POEM PAYS TRIBUTE TO AMERICAN FLAG, SEEKS SYMPATHY FOR FRANCE

Edmond Rostand Voices Plea for Nation Gripped by War—Lyric Tribute Calls Forth Wide Attention and Translation Is Made by Sterling Heilig.

Supplément à L'ILLUSTRATION du 1er mai 1915

The Flag With the Stars Cut Out, and the Real Stars of Heaven Shining Through the Empty Square

The Song of the Stars

Edmond Rostand, French poet and author of "Cyrano," the "Aiglon" and "Chantecler," has written a remarkable lyric tribute to the American flag. It is written from the French viewpoint and seeks to show that the sympathy of the United States should be with France in the present world conflict. The poem was published in L'Illustration and attracted wide attention. The accompanying translation was made by Sterling Heilig.

"Sir," said the Man of Frightfulness, "I've found it."

"For six months long I made myself to look
Like an American citizen, to find a way
To make his Flag wave in the air for us—
And never could I get the Flag to stir.
I spoke to it—spoke, taking off my hat,
To the white stripes, but, mostly, to the red.
And then, when I said: 'Here, now, you Flag—wave!
For Germany—wave!' Sadly it stayed still.
'Twas like a stuff with lead hemmed into it.
It seemed as if each breath of air stayed from it.
But, if I spoke a word of France, it thrilled,
And I had just the time to stop my mouth,
Feeling the Flag was on the point of waving!

"Sir, for six months I've sought a way. I sought
To understand how, all along this pole
You call a Staff, it comes that, at the end,
A stuff you call the Flag—when everything
Should tremble to each wind from Germany—
Would not allow itself to show one thrill.
But, stubborn, stayed set in what men call Honor.

"Yet I, superb and insolent, suborning—
'Twas Wagner taught me how to master souls,
And Treitschke wills, and Bismarck telegrams—
Heavy, but with industrious showman's heft,
Harnessed with Hartmann, Haeckel, and Von Harnack,
And, mornings, just to cultivate my strength,
Having the masseur Zarathoustra rub my bust,
I thought, proud-hearted, sandy-haired, hard-skinned,
That I might well pretend seduce a flag
Which deems itself Standard of Strenuous Life.

"Well, no! No sooner did I speak of Belgium
Than its folds tightened round the haughty staff
Like the robe that enfolds a maiden. And, one morn,
As I explained Louvain, it fell to half-mast!
The fact that all our soldiers carry in their knapsack
A staff of phosphorus, stopped its floating free.
And from its folds a murmur always came,
Astonishment at cruelties and cunning.
And that, for marching off to throw in Russian eyes
Vitriol, after drinking ether ourselves,
Odin should have his helmet blessed by Luther.
The Staff said: 'Never Nelson nor Ganteaume
Could have supported, through their nights, the phantom
Of a drowned woman.'—'And do they, then, drown
Women?' asked the Flag; and the Wind answered: 'Ya!'
Then the Flag shrunk and held herself aloof.
This Flag resists me, and desires to make me feel it.
There's Something under this. Or, rather,
Above it.

"What, then, without cease, on high,
Inspires this Flag in such a manner that
It has a banner's strict idealism?
I know.—What is it that resists? I know
—What is it that, at each wind from France,
Compels one, as when one is forced to furl a sail,
To tie this Flag to its staff? I know,
The Stars.

"I had not calculated with the Stars.

They it is,
"In the corner, on high, is it not? so placed
That we oft forget them. We believe strong-marrowed
Rugged Anglo-Saxons have no need of stars,
And that in sport they put them in the corner,
Never to be used. But they do need them.
Stars they must have. When he weaves a Flag
The workman knows that Honor, Justice, Pity
There, on high, must palpitate and heed;
And, gravely, through the silk, he passes silver threads.

"So you see, in five rows, beside the Staff's head,
Shining white stars, all in their silent lines.

"My troubles came from those old generous Stars!
'Tis they start up hostility against us.
That corner 'tis speaks ever ill of Force.
'Tis there the place where Feeling plots, the spot
Where Love's forever whispering with Right,
The square where Fancy places her forget-me-nots.

(The Man, while speaking, lost his accent of the States.)

"Again he spoke up—'What can I do?'—was still,
And then: 'I tell you, sir, I have found a way!'

"Then, quickly, taking from a sow-skin pack
All sorts of things, he showed, explained, wiped clean:
A fine, extensible ladder, rubber and iron,
To mount the pinnacle where this folk keep
Their Flag. . . . Hooked gloves, to climb the Staff,
Roof-colored clothes, invisible, and steeped
In lead. Soft-sneaking shoes, to walk along the roof . . .
And, at last . . .

"His Frankfort accent came out strong,
'Scissors, Mein Herr, scissors of biggest kind,
Expressly made to cut through the thick silk!
'Tis steel from Solingen, which beats all hollow
Sheffield. 'Tis superior quality!'

"Extravagant was his commercial traveler's air!
Then he began again, with perverse grace:
'These good Americans, they took me to their bosom:
What's to be done in a shelter given by friends
Unless I swipe their Stars?'

