MISSIONARIES AND THE FAMINE

By William T. Ellis.

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THE whole world has heard of China's great famine, but there are no evidences from this viewpoint that the world knows of the connection of the missionaries therewith, which is an interesting story by itself, although it cannot be separated from the warp and woof of the tragic tale of this overwhelming calamity.

By an interesting coincidence, just at the moment of Sir Ernest Satow's attack upon missionaries in China, the latter are silently answering his and kindred criticisms, and justifying their presence in the interior of this enigmatical country, by saving the lives of thousands, tens of thousands and hundreds of thousands of starving Chinese. I have returned this week from a month's tour of the famine district, which is so remote from the treaty ports that I was informed that no other traveler had ever been there before us; and I am prepared to say that the presence of the missionaries alone makes it possible for the world's relief to be administered and that were it not for these Americans, most of the myriads of starving people would be permitted to perish.

FAMINE SUFFERERS MAKING ROADS AT FIVE CENTS A DAY

Missionaries Indorsed.

In this correspondence many sharp criticisms of missionaries have been written, here, however, is a state of affairs which, as an indorsement of the missionaries by the far east, speaks for itself. The simple fact that the North China famine relief committee, composed of the consuls, leading merchants, government officials and other prominent citizens of Shanghai, has pledged its word to distribute all its immense relief funds exclusively through the responsible hands of the missionaries shows what the settlement residents really think of the missionary body.

For by intrusting this gigantic task of relief distribution to the missionaries, the business community here indicates plainly its confidence in the capacity as well as the integrity of the foreign missionary. Shanghai may not like the missionary's views or work, but it really trusts him.

Not all people in America clearly understand that there are practically no white men, except missionaries, living in China outside the treaty ports. They have no right to reside or do business elsewhere. The foreigners in the interior, with the exception of a few working on concessions, are only missionaries. The latter are likewise practically the only ones who spend laborious years in learning the Chinese language; the foreign mercantile houses do business through English-speaking Chinese "shroffs" or "compradores." It is as true as most generalizations, to say that the missionaries alone among the foreigners understand the Chinese.

Floods Add to Horrors.

So it was, quite naturally, the missionaries who first called attention to the imminence of famine in Kiangpeh, or North River country. During the spring and summer heavy rains fell throughout Kiang-pu and Anhuei provinces and in the adjacent parts of Shantung and Honan provinces.

The Yellow river overflowed its banks, as did the Grand canal and lesser streams, dikes breaking in many places. Since the land is at many points lower than the ancient canals, the country was a long time submerged, remaining so in numerous places until this day.

Despite the floods, the missionaries continued to traverse their fields, one of them, at least, nearly losing his life by drowning. Miss Read, for example, of Antung, itinerated among the sufferers for six and seven miles at a time, in water above her waist. On one occasion she was barely cut of a house before it collapsed.

Native churches and native homes, both alike built of mud or of sun dried bricks, crumbled before the attacks of the waters. So before China herself knew that there was to be a famine, the missionaries were sending home their pleas to the religious papers. A missionary relief committee was first in the field, but it was later rendered unnecessary by the larger, stronger general committee at Shanghai, which soon had the missionaries who live in the district busily employed distributing its funds.

The Unspeakable Chinese.

Christendom can never understand the Chinese, not even when it sees him in his native element. The depth and callousness of his selfishness and materialism is simply beyond the telling. In sharp contrast with the activity of the missionaries on behalf of the homeless and the hungry was the indifference of the Chinese officials.

At first they reported that there was no famine. Then they tried to minimize it. Then, when it became evident that relief funds were in sight, affording rich pickings to the rascals, they swelled the figures enormously. My own investigation confirms me in the belief that the missionary figures are conservative: 10,000,000 people, over 40,000 square miles, affected by the famine, and 3,000,000 menaced by actual starvation, unless given aid until next summer.

A normal resident of a civilized country can scarcely realize that a nation should be indifferent over the impending death of 3,000,000 of its subjects.

Natives Are Selfish.

Yet the Chinese seemingly have no sense of compassion; for simon-pure selfishness they outrank even an American corporation. When a Chinaman does good deeds it is for his own advantage, not for the other man's assistance. In most cities in this country there are societies "for laying up merit by doing good works;" the supporters are after the merit which Buddhism assures them.

