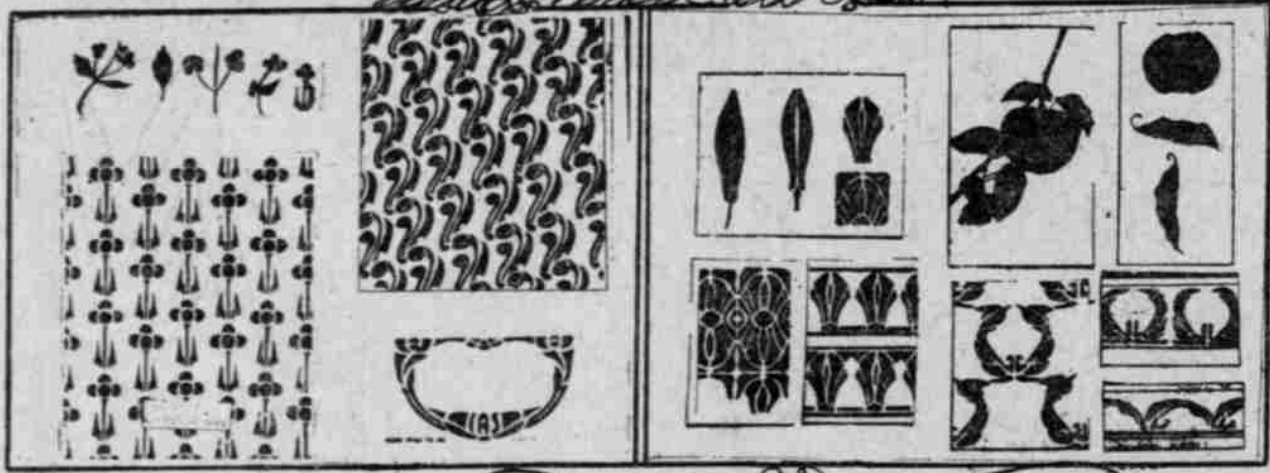


ART WORK OF PORTLAND STUDENTS PLACED ON EXHIBITION AT MUSEUM

Teachers, Trying to Develop Creative Ability, Skill in Execution of Ideas Created and Training in Artistic Appreciation—Craftwork Particularly Interesting.



Art Department, Washington High School



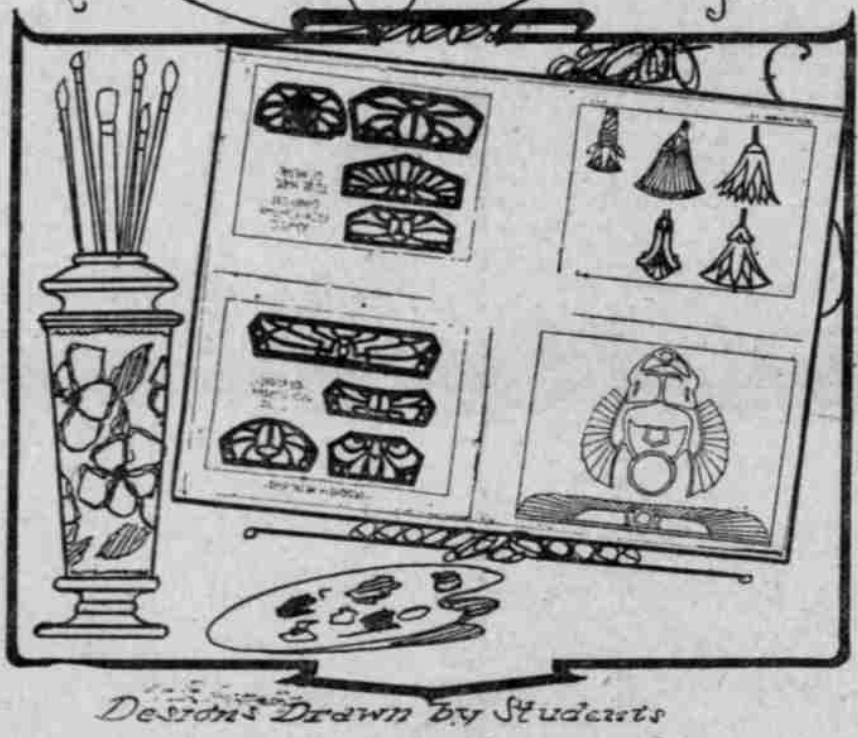
An exhibit of work accomplished by the public school children of Portland as a result of the course in drawing and handwork is now on view at the Museum of Art, Fifth and Taylor streets, and should prove of interest to all parents.