"Then, bluntly: 'Get out, French stuffs, poetasters!
'Tis done, the deed is done! I did it! Why
Conceal it longer?' Leaping high, he howled:
'Where the blue square was, there is a square hole!
Their Stars?' His anger now was jubilant.—
'Good Barbarism! They call me a Hun?
Well, so I am. And, even, I am, too,
A Vandal—and, if you desire it, I'm a Boche!
As for their Stars, I've got them in my pocket!'

"And drawing from his pocket a shining rag
Which he mussed in his fingers like a treaty:
'Here they are all! Strike up our Nietzsche's dance!
Ladies and gentlemen, where are your Stars? No use
To look for them. They're gone!' His fingers snapped
Like a swelled-head magician's. Then more calm
He set himself; as with a sordid joy
To tear the white spots in the square of silk
Saying: "Therein I hold your Scruples! There
Your silly Good Faith, absurd Prejudice;
All that resisted; all that held us back!'
He looked a fisher—like one
Shaking pearls till they shine in his blue bandana.

"In Victor Hugo's poem, 'Satan's End,'
You find a blank space and these five words in it:
'The Song of the Stars is lacking.' Greedy Death,
Alas! took off the poet's soul wherein the song lived!—
Ever these words to me seemed a great cry;
—For is it not the greatest of disasters
That men should not have the Song of the Stars!
I said the words low—thinking of the Flag:
The Man frisked like the crazy boob in Edgar Poe:
Laughed like a tramp who has just broke the bank.
The while I mourned—'The Song of the Stars lacks!'

"'Come and see!' he cried.

"The Flag amid the night
Hung low, as a proud soul hides its disgust:
Concealing its wound in its folds. The Man
Said: 'See if it waves now when they name
Your land!'

"And he spoke the Name.

"The Name
Where Roland has his horn; Joan of Arc her Banner.
He spoke. And Saints and Heroes, poets, too,
Dwell in that name. The Cock and eke the Lark
And Eagle lodge within it. Aye, he spoke the Name
Not knowing all he said—but grew green-pale
To feel its sweetness spite him in the mouth.
The man said 'France' with the same accent wild
Which damned souls must have when they cry out: 'God!'

"At once the Flag waved forth to the blue sky.
And in their corner, at their place, by the Staff-head,
The Stars—they all were there—and vigilant
Throbbed all together, as their splendors grouped
To say that it should not be possible
To cut the heavenly scutcheon from the Flag
Except to make it bluer, deeper, heavenlier still.
Sprung from itself again; and the Man understood
How, through the empty spot where now the sky
Was framed in, just like water in a pool,
You saw real stars where pictured stars had been.
—And he was silent. In the Flag he cut
The Heavens had placed a piece of their own blue.
Then with fresh voices, as when shadows lighten,
The Stars of Heaven sang through the silk Flag,
The Song of the Stars.—It shall lack never—

"Bear witness, Mountains blue, Heights, Summits, Peaks,
We are become part of this Flag! Pure Night,
Permit us to pass in the narrow space cut vainly,
To pass in our slow ranks, innumerable,
To signify that the whole Firmament
Feels itself threatened, now, in all its Stars!
Evil's immense ambition, thou'rt unveiled!
So be it! We are no more simply names—
Altair, Vega—but what in us Hate hates,
Reason are we and Liberty—for we
Are still more representative than men.
Emerson, be witness—we are Goodness, too!
E'en up to us the Beast's breath has arisen.
Watch well! 'Tis the same Beast with bloody chaps,
Whom Roosevelt, charging heavily his guns,
With hunter's clear eye saw come from afar.
Shine, thrill, maintain—all that is sweet and needed
To the Ideal of the People strong and free.
Earth's gold has need, to make fair equilibrium,
Of our diviner silver for light counterweight.
And while we're there, O Matter, 'tis in vain
Thou think'st to conquer with dark stratagems.
—No, for we follow William James' course!
All the Flag's height remains mysterious.
We're its immortal freshness. And we, too,
Are its eyes that read through all guilty plans.
Watch well. Who could have dreamed us capable
To quit the post which Washington assigned us!
Soon as a traitor's near, trembles a Star.
We know the plans of races never frank:
Instead of the blue square sewn with silver stars
In the Flag's upper corner, they would fain replace
Some yellow square with a Black Bird adorned.
Watch well! Let not Rapacious Wings
Hide the sublime square in which all space breathes.
Ah, Lincoln never yet was buried quite,
So that, when slavery afar begins again,
He would not rise. Walt Whitman flings his felt,
Angry to neutral stand when wounded men are killed,
And roars, with head bare, like King Lear!
What is the Empire that could make grow pale
The Empyrean! O Flag, with the Stars adorned,
Float out. No man hath heard it said as yet
The Stars are like to lose their memory.
And Franklin's heart beats in America for France!
France strove for us. Let us take heed for her.
Stars. Washington had five swords to his sheath.
Sing; sing that Joffre has his five swords as well:
That they already shine, the World to save;
Maunoury, Sarrail, Foch, D'Espery, De Langle!
Their victory is ours! In this blue square
Let us sing as with lutes and psaltery!'

"'And laugh!' said suddenly a Star.
—And laugh

"At all who, like Von Kluck along the Marne,
And our Man of this night, incarnate Pride,
With method, scientific, big hands sure,
And sure big tools hammered by German hands,
Sure plans enwoven like coarse webs of cloth,
Sure there were never, just beyond the Stars
Their big eyes see, other and other Stars,
Sure they would never see return the blue
Their scissors with big blades have cut away—
And so are stupefied when we shine out.
For they foresee well all save what's essential,
They have forgotten but one thing—the Heavens!"