Last Monday in the office of one of these societies I saw three little children, aged perhaps 12, 8 and 4, apply for help. The two youngest were ashen with cold and hunger, and they were crying. A fat and greasy official drove them out with noisy imprecation. I asked him what ailed the wee one, which seemed to be suffering sorely.

The official said the children were homeless orphans, and that the one rag which covered this little one's shoulders was its only protection from the penetrating cold. Still it did not occur to him to help. Two missionaries were with me, and calling upon the children to follow, one of them led the way to his home, where he obtained some garments belonging to his own child and gave them to the little sufferer.

The spectacle of three foreign men, and an old coolie, trying to dress that Chinese waif in the kilts and pantalettes of a Scotch laddie was highly entertaining to a great crowd of Chinese. Incidents could be multiplied by the score, all drawn from personal observation, showing the utter heedlessness on the part of the Chinese of a neighbor's suffering.

Chinese Grafters Hinder.

From the American consul-general here I learn that considerable is being said in America about the danger to missionaries at this time. This is only another adroit manifestation of the Chinese crafty, grafty politics. The officials here are merely trying by these wiles to force the foreigners to place the disbursement of the relief funds in Chinese hands.

It is a matter of first-hand knowledge that the sentiment toward foreigners in the famine region is wholly friendly. I found the peasants expressing distrust and hatred of their own officials, and looking to the foreigners for help. With no escort whatever and with no Chinese-speaking companion, Mrs. Ellis and I traveled through hundreds of miles of the territory which the officials declare to be so dangerous. We went through the refugee concentration camps and even ventured to give assistance to especially needy cases, which, it has been owlishly averred, would be almost certain death to any one attempting it.

Gloat Over Execution.

Absolutely alone, with no other foreigners near, nor any English-speaking Chinese, we attended a Chinese execution, and were the center of a mob of many thousands, gathered to gloat over and fiendishly enjoy the decapitation of criminals; and not so much as a hostile look did we receive, although a Chinese crowd is proverbially in its most dangerous mood at an execution.

All the missionaries in the afflicted area are absolutely unafraid; the only frightened one I met was a young southern Baptist at Chinkiang, which is an open port, with British police, and outside the famine belt; his fear has been a matter of jest among his fellow missionaries during the entire two years that he has been on the field. One of the mission jokes is his request to a naval officer to keep a warship at Chinkiang.

The ugly aspect of this situation, though, is that these officials who predict trouble have the power to make their own prophecies come true. If trouble occurs in the famine field it will probably be directly due to the avaricious officials who, by obstructing the free movements of the missionaries, and by various other tactics, are hindering the work of relief, all with the object of securing a "squeeze" for themselves. But the Shanghai relief committee, and Consul-General Rodgers, representing the American Red Cross, are unyielding. Relief funds may be distributed only by missionaries, and by Chinese who work under their oversight and direction. Moreover, they are frankly placing the responsibility on "the man higher up," thus involving Chinese "face," and if the officials do not soon cooperate in saving the lives of their own countrymen, they will at least give a clear track to the foreigners.

Young Americans to the Fore.

By a general system of comity among the missions, the territory which is now suffering from famine is allotted to the southern Presbyterians. Thus it comes about that the only American missionaries actually at work within this 40,000 square miles belong to a single denomination. This fact illustrates the immensity of China as a mission field. There are other denominations working on the edges of the famine, northern Presbyterians in Shantung, northern Methodists, southern Baptists, Quakers, Disciples and Presbyterians at Nanking, Yangchow and Chinkiang.

Within the affected zone there are three Roman Catholic missions, but these are manned by French priests. There are also a few China inland missions, but the authorities of this organization have taken the position that their missionaries shall not engage in relief work, except to care for their own members and adherents. Doughty Miss Read, at Antung, has apparently cut off communications between herself and headquarters, for she, declining to be bound by any such narrow regulations, is working as manfully for all the needy as the best male missionary concerned.

The Roman Catholics at first declined to cooperate in a general relief work, in which no sectarian distinctions or proselyting are permitted, but later, they accepted the Shanghai committee's terms.

