BOOKS

By Joseph MacQueen.

The Life of William McKinley, by Charles S. Olcott. Two volumes, $5. Illustrated. Houghton, Mifflin & Co., Boston.

There is more than ordinary interest and pathos around the life and times of William McKinley, citizen, soldier, lawyer, legislator, statesman and President of the United tates. He passed to the other life in the same tragic manner as Lincoln and Garfield.

It has been estimated that next to Washington's and Lincoln's, the administration of President McKinley was probably the most important in the history of our country. That period marked the transition of the United States into a world power. Americans then faced, and face now, problems of international interest, particularly diplomatic relations with Europe, preparedness for war, results of the Spanish-American War, the future of Cuba, Porto Rico, and the Philippines and tarriff and currency questions. President McKinley's policies shaped many of these. His works live after him.

These two volumes are so admirable in scope, and treatment, and wealth of information, that they win for the work the title of "official biography." So very much material of the books are human. For the first time, the reading world becomes aware of President McKinley's love and extraordinary tenderness for his invalid wife, whose health became bad after the birth of their second child; of his habit of playing tricks on distinguished and haughty statesmen; of the man at play, as he smoked cigars and talked. Naturally, the volumes open with Mr. McKinley's ancestry and birth, and close with his death: caused by an assassin's bullet at the Buffalo Exposition, in September, 1901.

It is learned that Mr. McKinley once advised a friend to keep out of Congress. It was in 1884, when Mr. McKinley had been a member of the House of Representatives for seven years. "Before I went to Congress," he said, "I had $10,000 and a practice, worth $10,000 a year. Now, I haven't either."

Mr. Olcott was selected as author by agreement of the executors of Mr. McKinley's estate, George B. Cortelyou, the former Secretary to the President, and Justice William R. Day, who was Secretary of State during the Spanish War; and of Charles G. Dawes, formerly Controller of the Currency, a close personal friend. Mr. Olcott has had complete access to the wealth of material in possession of these gentlemen, and particularly the large store of official documents, personal and confidential letters, reports of long distance telephone talks, etc., which had been carefully collected for biographical purposes by Mr. Cortelyou, together with the personal diaries of Mr. Cortelyou and Mr. Dawes. He has also enjoyed close personal relations with many other friends of McKinley and with members of his family. In consequence, he has been able to produce what will remain the standard and authoritative biography based on full information and revealing for the first time the real McKinley.

These extracts from these two volumes are of notable interest:

McKinley rented an office in a building which is still standing, with an entrance a few yards from Market street, Canton, O. In the same building was the office of Judge George W. Belden, a Breckinridge Democrat and one of the most prominent lawyers in Canton, who, as United States District Attorney, had prosecuted some 80 professors and students of Oberlin College and put them in jail for assisting the escape to Canada of a fugitive slave. There was not much in this to commend him to a man of McKinley's ideas, but Judge Belden's attention was attracted by the busy young lawyer, whose industry was due to the zealous reading of law books rather than the preparation of cases. One evening Belden walked into McKinley's office and handed him some papers, saying that he was not feeling well and that he had a case that must be tried the next morning and wished McKinley to take it. The latter protested that he had never tried a case and could not prepare to do so on such short notice. Belden insisted that he should take it, however, and finally remarked bluntly as he laid down the papers and left the room: "If you don't try this case, it won't be tried." McKinley sat up all night preparing his argument and the next day appeared in court and won the case.

While he was speaking, McKinley was astonished to discover Judge Belden sitting under the balcony in the rear of the room. Several days afterward the judge again walked into McKinley's office and this time smilingly extended his hand with $25 in bills. The inexperienced attorney hesitated. "I can't take so much," said he. "What I did wasn't worth it, and, besides, I only took the case because you insisted." After some further parley, during which the judge, with the money in his hand, was following the young lawyer around the room, Belden remarked, with a quiet chuckle: "It's all right, Mac, I got a hundred. Now, the fact of the matter is," he continued, "Frease has just been elected to the bench, and I'm looking for another partner." The flattering offer was promptly accepted, and from that moment McKinley made steady progress at the bar.

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An event in McKinley's legal career occurred in the Spring of the following year, which, though of minor importance in itself, served to bring him still more prominently into public notice and is interesting because of the future relations of the persons involved. In March, 1876, a strike of coal miners was declared in the Tuscarawas Valley. The operators undertook to break the strike by collecting miners in Cleveland and vicinity and transporting them to a mine in Stark County, a few miles south of Massillon. The property was managed by Rhodes & Co., of Cleveland, of which firm Marcus A. Hanna was the leading member. It was operated by George H. Warmington, a partner of Mr. Hanna. In April a second gang of strike-breakers was sent to the mine, and arrived just while the strikers were holding a meeting. The cry of "scab" was instantly raised, and with a rush the strikers attacked the car, precipitating a general melee in which Mr. Warmington was assaulted and nearly killed. The whole district was thrown into a turmoil and the Sheriff was obliged to call upon Governor Hayes for assistance. A company of militia was sent to the scene and succeeded in quelling the disorder, but not until after the strikers had set fire to the mines belonging to Hanna's firm. Many miners were arrested and taken to Canton for trial.

With the public mind inflamed against the rioters, it was not easy for them to secure counsel. At length an appeal was made to McKinley. Upon investigation he found that many of the miners had been unjustly accused. He undertook their defense and pleaded so successfully that nearly all of them were acquitted. Realizing that the strike had made them nearly destitute, he refused to accept payment for his services. The operators were represented by Lynch & Day, the senior partner being McKinley's former opponent as a candidate for Prosecuting Attorney, and the junior partner his lifelong friend and future Cabinet officer, William R. Day. It was Major McKinley's first experience with Mark Hanna, though the two were strangers at the time. It is curious that the man whose interest he was then so strongly antagonizing should later become his stanchest political supporter and an intimate personal friend.

