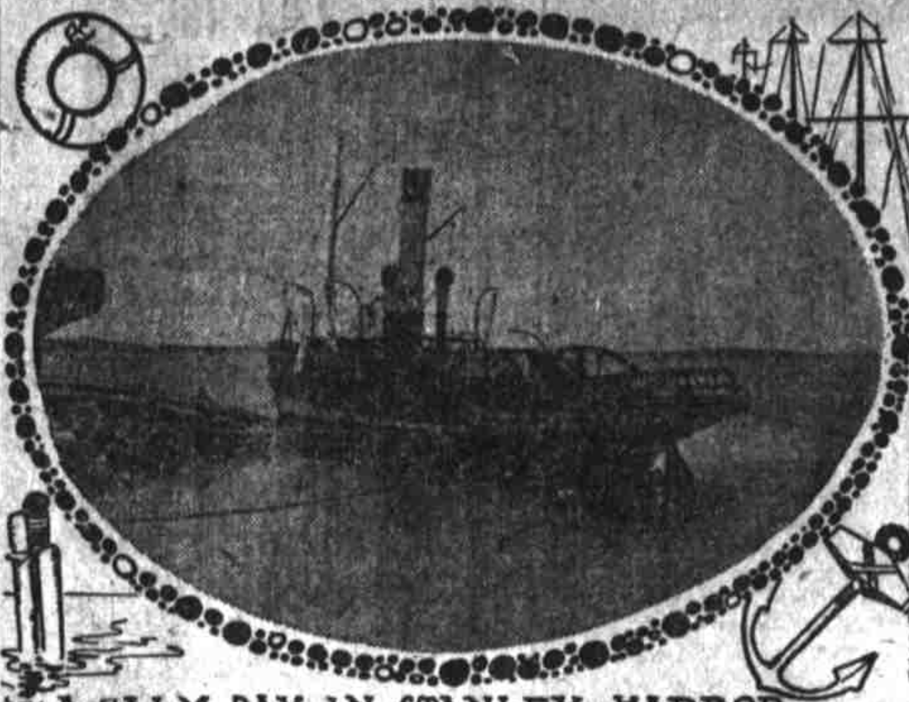
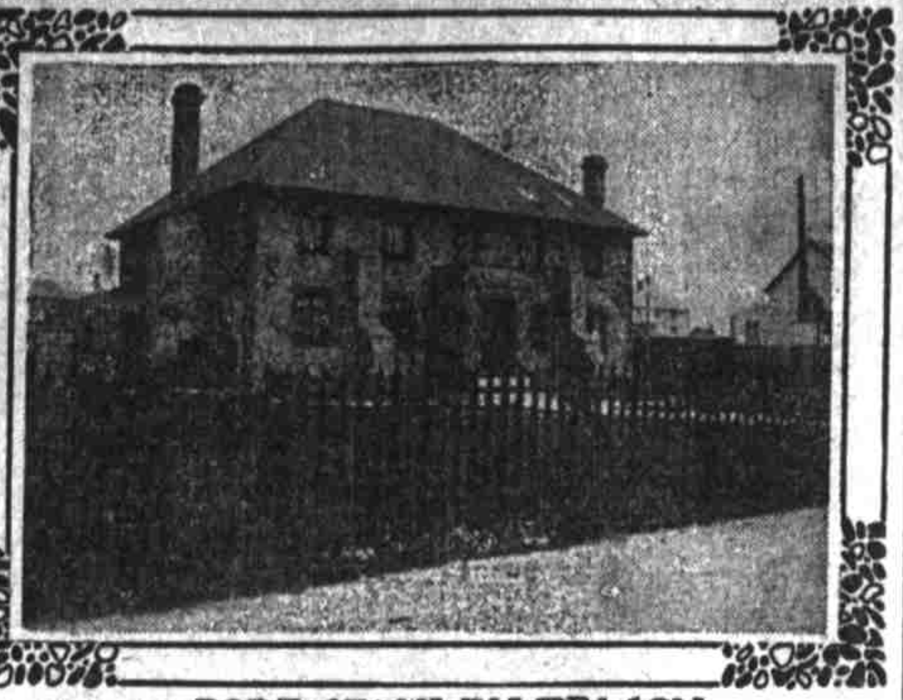
IN THE PATH OF THE FLEET


A CALM DAY IN STANLEY HARBOR.


PORT STANLEY PRISON.

POST OFFICE AND GOVT. OFFICES OF FALKLAND ISLS

THE CATHEDRAL AT STANLEY.

By Orton E. Goodwin.

Way down in the South Atlantic ocean there is a very sorrowful man just now. He feels that somehow he is not getting a square deal—that old Uncle Sam has not treated him quite the way he ought. For many years he has served his country—'tis true he has not very much to do and is well paid for doing it; yet his life is perforce spent with few associates, for the total population of the little town in which he lives is only 800. That man is Consul John E. Rowen, ex-state senator from Iowa.

His position would be counted a sinecure, probably being his country's reward for long and faithful service at home. Appointed some years ago as United States consul to the Falkland islands, he has worthily filled the office, his only desire now being that some or all of his country's great fleet should stop to see him. Unhappily that cannot be.

Yet one is inclined to think the reward would not be too great. Consul Rowen lives in a country described by Darwin as fit neither for man nor beast; where it rains, snows or sleets over 300 days in the year, and being right in the path of the Cape Horn gales the Falkland islands are accounted the stormiest place in the world.

Live by Sheep Raising.

The population of the interior live by sheep raising, but those in the little town Port Stanley live on the misfortune of others. Rarely a month passes that some sailing ship or steamer, crippled and damaged by the storms of the Cape Horn latitude, does not make its slow way to Stanley for repairs. Many alas, go there never to leave. Probably in no other harbor in the world can so many hulks of once fine ships be seen—only a very short time ago in commission. Then came the fire or the gale and now anchored in midharbor they are but pathetic reminders of their former glory.

