

CHARMING AMERICAN WIDOW WITH MILLIONS WIDELY COURTED ABROAD

Manager of Japanese Theater Expects to Present American Novelties and Actresses Wear European Costumes. Former Stage Favorite Now Prominent in Austrian Sporting and Society Circles.



Mrs. Philip Van Volkenburgh.



Mrs. W. G. Sharp.



Baroness Ferdia.



Kakuro Mourata.



Namiko Holsuse.



Ritsumo Mori.

NEW YORK, July 18.—(Special.)—Mrs. Philip Van Volkenburgh, of New York, now in Paris, is so besieged by suitors, who are vying with one another for her heart and hand, that a mere proposal of marriage is beginning to have the fair lady, who is the possessor of a fortune amounting to \$10,000,000.

Three prominent actresses from the principal theater of Japan are Namiko Holsuse, Ritsumo Mori and Kakuro Mourata, of the Taikoku Gekko, or Imperial Theater (limited), of Tokio. The manager of the theater, K. Yamamoto, was in the United States not long ago getting ideas for his piece of amusement, which is quite cosmopolitan in its offerings.

Mrs. William G. Sharp is the wife of the ambassador to France and will preside over the American Embassy at Paris. She is the most beautiful woman in the Austrian racing world. She is prominent in the smart semi-

High as heaven! The words are easily said, the sentence soon expressed; but after all, what does it mean and what is its significance? Speaking for the time as though the earth were flat, let us in imagination climb a lofty mountain, lifting itself 25,000 feet above the plain, with the everlasting snow crowning its peak with silver. And from this mountain let us still ascend until we reach the moon and stand in fancy, where mortal eyes stood in fact, nearly 500,000 miles above the earth. We have left the mountain far behind, but the heaven is still above us.

And still soaring, we arrive where the sun burns in the awful space. And now moon as well as mountain is lost miles in the distance. And still pursuing our upward flight, we reach the planet named by men Mercury. And we are now 37,000,000 miles above the earth, our last resting place. And still upward we go until we reach Venus, almost as far from Mercury as was Mercury from the earth.

And judged the infinite by the finite; forgotful that while our love to God is as a rippling stream now almost dry, yet, now flowing with replenished strength, his love for us is like the broad Atlantic, always full. O saints of the most high, behold the infinite resources of your God, and learn that when approaching the great King you may present large petitions, for verily His grace and power are such. None can ever ask too much.

Upon being questioned by the father, the child replied that a fear of the father's resources coming to an end had caused it to try and provide for his dinner. And times without number there have been, when we have been just as stupid. When we imagined the great sea of his fullness would be insufficient for our returning wants, we have measured the father by the child,

And still upward, we are found among the fixed stars, where the miles can only be measured by the billion. Seventeen hundred and eighty million miles further, and Uranus shines by us; and continuing upward we next greet Neptune, and stand above all mortals: for we are up 2,952,000,000 miles. And if imagination can bear the strain, we can still in fancy lift ourselves until we are found among the fixed stars, where the miles can only be measured by the billion.

