BOOKS

By Joseph Macqueen.

"A gentleman is deferential to age, innocence, beauty, skill and excellence; and the stronger he is himself, the sooner he is to show this quality of respect toward merit in others."—Charles W. Eliot.

Warwick Deeping, - Author of "Marriage by Conquest."

My Childhood, by Maxim Gorky. Illustrated. $2. The Century Co., New York City.

Russia has the world's spotlight of inquiry on it now, as if it never had before. War has quickened a new consciousness and examination of Russia and all our other neighbors.

What of the Russian people? What of the Russian peasant? These are questions often asked.

"My Childhood" is the newest of interesting books to throw light on the status of Russian peasantry. The book is terribly realistic, unhappily grewsome, cynically humorous, but so graphic, so interesting that once the reader finishes the perusal of the first chapter, it is safe to say that he will be compelled to read all of the succeeding pages just to see what on earth is going to happen next.

Now, Maxim Gorky (his real name is Alexia Maximovich Pyeshkov) may not be accepted by Russians as one generally competent to describe Russians or real Russian character. But Gorky does not make any such claim. He just tells the bitter, often unpleasant story of his own life, from his earliest memory up to his 17th year, and presents that story to the world. No sane person would argue, however, that the Gorky household—or rather the household of his grandfather and grandmother—is typical of that of the average Russian family.

Gorky's grandmother is the real heroine of the story. She took snuff, got drunk, was loving, said long prayers, often spoke familiarly to God, and "had a nose like a sponge." Gorky's grandfather was a short, wizened man, with a bird-like nose and green eyes, a cruel monster who brutally beat the young boys of the household for trifling faults.

The very first paragraph in the book has a shudder in it: "In a narrow, darkened room, my father, dressed in a white and unusually long garment, lay on the floor under the window. The toes of his bare feet were curiously extended, and the fingers of the still hands, which rested peacefully upon his breast, were curved; his merry eyes were tightly closed by the black discs of two copper coins; the light had gone out of his still face, and I was frightened by the ugly way he showed his teeth."

In short, Gorky's father died when our author was a small boy, and Gorky and his mother started on a river boat to reach Madam Gorky's father's home. On the way—as narrated on page 6—Madame Gorky gave birth to a baby boy—in presence of her elder boy, whom she called Alexis.

These extracts will furnish readers with a fair idea of what kind of literature one may read in "My Childhood":

RUSSIAN PRAYERS.

"The longer prayers were generally the conclusion of a day of trouble, or a day of quarreling and fighting; and it was very interesting to listen to them. Grandmother gave to God a circumstantial account of all that had happened in the house. Bowed down, looking like a great mound, she knelt, at first whispering rapidly and indistinctly, then hoarsely muttering:

"'O Lord, thou knowest that all of us wish to do better. Michael, the elder, ought to have been set up in the town—it will do him harm to be on the river; and the other is a new neighborhood and not overdone. I don't know what will come of it all! There's father, now. Jaakov is his favorite. Can't it be right to love one child more than the others? He is an obstinate old man; do thou, O Lord, teach him!'

"Gazing at the dark-featured icon, with her large, brilliant eyes, she thus counseled God:

"'Send him a good dream, O Lord, to make him understand how he ought to treat his children!'

"After prostrating herself and striking her broad forehead on the floor, she again straightened herself, and said coaxingly:

"'And send Varvara (Madame Gorky) some happiness! How has she displeased thee? Is she more sinful than the others? Why should a healthy young woman be so afflicted? And remember Gregory, O Lord! His eyes are getting worse and worse. If he goes blind he will be sent adrift. That will be terrible! He has used up all his strength for grandfather, but do you think it likely that grandfather will help him? O Lord! Lord!'

"She remained silent for a long time, with her head bowed meekly, and her hands hanging by her sides, as still as if she had fallen asleep or had been suddenly frozen.

"'What else is there?' she asked herself aloud, wrinkling her brows.

"'O Lord, save all the faithful! Pardon me—accursed fool as I am—thou knowest that I do not sin out of malice, but out of stupidity.' And drawing a deep breath she would say lovingly and contentedly: 'Son of God, thou knowest all! Father, thou seest all things.'"

EDUCATED COCKROACHES.

"On Saturday when, after punishing the children for the transgressions of the week, grandfather went to vespers, we had an indescribably happy time in the kitchen.

"Tsiganok would get some cockroaches from the stove, make a harness of thread for them with great rapidity, cut out a paper sledge and soon two pairs of black horses were prancing on the clean, smooth, yellow table. Ivan drove them at a canter, with a thin splinter of wood as a whip, and urged them on, shouting:

"'Now, they have started for the bishop's house.'

