Business—Titled Fortune-Hunters Seek Anne Morgan's Hand—New York Girl Succeeds in Opera Abroad—German Diplomat Woos Cincinnati Girl.

NEW YORK, April 12.—(Special.)—Mrs. C. E. Fairchild is a society woman of Boston, who has gone into business. She has opened a studio and will make portraits of the exclusive set in Boston. Mrs. Fairchild takes her business quite seriously and stays at her studio from 10 A. M. until 3 P. M.

Mrs. Fairchild says: "I have gone in for photographic work because I have felt that every woman is better off mentally and physically when engaged in some professional occupation. I admire the working woman—the woman who makes her head and hands bring in material results. Mrs. Fairchild is a daughter of the late Frances Houston, who achieved a reputation as a painter.

* * *

Anne Morgan is the unmarried daughter of the late J. P. Morgan. She is much interested in philanthrophy and public movements of all kinds. She is not devoted to society, but has gone out to a certain extent in recent years. She has traveled and passes much of her time in Paris and London. It has been reported that she has been the object of interest to certain titled fortune-hunters, among them Count Boni de Castellane, but her friends say that a title would have no attractions for Miss Morgan.

* * *

Another American girl has succeeded in opera abroad. Oscar Hammerstein probably will be looking for her for the all-American operatic company he is planning for next season. She is Frances B. Roeder, and her father, "Gus" Roeder, is a well-known newspaper man of New York City. She has been a pupil of Jean de Reszke in Paris for several years, and recently won first honors in a class of 35. As a result she was engaged for the season of opera at Covent Garden, London. She will sing there in June and July.

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It is rumored that Gladys Ingalls, daughter of M. E. Ingalls, the railroad millionaire of Cincinnati, is to marry Herr von Buelow, of the German Embassy at Washington. This report is the more interesting, because the Kaiser recently issued an order that diplomats should not marry foreigners. The friends of Herr von Buelow say that he is sufficiently in love with Miss Ingalls to abandon his diplomatic career if the Kaiser's edict is enforced in his case.

Mrs. C. E. Fairchild.

Frances B. Roeder

Gladys Ingalls. Anne Morgan.

PLAYMATES BRIDGE YEARS

Oregonian Item Reunites Friends Separated for Half Century.

VANCOUVER, Wash., April 12.—(Special.)—Through a story published a few weeks ago in The Oregonian about a "lavender and old lace party" given by Mrs. Fred T. Weston for 18 old ladies of this city, a childhood playmate whom Mrs. Sarah E. Dorland had not seen for half a century was brought to Vancouver for a visit.

Mrs. Melissa White, of San Diego, Cal., happened to be visiting friends in Portland, and, seeing the account, wondered if Mrs. Dorland was Mrs. Sarah Ferguson Dorland, whom she had played with when a girl in Ontario. She wrote a note to Mrs. Dorland, and this resulted in Mrs. White's coming here for one of the most pleasant visits of her whole lifetime. Mrs. Dorland is 63 years old.

Services in City Churches

BAPTIST.

White Temple, Twelfth and Taylor streets—Ministers, Rev. W. B. Hinson and Rev. F. A. Agar, 10, Bible school, classes for all ages; 10, Rev. Campbell, direct from China, will speak to the Alert Bible Club; 11, preaching by Dr. Hinson; theme, "Rid of God"; 6:15, B. Y. P. U.; 7:30, preaching by Dr. Hinson; theme, "Drowned Near Shore."

East Side, East Ankeny and Twentieth streets—Rev. W. O. Shank, pastor. 11, preaching by the pastor; theme, "Flower Garden Choked With Thorns and Weeds"; 7:30, preaching by the pastor; theme, "Sirs, We Would See Jesus"; baptism; 10, Sunday school; 6:30, B. Y. P. U.