Substitute Food for Sermons.

The situation is at present that the missionaries have to a great extent surrendered their regular religious work and have become organizers of relief and distributors of foodstuffs. No attempt is being made to turn this work to the advantage of the missions. Indeed, most of the missionaries are standing up so straight that they are bending over backwards, for they refuse to let Christians and inquirers share in the relief funds that come from Shanghai. I heard a villager offer to join my companion's church if he would only give her something to eat, he told her that such a step would simply remove her present chances of securing food.

At this writing the only form of relief work for the benefit of the famine victims that has been started—such is the doddering incompetence and blithering foolishness of the Chinese officials—is a road building operation at Buchien inaugurated and managed by blustering, big-hearted Dr. J. W. Bradley.

Not a single Christian has been employed, and when a large number of the men presented themselves at church on Sunday, they were plainly told that they were under no obligation to come, and that their jobs would not be affected by their presence or absence.

Three hundred of the neediest men are engaged upon this work, and will be kept busy until the famine breaks, the Shanghai committee having provided the funds. Dr. Bradley could put 1,000 men to work any day that the funds are forthcoming. He narrowly escaped with his life from the perfectly friendly mob which gathered at daybreak one morning in the hope of securing work tickets.

As there were 10 men to every ticket, the crush to secure that which literally meant life to many overwhelmed the stalwart doctor and he was crowded unto unconsciousness.

The needy Christians are being helped by the missionaries out of their own funds; the number of converts is so small in this field that this is practicable. Every precaution is taken to prevent persons from joining the church from unworthy motives. Whatever may have been true in the past, I find that today "rice Christians" are more odious in the eyes of the missionaries than of anybody else.

A Fragment of Humanity.

In addition to their self-sacrificing and broad-minded labors in behalf of the pitiable millions of the starving, the mission stations on the field are each doing a special relief work with their own funds for the needy at their doors. Thus, it was only the shelter provided by the Tsin, Kiang-pu, missionaries which could receive and care for an afflicted bit of humanity which I found one day by the roadside.

This most deformed human being it has ever been my lot to see or learn of, has a broken back, a pigeon breast, his atrophied legs are twisted up to his chest, his arms, utterly useless little stumps, are pressed close to his body, and he is covered with open sores. Although 20 years old, he measures less than 30 inches in any direction. His mind, however, is strong and alert.

This poor creature, like so many other helpless ones and little children, has been abandoned by his famishing family. Before he was found he had lain three days in the ditch where he had been thrown. He will hereafter live permanently at the southern Presbyterian hospital at Tsin Kiang-pu, under the care of Drs. J. B. Woods and L. S. Morgan.

At Chinpiang, where 30,000 hungry refugees are encamped, Rev. John W. Paxton heads up a special relief work, which pays particular attention to the sick, to women and to children and to the babies that are being born in little mat shelters on the bare ground. Here, too, M. J. Walker, of the Scotch Bible society, carries on the herculean task of transshipping and forwarding all the relief foodstuffs from Shanghai up the Grand canal.

Homeless Are Sheltered.

At Nanking, Yangchow, Suchien and Tsin Kiang-pu local relief work is being done, including the furnishing of clothes to the freezing, shelter and medical aid to the suffering, mat shelters to the homeless, work for a few scores, and food for an infinitesimal proportion of the innumerable hordes of famishing.

Worthy of special honor for their devotion to the nerve-wearing ministries of relief are Messrs. Patterson, Bradley and Junken at Suchien; J. B. Woods, Henry Woods, A. D. Rice and C. N. Caldwell at Tsin Kiang-pu; Messrs. Drummond and Beebe at Nanking, Messrs. Grier and Grafton at Hsuchowfu, Dr. Cochran at Hwaiyuen and Messrs. Evans, Trindle and Pierce at Yangchow, not to mention a noble company of women, who are having countless hardships, and are carrying a heavy burden on their spirits, because of this haunting, horrible, indescribable famine.

MISSIONARY WOMEN OFF FOR THE COUNTRY TSIN KIANG PU

WOMEN'S CLUBS AND WORK

Edited by Mrs. Sarah A. Evans.