"Then he gummed a small piece of paper to the back of one of the cockroaches and sent him to run behind the sledge.

"'We forgot the bag,' he explained. 'The monk drags it with him as he runs. Now then, gee-up!'

"He tied the feet of another cockroach together with cotton, and as the insect hopped along, with its head thrust forward, he cried, clapping his hands:

"'This is the deacon coming out of the wineshop to say vespers.'

"After this he showed us a mouse which stood up at the word of command and walked on his hind legs, dragging his long tail behind him and blinking comically with his lively eyes, which were black like great beads.

"He made friends of mice, and used to carry them about in his bosom, and feed them with sugar and kiss them.

"'Mice are clever creatures,' he used to say in a tone of conviction."

GORKY'S FATHER.

"My father was the son of a soldier who had worked his way up to be an officer and was banished to Siberia for cruelty to his subordinates; and there—somewhere in Siberia—my father was born. He had an unhappy life, and at a very early age he used to run away from home. Once grandfather set the dogs to track him down in the forest, as if he were a hare; another time, having caught him, he beat him so unmercifully that the neighbors took the child away and hid him.

"Do they always beat children?" I asked, and grandmother answered, quietly:

"'Always.'

"My father's mother died early, and when he was 9 years old grandfather also died, and he was taken by a cross-maker, who entered him on the guild of the town of Perm and began to teach him his trade; but my father ran away from him and earned his living by leading blind people to the fairs. When he was 16 he came to Njini and obtained work with a joiner who was a contractor for the Kolchin steamboats. By the time he was 20 he was a skilled carpenter, upholsterer and decorator. The workshop in which he was employed was next door to grandfather's house in Kovalikh street.

"'The fences were not high, and certain people were not backward,' said grandmother, laughing. 'So one day, when Varia (Madame Gorky) and I were picking raspberries in the garden, who should get over the fence but your father! . . . I was frightened, foolishly enough; but there he went amongst the apple trees, a fine-looking fellow, in a white shirt, and plush breeches . . . barefooted and hatless, with long hair bound with leather bands. That's the way he came courting.'"

PLAYING HOOKEY IN RUSSIA.

"We were called up for judgment; in the kitchen grandfather, grandmother and mother sat at the table and cross-examined us—and I shall never forget how comically Sascha answered grandfather's questions.

"'Why didn't you go to school?'

"'I forgot where it was.'

"'Forgot?'

"'Yes; I looked and looked—'

"'But you went with Alexei; he remembered where it was.'

"'And I lost him.'

"'Lost Lexei?'

"'Yes.'

"'How did that happen?'

"Sascha reflected a moment, and then said, drawing in his breath:

"'There was a snow storm, and you couldn't see anything.'

"They all smiled, and the atmosphere began to clear; even Sascha smiled cautiously. But grandfather said, maliciously, showing his teeth:

"'But you could have caught hold of his arm or belt, couldn't you?'

"'I did catch hold of them, but the wind tore them away,' explained Sascha.

"He spoke in a lazy, despondent tone, and I listened uncomfortably to this unnecessary, clumsy lie, amazed at his obstinacy.

"We were thrashed, and a former fireman, an old man with a broken arm, was engaged to take us to school and to watch that Sascha did not turn aside from the road of learning. But it was no use. The next day, as soon as my cousin reached the causeway he stooped suddenly, and pulling off one of his high boots, threw it a long way from him; then he took off the other and threw it in the opposite direction, and in his stockinged feet ran across the square. The old man, breathing hard, picked up the boots and thereupon, terribly flustered, took me home."

GORKY AT SCHOOL.

"As soon as she was settled mother sent me to school—and from the very first I took a dislike to it.

"I went thither in mother's shoes, with a coat made out of a bodice belonging to grandmother, a yellow shirt, and trousers that had been lengthened. My attire immediately became an object of ridicule, and for the yellow shirt I received 'The ace of diamonds.'

"I soon became friendly with the boys, but the master and the priest did not like me.

"The master was a jaundiced-looking, bald man, who suffered from a continuous bleeding of the nose; he used to appear in the schoolroom with his nostrils stopped up with cotton-wool, and as he sat at his table, asking us questions in snuffling tones, he would suddenly stop in the middle of a word, take the wool out of his nostrils and look at it, shaking his head. He had a flat, copper-colored face, with a sour expression, and there was a greenish tint in his wrinkles; but it was his literally pewter-colored eyes which were the most hideous feature of it, and they were so unpleasantly glued to my face that I used to feel that I must brush them off my cheek with my hands.

"For several days I was in the first division, and at the top of the class, quite close to the master's table, and my position was almost unbearable. He seemed to see no one but me, and he was snuffling all the time:

"'Pyesh—kov, you must put on a clean shirt. Pyesh—kov, don't make a noise with your feet. Pyesh—kov, your bootlaces are undone again.'