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B. Calder, pastor, Sunday school, 10; E. L. Child will preach. METHODIST EPISCOPAL CHURCH SOUTH, First, corner Union avenue and Multnomah street. Preaching, 11 and 8; by pastor; Sunday school, 10; Lovick Pierce, law, pastor; PRESBYTERIAN. Calvary, Eleventh and Clay streets—Rev. Dr. Moore will preach. Services, 10:30 and 8; music, 7:30. "Barabas"; 12. Fourth, First and Gibb—Rev. Henry G. Hanson, pastor, 10:30. "Barabas"; 12. Sunday school, 7; primary children's music; 8. Christian Knickerbocker, 12. Hawthorne Park—Rev. L. K. Grimes, pastor. Preaching service, 10:30, subject, "Cause and Effect in the Home"; Sunday school, noon. "A Famous Singer's Testimony." REFORMED. First German—Rev. G. Hafner, pastor. Services 10:45 and 7:30. Sunday school, 9:30. SPIRITUALISTS. Spiritual Church of the Soul, Auditorium Hall, 208 1/2 Third street—Rev. J. H. Lucas, pastor. 11, conference; 2, lecture; 11, conference; 2, lecture; by Mrs. Inez Dretton Bertschy, followed by messages. UNIVERSALIST. Church of the Good Tidings, Broadway and East Twenty-fourth—Rev. J. D. Corby, pastor. 10:30. "Bible—New Truths That Will Appear in True"; Sunday school, 12:10 evening service. UNITED PRESBYTERIAN. First, Sixth and Missouri—Rev. F. D. Findley, minister. 10:30. "A Great Heart-Dream and What Came of It"; Bible school, 12; Christian Knickerbocker, 12. Church of the Strangers—Rev. S. E. DuBois, pastor. 10:30. "A Profitable Summer Vacation"; 8. "A Famous Singer's Testimony." UNITARIAN. Church of Our Father, Broadway and Tenth—Rev. W. G. Elliot, Jr., minister. Service 11. Rev. Fred Alban Weil, of Bellingham, will speak on "The Besting Ideal"; evening services interrupted. Y. M. C. A. City Association, Sixth and Taylor streets. 7:30. "Bible—New Truths That Will Appear in True"; 11, conference; 11, conference; by Chaplain Howard, of the Good Samaritan and the Coming Socialism." MISCELLANEOUS. Divine Light, 2655—Selling-Hirsch building, Washington and West Park streets—Rev. T. M. Mirard, pastor. Services 11; music, 7:30. "The Bible—New Truths That Will Appear in True"; 11, conference; 11, conference; by Mrs. O. Garrison on "Divine Power." Thought Temple of Truth, 11th and Broadway—Rev. P. J. Green, minister. Lecture, 8, on "Some Cool Habits of Civilization." Church of the New Jerusalem—Rev. C. A. Nussbaum, pastor. Services, 11, 10:30, 10:00. Tenth street, subject, "The Fool and the Shepherd." Theosophical Society, 726 Morgan building, 8. "Talks on the Hindu Bible."

Straining Eyes Often Cause of Headache. Nervousness or General Fatigue Likely to Be Result of Working too Hard or Doing Needlework in Twilight. Few persons realize how much eye trouble comes directly from overstrain—from exposure to light and to too confining use. You should not think that just because you are not far sighted and do not have to stoop to your work your eyes are not overstrained. For eyes that are neither far-sighted nor short-sighted can be easily strained. Perhaps the effect of this abuse comes in a dull headache, nervousness or general fatigue.

The next time you have a headache that you cannot account for stop and think whether you have not abused your eyes the day before. In a surprisingly great number of cases you will recall that the day before you were doing needlework on the piazza an hour after the twilight had begun to come, or that you sat up half the night to read a book.

Do not think that the only exercises that strain the eyes are so-called close application. Long hours spent over the preserving kettle, with the steam rising from the eyes, and the redness of the eyes as is fine needlework.

Departure From Custom. "You say this part of the country is unique?" "It is," replied Farmer Cornstossel, "as a summer resort."

Sunday Church Services (Continued From Page Ten.) "An Unreasonable Attitude Toward Christ"; Epworth League, 7. Patton, Michigan and Alberta—Rev. G. E. Hopler, pastor. Sunday school, 10; 11. "Highest Motive of Endeavor"; 7:45. "Back to the Home"; midweek meeting, Thursday evening.

Rose City Park, Rose City Park Clubhouse—Rev. W. F. Young, minister. 8:45, Sunday school, 10; 11. "The Atmosphere of the Market." Woodlawn—Rev. Louis Thomas, pastor. Sunday school, 10; 11. 11:15, preaching, 11 and 8. Sunnyside, R. Elmer Smith, pastor. Subjects, M. "Four Anchors"; P. M. "Like a Tree." Trinity, East Tenth and Sherman—Rev. A.

MAN HAD BEEN IN PRISON FOR 32 YEARS UNJUSTLY, FREED BY PRESIDENT WILSON

Blackfoot Indian Finally Convinces Authorities Killing Was in Self-Defense—New Ambassador to Russia not Wanted by France Because of His California Wine Industry Activities.



Bo Sweeney @ Crimedian



Geo. Mayne



Col. Jerome H. Joyce



Manuel Ugarte



SPO Fee



Sir Edmund Osler

NEW YORK, July 18.—(Special.)—SPO Fee, an Indian of the Blackfoot tribe, was imprisoned in the Government Hospital for the Insane at Washington 32 years ago for killing a white camper in Montana just after the Custer massacre. His testimony was that he killed in self-defense. Corroboratory evidence, discovered by the Department of Justice, fully convinced the President that the Indian has told the truth.

President Wilson has chosen George T. Mayne, Jr., of San Francisco, to be Ambassador to Cuba. Mr. Mayne was not in Baltimore in 1881 but was taken to California by his father, who was one of the early gold prospectors.