Perhaps the most interesting hulk to the writer was that of the Snow Squall, which took refuge there from the Alabama. Although now used to support a jetty, old cannon balls can still be seen clinging to her rotten timbers.

For congenial companionship Consul Rowen is almost confined to the governor and his family and an English clergyman with his charming wife. Lack of amusement and brightening influences, continual solitude and intermarriage, is quickly reducing the inhabitants, or "kelpers" as they are called, to a state bordering on the weak-minded.

The islands themselves were in time past noted for their wild horses and cattle but both species are now almost extinct.

Some 300 miles from the Falkland islands and right in the heart of the Magellan Straits lies Punta Arenas—the fleet's next point of call.

At Punta Arenas.

Punta Arenas, or Sandy Point, is the metropolis of the Arctic regions. The most southerly city in the world, it is rapidly lining up as an important South American town. Every possible influence is being used to bring this about. The people are progressive and business-like and for hustling abilities could not be beaten in the other windy city—Chicago.

The early importance of Punta Arenas came from its strategical position on the Magellannes. Further, it is the only suitable coaling port en route Valparaiso to Montevideo and Australia to the same point. When the Pacific Steam Navigation company began to run their boats regularly through the straits, they immediately recognized the importance of Punta Arenas in this respect.

But that which more than anything else has helped to make Punta Arenas the metropolis of the south is the sheep industry. These sheep were imported from the Falklands and have now in a few years become the staple industry. Indeed in no other part of the world are sheep ranches multiplying faster than on Tierra del Fuego. The reason for this will not be far to seek. Land, if dear to buy, is leased in 10 year periods by the Chilean government at a purely nominal rental and solely to settle the country. Another effort Chile has made in this line is to make Punta Arenas for the present a free port—with neither import nor export dues. However it can only be a very short time before this regime alters.

As an indication of the rate at which the port is growing it may be mentioned that in 1902 the population was only 8,000; at the present time it is at least double that.

This rapid increase was largely caused by the recent gold rush. It has been found that most of the islands of the Cape Horn group contain large alluvial deposits of gold between high and low water mark. It is said that steady persistent workers can make $10 a day with ease, yet the earning of this sum cannot be said to be pleasant. Lives are continually being lost in the small schooners which take men to the diggings, further, no small endurance is needed to stick to claims in these almost arctic regions. Even close to Punta Arenas gold was found in the streams, but apparently this is now all washed out. Despite the fact that the Chilean commissioner reported that no richer sand deposits had yet been discovered, the cold will likely prevent much of the gold getting on the market.

There is one point about Punta Arenas that neither officers nor men will overlook. They are not likely to visit another place in the world where curios may be obtained so reasonable. Whether bought at the curio stores ashore or from the Indians who come out to ships in canoes and sail-boats, prices are very reasonable. Guanaco skin robes, beautifully worked, sell for $10, whilst fox skins bring only 50 cents apiece. The former would easily sell for $6 in this country. Indian baskets and spears may readily be brought at from far exorbitant rates, and can further be relied on as the 'genuine article.' Gold dust can be brought weight for weight of either $5 pieces or English sovereigns, the purchaser of course getting the better of this deal.

But few tourists find their way to Patagonia, but those that do find that visiting these old-time sealing ports gives a thrill that is somehow absent from a tour in civilized Europe.

CHURCH SERVICES

Baptist.

Arleta—Rev. E. A. Smith. Services, 11 a. m. and 8 p. m.; Sunday school, 10 a. m.; B. Y. P. U., 6 p. m.

Third—Vancouver avenue and Knott streets; Rev. R. Schwedler, pastor. Services 11 a. m. and 7:45 p. m.; Sunday school, 10 a. m.; B. Y. P. U., 6:45 p. m.

Highland—Alberta and Sixth streets. Rev. I. F. Heacock, pastor. Sunday school, 10 a. m.; services at 11 a. m. and 7:30 p. m.; B. Y. P. U., 6:30 p. m.

Sellwood — Tacoma and Eleventh streets; Rev. John Bentzien. Services 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; B. Y. P. U., 7:15 p. m.

Calvary — East Eighth and Grant streets. Rev. I. N. Monroe. Services, 11 a. m. and 7:30 p. m., topics, "The Christian Arm" and "Man's Incomparable Friend"; Sunday school, 10 a. m.; B. Y. P. U., 6:30 p. m.

Immanuel—Second and Meade streets; Rev. A. B. Minaker. Services at 10:30 a. m. and 7:30 p. m.; Sunday school, 11:45 a. m.

Grace—Montavilla; Rev. Gilman Parker. Services at 11 a. m. and 7:30 p. m.; topics, "Secret Prayer" and "The Coming of the Kingdom."

Central—East Twentieth and Ankeny streets; Rev. W. T. Jordan. Services at 10:30 a. m., and 7:30 p. m.; topics, "Did the Whale Swallow Jonah?" and "The Prodigal Daughter"; Sunday school, 12 m.; Y. P. meeting, 6:30 p. m.

University Park—Rev. A. B. Waltz. Sunday school at 10 a. m.; services, 11 a. m. and 7:30 p. m.; topics, evening, "Fifty Dollars Wasted, Yet Well Spent"; morning, by Rev. E. F. Timmerreau.; B. Y. P. U., 6:30 p. m.

First—The White Temple, Twelfth and Taylor streets; Rev. J. Whitcomb Brougher, D. D. "One accord" prayer meeting, 10 a. m.; services 10:30 a. m. and 7:30 p. m.; morning and evening sermons by Dr. B. L. Whitman of Seattle.

Sunnyside (German) — Forty-first street and Hawthorne avenue; Rev. C. Feldmeth. Preaching, 11 a. m.; Sunday school, 9:45 a. m.