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There is no doubt that the section of the McKinley bill which attracted the greatest amount of attention was the proposition to increase the duty on tinplate. It was even more of a novelty after being amended than when it came from the hands of the committee. It was something new to legislate for the protection of an industry that had not been started; but it was quite unique to provide that the protecting duty should automatically repeal itself if the effort should not succeed.

It had been taken for granted for many years that tinplate could not be made in the United States. In 1873-75 attempts were made to manufacture it, but before the effort could be fairly started, the foreign makers crushed the threatened competition by reducing the price from $12 a box to $4.50. When the American mills were put out of existence the price was advanced to $9 and $10 a box. From that time until 1890 the Welsh manufacturers enjoyed a monopoly and fixed their own prices. In 1889 the importation amounted to 735,779,988 pounds, upon which, under the tariff law of 1883, a duty of over $7,000,000 was paid. This duty was a tax, for the price was fixed by the foreigner, which the American consumer, in the absence of competition, was obliged to pay, plus the duty.

Tin plate is simply sheet iron or steel, coated with tin. With the metals readily available there seemed to be no reason why it could not be produced in the United States and the great growth of the canning indusry was causing a steadily increasing demand. McKinley saw the opportunity and made careful investigations. He brought to the attention of Congress letters from capitalists who were ready to undertake the manufacture of tin plate at once if guaranteed adequate protection. McKinley said: "We have now four mills which can be at once adapted to making tin plate. They can produce about 4000 tons a year. It would require 90 mills of the dimensions of those now here to make the tin plate used in our country, and it would require over 23,000 men to be employed directly in this industry. But the benefits would not stop there. The additional labor in mining the coal and ores, in producing the pig metal, the lead, the tin, the lumber for boxing, and the sulphuric acid, would furnish labor to 50,000 workmen and bring support to 200,000 people. The capital required would be above $30,000,000. I know no more certain and encouraging field for labor and capital than is here presented. We have not hesitated, therefore, to recommend the advanced duty."

In the committee of the whole, the duty was fixed at 2.2 cents a pound instead of 1 cent as provided by the act of 1883. In the final vote on the tin-plate provision, it barely escaped defeat, being adopted by a vote of 150 to 140. The Senate, at the instigation of Senator Spooner, added an amendment providing that after 1897 all tin plate should be admitted free, unless the domestic production for some one year before that date should have equaled one-third of the importations during any one year from 1890 to 1896. The infant was thus guaranteed protection before he was born, but woe unto him if he should not develop into a healthy child!

Fortunately he did so develop. McKinley's faith was justified. The importation for the fiscal year 1896 was 385,138,983 pounds. One-third of that amount is 128,379,661, which was the minimum amount necessary to be produced to avoid the automatic repeal of the duty. The actual production for the calendar year 1897 was 574,779,520 pounds!

The succeeding Congress reduced the duty to 1.2 cents in 1894 without much protest, and the Dingley law raised it to 1½ cents the larger rate originally considered necessary to start the industry having been found excessive. The business continued to thrive, reaching its maximum in 1912, when the total production of tin plate and terne plate in the United States, which before the McKinley law had been nothing, reached the total of 2,157,055,000 pounds. The imports, which were 735,779,988 pounds in 1889, were only 6,613,253 pounds in 1912, while the exports in the same year were 182,994,560 pounds. In 1914, instead of the four mills which McKinley announced as ready to begin the manufacture of tin plate, there were in actual operation 30 large plants, comprising 358 mills, and 13 more were in process of construction. Thus, by the operation of a wise piece of legislation, a great industry was transferred from Wales to this country. In less than a quarter of a century American mills were meeting a vastly increased demand for manufacturing the product nearly three times as great as the total importations of the year preceding the McKinley law, while the importations were reduced to a nominal amount, nearly all of which were re-exported, thus taking advantage of the drawback of 99 per cent of the duty paid. Nor did the tariff which brought about this important addition to American industry increase the price of the product. The average price of a box of tin plate in 1880 was $6.75; in 1889 it was $4.55. There was a slight increase in 1890, 1891, 1892, 1893 and 1894, during which time the industry was getting started, after which the price declined. In 1895 it was $3.87, and in 1898 it was as low as $2.99. Since then, with the exception of a single year (1900, when the price was $4.82), the price has been consistently lower than it was in 1889.

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McKinley always made careful preparation for his speeches, and when he arose to speak the audience knew that he had "something to say." There was one amusing exception, however, when the reverse was true.

Charles F. Manderson, afterward a Senator from Nebraska and President pro tempore of the Senate, was in early life a resident of Canton. He was a fluent speaker and prominent in politics. On one occasion he and Major McKinley were advertised to speak from the same platform. It was Manderson's custom to go quite unprepared, depending upon the inspiration of the occasion to start him off on some of his stored-up eloquence. He had an excellent memory and experienced no difficulties in extemporaneous speaking. On the way to the meeting Manderson remarked, casually, "By the way, Major, I'm not prepared for this affair. In fact, I scarcely know what are the issues. Would you mind telling me what you are going to talk about?" The Major obligingly took out his carefully prepared address, and read it, commenting upon the various points. He had also prepared some statistics and other documentary proofs of his position. After going over the subject pretty thoroughly Manderson said, "Major, you've got this in pretty good shape, and I'm only going to speak offhand. Don't you think you'd better let me be the 'curtain-raiser' and lead off?" McKinley, of course, consented.