Some Personal Sketches Of General Federation Officers.

The two pictures we have the privilege of presenting today on this page are among the most prominent club workers in the United States and hold enviable positions in the General Federation.

Mrs. Percy V. Pennybacker, the present auditor of the national organization, is a native of Virginia, but was reared and has always made her home in the "Lone Star" state. She is an authoress, platform speaker, business woman and an active member of society, and is what Mrs. Decker says of her—"one more example of the new all-round woman who is mother, teacher, citizen and friend."

In young womanhood Mrs. Pennybacker achieved success as the author of "A Brief History of Texas," a work that has passed through 10 or more editions and is used as a text book in almost every school in Texas. Mrs. Pennybacker was, as might be expected, one of the first to advocate women's clubs along the line of self-improvement, and herself organized one of the oldest clubs in her state—"The First Literary"—of Tyler, Texas.

For two years she served as president of the Texas State federation. Her administration was one of advance along all lines, while educational matters gave it a special impress. During her term $3,500 was raised by the clubs for the endowment of a free scholarship in the Texas university, so that each class of that institution will have a young woman representing the State federation.

Mrs. Pennybacker has been a regular attendant at the biennial conventions and was easily elected national treasurer at St. Louis. Ill-health required her to decline a reelection at St. Paul, but she accepted the place of auditor and is serving most acceptably in that capacity at present.

Mrs. Charles A. Perkins is one of the most scholarly members of the board of the General federation and brings to it an atmosphere of college training and higher education, though college-bred women are no exception on this board, as several others hold enviable degrees.

Mrs. Perkins, however, holds the honor of having been the first woman to receive the degree of A. B. in a New England college and received it at the State university, Middletown, Connecticut, in 1576, and the degree of A. M. in 1879. Later she was an instructor at Wellesley college, and upon her marriage to Dr. Perkins, removed to Baltimore, where her husband was an instructor at Johns Hopkins.

From this institution Dr. and Mrs. Perkins went to Bryn Mawr, where, for four years, Dr. Perkins had charge of the department of physics. For the past 14 years they have been at the University of Tennessee, Knoxville, where Dr. Perkins has had charge of the department of physics and electrical engineering.

Mrs. Perkins' first work for her adopted state was to interest herself in having the doors of the university thrown open to women, which she finally accomplished, and was herself dean of the women for three years. Mrs. Perkins stands among the foremost club workers of Tennessee, having served four years as state president, and having been president of several local clubs. She is also president of the Women's Missionary society of the Union Presbytery, comprising six churches.

Mrs. Perkins is the mother of one boy and three girls, one of whom is in the university where her parents are engaged and another is a sophomore at Vassar. Mrs. Perkins was elected corresponding secretary of the G. F. W. C. at St. Paul last year.

Mrs. Charles Perkins, Corresponding Secretary of the General Women's Federation.

Mrs. Percy V. Pennypacker, Auditor General of the General Women's Federation.

Some Pertinent Suggestions Anent Coming Club Elections.

Club politics have, in certain quarters of the globe, become as important as municipal or national affairs and alas! almost as soiled. It has become a trite saying in all organizations of men or women that "the office should seek the person and not the person the office," but the rapidity with which municipal candidates are "announcing themselves" leaves little doubt but that the old saying is being disregarded by the men, and as spring elections are now on the tapis in many clubs of the state the mail and telephone messages reach us that even women have heart-burnings and are announcing themselves for club honors.

From a club in a distant part of the state it was rumored that one dame was so anxious for the office she had her eye on, that, as she only had one telephone in the house, and the situation really needed more, she was contemplating sending east for a suitable flag and starting out with her faithful followers in her wake to arouse the town to the danger of reelecting any of the old board. While this may be a slight exaggeration by those who are onlookers and have a keen sense of the humorous the fact that club women in many places have resorted to asking other women to vote for them remains a fact, and what is still more deplorable they have been self-constituted candidates.

This class of women is always a detriment to any organization of women, for it brings discredit upon members who would shrink from this vulgarity, and particularly when they are so forgetful of the decencies of club ethics and do their electioneering for themselves over the telephone and allow the men of the town or city to become familiar with their methods and use what they have said for coarse jests and jokes against organized womanhood.