St. Johns (German)—Rev. C. Feldmeth. Preaching 3 p. m. Sunday school 2 p. m.

Second—Seventh and East Ankeny streets; Rev. Stanton C. Lapham. Services at 10:30 a. m. and 7:30 p. m.; Bible school, noon; Young People's union, 6:30 p. m.; topics, "Faith's Realization" and "A Margin in Life."

Savier-Street—Between Twenty-first and Twenty-second streets. Sunday school, 2:30 p. m.

St. Johns—E. A. Leonard. Services, 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; B. Y. P. U., 6:30 p. m.

Chinese Mission—352½ Oak street. Sunday school, 7 p. m.; preaching in Chinese, 8 p. m.

First German — Fourth and Mill streets; Rev. J. Kratt. Services, 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.

Second German—Morris street and Rodney avenue; Rev. F. Buermann. Services, 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.

East Forty-fourth Street — Corner East Main; Rev. B. C. Cook. Services, 11 a. m. and 7:30 p. m.; Bible school, 10 a. m.; B. Y. P. U., 6:45 p. m.

Lents—First avenue and Foster road. Rev. J. F. Heacock, pastor. Sunday school, 10 a. m.; services, 11 a. m. and 7:30 p. m.

Mount Olive—Seventh and Everett; Rev. B. B. B. Johnson. Services at 11 a. m. and 8 p. m.

Swedish—Hoyt and Fifteenth; Rev. Erick Scherstrom. Services, 10:45 a. m. and 7:45 p. m.; Sunday school, 12 m.; B. Y. P. U., 6:30 p. m.

Union Avenue Mission (Swedish)—Corner Skidmore. Sunday school, 10 a. m.

Norwegian-Danish—Services in hall corner Mississippi and Shaver streets, Sunday school, 12 m.

Gresham—Sunday school, 10 a. m.. Services 11 a. m. and 7:30 p. m. by Rev. T. J. Elkins.

Christian.

Central—East Twentieth and East Salmon streets; Rev. J. F. Ghormley, D. D. Services, 10:45 a. m. and 7:45 p. m.; topics, "The Power of the Word," and "The World's Crisis"; Sunday school, 12 m.; C. E., 6:30 p. m. Special music by male quartet.

Rodney-Avenue—Rodney avenue and Knott street; Rev. F. Elmo Robinson. Services, 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.; Y. P. S. C. E., 6:30 p. m.; Bible school at 3 p. m. at Albina avenue and Killingsworth.

Kern Park—Rev. E. M. Patterson; services 11 a. m. and 7:30 p. m.; Bible school, 10 a. m.; C. E., 6:30 p. m., topics, "Preaching Christians," and "Regeneration, the Cure of National Disorders."

Woodlawn—Services at 11 a. m. and 7:30 p. m. by pastor, Clark W. Comstock; topics, "Christian Giving," and "Running Away From God"; Sunday school, 10 a. m.; Y. P. S. C. E., 6:30 p. m.

First—Corner Park and Columbia streets; Rev. E. S. Muckley. Services, 11 a. m. and 7:30 p. m.; topic, "Is Worrying a Sin or an Amiable Weakness"; Bible school, 10 a. m.; C. E., 6:30 p. m.

Advent—Second street, between Hall and Lincoln. Services at 11:30 a. m. and 7:30 p. m.; Young People's Society of Loyal Workers, 6:30 p. m.

Presbyterian.

First—Twelfth and Alder streets; Rev. William Hiram Foulkes. Services at 10:30 a. m. and 7:30 p. m.; preaching by the minister, "The Everlasting Covenant"; Sunday school, 12 m.; special service at 7:30 p. m.

Mizpah—East Thirteenth and Powell streets; Rev. Jerome R. McGlade, D. D. services 10:30 a. m. and 7:30 p. m.; Sunday school, 12 m.; Christian Endeavor, 6:30 p. m.; Sunday school at Midway at 9:15 a. m.; topics, "Entering Into Covenant With God" and "The Stone of Witness."

Calvary—Eleventh and Clay streets; Rev. Ben-Ezra Stiles Ely Jr., D. D. Services at 10:30 a. m. and 7:30 p. m.; Sunday school after morning service.

Fourth—First and Gibbs streets; Rev. John R. Welch. Services at 10:30 a. m. and 7:30 p. m.; Sunday school, 12 m.; Y. P. S. C. E., 6:30 p. m.

Hawthorne Park—Twelfth and East Taylor streets; Rev. E. Nelson Allen. Services at 10:30 a. m. and 7:30 p. m.; Sunday school, 12 m.; Y. P. S. C. E., 6:30 p. m.

Forbes—Rev. Harry H. Pratt. Building burned. Services at Woodmen's hall, Russell street, near Rodney avenue, 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; C. E., 6:30 p. m.

Chinese—145½ First street; services, 7:45 p. m.; Sunday school, 6:45 p. m.; young people's meeting, 8:45 p. m.

Piedmont—Cleveland avenue and Jarrette street. Rev. N. S. Reeves, B. D. Services, 11 a. m. and 7:45 p. m.; Sunday school, 12:15 p. m.; Y. P. S. C. E., 6:45 p. m.; topics, "The Essentials of Sacrifice" and "Sinner and Savior Met Together."

Westminster—East Tenth and Weidler streets, Rev. Henry Marcotte. Services, 10:30 a. m. and 7:30 p. m.; Sunday school, 12 m.; C. E., 6:30 p. m.

Marshall-Street—Marshall and North Seventeenth streets; Rev. C. W. Hays. Sunday school, 10 a. m.; preaching at 11 a. m. and 7:30 p. m.; Y. P. S. C. E. at 6:45 p. m.