Manderson was introduced first, and after a few preliminary remarks started off on a speech which McKinley, to his astonishment, recognized as his own. As point after point was made and applauded by the audience, he fairly gasped as he began to realize that there would be nothing left for him except his statistics. The climax was reached when General Manderson, having captivated his listeners, concluded by saying: "And now, gentlemen, in proof of all I have told you, we have taken pains to collect some interesting figures and other documentary evidence, and (turning to McKinley) if my distinguished colleague will kindly hand me the papers which he has in his pocket, I will read them to you."

McKinley ever after kept his speeches to himself until they were delivered.

"Knowledge means ever renewed assurance by defeat That victory is somehow still to reach. But love is victory, the prize itself." —BROWNING.

Nevil Monroe Hopkins. Author of "The Strange Cases of Mason Brant."

The Strange Case of Mason Brant, by Nevil Monroe Hopkins. $1.25. Illustrated. J. B. Lippincott Co., Philadelphia.

With four illustrations in color by Gayle Hoskins, we dip into a story book containing new detective mysteries of absorbing interest.

Here and there we may detect a hark back to the style of Sherlock Holmes, but only for a little bit.

There are three stories in the book: "The Mystery in the North Case," "The Moyett Case" and "The Investigation at Holman Square." In writing these Mr. Hopkins has shown surprising ingenuity and keen originality.

Take, for instance, the first story, "The Mystery in the North Case." The scenes are laid in London, England, during the course of the present war. Dr. James L. North, a famous oculist, is found dead in his study and apparently he had been murdered by some unknown person or persons. Mason Brant, the professional detective and sleuth is hired to discover the murderer and Brant is assisted in his investigations by his chum, Robert Dale. Here we have one kernel of the Conan Doyle's kind of criminal fiction—Sherlock Holmes and his chum, Watson. Brant is asked to help Miss Fairchild, of Philadelphia, who is known to have called on Dr. North sometime before he was found dead and it is known that the two had a violent dispute. The fussy London police, led by Inspector Williams, wish to arrest Miss Fairchild and they look upon Mason Brant as a meddler and pest.

Brant discovers that the body of Dr. North is in a chair, that his clothing consists of khaki field service uniform and that he met his death through a bad wound, evidently made with a heavy blunt instrument, discernible over his right temple.

The investigation proceeds.

The undertaker was about to place Dr. North's body in a coffin, when Mason Brant insists on making an examination. He finds on striking matches and looking into the area of the wound, that four letters appear luminous "A. M. O. H." There were "glowing lines in the wound" (page 34). The letters were about one-eighth of an inch in height and in character and appearance resembled the images in an old-fashioned daguerreotype.

What was the cause of the glowing letters in the wound? Radium. Brant discovers that several days before his death, Dr. North had been abusive and quarrelsome, an unusual condition for him. Dr. North and a brother physician, Dr. Henry Zirligon Phelps, had a bitter quarrel.

How the radium was applied by an enemy near the wound, how the intense heat robbed Dr. North of his reason, how death relieved him of his strange, unaccountable pain and how the scientific murderer is caught—behold! that is the best part of the novel.

Samuel W. McCall, Governor of Massachusetts, by Lawrence B. Evans. $1.25. Illustrated. Houghton, Mifflin & Co., Boston.

Here we have an appreciative, worthy and well-written biography of a notable American, who has been mentioned more than once as a Presidential possibility. The pages of the book are 242 and the different pictures of Governor McCall are decidedly interesting. A notable portion of the book is where the record of Mr. McCall as president of Dartmouth College is furnished.

Mr. Evans, our author, was for several years head of the department of history and public law in Tufts College and is also a lawyer in Massachusetts. It is stated that the biography is the outcome of a friendship with Governor McCall, extending many years.

The Day of Wrath, by Louis Tracy. $1.25. Edward J. Clode, New York City.

Mr. Tracy has in writing "The Day of Wrath" presented word pictures of the invasion of the German army in Belgium, pictures that fairly glow in color and intensity. The methods of the German army are attacked. Charges are made of unprovoked murder of helpless and innocent Belgian citizens, charges of abuse and cruelty generally.

The time depicted begins in August, 1914. Captain Arthur Dabroy, of the British army, in company with Lieutenant Karl von Halwig, of the Prussian Imperial Guard, is speeding from Germany and is appealed to for escort and help by Lady Irene Beresford, a noted English beauty. Lady Irene was forced to leave Germany through the amorous attentions of a royal Prince. She asks Dabroy to help her to reach Brussels, Belgium, where her sister lives.

War duties call away Lieutenant von Halwig and Dabroy and Lady Irene become war fugitives. Dabroy organizes a small crowd of fighters and they battle with detached German outposts. Much blood is shed. The love story is an exciting one.

The Finding of Jasper Holt, by Grace Livingston Hill Lutz. $1.25. J. B. Lippincott Co., Philadelphia.

Miss Jean Grayson is a pretty girl with an established social position and Jasper Holt is popularly supposed to be a bad man, though he is a handsome one. The two young people meet in a railroad wreck and he saves her life and rescues her from peril. The neighbors say that Holt is a Western desperado and Jean has a difficult task in proving that Holt is a jewel in the rough. A novel of unusual interest and with quite a wealth of characters.

The Light Feet of Goats, by Shaemas O. Sheel. $1. Lawrence J. Gomme, New York City.

Forty-eight euphonious, high-class poems, many of them having first seen the light in such magazines as the Independent, Smart Set, Forum, etc. The poems are all serious, mostly somber, and noit at all jocular. They do not run to the jingle variety.