This, to the club woman of fine sensibilities, is the most deplorable feature. To the club itself it does little damage, for while many women are, through inexperience, too timid to openly refuse these requests, they make mental reservations which take material form on election day much to the confusion of the self-seeking woman. Few women will vote for another who pushes herself upon them; self-respect and an inborn love of liberty to do as she pleases will make any woman refuse to be dictated to or coerced into voting as some one else tells her to.

Just ask yourself, will the woman who asks you to vote for her make a good officer for any organization? Are the women who endeavor to create factions and sides in an organization the women who will uphold and strengthen it?

The ideal officer is the one who has earned the office through conscientious and unselfish service; who has always been willing to abide by the majority rule and sees the club above the person, who never pouts or threatens the organization because she hasn't had her way, and above all, the one who never indulges in personalities, misrepresentation, or malice.

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New York Sorosis Gives Its Annual Breakfast.

One of the infant periodicals is The Club Woman's Weekly, edited and published by the New York City federation of woman's clubs. It is neat in appearance and overflows with club chat and gossip regarding the club world in its vicinity. This week's issue is devoted mainly to the annual luncheon of Sorosis, which is the most important, if not the chief, social event of the club year. It is called a breakfast and is always given at the Waldorf-Astoria. This was the thirty-ninth annual breakfast and 39 club presidents were guests of honor. Twenty-six of these club presidents were down to speak on the topics of the day, "The Future Woman of Our Country," "The Home of the Future" and "The Future of Our Country."

Mrs. William Tod Helmuth, in an appropriate speech presented Mrs. C. B. Wilbour, with a Sorosis badge set with diamonds, the gift of the club. Mrs. Wilbour, it will be remembered, was one of the three founders of Sorosis, Jenny June (Mrs. Croley) and Kate Field being the other two. Mrs. Wilbour is at this time president of Sorosis.

Many distinguished women were present, more, perhaps, than ever gathers at any one place at any other time. Many short but eloquent speeches were made, and the most noticeable feature was that through them all rang a clear true note for the ideal home, the love of children and the care of the family. Not one speaker but touched upon some phase of home life.

Mrs. Carrie Chapman Catt declared that the woman of the future will "be able to give, in a two minutes' speech at Sorosis breakfasts, the essential points of any question upon which she may be called to speak. When we wish to see our ideal woman," said Mrs. Catt, "we must look into our hearts, and when we desire to see her materialized, we may look at our honored president, Mrs. Wilbour.

"I read in a magazine lately the following lines: 'If you meet a new idea in the dark would you shy?' The woman of the future will not shy and she will rather tear her tongue from her mouth than soil it with gossip."

Mrs. Margaret Bates, president of the Daughters of Ohio, said: "Many make the household, but only one the home, and that one is the house-mother who does the countless little things that count for so much when they are done and count for such a lack when left undone."

Mrs. Julia P. Leavens, president of the Chicago Woman's club, praised the gorgeous aspect of the gathering and said: "Solomon in all his glory never could, would or should have been arrayed like one of these. I long ago forbade my soul to speculate on the 'sweet bye and bye'; my attention is fixed on the forty-nine story present. Are the Waldorf-Astoria and the Garden of Eden so far apart?"

The souvenirs of the occasion were bas-reliefs of Mrs. Wilbour and the decorations were La France roses.

The installation of the officers, recently elected, completed the events of the afternoon.

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Miss Ida Tarbell Defines Intellectual Integrity.

At a meeting of the Woman's Municipal league of New York, a few days ago, Miss Ida Tarbell, who first became famous by her biography of Lincoln in McClure's and later by her expose of the methods and the men connected with the Standard Oil company in the same magazine, addressed the club on "Intellectual Integrity," which she said had three chief characteristics—spontaneous thinking, disinterested point of view and the power of growth. She pointed out that literary clubs could easily delude themselves with the belief that in handling great themes and great names they were actually assimilating and making great things their own, valuing a thought more for the sake of the man who uttered it than for the truth there was in it.

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Oregon Teachers Please Take Notice.