Mount Tabor—Belmont street and Prettyman avenue; Rev. Edward M. Sharp, pastor. Services at 11 a. m. and 8 p. m.; Sunday school at 10 a. m.

Sellwood—Corner East Seventeenth and Spokane avenue. Rev. D. A. Thompson. Services at 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; Christian Endeavor, 6 p. m.

Third—East Thirteenth and Pine streets; Rev. Andrew J. Montgomery, Services at 10:30 a. m. and 7:45 p. m.

Vernon—East Twentieth and Wygant streets. Services at 11 a. m. and 7:30 p. m. by Rev. A. A. Blair; Sunday school, 12 m.

Hope—Montavilla; Rev. S. S. White. Services at 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.

Millard Avenue—Rev. A. D. Soper; Sunday school, 10 a. m.; services, 11 a. m. and 8 p. m.

Annabel—Services at 11 a. m. and 7:45 p. m.

Kenilworth—E. Thirty-seventh street and Gladstone avenue; preaching at 11 a. m. by Rev. J. S. Dunning, Ph. D.; Sunday school at 12 m.

Piedmont—Cleveland avenue and Jarrett streets. Rev. N. S. Reeves, B. D., pastor. Services, 11 a. m. and 7:45 p. m.; Sunday school, 12:15 and Y. P. C. E., 6:45 p. m.

Trinity—Fulton; Sunday school at 11 a. m.; Christian Endeavor, 6:45 p. m., preaching by Harvey Milley, 7:30 p. m.

Methodist.

Taylor-Street—Rev. Benjamin Young, D. D., pastor. Sermon, 10:30 a. m. and 7:30 p. m.; classes, 9:30 a. m.; Sunday school, 12:15 p. m.; Epworth league, 6:30 p. m. Morning sermon by Dr. J. R. Knowdell on "Floregleams of the Coming Day"; evening by the pastor on "Abraham Lincoln," a study.

Sunnyside—East Yamhill street, between East Thirty-fifth and Thirty-sixth streets; T. B. Ford. Services 11 a. m.; Junior League, 3 p. m.; Senior League, 6:15.

St. Johns—F. L. Young. Services 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.

Epworth—Rev. Charles T. McPherson. Services in Oregon building at fair grounds, 11 a. m. and 7:30 p. m. Topics, "Faith That Wins," and "The Uplifted Christ"; Sunday school, 10 a. m.; Epworth League, 6:30 p. m.

Centenary—East Pine and East Ninth streets. Rev. Clarence True Wilson, D. D., pastor. Class meeting, 9:30 a. m.; services, 10:30 a. m. and 7:30 p. m.; topics, "The Cure of Care," and "Lessons From the Recent Hall Trial," Sunday school, 12:15 p. m.; Epworth league, 6:30 p. m. Professor Clayton Wentz will interpret the sermon for the deaf.

Trinity—Corner of East Tenth and East Grant; Lewis F. Smith. Services at 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; class meeting, 12:15 p. m.; Epworth League, 6:30 p. m. Topics, "Rivers of Living Water Shall Flow Out of the Believer," and "The Thirsty Soul Revived."

Central—Russell and Kerby streets; J. T. Abbett. Service at 10:30 a. m. and 7:30 p. m.; Sunday school at 12 m.

Chinese Mission—Chan Sing Kai. Services 11 a. m. and 7:30 p. m.

Mount Tabor—Services at 11 a. m. and 7:30 p. m.

Patton—Michigan avenue and Carpenter, H. T. Wire. Services at 11 a. m. and 7:30 p. m.

Vancouver Avenue—Services at 11 a. m. and 7:30 p. m.

Woodstock—Rev. H. P. Blake. Services at 11 a. m. and 7:30 p. m.

Norwegian-Danish—Thirteenth and Davis; C. J. Nelsen. Services at 11 a. m. and 7:30 p. m.

Swedish—Borthwick and Beach; Rev. John Ovall. Services, 11 a. m. and 8 p. m.; Sunday school 10 a. m.; Epworth League, 7 p. m.

First German—Fifteenth and Hoyt, G. A. Waass. Services at 11 a. m. and 7:30 p. m.

Second German—Stanton and Rodney, Rev. E. E. Hertzler. Services at 11 a. m. and 8 p. m.; Sunday school, 9:45 a. m.; Epworth league, 7:30 p. m.

Japanese Mission—121 North Fifteenth. Rev. Ellsen Ribara. Services a 9:30 a. m. and 8:30 p. m., Sunday school, 3:30 p. m.

University Park—Rev. William R. Jeffrey Jr. pastor. Services at 11 a. m. and 7:30 p. m.

Grace—Corner of Twelfth and Taylor streets; Rev. William H. Heppe, pastor. Services at 10:30 and 7:30 p. m. Morning sermon by Dr. Hollingshead; evening by the pastor. Topic, "The Young Man Finding Himself." Morning classes, 9:30 a. m.; Sunday school, 12:15 p. m.; St. Paul's mission, 3:30; Epworth League, 6:30 p. m.; special music.

Sellwood—Corner East Fifteenth and Tacoma avenue; Rev. Lester C. Poor. Services, 11 a. m. and 7:30 p. m.; Junior Epworth league, 2:30 p. m.; Senior Epworth league, 6:30 p. m.

Free First—East Ninth and Mill, Rev. W. J. Johnston. Services 11 a. m., 7:30 p. m., Thursday 7:30.

The Clinton-Kelly Memorial—Thirty-ninth and Powell streets, Rev. S. J. Kester, pastor. Services at 11 a. m. and 7:30 p. m.; Sunday school 10 a. m.; Epworth league, 6:30 p. m.

Woodlawn—William J. Douglass, pastor. Services at 11 a. m. and 7:30 p. m.; Sunday school 10 a. m.; Epworth league, 6:30 p. m.