FRONTIER GHOSTS HAVE THEIR MESSAGES FOR ALL MANKIND

Rev. W. G. Eliot, Jr., Declares That Spirits of Unborn, Representing Great Possibilities, Inspire and Bless Present-Day World, Even as Do Those of Past.

BY WILLIAM G. ELIOT, Jr.
Pastor of the Church of Our Father.

THIS sermon is a plea for the neglected ghosts of the frontier. I do not mean ghosts that you can see with your eyes. A visible ghost is a contradiction in terms. Ghosts are not seen, but inwardly felt. The real hauntings, whether terrible or blessed, are in the silent communions of the heart and conscience.

In this way, whether or no we ever recognize the ghosts of the frontier, at least we have all experienced the ghosts of the past.

Who of us has ever visited some battlefield of human progress, or stood before the tomb of saint or hero, or who has ever looked upon some enchanted autograph, or touched a sacred lock of hair, or meditated upon the cross of Christ, without knowing that he is not alone, but is inwardly companioned by the invisible?

Love Spell Cast.

And is it not true that such ghosts often bring us a winged message of love and sacrifice and cast a spell upon our hearts and enthrall the moral will? There is something living, not dead, in the inward admonition, or the call to action, or the call to patience, or the call to hope and faith and love when such ghosts speak.

We who live on the frontiers lose much of the power of historic association. Our streets have no ancient monuments, our churches have few memorial tablets, our history has not developed or has not yet recognized its great soul.

Historic associations are the inestimable privilege of those who live in cities and neighborhoods forever consecrated by devoted lovers of their kind, and forever haunted by their invisible spirits.

But, though lacking these ghosts of the past, are not we on the frontier in so much the better position to experience and heed what I am calling the ghosts of the frontier, the spirits of the unborn?

Western Region Sacred.

How soon shall the ever-increasing populations of our Western shore learn that this region is sacred with a sacredness beyond all sacredness from the past? For it is sacred from the possibilities for the future.

It has a better destiny than merely to be exploited by gold-hunters, however romantic, or by lumber-cutters, however sturdy, or by farmers, however honest, or by pioneers, however plucky.

It has a destiny, if its people will it, and do it, a destiny of world leadership in things of personal character and social beauty and final human happiness. Every mountain and stream, every meadow and furrow, every house, every street, is haunted.

The spirits of the unborn beckon and beseech. If they are heeded, they seize upon the inner powers of the soul. They shame our sloth. They condemn our littleness.

They say to us: "Do you, the denizens of now, so live together, so pray and so practice, so sing and so labor, that when we shall be born we shall come upon a world of heavenly beauty?"

We do not heed the voices from the past too much, but we do heed the voice from the past too exclusively. No one more than the saints and sages, prophets and priests, poets and preachers, who testify of the spirit of Christ, adjures us to give attentive ear to the voice of that same spirit speaking from the future.

We are urged in these days to be governed by facts. If it must be so, then I say: Possibilities are a kind of facts, they are real, they are the most important kind of facts there are. They inspire the mind and heart of man for creative achievement.

Life Beyond Necessitated.

They make life worth living. They necessitate, for the fulfillment of their demands, a life beyond. They spell freedom. These ghosts of the frontier, the spirits of the unborn, forever proclaim the reality of possibilities, of the highest and noblest possibilities.

So vivid are they that a quickening sense of their presence and power tends to organize all our better efforts.

If they cannot knock banjoes around behind curtains with the lights low, or mumble Indian gibberish, or write with a nub of slate-pencil just what each one of us ought to do for the truer and nobler life of man here in Portland, a thousand years from now they can do something infinitely better.

Higher Things Possible.

They can fill our souls to bursting with willingness to help; with desire for light; with obedience to the common good; with devotion to the spirit of Christ working in and through our human lives in a kind of identity with the spirit of God working in and through all souls, and striving to bring all souls into a perfect community.

They can sustain our better hopes at every impasse of conflicting human efforts. They can refresh our patience even with the impatient, our forgiveness toward the unforgiving, and liberality even toward the bigoted or narrow, our charity of a sort even toward the pharisees, and our good-will toward all mankind.

Changes Are Coming.

You and I know that in a few years, for all of us, other eyes than any now living will look upon the evening glow of Hood and Saint Helens; others yet unborn will sail upon the Columbia and Willamette; others will till the fields, hew the forests, market the grain, run the mills; others than we or any now living will throng the corner of Broadway and Yamhill; others, not one of them the same as now, will make the population and life of our city and of our Western Coast.

We know all this, and it makes of mountain and river, field and forest, shop and street, all of them, enchanted objects.

Enchanted mountain! Enchanted river! Enchanted farms and factories and roadways! Haunted now by the very present and intimately felt ghosts of the frontier, of the spirits of the unborn, of the possibilities, all practical and fulfillable possibilities of a happier world to follow in our footsteps and complete our best strivings.

I wish our young people could get hold of, or rather be got hold of by, this idea, their minds and wills, their imaginations and ambitions seized upon by the ghosts of the frontier. If some of us older people are too old to learn new tricks, I pray that before it shall be too late our young people may know and feel that these frontiers of ours are haunted, and may find their lives inspired, organized, and blessed by the felt presence of the frontiers' ghosts.

And yet you, my listeners, must surely have sensed a lack, some disproportion, a bad provincialism, in all I have been saying about ghosts of the frontier, if I have appeared to imply that the Pacific Coast and Portland are the only frontiers.

Need Greater Frontier.

The sublime and solemn and stupendous fact is this: that there is a frontier, a haunted, a sacred frontier, wherever in all the world there is a human need.

