

SCOPE OF RELIGIOUS WORK BEING UNDERTAKEN BY Y. M. C. A. VAST

Reed College Is Co-operating and Extension Courses on Subject of Social Ethics Will Be Conducted by Professor Wood—Vocational Guidance Will Be New Feature.



R. R. Perkins, Religious Work Director, Y. M. C. A.



Professor E. A. Slason, of Reed College, who will teach Y. M. C. A. course.



Professor A. E. Wood, of Reed College, who will teach Y. M. C. A. course.

RELIGIOUS education on a scale never attempted in Portland before is to be inaugurated this fall by the Young Men's Christian Association. For many years the Y. M. C. A. has been conducting Bible classes which have been constantly growing; in fact the Portland Y. M. C. A. has been a recognized leader in this department among the associations of the country. But the plans now adopted contemplate a complete religious school for men and boys, with over 20 classes and more than 70 individual teachers.

In the past the Portland association has confined its religious education almost entirely to Bible study, as have other Y. M. C. A.s. This year a departure is to be made. Although the Bible study classes will be strengthened, many other features will be included and given an important place in the religious work curriculum. Numerous courses will be based on practical ethics, social service and the training of leaders for volunteer and professional religious work.

Reed College Co-operates.
The importance of the new work and the thoroughness with which it is undertaken are indicated by the fact that Reed College is co-operating with the Y. M. C. A. in conducting several courses and for satisfactory work in these courses regular credits will be awarded by the faculty of Reed College. President Foster, of Reed, is greatly interested in the movement, as it has been initiated by R. R. Perkins, religious director of the Y. M. C. A., with the assistance and approval of H. W. Stone, the general secretary, and members of the religious work committee.

One of the Reed College extension courses at the Y. M. C. A. will be on the subject of social ethics and will be conducted by Professor Arthur E. Wood, of the Reed faculty. It will begin the week of October 2 and will continue for 24 weeks, the meetings probably being held Wednesday evenings. The other course will be on religious pedagogy and will be conducted by Professor E. O. Slason, who comes to Reed this year from the University of Washington. This class will meet Saturday noons and, like Professor Wood's course, will extend over a 24-week period. Both courses will be kept up to the standard of thoroughness that Reed College has established for its own students and Reed College credits will be awarded in both subjects.

Vocational Guidance Feature.
Under the head of practical ethics a course in vocational guidance is to be established. The Y. M. C. A. has heretofore confined this work almost entirely to the educational department, but it is now to be affiliated with the religious work department on the theory that the time when a boy is trying to select his life work is the best time to talk to him about his religious ideals. It is expected that this course will be given great impetus by the visit to Portland, September 10, of Dr. Meyer Bloomfield, head of the Boston Vocational School, and recognized as the greatest authority in the United States on the subject of vocational guidance. The leaders of this vocational

class will try to help the individual solve the problem of what calling he is best fitted for. Men of many vocations will appear before the class, telling the advantages and disadvantages of their particular work and the qualities necessary for success. The training classes are expected to prove the most important feature of the religious work school. These will, of course, include Professor Slason's course in religious pedagogy and it is expected that the 70 or more class leaders will be included in those who will attend this class. There will be 18 classes in the training school. One of these will be on the administration of Sunday schools and will be especially for Sunday school superintendents and teachers. Another will cover the administration of religious work by young people.

Evangelism Is Included.
In addition to these features there will be seven courses of lectures by prominent speakers, during the year classes in missions, evangelism and kindred subjects.

The object of the religious work department is three-fold. It expects to reach men and assist in developing their life ideals, to train volunteer religious workers and to train men for professional, religious and social work. Last year the Y. M. C. A. had 1648 men and boys enrolled in religious work classes. This year there will be 32 courses for boys and 60 courses for men and it is expected that the enrollment will go far above the figure of last year. Some of the classes will begin meeting September 10, but most of them will not start until early in October. All will be open to both members and non-members, as the Y. M. C. A. desires to make its religious work opportunities accessible to everyone.