RACE PRIDE, HIDEOUS FETICH, STANDS IN WAY OF PEACE IDOLS

Rabbi Wise Says if Men Are to Be Won Over to Cause of Peace, Their Code of Life Must Undergo Great Change—America, as Melting Pot of Nations, Is on Right Path.

BY RABBI JONAH B. WISE.
Of Temple Beth Israel.

THE pacificist of today is facing a situation that is most annoying. The hideous debacle of European war alone would hasten his end as a philosopher were it not already made imminent by the obviously untenable nature, both of his premises and conclusions. He argues two things, the one that the white man's present civilization seeks peace and the other that the ethics of the Caucasian makes for peace. Neither of these assumptions are at all near the truth. The white race has, since time was young, considered itself peculiarly fitted to rule the world. The lighter the color of the human being, tne bluer his eyes and the blonder his hair, the more he argues himself a dominant individual. It is seriously pointed out that there are no successful rules (see Barbarossa with his redgold beard and the blond kings of the Franks and the blue-eyed Anglosaxons), who are not blonds, therefore of the dominant strain.

It is not to be refuted that this will to mastery is a part of the white man's burden, and that he carries it with him in all of his activities, domestic, political, religious and commercial. One of the sacred privileges of a white skin is to plunder all persons of black, brown, red and yellow colors. This is a privilege intensified by the conviction that any other than a white man is a bad man and therefore an acceptable sacrifice to the God who is in sympathy with the dominant race. We Americans unqualifiedly accepted the opinion of a professional mankiller that "there is no good Indian but a dead Indian." This epitomizes the attitude of the Caucasian toward his fellow-inhabitants of the globe.

The white races do not only think themselves specially appointed to quell or exterminate the colored, but they conscientiously apply themselves to the task as a mission. They exploit them and steal their lands, they introduce amongst them their own diseases and vices, and then insist upon converting them to a form of religion notably unsuited to the dominant race, therefore hardly acceptable to the others.

Since the white man has set out to conquer and destroy the individuality of all other forms of civilization he has incurred the deep distrust and lively enmity of the rest of the world. The white nations cannot live at peace with their neighbors and therefore must continue the art of war. The ideal of peace is so remote from the policy of their state and society that it cannot even be mentioned as a part of the political ideas of Caucasian society.

The difference between the militant and the pacific nations is a matter of degree of candor. Germany candidly accepts and expresses the white man's theories of government, England obliquely yields to the pressure, but resents the imputation of being a part of the whole which she tries to dominate. The difference between them seems to be that one is bold while the other is conscientious.

Selfishness Is Blamed.

No pacifist can unblushingly tell his fellows that peace is a thing in itself to be desired. He can only argue that peace is profitable and pays. Therein lies the dilemma of the peace movement. It consciously proclaims that it is seeking peace with profit, not peace with sacrifices. Industrial life and our general social organization reflects this attitude or rather is the source of it.

We have a general philosophy of profit not of benefit. Now the basis of profit is selfishness. It raises the hope in the individual that he may succeed in culling wealth from the necessities of the mass of humanity. Our economic and social organization places a premium upon those qualities which make for war, that is, it rewards aggressiveness, cunning and greed. The qualities which make for peace such as self-denial, candor and generosity are lauded in church on Sundays but are honored in the breach on workdays.

Some thousands of years ago Jeremiah saw through the veil of social convention and pointed out the fundamental cause of war. He said, "From the least of them even unto the greatest of them every one is given unto covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed the wound of the daughter of my people only slightly, saying peace, peace, when there is no peace."

War Is Laid to Race Pride.

It seems to me that the mission of the pacifist is not to remove the symptoms of our distemper by praying for disarmament, but to get at the organs themselves and by conscientious diagnosis point out the sources and suggest a remedy. If men are to be won over to the cause of peace they must believe in it. They cannot do so as long as they are committed to a form of life that is its antithesis.

Race pride, that obtuse and brutal shibboleth, stands in the light of day as the most hideous fetich of our time. It is the spark that exploded the present war. America offers an example of how this miserable remnant of savagery can be tamed. Here in the Melting Pot all races and nations are combining to work out the salvation of the whole. Europe must come to the same viewpoint else it is doomed to destruction.

The organization of society must be such as to live up to the idea of benefit, not profit. Until that time comes there will be no chance for the coordination of the powers of the white race. Our unco-ordinated, mutually distrustful and therefore quarrelsome social organization makes for war as surely as the waters run into the sea. It seems to me from these disjointed observations that the work of the pacifist is clearly the rectifying of the mistakes of our system, not the spiking of guns.

Solution Expected in America.

I firmly believe that America is on the road to such solution. In the ideals of democracy there is room for the broadly fundamental changes that are essential to the pacificist goal of lasting peace. We cannot bear with the programme that asks for a truce. We must set our faces firmly toward the direction of complete change, not temporary alteration. All arguments are in favor of peace, all men seek it and where there is such unanimity as to the end, there should be a possibility of uniting upon the means. While the changes must be fundamental they need not be radical. That is they need rob no one man to pay another and they can only come gradually unless they do come through the misery of such myriads of men as shall dwarf the hideous suffering of even this war.