The Teachers' club of Boston is actively working for the abolition of unjust discriminations against women teachers in regard to pay and opportunities for advancement. The result of the New York teachers' agitation has added courage and determination to their endeavor. The Teachers' club has collected statistics and information bearing upon the question from other cities. In Springfield heads of departments are taken by men and women, on the same basis of merit. In Washington, D. C., all executive places are open to men and women on equal terms. In Milwaukee a third of the executive positions in high schools are filled with women. Chicago reports that work as teachers, supervisors and superintendent is open to women on the same conditions as to men in salaries or requirements. Many other cities report satisfactory results with the same systems of equality.

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If the Tree Falls, What Becomes of the Ivy?

From Success.

We hear a great deal about the modern girl developing mannishness, independence, and losing her femininity. A great many people are much alarmed because girls are not trained, as formerly, in womanly gentleness.

It is a beautiful figure of speech to describe the feminine character as the ivy which clings to the masculine oak for support, and in return covers and beautifies its hideous knots and scars.

But, if the oak falls, what becomes of the ivy?

There is too much of this ivy clinging and beautifying idea in training girls. They should be taught that it is just as necessary to be independent, to be self-supporting, as to be able to cling and beautify. In other words, they ought to be able to stand alone if the tree falls, and not go down with it.

SOCIETY

(Continued from Page Fifty-four.)

bride looked charming dressed in white pina cloth over white satin, trimmed in maltese lace, and carried a bouquet of Bride roses. Miss Kate Fullerton acted as bridesmaid and wore pink sollenne over pink taffeta. Robert Forbes of Portland acted as best man. Miss Mabel Miller was ring bearer, while Miss Merta Bales at the piano played the Lohengrin wedding march and Mendelssohn's "Spring Song." The wedding supper was served by five young women—Mrs. A. Vial and the Misses Agnes Pitchford, Edna Parsley, Velle Barker and Gertrude Hast, all gowned in old rose. Miss Mabel VanBuren received the guests. Miss Frances Howell caught the bouquet tossed by the bride.

Mr. and Mrs. Tabke left for Portland this morning, where they will reside.

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Miss Corinne Pheney and Tracy A. Wood were married last Saturday afternoon at the home of Mrs. W. B. Reynolds of Philomath, Oregon. Rev. Mr. Reynolds officiated. Several intimate friends witnessed the ceremony. The bride is a popular young woman of Philomath. The groom is a graduate of the 1906 commercial class of Philomath college and a prominent young man of Coburg, Oregon, where his parents reside. Mr. and Mrs. Wood left for Portland, where they will make their home.

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A wedding party gathered at 271 College street Tuesday evening to witness the marriage of J. S. Keller and Miss Anna Simmons, both of Portland. Rev. Henry A. Barden performed the ceremony. Mrs. C. T. Alden and Miss Lou Clemens acted as bridesmaids, and C. T. Alden as best man. Mr. and Mrs. Keller, after a few days out of the city, will be at home to their Portland friends.

* *

Miss Maggie Hastings and Thomas Brown were quietly married Wednesday afternoon at the home of the bride's parents, Mr. and Mrs. Francis Hastings. Rev. T. L. Eliot officiated. Mr. and Mrs. Brown have gone on a trip to Indiana, Mr. Brown's native state. They will be at home after May 1 at Sellwood.

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Miss Helen L. Smith and Edward W. Behn were married Thursday at the home of the bride's parents, Mr. and Mrs. J. C. Smith, 241 Russell street. Rev. D. A. Walters officiated. A large company of relatives and friends attended. Mr. and Mrs. Behn will make their home at University Park.

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Ernest Abbott of Raymond, Washington, and Miss Anna M. Bowling of this city were united in marriage, March 30. The ceremony was performed by Dr. J. Whitcomb Brougher in the reception-room at the White Temple.

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A quiet home wedding took place at the residence of L. D. White, 133 East Thirty-third street, Thursday afternoon, when Frank Sickenger and Bessie White were united in marriage by Rev. J. J. Staub of the Sunnyside Congregational church.

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C. Ideleman and Margaret E. Jones, both of this city, were married at the home of Mr. Myers at Mount Tabor, April 3. Dr. J. Whitcomb Brougher performed the ceremony.