Sunday Classes Cut Down.
Most of the classes will meet Wednesday evenings and at that time every available room in the Association building

ing, including the offices of the various secretaries, will be occupied by classes. There will be two popular classes Sunday afternoons and these will be the only two classes for which the members will need no special preparation. Last year there were four of these classes, but the association is proceeding on the theory that much more can be accomplished by classes in which some study is required.

The religious work is under direct supervision of R. R. Perkins, religious work director; E. M. Brown and S. W. Harris, associate religious work directors. A. M. Smith is at the head of the religious committee of management, and the religious educational committee consists of the following members: W. W. Dillon, Rev. Thomas H. Walker, M. E. Snedecor, G. B. Pratt, E. J. Himele, C. B. Schindler, and W. B. Pratt. Following is a brief outline of the religious educational courses.

Synopsis of Courses.

New Testament—New Testament introduction; constructive studies in the life of Christ (10 classes); conversations of Christ (three classes); discipleship (three classes); Christ's last week.

Old Testament—Men of the Old Testament; early prophets; Social teachings—Gospel of the Kingdom; Reed College course in social ethics; social duties.

Practical ethics—Vocational guidance; social hygiene; practical ethics; physical elements of character.

Lectures—Survey of the Bible; Reed College course in religious pedagogy; great ideas in religion; popular theology; phases of religious life.

Missions—Chinese revolution; Oregon missions; Training—Constructive studies in the life of Christ; conversations of Christ; men of the Old Testament; character of Jesus; Christian race; survey of Bible; monthly teachers' meetings; Christian Endeavor leaders; life of Christ; discipleship; taking men alive; leadership of Bible study.

Religious administration—Principles and methods of Sunday school administration; Evangelism—Weekly prayer meeting; training class.

Devotional—Prayer course; Christ's last week.

PLACE CHILD IN EACH CHILDLESS HOME IN SAN BERNARDINO SCHEME

Native Sons Official Purposes Thus to Equalize Matters and Help Both Children and Orphan Asylums—Seattle Couple in Court Incident—Laborer Gets Rich Mexican Estate.

LOS ANGELES, Aug. 24.—(Special.)—At least one child in every home in the task R. W. Brazelton, of the Native Sons of San Bernardino County, has set for himself. Laudable as is his plan, he is meeting with some opposition, for he exempts no one—and said to say some people do not want any children in their homes. That however, does not daunt Secretary Brazelton in the least.

"It's the personification of selfishness for a married couple to live childless lives," he declares. "Every childless home in this country should have a child and I am going to help the willing ones, and the unwilling ones I am going to try to make ashamed of themselves at least."

"To have children is Godliness and

not to have them when you can is to be like the unworthy steward who buried his talent in a napkin."

Brazelton, in starting his campaign for children in the homes, is being backed by the members of his society and the Native Daughters. To begin with he has secured from an orphan's home in San Francisco a list of children that may be adopted. This list showing the nationality of the children, their sex, religion and general description is being mailed to all couples in the country, who have been without children longer than Brazelton thinks they ought to be.

"There ought to be a law specifying how long a married couple should be without children," he said. "If we are successful in this country we will spread our work over a greater territory until we embrace the entire United States and will keep the orphan's homes of the country depopulated."

Judge Reverses Usual Order.

Judge Cabanis has had an opportunity to put into practice the philosophy he has evolved from long experience on the bench. It came in the case of a Seattle couple, Mrs. Anna Miller, who left her husband and children, and Judson Lawyer, whose wife was left alone while he journeyed South. Mrs. Miller's husband located the runaway couple and he had them arrested. Then came the remarkable incident in court when the judge reversed the common practice of pointing the finger of scorn at the woman and letting the man go unscathed.

"A man can work out his own salvation," he said. "I am taking your word of honor that you will hold yourself in readiness to be at hand whenever your case is called."