Wherever there is a human problem, wherever there is ignorance or sin, wherever there is superstition or unreason, wherever there is outward or inner tyranny, wherever there are barbarism and brutality, wherever there are disease or hereditary taint, wherever there are injustice and disorder, wherever there is jealousy or fear, there, everywhere in the world, you will find frontiers.

And, everywhere, are the ghosts of the frontiers; everywhere the spirits of the unborn, of unborn souls and of unborn social orders, all appealing to those whose disgrace and condemnation it will be, if they observe not, in prayer and thought and deed, the ghostly call to their inmost souls.

Presence Is Corrective.

If the presence of the ghosts of the frontier is not mere illusion, I am very sure it is its own proper corrective and check upon any of our delusions about mere fame or outward largeness of service.

The humblest and least noticed duty, the humblest and least observed life, are on an equality before God, are on an equality of importance for the future good of man, if that duty humbly done is your duty, if that life you are living in your life, gratefully, and cheerfully, and blessingly, lived, true or honestly trying to be true, to the least as to the greatest of fidelities.

Let all men everywhere learn that the soil they plow and plant, the pavements they tread, the shops and market where they traffic, the mills and offices where they toil, the floors and walls of dwelling-houses, and sacred hearths and holy altars, all are haunted, some of them by the ghosts of the past, all of them by the ghosts of the frontier, by the imminent and imploring and impassioning, and controlling spirits of the unborn and by deathless possibilities for human good.

SUNDAY CHURCH SERVICES

(Continued From Page 10.)

Poor"; 6:30, B. Y. P. U.; 8, preaching by the pastor, theme "Training That Child."

Grace Montavilla—Rev. H. T. Cash, pastor. 10, Sunday school; preaching by Dr. Myron W. Haynes, of McMinnville College; 6:30, B. Y. P. U.; 7:30, preaching by the pastor.

Highland, Alberta and East Sixth streets—Rev. Charles F. Mieir, pastor. 9:45, Bible school; 11, preaching by the Rev. W. J. Beaven, of the Third Baptist Church; 6:15, B. Y. P. U.; 7:30, preaching by the pastor, theme "The House of God, the Gate of Heaven."

Calvary, East Eighth and Grant streets—Rev. Thomas Stephenson, acting pastor. 10, Bible school; preaching services, 11 A. M. and 7:30 P. M.; 6:30, B. Y. P. U.

Swedish-Finnish Baptist Mission meets at 7:45 in the lower White Temple, Twelfth and Taylor streets.

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

University Park, Fiske and Drew streets—Rev. C. L. Haskett, pastor. 9:50, Sunday school; 11 and 7:30, preaching by the pastor; 6:30, B. Y. P. U.

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

First German, Fourth and Mill streets—Rev. Jacob Pratt, pastor. 9:45, Sunday school; 11 and 7:30, preaching by the pastor.

Second German, Morris and Rodney—9:45, Sunday school; preaching services, 11 and 8; B. Y. P. U., 7

Italian Mission, East Eighteenth and Tibbetts streets—Rev. Francisco Sannella, pastor. 10, Sunday school; 10:30, short sermon for English-speaking people; 11, preaching service; 7, pastor's circle (prayer service; 8, preaching service

The Young Men's Class (H. Y. M. C.) of the Highland Baptist Church, East Sixth and Alberta streets, meets at 9:45 A. M. Sunday; all young men are urged to attend.

Goodwill Mission, Fifteenth and Boise streets—3, address.

CATHOLIC.

Pro-Cathedral, Fifteenth and Davis streets—Rev. E. V. O'Hara. Mass, 6, 7:15, 8:30, 9:45; high mass, 11; evening service, 7:45.

St. Lawrence, Third and Sherman streets—Rev. J. C. Hughes. Mass, 6, 8:30; high mass, 10:30; evening service, 7:30.

St. Patrick's, Nineteenth and Savier streets—Rev. E. P. Murphy. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Francis', East Eleventh and Oak strets—Rev. J. H. Black. Mass, 6, 8, 9; high mass, 10:30; evening service, 7:30.

Immaculate Heart of Mary, Williams avenue and Stanton street—Rev. W. A. Daly. Mass, 6, 8, 9; high mass, 10:30; evening service, 7:30.

Holy Rosary, East Third and Clackamas—Rev. C. J. Olson. Mass, 6, 7, 8, 9; high mass, 11; evening service, 7:30.

The Madeline, East Twenty-fourth and Siskiyou—Rev. G. F. Thompson. Mass, 7:30, 9; high mass, 10:30; evening service, 7:45.

St. Andrews, East Ninth and Alberta streets—Rev. T. Kiernan. Mass, 8; high mass, 10:30; evening service, 7:30.

Ascension, East Yamhill and East Seventy-sixth—Franciscan Fathers. Mass, 8; high mass, 10:30; evening service, 7:30.

Blessed Sacrament, Maryland avenue and Blandena street—Rev. B. V. Kelly. Mass, 8; high mass, 10:30; evening service, 7:30.

Holy Redeemer, Portland boulevard and Vancouver avenue—Rev. F. H. Miller. Mass, 6, 8; high mass, 10:30; evening service, 7:30.

St. Ignatius, 3220 Forty-third street Southeast—Jesuit Fathers. Mass, 8; high mass, 10:30; evening service, 7:30.

Holy Cross, 774 Bowdoin street—Rev. C. Raymond. Mass, 8; high mass, 10:30; evening service, 7:30.

Sacred Heart, East Eleventh and Center—Rev. G. Robl. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Agatha, East Fifteenth and Miller—Rev. J. Cummisky. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Joseph (German), Fifteenth and Couch streets—Rev. B. Durrer. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Clare's, Capitol Hill — Franciscan Fathers, Rev. Father Modestus. Low mass, 7:30; high mass and benedicition, 9:20; sermon at both masses.