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William White of Chehalis, Washington, and Miss Alma Elnora Baughman of this city were married April 1 by Dr. J. Whitcomb Brougher in his reception-room at the White Temple.

COMING EVENTS.

Mrs. H. E. Chipman entertained the Tuesday afternoon club last week at the home of Mrs. George Dunham on East Fourteenth and Clinton streets.

The hostess had arranged a musical program to precede the study period, which was a genuine treat and was greatly appreciated. The following numbers were sung by J. Claire Monteith, accompanied by Mordaunt Goodnough: "Ritournelle" (Denner); "Border Ballad" (Cowen); "The Birthday" (Cowen). Miss Maud Bell gave two piano solos.

The study was a continuation of Pope and was rendered as follows: "Study Essay on Man," by Mrs. G. M. Glines and Mrs. Merwin Pugh; reading, "Eloisa and Aberlard," Mrs. H. E. Chipman. Mrs. J. D. Hayes compared the satire of Addison, Swift and Pope. Quotations included his comment on Voltaire. Mrs. Jerome B. McGlade was a guest of the hostess. During the social hour delicious refreshments were served by the hostess assisted by Miss Helen Dunham and Miss Maud Bell.

The next meeting will be held with Mrs. A. J. Stiles, 827 Gantenbein avenue, April 9.

* *

The O. E. S. Girls have sent out invitations for their last party this season at Murlark hall, Monday evening, April 15. Dancing and cards will be provided for the guests. The patronesses who will attend are Mrs. H. S. Rowe, Mrs. W. J. Sally, Mrs. C. A. Cogswell, Mrs. Charles Smith, Mrs. P. Brogan, Mrs. H. M. Ogden and Mrs. D. Beckett.

The club's dances have become very popular this year and the list of guests is a pleasant and exclusive one. The members are: Miss Emma M. Howatson, Miss Josephine Stapleton, Miss Charlotte Ballin, Miss Bess Houston, Miss Louise Philpott, Miss Edith Schmeer, Miss Ruth Ballin, Miss Margaret Howatson, Miss Mabel Beckett and Miss Gertrude Ballin.

* *

The Forestry club will meet with Mrs. H. M. Ogden, 130 East Sixteenth street, Monday afternoon at 2 o'clock. Dr. J. A. Lyman of the Portland academy will give an informal talk on certain forms of plant life, which the club is studying. Friends of the club are cordially invited to be present.

* *

Last Monday evening the Orranda club entertained about 150 couples in the new Woodman hall with a dance. The hall was decorated for the occasion with purple and white bunting and Easter bells, and punch was served. Parsons' orchestra furnished the latest music. Many new gowns were in evidence. Their last party will be held in the same hall Monday, April 29. The patronesses were Mrs. T. J. King, Mrs. J. W. Taggart, Mrs. J. C. Adams, Mrs. E. Long and Mrs. R. W. Jamieson. The club members were H. E. Williams, J. F. Adams, H. W. Hingley, H. J. Hucke and R. W. Jamieson.

* *

Max Lystrop celebrated his forty-ninth birthday at 828 Flanders street March 28. Dinner was served to a number of his friends. The table was decorated with cut flowers. The evening was spent in music and Danish games. The guests present were Mr. and Mrs. P. View, Miss View, P. Jeppeson, L. Splud, John Goresson, Mr. and Mrs. C. Paulson, W. Anderson, Miss Henrietta Anderson, Miss Matilda Anderson and Miss Karna Peterson.

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An elaborate Easter ball was given by the Ladies' auxiliary of the Ancient Order of Hibernians last Monday night in Mair's hall on the east side. The hall was decorated with Easter lilies and palms. Fox's orchestra furnished the music. Punch was served.

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The current topics department of the Woman's club will be entertained tomorrow by Mrs. B. S. Pague at 743 Overton street.

PERSONAL.

Mrs. P. J. Bannon of Sampter, Oregon, is visiting her mother, Mrs. Nancy A. Dowell.

Mrs. J. F. Gordon of Seattle was a guest last week of her sister, Mrs. Henry Sutton.