"But I paid him out for his savage insolence. One day I took the half of a frozen watermelon, cut out the inside, and fastened it by a string over a pulley on the outer door. When the door opened the melon went up, but when my teacher shut the door the hollow melon descended upon his bald head like a cap. The janitor was sent with me with a note to the headmaster's house, and I paid for my prank with my own skin."

ONE WAY TO EARN A LIVING.

"I also began to earn a little money; in the holidays, early in the morning, I took a bag and went about the yards and streets collecting bones, rags, paper and nails. Rag-merchants would give two greevin (20 kopecks) for a pood (40 pounds) of rags and paper, or iron, and 10 or 8 kopecks for a pood of bones. I did this work on weekdays after school, too, and on Saturdays I sold articles at 20 kopecks or half a rouble each, and sometimes more if I was lucky. Grandmother took the money away from me and put it quickly into the pocket of her skirt, and praised me, looking down:

"'There! Thank you, my darling. This will do for our food. . . . You have done very well.'

"One day I saw her holding five kopecks of mine in her hands, looking at them, and quietly crying; and one muddy tear hung from the tip of her spongy, pumicestone-like nose.

"A more profitable game than rag-picking was the theft of logs and planks, from the timber-yards on the banks of the Oka, or on the Island of Pesk, where, in fair time, iron was bought and sold in hastily built booths. After the fairs the booths used to be taken down, but the poles and planks were stowed away in the boathouses, and remained there till close on the time of the Spring floods. A small houseowner would give 10 kopecks for a good plank, and it was possible to steal two a day. But for the success of the undertaking bad weather was essential, when a snowstorm or heavy rains would drive the watchmen to hide themselves under cover.

* * *

"Theft was not counted as a crime in our village; it had become a custom, and was practically the only means the half-starved natives had of getting a livelihood. Fairs lasting a month and a half would not keep them for a whole year, and many respectable householders 'did a little work on the river,' stealing logs and planks which were borne along by the tide, and carrying them off separately or in small loads at a time; but the chief form this occupation took was that of thefts from barges, or in a general prowling up and down the Volga or Oka on the lookout for anything which was not properly secured. The grown-up people used to boast, on Sundays of their successes, and the youngsters listened and learned."

* * *

In the last chapter we read that when Gorky's mother died—her weeping life had at last come to a close—Gorky's maternal grandfather told him to leave, and so Gorky "went out into the world."

Gorky became a painter of ikons, a peddler, land-surveyor, cook, gardener, baker's apprentice, longshoreman, author, revolutionist and wanderer. During the Russian revolution of 1905, he was arrested for his revolutionary work, but was soon set free. He went to live at Capri, Italy, and suffered from tuberculosis. At the outbreak of the present war, it is stated that Gorky recovered his health sufficiently to enlist in the Russian army.

Marriage by Conquest, by Warwick Deeping. $1.25. McBride, Nast & Co., New York City.

Mr. Deeping has won distinction among the best of the present young English novelists as a producer of sterling fiction which is entertaining.

His latest venture, "Marriage By Conquest," is a story of rustic life in Sussex, England, at a time comparatively recent when hard-swearing, hard-drinking squires held the center of the stage, read Milton's poetry, and women were often wooed and won by force. The story is rich in character delineation and in bright conversation and interest in the plot holds the reader's close attention. As a realistic love story it is unique.

John Flambard, a scholar, traveler and altogether a serious man of 31 years, suddenly finds himself declared to be the lawful heir to an estate of 3000 acres, and house, named Chevrons, in Sussex. Flambard is really a modern Puritan in mind and action. His most interesting neighbor is a beautiful widow, Mrs. Stella Shenstone, who is loved and madly courted by a rich, rough and dissolute aristocrat, Sir Richard Heron. The latter boasts that with his sword he will vanquish all rivals aspiring to marry the fair Mrs. Shenstone.

Flambard comes to love the widow with a spiritual love and Heron is surprised to find that Flambard has a courageous mind, muscles of iron and a determined will. Flambard visits at Squire Faindell's house and this is part of a description of the drunken habits of the time.

Squire Fardell had two daughters, Sophia and Janet, grown up. Among the guests were: Parson Vale, of Rookhurst, a quaking jelly of a man, with a piping voice and round spectacles; and Hal Pelham, of Ardron's Court, broad and phlegmatic, who stared at Miss Sophia as though he were famished and beheld a feast.

Old Fardell passed the bottle and talked.

"'What, sir, Sussex farming bad, eh? What book did you get that out of, Mr. Flambard? And smuggling's a disgrace to us, is it? D—n, that's funny!'