When the remnants of the victors and vanquished reel toward their homes; the maimed, the blind, the idiotic, the orphan, the widow, the impoverished, the great unconsolable mass of those who are suffering from the mistakes of humanity; there will come a gleam of consciousness into the murky vision of men, that if men can make such sacrifices for temporary gain what can they not do for the permanent uplift of humanity.

This war has shown us that there is in the white race a virility, courage and strength that led astray brings misery. The pacificist can well afford to take assurance from this test that humanity has in it a larger vision, a greater power of sacrifice than the philosophy of peace heretofore has imagined and knowing that build for eternity and not for time, not the temporary palace for the truce of despair but the permanent structure for the peace of hope.

Sunday Church Services

(Continued from Page 8.)

Thirteenth and Clay streets—Very Rev. H. M. Ramsey, dean. Holy communion, 7:45; Sunday school, 10; morning service, 11; service for colored people, 3; evening service, 7:45.

St. Matthew's, Bancroft and Corbett streets—Rev. W. A. M. Breck, vicar. Sunday school, 10; service and sermon, 11.

Trinity, Nineteenth and Everett streets—Rev. Dr. A. A. Morrison, rector. Services, 8, 11 and 8; Sunday school, 9:45; Good Fellowship Society, parish-house, Nineteenth and Davis streets, 7 to 7:55.

Church of St. Michael and All Angels, Broadway and East Forty-third street North sermon, 11; holy communion, first Sunday, 11; third Sunday, 7:30.

Grace Memorial, Weidler and East Seventeenth streets North—Rev. George B. Van Waters, rector; Rev. Oswald W. Taylor, vicar. Holy communion, 8, excepting on first Sunday in the month; morning prayer and —Rev. T. F. Bowen, vicar. Sunday school and Bible class, 10; morning service and sermon, 11; Sunday school, 10. No evening sermon.

All Saints', Twenty-fifth and Savier streets—Sunday school, 10; morning prayer and sermon, 11; celebration of the holy communion the first Sunday in the month at 11 and the third Sunday at 8.

Good Shepherd, Graham street and Vancouver avenue—Rev. John Dawson, rector. Sunday school, 9:45; morning service, 1., evening service, 7:30.

St. Paul's, Woodmere—Rev. Oswald W. Taylor, vicar. Holy communion, first Sunday of month, 8; evening prayer and sermon, 4 except the first Sunday of month.

St. John's, Milwaukie—Rev. John D. Rice, vicar. Prayer, 8; holy communion, 8:30, first Sunday of month.

St. John's, Sellwood—Rev. John D. Rice, vicar. 8, holy communion, except on first Sunday of month; 10, Sunday school; 11, morning prayer; 7:30, evening prayer; holy communion first Sunday of month.

Bishop Morris Memorial Chapel, Good Samaritan Hospital—Rev. Frederick K. Howard, chaplain. Holy communion, 7; vespers.

EVANGELICAL.

First German Church of the Evangelical Association, corner Tenth and Clay streets—G. F. Liening, pastor. Sunday services: Sunday school at 9:30 A. M.; preaching services at 10:45 A. M., sermon by the pastor; communion services in the morning and evening; Y. P. A. meeting at 7.

First English Evangelical Association, East Sixth and Market streets—Rev. E. D. Hornschuch, pastor. Services, 11 and 8; S. S., 10; Y. P. A., 7; morning sermon by Rev. H. Schuhnecht, presiding elder.

LUTHERAN.

Trinity German (Missouri Synod), Williams and Graham avenues, J. A. Rimbach, pastor—Services, 10:15 A. M., 7:30 P. M.; Sunday school, 9:15 A. M.

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

St. Paul German Lutheran, East Twelfth and Clinton streets, A. Krause, pastor—German and English Sunday school, 9:30 A. M. Services, 10:30 A. M. and 7:30 P. M. Bible study and young people's meeting, Thursday, 8 P. M. Wednesday at 2 P. M. the Ladies' Society meets with Mrs. Kissling, 588 May street; at 8 P. M. Wednesday, sacred concert at church.

Portland Norwegian, 45 Twentieth street, North—Ditman Larsen, pastor. Services at 11 and 7:45; Sunday school at 10.

St. Paul's German Lutheran, East Twelfth and Clinton streets, A. Krause, pastor—German and English Sunday School, 9:20 A. M.; German service, 10:30 A. M.; English service, 7:20 P. M., Bible Study and Young People's meeting, Thursday, 8 P. M.

Bethany Danish, Union avenue North and Morris street—M. C. Jensen-Engholm, pastor. Services 11 and 8. J. Dixon will preach at both services. Sunday school Tuesday, 8.

Bethel Free, Stuben Hall, Ivy and Williams streets, Rev. J. A. Staley, minister—Preaching at 11 A. M. and 8 P. M.; Sunday school, 10 A. M.

Norwegian Lutheran Church, Fourteenth and Davis—The well-known Rev. Stokke, recently from China, will conduct services both morning and evening. Sunday school, 10 A. M. Everybody welcome.

