

ASSOCIATION MEN

October
1924

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In This Issue

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Things to Be Thankful For

IT has been sometime since we have looked forward with such eagerness to issuing any issue as we feel with regard to the November *Association Men*.

Only four articles of its contents will be mentioned here.

BRUCE BARTON gives five reasons why he is glad that he is the son of a minister, and the reasons help you (if indeed such help is needed) to understand why BRUCE BARTON is so widely heralded in writing and business circles today. There is not a father nor a son in *Association Men's* wide list of readers who will not find in this arti-

cle something for which they have been looking.

There are few writers of magazine articles of this day who have larger followings than William G. Shepherd, who is preparing another feature for your November issue. He has picked up a story of a group of older New York business men whose sons have taken hold as the fathers relinquish the reins of a well known institution.

Then November is the month of Thanksgiving, and your Thanksgiving message will be prepared this year by WILLIAM PIERSON MERRILL, pastor of the Brick Presbyterian Church of New York.

DR. MERRILL is outstanding in the religious world, and his writings are noted for their vigor and sincerity.

During the past baseball season the names of three athletes have been regularly prominent—Walter Johnson, Tyrus Cobb and "Zack" Wheat. Each is crowding the 40 year mark, when men's girths are popularly supposed to be widening, and their active years, so far as the physical is concerned, behind them. We asked ROBERT F. KELLEY the "why" of long careers of these men. He asked them and the answer is carried in his story—another November feature.

FRANK G. WEAVER, Editor
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Above is the Cornell University team, Eastern intercollegiate champions last season and to the right the University of Chicago, who finished in a triple tie for the "Big 10" Title — both teams Converse-equipped.



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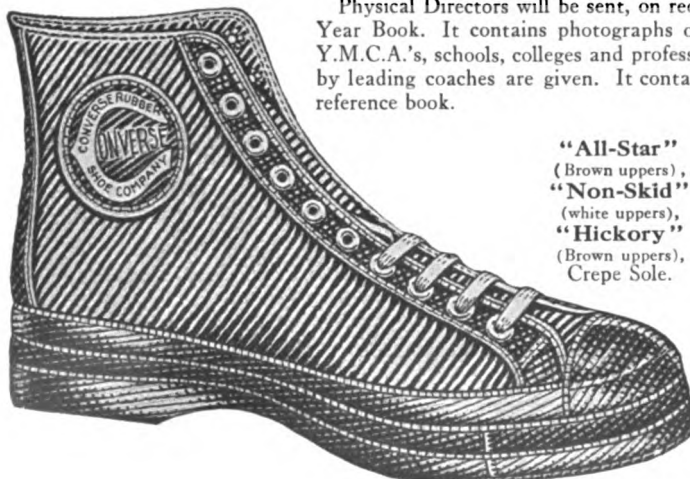
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Citizenship Needs a Self-Starter!

Buncombe in our politics is less the fault of politicians than of ourselves, and sound reasoning, plus patriotism, will respond to sober fact without need for baiting with ornamental nonsense.

By A. L. Miller



LECTION year should bring a searching challenge home to every young American—as to the kind of American he is. As to whether he is the do-well kind, or only the mean-well kind.

This is not a discussion of party politics; it is not propaganda for any political party. It is a discussion of patriotic duty and it is propaganda for citizenship.

One of the most illustrious of our national leaders once identified a class of inefficient citizens as those who "mean well feebly."

The indictment falls broadly upon our political languor and lassitude.

Citizenship needs a self-starter.

Out in the middle west where this comment is written, we have been going through the historic struggle to comply with our election law which requires the re-registration of all voters prior to our primaries in election year.

The shouting and the tumult, which have died, were terrific. Duty had to use a megaphone while Privilege needed, as usual, merely to whisper. Telephones manned by the politically selfish or the patriotically devoted, were incessantly busy and these were supplemented by house-to-house canvassers and by daily broadsides of publicity—all calling upon the wayward and the drowsy, to save their citizenship. Here, too, we have civic bodies, branches of the national affiliations of dinner clubs, which call the roll of their membership following each public election and fine the delinquent member, guilty of failure to vote, five dollars for the benefit of charity.

By these and other means we give a measure of practice to the splendid theory that we Americans are self-governing and that we cherish our heritage of citizenship.

About half our eligible vote—a little

less than half, to be exact—taking us as a country by and large, is cast at a "full" election. Considerably less than that number takes part in the conventions and primaries that, leading up to the final elections, are the vital parts of the process of securing good government through good agents. The other half, or two-thirds, as the case may be, amiably excuses itself on the score of bad memory or lack of understanding; or else querulously contends that politics is bad and that the bosses run it!

THERE is bad bossism in American politics, of course. It exists in part, if not largely, by reason of the indifference of the electorate, and the electorate's tolerant permission of conditions upon which bossism thrives as weeds thrive in uncultivated ground. And while this comment is not written as an excuse for bossism or its ac-

complishments, yet the fact deserves to be cited that politics profits some from a benevolent type of bossism represented by the activity of devoted individuals and groups in every community who enlist in the business of ringing the bell, uttering the call, canvassing the street, and delivering the summons to those who otherwise would not hear and attend—all to the end that the proceedings of government, commonly called politics, may not go by default.

The story of Theodore Roosevelt, the young voter, bound for his first participation in a ward caucus, is a classic of American politics and his words are an indictment upon "all whom it may concern."

"None but the roughs and the professional politicians go there," his associates are said to have told the young voter when he announced his intention of going to the political meeting; "our people do not mix in these affairs."

"Then," said Roosevelt, "you do not belong to the governing class in this country. So far as I'm concerned, I intend to belong to the governing class."

Politics—the business of government—challenges the American citizen with the question whether he or she belongs to the governing class.

"Letting George do it" is the abdication of citizenship.

The writer has observed as a news topic, at rather close range, most of the manifestations of political ills from which our social organization suffers—from bad sidewalks, bad policing, bad sanitation, bad taxation and bad administration of justice—up to high crimes and misdemeanors. Included in the exhibit have been foolish, extravagant, impudent and ignorant aldermanic and legislative sessions; tyrannical city administration; crime waves, vice inundations, and so forth. But none of these situations have occurred, in the writer's observation, in communities where the good people



A. L. Miller

Editor, Battle Creek, Mich., Enquirer-News



Robert M. La Follette

were not in the majority; in which the appreciation of and the desire for good government were not in the majority.

The theory that the American people want good government; that they want an expression of clean morals, high ideals and sound patriotism in government is a correct theory. Nothing has happened or is happening to change this theory—except its expression in practice. It can only have a correct expression when American citizenship sits up, looks up—and tends to its own business.

WE had a mean word during the war. The word was "slacker." It was not the word we used for the bad-actor; we used it for the non-actor. We thought, then, that citizenship laid down a definite obligation upon all of us to do something and be something, in service to country and in return for American privilege.

Hard words, born of war's stress, may have no place in times of peace; but what about the plain truth which lay behind the words?

Is this American privilege, our national heritage, of less value since the bugles have ceased blowing and the death lists have ceased coming?

Then what shall we say of the citizen who leans, and fails to lift; who rides and seldom pays fare?

It is a rare discussion of public affairs which these days does not end with a diagnosis of what is wrong with the country. Mainly, what is wrong with the country is the disinclination of its citizens to use head and feet in the country's behalf—heads to think clearly and dispassionately about the country's good, and feet to carry the conclusions of that thought to the place where such conclusions can be expressed, and be made to count. The professional politician has learned that a dull election is easiest made lively by an appeal to emotion. Hence the familiar solicitations of prejudice and selfishness. Buncombe in our politics is less the fault of our politicians than



Underwood Photos

President Coolidge

of ourselves. Calm head-work will sift truth from falsity; and sound reasoning, plus patriotism, will respond to sober fact without need for baiting with ornamental nonsense.

It is not the politician who gives us government; it is ourselves—unless the machinery laid down in our great scheme of government is running backward. And in that case the fault is ours. It is not the politician, therefore, who should know our constitution and our history and our governmental theories—any more than ourselves.

And government begins at home, not in the remote and vague capitals; in precinct and ward and city and school district—not in Washington.

They have told, many times, the story which a great statesman first gave us, of the man who visited Washington for the first time, on a summer evening, and saw the reflection of the setting sun from the golden dome of the capitol. And he said, "Here is my government, in all its majesty." That night he dreamed, and he saw a vision of wide country, of prairie and mountain and hill and forest, and of villages and cities. The scene was evening, and the people were gathering in their homes from work. The great golden dome of the capitol stood out in the dream-picture, but this time there ran, from each home a golden thread and all the threads were centered at the capitol. And the man knew that his vision had brought him a true picture of his government.

The morally-minded young manhood of the country has a great duty and a great privilege, to be up and about its business of citizenship.

Translated into concrete terms this



John W. Davis

means, first of all, to know what citizenship is; what it is made of, how it came, what it means, what sustains and what destroys the value in it. And, second, to know the rather simple processes by which it is exercised in politics.

To mean right, is necessary and good; to be right, passively, is good—but to do right, actively, is the important necessity.

THERE is a time and place to register as a voter. There are principles and doctrines which, according to temperament and point of view, promise most for community and country. There are offices, local and general in which we are to be represented by our delegated agents—with good or ill effect according as the selection represents public wisdom and care, or carelessness. There are caucuses and primaries at which candidacies are proposed and issues initiated. These processes are carefully laid down in law, to permit public participation.

In all of these is a place for the intelligent mind and the patriotic heart and the moral spirit of the young American citizen to find expression. Concerning all of these the heritage of a great past and the hope of a great future call upon him to do well in addition to meaning well; demand of him in the name of those who made this civilization for him, that he shall belong to the governing class.

His statement that politics is too crooked a game to interest him is more personally discreditable than he means the statement to be.

He can't dodge duty and be a man—and the exercise of his citizenship is a part of his duty.

We young Americans are not ready to confess that we'll quit a game that seems hard to play. Let's play the game of citizenship and see to it that nobody wins from us by default. And let's play it consistently, purposefully, in every inning.

Are You An Idiot?

The question can be decided at the end of a very simple test. Protests and indignant denials will do no good. Are you ready for the questions?

1—Were you eligible to vote at the last presidential election?

2—Did you fail to vote?

That is all. Thank you. I have you all classified without further investigation.



UT what has all this to do with being an idiot? The word represents as pitiable an object as we possess in modern life. It calls to mind the staring of dull vacant eyes, the loose-hung limbs, the thick lips, the uncontrolled speech of a mindless wreck. The dictionaries confirm our first impression. "An idiot," they say, "is a human being born abnormally defective in intellectual capacity; one nearly or quite destitute of intelligence, whether as due to structural deficiency or impeded activity of the brain or organs of sense; a 'natural fool'." No wonder you resent the imputation. You are eager to assert that the very fact of your being a reader of this modern journal demonstrates that you are out of that unenviable class.

But there are grades of idiocy. And the word has passed through levels of meaning, significant in themselves and deeply instructive to the modern American citizen. For the statistics demonstrate that approximately half of our American voters, which means approximately half of the Association men themselves, deserve to be classified in one rank of the world's idiots.

The same dictionary, which so explicitly defines the word "idiot" as implying some tragic mental lack, pushes back the curtains on the history of the word. It is an importation from the Greek. It appears often in the New Testament text. Here it means not one born mentally deficient, but one who is comparatively unlearned, uncultured, uneducated. Paul uses it to describe honest men and women who have not been initiated into the secrets of Christ. Quite a different significance, you see. Yet the step from "uneducated" to "mentally deficient" and "congenitally dumb" is not altogether illogical.

Even here we are not at the root of the matter. For the word "idiot" arose in the Greek language long before the New Testament was written, and it is liberally sprinkled through the clas-

sics. Here it regularly means "a private citizen who shows no personal interest in the state." And there, upon that pin, we have some of you safely impaled.

For the Greek mind with inexorable logic used the same word for the selfishly disinterested citizen as for the defectively trained mentality, and generations that followed degraded the word still further until at last it has come to represent an empty mind, a glibbering tongue, and a vacant stare.

Down the centuries, the word has been on the way through its grades of

meaning. Its changes represent the profound conviction, woven deep into the Greek mind, that contact with public life was indispensable even to the right development of the intellect. In other words, the man who can vote and does not, is worthy to be ranked as a fool. One large class of the idiots of the world is made up exclusively of those clamoring malcontents who stay at home when issues are being decided at the polls and then spend the time between elections deploring the speed with which America is sliding down the skids. Are you an idiot? I can tell by watching you on Election Day. Are you going to vote or not?

UNLESS some kind of a political earthquake occurs in the interim, one-half of America's voters will take their complacent places in the ranks of the "natural fools." At least fifty thousand voters are among the readers of this paper. If the general average holds true, less than 25,000 of you did cast a ballot in the last presidential election.

The curve of American Democracy is starting in its menace. In 1896, 80 per cent of those qualified to vote did vote; in 1906, 73 per cent; in 1908, 66 per cent; in 1912, 62 per cent; in 1920 less than 50 per cent. Four years ago, 54,421,832 Americans could have voted, but only 26,786,753 did so. If this rate of decrease continues for a few more years, nobody will be voting save the



Bernard C. Clausen, D. D.
Pastor First Baptist Church, Syracuse, N. Y.

ignorant, boss-driven heelers, whose ballot means nothing but a few extra dollars and a free automobile ride on Election Day.

It was not the sturdy, informed American citizen who mustered 100 per cent at the polls in 1920. He was, in large proportion, off somewhere for the day, making the most of a Fall vacation opportunity. The precincts that mustered a full vote were the precincts where a boss had in mind something he wanted, and unscrupulously headed his masses of unthinking voters to the polls! I think I shall have our editor appoint me the boss of the precinct bounded by the limits of Association Men, and over your heads I shall crack the whip of my scorn. I want every vote out on Election Day! I want 50,000 votes for,—America! I shall not stop to argue the relative merits of the ticket. I exhort Democrats and Republicans, Progressives and Prohibitionists, and all the rest. For the sake of this great experiment called Democracy, Association men must vote! "Render unto Caesar the things of Caesar, and unto God the things of God." Jesus did not compose a balanced sentence for the sake of the balance. What he said he meant. And the Christian non-voter who does not writhe under the sting of that lash has not sensed its significance.

As for the candidates, there is not a single national nominee whom I should not welcome as a member of my board of trustees. And this is the absolute limit of confidence and respect when it comes from the heart of a city minister. Words can go no further. This commendation makes any one of them eligible for the Presidency.

By the time these words are read, the thermometer will be at the boiling point. Personal excoriations will be in order. The bitter teachings of whispered innuendoes, and unfair caricaturing will be at its height. As for me, I am determined to remember about each candidate at least one thing which I know beyond peradventure.

HIS foes may call him cowardly, cool, saturnic, and unsympathetic, but I shall remember that Coolidge came to Washington as Vice-President without ever having joined a Christian church. Brought up in an atmosphere of Christian teaching, assuming for his life philosophy the teachings of Jesus, he had never personally committed himself to the discipleship of the Christ. But when Harding died, and the sudden drama of that night in his father's house made Coolidge the President, the swirl of world-events which clamored in tumult about him, the sense of awful responsibility before world demands, drove him to his knees before the life

of Jesus, and soon he was applying for membership in a Congregational church in Washington, a man who had found his need satisfied in Christ and who wanted to make humble avowal of his new determination. Look at him, bowing there, you men who have evaded the definite issue for years and now claim you are too old to take your stand with Jesus. Is not this the time for you?

Davis may be painted in lurid colors as the tool of Wall Street, the slave of greedy capital, the fiendish foe of the common people. But I shall try to see him now and then as a faithful vestryman in a little Episcopal church on Long Island, where a Seminary friend of mine is the rector, and where there is a chance to demonstrate that a man can hardly be too busy to help a bit with the waiting tasks of the Kingdom.

They may howl at Wheeler for his rabid radicalism and his irresponsible demagoguery. But I can read the paragraphs of a letter he sent a month ago to a Syracuse Sunday School which had asked for a word from him. He wrote:

"One of the most important functions of the church today is the work and influence of the Sunday School. Here the most lasting impressions of our youth are received.

"Both Mrs. Wheeler and myself have always taken an active interest in the Sunday School of the Methodist church in Butte, Montana, our home; Mrs. Wheeler always having a class.

"We have five children, two girls and three boys, who are constant attendants every Sunday, and naturally we are much interested in the moral as well as the intellectual development of the younger generation. We feel and have always felt that the Sunday School affords one of the influences for the development of better men and women. It develops in them a seriousness and stability of character which nothing else can supply."