University Park—Corner Dawson and Fiske streets. Rev. William R. Jeffrey Jr., pastor. Morning topic, "Three Holy Monuments of the Christian System." Rev. W. B. Hollingshead, D. D., presiding elder, will preach in the evening; class meeting 12:15 p. m.; Sunday school 9:45 a. m.; Epworth League, 3:30; Senior League, 6:30.

Episcopal.

Trinity — Nineteenth and Everett streets; Dr. A. A. Morrison. Services, 8 a. m., 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.

St. Matthews—First and Caruthers street: Rev. W. A. M. Breck in charge. Holy communion, 7:30 a. m.; sermon, 11 a. m.; Sunday school, 10 a. m.

Pro-Cathedral of St. Stephen the Martyr—Thirteenth and Clay streets; Rev. H. M. Ramsay. Communion, 7:30 a. m.; services 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.

All Saints—Twenty-second and Reed streets. Sunday school, 10 a. m.; baptism and sermon, 7:30 p. m., by Bishop Scadding.

St. Andrews—University Park: Rev. W. R. Powell. Services 11 a. m.; Sunday school, 10 a. m..

St. Paul's—Woodmere; C. L. Parker, lay reader. Services at 11 a. m.; Sunday school, 9:45 a. m.

The Church of Our Savior — Woodstock. Services, 11 a. m.; Sunday school 10 a. m.

St. Mark's—Corner of Nineteenth and Quimby streets; Rev. J. E. H. Simpson, Holy communion, 8 a. m.; Holy communion and sermon, 11 a. m.; evensong and sermon, 7:30 p. m.; Sunday school, 10 a. m.

St. John's Memorial—Sellwood: Rev. H. D. Chambers. Services and sermon, 11 a. m.; Sunday school, 10 a. m.; evening prayer, 7:30 p. m.

Good Shepherd—Sellwood street and Vancouver avenue, Albina. Rev. John Dawson, rector. Sunday school, 9:45 a. m.; morning service, 11 a. m.; evening service, 7:30 p. m.

St. David's—East Twelfth and Belmont, Rev. George B. Van Waters, D. D. Holy communion, 8 a. m.; rector's Bible-class in chapel, 10 a. m.; morning service and sermon, 11 a. m.; evening service, 7:30; Sunday school, 9:45 a. m.

Congregational.

First—Madison and Park. Rev. Luther R. Dyott, D. D., pastor. Services 10:30 a. m. and 7:30 p. m. Sunday school 12:15 a. m. Y. P. S. C. E., 6:30 p. m.

University Park—1613 Haven avenue; Rev. E. L. H. Van Lubken, pastor. Preaching 11 a. m. and 7:30 p. m. Sunday school, 10 a. m.; Y. P. S. C. E. 6:30 p. m.

Laurelwood—Rev. W. H. Myers. Service, 11 a. m.; Sunday school, 10 a. m.; Y. P. S. C. E., 6:30 p. m.

Mississippi Avenue—Mississippi avenue and Fremont; Rev. Daniel T. Thomas. Services, 11 a. m. and 7:30 p. m. Sunday school, 10 a. m.; Christian Endeavor, 6:30 p. m.

Sunnyside—Corner of East Taylor and East Thirty-fourth street; Rev. J. J. Staub. Services at 11 a. m. and 7:30 p. m.; topics, "The Star Witness" and "Lifting the Mortgage"; Sunday school, 10 a. m.; Junior C. E., 3 p. m.; Senior C. E., 6:30 p. m.

Hassalo Street—East Seventh and Hassalo; Rev. Paul Rader. Sermon, 10:30 a. m. and 7:30 p. m.; Sunday school, 12 m.; Y. P. S. C. E., 6:30 p. m.

Highland—East Sixth street north and Prescott; Rev. E. S. Bollinger. Services at 11 a. m. and 7:30 p. m.; topics, "The Harmonious Life" and "A King's Daughter of Long Ago"; Sunday school, 10 a. m.; Y. P. S. C. E. 6:30 p. m.

St. Johns—Rev. G. W. Nelson. Services, 11 a. m. and 8 p. m.; Sunday school, 10 a. m.

First German—East Seventh and Stanton streets; Rev. John H. Hopp. Services, 10:30 a. m. and 7:30 p. m.; Sunday school, 9:15; Christian Endeavor, 6:30 p. m.

Lutheran.

Swedish Immanuel — Nineteenth and Irving streets. Services, 11 a. m. and 8 p. m.; Sunday school, 9:45 a. m.

Norwegian Synod—East Tenth and East Grant streets; Rev. O. Hagoes. Sunday school, 9:30; services, 11 a. m. and 7:30 p. m.

Betania Danish—Union avenue and Morris street; Rev. J. Scott. Services 11 a. m. and 8 p. m.; Sunday school, 10 a. m.; Y. P. S., Tuesday, 8 p. m.

St. James' English—West Park and Jefferson streets; J. Allen Leas. Services, 11 a. m. and 8 p. m.; Sunday school, 10 a. m.; Luther league, 7 p. m.; in the evening will be given a third in a series of lectures on the Bible.

Norwegian — 45 North Fourteenth street; Rev. J. M. Nerving. Services at 11 a. m. and 7:30 p. m.; Sunday school, 9:45 a. m.

St. Paul's German—East Twelfth and Clinton streets; Rev. A. Krause. Services, 10:30 a. m. and 7:30 p. m.; Sunday school, 9:30 a. m.; Bible class and Young People's meeting, Thursday, 8 p. m.

Trinity German (Missouri Synod)—Corner Williams avenue and Sellwood street; J. A. Rimbach. Services at 10 a. m. and 7:30 p. m.; Sunday school, 9:15 a. m.

Zion's German (Missouri Synod)—Chapman and Salmon streets; W. H. Behrens, pastor; services, 10:15 and 7:45; Sunday school, 9:30 a. m.; services in English first and third Sundays.