St. James' (English), corner West Park and Jefferson streets, J. Allen Leas, B. D., pastor—Services at 11 A. M. and 8 P. M. In the morning, Professor Frederick, of the Lutheran Theological Seminary at Seattle, will preside. Sunday school meets at 10 A. M.; Luther League at 7 P. M.

Bethany (Danish), Union avenue North and Morris street, M. C. Jensen-Engholm, pastor—Pentacostal service at 11, with special music. The Bethany quartet will sing. Preaching at 8 P. M. Sunday school and Bible class, 11. Young People's meeting, Tuesday, 8 o'clock. Ladies' Aid Society will meet Wednesday at 2 at Mrs. Terkelsen's, 75 East Corbett street.

St. James' English Lutheran Church, corner West Park and Jefferson streets—J. Allen Leas, pastor. Services at 11 A. M. and 8 P. M.; reception of members and communion at 11 A. M.; in the evening Rev. Leas will speak on "The Glad Book."

LATTER DAY SAINTS.

Church of Jesus Christ of Latter-day Saints, 268 Hemlock, Ladd's Addition—Sunday school at 10 A. M.; evening service at 7:20 P. M.

METHODIST.

First Methodist Episcopal Church, Twelfth and Taylor streets—Frank L. Loveland, D. D., pastor. 10:30 A. M., Sermon, subject "The Power of the Invisible."; 8 P. M., sermon, subject "A Memorial to Patriotism."

Mount Tabor, corner of East Stark and Sixty-first streets—E. Olin Eldridge, pastor. Services Sunday as follows: Preaching, 11 A. M., 8 P. M., subject, morning "The Power of Personality"; evening "David's Charge to Solomon"; Sunday school, including adult Bible classes, 9:45 A. M.; Epworth League, 6:45 P. M.; mid-week prayer and praise service, Thursday evening 8 o'clock.

Epworth, North Twenty-sixth and Savier streets—C. O. McCulloch, pastor. Morning theme, "Life Through Him"; evening, "The Finding of a Ransom"; Sunday school, 9:45; public worship, 11 and 7:45; Epworth League, 7. The sacrament of the Lord's supper after the morning address.

Rose City Park, Sandy boulevard and East Fifty-eighth street North—William Wallace Youngson, minister. 9:45, Sunday school; 11, "Memorial Day, the Unfinished Task"; 6:45, Young People's meeting; 7:45, monthly musical service.

Central, Vancouver avenue and Fargo street—C. C. Rarick, pastor. Sunday school, 9:45; morning sermon, "What Is It to Be in Christ Jesus?" 11; class meeting, 12:15; Epworth League, 6:45; address, "In the Steps of Jesus in the Holy Land," by Dr. John Lewtas, 8; midweek service, Thursday 7:45; stereopticon lecture on the European war by Dr. John Lewtas, Friday 8.

First African Methodist Episcopal Zion Church, 288 Williams avenue, W. W. Howard, D. D., pastor. Preaching at 11 A. M. and 8 P. M. Sunday school 1 P. M. C. E. Society, 7 P. M. Miss Kate A. Morrison, president and leader. Prayer meeting Thursday 8 P. M. Everybody welcome.

Centenary, East Ninth and East Pine streets, the downtown church of the East Side—T. W. Lane, minister. Sunday school, 9:45 A. M.; morning worship, 11 o'clock. Sermon by pastor to G. A. R., "The Great Peacemaker"; class meeting immediately after morning worship; Epworth League at 6:30 P. M., the Young People's service; evening worship at 7:45, theme, "The Divine Forbearance."

Swedish service will be held in Oregon City at 3 o'clock P. M. All Scandinavians are most cordially invited to attend. John Ovall, Swedish minister.

Sunnyside, corner East Yamhill and Thirty-fifth streets—R. Elmer Smith, pastor. Sunday School, 9:50 A. M.; G. A. R. memorial service, 11 A. M.; Epworth League, 6:30 P. M.; stereopticon lecture on "Mexico," by William F. Woodward, 7:45 P. M.

Woodlawn, East Tenth and Highland streets—Louis Thomas, pastor. S. S., 10 A. M.; E. L., 7 P. M.; services, 11 A. M., 7:45 P. M.; Gordon Granger Post, G. A. R., memorial service, "Speaking the Truth"; prayer service Thursday evening.

Trinity, East Tenth and Sherman streets—Rev. A. B. Calder, pastor. Sunday school, 10 A. M.; Epworth League, 6:30 P. M.; 11, "A House Built in Silence;" 7:30, "A Path to Success."

METHODIST EPISCOPAL, SOUTH.

Union avenue and Multnomah street—W. J. Fenton, pastor. Sunday school at 10 A. M.; preaching at 11 A. M. and 8 P. M.

NEW THOUGHT.

Temple of Truth, Eilers building, Broadway and Alder—Perry Joseph Green, teacher. Morning service, 11 o'clock; Truth school, 10 o'clock; Young People's meeting, 7 P. M.; lecture "The Man Who Can Succeed," 8 P. M.

NEW CHURCH SOCIETY.

New Church Society, Knights of Pythias Hall, Eleventh and Alder streets—Rev. Samuel Worcester, D. D., pastor. Services at 11 A. M., subject, "The Need of Being Born Again." Sunday school at 10:15.

PRESBYTERIAN.

Third, East Thirteenth and Pine streets—Rev. A. L. Hutchinson, pastor. Services at 10:30 and 7:45.