St. Stanislaus (Italian), Maryland avenue and Willamette boulevard—Rev. T. Mathew. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Clements, Smith and Newton streets—Rev. C. Smith. Mass, 8; high mass, 10:30; evening service, 7:20.

St. Peter's, Lents—Rev. P. Buetgen. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Charles', Thirty-fourth and Killingsworth—Rev. G. Sniderhorn. Mass, 8; high mass, 10:30; evening service, 7:30.

St. Rose's, Fifty-third and Alameda streets—Rev. J. M. O'Farrell, pastor. Masses, 8 and 10 A. M.; evening devotion, 7:30.

St. Michael's (Italian), Fourth and Mill—Jesuit Fathers; M. J. Balestra, S. J., pastor. Low mass, 8:30; high mass, 10:30; evening service, 7:30.

St. Stephen's, corner East Forty-second and Taylor streets—Rev. Warren A. Waitt, pastor. Sundays, holy mass at 6, 8:30 and 10:30 A. M.; rosary, sermon and benediction, 7:30 P. M.; instruction in Christian doctrine given at school every school day.

St. Philip Neri, East Sixteenth and Hickory—Rev. W. J. Cartwright. Mass, 7:30, 9; high mass, 10:30; evening service, 7:30.

Laurelwood, Sixty-fifth street and Forty-fifth avenue Southeast—C. S. Johnson, minister. Services, morning, 11; evening, 7:30; Sunday school, 10; Christian Endeavor, 6:30.

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

German, Rodney avenue and Stanton street — T. A. Schumann, pastor. Sunday 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 People's meeting, 6:30; evening worship, 7:30.

CHRISTIAN.

First, Park and Columbia streets — Rev. George Darsie will preach at 11 o'clock and at 7:30.

Montavilla—J. C. Ghormley, pastor. Dedication services today, 11 A. M., 2:30 and 7:30 P. M. Rev. S. N. McCash will speak at all services.

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.

Advent Christian, 438 Second street, near Hall street—Rev. J. S. Lucas, pastor. Services, preaching, 10:30 o'clock; Sunday school, 12, and Loyal Workers, 6:30; preaching, 7:30 o'clock; prayer meeting, Thursday, 7.

CHRISTIAN SCIENCE.

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

Third, East Twelfth and Salmon streets—Services, 11 and 8; subject of lesson sermon, "Soul and Body"; 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, "Soul and Body"; Sunday school, 9:45 and 11; Wednesday evening meeting at 8.

Fifth, Myrtle Park Station—Services, 11 A. M.; subject of lesson sermon, "Soul and Body"; Sunday school, 9:30 and 11; Wednesday evening meeting at 8.

Christian Science Society, Holbrook block, St. Johns—Services, Sunday, 11; Wednesday evening meeting at 8; subject of lesson sermon, "Soul and Body."

CONGREGATIONAL.

First Church, Park and Madison streets—Luther R. Dyott, minister. 9:50 A. M., Bible school; 6:30, Y. P. S. C. E.; 11 A. M., "Harmony Amid Discord"; 7:45 P. M., "How to Deliver the Goods."

Waverly Heights, Woodward avenue at East Thirty-third street—Rev. A. C. Moses, minister. 11, "A Few Triumphs of the Gospel"; 7:45, "The Message to This Age"; 9:45, Sunday school; 7, Y. P. S.; 7:30 Thursday, prayer meeting.

Atkinson Memorial, East Everett and Twenty-ninth streets—Thomas S. Anderson, minister. Morning sermon at 11, "Nevertheless"; evening, 7:45, "Think on These Things."

Sunnyside Congregational Church, East Taylor and East Thirty-second streets—Rev. J. J. Staub, D. D., pastor. Services at 11 A. M. and 7:45 P. M. Sunday school, 10 A. M.; Junior Christian Endeavor, 3 P. M.; Intermediate Christian Endeavor, 4:30 P. M. Senior Christian Endeavor, 6:30 P. M. Topics of sermons: "The Price of Our Sonship" and "The Fetters of an Enslaved Life."

DIVINE SCIENCE.

First, 131 Twelfth street and Alder—Rev. T. M. Minard, pastor. Services, 11 A. M.; Bible class, Tuesday, 2 P. M.; study class, Thursday, 8 P. M.

EPISCOPAL.

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.

Church of Our Savior, Woodstock, East Forty-first street and Sixtieth avenue—Archdeacon Chambers in charge. Sunday school, 10 A. M.; service and sermon at 11 A. M.

St. Andrews, Hereford street, opposite Portsmouth School—Archdeacon Chambers in charge. Sunday school, 10 A. M.; service and sermon, 11 A. M.

Bishop Morris Memorial Chapel, Good Samaritan Hospital—Holy communion, 7 A. M.; even song, 7:15.

St. Marks, Twenty-first and Marshall streets—Rev. J. E. H. Simpson, rector; Rev. J. G. Hatton, associate. Sunday services, 7:30 A. M., holy eucharist; 9:45, Sunday school; 10:15, matins; 11, holy eucharist and sermon by Rev. E. T. Simpson, of Newport, Or.; 8 P. M., evensong and sermon; week days, eucharist daily at 7:30 A. M.; Fridays, 8 P. M., rector's Bible class.

St. David's, East Twelfth and Belmont—Rev. Thomas Jenkins, rector. 8, 9:30 and 11 A. M., "The Challenge of the Child," and 7:30 P. M., "The Way of the Holy Spirt."

