

## SOCIAL SERVICE IS NEXT IN IMPORTANCE TO BIBLE STUDY

STUDY OF WORLD CONDITIONS,  
ECONOMIC AND SOCIAL, OF  
VAST IMPORTANCE

INTERESTING COURSES WILL BE OFFERED

Classes In Social Service Are Well  
Attended—Open to All the Uni-  
versity Students.

The work of the social service department of the Y. M. C. A. next to that of the Bible Study Department, is the most important of the association's undertakings. Its aim is to give the students some side lights on the great social conditions and problems around us. It also makes a careful examination of important movements taking place in foreign countries. It is pre-eminently a course in practical Sociology, from a Christian standpoint.

The promotion of these studies is based on the theory, that the University is training men to be leaders in the life they enter after leaving college. The Y. M. C. A. believes that men educated at the expense of the state should be able to lead in matters of social betterment as well as in engineering feats, economic and political movements, or literary pursuits.

In order to accomplish these results, a carefully organized system of classes, lecture courses, and special addresses on social problems at home and abroad is prepared. On the whole the students are quick to take advantage of these opportunities. About thirty men were enrolled in the most important course of last semester. A large proportion of these were in regular attendance at the class meetings. The students' appreciation of the efforts and expense involved in securing lecturers of prominence, is also manifested by the way they attend the lectures. Some of the largest men's meetings of the year were those which gathered to hear J. Merle Davis speak on the social and religious conditions in Japan, and Mr. Marion F. Kees on "The New China." These are questions in which thoughtful and broad minded students are interested, and they take advantage of every opportunity to learn about them from authoritative sources.

The classes which have created the most widespread interest during the current year, have been, "The American of Tomorrow," a study of the immigrant problem in America, led by Prof. A. R. Sweetser; and a class in "First Aid to Injured." This last mentioned is a series of lectures by local physicians, designed to show the men how to be useful in emergency cases. Much interest has been shown by the members of the class, and the attendance has been large from the beginning.

Two other classes are now being organized for the present semester. The one started first is for a study of John R. Mott's book, "The Decisive Hour in Christian Missions." This book gives in a condensed form, a comprehensive view of the rapid present day transformation of the nations, and the part that organized Christianity is playing, and will play, in this movement. Mr. Mott, a man of world wide renown, has traveled extensively, and has more than once been called to the councils of the crowned heads of Europe, and the governing bodies of America. He is a product of the American universities, and is the man who organized the Y. M. C. A. in the University of Oregon in 1892. This class will be led by Howard Zimmerman, the head of the Social Service Department of the Association. He has made a careful study of the subject and is prepared to make it both interesting and instructive. The second course, to be given later in the spring, will be a series of lectures by Dr. H. S. Wilkinson of the Eugene M. E. Church on the subject, "The Social Evil."

Another important part of the work

of the Social Service Department is the assisting of Y. M. C. A. work in foreign lands. The colleges of the Northwest support two Y. M. C. A. workers in Japan, Mr. W. M. Vories, in charge of the work in Omi Hachiman, Japan, and Mr. J. Merle Davis, in Tokio. The social service committee raises between twenty and thirty dollars a year for their support.

### DOCTOR THOMAS CONDON A CHRISTIAN LEADER

(Dr. Joseph Schafer.)

It is fitting for the Christian Associations, and indeed the entire University, to stop a moment in their multiform activities to consider the beautiful life of the revered teacher who passed from among us five years ago, and whose ninetieth anniversary occurs one week hence. For no college was ever more richly blessed in its Christian leadership than was the University of Oregon during the first thirty years of its history while Doctor Condon was adding his gentle, fructifying influence, to that exerted by other strong Christian men and women.

Thomas Condon was born in the south of Ireland on the third day of March, 1822, ninety years ago. He came of strong Northman stock blended with the native Irish. There is a tradition that one of his ancestors had been ennobled for merit by William the Conqueror, but Doctor Condon never insisted on this point, and was disposed to laugh it away with some humorous remark.

Though his spiritual inheritance was evidently great, his material inheritance was correspondingly meagre. He was born poor and at an early age came with his father and family to the City of New York. There the boy attended school, spending some of his leisure hours gardening, studying the revolutionary antiquities of the place, and hunting rabbits in what is now Central Park. A few years later he went with his father to Michigan, induced there to by the emigrating excitement following the general business collapse of the late thirties. One of the incitements to this immigration in his case, as he testified long afterward, was a delightful book by Charles F. Hoffman, entitled, "A Winter In the West." Hoffman was enthusiastic in his description of Southern Michigan, with its fertile soils, its plane of gently undulating surface, and its famous "oak openings," the pastures and playgrounds of innumerable herds of deer.