There is a ring of sincerity here that makes me feel strangely confident. The man who writes like that is not a raving fire-eater, with a torch for America.

Sun and Sea

THE wind is fresh from its vasty thresh;
From the prow the waves unfold.
And the sun on a distant base of blue
Lays a bar of molten gold.

THROUGH a sudden rift in the storm
cloud's drift,
One radiant beam is bent,
Gilding a path such as Jesus trod,
When forth on the sea He went.

FAIRFAX DOWNEY

AS for Dawes, we may grow squeamish at what reporters make of his vigorous phrases, we may refuse to sanction his collars, and deplore his trick pipe. But I shall think of him as the composer of that beautiful "Melodie" which symphony orchestras have delighted to play. And I shall turn to that wistful message which he wrote, to be read at the funeral of his only son, Rufus Fearing Dawes. Addressed as it was to the friends of his boy, it deserves reprinting in full for the inspiration of Association men everywhere. The young man was drowned in Lake Geneva, Wisconsin, the summer after his graduation from Princeton.

"My boy was only in the beginning of his business career, while the career of which I am now to speak was complete. The Lord gave him ample time fully and wholly to complete it. The truly great character must unite unusual strength and determination with great gentleness. My boy was imperious. He recognized no superior on earth, and yet was the tender and intimate friend of the weak and humble.

"I have taken him with me among the greatest in the nation and looked in vain for any evidence in him of awe or of curiosity. He has taken me, asking me to help them, among the poor and lowly of earth.

"He loved his friends, and but recently told his mother that our house was all through the coming year to be the stopping place for his college friends passing through the city. How grateful our lonely hearts will be to them now if they will only accept this invitation and sleep in his room and fill for a little time the empty chair.

"He commenced early in life to set himself against the crowd, for no man rises to real prestige who follows it. Of his own initiative he joined the church. For a long time he taught a Bible class at Bethesda Mission. He did not smoke, nor swear, nor drink. He was absolutely clean. Yet in his stern opposition to the drift, he mingled tolerance in just that quantity which contributed to real power to be used in opposition, and for that purpose alone. He organized systematically rescue squads for weaker boys at college who were wavering before strong but evil leadership. Against the boy who sought to lead astray the weaker, he set his face like steel.

"Like every born leader, he had his many warm friends, but if Rufus Fearing had a bitter enemy, I have yet to hear of him. His kindness, sincerity and good humor disarmed hatred. I never saw him angry. In twenty years he never gave me just cause for serious reproaches.

"He was absolutely natural in any environment, great or humble. He was extremely am-

(Continued on Page 87)

An Ambassador of Faith

By P. W. Wilson



F Julio Navarro Monzo, I have had no more than a glimpse. But it was a glimpse that revealed much. We lunched together and afterwards for hours we talked. The first and obvious fact about him was that, as a leading secretary of the Young Men's Christian Associations of South America, he was attending the pending Conference of world leaders at Atlantic City. The rest I had to discover for myself. And I did not hesitate to apply to him what, for a journalist, corresponds to the third degree. To weigh a man's character, to look into his eyes and read there his soul, is after all the fascination at once of psychology and portraiture.

If I were asked in one sentence to place Senor Monzo, I should say that he is the John R. Mott of the Latin races. He is a Y-man who is also a statesman. He holds a big position but he is himself bigger. He has his duties but he also has an outlook beyond them. The Association is his window but the world is his horizon. That is Senor Monzo.

Consider his career. By birth, he is the son of a Portuguese diplomat. To be in touch with events is thus his nature. In the Argentine, he has served in the Department of Foreign Affairs. He has been Secretary to the Attorney-General. He drafted for the Republic her electoral law. And he was invited into the Department of the Interior. For such a man, any promotion was possible. If he threw up these prospects, it was because another call had come. In him, as in another rising politician called Paul, the Christ claimed the best. Millions have shared Monzo's consecration. But not many have had as much as he to consecrate.

He is a writer. In Latin America, there is a newspaper, second to none in world wide prestige. It is *La Nacion* of Buenos Aires. From New York alone it receives cables daily, running to thousands of words. For six years Senor Monzo belonged to *La Nacion's* editorial staff. Of art, as of politics, he was a recognized critic. And it is with this background that he sets forth the Christ. Not as a cleric, but as a student of men, of movements, of languages, of nations, does he present religion.

"The future," so he is fond of saying, "belongs to the laity." With Solomon Reinach's theory of the "progressive laicisation" of religion, he is in whole hearted agreement; and he cherishes the Apocalyptic hope that, in the



Julio Navarro Monzo

"His face has balance. The forehead is ample, but does not overwhelm the countenance. The brain is under the control of the will. There is brow, but not high-brow. The eye is dark but well opened and frank. The nose is decisive and the jaw firm. But the mouth is sensitive and its lines would be cynical if they were not Christian. Here is an individuality that radiates a personal communion with Christ."

City of God, when perfected, we shall see no temple since all life will then be revered as divine. The meaning of Senor Monzo is that the Holy War must be waged, no longer by a small professional army alone, but by a draft of citizens which none can rightly escape.

MONZO'S life is a spiritual drama as fascinating as Newman's. Bred a Catholic, he was educated in part by the Jesuits and in part by the Anglicans. But he had eyes to see what was going on around him. He travelled in Africa and his spirit was stirred within him by the harsh treatment, at once of natives and of political prisoners.

"What the Church neglects," he would say to himself and others, "is her social duty."

In Portugal, he witnessed the White Slave traffic. He wrote and spoke in words of flame. And it was thought wise for him to leave the country. What was he now to become? A sceptic, an anarchist, a secularist? Or where was he to find a spiritual home?

He read of the Reformation. But, here again, the churches seemed to fall short of what his conscience demanded.

"Protestantism"—so he would argue—"offers us the very kind of dogma of which we had enough and too much at Rome. As a Latin, I am not interested in predestination. If the Catholics neglected Christ's social mission, so did Luther."

And, curiously enough, what captured the attention of this new knight of the Holy Grail was the Anabaptist vision of God's kingdom on earth. Yet even in a mood so critical, Senor Monzo could not ignore the fact that the Protestantism, which seemed to him to be so doctrinal, built up the liberties of the English-speaking world.

"It is these liberties"—he admits—"which also inspire Latin democracy. We received that democracy from the Anglo-Saxons. And the question for us is whether our democracy can ever be what it should be unless we appreciate the spiritual values, out of which it originated."

Life, for Senor Monzo, continued in the Argentine. There he read Tolstoy and learned that there may be a true piety, even in a man who has left his Church, with its creeds and ceremonies. Though himself unchurched, Senor Monzo was thus saved from a mere atheism. His wife was Catholic. And together they sought for some shrine at which, in common, they could worship.

"We tried the Eastern or Orthodox Church," explained Senor Monzo, "and enjoyed the services. I asked the priest for literature and I read what was given me. The Eastern Church seemed to me to lack the more abundant life of social effort. We then attended the Anglican Church where we formed the warmest friendships. But I felt somehow that the Anglican Church was, as the name implies, Anglican not Latin. I doubted whether it would meet the needs of South America. In some of its noblest activities, its clergy act rather as laymen than as clerics."

So with the other reformed evangelical churches. "Somehow," says he, "they have only succeeded in gathering 100,000 communicants over a continent numbering 40 millions. Statistically, that cannot be called a success."

And Senor Monzo wants to know the reason why. If Christ has been truly lifted up, whether by Catholics or Protestants, why has He not drawn all men unto Him? Broadly, he is convinced that the Latins will never be converted into Anglo-Saxons. When they see the

Christ, it will be with their own eyes, not with ours. Take this detail. We sing hymns; but in singing hymns, their custom is different. "Harm has been done," says Senor Monzo, "by offering Latin-America hymns that are not poetry and are, in any case, ill-translated."

SENOR Monzo is himself an eager student of the Bible. But he is also convinced that the distribution of the Bible in South America, however valuable it be, will not solve the whole problem which confronts the churches in that continent.

"You must remember," he points out, "that in Latin countries, there is a twofold antagonism to the Scriptures. The devout Catholics, and especially women, are taught to treat the Bible as strictly taboo; while Secularists, who have given up religion, dismiss the Bible as a volume full of outworn superstitions."

Hence, he is of the opinion that the Bible must be submitted to the Latin races strictly on its merits. We must not assume in advance that they have accepted our confidence in inspiration. The Bible must be its own witness. And, during that witness, Christians themselves must be living epistles, known and read of all men.

A third conclusion by Senor Monzo is that a policy of attacking the Roman Church has been proved futile by experience.

"On the Pacific Coast," says he, "the Church doubtless retains much of its historic influence. But east of the Andes, what we have to face is not the Church but those who have left the Church. They are not concerned any longer with transubstantiation, the apostolic succession and auricular confession. They have turned their backs on all these things. In the cities, doubtless, you will find certain churches crowded, either with the wealthy people who like public service because it is fashionable, or, in other areas, by the very poor and illiterate to whom the church is a charity. But our parish should be the great mass of the people who live between these extremes."

"Then you would leave the Church alone?"

"Not quite that. I would recognize and foster everything in the Church that advances the Kingdom of God. To some extent, the Church has civilized the Indians—and the Negroes—that is good so far as it goes. And the Church has also insisted upon a strict moral-

ity, specially among women. That also, so far as it goes, is an asset."

"Your movement does not, then, collide with the Church?"

"It does not. We do not ask a Catholic to leave the church. It is not our business to do that. What we say to him is that, whether he be Catholic or non-Catholic, he should be a good citizen. And we believe that the more good citizens there are in all the churches, the better will it be for mankind as a whole."

Senor Monzo is thus not anti-clerical in the usual sense. Knowing the Roman Church, as he does, from the inside, he is aware of stirrings within that communion of which Protestants as a rule know little. He has studied the personalities of Catholic progressives like Damennais, Gratry and Popes Leo XIII and Pius X, in which group he includes certain South Americans, for instance, Edwards, De Andrea and Franceschi. Nor is it an academic Modernism that Senor Monzo desires to foster in any church. Over controversies of this kind, whether between Churches or within Churches, he would be indifferent; were it not for the harm that they do to the Kingdom of God. It is the Kingdom of God that matters to Senor Monzo. And all else is irrelevant, or subordinate.



P. W. Wilson

Former Member of Parliament, and well known writer. Among his books are "The Christ We Forget," and "Confessions of a Layman."

teaching Positivism as the Gospel and reverencing Auguste Comte as the founder of an up-to-date faith. From the universities, there is disseminated in the schools the theme that religion, as organized in churches or temples, is a delusion of past ages. All this is happening on a continent, peopled by Europeans who, as colonists, were not always accompanied by their priests. Yet without priests, religion, as they had been taught to practise it, lacked an authoritative sanction. The spiritual in life was weakened. The material became the more insistent. And the result is a widespread irreligion which, to the Christian mind, is deplorable.

What, then, is Signor Monzo's plan of campaign? As General Secretary, he has been left free to travel, to lecture, to entertain and to be entertained. And like Paul at Athens, it is his mission to preach the Unknown God. His assertion of the divine is philosophic. It is backed by a wide reading. It is enriched by a knowledge of half a

dozen languages. It is sanctified by that unchallengeable purity of life which is the secret of a true vision. And it is impossible for the *intelligentsia*, who read H. G. Wells, to ignore this ambassador of faith. They may not surrender to his eloquence but they are bound to listen. He knows at least as much as they know. And knowledge is power.

In Senor Monzo, therefore, the Y. M. C. A. has someone who is more than an organizer of bricks and mortar, of athletics and classes, of swimming pools and restaurants, valuable though these are. In war, there are tactics and there is the larger strategy. Senor Monzo is a strategist. What he is thinking out is nothing less than the spiritual destiny of Latin America. And he sees that a program of lectures and addresses, however highly they may be appreciated, is not enough. He has arrived, as it seems to me, at the position in which John Wesley found himself when Methodism gathered impetus around him. Wesley also was profoundly reluctant to attack the Church, even though it had been responsible for much lamentable failure. And Wesley hated the idea of founding a new church. Yet he realized that men and women must meet. They must pray. They must read the Bible. They must discuss the meaning of life. And they must serve their neighbors as themselves. Hence what was called the Methodist "Connexion."

IN Latin America, Senor Monzo wishes to develop such groups for study, for discussion and for service. He has recently visited England. There he has been impressed—as who would not be?—by the influence of the Society of Friends. Here—from Senor Monzo's standpoint—is a community which, in large measure, seems to have escaped those ecclesiastical tribulations from which Catholics and Protestants have suffered so severely. Among the Quakers, there are no clergy, no creeds, no ceremonies, but only the Spirit. Worship may be silence. It need not be words. And faith may be as undefined as life.

It is largely to the initiative of the Quakers that England owes her Adult Schools. And the Adult Schools have also been studied by Senor Monzo. As an old Adult School man, I can appreciate what he says about them. In my own class, there were men of many races and faiths, including "Latins," to whom the discussions, week by week, free and unfettered by religious tests, were invaluable. They learned the inner meaning of what English-speaking nations call "a commonwealth." In more than one case, I have seen a man enter these schools as an anarchist and a revolutionary, exiled from his country for political reasons; and in due course restored to the family of an ordered citizenship. It is to find such lost that Senor Monzo strives.

"But," he made it clear, "if we are to have anything in Latin-America like
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The Soul of the Team

Personnel, team and trainer useless without that quality which makes possible the impossible achievement.

By *Alan Gathel*

Photographs by Underwood



The individual plus playing for Cornell, Pfann took more into the game than himself.

which makes them believe in themselves. It was felt on the campus as much as on the field. A man, quiet and strong; modest and confident. The type of man that gives us greater hope for the race.

Business organizations which have been successful have been and are founded on a *single individual* whose characteristics have gone into the fabric of the personnel which composes that organization. James J. Hill, E. H. Harriman and others were the motive force which made the railroads with which they were connected. The spirit of Andrew Carnegie entered into the steel industry and brought out such leaders as Schwab and Gary, who have carried on the work.

The industry is founded on the man, the personality often enduring after the individual has passed on. Corporations have risen and lived as long as the founder and then with his death have crumbled and disappeared. Was it sheer business acumen which enabled these men to develop great organizations or was it a higher quality, the one of which we write?

The effect of the superquality applies with greater force to athletic effort, for it is more varied and critical. With the teams of schools and colleges an individual is a present factor for not more than four years and rarely more than three.

It is important to note that while the

same coach and the same trainer may continue for a longer period, the variations of team efficiency occur because of the change in playing personnel, and while the physical material may vary little still the team shows wide variations in performance.

GOOD critics do not consider it failure because games are not won. Failure lies in not having done in the proper manner the task laid down. That is to say your team may lose a contest and yet have played the game perfectly. The causes of defeat are external, the reason for failure internal. To further emphasize the point as I have often said to track athletes, "I shall be perfectly satisfied if you look like a runner. We cannot all be champions but we can at least do the thing to the limit of our own ability."

A few years ago a Yale team was having an unsuccessful season, the critics were trying to account for its failure. I had studied the team all fall and when in the Princeton game I was asked by a newspaper man of national reputation, "How do you account for Yale's showing?" I replied, "It is a team without a soul." When he smiled and pursued the point I could only reply, that the team was without that individual who might bring to it, that indefinable something that distinguishes a team from a mere mob.

Two seasons back I sat in the rain through



Ex-captain Mallory of Yale, who was the inspiration that set his team aglow.



Wise Yale coaches reserved Newell Neidlinger for emergencies because they knew he could inspire his mates.

one of the early season games at Princeton and at the conclusion of the contest Bert Reed asked, "What do you think of them?" In spite of the fact that Princeton had played technically bad football and was seemingly lucky in victory, I said "You will laugh at me I know, but this team will not lose a game this season." They did laugh and asked me on what I based that prediction. I replied that I felt that the team had that something which carries us all through seemingly impossible situations, call it spark, call it spirit or better yet call it soul—they defeated both Chicago and Yale.

Just as there is considerable debate as to where the human soul resides, so is there difficulty in determining who, on a team or squad, carries that infectious charm which makes the whole group play beyond itself.

Unfortunately the methods of some coaches discount the personal equation and the team becomes merely the reflection of the idea to win, and worse even, a set of automatons whose notions are governed by fixed rules. The football machine is sometimes impressive, but it does not warm the heart and there is not much joy in it. It is to be regretted that few coaches take due notice of the personal quality and also that the selection of a captain is made more upon the man's quality ability as a player than as a leader.