Rose City Park Church, corner of Forty-fifth and Hancock streets—Morning worship, 11; evening worship, 7:45; church school, 9:45 A. M.; Junior C. E., Sunday afternoon 3:30; Senior C. E., 5:45 P. M.; mid-week meeting, Thursday, 7:45 P. M.

Piedmont, corner Cleveland and Jarrett streets—Rev. J. B. N. Bell will preach at both services—11 and 7:30; Sunday school, 9:45; Christian Endeavor, 6:30.

Calvary, Eleventh and Clay streets—Rev. Oliver S. Baum, pastor. Preaching at 10:30 and 7:30.

Hawthorne Park, corner East Twelfth and Taylor streets, L. K. Grimes, pastor—Morning, 10:30, "The Story of All"; Sunday school, noon; evening, 8, "The Redemption of Time."

Hope, Seventy-eighth and Everett streets, S. W. Seemann, minister—Morning subject, "The Profit of a Good Life"; evening subject, "That in Which the Blue and the Gray Agree."

Fourth, corner First and Gibbs streets, Henry G. Hansen, pastor. 10:30 A. M., preaching; 12, Sunday school, 3, Juniors; 7, Christian Endeavor, 8, preaching.

Kenilworth, East Thirty-fourth and Gladstone avenue, Rev. Leslie Kirk Richardson, pastor—Bible school, 9:45; morning worship, 11 A. M.; Y. P. S. C. E., 7 P. M.; evening worship, 7:45.

Spokane-avenue, East Sixteenth and Spokane—J. E. Youel, pastor. S. S. at 10; worship at 11; sermon, "Thou, God, Seest Me"; memorial service for local post of G. A. R. at 8, address, "Our Fallen Patriots."

Vernon, corner Nineteenth and Wygant—H. N. Mount, pastor. Sunday school, 9:45 A. M.; Junior Christian Endeavor 4 P. M.; Christian Endeavor, 7 P. M.; preaching service at 11 A. M. and 8 P. M., morning subject, "Memorial Day and Why We Keep It"; evening subject, "Too Bad, Too Bad, He Is a Jew;" reviewing Steiner's "Against the Current."

REFORMED.

First German, Twelfth and Clay—G. Hafner, pastor. Services, 10:45, preaching by Dr. J. P. A. Nordin; no evening service; Sunday school, 9:30; Young People's Society, no meeting.

SEVENTH-DAY ADVENTISTS.

All meetings of the Seventh Day Adventists in Portland will be held on the camp-meeting grounds at Creston station, on the Mount Scott car line, from May 30 to June 8.

(Regular services of this denomination are held on Saturday).

Central, East Eleventh and Everett streets—Elder Milton H. St. John, pastor. Preaching, 11 A. M.; Sabbath school, 10; prayer meeting, Wednesday, 7:30; Y. P. S., 7:30 Friday evening; special services Sunday evening at 7:30.

Albina (German)—Skidmore and Mallory avenue—Henry Block, elder. G. F. Rusch, local elder. Sabbath school is at 10; preaching, 11:30 and 8. Preaching Sunday night is at 8.

Montavilla, East Eightieth and Everett streets.—J. F. Beatty, elder. Sabbath school, school is at 10 A. M. and preaching at 11.

St. Johns—Central avenue and Charleston street—Elder, E. D. Hurlburt. Sabbath school is at 10 with preaching at 11; missionary Society meets at 3 o'clock.

Mount Tabor—East Sixtieth and Belmont streets—Rev. C. J. Cummings, pastor. Sabbath school is held at 10 with preaching at 11.

Lents—Marion avenue and Blumauer—D. C. Chitwood, elder. Sabbath school is at 10 with preaching at 11. Preaching Sunday night is at 7:30.

Scandinavian Church, Sixty-second and Thirty-ninth avenue—Elder O. E. Sandnes, pastor. Sabbath school is at 10; preaching, 11 and Sunday service at 7:30.

SPIRITUALIST.

Church of the Soul, 208½ Third street—Rev. J. H. Lucas, pastor. Conference meeting, 11 A. M.; mediums' meeting, 3 P. M.; lecture by Max Huffman, 8 P. M.; mediums' meeting Wednesday, 2 to 5 P. M. weekly.

First, 200 Allsky building, corner Third and Morrison—Regular services at 3 and 8 P. M. This will be the last meeting of the church in the Allsky Hall. The church is moving to the Manchester building, 85½ Fifth street, between Stark and Oak streets, for services beginning Sunday, June 6. Mr. and Mrs. Bledsoe, National workers, will serve the church in their new location through the month of June.

Christian Spiritualist Church, Seventh and Hassalo streets—At 3 and 7:45 P. M., Rev. Dr. J. H. Dickey will speak at 3 o'clock on "The Brotherhood of Man." Messages in the evening by local talent. All welcome.

THEOSOPHY.

Theosophical Society, 726 Morgan building—At 8 P. M., Mrs. A. Taylor will speak on "The Awakening."

UNITED EVANGELICAL.

First Church, East Sixteenth and Poplar streets—Preaching Sunday, May 30, at 11 A. M. and 8 P. M. Dr. J. A. Goode will preach at 11 o'clock, and C. C. Poling will speak at 8 P. M. Evening subject, "Marvels of Grace." The Sunday school will meet at 10 A. M. and the Christian Endeavor Society will meet at 7 P. M. Good music will be rendered.