Judge Gives Woman Chance.

Mrs. Miller whispered to her attorney who then addressed the court saying that his client wished to plead guilty. This was the opportunity the court sought. "The world," said Judge Cabanis, "points the finger of scorn at the woman who fails but the man goes free to do as his inclination leads him."

"The consciousness of the wrong you have committed and public opinion are your punishment," he told Mrs. Miller, who sat before him with bowed head. "By virtue of your plea of guilty the court could confine you to a minimum term in the state's prison. The world sits back waiting in righteous indignation to see the full measure of the law fall on the devoted head of the woman, but it very charitably condones the same offense when it is committed by a man. But I feel the man is just as guilty as the woman. I want you to justify my action by your good conduct hereafter. You must obtain employment, and I shall give you all the aid I can command to that end, and you must lead an exemplary life. I believe you will."

Tears sprang into the eyes of the woman as she promised to do as Judge Cabanis advised her. The man by her side sat with downcast eyes. His fate will be decided in September.

Laborer Becomes Landlord.

The fairy godmother who converted the pumpkin into a coach for Cinderella did not work greater wonders than the destiny which transformed Joe Mason, 1301 East Twenty-fifth street, from a day laborer to the possessor of thousands of rich Mexican acres. Mason now sits on his ranch in Sonora and knows that he owns all the land in sight and more. A few months ago he was a teamster earning \$2.50 a day and glad of his job. Today he is Don Jose Mason, with the accent on the last syllable, owner of 42,000 acres at Altar, Sonora. Recently his modest cottage on East Twenty-fifth street and a ten-acre ranch near Sacramento were his chief assets—his only ones. Now they are his least. This splendid gift from the gods to the humble Joe Mason is a tract of land rich in minerals and agricultural products. It has green vales and wooded slopes and in the middle of the property there is a mountain full of gold ore which the natives for years have been mining in their crude way.

It was through the efforts of an American mining company to get possession of a mine in this mountain that Mason learned of his wealth. As he told the story before leaving for his estate, this company has been trying long to get a title to the property from the Mexican government, and might have succeeded had not Madero come into office. Such little affairs were easily arranged under the Diaz regime, but Madero's motto of "Mexico for the

Mexicans" made trouble. The American company was unsuccessful, their representative was told at the Mexican capital to seek the heirs to the property and negotiate with them.

A search of state records showed that more than a century ago, when Mexico was a Spanish possession, the king had given this tract to Salvador Mason, an officer in the army, in recognition of his services to the crown. From the government archives the investigation was turned to Altar to find the lineal descendants of Salvador Mason. There were plenty of Masons in Altar, but they proved to be only cousins and otherwise kin to the real heir. He, Francisco Mason, had left Mexico for California during the gold excitement of '49. To Los Angeles came the persistent agent. Here he learned that Francisco Mason had long since died, but there was a son Joe. At last, one evening, came the bearer of golden news to the humble little cottage on East Twenty-fifth street. The facts have been proved beyond question. Joe is already Don Jose.

The dream of the clubwomen of

Los Angeles to have a residential club where they may indulge in athletic pastimes, lounge and loaf—just like a man's club—is about to be realized. The Women's Athletic Association has been organized and preliminary work for the erection of a \$1,500,000 clubhouse is being done. An architect has been sent East to study features of architecture and on his return it is expected everything will be in readiness to commence the actual work. The lot, a big one on Hill street, has already been purchased. Mrs. Bertold Harch is chairman of the organization. Associated with her and such women as Miss Fanny Willis, Mrs. O. P. Clark, Mrs. Willets J. Hole, Mrs. Edward C. Dieter, Mrs. Lewis Carlisle, and Mrs. Chauncey Lawton Hitchcock.

The new club is to be conducted along English lines—in other words after the manner of men's clubs, where much attention is given to the personal comfort of the residing members and the man in the hall office maintains a discreet silence as to the whereabouts of the members toward suspicious-looking inquirers.