YOU will all recall instances of the individual plus. The man who takes more than himself into the contest.

Lourie at Princeton was a striking

example. Shevlin at Yale was another fiery beacon. Pfann made Cornell two years ago and again last season. Wingate and Gorman and Baker "were" the Princeton team two years ago, yet last season the two former were laid aside most of the time. Boynton at Williams was not only a brilliant individual but he carried the whole team with him. Koppisch of Columbia had done more than Haughton to bring Columbia out of the depths of despond, and Haughton has done much. The team in New Haven last fall was the more striking because it had several men on it who carried this special element with them. We must call attention to the "second half" backs. Stevens and Neidlinger were reserved for the third and fourth periods, by a very wise coach, because he knew that they could go in even if the team was behind and pull it through. He knew, as did most of the

students in New Haven that these two boys were endowed with better quality than plain physical power. As Bert Reed said, when he first saw Neidlinger play two years ago—"Say Alan, he 'takes in' more than his shoes." Stevens, was and is a very ordinary punter but when the burden fell on him in the muddy Harvard game he kicked just as well with the wet heavy ball as he ever did with a dry one.

I have known many of the chaps mentioned, intimately and know that their success was founded on an abiding faith—they believed that they could accomplish the task and so took to it a greater energy than he who merely did what he could. They all are fellows who could carry a message to Garcia—the thoroughbreds of the football field.

It is faith which makes men great, and faith in men that makes them greater.

I was coaching behind a team of tiny lads of ten years of age and the ball had been worked to the twenty yard line, the last down and six yards to go. I called to the youngster who seemed to keep the rest of the team

going. "Jeff kick a drop." "But sir?" full of doubt—I said "Son, if I didn't believe you could do it I would not ask you to try." So he made the attempt and to the surprise of his teammates and himself he put the ball over from the twenty-seven yard line.

In track, in baseball and in all other sports it is not the physical giant who stands out. It is the boy whose spirit burns with the unquenchable fire, the youngster who keeps on and on, who quits only when he drops, and, that, long after the physical limit has been reached. Who, like the Spartan soldier, when he falls, fights on his knees.

If you have felt, that professional football would endanger the great game, always remember, that, spirit cannot be bought and though the spectators do not often recognize it, it is the display of spirit which they really go to see, not the game, not the physical prowess, but that divine spark which leads us all to that day when we shall know all and see Him who Created all things, face to face.

PERHAPS it is not amiss at this season of the year, when we are all girding ourselves for the winter's work, to consider, a little, how like a football game our business life is. After the summer let-down which is had in Association work and in most business enterprises, we are all set for the kick-off. Are YOU all ready to play the game, and will you take into it "something more than your shoes?"

I do not wish to moralize at length, yet I feel that it is worth while for everyone of us to really 'take stock',

and if we find that we are merely 'going through motions', let us pause and put our minds in tune and then throw ourselves with a whole heart into the game.

The real star on the football field is the man who lets himself go, he has no fear, no brakes on, when he tackles and, —strange as it may strike you, these men are seldom hurt. It is the same with you if you do your work with reservations, if you 'pass the buck', — holding back your energy lest you get tired, you will get more tired because you are working against yourself. Let go, be sincere and you will be more successful and your work easy.

"Thy soul must overflow, if thou another's soul would reach:

It needs the overflow of heart to give the lips full speech. Think truly and thy thoughts shall the world's famine feed: Speak truly and each word of thine shall be a fruitful seed: Live truly and thy life shall be a great and noble creed."



Koppisch did more than Haughton to bring Columbia's team out of despond.

THE WATCH TOWER

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, and the sword come, and take any person from among them . . . his blood will I require at the watchman's hand."—Ezekiel. 33:6.



HE Editor slapped down before the Watchman an anonymous communication. He said: "We get these letters from time to time. These fellows take their wallop and then hide. What do you think of them?" The Watchman answered, of course: "Well, it is a little delicate to discuss anonymous writers in an anonymous column, but we might as well plunge in. You know me, Al, anyway." Now, what do we think? After all, it is a problem in psychology. You see, anonymous letters sent to a paper never come off: editors don't print epistles from men whose names they do not know. The fire-cracker is bound to turn out a squib. But they must get some kick out of the sickly pop or they would not go on type-writing these secret lampoons. This is how we work it out. The poor chap sees something in print that makes him peevish, and he feels called upon to deliver a splendid rebuke. He rehearses his magnificent campaign in his mind. Deftly he disarms his antagonist, runs him through (for he is not a stickler for small points of honor), and then dances on the dead body—all this in a fine glow of triumph. Sitting at the typewriter—under the delusion that anyone would care to ferret out his handwriting—he plunks out his peevishness in burning literature: then, his courage fails him; he signs himself "One Who Knows" or words to that effect. It has been great fun and it has not cost anything. It has lightened for the moment the monotony of his trivial job; his trivial job, for no one who writes an anonymous epistle ever does a man's work in the world. But it is disappointing in the end; for he yearns for an answer which never comes, ever expecting to be noticed so he can show his friends how he scored off that "crazy writer." This is no case for bitter words: such men should be the objects of our compassion.

THERE is a call for prophets every little while. When things grow rather darker than usual a piteous murmur ascends to Heaven: "Will not some prophet be raised up for the sake of the people?" One of the chief troubles is that when a prophet does arise he is recognized only a few years after his death by some college professor. In the year 1862, the Marquis of Hartington, a young member of the British Parliament, visited America and was introduced to Abraham Lincoln. Bear in mind that

Peevish Anonymity

Wanted—Eyes To See

"The Iowa Farmer" and the Association

Freedom of Discussion

Hartington rose to the front rank of British statesmen and became famous for his cool and balanced judgments. He wrote home about Lincoln: "I should think he was a very well-meaning sort of man, but, almost everyone says, about as fit for his position now as a fire shovel. He did not talk much about the war, and I should suppose that Seward did much as he liked with him." There could be no doubt of the truth of it, you see, because "almost everyone says." Perhaps, we do not need to pray for prophets but rather for eyes to see and ears to hear. Before we bewail the lack of leadership in the Church and the Association and in business and politics, let us look around remembering that every age has been eternally blind as regards the things it ought to have seen. "Almost everyone says"—that settles it: paralyzed by prejudice, "almost everyone" is almost always wrong. There is a sequel to the story. The gaunt, shrewd American did not make the same mistake: he predicted that Hartington would rise to the top, as he did. Open thou our eyes!

THE genial and ingenious secretary of the Association in Portland, Oregon, undertook in the last number of the *Association Forum* to excuse the Association from pioneering on the ground that it has done its bit and may now proceed along the lines it has established. This defense was called forth by a complaint of growing conservatism made by the editor of *The Christian Century*. Harry Stone said: "It is like complaining of an Iowa farmer who had pioneered and broken the virgin sod, developed a good farm for producing corn and hogs, with fixed improvements, and then was criticized because he stayed and cultivated his farm instead of going out to Idaho to pull sage brush, start building irrigating ditches and killing

coyotes." Now, in the opinion of the Watchman, the farm example is decidedly unfortunate. The Iowa farmer, at the present writing, never in his whole history needed the pioneer temper more than he does today. His heroic conquest of nature may be achieved, but now he is running head on into a new set of conditions that threaten to overwhelm him. We would not undertake to speak at large for the "great open spaces" where men, being men, are probably able to take care of themselves. But a few things may be said: the Western farmer has on his hands problems of finance, problems of distribution, and problems of refinement of technique, that offer as firm a resistance to his progress as ever did the stubborn virgin soil. To make more headway he will need all the ingenuity, energy, and fortitude of the true pioneer. A lot of his old methods are played out—and he knows it. What is more, he is going to sail right into the new field with the same spirit that he showed when he drove his covered wagons westward generations ago. The man who invented the reaper-thresher—the marvelous "combine"—was as true a pioneer as the man who carried his plow across the prairies into Oregon. The Watchman would accept Harry Stone's example—with all its implications. He, too, is proud of the "farm" created by the energy of Association pioneers. But it would appear that it is denying the spirit of those pioneers if, in the midst of new problems and changed conditions, the Association refuses to devote every energy to the refinement of the old methods and the discovery of new ones. Furthermore, ought we not to be ready and willing, if the old farm (which God forbid) should prove unproductive, to pull up stakes and go out to tackle sage-brush and coyotes?

THE question has been asked: "What can a safe and sane 'Y' secretary do to facilitate the constructive consideration of the problems of the Christian Social Order?" The editor of the *Association Forum* should be congratulated for putting the query so clearly. Such an issue can be settled only by the combined effort of many minds. The Watchman would offer a few preliminary considerations. He dissents, first of all, absolutely and completely, from the opinion that the Y. M. C. A. as an organization has nothing to do with these issues. Around the theological question turns the spiritual well-being

(Continued on page 95)

Safed the Sage

Meditates upon

The Parable of the Track

Returning

Safed the Sage, writing unto the Editor, desireth that he will relate unto his readers this Parable:

I am too rich a man to own an Automobile. Instead, I have Friends. And these Friends take me to ride in their cars. Thus have I the pleasure of a Visit with my Friends, whereas, if I had a Machine they would say, Safed hath a Machine of his own.

Now there was a place I desired to go, and it was out in the country, and there had been Rain. And the high-ways were easily passable, but it was hard Navigation on the country roads. And in one place we turned aside, and went by a Lane. And we came to the top of an Hill, which was Very Muddy, and we had to Descend. And my friend who drove the car shifted his Gears, and very carefully and slowly plowed his way down the middle of the road from the top of that Hill unto the bottom.

And I spake unto him, saying, That was well done. For on an Hill like that, hadst thou skidded, there was an Hospitable Ditch on either side in which we would have Remained had we once gotten there.

And he said, It was not wholly that. I had to make a track in which I could come back.

Now after the space of an hour, we returned that way, and there had

been no other car over our route. And at the bottom of the hill, he started the Wheels in the Same Ruts he had made going down, and put on all his power, and we reached the top in safety. And I could see that, with the power he was using for the climb, it was important that we be well established in the Same Track that we had already made: for had we broken out of it, our journey had Not Terminated Well.

Now I thought about this matter, and I said unto myself that sooner or later every man must discover his own track in the valley, and make a part of his journey over the roads that he himself hath broken. And some men are making a Winding and Uncertain Track for themselves. And if they skid, it shall be as the Prophet said, Their foot shall slide in due time.

Wherefore do I exhort all my fellow men who are skidding merrily around with their foot on the gas, to consider now and then the kind of track they are making, and whether it be one over which they can Safely and Proudly return. For no man hath yet succeeded in running away from his own Shadow, or escaping from the effects of his own past life.

Thus spake Safed the Sage.



Recipe By Providence

From a fertilizer factory, Herbert Lansdale turned to the Baltimore wharves handling gangs of stevedores, where he learned men, and in volunteer religious work he learned service which turned the course of his life.

By Fairfax Downey



HERE must be a recipe for the making of any kind of man. Various elements go into a career and the proof of it is in the making. W. S. Gilbert once wrote a sprightly lyric enumerating the ingredients for the proper concoction of a heavy dragoon—a dash of Napoleon, a touch of the spirit of Nelson aboard the *Victory* and so on. The whole being well boiled down and stirred, “a heavy dragoon is the resid-u-um.”

Here in staid prose without music shall be set down the recipe for another kind of a man, a clear and simple recipe which some might say was discovered by accident but which the finished product insists was directed by his guiding Providence. If this recipe is followed carefully, according to Herbert P. Lansdale, author and subject thereof, a General Secretary of the Y. M. C. A. will be the residuum. For a young man eager to lead a life of usefulness, the recipe is well worth the trial, although it is not an easy one.

A UNIQUE fact about the central building of the Rochester Young Men's Christian Association is that the visitor may walk through its hospitable-looking entrance into the ground floor and with a very few steps view “the works.” The front desk is directly at hand. Galleries of an excellent swimming pool and gymnasium are directly accessible. It is only a few paces to the business men's club, to the boys' division, to the reading room. And very much at hand, just to the left of the entrance is the office of Mr. Lansdale, the General Secretary.

There is design in that. At Rochester and at his other posts, Mr. Lansdale always has kept his office on the first floor, off the lobby. If it hasn't been there when he arrived, he has moved it there. He wants to be seen, wants to be in close touch and he finds that business is as well expedited by such an arrangement. It is characteristic of the man and of this theory of his which he strongly advocates.

“A Y. M. C. A. secretary is a coach, not a captain,” he declares. “It is his job to discover men, put tasks upon them and train them to work for one another.”

Surely the proper place for a coach is right on the side-lines watching the game.

Mr. Lansdale has been in Y. M. C. A. work for thirty years. I don't know what his age is, for I didn't ask him. You don't think of it when you are talking to him. His hair is gray and plentiful and his manner hearty. His air and appearance are altogether those of a successful business man. His laugh is frequent and infectious and he breaks out with it whenever he thinks anyone is in danger of taking him too seriously. Vigor and earnestness go with the joviality of his expression, a merry look which, in view of his record, prompts the question. “Was this the face that launched a thousand drives?”

Mr. Lansdale was born in Baltimore, Maryland, of old American and English stock. His father was Robert Vinton Lansdale and his mother Elizabeth Ann Tucker, whose family had come from England, settled for a time in Bermuda and then moved to America. The boy got his schooling but it ended when he was 16. Youths of that day, particularly in the South, were not being encouraged to go to college, unless they planned a professional career such as the ministry. An early start in business was urged.

Herbert Lansdale's uncle conducted a large jobbing business. “Boots, shoes and hats,” and his father worked with him. Following the Civil War, Baltimore was the merchandising center for the South and there was good expectation of opportunity in a position with that family firm.

But the idea then—and a pretty good wrinkle it was, Mr. Lansdale admits—was that a boy should go out and rustle himself up a job. After he had proved himself and got some training there he might come around and get some sort of a welcome in the family business.

MR. Lansdale landed that personally-caught job when he was 16 years old. It was a job at \$2.50 a week as a general utility clerk in a fertilizer factory. Not the most romantic sort of a beginning, but it was a job and the boy had got it all by himself and he stayed with it for four years.

Training and experience stood him in good stead in getting his next job which was with a large wholesale firm importing fruit, nuts and raisins. Baltimore was a shipping center of size where such imports might be handled more cheaply than via New York. With his new firm, Mr. Lansdale was even more of a general utility man. One of his assignments was handling gangs of several hundred Irish stevedores, who unloaded and delivered the fruit, and collecting from the Italian fruit

merchants to whom the consignments were sold. It was pretty tough around the wharves. That was no lily-handed job. A man was boss or he wasn't. And then there were ticklish moments when the young boss packing the day's collections and a pistol and with a guard behind him had to make the grade through dark streets to the office.

The job meant contact with men of various nationalities, dealing with them, handling them and getting out of them much work in a short time. Mr. Lansdale did it for he got a promotion which came about



Herbert P. Lansdale

in this manner.

Part of his job was corresponding with foreign countries from which fruit was purchased. He had to write legibly on very thin sheets of paper, for postage was high. When foreign readers had difficulty with his writing, he was told to improve it or lose his job. Ap-

plying himself frantically to practicing penmanship, he kept his job.

But then a girl appeared in the office. She was the firm's first stenographer and one of the first in the city, and she brought with her one of those new-fangled machines called a typewriter. People used to stop and look in the window at the phenomenon—a machine printing off letters right like that, and a girl working it, too! Mr. Lansdale thought that let him out, but instead it resulted in a promotion. His employer advanced him to a better position.

To return to the recipe with which this article started, attention is called to the fact that we have now several ingredients for a General Secretary: Initiative and Business Training and Ability to Understand and to Handle Men.

II.

“MY whole life as I look back on it has been directed by Providence,” Mr. Lansdale says. “I can understand my life in no other way.”

His parents gave Herbert Lansdale a training which made religion seem a natural thing in his home, so well they understood children. He attended the Sunday School of a Methodist Church where his parents and grandparents had been prominent members. His grandfather had been a class leader in one of the earliest Methodist churches established in America, a church which bore the quaint title “Lovely Lane Meeting House.” When Herbert was seventeen, he and a crowd of boys, all close friends, became impressed with the fact that they ought to join the church and accomplish something worth while in its service. In one of the evangelistic meetings, they pledged themselves to perform Christian work of some sort. In their zeal, they became so prominent in the giving of testimonies that they were chided by the board of trustees with words to the effect that boys should be seen at church, of course, but heard less.