EVANGELICAL.

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. F. Lieming, 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.

Third Reform, Lents—W. G. Lienkaemper, pastor. Sunday school at 10 A. M.; preaching service at 11 A. M.; catechetical class, Saturday at 10 A. M.

Reorganized Church of Jesus Christ, East Seventy-fifth and Irving streets, M. H. Cook, Pastor. Sacrament and social service, 11 A. M.; preaching 8 P. M.; Sunday school, 9:45 A. M.; young people's meeting, 6 P. M.

Norwegian Danish, Sumner and East Twenty-third street North—Morton Olsen, pastor. Services Sunday at 11 A. M. and 7:30 P. M.; Sunday School at 10; Young People's meeting at 6:30; prayer meeting, Wednesday at 8.

LATTER-DAY SAINTS.

Latter-Day Saints, corner East Twenty-fifth and Madison streets—Sunday school at 10 o'clock; services at 11:45; special evening service at 7:30.

LUTHERAN.

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.

West Side Norwegian Lutheran, Fourteenth and Davis streets—Wilhelm Pettersen, pastor. English services, first and third Sundays of each month at 11 A. M., and second and fourth Sundays at 8 P. M.; Norwegian services first and third Sundays of each month at 8 P. M., and second fourth Sundays at 11 A. M.; Sunday school at 10 A. M.; English and Norwegian Men's Club the third Monday at 8 P. M.; Y. P. S., Tuesday evening; English Bible class, Friday evenings; vesper service at 5 P. M. each Sunday in the hall on the corner of Fifteenth and Alberta.

St. Paul's German, East Twelfth and Clinton streets—A. Krause, pastor. German and English Sunday school, 9:30 A. M.; Palm Sunday service and confirmation, 10:30 A. M.; reunion of the confirmed, 7:30 P. M.; Good Friday service, 10:30 A. M.; confession and holy communion, 7:30 P. M.

St. James' English, West Park and Jefferson streets—J. Allen Leas, B. D., pastor. Morning subject, "The Laboratory Method in Religion"; evening subject, "Can the Orthodox Church Heal Disease? If She Can, Why Does She Not Do It?"; 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. 11 and 8, sermons; Sunday school and Bible class, 10; congregational meeting, 2; Young People's meeting Tuesday, 8; Ladies' Aid, Wednesday at 2 with Mrs. Skawborg, 599 Rodney avenue.

METHODIST EPISCOPAL.

First, Twelfth and Taylor—Dr. Frank L. Loveland, minister; Rev. Walter Lee Airheart, assistant: 10:30, "The Triumph of Truth"; 12:15, Sunday school; 6:45, Young People's Council; 7:45, "The Way to be a Christian"; both sermons by Mr. Airheart.

Clinton Kelly, East Fortieth and Powell Valley—J. West Thompson, minister. 9:45 A. M., Sunday school; 11, morning worship; sermon subject, "The Gospel of Character"; 7 P. M., Epworth League; 8, sacred concert; prayer meeting Thursday at 8 P. M.

Mt. Tabor, East Stark and Sixty-first streets—E. Olin Eldridge, pastor. Preaching, 11 A. M., 8 P. M.; subjects, morning, "Peter's Discouragement and Its Cure"; evening, "Family Religion America's Greatest Need"; Sunday school, 9:45 A. M.; Junior League, 3 P. M.; Epworth League, 6:30 P. M.; midweek prayer service, Thursday evening, 8 o'clock; theme, "America, the Gospel Watershed of the World."

Central, Vancouver and Fargo streets—Rev. C. C. Rarick, pastor. Sunday school, 9:45; preaching service, 11; address by Rev. P. Deschner; class meeting, 12:15; Epworth League, 7; evening sermon by Rev. Daniel Drew.

Woodlawn, East Tenth and Highland—Louis Thomas, pastor; silver anniversary service; morning, Rev. Dr. Dewart, speaker; evening, Rev. Dr. Talbott, speaker; S. S., 10 A. M.; Epworth League, 6:45 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.

Lincoln, East Fifty-second and Lincoln streets—Rev. G. G. Haley, pastor. Sunday school at 1:30. Preaching services at 10:30 and 8.

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

Sunnyside, corner East Yamhill and East Thirty-fifth streets—R. Elmer Smith, pastor. Sunday school, 9:50 A. M.; preaching, 11 A. M.; Epworth League, 6:30 P. M.; people's popular service, 7:45 P. M.

Bethel African—Rev. W. H. Prince, pastor. Sunday school at 9:30 A. M.; morning services at 11 o'clock; evening services at 8 o'clock.

Irvington, East Tenth and Weidler streets, Rev. S. A. Danford, Pastor. Sunday school, 10 A. M.; preaching at 11 A. M.

Rose City Park, Alameda and East Fifty-eighth street North, Rev. George F. Hopkins, pastor—Sunday school, 9:45, preaching at 11 A. M. and at 4:30 P. M.

Epworth, North Twenty-sixth and Savier street—C. O. McCulloch, pastor. Public worship, 11 and 7:45; Sunday school, 9:45; Epworth League, 6:45. Morning theme, "Forgetting God"; evening hour, an illustrated address by School Superintendent L. R. Alderman.

Westmoreland — C. B. Harrison, pastor. 10, Sunday school; 11, preaching, "The Soul's Quest After God"; 6:30, Junior League; 7:30, preaching, "An Ignorant or an Educated Conscience."

METHODIST EPISCOPAL SOUTH.

First, Union avenue and Multnomah street—W. J. Fenton, pastor. Sunday school, 10; preaching, 11 and 7:30.