Highland, Alberta and East Sixth streets—Rev. Charles B. Elliott, pastor. 9:45, Sunday school; 11, preaching by the pastor; theme, "When the Son of God Returns Home"; 6:30, B. Y. P. U.; 7:30, preaching by the pastor; theme, "Flesh and Soul in Conflict."

East Forty-fifth street—Rev. A. B. Waits, pastor. 11, preaching by the pastor; theme, "The Greatest Success in the World"; 6:30, B. Y. P. U.; 7:30, preaching by Rev. George Campbell; theme, "The New China"; 9:45, Sunday school.

Italian Mission, East Eighteenth and Tibbetts streets—Rev. Francesco Sannella, pastor. 10, Sunday school; 11, preaching service; 7, pastor's circle (prayer service); 7:45, preaching service.

Third, Vancouver avenue and Knott street—Rev. Webley J. Beaven, pastor. 11, "God's First Thoughts"; 7:30, illustrated by stereopticon, "Jesus' Lessons About Our Treatment of Our Fellows."

Tabernacle—Rev. Robert Gray, pastor. 11, preaching by the pastor; 6:30, young people's meeting; 7:30, preaching by the pastor; 9:45, Sunday school.

Arleta—Rev. D. M. McPhail, pastor. 11, sermon; 6:15, B. Y. P. U.; 7:30, sermon; 10, Sunday school.

Calvary, East Eighth and Grant streets—11 and 7:30, services; 10, Sunday school; 6:15, B. Y. P. U.

Swedish, Fifteenth and Hoyt streets—Rev. F. Lindeen, pastor. Sunday school, 12; B. Y. P. U., 6:15.

Grace, Montavilla—Rev. H. T. Cash, pastor. Sunday school, 9:45; services, 11 and 8; B. Y. P. U., 7.

University Park—Rev. A. C. Saxton, pastor. Sunday school, 10; 11, preaching by the pastor; 6:30, B. Y. P. U.; 7:30, preaching by the pastor.

St. Johns—Rev. H. F. Cheney, pastor. 11, preaching by the pastor; 8, services.

Lents—Rev. J. M. Nelson, pastor. 10, Sunday school; 11, services; 6:30, B. Y. P. U.; 7:30, services.

Mount Olivet, Seventh and Everett streets—Rev. W. A. Magett, pastor. Services, 11 and 8; Sunday school, 12:30.

Chinese Mission, 353 Burnside street—Sunday school, 7; J. G. Malone, superintendent.

Sellwood, Eleventh street and Tacoma avenue—Rev. F. H. Hayes, pastor. Preaching, 11 and 7:30; Sunday school, 10; B. Y. P. U., 6:30.

Russelville Schoolhouse, under auspices of Grace Church, Montavilla—Sunday school, 2:15.

First German, Fourth and Mill streets—Rev. J. Kratt, pastor. Services, 11 and 7:30; Sunday school, 9:45.

Second German, Morris street and Rodney avenue—Rev. Frederick Buerrman, pastor. Sunday school, 9:45; preaching, 11 and 7:30; B. Y. P. U., 6:45.

CATHOLIC.

St. Michael's (Italian), Fourth and Mill streets—Jesuit Fathers. Low mass, 8:30; high mass and sermon, 10:30; vespers and benediction, 7:30.

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

Ascension, East Seventy-sixth and East Morrison streets—Rev. James B. Fitzpatrick, rector. Low mass, 8; high mass and sermon, 10:30; Sunday school, 9:30; benediction of the blessed sacrament, 7:30; weekdays' mass, 6:30.

Immaculate Heart of Mary, Williams avenue and Stanton street—Rev. W. A. Daly. Low mass, 6, 8 and 9; high mass and sermon, 10:30; vespers and benediction, 7:30.

St. Francis', East Twelfth street between Pine and Oak—Rev. Father Black. Low mass, 8; high mass and sermon, 10:30; vespers, instruction and benediction, 7:30.

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

Holy Cross, University Park—Rev. C. R. Finnerty. Low mass, 8:30; high mass and sermon, 10:30; vespers and benediction, 4.