However, an older man who understood them urged that they turn their energies to the conducting of cottage meetings and the starting of a Sunday school in some locality not served by a church. To find the proper locality, they scoured Baltimore for six months and finally discovered a field for their missionary efforts. This was Callow Grove, a settlement of railroad men, near whose homes was no church except a fashionable one at which they did not feel comfortable; consequently few attended. The boys started their meetings and school there and in six months no house was big enough to contain their meetings.

Finally these thirteen lads, all of them under 21, raised funds and built a chapel, the Guard

Memorial Chapel. So far so good. But who was to conduct the services? They decided it was up to themselves, so they drew lots and took turns. Five of the youths, including Mr. Lansdale, developed as speakers, and all of them but he entered the ministry, throwing the bulk of the work of the chapel on him.

For six years, he was head of the undertaking there. The uniqueness of the boys' endeavor drew much attention and visitors from all over the city. And the people of the locality were dependent upon him. Mr. Lansdale had to rise to meet the responsibility. It proved to be a veritable college course for him.

He went to all the lectures in the city he could, attended institutes and studied courses on the horse cars going to and from work. He “ground” until late at night getting ready to speak.

“If it hadn't been for that work, I'd never had my education,” he affirms. “I had to have it to give those people.”

THAT spur incited in the youth the desire to become a minister, but circumstances prevented. His father having died, the support of the family was thrown on three brothers. One of them having also a desire for the ministry, Herbert gave up in his favor, feeling that his brother was the better equipped. He carried on, however, in his business, his study and his church work.

That religious training was of course, as readily useful to the General Secretary as it would have been to a minister.

Mr. Lansdale entered into Y. M. C. A. work when William H. Morriss, general secretary of the Baltimore Y. M. C. A. and a Sunday School superintendent in his mother church, persuaded him to serve on the religious work committee of the Central Branch. At 23 he was that committee's chairman. To have more time to study, he gave up his position with the importing firm and went into life insurance. After he had

been thus engaged for a year, Providence put a decision up to him.

When he was in the office with his chief who was offering to make him his successor if he would remain with him, word came that a man was waiting to see him. He excused himself and found the visitor had come to urge upon him a secretaryship of a Baltimore “Y” branch. He decided to accept that and declined the flattering tender of his chief.

A guiding Providence had directed him into no sinecure in the acceptance of that secretaryship. The branch was known as a rough-house proposition and a previous incumbent had been utterly unable to cope with it. It involved the handling of young men in a rather unreceptive frame of mind.

Mr. Lansdale had his dock experience back of him. He also had the encouragement of an old Quaker friend who told him he could do it because he “had music in his soul.” That he has interpreted to mean, “Fight with a smile and never get mad.”

The crowd of the “Y” branch did not fail to put him to the test. One night a group of the most hard-boiled element in the membership lay in wait for him on a street corner, with the plan of putting him through an initiation which did not promise to be much in the way of a gentle and dignified ceremony. The new secretary saw the group on the corner waiting for him and instead of trying to avoid them walked into them and straight up to the fellow he knew as the leader. “Go ahead,” he offered, “You'll get all you're after.”

Mr. Lansdale admits he was scared, but his audacity won. A good bluff had called off the initiation. A later step by which he ended the trouble and put the branch back on its feet again was his invitation to the leaders of the crowd to talk with him in a room. They found they had stepped into a board meeting. There he appealed directly to their manhood and won. Two of these ringleaders, he declares proudly, are among his best friends now.

“This Is the Way”

“And thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.”—ISAIAH 30:21.

NOT with bridle, not with bit,
Not with spur and not with whip,
Only a voice behind thee saying,
“This is the way, O cease thy straying.”

NOT with earthquake, not with fire,
Not with crowds that fret and tire,
Only a still, small voice within,
Only a glimpse of the marks of sin.

NOT with tumult, not with talk,
Not with a fenced-in way to walk,
Only a voice, who goes unheeding
Turns aside from the Saviour pleading.

W. J. HOLLIDAY.

AFTER a year there, he was called to the Central Branch and served three years. Thence he chose a call to Elmira, N. Y., out of several he had received. His pastor had advised him to select the hardest assignment and Elmira appeared to offer that. Its citizens had come to the point of questioning the value of any Y. M. C. A. at all. A building has been lost through a too-heavy mortgage. After a year's work there on a nucleus of a Bible class of ten or twelve young men, Mr. Lansdale got the opportunity he sought. Part of a building being put up, he secured at a nominal rental, plans to his order. From then

(Continued on Page 94)

"What is Their *Raison d'être*?"

"Just another luncheon club, when our city is already club-footed," said a director of the Booster's International of the Y's Mens' Club, but he could not dismiss it with that for he was talking to a Y's Man

By Paul Wm. Alexander



AN, you're a fool—just a plain, common, every-day fool!" The speaker snapped the words out as though he meant them.

"Yes, yes, go on," urged the one addressed. "You're undoubtedly correct. But just for curiosity, how did you discover it so quickly?"

"Why I've been noticing you lately" returned the accuser. "For two years you haven't paid attention to your business the way you should. You act like a man gone crazy—here one day, gone the next. I've been trying since Monday to get hold of you to throw you that piece of business. Now when it's too late you sit there and calmly tell me you had some club work that had to be done. As if your old club work was more important than your business! I tell you, man, nobody but the dumbest kind of a fool would sacrifice business to chase some idealistic folly the way you do. Sometimes—"

Just then the "fool," who had been looking out the window of his office, turned and for the first time saw me standing by the rail.

"Oh, I beg pardon," he said advancing, "I didn't expect you quite so soon. Come in and meet my best friend and worst enemy, Harry Wilson."

We shook hands. I was stopping over in a certain city, somewhere between the Atlantic and Pacific, to visit the local Y's Men's Club and confer with its officers. I was just now keeping an appointment with one of them.

"If you'll excuse me," began Wilson, picking up his hat, "I think I'll be running along. Glad I met you Mr.—"

"Wait a minute," I objected. "If you don't mind, I'd rather not excuse you. I couldn't help hearing you call my friend here a fool, and I'd sort of like to know the truth about him."

"Oh, he's all right," returned Wilson, resuming his chair. "He's just got some fool ideas. Seems to think he can carry on a business and run the Y. M. C. A. at the same time, that's all."

"Surely he doesn't run the Y. M. C. A.?"

"Oh, you know. He's one of the Y's Men, and they seem to spend half their time chasing around doing something or other for the Y."

"And for that he is a fool?" I queried. I was interested. It had fallen



"I WANT to stress the point that the Y's Men is a volunteer movement conducted by laymen," Mr. Alexander wrote in a letter which came with the article printed on this page. We would add a word to that explanation to the effect that the laymen in all cases are young, probably more members being under thirty than over.

Mr. Alexander who has been the outstanding leader of the Y's Men's Movement since it became International in scope, and who was instrumental in the organization of the International Y's Men, is an attorney practising in Toledo, Ohio. He was President of the local Y's Men's Club and later became chairman of a committee which organized the Ohio Y's Men into a state group. In November, 1922, he brought about the organization of the International body and was elected President. At the second annual convention held in Canton, Ohio, last October, he was re-elected to this office.

During the past twelve months Mr. Alexander has traveled more than 12,000 miles for the purpose of co-ordinating existing clubs and organizing new ones. The movement has grown from the original dozen when the International was formed less than two years ago to 70 clubs situated from the Atlantic to the Pacific and from the Northernmost city in Canada to the Gulf of Mexico and needless to add the movement is continuing this rapid growth.

EDITOR'S NOTE.

to my lot to do a little of that sort of thing myself.

"No," interposed the accused. "He means I'm a fool to take time away from my business. You haven't any quarrel with the Y's Men, have you Harry?"

"Hardly. Only I can't see their *raison d'être*, if you'll pardon the lingo. They're just another luncheon club, and the town's got so many of 'em now it's club-footed, as the fellow says. They're falling all over each other trying to find some real service work to justify their existence. I know what I'm talking

about," he added, turning to me. "I've been on the board of the local chapter of Boosters International for three years."

"I see," I replied. "Where I come from it's a standing joke that your club name would be more accurate if the third letter were changed from an 'o' to an 'a'."

YOU say they're hunting for real service work. And is that so hard to find?" pursued the "fool."

"Oh, not the spectacular, superficial sort. There's always plenty of that—too much. I mean the real fundamental serious stuff that amounts to something. You know."

"I get you. Tell me, how much do you know about the Y's Men?"

"I know this much," answered Wilson. "They've certainly got a conceited-sounding name. If you didn't know the fellows you'd think they were a bunch of nuts calling themselves wise. But after you see it in print and understand it, it isn't so bad. It's even rather catchy."

"Do you understand its significance?" continued the "fool."

"I suppose it has something to do with the Y. M. C. A."

"A wise inference! The Y's Men are men of and for the Y."

"Well, I'd like to know something," Wilson edged forward. "You've got a dandy bunch of young fellows in your club, and I never could figure out why they always make such a fuss over the Y. Of course, the Y is a good thing, and all that, but why not let it take care of itself?"

"Aha," chortled our host, "A fool can ask questions a wise man can't answer, but any Y's man—Spelled Y-s—can answer *your* question. Let me answer it by asking you some questions. You say I'm a fool. Then I claim a fool's prerogative."

"Fire away."

"Your Boosters Club and a hundred other highly admirable organizations profess to look toward the development of the highest type of citizenship or manhood. Now what are the three most important requisites of the highest type of manhood?"

Wilson thought a moment. "I should say integrity, intelligence and good earning capacity."

"Could a sickly man earn a good living?"

"I see. Good health should come in there."

"Very good. Integrity means character. Intelligence means mind. Health means body. Then your highest type of man must have good character, good mind and good body. Is that right?"

Wilson nodded.

"What is the greatest character-building institution in the world?"

"Off-hand I should say the church."

"What stands next?"

Wilson paused. "I suppose you expect me to say the Y. M. C. A.?"

"Know any that can beat it?"

"Guess not. Go on."

"What's the greatest educational factor in the U. S.?"

"That's easy. Public schools."

"Next to schools and colleges?"

Wilson shook his head. "Not so easy. Don't know."

"Then I'll tell you. The Y. M. C. A."

"That's news to me."

"It's news to most people. But I have statistics to prove it. Now what's the greatest body-building institution in the world?"

"I'll concede the Y first honors there," said Wilson.

"Correct. And there you are. The three most important requisites of highest citizenship and manhood, and the Y leading the world in building all three."

I WAS about to make some fatuous remark when our "fool" turned to answer his telephone. When he hung up the receiver he swung his chair back toward Wilson and began again.

"Tell me, whom does the Y serve?"

"Chiefly its own members, I suppose."

"More than that. As you know, its privileges are open to all and no one is deprived of them for financial reasons. But while it serves hundreds in

Platform of the Y's Men

To cultivate good fellowship among Young Men's Christian Association members everywhere through the activities of the Y's Men.

To promote the exchange among Y's Men everywhere of ethical and profitable business ideas and courtesies.

To enable Y's Men to keep better informed upon subjects of immediate civic, economic and social interest.

To support, by active service, deserving philanthropic movements.

To encourage efficiency and justice in civic affairs, abstaining always from politics and sectarianism.

To develop by sound character-building substantial, as distinguished from formal, patriotism.

To create a closer bond between the Young Men's Christian Association and its individual members by stimulating the use of all Association privileges.

To foster the good-will of the public toward all Young Men's Christian Associations and to serve the Association diligently in whatever capacity opportunity may offer.

its own membership it serves thousands outside—in the community at large."

"Possibly so."

"Then whom does that make the greatest community servant of all?"

"I suppose you want me to say the Y again."

"Name a greater."

"Oh there's a hundred greater," retorted Wilson, "but I can't think of any of 'em just now." He smiled. "You know your lesson pretty well. Where'd you learn all this wisdom?"

"That's part of every Y's Man's Y'sdom."

"Still you haven't answered my question," Wilson returned. "Why should your club make such a fuss over the Y? Why not let the Y take care of itself?"

Our "fool" replied with more questions.

"Where is the Y?"

"Over on 14th street. Why?"

"How big is it?"

"About 10 stories high, and 150 x 300 feet, I should judge."

"What is it?"

"Gym, class room, dormitory, committee rooms, pool, restaurant, little of everything."

The questioner seemed amused. "I'm afraid the fool asked a question you couldn't answer. Let's get at it this way: *Who is the Y?*"

"Oh, I see what you mean now," replied Wilson. "I should say McLaughlin—isn't he still the general secretary?—and Todd, the executive, and Bacon, the physical man, and that bunch. Is that whom you mean?"

"Wrong again." The "fool" chuckled to himself. "That building on 14th street, with its gym and class rooms, are no more the Y than the Royal Hotel dining room is your Boosters Club. You need a dining room to carry out your program of lunching together. The Y needs a gym for its program of body-building, class rooms for its mind-building;

the other equipment helps in its social and economic program, and all contribute to its character-building program.

"I see that," said Wilson.

"And McLaughlin and the other secretaries are no more the Y than your minister is your church," continued our "fool." "We employ trained specialists to preach your sermons and do other church work. We employ trained specialists to lead our gym classes and carry on in the various phases of our program."

"I begin to see what the Y isn't. Suppose you tell me what it is."

GLADLY. My conception may be unscientific but at least it's simple
(Continued on Page 91)



G. B. Beers
Of Waterloo, Ia., Vice-President
International Y's Men



W. W. Winter
Of Mobile, Ala., Vice-President
International Y's Men



I. W. Haley
Of Beverly, Mass., Secretary-Treasurer
International Y's Men

"Ching Neen Wooie!"

Traditional prejudice of imperialists against progress in San Francisco's Chinatown are overcome when it is shown that play and study, on democratic basis, does not harm, but improves their children.

By George C. Henderson



HING Neen Wooie! Ching Neen Wooie!" Even a veteran Y. M. C. A. worker would have difficulty in recognizing this cry as a synonym for "Young Men's Christian Association."

Yet in the oldest Chinese Y. M. C. A. in the United States at San Francisco (and one of only four in this country, by the way) such is the Cantonese name applied to the institution—Ching Neen Wooie.

From the throats of scores of Chinese boys, playing basketball (*lam kau*) in the Chinatown playground of the association, rose the triumphant shout as the red triangle team defeated the Chung Wah Chinese school.

Nearly all of the 700 odd members were there presenting a gay spectacle of laughing, shouting, milling Americanized Orientals. Shouts in English mingled with cries in the picture language. What a contrast these modern Occidental Cantonese presented to their elders, who squatted on benches, smoking long stemmed, brass bowled pipes, their faces expressionless, yellow, flabby, slant eyed.

Frank, open-faced, demonstrative

boys, laughing and indulging in horse play with one another appeared to be of a separate race entirely from their fathers, who padded off up the street with the slow invalid gait of the proverbial Chinaman. Such a spectacle in Americanization was presented at this Y. M. C. A. basketball game!

Rev. Chan Lok Sang, who thirteen years ago fought a hard battle to secure the establishment of a Y. M. C. A. in San Francisco Chinatown, stepped to a platform to address the gathering.

"Hurrah for Chan," shouted a student, in English. And the others took it up in the same language in true United States style.

When silence was restored, Dr. Chan said:

"I have to announce that all details



Rev. Chan Lok Sang

for the construction of a fine three-story Chinese Y. M. C. A. building, to cost \$200,000, have been arranged—"

But he could proceed no farther. A mighty cry of approval rose from the assembled youths.

"Six years ago we bought a lot 137 feet square for \$13,500 on Sacramento near Stockton streets, which due to the increase in value of property is now worth \$30,000," continued Chan, after the interruption. "Besides that we collected \$50,000 from our friends, the Chinese merchants and others. Recently the International Committee appropriated

\$100,000, the Central Y. M. C. A. of San Francisco gave \$25,000 and Captain Robert Dollar contributed \$25,000, making a total of \$200,000 available for the erection of the first big Chinese "Y" building in America. The architect is now making the plans."

Again the speaker's voice was drowned in a wave of applause. Since 1911 when Dr. Chan organized the Chinese association, the hundreds of eager Oriental youngsters who flocked in increasing numbers to his standard had been forced to use playgrounds and parks for their amusements. Swimming pools, they had none. The gymnasium in the store building rented as "Y" headquarters could accommodate only a few and the number of sports that could be played there was very limited.