He burst into a sudden roar of laughter, in which Hal Pelham and Martin Courtup joined him.

"'He disapproves of smuggling! Oh, dear Lord, listen to it!'

"'Ha, ha, ha! Haw, haw, haw!'

"'It's a sin to take a hand in cheating the excise!'

"'Bless my boots!'

Old Fardell's eyes were moist. He beamed on Flambard through his tears; laughter had taken the edge from his temper.

"'Why, John Flambard, the spirit there in the bottle has never paid a penny of duty. You have had a nip of it yourself. And as for Parson Vale, he has his keg at Easter, like a Christian. We all are smugglers in these parts, bless me, Hedge and his master. Wait till the good liquor comes your way.'

He winked at Martin Courtup.

"'You settle down among us and become a Sussex man, Mr. Flambard, and keep a cellar instead of a library. D—n, sir, it isn't good for a young man to be too pious. By your leave, parson, but that's sound sense.'

Pipes were being filled, a leash of new "church-wardens" lying on the table. Pelham went to the fire, picked up a piece of glowing wood with the tongs and walked round, holding it to the bowls of the older men's pipes. Flambard had a bookman's love of good tobacco, and he chose a pipe; he could smoke with these worthies if he could not share their prejudices.

"'How's the bay mare, Hal?'

"'Ripe to foal in three weeks. Cramp's wanting to sell that black stallion of his.'

"'D—n, I wouldn't touch the beast! Wheat showing up well, Martin?'

"'Patchy, sir, patchy. A pest on these wet Winters, I say. Why don't you pray against 'em, parson?'

"'If I could please everybody, I would, sir. I pray for my own parish.'

"'Haw, haw, old Hogshead's our man. Soaker! Why confound it, I'd swear our hand is the soddenest bit in the county, because we've a drunken parson!'"

The battle of wits, wills and swords between Sir Richard and Flambard has special interest. The widow is courted with a vengeance.

The author deserves credit for his faithful portraiture of two different kinds of "gentlemen."

Sailing Ships and Their Story, by E. Keble Chatterton. $3.50. Illustrated. J. B. Lippincott Co., New York City.

With 130 illustrations, this graphically-written book is a full and complete history of sailing ships from early Egyptian times to the present, written not by a "dry-as-dust" or a book worm, but by a man who is passionately devoted to the sea. There is nothing left to be desired in the matter of plans, pictures, bibliography and index, the text is presented in a brilliant style—as some one has said "it is as interesting as a romance, as informing as an encyclopedia, and not a single page can be called dull or dry." To compare the history of the development of the sailing vessel from the rude dugout of prehistoric Nile explorers to the iron clippers of today is a feat of which our author may well be proud. It is not only a book that every American boy will read to his heart's content, but it is also one in which his elders will find abundant interest.

Songs of the Workaday World, by Berton Braley. $1. George H. Doran Co., New York City.

Seventy first-class poems that ring true, songs of the miner, cowboy, sailor and tramp. Many of these verses appeared recently in newspapers and magazines. After years of wandering as newspaperman and worker from Panama to Alaska, Mr. Braley has become one of the most successful of contemporary poets because of the virility and melody of his songs. He is particularly well-known in Wisconsin, Montana and New York.

Tales From Old Japanese Dramas, by Asataro Miyamori. $2. Illustrated. G. P. Putnam's Sons, New York City.

Our author is professor of English in Keio University, Tokio, Japan. His admirable and interesting book of 403 pages presents in condensed form the more noteworthy epical dramas of Japan, known as jorwri. Of special interest is an account of the development of Japanese drama.

Winona of the Campfire, by Margaret Widdemer. $1.25. J. B. Lippincott Co., Philadelphia.

A healthful, cheerful story for girls is this friendly account of the activities of the Camp Fire Club.

The Apple Tree Sprite, by Margaret Warner Morley. $1.10. A. C. McClurg & Co., Chicago.

For boys and girls, this attractive story of an apple-orchard farm is sure to win many admirers.

Moonbeams From the Longer Lunacy, by Stephen Leacock. $1.25. John Lane Co., New York City.

A series of quietly humorous sketches, written by a Canadian author of unquestioned merit.

Mother Believes Pets Help to Train Children.

Youngsters Instructed That Life and Health of Animals Are in Their Hands and Thorough Care Given.

"I ALWAYS encourage my children to keep pets," said a wise mother the other day. "I know a lot of people are against the idea—they say that birds encourage mice, and that dogs are a nuisance in the house, that they tear up the rugs and run up and down doing a lot of damage.

"Well, some people look on everything in general, and pets in particular, as a nuisance. They are quite wrong, especially if there are children in the house.