Swedish Augustana—Rodney avenue and Stanton street; Rev. C. A. Tolin; services 10:45 a. m. and 7:45 p. m.; Sunday school, 9:30 a. m.

United Evangelical.

First—Corner East Tenth and Sherman streets. Rev. A. A. Winter. 10 a. m., Sunday school; services 11 a. m. and 7:30 p. m.; L. of C. E., 6:30 p. m.

Second—Fargo and Kerby streets; Rev. B. S. Hughes, pastor. Sunday school 10 a. m.; services 11 a. m. and 7:30 p. m.

St. John's—Ivanhoe and John streets; Rev. Chester Paul Gates. Preaching 11 a. m.; Sunday school at 10 a. m.

Ockley Green—Gay street and Willamette boulevard; Rev. J. Bowersox, pastor. Services, 11 a. m. and 7:15 p. m.; Sunday school, 10 a. m.; K. L. C. E., 6:15 p. m. Topic, "Meetness for the Kingdom."

Universalist.

Church of the Good Tidings—East Couch and East Eighth streets; Rev. J. D. Corby. Services, 10:45 a. m. and 7:30 p. m.; Bible school, 12 m., topics, "What Jesus Taught the Woman at the Well," and "When Do You Live?"

Evangelical Association.

First English—East Sixth and Market streets; S. A. Siewert, pastor. Services 11 a. m. and 8 p. m.; Young People's alliance, 7 p. m.; Sunday school, 10 a. m.

First German—Corner Tenth and Clay streets; Theodore Schauer, pastor; sermon at 10:45 a. m. and 7:45 p. m. Sunday school, 9:30 a. m. Rev. W. E. Effonyer will officiate.

Memorial—East Eighteenth and Tibbetts; L. C. Hoover, pastor. Preaching at 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.

Christian Science.

First Church of Christ, Scientist—Scottish Rite cathedral, Morrison and Lownsdale streets. Services at 11 a. m. and 8 p. m.; Sunday school at close of morning service; subject of lesson, "Spirit."

Second—Elks' temple, Stark, between Sixth and Seventh streets. Services at 11 a. m. and 8 p. m.; subject, "Spirit." Sunday school at close of morning service.

United Brethren in Christ.

First—East Fifteenth and Morrison streets; Rev. H. C. Shaffer. Services at 11 a. m. and 7:30 p. m.; Sunday school at 10 a. m.

Second—East Twenty-seventh and Mildred avenue; B. E. Emerich, pastor.

Radical—Sixth and Mechanic streets; Rev. T. J. Cocking. Services, 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; Y. P. S. C. E., 6:30 p. m.

Unitarian.

Church of Our Father—Corner of Yamhill and Seventh streets; Rev. W. G. Eliot Jr.; Rev. T. L. Eliot, D. D., minister emeritus. Services, 11 a. m.; topic, "The Use of the Religion in the Treatment of Nervous Disorders," with special music; Sunday school, 9:45 a. m.; adult class, 12:30 p. m.; Y. P. F., 6:30.

Spiritualist Society.

First—Abington building, Third street between Stark and Washington. Services 11 a. m., 3 and 7:45 p. m.

Church of the First Born, 85 Fifth street—Service at 3 p. m., spirit messages by Mrs. L. W. Coon and Professor Frank.

Ministers and mediums meeting, room 201 Alisky building. Address by Rev. J. H. Lucas, at 7:45 p. m.

United Presbyterian.

Church of the Strangers — Wasco street and Grand avenue; Rev. S. Earl DuBois. Services at 10:45 a. m. and 7:30 p. m.; sermon translated for the deaf each Sunday morning; Sunday school, 12 m.

First—Sixth and Montgomery streets; Rev. A. W. Wilson, pastor. Services at 10:30 a. m. and 7:30 p. m.; Italian services at 4 p. m.

M. E. Church South.

171½ Second street; Rev. E. F. Mowre. Services 11 a. m. and 7:30 p. m.; Sunday school, 10 a. m.; Epworth league, 6:30 p. m. Subject of sermon, "Was Christ Under Any Moral Obligation to Make the Atonement."

Reformed.

First German — Tenth and Stark streets; G. Hafner. Services at 10:45 a. m. and 8 p. m.

Miscellaneous.

Divine Truth Center—Alisky building, Third and Morrison streets. Services, 11 a. m. Thaddeus M. Minard, pastor.

Volunteers of America—Hall, Fourth and Ankeny streets. Services Sunday at 3:30 and 8 p. m. Regular nightly services every night but Monday at 8 p. m.

Salvation Army Corps No. 4—Services at 249 Madison street at 11 a. m., and 1:30, 3:00, 6:00 and 8:00 p. m.

Ringler's hall—Grand avenue and East Morrison, 7:45 p. m. Dr. J. P. Green will speak on "Lazarus Come Forth."

Undenominational Meetings—Blessed Hope Mission, 309 Flanders. Sunday service at 3 p. m.; regular nightly meetings at 7:30.

Christadelphians—Woodmen's hall, Mount Tabor. Services, 11 a. m. and 7:30 p. m.; lecture by W. B. Baldwin on "The Preparation of the Kingdom of God."

Oregon-Idaho Beekeepers.

(Special Dispatch to The Journal.)

Boise, Idaho, Feb. 8—The Southern Idaho and Eastern Oregon Beekeepers' association will hold its annual meeting at Parma Wednesday and Thursday, February 12 and 13. An extensive and interesting program has been prepared.