NEW CHURCH SOCIETY.

New Church Society, Eilers Hall, Broadway and Alder street—Samuel Worcester, pastor. Subject, 11 A. M., "Passing Through the Red Sea: An Experience of Today"; Sunday school at 10:15.

NEW THOUGHT.

Temple of Truth, Eilers building, Broadway and Alder—Sunday, 8 P. M., Charles S. Spencer, speaker, "The Transfiguration."

PRESBYTERIAN.

First, Twelfth and Alder—Rev. J. H. Boyd, pastor; services, 10:30 and 7:30 o'clock.

Mizpah, Division and East Nineteenth streets—Rev. Harry Leeds, pastor. Morning worship, 11; evening, 7:30; Christian Endeavor, 6:30; Sunday school, 10; sermons, 11 A. M. and 7:30 P. M.

Spokane-avenue—Rev. W. S. McCullagh, pastor. Morning sermon at 11 o'clock; evening sermon at 7:30 o'clock; Bible school at 10 A. M.; Christian Endeavor at 6:30 P. M.

Anabel, Fifty-sixth street and Thirty-seventh avenue Southeast — Rev. Alfred Levis Taxis, minister. 9:45 A. M., Sunday school; 11, morning worship; 4 P. M., Junior Christian Endeavor; 5 P. M., Senior Christian Endeavor; 6, evening worship.

Mount Tabor, East Fifty-fifth and Belmont streets—Rev. William Graham Moore, pastor. Sunday school, 9:45 A. M.; morning worship, 11 A. M., subject, "God's Answer to Human Discontent"; Junior Christian Endeavor, 5:30 P. M.; Intermediate Christian Endeavor, 6:45 P. M.; Senior Christian Endeavor Society, 6:45 P. M.; evening worship, 7:45 P. M., subject, "The Significance of Some Modern-Day Problems"; midweek service every Thursday at 8 P. M.

Calvary, Eleventh and Clay street—Rev. O. S. Baum, pastor. 10:30 A. M., "Is There Any Profit in Religion?" 7:45 P. M., "Are You Hurting Yourself?"

Piedmont, Cleveland avenue and Jarrett street—Rev. A. L. Hutchison, pastor. At 10:30 the topic will be "Well-Written Letters"; 8 P. M., the second in the series on the Bible, "Seven Wonders of the Word"; Bible school at 12; Christian Endeavor at 7; midweek conference and Bible study, Thursday evening at 8.

REFORMED.

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

SPIRITUAL.

Church of the Soul, Auditorium Hall, Third and Salmon streets—Conference at 11 A. M.; Sunday school at 1:30 P. M.; medium meeting and tests at 3 P. M.; lecture and tests at 8 P. M.

SPIRITUAL SCIENCE.

First Temple, Sixth and Montgomery—Ladies' Temple Society, 11; symposium of mediums, 3; address by Wallace Struble, 8; midweek meeting, Wednesday, 8; psychic demonstrations after each service.

Second, Auditorium Hall, Third and Taylor—Conference, 1 P. M.; Sunday school, 1:30; mediums' meeting, 2:30; address by Mrs. Mary L. Stevens, 7:45; messages by Mrs. Lambert.

UNITARIAN.

Church of Our Father, Broadway and Yamhill street—Rev. Thomas L. Eliot, D. D., minister emeritus; Rev. William G. Eliot, Jr., minister. Morning at 11, Professor Kenneth Scott Latourette, "A Successful Educational Venture in the Heart of China"; vesper service at 5 P. M., "What Are the Grounds for Believing That Jesus Really Lived?" Sunday school at 9:45; Young People's Fraternity at 6:30.

UNIVERSALIST.

Church of the Good Tidings, Broadway and East Twenty-fourth street—Rev. Dr. James Dimond Corby, pastor. Worship, with sermon, at 10:45 A. M.; sermon theme, "Why I Am a Christian Universalist"; sunshine hour Sunday school at 12 noon; Junior Christian Union meeting at 6 o'clock.

UNITED BRETHREN.

First, Fifteenth and Morrison—John D. Nisewonder, pastor. Bible school, 10; 11, Rev. D. R. Potts; 8, the Flinn Home Boys, with quartet, will be in charge; 7, Endeavor.

Alberta, Twenty-seventh and Alberta streets—Clinton C. Bell, pastor. Public worship, 11 A. M. and 7:30 P. M.; Sunday school, 10 A. M.; Y. P. S. C. E., 6:30 prayer meeting, Thursday, 8 P. M.

Fourth, Sixty-ninth street and Sixty-second avenue Southeast, Tremont station—J. E. Connor, pastor. Sermons, 11 A. M. and 7:45 P. M.; Sunday school, 10 A. M.; Christian Endeavor, 6:45 P. M.

UNITED EVANGELICAL.

St. Johns—A. P. Layton, pastor, will preach both morning and evening. Sunday school at 10 A. M.; Christian Endeavor at 6:30 P. M.

MISCELLANEOUS.

Rev. John Ovall will conduct Swedish services in the Methodist Church in Oregon City at 3 o'clock. All Scandinavians are most cordially invited to attend.

Mixed With Fear.

Jones—I have the greatest respect for the truth.

Stones—So I perceive, for you generally keep at a most respectful distance from it.

Very Effective Method for Banishing Hairs

(Modes of Today)

At very little cost any woman can rid her face of hairy growths if she will use the delatone treatment. This is made by mixing some water with a little powdered delatone. This paste is spread upon the hairy surface for 2 or 3 minutes, then rubbed off and the skin washed, when every trace of hair will have vanished. No harm results from this treatment, but care should be used to buy real delatone.—Adv.