For various reasons, the Condons did not settle in Michigan. Instead, the young man worked, taught school and studied in the lake region of western New York, finally completing a course at Auburn Theological Seminary. In 1852 he shipped "around the Horn" with his family and established himself as a missionary in Western Oregon. Twenty years were given to missionary and pastoral labors, after which he could still devote a third of a century—the ripest, most fruitful period of his life—to educating the younger men and women of our state. This part of his career began at the Congregational College at Forest Grove; when the University of Oregon was opened, in 1876, he was chosen its first professor of geology and natural history, filling the former of these positions for practically thirty years. He died on the 11th of February, 1907.

The external history of Doctor Condon's life is already very well known to the older persons about the University. Others may readily familiarize themselves with the facts printed in the Condon Bulletin (published by the University) and with many other facts and incidents which their elders will be proud to communicate. Moreover, the date of his departure from among us is so recent, that even the school children of Eugene can have seen him on the streets, on the University campus, in the church, or walking among his shrubbery at the Condon home. Those young persons who can still recall his figure and countenance are to be congratulated, for each of these can carry with him as he travels the doubtful, danger-infested pathway of life, the image of a true man, a knightly soul, whose mission it was to make the world a safer place for such as they to walk forward in. Knowing him, they should find it easier to believe that there are always some who, like him,

stand ready at every alarm to go "down into the dark regions to fight monsters" for them.

Many in these last years have earnestly contemplated the character of Doctor Condon; not a few have interrogated it, to know what was its fundamental characteristic. The answers have been variously expressed, but it seems to me they can all be summarized or most truly interpreted by the word, "health" (or "wholeness") as that word is understood and used in the writings of Carlyle. "The healthy know not of their health, but only the sick." "So long as the several elements of life, all fitly adjusted, can pour forth their movement like harmonious tuned strings, it is a melody and unison; Life, from its mysterious fountains, flows out as in celestial music and diapason—which also, like that other music of the spheres, even because it is perennial and complete without interruption and without imperfection, might be fabled to escape the ear." The healthiest man, either on the physical, mental or spiritual side of life, is the least conscious of his state of health, and because unconscious, most effective in his activities. Such is the thesis of the great Scotch moralist, and whether or not one agrees with all of his conclusions, it affords a reasonable philosophic basis for the analysis of character.

I have every reason to believe that the theory can be applied to Doctor Condon on the physical side. While of only medium stature, he was strong, well knit and, as I have understood, so perfectly whole that until his latest years he was almost always fit for duty, and so fit that he could perform it not only without inconvenience, but with joy; never thinking of his body "as the prisonhouse of the soul," but as a "vehicle and implement \*\*\* pliant to its bidding." Those long excursions in the John Day canyon, along the seashore, over the lava beds and through the mountains, which were but an incident in his scientific labors; the arduous tasks connected with his ministry and his professorship—all these seemed but the necessary activities of a completely effective frame and organism.

His physical health was the type and index of his mental and spiritual health. In each the keynote was activity—free, joyous, effective activity. Providence had endowed Doctor Condon with two transcendent gifts, the basis of all great human achievement—the poetic imagination and the "open, loving heart." These, under the impulse of the healthy activity already described, unlocked for him on the one hand the secrets of God's natural universe, on the other the profounder secrets of the human heart. He was at the same time a scientist and a missionary. The two professions blended perfectly in him and could not conceivably have been separated. As a scientist, he questioned the rocks and drew from them testimony as to the course of Nature's development during aeons of time—truths that startled many by their challenge to old belief. He would not doubt these mute witnesses; neither could he doubt God's witness in the souls of ancient prophets, or in the divine light that irradiated his own inner being. Because he was a healthy spirit, as well as a healthy mind, he pressed forward with unwavering faith, and whenever he found truth, whether in science or in revelation, he recognized it as the Truth of God.

Lastly, because he was whole—not partial, not divided—he spent his years, his energy, his ripest powers (with a wealth of affection given to the few), guiding the youth of Oregon along a pathway beset with peculiar danger—a pathway which in that transition age could not be avoided—and he led them triumphantly into those large places reserved in God's faultless economy for the higher life of the spirit.

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