Now Chan was telling them about the sixty-foot pool, the gymnasium 40 by 60 feet in size, the thirty-nine rooms which would provide dormitories for those who desired quarters, the cafeteria, the lounge room, billiard room and the big library containing books, magazines and papers in Cantonese and in English—and it seemed to them too good to be true.

IN spite of a lack of showers, pool, gymnasium and locker space, the Ching Neen Wooie boys in 1922 made a clean sweep in the basketball champion series in the San Francisco church league. Last year they took second place.



Chinese children are among the most enthusiastic users of San Francisco's public playgrounds



Atheletes for sport's sake appeals to young Chinese, but not to their fathers

At the last annual track meet at Golden Gate Park, the Y. M. C. A. athletes scored high against their opponents from the Chinese Athletic Club of Fresno, the University Chinese clubs of Berkeley and Stanford, the *Yuk Choy*, *Chung Whah* and the *Wa Kia* clubs and many other of the Oriental organizations entered in the great event.

With the new building to be erected as finely equipped training quarters, the Y. M. C. A. athletes will have a tremendous advantage over their opponents, few of whom have any such club where they can practice.

This was one of the reasons for the wild enthusiasm that greeted Dr. Chan's announcement.

Hundreds of others, besides the athletic enthusiasts, expressed their joy over the fact that in the new building they would find more adequate quarters in which to hold their educational and religious classes.

A Chinese, even in China, is a gregarious being. He likes company. He has his family tongs, which include hundreds of persons banded together for mutual protection. The Chinaman needs only the slightest provocation to gather all his friends around him and celebrate.

The new Y. M. C. A. building will provide a place where the young Chinese can satisfy this gregarious habit. It will be a great

center for young China, from which modern ideas of American will radiate throughout the Oriental quarter and hasten the abolition of pagan practices.

When in 1911, Rev. Chan Lok Sang of the Chinese Methodist Church, called a meeting of ministers to consider the establishment of a Y. M. C. A., the Chinese preachers could not agree to the step.

"Let the young folks come to the mission," was the cry. "If we start an Association, it will take them all away from church."

But Dr. Chan only shook his head wisely and replied:

"Young boys are full blooded animals. You've got to satisfy their physical needs as well as their spiritual. Let us provide them with a common center where they will meet, free from the influences of Buddhism and Confucianism, away from the gamblers and the opium smokers of underground Chinatown. Let us give them a gymnasium, play room, reading room and an athletic field."

Many ministers turned a deaf ear to the plea. A few aided Dr. Chan.

For six months Chan Lok Sang went from one organization to another asking parents to give permission to their children to attend a meeting for the organization of a Y. M. C. A. Everywhere he met with hostility.

THE motto of Old China is "Let well enough alone." The Buddhist Chinese do not believe in change. They are opposed to new ideas, especially to those of a foreign origin. New China stands for progress, but in 1911 there were not so many representatives of democratic principles in San Francisco as

there are now. China then was a monarchy. Today it is a republic.

Some Americanized Chinese consented to let their children attend, but the imperialists refused flatly. They were not going to let "foreign devils" teach their offspring new tricks.

Merchants would not contribute a cent. They laughed at Chan Lok Sang. The Y. M. C. A. would destroy the esteem that their children held for their ancestors. It would wipe out ancestry worship and along with it would



Such feats as this will now be possible in the gymnasium of the new Association building.

go the profits and prerogatives of the priests, the power of the tong leaders, the influence of the Chinese politicians and the petty graft that was imposed by certain "high-binder" cliques.

Dr. Chan started the first Chinese Y. M. C. A. in America with twenty-four members. This handful of highly Americanized boys gathered periodically at the small building that had been rented for study, for athletics and for sport. They organized teams and demonstrated their ability to cope with the recognized Chinese clubs.

Growth was slow. At the end of a year the membership had gone to eighty-five, a pitiful number compared with the hundreds of youngsters who were running the streets, unorganized, getting into mischief.

Finally the Chinese consul general at San Francisco, Li Wing Yew and the vice consul, Tom Hawk, were induced to indorse the association.

This very serious and far reaching act caused a furor in Chinatown. The Chinese Six companies had a big meeting at which the exponents of Buddhism and Confucianism strove to uphold their system of ancestry worship against the march of progress. This was duplicated at a meeting of the Chinese Merchants' Association, although it was pointed out to them after two years of operation, the Y. M. C. A. had done no harm to the few score of Chinese boys who were members. They admitted, on the contrary, that it seemed to be a good influence, deterring wayward youngsters from throwing rocks through plate glass windows, from playing baseball on the streets and from committing petty thefts.

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Open - faced youngsters seem to be of a different race.

Problems of the Pacific Peoples

Next summer, in Hawaii, where East meets West, will be held a conference of mutual understanding and good-will to study at first hand issues arising from the clash of races.

By Dr. A. L. Dean

President, University of Hawaii



HAWAII—"The friendly outpost of a friendly nation," as it's Governor, Wallace R. Farrington so aptly describes it, is to be the scene, next summer, of a conference on the problems of the Pacific peoples, called by the Y. M. C. A. National Committees of China, Japan, Korea, Canada, the Philippines, Australia, New Zealand and the United States, for the purpose of considering contacts and conflicts and to foster understanding and cooperation. Hawaii is peculiarly fitted to hold such a gathering because here, East meets West in a spirit of mutual understanding and good will, and is an interracial laboratory where the world's greatest problem, the race problem, can be studied at first hand.

Theodore Roosevelt said, "The Mediterranean Era died with the discovery of America; the Atlantic Era has reached the height of its development; the Pacific Era, destined to be the greatest, is just at its dawn." Until very modern times the Pacific Ocean has been an almost insurmountable barrier to the intercourse of the peoples which it separates. In recent years this condition has been changed. The Pacific is no longer one of the world's greatest barriers; it is a highway of travel and commerce, and the cable and wireless unite its nations by almost instantaneous communication. We shall be even more closely joined in future years.

East and West have met in Hawaii and are still meeting. Hawaii is America's and the world's interracial experimental station. It is a place of strategic importance because, as Dr. Albert W.

Palmer, Pastor of the Honolulu Central Union Church says, "In Hawaii may be demonstrated, first of all, an interracial civilization characterized by Christian good will and free American institutions. Out of this may go back

religious, diplomatic or educational service in the Far East."

Hawaii's sociological laboratory, which is unique in having a distinctly Christian background, contains the following raw human material, according to the Territorial Board of Health's estimate of July, 1923.

Japanese	120,590
Chinese	23,714
Filipinos	36,199
Hawaiians and part	
Hawaiians	41,356
Koreans	5,608
Porto Ricans	6,375
Portuguese	26,377
Other Caucasians...	35,744*

Total 298,500

(*Not including approximately 15,000 in military service).

The ancient prejudices and hatred which have become historic on the continents of the old world have been unknown across the Pacific and we have an almost clean sheet on which to write a page of the world's history. Now the glamour surrounding the countries which viewed one another across the Pacific has disappeared. We are in a period of disillusionment and readjustment of our ideas of one another. Each seems to be irritably aware of the shortcomings of the other nations and races. Racial antipathies are arising. Selfishness is found where generosity was expected. Little disinterested effort is being made toward genuine understanding and directing those deep-seated feelings which determine the actions of nations toward goals of mutual sympathy and cooperation. More and more the conduct of nations toward one another is being determined by the opin-



Fishing off Hawaii

to China and Japan leaders of their own race trained in this atmosphere of good will and freedom. And into it, as a vestibule to the Orient, might well come for further training and preparation those young people of America who are destined ultimately for social, re-



Skill and steady nerves are required for this surf sport.

ions and sentiments of all the people instead of the few in power. It is the time when we need to know accurately, to think clearly, and to will rightly.

It is the purpose of this Conference to bring together accurate information on those conditions in the several countries which mold opinion and feeling toward other people; to discuss these conditions, opinions and feelings, that their relations may be clearly apprehended; and to point the way to right actions which will lead to understanding and peace in the Pacific.

Delegates will discuss the matters which come before them with entire frankness. No other attitude will enable conference members to get one another's point of view. On the other hand, it is not a place merely to air grievances or dwell on mistakes. What is required is a frank recognition of existing conditions, with enough study of the causes to make the present situation clear, and then to consider how best to remedy present errors and misunderstandings and to develop better future relations. Jesus has given certain ideals of conduct. How do these ideals apply to the relations of the Pacific peoples in this complicated modern world? The atmosphere of the Conference should be that of enquiry, of humanity, of the desire to learn, and the search for the wise and just way for the future.

The Conference will be inter-Pacific, and will limit its attention to matters which virtually concern the Pacific peoples, which are international in bearing, and relate to the mutual understanding of the several peoples and their mutual feelings and conduct. Thorough exposition of present conditions in the several fields of discussion is essential. The causes of present conflicts must be understood, but the goal of all our discussion is wisdom for the future. If it does not lead in that direction, it is futile. Briefly then, the scope of the Conference is the elucidation and discussion of the international and inter-racial relations of Pacific peoples with a view to appreciative understanding leading to wise and right action in the future.

THE Young Men's Christian Association, since this organization is international and is adapted to the promotion of such an enterprise of widely Christian purposes, is holding a conference which has been organized and called by a committee appointed by the National Councils of the Young Men's Christian Association.



A Boy of Hawaii

Korea; G. S. Phelps, Japan; Dr. G. A. Johnston Ross, United States; S. Saito, Japan; James M. Speers, United States; T. Thomas, Australia; F. D. Trainor, Australia; E. S. Turner, Philippines; A. Varney, New Zealand; Hon. T. R. Yangco, Philippines; Dr. David Yui, China; Baron T. H. Yun, Korea.

About one hundred members will make up the conference. The Young Women's Christian Association will be invited to appoint twenty delegates. Invitations to membership are being issued by the Central Committee, who are known to be in thorough sympathy with the spirit and purposes of the conference, regardless of religious affiliations. For to be successful, this conference must have as members leaders of thought in the various countries who can make real contributions to the solution of the problems which will be studied.

In addition to its general organization, there will be five sections for group discussion, dealing with matters predominately Economic, Educational, Political, Religious, and Social, respectively. There will be general meet-

tions of the Pacific countries.

The members of the Central Committee are:

F. C. Atherton, Hawaii; Edwin G. Baker, Canada; Harry Ballantyne, Canada; F. S. Brockman, United States; Judge Manuel Camus, Philippines; S. C. Chu, China; Hugh Cynn, Korea; Dr. A. L. Dean, Hawaii; A. Jameson, Australia; H. W. Kersley, New Zealand; Dr. John Y. Lee, China; Charles F. Loomis, Hawaii; C. M. Luke, New Zealand; Wm. Nash,

ings for the consideration by the whole conference of topics referred to it from the several sections, and to hear reports of their work. There will be public meetings for addresses. The most important work will center in the round table discussions of the sections.

The topics given below are introduced as illustrative of subjects which might come before the Conference. They in no wise define the scope of discussion, nor will these specific topics necessarily be considered.

Economic Relations: What can be done toward the solution of problems arising out of increasing population?

How can the Oriental countries get the advantages of the applied science of the West without its commonly attendant evil?

China is entering upon a new industrial era. Is the forcing of Western methods on China by the desire of Western Capitalism for financial outlet setting the stage for a violent upheaval?

Political Relations—What is the duty of the United States to the Philippines and of Japan to Korea?

The people of America have passed stringent immigration laws discriminating against Orientals, doing this in a fashion that has given offense, especially to the Japanese people.

The people of Australasia have made it their declared purpose to keep Australasia a "white man's country" and refuse to admit other races.

On what basis, if any, can a nation maintain its right to preserve its racial integrity?

Social Relations—What are the social causes of racial antipathy, and how far may they be eradicated?

Inventory the achievements and failures in the application of the Christian spirit to the solution of social problems.

What is the biological basis of racial differentiation, and what light does it throw on existing conflicts and future policy?



Flood Tide in Los Angeles

There were many reasons why a campaign there was impossible, but also some why it should succeed, and the summer-time effort for \$1,500,000 resulted in an achievement of magnitude.

By John Weed



F. E. Eckhart
President, Los Angeles Y. M. C. A.

IN Los Angeles the tide has turned. A victorious \$1,500,000 Campaign sets a new high water mark.

For nearly a decade the Los Angeles Y. M. C. A. has been more aground than afloat. The city of a million grew in population faster than in the Association's giving constituency. Easterners and middle westerners had to be assimilated before they contributed. But, in the meantime, the needs of the incoming thousands of young men future-seekers had to be met and in meeting them the "Y" went into debt heavily.

California holds the unique distinction of taxing Y. M. C. A. property. Interest and taxes ate up \$42,000 per year which should have gone into maintenance and expansion programs.

Debt raising for an organization that is barely holding its own is about as popular a past-time with Los Angeles as dish-washing is with a twelve year old boy. They just don't if they can avoid it.

When thirty months ago, Harry F. Henderson came back to California as Los Angeles' General Secretary, after ten years' service in Cleveland, Ohio, he began a tedious, gruelling task of retrenching, expenditures, remaking a staff, refunding indebtedness, and laying a foundation in confidence and good works on which to build a larger Assô-

ciation service. He and President F. E. Eckhart, Seeley W. Mudd, E. P. Clark, J. G. Warren and other devoted Directors assembled the materials for the inevitable heroic effort to float the debt. The International Committee loaned the invaluable services of B. B. Wilcox and O. T. Johnson for pre-campaign work.

IN March, the Trustees of the War Work Fund offered a \$500,000 gift if Los Angeles would add \$250,000 to provide a building for Army and Navy men at San Pedro, the port of Los Angeles. The negroes hearing that a campaign was contemplated reminded the Directors of a building promised to

epidemic added to general business conditions made money very "tight," the local Association had not been sufficiently popular, and the War criticism was resurrected and perhaps accentuated by the major effort to provide an Army and Navy Building. But there were some reasons why the Campaign could succeed and the impossible accomplished. Chief among these were the personalities mentioned above and Russell H. Ballard, Vice President and General Manager of the Southern California Edison Company, one of the largest corporations of the state. Mr. Ballard was made General Chairman and proved a whole host in himself in aligning the influential men of Greater Los Angeles.

Three members of the Board conditionally pledged \$50,000 each; three others, \$25,000; one, \$15,000; and several men gave \$10,000, one of the last being a Colored man. In fact, the subscription from the Colored population, was one of the outstanding events of the Campaign. Among the 30,000 Colored population, over \$35,000 was subscribed. This result is a splendid tribute to seventeen years of faithful service by the devoted Secretary of that Branch, Thomas A. Greene. A similar achievement was that of the San Pedro Community, where a popu-

(Continued on Page 86)



Harry F. Henderson
General Secretary

them some six years ago. The need of the 30,000 colored population was unquestioned and it meant another \$70,000 was required. Hollywood was occupying an outgrown building and maintained that an additional unit should be built at a cost of \$175,000. Central Building is sixteen years old and in need of remodeling to make it more productive. Six campaigns were thus rolled into one and the Lyman L. Pierce Organization was called in to direct the united effort for \$1,500,000.

There were many reasons why the campaign seemed impossible. It was summer time, the hoof-and-mouth



Russell H. Ballard
Chairman of Campaigns

You Know a Story—Write it!

This is the urge of "Your Life Written by Yourself," an unusual book by Dr. Konstantin Issakovitch—The apostles were just men after all, Dr. Clausen shows in a dozen deftly written portraiture.

YOUR LIFE WRITTEN BY YOURSELF, Dr. Konstantin Issakovitch, New York City.



HERE is something—one scarcely knows what to term it, a "book" or a project, or neither one—which merits attention. If Dr. Issakovitch's suggestion is followed everyone in the country can yield to his fondest desire and write a book. What the author has given is a platform upon which anyone who believes that every life is a story, may build an intriguing story. He does not encourage one to assemble autobiographical facts and rush to find a publisher, but he does urge that a record of events be kept in narrative form, which passing from one generation to another, will grow into an invaluable and unusual record.

In a brief preface, Dr. Samuel W. Grafflin says, "In every event, occurrence and contingency of life, three things happen:—

"We bring something to it;

"We get something from it; and

"We do something with it.

"If these phases are not present and recognized, then by just so much as they are not, life is incomplete. Dr. Issakovitch has not only written a book, he has done more. He has enabled every man and woman to write a book. Not only has he done this, but he has made it possible for each to write the greatest book ever written. To this task we bring our Background; in it we develop our Philosophy of life; from it we gather just in proportion as we bring Imagination, Capacity and Interest, and with it we do little or much,—that little or much deciding whether life for us be great or small."