St. Lawrence's, Third and Sherman streets—Rev. J. C. Hughes. Low mass, 6, 8 and 9; high mass and sermon, 10:30; vespers, instruction and benediction, 7:30.

Holy Rosary, East Third and Clackamas streets—Very Rev. H. H. Kelly, O. P. Low mass, 6, 7, 8 and 9; high mass and sermon, 11; vespers and benediction, 7:30. On the first Sunday of the month rosary procession, sermon and benediction, 7:30; third Sunday, sermon, procession of the most blessed sacrament and benediction, 7:30; every Thursday evening, holy hour, from 7:30 to 8:30.

CHRISTIAN.

First, Park and Columbia—Rev. W. P. Reagor, minister. Morning, "Peter and James and John"; evening, "Turning Away From God"; Sunday school, 9:45; C. E., 6:30.

Central, East Twentieth and Salmon—Rev. S. R. Hawkins, minister. 11, "Vision or Vanish"; 7:30, "Sin Sickness"; Sunday school, 10; C. E., 6:30.

Rodney Avenue, Knott and Rodney—Rev. R. W. Bass—Sunday school, 10; preaching, 11 and 7:30; C. E., 6:30.

St. Johns, Leonard and New York—Rev. J. R. Johnstone, minister. Sunday school, 10; preaching, 11 and 7:30; C. E., 6:30.

Kern Park, East Sixty-ninth and Forty-sixth avenue—Rev. G. K. Berry, acting minister. Sunday school, and C. E. meeting at the usual hours.

Montavilla, East Seventy-sixth and Hoyt—Brother Kimball, acting minister. Sunday school, 10; preaching 11 and C. E., 6:30.

Woodlawn, East Seventh and Liberty—Rev H. F. Jones, acting minister. Sunday school, preaching and C. E., usual hours.

Sellwood, East Nineteenth and Nehalem—Rev. J. A. Melton, minister. Sunday school, preaching and C. E., at the usual hours.

Gladstone—Rev. Roy L. Dunn, minister. Sunday school, 10; preaching, 11 and 7:30; Junior C. E., 3; C. E., 6:30; Bible study Wednesday, 7:30.

Vernon, East Fifteenth and Alberta, Lundy's Hall—Dr. J. F. Ghormley, 11, "Salvation by Faith"; 7:45, "The Message"; Sunday school, 12.

CONGREGATIONAL.

First, Park and Madison streets—Rev. Luther R. Dyott, minister. Sermon themes: 11, "The Essence of Christianity"; 7:45, "Twentieth Century Ethics"; 9:30, Bible school; 6:30, Y. P. S. C. E.

Hassalo—Rev. John M. Louden, D. D., pastor. 11, "Evasion of Duty"; 7:30, Mrs. Filbaugh, of Seattle, Wash., will talk on W. C. T. U. work; Bible school, 10; Y. P. S. C. E., 6:30.

Sunnyside, East Taylor and East Thirty-second streets—Rev. J. J. Staub, D. D., pastor. Services, 11 and 7:30; Sunday school, 10; Christian Endeavor, 6:15; topics of sermons, "The Promise of an Abiding Christ" and "The Secret of a Happy Life."

Pilgrim, Missouri and Shaver streets, D. V. Poling, pastor—Bible school, 9:45, W. K. Ogden, superintendent; morning worship, 11 o'clock; subject, "Building"; Y. P. S. C. E., 6:30; evening worship subject, "Review and Preview."

Highland—East Sixth and Prescott, Rev. E. S. Bollinger, pastor—10, Sunday school; 11, "The Life of Earth and Sky"; 6:45, Y. P. S. C. E.; 7:45, "A Man's Best Discovery."

CHRISTIAN SCIENCE.

First, Everett between Eighteenth and Nineteenth streets—Services, 11 and 8; subject of lesson sermon, "Are Sin, Disease and Death Real?" Sunday school, 11 to 12; Wednesday evening meeting, 8.