Ockley Green Church, corner of Columbia boulevard and Gay street—G. L. Lovell, pastor, will preach both morning and evening. Sunday school at 10 A. M. and Christian Endeavor at 7 P. M. Good music will be provided.

St. John Church—Preaching at 11 A. M. and 8 P. M. In the morning Presiding Elder Poling will preach. Subject, "Fullness in Christ." In the evening A. P. Layton, the pastor, will preach on the "Closed Door." The sacrament of the Lord's Supper will be administered after the morning sermon. Sunday school at 10 A. M. and Christian Endeavor at 7 P. M.

Wichita Church, H. H. Farnham, pastor. The pastor is visiting his parents in California and Rev. N. Shupp will fill his appointments both morning and evening. Sunday school at 10 A. M.

UNIVERSALIST.

Church of the Good Tidings, Broadway and East Twenty-fourth street, Rev. Dr. James Corby, minister—Worship with sermon at 10:45 A. M., "How to Find Joy in Your Work." Oregon Humane Society mercy service. Sunshine hour Sunday school at 12, noon. No evening preaching service.

Alameda Community Church, East Twenty-fifth and Prescott streets—Sunday Bible school at 3 o'clock. Sermon at 3:30 by Dr. Corby. Visitors made welcome.

UNITARIAN.

Church of Our Father, Broadway and Yamhill streets—Rev. Thomas L. Eliot, Jr., minister emeritus; Rev. William G. Eliot, Jr., minister. Services at 11 A. M. and 7:45 P. M. Morning, "Human Nature"; evening, "America's Duty." Sunday school, 9:30 A. M.; adults' class, 12 M.; Young People's Fraternity, 6:30 P. M.

UNITED BRETHREN.

First United Brethren, East Fifteenth and Morrison streets—John D. Nisewonder, pastor. Bible school, 10; sermon, 11, "Patriotic Combined Service"; Endeavor, 7; sermon, 8, "Keeping Rank."

UNITED PRESBYTERIAN.

First, Sixth and Montgomery streets—Frank D. Findley, minister. Morning worship, 10:30; evening service, 7:45.

MISCELLANEOUS.

Divine Truth Center, Divine Truth Chapel, Selling-Hirsch building, corner West Park and Washington streets, Rev. T. M. Minard, pastor—Services, 11 A. M.

Christadelphians, 621 East Washington street—Services, 10:30, Sunday.

Rose City Park Church, corner East Forty-fifth and Hancock streets—Church school, 9:45 A. M., morning worship and sermon, 11 A. M., sermon subject, "The Power of Personality"; Junior C. E., 3:30 P. M.; Senior C. E., 6:45 P. M.; evening worship and sermon, 7:45 P. M., sermon subject, "The Approach to the Kingdom."

Christian Yoga, rooms 318-20 Abington building—Sunday services, 8 P. M. Topic, "Lives of Great Masters." Meditation meeting Wednesday evenings at 8 o'clock.

The regular Bahai meeting will be held in room 402 Eilers building, Sunday, 8 P. M.

BETTER BUDGET SYSTEM FOR SCHOOLS FAVORED

Dr. E. A. Sommer Advocates Method of Laying Plans Year Ahead and Adhering Strictly to Programme—Business Manager Is Proposed.

BY ADDISON BENNETT.

IT IS pretty generally known that the School Board of Portland is one of the largest business organizations in the state. It employs capital of nearly $10,000,000 and annually spends about $2,000,000. Perhaps it would be nearer the truth to say that the business has now reached those figures.

Dr. E. A. Sommer, Who Discusses School Administration.

The money invested belongs to the taxpayers of Portland and the same taxpayers of Portland annually provide for the running expenses. No matter how "hard" times may be, no matter whether everybody is flush or pinching every penny he can get hold of—the school expenses go on and mount up with the regularity of the striking of the clock. About every ten days the Board has to provide a new schoolroom at a cost of about $8000, or say $300,000 for the year, which expense will soon be increased by leaps and bounds.

Another thing to remember is that the members of the School Board serve without compensation. They are all men of affairs, men whose time is valuable, but they give of their time lavishly for the benefit of the city.

Opinion Differences Expected.

It should also be remembered that never has Portland had on its School Board a man who has even been suspected of acting dishonorably. They are often criticised, sometimes sharply and severely. That will happen always, or until the day comes when men wear wings like the angels do. We will not reach that epoch for a few years yet, anyhow.

In looking about for the strong points and the weak points in our School Board system I went to Dr. E. A. Sommer, a member of the present Board, whose term soon expires. He has been a member of the Board for two years, having been appointed in 1913 to succeed I. N. Fleischner, who resigned. I found Dr. Sommer immersed in an article in the School Board Annual, a New York publication, and, as its name indicates, devoted to the business side of the school question.

Going over this article with the doctor I found that it brought out several matters that I have heretofore mentioned about our schools, and gave information that our taxpayers ought to have brought to their attention. To get at the root of the matter it may not be amiss to mention that three years ago our Board spent $7500 on what was called a school survey. Several leading educators and others were appointed to do this work and they did it, probably as well as the 30 other bodies of the same caliber did in 30 other large cities of the country. For it was a sort of fad or system that spread all over the country.