Interior is named Bo Sweeney. No, Bo is not a nickname; he received it from his parents just as it stands. Bo comes from Seattle.

Manuel Ugarte is the Argentine poet and agitator who has been making violent anti-American speeches in Mexico and other Latin-American countries. He has formed a committee to make a big demonstration against the United States on account of its policy toward Mexico.

Colonel Jerome H. Joyce is the head of the committee making preparations for the celebration of the Star-Spangled Banner Centennial in Baltimore the week beginning September 6.

Colorado Man May Die From Stings Inflicted in Stomach. BOULDER, Colo., July 15.—While trying to capture a swarm of bees which had alighted on his premises, John Andrews, a farmer living a few miles east of here, was badly injured when one of the insects flew down his throat, stinging its way to his stomach.

The new Assistant Secretary of the English on the Baltic a few days ago, is a brother of the more famous Sir William Osler, who was the father of the word "oslerized," now generally adopted into the language. Sir Edmund is a Canadian and a member of the Dominion House of Commons. He is a director of the Canadian Pacific Railway, president of the Dominion Bank of Canada and president of the Ontario Rifle Association.

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GOD'S PARDON FOR SIN AND ERASURE OF THE RECORD TOLD

"David's Comparisons" Is Theme of Sermon at White Temple by Dr. Walter B. Hinson, Taking Psalms 103:11-13 as Text.

BY WALTER B. HINSON, D. D. Pastor, White Temple. "A S the heaven is high above the earth, so great is God's mercy toward them that fear him." You are aware how frequently this comparison is used to represent that which is high; how common it is to talk about the height of the heavens. Job, speaking of God, tells how "It is high as heaven, what canst thou know? And God himself in Isaiah's prophecy declares, "As the heaven is high above the earth, so are my ways higher than your ways and my thoughts than your thoughts"; while the modern hymn writer has told how God's love is higher than the highest heaven.

High as heaven! The words are easily said, the sentence soon expressed; but after all, what does it mean and what is its significance? Speaking for the time as though the earth were flat, let us in imagination climb a lofty mountain, lifting itself 25,000 feet above the plain, with the everlasting snow crowning its peak with silver. And from this mountain let us still ascend until we reach the moon and stand in fancy, where mortal eyes stood in fact, nearly 500,000 miles above the earth. We have left the mountain far behind, but the heaven is still above us.

And still soaring, we arrive where the sun burns in the awful space. And now moon as well as mountain is lost miles in the distance. And still pursuing our upward flight, we reach the planet named by men Mercury. And we are now 37,000,000 miles above the earth, our last resting place. And still upward we go until we reach Venus, almost as far from Mercury as was Mercury from the earth. And we are now 43,000,000 miles above the earth, our last resting place. And still upward we go until we reach Venus, almost as far from Mercury as was Mercury from the earth.

And judged the infinite by the finite; forgotful that while our love to God is as a rippling stream now almost dry, yet, now flowing with replenished strength, his love for us is like the broad Atlantic, always full. O saints of the most high, behold the infinite resources of your God, and learn that when approaching the great King you may present large petitions, for verily His grace and power are such. None can ever ask too much.

Isaiah tells of its being possible for lives crimson stained by sin, to be blotted out, and the sinner, the unrighteous and wicked man receiving from God abundant pardon. How comforting to hear God declare: "I have blotted out as a thick cloud thy transgressions, and will not remember thy sins." Ah, friends, how little we understand these beautiful words, how meaningless to the majority of them still remains. "Blotted out" removed. Clean, gone forever!

In writing the letter we wrongly express ourselves. We draw the pen through the false record again and again. Still, with keen scrutinizing, the words may yet be seen. But then with more care we erase the record in heaven he would still remember his sins, and carry the shadow with him as he walked by the glassy sea. My sin will trouble me then no more than last year's snow chills me now; and I shall suffer no more from recollecting my guilt there than from remembering my rheumatism here.

But the greatest exposition of this third text of our present meditation is given to us by Jesus, in his wonderful parable of the Prodigal Son. How the father in that story loved, and longed for the boy's return, with such an ardent desire that he was ever watchful for some sign of the coming of his boy. And so, said Jesus, when the prodigal was afar off the father saw him. Aye, the father saw the boy long ere the boy saw the father! And so yearningly the father's heart went out to the lad, that he ran and fell on his neck, and welcomed him with the kiss of reconciliation. And lavish were the blessings poured forth by the father's loving fingers.