Second, Woodmen's Hall, East Sixth and Alder streets—Services, 11 and 8; subject of lesson sermon, "Are Sin, Disease and Death Real?" Sunday school, 9:45 and 11; Wednesday evening service, 8.

Third, Ellers Recital Hall, Broadway and Alder street—11, lesson sermon, "Are Sin, Disease and Death Real?" Sunday school at close of morning service; Wednesday evening meeting, 8.

Fourth, 246 Killingsworth avenue—Services, 11 and 8; subject of lesson sermon, "Are Sin, Disease and Death Real?" Junior Sunday school, 11; Senior, 12:15; Wednesday evening meeting, 8.

EPISCOPAL.

St. Andrew's, Portsmouth—Rev. F. M. Baum, vicar. Services, 11.

Fire Hall, Kenton—Rev. F. M. Baum, vicar. Services, 7:30.

St. Michael and All Angels, East Thirty-eighth street and Broadway—Rev. T. F. Bowen, vicar. Holy communion, 7:30; Sunday school, 10; prayer and sermon, 11; service, 7:30.

St. Matthew's, Bancroft and Corbett streets—Rev. W. A. M. Breck, vicar. Sunday school, 10; morning service, 11; evening, St. Helens, Or., 7:30.

Trinity, Nineteenth and Everett streets—Rev. Dr. A. A. Morrison, rector. Services, 8, 11 and 7:30; Sunday school, 9:45.

All-Saints', Twenty-fifth and Savier streets—Rev. R. E. Remington, rector. Sunday school, 9:45; morning service, 11; evening service, 8; holy communion, first Sunday in the month, 11; third Sunday, 8.

St. Mark's, Twenty-first and Marshall streets—Rev. J. E. H. Simpson, rector. 7:30, holy eucharist; 9:45, Sunday school; 11, morning prayer or litany and holy eucharist; 7:30, evensong.

Church of Our Savior, Woodstock avenue and Forty-first street Southeast—Rev. E. H. Clark in charge. Regular services, 8 and 11.

St. David's, East Twelfth and Belmont streets—Rev. H. R. Talbott, rector. Holy eucharist, 7:30; Sunday school, 9:45; morning prayer, 11; celebration of holy eucharist, the first Sunday of the month; evening prayer, 8.

St. Paul's, Woodmere—Rev. Oswald W. Taylor, rector. Sunday school, 3; evening prayer and sermon, 4.

Good Shepherd, Graham street and Vancouver avenue—Rev. John Dawson, rector. Sunday school, 9:45; morning service, 11; evening service, 7:30.

Pro-Cathedral of St. Stephen the Martyr, Thirteenth and Clay streets—Rev. H. M. Ramsey, vicar. Holy communion, 7:30; Sunday school, 10; morning service, 11; evening service, 7:30.

St. John's, Milwaukie—Rev. T. P. Bowen, in charge. Services and sermon, 3.

Bishop Morris Memorial Chapel, Good Samaritan Hospital—Rev. W. R. Powell, chaplain. Services, 3.

Grace Memorial, Weidler and East Seventeenth streets North—Rev. George B. Van Waters, rector; Rev. Oswald W. Taylor, vicar. Holy communion, 8; Sunday school, 10; morning prayer and sermon, 11; evening service, 8.

St. John's, Sellwood—Rev. William R. Powell, in charge. Sunday morning service, 11.

LUTHERAN.

St. Paul's German, East Twelfth and Clinton streets—Rev. A. Krause, pastor. German and English Sunday school, 9:30; services, 10:30 and 7:30.

Bethany, Danish, Union avenue North and Morris street—Rev. M. C. Jensen-Engholm, pastor. Services, 11 and 8; Sunday school, 10; young people's meeting, Tuesday at 8.

St. James' English, West Park and Jefferson streets—Rev. J. Allen Leas, pastor. Services, 11 and 8; Sunday school, 10; Luther League, 7.