In many instances the work will be a revelation to those to whom "art" is merely a sort of synonym for "pictures," and who wonder how training in art can be of practical value to the ordinary child who has his or her living to earn.

Art is not put in the schoolroom for the purpose of making a studio artist of the child, nor as an end in itself, for the mere production of more or less beautiful and useful objects as the result of a class lesson.

The aim of manual arts in the elementary schools is defined as follows by Miss Esther W. Wuest, general supervisor of drawing and handwork in the Portland public schools: "First, development of creative ability; second, skill in the execution of ideas created; third, training in artistic appreciation. The result of the manual arts course on the part of the pupils should be the ability to plan and work out a problem in good form. The steps will include the sketching of the object from form, idea or memory; the drawing of exact patterns and the construction of the article itself. The result should be the original idea of the pupil refined through proper training. Such art should give the ability to think in terms of material and to execute the idea."

Designs Represent Thought. This means that the articles and designs shown in the cases and on the walls of the Art Museum represent not mere copying on the pupils' part, but original thought and planning. The designs are developed from natural, geometric or historic forms. In the fifth grade, for instance, design is combined with application to material. Decorative units are cut from paper,



Designs Drawn by Students

and adapted to borders, corner designs and so forth, for curtains, table runners, covers, mats, bags of all kinds and candle shades. Students are made from the original design and applied to suitable material. An interesting exhibit is a child's table with table, scarf and candle shades, all designed and carried out in accordance with the carefully guided and developed will and taste of the child himself, thus developing initiative and creative faculties besides furnishing a joyous and wholesome occupation. Beginning this spring, primary hand-

work is to be introduced into the grades, leading up to and culminating in the fifth-grade course already given. After the fifth grade the boys go to the manual training shop, while the girls continue in further manual art work. The craft work of the high school is particularly interesting, including, as it does, stenciling, book-binding, metal and jewelry work—new this year—and decorative "needle-crafting" applied to various materials. Portfolios, cookbooks, towels, table-runners, bags, paper knives, watch-fobs, hat pins, belt and tie pins and

many other attractive articles, all the work of the pupils, form a remarkable display of real merit. The metal work adapted from Egyptian motives is especially good. The training in color appreciation and in the ability to use colors well, as in selecting clothes, furnishings, house, etc., is particularly valuable for the girls.

The course is comprehensive and is adapted as far as possible to the individual. Because of the girl's position in "representation" and has "no talent for drawing," as the old-fashioned phrase went, it does not follow that she may not have appreciation or inventive ideas in connection with color and form.

The modern art course recognizes this and aims to develop not only a sense of beauty, but also manly, sturdy and pleasure in good workmanship and a thoughtful adaptation of means to ends.

LONDON SOCIETY IS BUSY

Unique Functions Planned at Rendezvous This Summer.

LONDON, April 20.—(Special.)—Much of the activity in London at the present time is concerned with arrangements for forthcoming functions, and the busiest woman of all is Mrs. George Cornwallis-West, who is bent on making "Shakespeare's England" the finest exhibition of the summer season. Her latest enterprise in this connection is to take steps to establish a club in the grounds of Earl's Court, which she intends to make a society rendezvous. It will be known as the Hermaid Tavern Club, and already many well-known people have applied for membership, including Mrs. John Astor, Lady Curzon, Mrs. Essex, Lord Barrymore, the Duke of Rutland and the Earl of Essex.

The season's subscription is fixed at \$15. Mrs. West is arranging the color scheme of the club's interior, and the walls will be used to exhibit some of the rare old prints and pictures lent for this purpose by newly-elected members.