Business Feature Emphasized.

It was not what this survey resulted in, not the recommendations of the survey committee, that the doctor was so deeply interested in or that I intend to advert to; it is to the deductions made in the article mentioned in reviewing another sort of survey just completed in Minneapolis. This was called the Minneapolis school business survey.

Just note that word business. Then remember what a great business organization our School Board is. Think of the fabulous sum they have under their control and what a great sum they expend every year! Why, it is the second largest concern doing business exclusively in Portland. Should it not, therefore, be conducted along the best business lines possible to employ? Let the taxpayers answer that question.

In Minneapolis, a city of about 300,000, and presumably with a "school machine" 45 per cent greater than ours, the taxpayers seem to have had an idea that it might be well to spend $10,000 or $15,000 to look into the business end of this vast machine. Not the education end, mind. The strictly educational side of the question is not difficult to handle, or rather would not be if the business side were run strictly along modern business lines.

Faults Are Related.

In the report this survey committee made to the School Board and the taxpayers they confined themselves to ten qualifications—and they indicted the Board on all ten counts. Briefly those indictments were as follows:

A lack of planning, the business executive has not sufficient authority or clearly defined duties, a lack of business policy, no satisfactory system for determining what repairs are to be made, unnecessary clerical work in the principals' and business executive's offices and too much petty detail, duplication of work by repair force, inadequate control over heating and ventilating plants, lack of centralization of power in purchasing, lack of modern budget system enabling the business executive to plan a year ahead, a chief defect in the business organization. The tenth refers to the auditor's and business executive's duties and is not applicable to our present system.

From the tenor of these indictments it will be seen that the Minneapolis Board does business along the same lines as ours, with this difference: They have, in addition to the school clerk, an auditor and business manager, which seems to be an improvement on our method of having the school clerk attend to all these duties. On the other hand, we have a purchasing agent with a well-organized system, which is a great saving over the Minneapolis system.

Suggestions for Budget Made.

In going over the matter with Dr. Sommer I found his ideas were decided on the recommendation as to a better system of budget forming for the year. He thinks that if our Board should lay out definite plans a year ahead and then closely adhere to those plans the school business could be conducted with better results. He is also strongly in favor of letting all of the accounting fall under the direction of the school clerk and employing a business manager. He thinks the multiplicity of duties asked of the present clerk does not make for economy or efficiency.

Another question discussed by the doctor was that of finances—the uppermost subject with the Board. Last year the Board got along swimmingly because somebody fearful of a bond issue got up at the school meeting and boosted the levy to 7½ mills, giving the Board more money than it asked. This year the levy is 5 mills. The last of the money on the levy of 1914 has just been expended and the present levy will just about see the Board through the school term.

What about the future? By a law enacted at the last session of the Legislature there will be no more school meetings for levying the tax; the Board hereafter will do that. But they have a string to their authority; they cannot at any time increase the levy more than 6 per cent over the average of the two previous years. The doctor thinks more than likely the Board will have to use its credit for the issuing of bonds. It can do this to the extent of about $1,200,000 of its own volition. If a larger amount is needed the taxpayers must order it.

It is more than likely that a copy of the Minneapolis Business Survey Report can be had by writing to the School Board of that city. It is a document that ought to be in the hands of every educator, every friend of our public schools and every heavy taxpayer in the city. It would not be amiss, perhaps, for our Board to have several thousand copies printed for gratuitous circulation, for we are surely coming to the point when we must turn our attention more closely to the business management of our schools.

JITNEYS MUST BE MARKED

Philadelphia Police Head Orders Rear Signs Exhibited.

PHILADELPHIA, May 23.—The words "jitney bus" must be placed on a conspicuous spot on the rear of all motorcars which make frequent stops for taking on or discharging passengers, under a special order sent out recently by Superintendent of Police Robinson.

The order was issued in the hope that it would decrease the number of rear-end collisions.

SHORT RAILROAD IS SOLD

Line 15 Miles Long in Michigan Transferred at Big Figure.

ESCANABA, Mich., May 24.—A deal involving the transfer of the Garden Bay Railroad, a line of 15 miles, for a sum said to reach six figures, has been completed here.

H. P. Bourke, Escanaba, president; J. C. Wood, Manistique, vice-president, are among the officers elected.

How You May Change Your Face Completely

Any woman not satisfied with her complexion can easily remove it and have a new one. The thin veil of stifling, half-dead cuticle is an encumbrance and should be removed to give the fresh, vigorous, young skin underneath a chance to show itself and to breathe. There's a simple, old-fashioned remedy which will always do the work. Get an ounce of pure mercolized wax from your druggist and apply at night like cold cream, washing it off in the morning. The wax will gently absorb all the lifeless skin and leave a healthy and beautiful complexion, as fresh as a child's. Naturally it takes with it all such facial blemishes as freckles, tan, moth patches, sallowness, liver spots, pimples. It is pleasant to use, and economical. The face so treated soon looks years younger.

To keep the skin free from wrinkles there's nothing quite so good as the old reliable saxolite lotion. It is only necessary to dissolve an ounce of powdered saxolite in a half pint of witch hazel and bathe the face in this as required.—Adv.