German Evangelical Zion Church (Missouri Synod), Salmon and Chapman streets, Rev. H. H. Koppelmann, pastor—Preaching, 10:15 A. M. and 7:45 P. M.; Sunday school, 9:15 A. M.

METHODIST EPISCOPAL.

Centenary, East Ninth and Pine—Rev. D. H. Trimble, minister. 11, "Encouragement"; 7:45, "Who Should Be Portland's Next Mayor?"; Sunday school, 9:45; Epworth League, 6:45.

Woodlawn, East Tenth and Highland—Rev. L. Thomas, pastor. Sunday school, 10; Service 11, Rev. G. F. Hopkins; E. L., 6:45; 7:30, "Beauty of Holiness."

St. Johns, Leavitt and Hayes—Rev. J. J. Patton, pastor. 11, "The Power That Saves and Subdues"; 7:30, "Light in Darkness"; 10, Sunday school.

German, Rodney avenue and Stanton—Rev. F. A. Schumann, pastor. Sunday school, 9:45; 11, "Regeneration" and 8, "Josiah"; Epworth League, 7:15.

Patton, Michigan and Alberta—Rev. G. F. Hopkins, pastor. Sunday school, 10; Epworth League, 6:30; 11, Rev. L. Thomas and Dr. Hall; 7:45, "The Other Brother."

Sunnyside, East Thirty-fifth and Yamhill—Rev. W. H. Fry, pastor. 9:50, Sunday school; 11, "A Gospel for Busy Men and Burdened Women"; 6:15, Epworth League; 7:30, "The Effect of Companionship Upon Character."

First, Third and Taylor—Dr. Benjamin Young, pastor. 9:30, classes; 10:30, communion service; 12:15, Sunday school; 6:30, Epworth League; 7:30, "The Loss of the Titanic."

Central, Vancouver avenue and Fargo—Rev. C. C. Rarick, pastor. Sunday school, 9:45; 11, A. F. Flegel and B. Lee Paget; class meeting, 12:15; Epworth League, 6:30; 7:30, Rev. C. O. McCulloch and J. A. Bamford; mid-week service, Thursday, 7:45.

First Norwegian-Danish, Eighteenth and Hoyt—Rev. E. Ejerding, pastor. Preaching, 11 and 8; Epworth League, 5:30; 7:45, Thursday night, Bible study and prayer meeting.

Rose City Park—Rev. W. W. Youngson, pastor. Services in clubhouse, East Fifty-seventh and Sandy boulevard, at 3; Rev. J. W. McDougall will preach.

Mount Tabor, East Sixty-first and Stark—Rev. C. L. Hamilton, pastor. Sunday school, 9:45; preaching, 11 and 7:30; Epworth League, 6:30; morning service, "Echoes of Parliament."

Clinton Kelly Memorial, East Fortieth and Powell Valley Road—Rev. C. O. McCulloch, pastor. Sunday school, 9:45; 11, "Making Certain the Christian Calling"; 7:30, Dr. C. C. Rarick; class meeting, 12; Junior League, 3; Epworth League, 6:30.

Trinity, 368 Hemlock—Rev. C. T. McPherson, pastor. Rev. R. C. Lee, 11 and 7:30; Sunday school, 10; E. L., 6:45.

University Park, Rev. W. J. Douglas, pastor—Services, 11 A. M. and 7:30 P. M.; themes, "Enthusiasm" and "The Serpent in the Wall."

METHODIST—SOUTH.

Union-Avenue—Rev. James Hardy Bennett, pastor. Preaching, 11 and 7:30; Sunday school, 10; Epworth League, 6:45; sermon subjects, "The Midnight Call" and "Jesus at the Last Supper."

PRESBYTERIAN.