If they all turn up in the late fashion revival—the Elizabethan ruff—the scene will be interesting enough to draw small crowds of scoffing cockneys. This Elizabethan ruff is taking the place of the fur varieties, now that the days are milder. Made of the new shot-felt—the favorite material of the season—the new necktie is much more powerful than its forerunner, and it makes a pleasing addition alike to tailored costumes or dressy frocks. The ruff is completed by a small handbag of the same material, made with the same frayed silk ruffing round the edges. In quaint shapes, these bags are quite small and have corners of the taffetas by which to carry them. The cords, however, are comparatively short and are not worn over the shoulder. Instead, they are carried in the wrist or tucked into the hand.

The craze for shot taffetas is finding expression in every article of feminine attire. Not only are women arraying themselves in taffeta gowns, tailored suits, hats, blouses and dress accessories in general, but shoe manufacturers are also joining in the popular craze by utilizing it for fashionable footwear.

"DAISY LEITER" AIDS 'PROS'

American Countess Endows Home for Wornout Variety Performers.

LONDON, April 20.—It is not generally known that the Countess of Suffolk was chiefly responsible for the equipment of what has now become known as "The Old Pros' Paradise." This is a picturesque old mansion situated on the upper reaches of the Thames and acquired for the purpose of providing a home for old performers on the variety stage who have fallen on evil times.

The "Paradise" has been opened ostensibly under the auspices of the Music Hall Benevolent Fund, but it is understood that more than one American has had a hand in providing the "needed" which amounts to a very substantial sum. Those who know what a fascination the variety theater has for "Daisy Leiter," as the Countess is known to her intimate friends, will not be surprised that she has dipped her hand deeply into her purse to make the old "pros" happy in their declining years. It is well known by those in her set that she gives in one way or another a big sum every year to philanthropy of this kind, but the outside public never hears of her benevolence. This year, however, she is said to be such that if her powers of dealing with her fortune were not somewhat curtailed she would be in danger of impoverishing herself.

OREGON AGRICULTURAL COLLEGE STUDENTS TO PLAY "MARY JANE'S PA"

Corvallis Opera-House to Be Rendezvous Next Saturday Night of Crowd Which Will Enjoy Production of Play Which Richard Carle Made Famous and in Which Max Figman Appeared Here Last Year



Ruth Shepard, Part of Lucille Perkins

Wilda Solomon, Part of Lucille Perkins

C. J. Hill, Part of Lucille Perkins



Lydia Harris, Part of Joy Wilcox

H. I. Padghan, Part of Rhone Preston

Cuba Arrick, Part of Mary Jane



Wilford H. Bellknap, Part of Barrett Sheridan

F. E. Dyer, Part of Joel Skinner

OREGON AGRICULTURAL COLLEGE, Corvallis, April 20.—(Special.)—The cast for "Mary Jane's Pa," which will be staged Saturday evening, April 27, at the Corvallis Opera-House, is composed of 15 college men and women hailing from Oregon, Washington, California, Kentucky and New Mexico.

The play will be presented by Mask and Dagger, the dramatic society of Oregon Agricultural College, as their second semi-annual performance of the present college year.

The leading roles will be played by H. I. Padghan, Santa Ana, Cal.; Lydia Harris, San Diego, Cal.; Frances E. New, Pasadena, Cal.; Cuba Arrick, Lakeview, Or.; Wilda Solomon, Salem; Wilford H. Bellknap, Prineville, Or.; Ruth Shepard, Roosevelt, Wash.; C. L. Hill, Berea, Ky.

SOCIETY EVENT SENSATION

Countess of Craven Issues Invitation to 1000 Londoners.

LONDON, April 20.—(Special.)—Side by side with the rapidly-moving drama in the political world, there is considerable activity behind the social scenes, where friendly rivalries for the premier place of political hostess for the government are hotly contested. Contrary to the usual rule, Lady Wimborne has so far played a more or less self-effacing part, doubtless in order to give her daughter-in-law, Mrs. Frederick Guest, once Miss Phipps, of Pittsburg, the best possible chance of distinguishing herself. As Mrs. Lewis Harcourt, formerly Miss Burns, of New York, now the wife of the popular Secretary for the Colonies, contented herself with Tuesday afternoon at homes,

doubtless feeling her position as a political hostess secure, it seems at first that the rapid strides Mrs. "Fred" Guest was taking in the limelight might land her into the coveted position, especially as the Countess of Craven had been resting on her laurels. Suddenly, however, the Countess of Craven has sprung to the front, largely through the co-operation of her parents, Mr. and Mrs. Bradley Martin, who live next door to their daughter in Chesterfield Gardens.