"My eldest boy came to me several years ago," she went on. "'Mother,' he said, 'I want to keep a rabbit. May I? Please do let me; please!'

"I told him to sit down and we would talk the matter over.

"Now," I said, "I've got no objection, and I do not think your father will have, to your keeping a rabbit, but if you have it you must look after it yourself—not for the first week only, but for just as long as you keep it.'

"Of course, he promised faithfully that he would, and so, when his father came home, I told him what I had said to the boy. He quite agreed and the following week end he built a cage.

"The boy was delighted with his pet, and although he has had it for many years now, and a dozen other pets besides, I have never known him to neglect them.

"It's the same with the other children," this wise mother continued. "They all have their pets, and they all look after them. They were quite plainly told that at the first sign of neglect their dogs and bunnies and guinea pigs, etc., would be taken away, never to come back again. And I consider I've been wise. I've taught my children to love animals and birds and to understand their quaint and interesting ways. I've taught them that the pets depended on them for food and cleanliness, and I put them on their honor not to neglect the animals and birds in any way.

"Yes, I think my 'pet' plan is a good one," she concluded. "If I had my time over again I should always let the children have their pets. I feel quite certain that it has played a large part in the forming of their characters."

HUSBAND'S FRIEND IS WED

Marriage Licenses Issued to Mother and Son at Same Time.

PHILADELPHIA, Oct. 24.—Romances of mother and son were revealed by the issuance of marriage licenses to Mrs. Louisa E. Kostmayer, 1921 North Thirty-first street, and Charles E. Kostmayer, of the same address.

The mother will become the bride of Professor Gustav H. Luebert, a music teacher, and the son will wed Miss Florence Dowdell, 5417 Pemberton street.

While friends say arrangements probably will be made for a double wedding, the license records show that Magistrate Morris is to marry Professor Luebert and Mrs. Kostmayer and the Rev. W. L. Rutherford is to officiate at the marriage of the son and Miss Dowdell.

Mrs. Kostmayer was introduced to Professor Luebert by her first husband, who died in February, 1911. Later the Professor was engaged to give music lessons to Mrs. Kostmayer's daughter, now Mrs. H. Schneider, 3036 Page street. Recently he moved his studio to the Kostmayer home.

Sunday Services in City Churches

(Continued From Page 10.)

hue, Rev. W. C. Kantner, minister—9:45 A. M., Sunday school, "Boys' Day"; 11 A. M., "That Boy"; 6:30 P. M. Christian Endeavor; 7:30 P. M., "On the Way to the Better Climes."

Atkinson Memorial, East Twenty-ninth and East Everett — Sunday school, 9:50; morning service, 11; Christian Endeavor, 6:30; evening service, 7:45.

Laurelwood, Sixty-second street and Forty-fifth avenue—C. S. Johnson, minister. Morning services, 11; evening, 8; Sunday school, 10; Christian Endeavor, 7.

Waverly Heights, Woodward avenue at East Thirty-third street—Rev. A. C. Moses, minister. Sunday school, 9:45; morning worship, 11; Y. P. S., 6:30; evening service, 7:30; prayer meeting, Thursday, 7:30 P. M.

University Park, Haven street, near Lombard—Rev. F. J. Meyer, pastor. Sunday school, 10 A. M.; preaching, 11 A. M. and 8 P. M.; Christian Endeavor service, 7 P. M.; midweek service, Thursday, 8 P. M.

St. Johns—Daniel T. Thomas, pastor. 10 o'clock, Bible school; 11, service; 6:30, Christian Endeavor.

East Side, East Twentieth and Ankeny streets—Rev. W. O. Schaunt, pastor. 10, Sunday school; 11, preaching by the pastor; 6:45, B. Y. P. U.; 7:45, preaching by the pastor.

Tabernacle—9:45, Sunday school; preaching at 11 and 7:30 by Rev. A. J. Ware; 6:30, B. Y. P. U.

Rose City Park Community Church, Forty-fifth and Hancock—Rev. J. M. Skinner, pastor. School of religious education 9:45. Morning worship 11; Young Peoples meeting 6:30; evening worship, 7:30.

Sunnyside, corner of East Taylor and East Thirty-second streets, Rev. J. J. Staub, D. D., pastor — Services at 11 and 7:45; Sunday school, 10; Junior Christian Endeavor, 3; Intermediate Christian Endeavor, 4:15; Senior Christian Endeavor, 6:30, subjects of sermons, "The Covenant Blessings of Our God," and "Wrecked."

Highland, East Sixth and Prescott, Rev. E. S. Bolinger, pastor—10, Sunday school; 11, "The Christian and Hard Places;" 7:30, "God's Plumb Line"; 3, Junior Endeavor; 6:30, Y. P. S. C. E.

CHRISTIAN.