Few of us could write our book from such a background as Dr. Issakovitch is writing his. From the date of the birth of his son in Russia nearly a score of years ago, when he and his wife began their story, the journal has grown. It encompasses thrilling periods and relates experiences that

Reviewed This Month

Your Story, Written by Yourself, By Dr. Konstantin Issakovitch.

Pen Portraits of the Twelve, by Bernard C. Clausen, D. D.

A Living Universe, by Dr. L. P. Jacks.

White Light Nights, by O. O. McIntyre.

few may have (and indeed, that few would covet, for there has been an undue measure of suffering and privation). But despite vicissitudes the story has continued. The boy is now nearly grown, but every event of his childhood has been chronicled for him to carry on. And there are illustrations such as snapshots, mementoes of cherished events, reminders of certain gatherings and guests, perhaps. In the revolution, Dr. Isaakovich lost everything but his book and that, he writes, is his greatest treasure.

It is because of the pleasure he has had in compiling his own record that he urges others to begin with theirs. In "Your Life, Written by Yourself," he tells how to start. It runs through from the chapter on "Substance and Definition," touches on Form and Method, and lays down all such prin-

ciples as might be required, cites an example, and then leaves a generous number of pages on which the reader may begin to speak for himself.

It is an absorbing pleasure to which he invites, and one which will commend itself to many because of its uniqueness. It is more than a diary and more than an autobiography, and yet has a kinship to both. As the author points out "You simply write a chronological description of your life. You do not need to be a writer or a philosopher. All you need is a desire to start." And that desire is quite likely to come with the reading of Dr. Issakovitch's book.

PEN PORTRAITS OF THE TWELVE, by Bernard C. Clausen, D. D., Fleming H. Revell.

"Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew, his brother; James the son of Zebedee, and John, his brother;

"Philip, and Bartholomew; Thomas, and Matthew, the publican; James, the son of Alphaeus, and Lebbeus, whose surname was Thaddeus;

"Simon, the Canaanite, and Judas Iscariot, who also betrayed him."

THUS Matthew showed us the twelve, and unless one goes much deeper than is the custom of the layman, they remain in memory "the twelve." As a group we first come to know them, and as a group they continue to be known. Of the individual disciple we know little save the few surface facts set forth in the New Testament. The story of Judas of course comes quickly to mind. His perfidy often seems to be the highlight in the story of the twelve. Of Peter, we recall most easily, the denial.

But to assign to each a distinct personality, to ferret out the characteristics of each, to credit one and the other with human frailties as well as virtues, does not occur to us. But they were men, common men, with common names; men who, before being called, attended their humble work and lived a routine life. Hardly one would have been chosen by his acquaintances as a leader. That they had am-

(Continued on page 74)

Writers of Entertainment



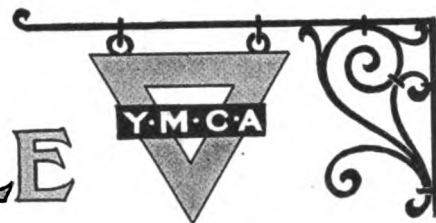
CHAS. B. HAWES

cluded here.

Carl Hawes lived as a boy in Bangor, Maine. His boyish hobby was hanging around the wharves and talking to sailors. The sea drew him, as it has drawn thousands of other men, with irresistible power. The only real competitors in his mind were the camps in the Maine woods. His first stories were about lumbermen. But the sea won in the end. While he worked on

(Continued on page 89)

At the Sign of THE RED TRIANGLE



OT in many years have the annual reports, which are carried in the 1924 Year Book, just issued, shown such large and uniform increases in members, finances and both in varied and extensive activities. One of the largest single factors contributing to this increase was the series of 60 intensive conferences in 18 States conducted during the winter of 1923 by Dr. Mott and associates. The new Year Book reports the first full year of activity since the holding of these conferences. Outstanding items are: Total members increased from 902,673 to 988,522; Endowment funds from \$15,971,000 to \$17,308,000; net property and funds from \$147,577,000 to \$159,521,000; men and boys in camp from 77,711 to 90,092; in physical training from 338,551 to 349,307; in Bible study from 208,792 to 232,943; decisions for Christian life from 36,819 to 37,952.

Directors At Blue Ridge Discuss Problems

WHILE attendance at the 1924 directors conference held in connection with the Blue Ridge Summer School showed a slight falling off from that of the high water year 1923, the sessions were marked by intensive in-

terest in important discussion on vital Association matters. This conference which is attended by laymen of the southern local Associations began in 1921 when 19 laymen were present. This number increased to 41 in 1922 and to 44 in 1923. At the last session 39 were enrolled. During the four years there had been a total of 116 different directors present representing 46 cities and 9 States.

Outdoor Sports Attract Youth of Portsmouth

OUTDOOR sports organized under Association auspices were a big influence in the lives of Portsmouth, Ohio, junior and senior members. In 15 baseball teams there were 417 players who in addition to having the fun of the game were schooled in clean speech and good sportsmanship. In all 57 boys took part in a tennis tournament to the winners of which pennants, cups and other trophies were awarded. Now a football league has been organized among the juniors, intermediates and seniors. A Grid School has been opened to teach boys rules of the game and is being conducted with older boys who were formerly high school players in charge of instruction. A volleyball league is also in process of organization.

Tourists Enjoy Services At Niagara Falls

DURING the summer months, the Religious Work Department of the Niagara Falls Association in co-operation with the churches and the Y. W. C. A. promoted and conducted vesper services in the public tourist's camp located on the outskirts of the city. Tourists from all parts of the country have been in attendance. The services in addition to being appreciated by those for whom they were held also was a medium of service for various young peoples' societies who furnished music. In all 12 meetings were held with total attendance running more than 2,200.

Toledo Is Notified of Three Bequests

FIFTEEN years ago when the Toledo Association was attempting to re-establish itself, one of the prominent citizens to which it turned was Isaac Knisely who pledged his endorsement providing the Association conducted its affairs in a business like manner. His endorsement has just come in the form of a \$1,000 bequest in his Will recently probated. Another bequest of \$1,000 has come from James Brown Bell and two of \$100 each were provided in the

(Continued on Page 77)

A Paying Investment

JONES, of the Highland Avenue church, and Smith, of the Clifton Park church, of the same denomination, met on Monday at Jones' bank. Highland Avenue had just lost its pastor, which was the ninth in twenty-eight years.

Jones: "Smith, how do you keep your pastors? I understand you have had only two in twenty-eight years, and we have had nine."

Smith: "We pay a fair salary—\$4,500—we give a fair vacation—one month—and we allow our man a reasonable liberty in thinking, in study, in work, and we insist that our man be thoroughly trained for his job—university and seminary—you know."

Jones: "Well, we do about as well for salary; we give six weeks vacation, but we have never thought it necessary to insist on education, for we are plain folks, you know, and what we want is a simple gospel preacher who knows how to

manage a church; but somehow they go stale on us, and either resign or we ask them to resign."

Smith: "You are too easily satisfied, and hence you are never satisfied. About as well try a blacksmith for putting gold fillings in your teeth"

Jones, and some others like him, belong to the Y. M. C. A. Board, and they think any good fellow with a little business experience can be a Y secretary. The facts are as follows: All graduates of Y. M. C. A. colleges now in the Y. M. C. A. work (professionally trained) have served an average of fourteen years. All graduates of general colleges now in Y. M. C. A. work have served an average of nine years. All men without partial college training in Y. M. C. A. work have served an average of seven years. Professional training pays!

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whatever they expect

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We offer a Shaving Cream which millions regard as a marvelous advancement. So will you regard it.

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5 Delights

- 1—Multiplies itself in lather 250 times.
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To add the final touch to shaving luxury, we have created Palmolive After Shaving Talc—especially for men. Doesn't show. Leaves the skin smooth and fresh, and gives that well-groomed look. Try the sample we are sending free with the tube of Shaving Cream. Clip coupon now.

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New Buildings for Chicago

Dr. Truman W. Brophy, for 26 years a member of the faculty of Rush Medical College and one of the founders and for 37 years Dean of the Chicago College of Dental Surgery, has given \$50,000 towards a Young Men's Christian Association Building for students in the great professional school district on the West Side of Chicago. This is one of two recent significant gifts the Chicago Association has received. The other is a pledge of \$300,000 from the United States Steel Corporation, toward a South Chicago building.

Dr. Brophy's gift has been used to buy a site for a \$750,000 building to be erected at the corner of Wood and Congress streets, the heart of the greatest Medical Student Center in the world where five medical and dental colleges and the only pharmacy school in the state and eight great hospitals center. Every year 750 keen young students come to study here for the first time and yet the housing conditions and general environment have been deplorable. The new building will furnish not only dormitory facilities but a gymnasium and all the usual Association privileges of which these students are in such great need. It is expected that thousands of alumni of these schools, now successful professional men in all parts of the world, will make contributions.

The son of the donor, Truman W. Brophy, Jr., was for many years Chairman of the West Side Department of the Y. M. C. A. of Chicago, and is now its Boys' Work Chairman, and doing a great work for the underprivileged boys of this section of the city.

One of the provisions of the gift, which was accepted by John V. Farwell, Chairman of the Board of Trustees and L. C. Hollister, City Student Secretary of the Chicago Association, is that at least \$500,000 for the building must be secured during the year 1924. Dr. Brophy, who is seventy-five years young, is anxious for immediate results after all these years of waiting and no one is going to work harder to secure the additional money needed to make his pledge binding than is Dr. Brophy, himself.

Dr. Brophy has been a friend of the Y. M. C. A. from his student days and was one of the first to call on L. Wilbur Messer when the latter came to Chicago 36 years ago, to ask him to speak at the opening exercises of his school.

He has been a member of the advisory Board of the Association for many years and it is his earnest desire that the Building to be erected on the site which he has provided, as soon as funds are secured, shall be dedicated to Mr. Messer.

"THE U. S. Steel Corporation will give \$300,000 on condition that a Y. M. C. A. Building costing not less than \$600,000 is erected in South Chicago," wrote Judge Elbert H. Gary to the South Chicago Committee of Management of the Young Men's Christian Association of Chicago.

A committee of prominent Chicago citizens, headed by Cyrus McCormick and President W. F. Hypes, had called upon Judge Gary in New York, re-



Dr. Truman W. Brophy

questing an initial gift for such a building.

Since 1904 there has been a Community Department of the Y. M. C. A. in this district and from three to five secretaries under a capable committee have been carrying on an extensive work with great groups of men and boys in eight large steel mills, 14 churches, and 15 schools. The population is almost entirely foreign or of foreign parentage—about 60 per cent being Polish and the balance Lithuanian, Greek, Italian and Swede. During the past year over 5,000 Mexicans have come in, which afforded such a unique problem and opportunity that a Mexican Secretary was added.

Judge Gary and his fellow directors are not considering the Association as a service organization for the first time. The Association Building in Gary, Indiana, was a direct gift from the Judge in 1910 and he recently told a meeting of steel men in that city, "The Y. M. C. A. was the best investment that the U. S. Steel Corporation ever made."

The citizens of South Chicago are answering the challenge of the head of the Steel Corporation with great vigor and spirit. A General Committee of 100 men has already organized for a united appeal.

A survey of the district showed among other forces in the community, 117 pool rooms of which 104 are in basements, yet they take in at a conservative estimate, \$500,000 a year. There is no other place for the men and boys to go in the evening.

As proof of the aggressive spirit of the Campaign Committee, instead of going after a total of \$600,000 suggested by Judge Gary, they have made their goal \$750,000.

Summer camp activities of the Orange, N. J., Associations included training period for camp leaders, the regular intensive camp period which the City Boys' Work Secretary and the Scout Executive joined in conducting, and a most successful camp for colored boys.



"I guarantee that the new method which penetrates to the starved root cells will produce a new, healthy growth of hair in 30 days or your money will be immediately refunded. And furthermore, I want you as the user to be the sole judge. My special free book, now ready, explains the method in detail and tells you precisely why I am able to make this unusual free proof guarantee."

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New Hair in 30 Days -or Costs You Nothing!

Alois Merke discovers a new, simple method guaranteed to grow thick, beautiful, luxuriant hair, or money instantly refunded. Gives new life and health to hair that is thin, falling, lifeless.

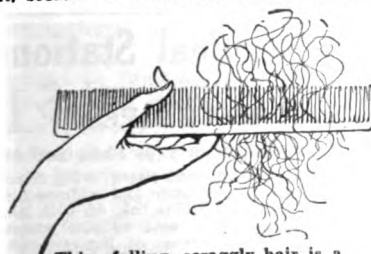
At the famous Merke Institute, Fifth Avenue, New York, letters are pouring in from all over the country requesting information concerning this new method for growing hair. So successful is it that it has been guaranteed to grow new hair in 30 days or cost nothing!

To women this method is particularly interesting, as it often transforms thin, falling hair into rich, luxuriant beauty in an unbelievably short time. It is unlike anything ever known in this country. It penetrates to the starved root cells, revitalizes and nourishes them—and the hair grows thick, lustrous, beautiful.

There is no massaging, no singeing, no unnecessary fuss or bother of any kind connected with this new method. It is simple, pleasant. Already hundreds of women who had thin, falling hair, hundreds of men who were "thin on top," have acquired new luxuriant growths of hair. Often the results are almost unbelievable.

Thin, Falling Hair Given Glorious New Health

Is your hair thin, lifeless? Does it fall out, break? Is it dull and without lustre?



Thin, falling, scraggly hair is a sign of starved root cells. But now a method has been perfected which penetrates to these cells and stimulates them into new activity.

All these conditions are nature's signs of starved or atrophied hair roots. Ordinary methods cannot revitalize the roots, cannot reach them—no more than rubbing "growing fluid" on the bark of a tree can make the tree grow. You must get right at the roots and stimulate them. This remarkable new method provides, at last, an efficient way of invigorating the roots themselves. The hair becomes brighter, fluffier. New growths make their appearance within 30 days—if they don't there is no cost to you.

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"I have been bothered with dandruff for 20 years and had lost nearly all of my hair. I have used your treatment 30 days now and have a good growth of hair coming in."

"Am glad to say I can see such great change in my hair. It is growing longer and my head is full of young hair that has made its way through since I have been using Merke Treatment."

"I must frankly state I was skeptical as to your claim, but a faithful use of Merke Treatment for a month has removed

all doubt, and three of us are obtaining unbelievable growths both in looks and growth."

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Among other things, this free booklet will tell you how this method penetrates to the hair roots—without any massaging, rubbing or other tiresome methods. And it tells how the dormant root cells beneath the skin's surface are awakened, given new life, new strength.

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Book Reviews

(Continued from Page 70)

bitions, that they felt the monotony of their existence, that they often despaired and that they sometimes rejoiced, is not understood clearly. As a group they are first known, and as a group they have come down through the years.

It is invigorating, therefore, to pick up such a book as Dr. Clausen's "Pen Portraits of the Twelve," for here each apostle's personality comes distinctly into view. His life and almost his thought processes, it seems, are laid out on the printed page, for all to see. Well, you probably remark, these apostles really lived their own lives after all, they worked and ate and slept. They had their disagreements with each other, they had their failures, they were not perfect even after He called them. You will note that each had his weakness, but you will further note that each had inherent strength (just as the average man has) which needed only the understanding touch of the Master to develop.

You will remark and note many other things as you follow Dr. Clausen's pages, for here are personality sketches of the world's most famous men so vividly told that they seem to live again. The author has the fine faculty of picking out the little acts of the apostles, which as they are barely glimpsed in the Testament text, would pass unnoted and without significance. And these touches yield new impressions which bring out a finer appreciation of the apostles. For instance, you will not condemn Judas so utterly for his betrayal because you will see with what bitter reproach he assailed himself, his self-condemnation which led to self-destruction. You will understand him better.

This volume is entirely worth reading and keeping close at hand for quick reference and frequent self-measurement. It is refreshing and flashing. Not only for its content, (valuable as that is) does it merit more than casual reading, but also for its author. It is well to know Dr. Clausen, and then to know him better.

A LIVING UNIVERSE, by Principal L. P. Jacks. George H. Doran & Co.