That part of the social world whose interests are political have not hitherto looked upon the Countess of Craven as a competitor for fame and prestige in any but the purely social stakes. So when she issued invitations to more than 1000 guests to a political reception, a profound sensation was caused. As the attendance included Prime Minister and Mrs. Asquith, the American Ambassador and Mrs. Whitelaw Reid and a large sprinkling of the Diplomatic Corps, it was recognized on all sides that she achieved in a few hours what other ambitious women fail to bring about by means of many well-planned receptions.

DEITY OF JESUS CHRIST PROVED BY GOSPELS, SAYS PORTLAND PREACHER

Rev. Walter B. Hinson Declares Divinity of Nazarene Recognized by Alleged Associates.

Mark 1:1. "The beginning of the gospel of Jesus Christ, the Son of God." From a clergyman I have received a twofold objection to the deity of Jesus, with which I deal this morning. The first suggested the text, for in his objection he says the gospels of Mark, Matthew and Luke teach that Jesus was a man, and just like other men. Mark mentions first. So to Mark let the appeal be made. In the first chapter of this gospel, and in the opening sentence, we are told it is the "beginning of the gospel of Jesus Christ, the Son of God." One can hardly imagine the deity of Jesus being more fitly or forcibly expressed than in that sentence. In the second chapter it is stated that Jesus saw a man sick of the palsy, and to the man he said, "Son, thy sins are forgiven thee." And the Jews murmured, saying, "Who can forgive sins save God alone?" And he, conscious of their murmuring, answered, "The Son of Man hath power on earth to forgive sins." And to show that he could do the double work of saving the soul and healing the body, he said unto the man who was palsied, "Take up thy bed, and walk." Here is Jesus deliberately asserting of himself that he can do what God alone has power to do; he can forgive sin. In the third chapter we find the Master healing the sick and casting out evil spirits; and the evil spirits say to him, "We know thou art the Son of God." And instead of rebuking them for their blasphemy, he merely lays upon them the charge that they publish nought regarding him; but there is his acceptance of the fact that he is the Christ of God.

as well they might; for while man has achieved much, he still lacks the power to hush the fury of the tempest and allay the hurricane when it is angered. In the fifth chapter the demoniac cries: "What have I to do with thee, Jesus, thou Son of the most high God?" And Jairus' daughter is raised from death by the Master's word of power: "Damsel, I say unto thee arise." Thus does Christ display the life-giving energy, which he said he possessed in common with His Father. In the sixth chapter he beholds a vast crowd of people surrounding him including 5000 men. And the disciples say, "Send them away." But he, being moved with compassion, said, "Cause them to sit down." And they sat down upon the green grass, and he fed 5000 men, besides the women and the children, with five loaves and two fishes. And when the meal was ended, they took up of the fragments that remained, 12 baskets full. Here again is the outpouring of the marvelous power of Jesus. In the seventh chapter a Syrophenician woman came to Christ, on behalf of her demon-possessed daughter, and he said, "Woman, know you not that I am sent to the house of Israel? And the dogs may not eat of the children's bread?" And with a faith that would not take "No" for an answer, she says, "Lord, even dogs eat the crumbs that fall from the Master's table. I name myself a dog, and I name thee Lord." And he said, "Woman, great is thy faith; thy daughter is healed." Testimony of Peter Admitted. In the eighth chapter Simon Peter, being asked what he thinks of Jesus Christ replied, that he and his fellow disciples believed Christ to be the Son of God. And he did not rebuke them; in which he stanned, if he were not God. And in the ninth chapter he took three of his disciples up into the mountain and was transfigured before them; and Moses and Elijah talked with Him; and God the Father said:

"This is my beloved Son; hear him." In the 10th chapter, Bartimeus, the blind man, cries, "Jesus, son of David, have mercy on me." And when the Savior asked what the blind man wanted, he said, "Lord, that I may receive my sight." And the faith of Bartimeus in the lordship of Jesus was so wonderfully honored that the man was blind no longer. In the 11th chapter of this gospel Jesus says, "Go into the village yonder and you will find a man who can be of service to me; and when you approach him and ask for the little favor, you will be sure to say this: 'The Lord hath need of him.'" And they went on their way and when they came to the man and said, "The Master has need of this colt," the humble disciple whose name is unknown, said, "If the Lord has need of anything of mine, all that is mine belongs to him." In the 12th chapter, when the scribe, those old-time enemies of Jesus, said, "You are only on a level with David," he replied, "Remember you not what David said. The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool." And Jesus went on to say, "If I am the Son of David, how is it that David calls me his Lord?" In the 12th chapter Jesus Christ tells how the day is coming when man shall see the Son of Man in the clouds of heaven and with the great glory of the ever-lasting kingdom about Him—the Son of Man and the Lord of eternity. Then in the 14th chapter the scene changes and the Savior stands before Caiaphas the high priest, who said, "Art thou the Christ, the Son of the Blessed?" And under oath, Jesus said, "I am." Roman Centurion Convinced. In the 15th chapter the Savior dies; and the Roman centurion declared, "This was the Son of God." And in the 16th chapter you find this man Mark—who teaches nothing about the deity of Jesus according to my criticism—saying, "So then, after the Lord had spoken unto them, he was received up into heaven; and sat on the right hand of God; and they went forth and

preached everywhere, the Lord working with them." Mark does not teach the deity of Jesus? Why he teaches it in every chapter! Why you tell me what he does to show that he is the deity of Jesus Christ? There he stands, this Master of mine, in Mark's great picture, as the Lord of the winds, of the waves and of the elements; the Lord of disease and the Lord of death; the God who forgives sin; and the God who ascends unto the right hand of Jehovah, and yet is still with the disciple as they live and labor on the earth. If this is not the divine Son of God, give me some name to call him by! The second objection from this brother runs thus: "Christ were God, more would have resulted from his visit to the world; for very little has come of it yet!" To the law and the testimony! The historian, Lecky, in his "History of European Morals," says: "The three short years of the active life of Jesus have done more to regenerate and to soften mankind, than all the disquisitions of all the philosophers and all the exhortations of all the moralists." Think of it! The philosopher and the moralist of all the ages shall do their work, and put it all together and Jesus Christ shall eclipse all of them done! And yet the philosopher and the moralist say little has come of it. Great Character Shows. Simpson says there are two ways of judging a life, namely, the dignity of the character possessed; and secondly, by the range of the influence exerted. O, my Lord, Christ, let me number the range and the dignity of the character. Who will stand alongside him, that I may see how tall he is? Will Moses? But Moses says, "A greater than I is coming." Will David, or Isaiah, or Peter, or John, or Paul? Who will stand alongside him in point of character? Or who is there that can stand alongside Christ and be found equal in moral grandeur? O, it is a moral indecency, as well as an intellectual inaccuracy, to name Christ in a list with names of any others who have ever lived. And in range of influence! May I judge him by that? Then I call the great thinker of Germany, and hear him say, "The holiest among the mighty"—and the number of