WOMEN'S CLUBS AND WORK

Edited by Mrs. Sarah A. Evans

IN the current number of "The Federation Bulletin Mrs. John D. Sherman, recording secretary of the General Federation, has a most interesting article on "What Are Clubwomen Doing for the Home?" in which she says in part: In any standards of home life a serious and perplexing problem thrusts itself to the front — the home-making, housekeeping, domestic service problem. It is serious because it threatens, especially in the cities, to substitute the apartments in a family hotel for the old-fashioned home. It is perplexing because we have no working class, because working women are unwilling to accept domestic service as a means of gaining a living, and most of all, because the women heads of families are doing little to improve the situation. The plain fact is that the present day American housekeeper is with difficulty convinced that she has anything to learn and that she has any responsibility outside of her own family. She groans over the drudgery of housekeeping and is in despair over the domestic service problem; but she makes little progress toward lightening her own burden, and does nothing at all toward improving the general condition. The only ray of light to be seen is in the work that the clubwomen are doing in the line of household economics. Here we have abandoned the old theory that woman needs no training in the art of home-making, and comes by the necessary knowledge through inheritance and natural ability, and that each woman is sufficient into herself.

We feel that home-making is the one thing above all others for which we are responsible, that we alone can elevate it and that we must work out our own salvation through scientific investigation and cooperation.

An object lesson in the most advanced thought of the middle west clubwomen is the School of Domestic Arts and Science of Chicago, established and managed by cdlubwomen. Last year it had 1,100 students. Each year there is an exhibit of household work, at which a special effort is made to bring out labor-saving devices and things that will make housekeeping more intelligent, easier and more interesting. The underlying idea is that the common sense of the American home-maker will in time lift this work to a professional basis through scientific investigation and the contact of the theoretical worker and the practical housekeeper. In combination with the Chicago Kindergarten institute there is a course in which young women are trained in the care of the child as well as the administration of the house. Students and trained teachers from this school go out among those too poor to attend classes, teaching the best use of utensils and material, the cutting of children's clothes and the trimming of hats. Prizes are given to the housekeepers and cooks of the city.

In the six middle west states there are evidences of genuine and widespread interest which is shown in a variety of ways.

Ohio is preaching the addition of a fourth "R" to the existing system of education—the "R" of right living. Iowa reports 21 clubs taking household economics as a course of study for the whole year. Indiana has adopted the slogan, "Pure Food and Right Living." In Missouri the practical kitchen committee of the Domestic Science club of Livingston county has prepared blue prints and details of a model kitchen to cost no more than a piano. These plans have been sent, by request, all over the United States.

This activity would seem to indicate that the clubwoman are endeavoring to undo the work of their sisters who have "degraded kitchen work and placed a social ban on all women who dare take it up as a means of livelihood," and that a halo will yet be placed on the head of the "woman with a broom" as well as on the "man with a hoe."

ANNUALLY the alphabetical society opposed to justice to women sends out its little gadfly known as "The Remonstrance." For many years it has used the same little stinger, until the poor little fly sent out for 1908 is, from long usage, so bereft of sting that before intelligence or common sense it became a pitiful and banal attempt to injure a righteous cause. The leading article, which an accompanying letter calls attention to, is entitled "Reasons Against Woman Suffrage," and these "reasons" are precisely what they have always been, and the same "The Remonstrance" has always used, hardly even clothed in new phraseology, for lo! these many years. That it cannot take up the new conditions under which women exist today and reason from that standpoint, but must depend upon "Ghosts" for argument, is conclusive proof of its decaying cause.

"The largest percentage of women don't want to vote," and then the school vote of Massachusetts is quoted as conclusive proof. Even for argument let it be admitted that more women are opposed to than in favor of suffrage. As suffrage is not compulsory upon men, neither would it be with women, and, knowing this, no anti-suffragist has ever advanced a valid reason why she should be her sister's keeper and interpose her opinions against God-given equality and American constitutional rights to the women who have sense enough to know their inheritance and appreciate it.

When the writer of the leading articles says the suffrage movement had nothing to do with making more favorable property laws for women, opening the colleges to them, etc., she displays either the most inexcusable ignorance or garbles the facts. In explaining what the article pleases to call the "third assumption" of the suffragist, that it is a progressive movement, the whole standpoint of the anti is exposed by the explanation that the higher the civilization the more disposition men show to shield women from the rougher experiences of life. To be shielded, to be protected, to be clothed in purple and fine linen, what more should any woman want? But, then, it does become fashionable once in a while for these shielded creatures to interest themselves in some philanthropic hobby that must be voted on, and how do they get the measure carried? They use their "influance." And what does this influence cost? Often the soul of the woman. Let us quote from an Oregon woman who, when asked by a society to use her personal influence to carry a certain measure through the legislature, said: "You ask me to use my personal influence among such members as I know. Personal influence has been the crying shame of governments, and for the women of today to array themselves on its side shows either deplorable ignorance or a very low standard of morals. Let me refer to the most brilliant and successful examples of women who used personal influence in politics —De la Valliere, De Montespan, De Maintenon, Recamier, De Pompadour, Sarah Jennings, Mrs. Masham. To be sure, they nearly all established through their children great ducal houses that still flourish and receive the homage of sycophants, but nevertheless I should look upon it as the greatest calamity of modern times if the American women were to be forced back finally and irrevocably upon such a grossly immoral method as that of 'personal influence' to gain even the simplest justice for themselves."

Perhaps one of the most characterless articles in the paper is "A Light View of the Ballot," wherein the writer says if women vote "they must acquaint themselves with public men and public measures. They must study the issues involved in local, state and national politics. They must know something of the character and record of the candidates presented—whether they are honest, intelligent and trustworthy."

This is an insult to intelligent American motherhood, for with or without the ballot, what capable, conscientious mother would attempt to raise citizens for her country without making herself, not only acquainted, but familiar with all these things? This harks back to the dark ages, when women must keep veiled lest they see the face of nature. And so would this little coterie of women, who lend their names to certain political influences that pay for issuing "The Remonstrance," try by sophistry to blind themselves, and by their puny argument stem the oncoming tide of justice and equality which will eventually sweep the country and carry women to political equality, as it has done in past ages to religious, social and educational equality, which, too, has always been fought by the women who "didn't want it" till it came, and then embraced it as "their work" after its arrival.