ONE of the services of Principal Jacks is whatever he writes is to lift you above the immediate and petty into the universal and eternal. Usually, when you read one of his sermons or books you are looking at your daily task, whatever it is, in a bigger and more inspiring way, before you are through. This is true of this little volume of three sermons which constituted the Hibbert Lectures in 1923.

Dr. Jacks thinks that the present political civilization of the world must give way to a cultural civilization before we can expect a successful League of Nations. By a political civilization he means one that gives primary regard to the balance of material power and the exploitation of material resources. By cultural civilization he

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means one that gives primary regard to the development of human resources and spiritual elements.

In order to accomplish this, religion and education must work together. States must cease to be institutions for material exploitation and commercialism, and must become institutions for helping their citizens to live good lives. As to how this change is to be brought about, Dr. Jacks does not go into details but throws out a few suggestions. Education and religion should encourage the development of knowledge, fine arts and religion. Unity and good-will must be taught. Teachers of genius are now arising and will become more general. Creative minds in education are now appearing and will become more numerous. We will use organization and the scientific method for the development of man. An International College for Scientific Research will be established.

Is not this a pioneering field for the Y. M. C. A. greater and more splendid than any pioneering task we have yet accomplished or attempted. We cannot expect Governments and civilizations to change their character until the minds and hearts of the individuals that make up and control those Governments and civilizations are changed. The Y. M. C. A. is in a unique position to develop the smaller missionary groups who shall be imbued with the purposes of the new kind of civilization that is desired, and who can act as the leaven for the whole, as the Christians developed 1900 years ago. The genius and history of the Association movement in the past has been such as to prepare it admirably for this new pioneering. Its emphasis has been on the development of the human as contrasted with the material. Its flexible organization enables it to adapt itself more readily to new opportunities and emergencies than the more traditional church and school organizations. Its emphasis has ever been on character and character building. It specializes in work for youth where character and ideals are in their most plastic stage.

But, if the Association is really to achieve leadership in this realm, there is much housecleaning and searching of hearts and formulating of purposes in order.

Our educational policies will need wholesale revision. We are just beginning to catch a glimpse of the field and opportunity for adult education. Most of our educational classes have a decidedly materialistic appeal, even where we succeed in injecting a considerable by-product of character emphasis. Cultural classes have practically no place in our program, and yet they have great possibilities in moulding the popular spirit and ideals. Denmark has made remarkable strides in popular cultural education in recent years, among the adult population. What inspirational resources of master minds and master interests lie all about us in our own and neighboring communities and yet how little use we

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make of these possibilities to inspire the youth of our cities to higher ideals and nobler ambitions.

Fine arts. How out of place fine arts are in most of our buildings and programs. Jazz seems so much more appropriate and fitting. And yet what spiritual possibilities there are in developing taste and appreciation in music, painting, sculpture, drama, poetry, engraving and architecture among the young people of our cities. If the 100 per cent of Americans are blind and deaf to such interests,—and perhaps we are fooling ourselves when we think they are,—we will be surprised at the response we will get among the foreign elements. And it opens up countless new avenues of influence, not only among those to be taught, but among the teachers.

And religion. We are doing many religious things. We are accomplishing much in character building lines, in purposeful groups, in boys' Bible classes and boys' camps, in discussion groups, and in providing self-expression for boys, and some for men. But, we feel that the great looseness and laxness of a luxurious material age is flooding around us in the homes, school and even the churches and our own institutions in such a way as to make our efforts puny and pitiful. Is not our greatest lack the lack of a great compelling civilization motive. If we could view our whole work as a part of the scheme of bringing in the new cultural civilization, as the early Christians saw their religion, as a new world scheme, might it not give that propelling, sustained enthusiasm, not only for ourselves, but for our directors and committee workers and membership, which is now so seldom evident?

E. T. HEALD.

WHITE LIGHT NIGHTS, by O. O. McIntyre. Cosmopolitan Book Corporation.

IN New York they call him "Odd" McIntyre. If one should ask the reason, of one who knows him well, the reply would probably be, "Well, because he is," and that is likely as good an explanation as any. Outside of that certain group in the metropolis in which he moves, Mr. McIntyre, is undoubtedly best known in the cities and towns of the countries away from New York, because of his daily chit-chat about certain people of prominence along Broadway.

He shows, right off, in "White Light Nights" that he knows his New York as probably few do. He has not paraded the Avenue, invaded the Village or basked in Broadway's electric lights for nothing. Keenly observant, with a memory for every detail, and we suspect with an imagination for a detail here and there which is really lacking, he stalks the unusual, and in this book, which is a series of bizarre bits, he has put them all down in black type for the world to read.

He dedicates the book "To my wife Maybelle Hope, Who in pigtailed and

When You Realize

For many years Association buildings have maintained cafeterias for the accommodation of members and their friends and since the best of service is possible only where food is prepared and served under strictly sanitary conditions the importance of such a cleanliness is easily appreciated.

To enable you to easily and surely maintain this degree of cleanliness and do it, too, at a low cost, is the purpose of

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ing-heeled shoes was my inspiration I still is," and somehow after that lication things seem to go along on hummy basis. You feel that here is other typical New Yorker "from the eks" who does not endorse every- ng he writes because he has seen it st. His stories are not all lovely, t that is because he has picked them where life is, and somehow life is e that. They are human and they d that insatiable curiosity which ryone has about someone who has en to certain heights.

There is education of a sort in this llection, although it is not vital. It n be said unqualifiedly that there is erest here for "White Light Nights" es into greater length than is possi- e for "New York Day By Day," as s column in hundreds of newspapers known, to do. And that will be rec- ommendation to those who follow him ily, and to those who do not, his book ill make no difference anyway.

At the Sign of the Red Triangle

(Continued from Page 71)

ills of Harry Tiedtke and Isaac untsberger. It is interesting to note at Mr. Tiedtke was converted in the ociation nearly 40 years ago ough the instrumentality of Fred Goodman, then secretary and a be- est of \$200 for Mr. Goodman was vealed.

Bartlesville Boys Have Stage for Sketches

HE group of young Bartlesville, Okla., members who organized emselves a year ago into "The Boys' turday Night Entertainers" will this ar have the use of a permanent stage d equipment which the Association cently installed. Each Saturday night ring the Fall and Winter this group ts on home talent sketches free of l boys and girls under 16 years of e. The boys write their own sketches d continually give opportunities to hers interested in dramatics to rticipate.

Utica's Pay Program Reaches Many

HE summer physical program car- ried through by Utica, N. Y., reach- thousands. In a Church and Sunday hool Baseball League, 8 teams with 0 different players competed, their mes being attended by 15,000. In a nday School athletic meet 16 were presented and participants came from th men and women. From industries 0 players formed 9 teams and play eir games to a total attendance of

MEN OF TOMORROW

Those lithe-limbed, clear-eyed boys whose presence enlivens your association today will be carrying the load of civic and business responsibility in the near future.

Give them every opportunity to make *men* of themselves! Give them the advantages of supervised sport.

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60,000, and an industrial athletic meet had for officials the Mayor and his associates as well as heads of the industries represented. Athletics also had a part in the church vacation Bible schools which had an enrollment of 800, and which offered a recreational program of non-specialized activities.

Vancouver's Vacation School Popular

NO piece of work which has been undertaken by Vancouver, B. C., was so highly appreciated by parents as the vacation school which was arranged for the boy who had been conditionally reported, the boy who needed coaching in some particular subject, and the boy who because of sickness or other reason had lost time during regular school sessions, the boy who failed and first and second high school students requiring special help in certain subjects. Total enrollment was 150 and average attendance of 98 is reported. The closing exercises were attended by more than 100 parents.

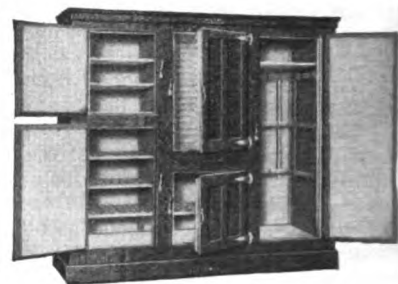
Appleton Boys Proceed on Democratic Basis

AS practical help in Christian citizenship training, a democratic form of government plan was adopted by the Appleton, Wis., Boys' Division, two years ago. Two prominent parties among the boys have grown up, the Reliables and Everybody's. The governing council is made up of aldermen, two representatives from each of the clubs represented in the department, with a mayor as presiding officer, who also names boys for committees which have active part in promotion of club programs. The aldermanic system is completely followed out with elections, voting booths, inauguration ceremonials, etc.

A bulletin board changed frequently enough so that it always tells of something new, is a force which is helping in the assimilation of members at Troy, N. Y. This is directed especially at a large number of members who do not use the privileges they pay for. As a result of the information which is carried on the board, many have been stimulated to become active participants in various phases of the Association program. It is interesting to know that 85 per cent of the Kiwanis membership and 65 per cent of the Rotarians are also members of the Association.

It pays to invest in up-to-date baths and a good swimming pool according to reports from Bangor, Maine, where during the past four months three times as many baths were taken as during the same period of the previous year. Swimming classes were popular and filled up all summer. An extension of the hot water facilities is made necessary by larger patronage.

On suggestions made by a group of local religious educators, Baltimore will base its winter program of Bible study. Two college professors, a city church director of religious education, a pastor and a layman compose the Bible study committee. The program consists of "The Background of Old Testament



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Teachings," and "How We Got Our Bible," which is followed by a course on "Comparative Religions."

When friends and members on vacations sent souvenir postcards to the Erie, Pa. Association, a display was made which created such interest that it has led on to the organization of a Travel Club which during the winter will meet for purposes of fellowship. Many of the postcards which carry other views than Association buildings will be used in stereopticon display at these meetings.

Serving an enrollment of 173, the first annual summer Bible school of the Columbus, Nebr., Association operated successfully. Total attendance at the sessions during the six weeks was nearly 1,650. The cost of the school, \$250, was met by voluntary subscriptions.

With audiences averaging 1,000 for eight meetings, Lewistown, Pa. used its athletic field for vesper services during the hot months. Musical programs together with strong religious messages attracted folks. Many automobile parties, especially tourists from other States, being present.

Upwards of 5,000 people were attracted to twilight outdoor religious services conducted by the Tyrone P. R. R. Association. During week days the twilight baseball league played a schedule of 45 games. The Sunday School League of eight teams also played through the season. Tyrone's membership is 3,387, 95 per cent of the membership using privileges.

The importance of lay membership in physical work was stressed at the meeting of laymen representing physical departments of Nebraska Associations which was held for the purpose of concluding plans for the state physical work committee. This organization will deepen interest and enlarge physical work throughout Nevada.

Recreational period for two vacation Bible schools composed of 220 children was operated by Wilson Avenue Department, Chicago. Marching, calisthenics and a new game every day for the period of five weeks made up the program. On the closing night the demonstration was given, witnessed by parents of all students.

This year the fall membership campaign at Hartford, Conn., will take the form of a power plant efficiency test with six plants operating to generate 700 manpower. Chairman of the drive will be known as superintendent of power and his assistant as load dispatcher. Each plant will be in charge of a chief engineer who will have under him five supervisors, and each plant will be operated by 40 men making five teams of eight men each. The total number of workers will be 256. Results of each day's work will be shown nightly in the lobby by means of a series of lamps, each lamp indicating a certain number of members secured. Plants are to be operated by men in natural Association groups. For example, one will be operated by the Board of Managers with men from various civic clubs of the city, another by the Y's Men's Club, a third by the Physical Department organization and so on. Here is a novel plan which will interest Associations wanting something new for their annual membership canvasses.

Divisions of Northeastern University school of law operated by Associations in Springfield, Providence and Worces-

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ter are opening their sixth season. In each prominent attorneys are instructors. Results of recent bar examinations are particularly gratifying in that they show that in Providence out of five graduates being examined three passed on the first try; in Springfield, four out of five and in Worcester five out of eight. In Massachusetts, the average from all schools to pass examinations is under 40 per cent. In each of these Association divisions mentioned, the average is 60 per cent or better.

To get Fall and Winter work well under way, Lima, Ohio, observed a "Let's Go" week in September. Following an opening dinner for all committeemen, directors and officers of Association clubs, were addressed by outstanding Association laymen while the latter part of the week was devoted to committee meetings and program organization.

The third camp put on by Temple, Texas, Railroad Association enrolled 37 boys for one of the best outings in their lives. Invaluable co-operation was given by the Mayor and prominent business men. Volleyball attracted the grown boys nearly every day during the summer while tennis was also popular as was horseshoe pitching.

Against strong competition of 18 swimmers from the Eastern part of the country, Francis Hoffman, a seventeen year old high school boy representing the Coatesville, Pa. Association, recently won the George F. Pawling cup for a three and half mile swim in the Schuylkill, conducted under the auspices of the Amateur Athletic Union. He broke the record for the

distance by five minutes, his time being 1 hr. 18 min. and 2-5 sec.

To more adequately serve the employers and members desiring places, the employment committee of the Baltimore Association is undertaking as a part of its regular program to visit each employer who has been served previously to ascertain just how this service has measured up to his requirements, how the young man is performing his duties, and in what way the Association can better its service. An interview is also scheduled with the employe himself to more fully interpret to him the Association, its principles and opportunities.

Continuing their policy of several years standing, Omaha boys will again raise foreign work money in an intensive effort during one week. Bible clubs and Hi-Y clubs will unite in the canvass. Souvenirs from Japan will be given to every boy who subscribes to the World Outlook fund. As the boys pay their pledges, they will be given their own selection from the trophy collection.

Warning is sent out to all Associations by Passaic, N. J., against one Edward J. Bedell who was caught in that Association robbing a locker. He uses in his method, it is reported, stolen membership tickets and master keys. In his pockets at the time of his arrest were found tickets from Associations in Springfield, Mass., Greenwich, Conn., Newark, Washington, D. C., Brooklyn Central and East Side, New York. He was held in the Passaic jail for three months pending trial and then placed on probation.

A check for \$184 was received by the

Gloucester Association, enclosed in a letter of appreciation for services which had been rendered to the U. S. mine squadron men who had spent much time in that city. This represented their voluntary contribution in the campaign which was then going on.

A program of Christian education in Newport News, Va., is being undertaken by the Association in co-operation with the local Ministers Association. The matter was first presented to Sunday School groups for their discussion and approved. For the past two years high school Bible study classes have been held as a regular part of the school program with churches furnishing instructors.

Eight years ago the business men's dinner feature was started by Morristown, N. J., with a group of 20 men who were members of a gym class. This has grown to an average attendance of 150. Among speakers for the fall and winter are Dr. James M. Taylor, Fred B. Smith, Bishop F. J. McConnell, Dr. S. Parkes Cadman.

Over 400 senior members and business men attended the second annual Association picnic given by the Boosters Club of Lima, Ohio. Four baseball diamonds, two volleyball courts and twelve horseshoe courts were busy scenes of activity. Forty men serving on volunteer committees planned and carried out the details of the program with the secretarial force very much in the background.

Akron, Ohio, reports losing money through a bad check issued by a young man named Ralph Andrews. He had paid for a business men's club membership ticket. Later word came that Youngstown, Ohio, had also lost through the same man and method.

With 115 active senior members present, Rock Island, Ill., held its 65th annual chicken fry—an occasion used to bring these men together in sports and fellowship. Following the dinner, which came at the conclusion of the recreational program, the growth and development of the local Association, including an appeal for earnest Christian work, were discussed.

Any Associations having motion picture machines, equipment and stereopticons no longer being used are asked to communicate with the Educational Department, West Side Y. M. C. A., New York.

Through co-operation with several agencies, Trenton, N. J. is enabled to widen its circle of Association influence. Among other things, it furnished meeting places for the Trenton School of Religious Education, the Lincoln Institute of Bankers class, Life Underwriters educational classes and the Pa. R. R. Square Club, the First Ward Election Board and the Central Baptist Church.

Matters important to their work were discussed at the Employment Directors Institute held during the Silver Bay Summer School with men present from Cleveland, Brooklyn, Springfield, Philadelphia and New York. The following are officers of the Association: President, F. B. Wiggins, Cleveland; Secretary-Treasurer, W. T. Pfost, Brooklyn; Central Representative to Executive Committee, S. S. Board, Brooklyn Central. The Executive Committee is composed of J. H. Darrett, Denver; J. F. Hall Wachs; C. S. Dorrance, Baltimore; W. H. Salyer, Los Angeles; H. F. Wegener, Detroit, and G. H. De Key, San Francisco.