First, corner Park and Columbia streets—George Darsie, minister. Sunday school at 9:45; men's class in the Y. M. C. A. auditorium at 9:45; young women's class in the Y. W. C. A. auditorium at 9:45; Christian Endeavor Society at 6:30; church services at 11 A. M. and 7:30 P. M.

Woodlawn, corner East Seventh and Liberty streets — W. L. Millinger, minister. Bible school, 9:45; morning worship, 11; Christian Endeavor, 6:30; evening service, 7:30.

Kern Park, East Sixty-ninth, corner Forty-sixth avenue Southeast—R. Tibbs Maxey, minister. Bible school, 9:45; morning worship, 11; Christian Endeavor, 6:30; evening services, 7:30.

Montavilla—Dr. J. F. Ghormley, in the absence of the pastor, Rev. J. C. Ghormley, will speak at 11 A. M. and 8 P. M. Christian Endeavor, 7 P. M.

Central, corner East Twentieth and Salmon, A. L. Crim, pastor—Bible school at 10; morning service at 11, subject, "The Past"; evening service at 7:30, subject, "The South Winds Blew Softly"; Christian Endeavor at 6:30.

Rodney avenue—Rev. J. F. Ghormley will present the following themes: 11 A. M., "The Blood of Christ Bearing Witness"; 7:30 P. M., "The Testimony of Manhood"; this sermon will be illustrated with pictures from the masters.

CHRISTIAN SCIENCE.

First, Everett, between Eighteenth and Nineteenth streets—Services, 11 and 8; subject of lesson sermon, "Everlasting Punishment"; Sunday school, 9:45 and 11; Wednesday evening meeting at 8.

Second, East Sixth street and Holladay avenue—Services, 11 and 8; subject of lesson sermon, "Everlasting Punishment"; Sunday school, 11; Wednesday evening meeting at 8.

Third, East Twelfth and Salmon streets—Services, 11 and 8; subject of lesson sermon, "Everlasting Punishment"; Sunday school, 11 and 12:15; Wednesday evening meeting at 8.

Fourth, Vancouver avenue and Emerson street—Services, 11 and 8; subject of lesson sermon, "Everlasting Punishment"; Sunday school, 9:45 and 11; Wednesday evening meeting at 8.

Fifth, Myrtle Park station—Services, 11 A. M.; subject of lesson sermon, "Everlasting Punishment"; Sunday school, 9:30; Wednesday evening meeting at 8.

CHRISTIAN AND MISSIONARY ALLIANCE

Gospel Tabernacle, corner East Ninth and Clay streets—John E. Fee, pastor. Sunday school, 10 A. M.; preaching, 11 A. M. Prayer meeting Tuesday 7:45. Bible study on scriptural healing Friday 2:45 P. M.

CHURCH OF CHRIST.

Ninth avenue, three blocks north of carline in Lents, corner Eighty-fourth street and Fifty-fourth avenue, Southeast—Evangelist S. O. Pool will hold services each evening during the week at 8 o'clock. All welcome.

DIVINE TRUTH CENTER.

Divine Truth Chapel, Selling-Hirsch building, corner West Park and Washington streets—Rev. T. M. Minard, pastor. Services 11 A. M. Bible class Tuesday, 2 P. M.

EPISCOPAL.

St. David's Church, East Twelfth and Belmont streets, Rev. H. R. Talbot, rector—7:30 A. M., celebration of holy eucharist; 9:45 A. M., Sunday school; 11 A. M., morning prayer and sermon.

Pro-Cathedral of St. Stephen the Martyr, 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.

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. Oswald W. Taylor, vicar. Holy communion, 8, excepting on first Sunday in the month; morning prayer and sermon, 11; Sunday school, 10. No evening service.

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

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, 11; 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. 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.

St. John's, Sellwood—Rev. John D. Rice, vicar. Prayer, 3; holy communion, 8:30; first Sunday of month.

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

St. Mark's, Twenty-first and Marshall streets—Rev. J. E. H. Simpson, rector. Summer schedule: Sundays, 7:30 A. M., holy eucharist; 9:45, Sunday school; 10:15, matins; 11, holy eucharist and sermon. Weekdays: 7:30 daily, holy eucharist; during August there will be no evening service on Sunday or Friday.

Church of Our Savior, Forty-first street and Sixtieth avenue (Woodstock), W. W. car. The archdeacon in charge. Sunday service, 11 A. M.

St. Andrews, Hereford street, University Park, Rev. F. M. Baum, vicar—Services, 11 and 7:30; Sunday school at 10.

EVANGELICAL.

First English, East Sixth and Market streets—Rev. R. D. Roedner, pastor. Services, 11 and 8; Sunday school, 10; Y. P. A., 7.