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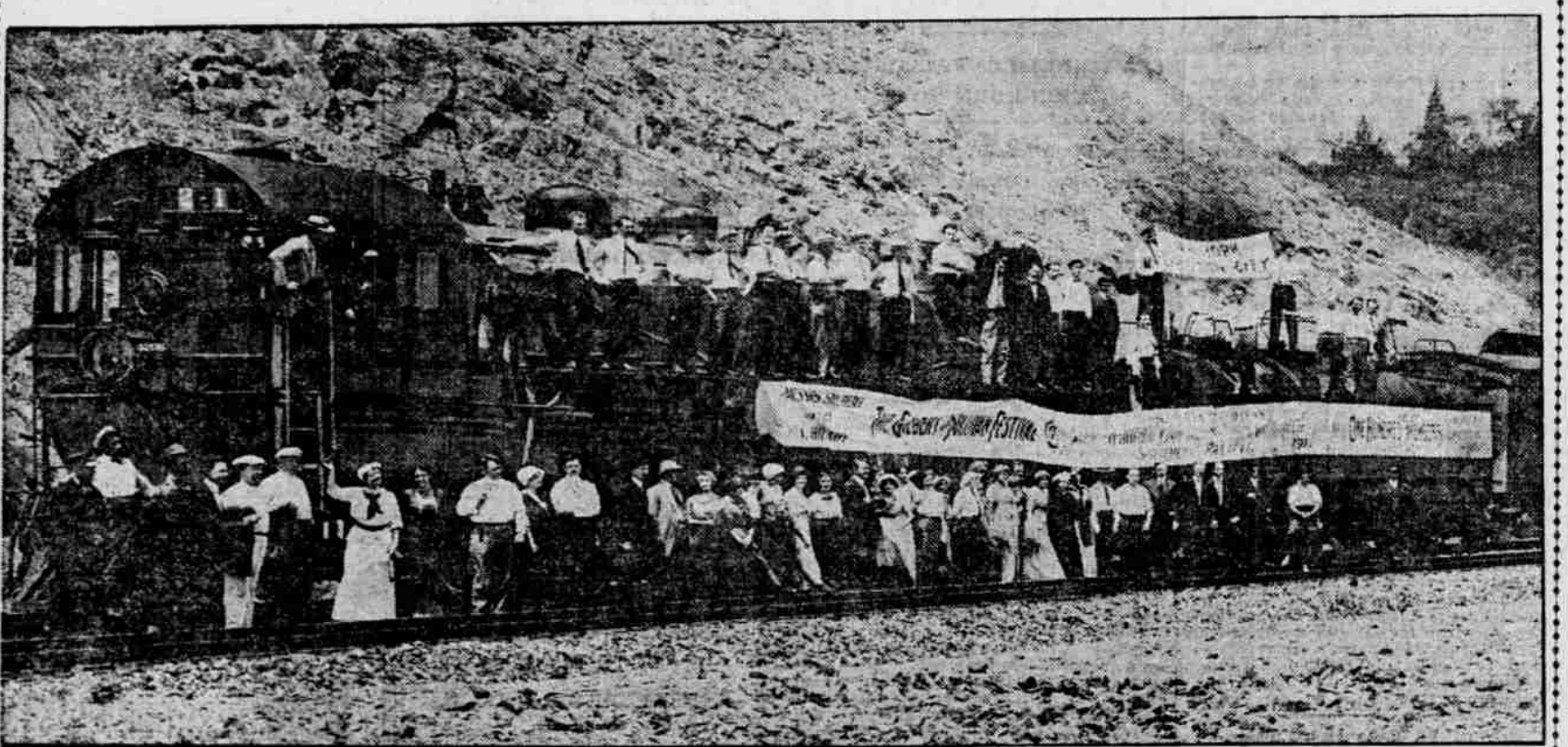
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