MRS. Duniway's letter in last Sunday's issue has troubled me much and I have hesitated about answering it—for two reasons—the first, and most important just now—that I do not want to say anything that will cause our revered leader any pain. Second—that in stating my own position on the suffrage question, I do not see how I can avoid treading on the toes of the "eminent voters" referred to by Mrs. Duniway. First of all, let me assert that in my opinion, it is because women, since the time of Eve, have not had the courage to "sass" and "slap in the face" the "eminent voter" who controlled her destiny, that women are in the position they are today. As long as I was "that nice old lady" neither I nor my work counted for nothing except that I was the wife of my husband. But, mark you, just as soon as I became "that meddlesome old woman," opportunities were open to do larger and better work for not only myself, but for humanity.

Again, I do not think it strengthens Fulton's influence for our cause, nor that of any other "eminent voters" who work for woman suffrage only at such times as no political bee is buzzing. If Fulton or anybody else can support our cause only at times when nothing is at stake, I, for one, do not value such support. Is it to be supposed that there would ever come a time when in his career in United States senate, he would not imperil his influence, in some quarter, by standing for woman suffrage?

Mrs. Duniway knows better than any of us, the political tricks of the legislater—the trading of votes—the burial of important measures in committees—at all of which Fulton is a past master, and yet in the face of this, she wants us to pat him on the back. She asks too much. I do not want political liberty at any such price.

Mrs. Duniway does not like the "anonymous" character of the letter. Neither do I, but truth is just as truthful under one name as another.

CLUBWOMAN.

MRS. DECKER, national president, in her monthly letter to the clubs this month touches upon two points that are often discussed, and seldom agreed upon, saying:

"Letters and verbal inquiries ask this question: 'Should the minutes of a state meeting be read and approved at the opening session of the following year?' That is, shall the minutes of 1907 be read to the convention of 1908? Two reasons forbid this—the first, that the assembly of 1908 cannot legally pass upon the actions of the assembly of 1907, not being the same body. The club or federation of whose acts the minutes are a record must hear and approve them. The second reason has no legal point, but is worthy of consideration. It is never a brilliant or stimulating opening of a convention, especially for new members and guests, to have the record of three days' meetings one of the features, because, though minutes are necessary, we shall all admit that they are not thrilling or even entertaining. Let the minutes be read daily during the convention when all present are interested and have knowledge to correct and approve.

'Many requests are being received from individuals and states for the placing of 'favorite daughters' upon the biennial program. This is, of course, a difficult proposition for the chairman of the program committee. To represent 46 state federations, to bring forward experts and specialists in the respective lines of work, and to carefully discuss the business and policies of the General Federation—all this, with six morning and five evening sessions, is one of the problems of the committee. It looks at a glance as if it would, as the old man remarked, take a 'Herculaneum' to do it. If there are some disappointments, there is the comforting thought that every federation is represented upon 'state presidents' evening.

"SARAH S. PLATT DECKER."

"PHILOSOPHY of Life as Depicted in the English and American Novel," is the subject for study of the Fortnightly club of Eugene this year. The club opened on October 5. Three of Jane Austin's novels made up the first program. Charlotte and Emily Bronte's works were discussed on October 19. At the first meeting in November, "The Heart of Midlothian," "Rob Roy" and "The Antiquary" were taken up; two of Cooper's novels and "Hard Cash" by Reade were given at the last meeting in November. Kingsley and Dickens made up the December programs, and George Eliot and Thackeray the January numbers. The annual meeting and election of officers occurred February 1. Three of George Eliot's most popular works will be given on February 16th. George Eliot, with the exception of Hawthorne, is the only author the club has devoted more than one day to. The authors to be discussed at the coming meeting are Hardy, Mrs. Ward, Hawthorne, Macdonald, Henry James, Howell, Sinclair, and Mrs. Burnett. The year book contains a fine bibliography. The roll shows a membership of 56.

The Fortnightly is one of the most up-to-date and progressive clubs in the state, and is a loyal and valuable member of the Oregon Federation.

AURORA may be proud of its fine and progressive little body of clubwomen. Last Wednesday an unusually fine meeting was arranged, to which the state president was invited, and did herself the honor and pleasure of attending, and found the women filled with the right kind of club spirit —the desire to do something for others as well as themselves. At Christmas time the club held a bazaar and cleared the debt from the church. This was doing the work which the hand found to do. The greatest difficulty the club labors under is its inability to get a suitable room; and one which could be used for library as well as club purposes. If this could be gotten it is quite possible a rest room for farmers' wives who come to town to do shopping would be a project undertaken by the club. This the clubwomen feel is a crying need, and one which they should enjoy meeting, so it is safe to predict that with this spirit prevailing and with its energetic and capable president, Mrs. Webbert, the club room, library and rest room are assured facts, and not so far distant either. Mrs. Bents gave her house for the Wednesday meeting, at the close of which the social committee served delicious refreshments.

IN several Minnesota towns, to which women come as shoppers and visitors from the country districts, the club women have decided to establish rest rooms, warm in winter and cool in summer, with comfortable chairs, and an attendant to give advice and render small services. "The Minneapolis Housekeeper" says: "Such an institution in any town marks that town as having an individuality of its own and as an advertisement of wide reaching influence."

FOR THE sum of 10 cents a year the Woman's Trades Union league of Chicago will supply medical consultation and advice to working girls who are members of trades unions. The league has announced the appointment of Dr. Rachel S. Karros of Hull house as its staff physician. Dr. Karros will set aside portions of three days a week for these consultations, and will give special attention to diseases which are the result of occupations.