Anabel, Fifty-sixth street and Thirty-seventh avenue Southeast—Rev. Robert N. McLean, minister. 11, "The Difference Between a Dog and a Child"; Sunday school, 9:45; Junior Christian Endeavor, 3; Christian Endeavor, 6:45; evening service, 7:45; subject, "What Jesus Says About God."

Calvary, Eleventh and Clay streets—Rev. T. H. Walker, minister. Hours of worship: 10:30 and 7:45; Bible school, 12; Christian Endeavor, 6:45; morning, "The Questions of the Day"; evening, "The Gospel of Gladness."

Kenilworth, East Thirty-fourth and Gladstone streets, Rev. Leslie Kirk Richardson, pastor—Bible school, 9:45 A. M.; morning worship, 11 o'clock, "Interceding for Others"; Y. P. S. C. E., 6:45 P. M.; evening worship, 7:45 P. M., subject, "The Story of an Ancient Labor Movement."

Piedmont—The morning service has been changed from 10:30 to 11 o'clock and the Sunday school hour from 12 noon to 9:45 A. M.

REFORMED.

First German—Rev. G. Hafner, pastor. Services, 10:45 and 8; Sunday school, 9:30; Y. P. S., 7.

SALVATION ARMY

Special services Sunday, 297 Salmon street, conducted by Adjutant Lineman and Lieutenant Martin; 11 o'clock, holiness meeting; 3:15, praise, and 8 o'clock, salvation.

UNITED BRETHREN.

First, East Fifteenth and Morrison streets—Rev. Charles L. Williams, pastor. 10, Sunday school; 11, "The Church's Unused Pounds"; 6:30, Christian Endeavor; leader, Jack Long; 7:30, "Modern Infidelity."

Second, Alberta, Twenty-seventh and Sumner streets—Rev. J. W. Sprecher, pastor. 10, Sunday school; 11, "Christ's World Message"; 7, Christian Endeavor; 8, sermon by pastor.

Third, South Mount Tabor, Thirty-second street and Sixty-seventh avenue—Rev. C. P. Blanchard, pastor; J. G. Richardson, assistant. 10, Sunday school; 11, "The Church Triumphant," by pastor; 7, Christian Endeavor; 8, "The Golden Kingdom," by J. G. Richardson.

Fourth, Tremont, Sixty-second avenue and Sixty-ninth street—Rev. J. B. Conner, pastor. 10, Sunday school; 11 and 8, preaching by the pastor.

UNITED PRESBYTERIAN.

First, Sixth and Montgomery—Rev. Frank DeWitt Findley, minister. Bible school, 9:45; morning worship, 11; sermon topic, "The Successful Church"; Christian Endeavor, 6:30; topic, "Our Honorary Members"; leader, Dr. J. T. Tate; evening services, 7:30; sermon topic, "When Sorrow Comes."

Church of the Strangers—Rev. S. Earl DuBois, pastor. 10:30, "Jesus Gives Victory to the Tempted"; 7:30, "A Prisoner's Joy."

UNITED EVANGELICAL.

First, C. C. Poling, pastor—Preaching, morning and evening; subjects, "The Soul Rising Toward God" and "The Christian Social Compact"; Christian Endeavor, 7 P. M.; Sunday school, 9:45 A. M.

Ockley Green, Gay street and Willamette boulevard, Rev. Mr. Bowersox, pastor—Sunday school, 10 A. M.; K. L. C. E., 3 P. M.; preaching, 11 A. M., by Rev. A. L. Sheldon and 7:30 P. M., Rev. H. L. Pratt.

UNITARIAN.

Church of Our Father, Broadway and Yamhill street—Rev. T. L. Eliot, D. D., minister emeritus; Rev. W. G. Eliot, Jr., minister. Services, 8 and 11; evening, Professor William F. Ogburn, "The Commission Form of Government"; Sunday school, 9:45; Y. P. F., 6:30.

UNIVERSALIST.

Church of the Good Tidings, Broadway and East Twenty-fourth street—Rev. James Dimond Corby, D. D.,