The Swedish Evangelical Free Church, corner of Missouri avenue and Sumner street—H. G. Rodine, pastor; Sunday school, 9:45; preaching, 11 A. M.; young people's meeting, 6:45; preaching, 8 P. M.

First German, corner Tenth and Clay streets—G. P. Liening, Sr., pastor. Sunday school at 9:30 A. M.; preaching service by the pastor at 10:45 A. M.; Young People's Society services at 7 P. M. and preaching by the pastor at 8 P. M.

LATTER DAY SAINTS.

Sunday school at the Latter Day Saints Church, corner of East Twenty-fifth and Madison streets, Sunday morning, at 10 o'clock; service at 11:15, and special service at 7:30 P. M. Everyone invited.

LUTHERAN.

Bethany, Danish, Union avenue North and Morris street—M. C. Jensen-Engbalin, pastor. Services, 11 and 8; Sunday school and Bible class, 10; Young People's meeting, Tuesday. St. Ludies' Aid will meet in church basement Wednesday at 2.

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.

United Norwegian, Fourteenth and Davis streets—Rev. Wilhelm Petterson, pastor. Services, 11 A. M. and 8 P. M., alternately English and Norwegian; Sunday school, 10 A. M.

Our Savior, Norwegian, East Tenth and Grant—George Hendrickson, pastor. Sunday school and Bible class, 9:30 A. M.; English sermon, 10:15 A. M.; Norwegian service at 11:15 A. M.

German Evangelical Zion (Missouri Synod) corner Salmon and Chapman streets, services 10:15 A. M., 7:45 P. M.; Sunday school, 9:15 A. M. H. G. Kopplemann, pastor.

St. Paul's German Lutheran, East Twelfth and Clinton streets, A. Krause, pastor—German and English Sunday school, 9:30; reformation festival, morning service, 10:30; confession and holy communion, 7:30; confirmation classes, Tuesday and Friday, 4 and 7:30; Bible study and Young People's meeting Thursday, 8 P. M.

St. James' English, corner West Park and Jefferson streets, J. Allen Leas, B. D., pastor—Services, 11 A. M. and 8 P. M.; Reformation services at 11. Evening subject, "A Little Man With a Big Life." Sunday school at 10 A. M.; Luther League at 7 P. M.

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.

METHODIST EPISCOPAL.

First, Twelfth and Taylor, Dr. Frank L. Loveland, minister—10:30, "The Law of Spiritual Progress"; 12:15, Sunday school; 6:30, Young People's Council; 7:30, preaching, "Shakespeare's 'Weak Soul,'" or "Hamlet, the Crowless Dane."

Trinity, East Tenth and Sherman streets—Rev. A. B. Calder, pastor. Sunday school, 10 A. M.; evening lecture, 6:15. 11, "Work That Counts"; 7:30, evangelist service; Berkeley service at 3 P. M. at the clubhouse, conducted by Rev. A. B. Calder.

First Methodist South, Union avenue and Multnomah street—W. J. Panton, pastor. Services at 11 A. M. and 7:30 P. M.; Sunday school at 10 A. M.; Epworth prayer service, 6:30 P. M.

Centenary, East Ninth and Pine streets—Rev. T. W. Lane, minister. Dr. Carl G. Doney, president of Willamette University, will preach both morning and evening; 11 A. M., "Religion and Learning"; 7:30 P. M., "The Young Man's Religion"; 9:45 A. M., Sunday school, class meeting immediately after morning service; 6:15 P. M., Dr. Doney will lead a union service of the Epworth League.

Westmoreland—10, Sunday school; 11, preaching, "The Well of Bethlehem"; 7:30, evening service, "Those Happy Boyhood Days," C. B. Harrison, pastor.

Sunnyside, East Yamhill and Thirty-fifth streets—R. Elmer Smith, pastor. Sunday school, 9:30 A. M.; preaching, 11 A. M.; Epworth League, 6:30 P. M.; people's popular service, 7:45 P. M.

Rose City Park, Sandy Boulevard and East Fifty-eighth street North—William Wallace Youngson, minister. 9:45, Sunday school; 11, "The Holy Scriptures"; 7:30, "The War God and Universal Peace."

Epworth, Twenty-sixth and Savier streets, C. O. McCulloch, pastor. Sunday school, 9:45 A. M.; preaching, 11 A. M. and 7:30 P. M.; Epworth League, 6:30 P. M. Theme of the morning sermon, "The Work of the Watchman on the Walls"; evening sermon, "The Breadless Quest."