the mighty is legion—"and the mightiest among the holy"—and multitudinous are the holy. "The holiest among the mighty, and mightiest among the holy," is Jesus, who with his nail-pierced hand has wrenched the gates of empire off their hinges and who still governs the world. The critic here has come of it, said the critic! Well here they stand, Andrew and Peter and Phillip and Nathaniel and Thomas and James and John and the holy band of the Apostles, and I say unto them, "Little has come of Christ's life!" But what is the matter with the men? For suddenly they are caught up as in a gale of holy emotion, and with eyes aflame and countenances tense with strong feeling, they say: "Little, you say; why much has come of it!" And Paul the Apostle to the Gentiles appears. The man who formerly was a persecutor, but who on the Damascus Road said "Who art thou?" And Jesus said, "I am Jesus whom thou persecutest!" And Saul answered, "What wilt thou have me to do, Lord?" And the Lord told him, and then Paul went out to look on all the prizes of the whole world and declared they were dung, compared with the service of Christ. And looking in position and advantage of every kind, he said, "I am determined to know nothing save Christ and him crucified." And whether he approaches Rome, or Corinth, or Ephesus, the same cry is ever on his lip, the cry in which the Christ is supreme. Christ! I am Christ's, and let the name suffice thee. As for me, too, it always hath sufficed. So with no winning words would I entice Paul, has no honor, and no friend but Christ. Yes, without cheer of sister or of daughter; Yes, without stay of father or of son; Lone on the land, and homeless on the water. Love I in patience till the work is done. Then there were the early Christians. The Christians whom Nero in his amphitheater, at night, placed in barrels of tar; and setting them on fire, by the light of those human torches pursued his wild intrigues. And there they hung, and blazed, and died. But there was little in that! And century after century went by, and always the great beacon lights of faith were blazing; and always the saintly chorus ascended the heavens; and always by the thousand, heroic men and gentle women testified

even to the shedding of blood, that Jesus Christ was their Lord and their God. But there was little in it! And out of those dark ages, as we call them, came a great volley of sound, that prefigures the song of the redeemed, and by the million the saints of God, who believed in Jesus Christ, rally round old Bernard as he sings: Jesus, the very thought of thee With sweetness fills the breast; But sweeter far thy face is seen, And sweeter yet thy presence rest. Jesus, our only joy be thou, As thou our prize wilt be; Jesus be thou our glory now, And ever our eternity. And but little has come of it, sayest thou, my friend? Why he came, my Lord Christ, and he so changed time that there is not a calendar on the American continent this morning but dates from the year of his birth. Our children gathered around the tables a few weeks ago, and their little eyes glistened as they saw the twinkling lights of the Christmas tree. But they had no Christmas tree 12 months before Jesus was born! Preach, preach somebody to me last week, preach on Easter Sunday about the resurrection of Jesus." But there is no Easter where there is no Christ. And the resurrection of Jesus, you will realize, is nothing in it! And maybe there has little come from it! But they did not think so; nor do I. For I am growing more and more to love a sentence in that book that says, "Ye are my witnesses." And that is what I am, a witness. You say little has come of it. Well, on a June night long years ago, I, for the first time, heard him say to me, "I am thy Saviour," and I believed him. And my people, this morning I tried, in thought, to cut from my life all that has been imparted by Jesus Christ, during these 25 years since I was converted. O how he blessed my life, and dominated it, and possessed it. And I look at this life of mine swiftly moving toward eternity, and what have I apart from Christ? For whenever the moment comes when I hear the friends say, "He is going," I shall reach out my hand for the hand that has got the scar in it, and I shall go to whatever future awaits me. In humble sincere trust in Jesus Christ, my Saviour, and my Lord, and my exceeding great reward.

Own Conversations Recalled. O, I thought this morning how in the days of the past five of us sat around the table in my little English home. How there is one left here; and one over there in Canada. And the brother I idolized, went into the eternities with his hand in the hand of Christ; and the father—ever looming grandly in my imagination—was singing of the Christ, as he passed over Jordan; and the old mother, believing in the same Jesus, entered the kingdom. Maybe there is nothing in it! And maybe there has little come from it! But they did not think so; nor do I. For I am growing more and more to love a sentence in that book that says, "Ye are my witnesses." And that is what I am, a witness. You say little has come of it. Well, on a June night long years ago, I, for the first time, heard him say to me, "I am thy Saviour," and I believed him. And my people, this morning I tried, in thought, to cut from my life all that has been imparted by Jesus Christ, during these 25 years since I was converted. O how he blessed my life, and dominated it, and possessed it. And I look at this life of mine swiftly moving toward eternity, and what have I apart from Christ? For whenever the moment comes when I hear the friends say, "He is going," I shall reach out my hand for the hand that has got the scar in it, and I shall go to whatever future awaits me. In humble sincere trust in Jesus Christ, my Saviour, and my Lord, and my exceeding great reward.