Central, Vancouver avenue and Fargo street—C. C. Rasch, pastor. Sunday school, 9:45 A. M.; morning sermon, "The Making of a Soul," 11 A. M.; class meeting, 12:15 P. M.; Epworth League, 6:30 P. M.; evening sermon, "The Sunday Closing Law, or The Day of Rest Movement," 7:30 P. M. Mid-week service, Thursday at 8:00.

University Park—C. L. Hamilton, pastor. Sunday school, 9:45 A. M. Mrs. J. F. Haworth, superintendent; preaching, 11 A. M. and 7:30 P. M.; Epworth League, 6:30 P. M.; Morning subject, "After Pentecost"; evening subject, "Taming the Tongue."

Mount Tabor, East Stark and Sixty-fourth streets—Olin Eldridge, pastor. Preaching by the pastor, 11 A. M., subject, "A Casket of Jewels"; 7:45 P. M., address by Chester Lyon, subject, "Salvation of the Boy." Sunday school, 9:45 A. M.; Junior League, 3 P. M.; Epworth League, 6:45 P. M.; midweek prayer service, Thursday evening at 8 o'clock, subject of pastor's address, "Christianity a Solvent of the Social Problem."

Woodlawn, East Tenth and Highland—Louis Thomas, pastor. Morning subject, "The Man and His Job"; evening subject, "Hyphenated Citizenship"; Sunday school, 10 A. M.; Epworth League, 6:45 P. M.; prayer meeting, Thursday evening.

Lents—Rev. W. R. F. Browne, minister. Sunday school, 9:45 A. M., S. R. Toon, superintendent. Sermon by the pastor morning and evening; 11 A. M., 7:30 P. M. Service at Bonnet's chapel, 3 P. M.

First African Zion Church—Rev. W. W. Howard, D. D., pastor. Preaching at 11 A. M. and 8 P. M. by Rev. E. D. L. Thompson, D. D.; Sunday school, 9:45 A. M.; V. C. E. Society, 7 P. M.

German, Rodney avenue and Stanton street—T. A. Schumann, pastor. Sunday school, 9:45 A. M.; services, 11 A. M. and 8 P. M.; Epworth League, 7:15 P. M.

First Norwegian-Danish, corner Eighteenth and Hoyt—O. T. Field, pastor. Morning services at 11 and evening services at 8. Young People's meeting every Tuesday evening at 8; prayer meeting, Tuesday, 8 P. M.

Lincoln, East Fifty-second and Lincoln streets, Rev. C. G. Haley, pastor—Sunday school at 11:30. Preaching services at 10:30 and 8.

Clinton Kelly, East Fortieth and Powell—J. West Thompson, pastor. Worship, 11 A. M.; Sunday school, 9:45 A. M.; prayer meeting, Thursday, 7:45 P. M.

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

Vancouver-avenue Norwegian-Danish—Abraham Veraide, pastor. Sunday services at 10:45 A. M. and 8 P. M. Sunday school at 9:45 A. M.

Bethel, corner Larrabee and M'Millen streets—Rev. J. Logan Craw, pastor. Sunday school, 9:30; Christian Endeavor, 7 P. M.; sermons, 11 A. M. and 8:15 P. M. Class meeting 1 P. M. A cordial welcome to the public.

Westmoreland, Milwaukee avenue, between Romona and South avenue—Rev. C. B. Harrison, pastor. 10, Sunday school; 11, 7:30, preaching.

NEW CHURCH SOCIETY.

Knights of Pythias Hall, Eleventh and Alder streets. 11 A. M., Rev. Samuel Worcester, pastor. Subject, "The Laws of Divine Providence and Temporal Blessings." Sunday school at 10:15.

NEW THOUGHT.

Temple of Truth, Ellers building, 142 Broadway — Jerry Jos. Green, minister. Lecture at 8, by Judge H. H. Benson, on "The Frictionless Way." Truth school, 11 A. M.

PRESBYTERIAN.

First, Twelfth and Alder streets—Dr. Boyd will preach today at 10:30 A. M. and 7:30 P. M.

Spokane-avenue, East Sixteenth and Spokane—J. E. Youel, pastor. Sunday school, 10; worship, 11 and 8 o'clock.

Mizpah, Division and East Nineteenth streets, Rev. Harry Leeds, pastor—Services Sunday, 11 A. M. and 7:30 P. M.

First Christian, Oddfellows' Hall, East Sixth at Alder—3 P. M., communion service; message, Ida Stoller; 8 P. M., lecture.

Kenilworth, East Thirty-fourth and Gladstone avenue, Rev. L. K. Richardson, pastor—Bible school, 9:45; morning service, 11; Young People's Society Christian Endeavor, 6:30; vesper service, 8 P. M.

Mt. Tabor, Dr. William Graham Moore, pastor—Sunday school, 10, morning service, 11; Christian Endeavor, 4; Senior