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Friends of J. T. Bowne will be glad to know that he has recovered his health to such an extent as to be able to return to his home after undergoing major surgical treatment in a Springfield hospital last spring.

A state-wide membership campaign for Indiana will be held this fall as a result of action taken at a recent state meeting. Lafayette, New Castle, Marion, Huntington, Muncie, Michigan City, Crawfordsville and Evansville have entered.

A city-wide track meet was one of the important events of the Grand Rapids, Mich., program during the summer because it brought together for the first time such varied groups as firemen, policemen, national guardsmen, naval militia, city and county high schools and junior high schools. Over 200 athletes participated. This meet leads to a Michigan invitation meet which will be held indoors next February.

The Judge of the Juvenile Court for the district is authority for the statement that since the Association began functioning in Fort Bragg, Cal., a lumber town, not a single case from that point has come to his attention. Previous to the opening of the new building, 80 per cent of delinquent boys for the whole county came from there.

With 65 men present, the annual retreat of the New Jersey Associations held early in September afforded two days for the consideration of religious work and of outlining the coming year's program. Those present agreed to try for at least the minimum goal suggested in the Studer commission. Among laymen who took an active part were Judge Adrian Lyon, William D. Murray and L. H. Johnson.

Town and Country

Four New Hampshire counties have turned their attention very definitely toward plans to clear up their indebtedness this fall.

One of the leading committeemen of Somerset County, New Jersey, has become a regular attendant at Silver Bay, together with his family, since his first visit three or four years ago.

Cortland, New York Association is taking steps to organize the county in which the city is located and already has a County Secretary employed and on the field.

Nine volunteer leaders from county fields came to Silver Bay and took the regular two weeks' course to better fit themselves for Christian service in their home towns.

The Chairman of the Steuben County Association was so favorably impressed and derived so much profit from the Silver Bay Summer School, that he plans to come next year and prevail upon other committeemen to accompany him.

Camp Ockanickon, operated by the southern New Jersey counties, had 206 boys the first, 280 the second, 260 the third, and 220 the fourth week of July. In attendance this is one of the largest camps of the East. In spirit and achievement it is equally great.

Within two days County Secretarial ranks suffered the loss of two able men. Raymond E. Pierce, Litchfield County, Connecticut, died of bronchial pneumonia, having been stricken in camp. Howard Scott, Secretary of Yolo County, California, was drowned on August 30.



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Dowelled
Construction

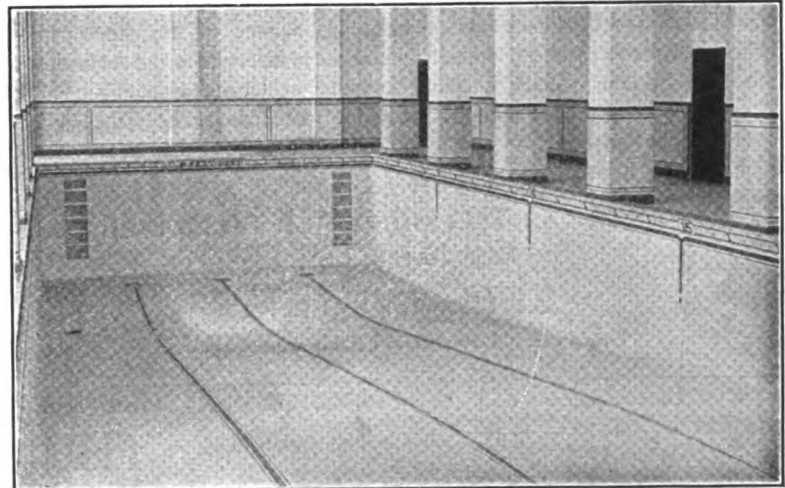
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So vital a factor has the telephone become in American life that the demand for it would undoubtedly grow even without increases in population. New businesses are founded; others expand. New homes are established in town and city, in suburban dwellings and apartment houses.

To meet the needs of America, to-day and to-morrow, with the best and cheapest telephone service, is the responsibility of the Bell System. The telephone will grow with the population and prosperity of the country, and the plans of to-day must anticipate the growth of to-morrow.

The service which is given to-day was anticipated and provision was made for it, long in advance. Money was provided, new developments were undertaken, construction work was carried through on a large scale. The Bell System, that is, the American Telephone and Telegraph Company and Associated Companies, has continuously met these requirements. It has enlisted the genius of technical development and the savings of investors for investment in plant construction.

Over 315,000 men and women are owners of the American Company's stock and over half a million are investors in the securities of the System. With a sound financial structure, a management which is reflected in a high quality of telephone service, the Bell System is enabled to serve the increasing requirements of the American public.



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Estab. 73 years ago
All Billiard and
Bowling Supplies
constantly on hand

Four years' growth in Orange County, California has revealed great strides. Since 1920 the number of employed officers has increased from one to six. Other increases are, cost of operation from \$4,500 to \$22,500; property values from \$5,000 to \$285,000; boys' group from 16 to 65; members of groups from 185 to 960. Other activities have had proportionate increases.

The fifth annual aquatic meet of the Somerset County, New Jersey industries enrolled 300 participants and drew over 2,000 observers. Two industrial baseball leagues with ten industries participating, were in operation during the summer. A big industrial picnic in Duke's Park was another feature of the summer program promoted by the County Association.

Co-operation was given to a number of churches during the summer months by the Committee of Burlington County, New Jersey. Several members of the Committee supplied church services during the pastors vacation season. The chairman of the committee supplies regularly one evening a month in a little community chapel where they have no pastor. Speakers for another Sunday evening a month are provided through the County Office.

A number of fine musicians, who, when they play together are known as the Burlington County Y. M. C. A. Orchestra, furnish music for various gatherings, such as harvest home suppers promoted by churches, Father and Son banquets often under church auspices, organized Sunday school class activities, besides various local and county-wide Y. M. C. A. affairs. Numerous boys' groups all over the county also ask for the "Y" Orchestra when they are promoting a community evening program, social or entertainment. In this connection thousands of song sheets have been used during the past year not only for Y. M. C. A. gatherings but by various other organizations.

Twenty-four men in a one-day campaign displaced the one-man method of raising money for the County budget in the village of Belmar, Monmouth County, New Jersey. The goal of \$500 was exceeded by over \$200. At the dinner launching the one-day effort one of the young men who had been asked to help, testified to the ability of County Work to assist and follow through a boy's life. He had been a member of a group years ago, had attended conferences and summer camp, and now is teaching a Sunday school class and is assistant superintendent of the Sunday school, largely because of his interest which had been aroused as a member of the Belmar group.

A new automobile was made available for the Steuben County, New York Association, replacing "Lizzie" with 60,000 miles to her credit, through the enlistment of the boys throughout the county. The plan provided for sale of twenty-five cent coupons. Return of the two dollars entitled to membership in the Association and a "Y" pin. Rural superintendents and teachers co-operated. County boys tramped miles to sell their coupons. Contests were organized with teams of five in the larger schools. This gave the lone boy, as well as groups a chance to have a part in helping maintain the Association which has brought to them various privileges through play days, conferences, camp, meetings, etc.

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GRIP SURES will keep you on your feet every minute. The game may be fast and furious. The ground may be slippery; but your surefootedness keeps you steady and able to do your best.

Grip Sures are dandy for anything that comes along. Hiking, climbing, golf or in the gym—you can't have anything better.

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Be sure that you get the genuine Grip Sures with the patented Suction Cup Soles. See the name "Grip Sure" and the Top Notch Cross on the soles before you purchase.

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MARBLELOID **FLOORING**

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THE MARBLELOID CO., 469 8th Ave., NEW YORK



Boys' Work Items

Among the most interesting camp developments is that of the St. Louis Colored Association. A remarkably fine site has become the property of the Branch. The enrollment for the two sections far surpassed all expectations. The purchase of this property and the experience of the first year insure a successful character-building enterprise for the colored boys of St. Louis for many years to come.

Training periods of camps from Maine to California have been larger and more successful than ever. The State of Kansas in its Hi-Y Training Camp broke all records. An interesting development is the first Hi-Y Training Conference held in North-western Pennsylvania. This is a joint enterprise undertaken by the Associations of this Region, and the first year proved most successful.

Results recently gathered up show remarkable growth in the number of boys in Christian Citizenship Program groups. When it is recalled that the number of boys enrolled last year was about equal to the number in Hi-Y Clubs, one gets a fair idea of the extent of this fourfold emphasis in the Boys' Work of the Association. Two hundred eighty-two Associations reported 2,698 groups enrolling 53,595 boys. This represents an increase over last year of nearly one hundred per cent in the Associations reporting, and nearly that amount in the number of groups. The enrollments total considerably more than a hundred per cent. increase.

The Acmy Clubs of Harrisburg, Pa. (the name was secured by reversing the initials of the Y. M. C. A.) are the neighborhood groups of boys commonly known as underprivileged. They closed a very successful season with a large interclub athletic and social meet. These clubs meet at night in the public schools, the Association furnishing leadership and program. An additional club has been organized this fall. Harrisburg carries on work for similar boys at its camp, where in co-operation with Rotary they took care of fifty. A new camp feature this year was the training period of the Tech High School football team. Largely through the interest of the captain of the team, vice-president of the Hi-Y Club, six members of the squad volunteered their applications for membership in the Hi-Y Club.

The California plan of Pioneer work was presented at the Silver Bay Summer School to a large group by W. H. Conklin, Chairman of the State Boys' Work Committee. Mr. Conklin's visit east not only included the Summer School, but the meeting of the Program Committee for the Estes Park Assembly held in New York early in September. En route to and from California Mr. Conklin has been conferring with Association Secretaries and laymen.

Church leaders of boys' group met for training under the leadership of the West Side Y. M. C. A., New York, at Camp Greenkill in September. This leadership conference came just at the end of camp. The boys participated in demonstration groups and contributed materially to the success of this period of training in the Christian Citizenship Program.

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The Karpen name-plate is your infallible guide in wise selection of fine furniture. It is your guarantee that the beauty you admire and the ease you enjoy will be durable, permanent.

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Fall Fun Festival was the alliterative title given to the opening event for all Omaha, Nebr. boy members held just prior to the beginning of the annual Fall membership campaign. Upwards of 500 boys attended. Another annual affair in Omaha is the open house for grade school boys. This year pupils from 51 schools were entertained during a two-weeks period. Every boy over 12 being invited to participate in the athletic and swimming program. The winning school each day came again at the close of the two weeks to compete for school championship, the winner receiving a banner which becomes property of the school.

Last year in Olympia, Washington 392 boys enrolled on the service membership basis. This year's goal is 500 with activities being started off by big jamboree.

Every boy who attended the Utica N. Y. camp this summer participated in the program. The activities were carried on largely by the members themselves. Through an organization of captains and lieutenants the social, athletic, aquatic, devotional and service tasks were carried out with the boys sensing their own responsibility.

Campaign News

The Association at Longview, Washington, has been presented with building and equipment by the Long Bell Lumber Company, which during the past few months has been operating as a community building. It represents an investment of \$200,000 and is turned over to the new Board of Directors not only unencumbered but with an additional monthly subscription of \$1,200. Playgrounds, tennis courts, etc., are also provided.

Contract for Ansonia's (Conn.) new building has been let and ground broken. The completed structure will be ready for occupancy next year. Its cost is approximately \$175,000.

For the purpose of building an addition to house a gymnasium of standard size, swimming pool, and 24 new dormitory rooms, Danville, Va., will launch its campaign for \$75,000 this month under Ackley's leadership. Slight alterations in the present building will also be made. Present facilities are vastly outgrown.

Between 40 and 50 campaigns will be conducted by the Financial Service Bureau during the Fall. Among these are: the building effort for \$275,000 at Glendale, Cal., under Mogge; a \$300,000 building drive at Hoboken, N. J., under Schmidt; one at Salem, Ore., for \$200,000 and at Pasadena for \$200,000 both under Booth; while Goodwin will head up the campaign in Oak Park, Ill.

Three new Association buildings are being contemplated in Florida. St. Petersburg, Orlando and Daytona are consulting the Business Bureau and Financial Service Bureau with a view to launching their campaigns this winter and spring. The total objectives will probably reach \$750,000.

Plans for the new building in Selma, Ala., have been completed and work will begin early in October with a view to occupying the plant in time to begin the 1928 Fall programs. The investment will be \$150,000.

A clubhouse under the provisional leadership of the Washington State Committee has just been opened. It was erected and furnished at a cost of \$40,000.

SWIMMING POOL SANITATION



The Swimming Pool at Biltmore Forest Club, where W & T Apparatus is Protecting the Health of the Bathers

Don't let your child or any other child bathe in a Swimming Pool unless the water is sterilized. If they do they are exposed to disease.

The W & T Process of Chlorination will sterilize the water in any Swimming Pool—and make the transmission of disease impossible—at a cost of less than ten cents a day.

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Most dealers stock these trousers as well as the shirt, which is designed especially for Tennis. If you cannot supply them, send us your sizes, and we will ship postpaid.

White Sport Shirt \$2.25
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SMITH TYPEWRITER SALES CO.
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An Ambassador of Faith

(Continued from Page 56)

Quakerism, it must be our own Quakerism. It must be developed among ourselves and not transplanted from abroad. The English Quakers whom I have met, realize this. There is now a good deal of Quakerism in Germany but it is the Germans who guide the movement. And the English are wise in wishing that it be so."

Senor Monzo has the Latin mind. It is the mind that achieves clarity rather than compromise. He is utterly lucid. He sees the immediate situation, sharply defined. And while he tells us "Anglo-Saxons" that we do not understand the "Latins," I am tempted to return the compliment and answer that the "Latins" have not always understood the "Anglo-Saxons!" Senor Monzo thinks in terms of nations, of movements, of periods, of churches, of peace and war, of social justice, yes, and of Y. M. C. A.'s. His Christianity reflects our institutional era. His prayer is for the Kingdom of God to come upon earth. This, he says, is the burden of the parables. And he is right. But I cannot quite agree with him that the Reformation was merely or mainly a movement towards dogma. It was a new vision of Christ. It was a personal vision, and as in the *Pilgrim's Progress*, there was a personal quest. And the meaning of the Quakerism, which Senor Monzo so sincerely admires is precisely this personal approach to Christ—which perhaps is the reason why Quakers are at once so few and so influential. The parables were not all about the Kingdom of God. There were the parables of the Lost Sheep, of the lost Piece of Silver and of the Prodigal Son, which dealt with the individual. It was not only for mankind that Christ died. He died for every man.

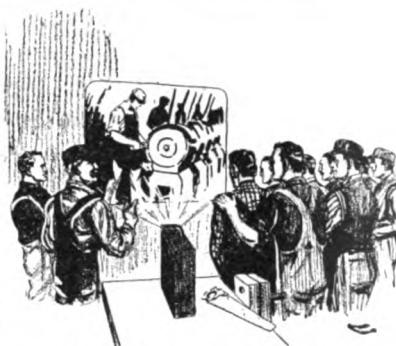
AND Senor Monzo is himself an example of this. His face has, as it were, found itself. It has balance. The forehead is ample but it does not overwhelm the countenance. The brain is under the control of the will. There is brow but not high-brow. The eye is dark but well opened and frank. The nose is decisive and the jaw is firm. But the mouth is sensitive and its lines would be cynical if they were not Christian. Here is an individuality that radiates a personal communion with Christ.

The vicious life—how is it to be redeemed? The failures—how are they to be restored? On this aspect of the cause, Senor Monzo also had much to say. He told how, in the gymnasium, it was possible for physical instructors to check evil impulses in youths by means of wise counsel. And he paid a high tribute to workers in the Y. M. C. A. from the United States who have been those friends in need that are friends indeed to those who otherwise would have no friends at all. He believes firmly in the personal contacts formed through enterprises like the Boy Scouts and the Girl Guides. And



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It is a hard job to interest workmen at noon-day meetings. Yet, the stipulated talks are unquestionably one of the biggest service the Y. M. C. A. is performing. Some new way of presentation, some way to get the men's interest immediately is necessary, and this result is accomplished with a

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It is only 17 inches high and weighs but twenty-five pounds, yet it will do the work of a professional projector under the most adverse circumstances. Just attach it to a light socket and turn the button. Easier than taking a picture with a kodak.

THERE ARE OTHER WAYS! A DEVRY WILL SERVE YOU

Of course, this is but one way in which a DeVry will increase the success of the Y. M. C. A. For Sunday services, out in the camp at mid-week meetings and in hundred other ways motion pictures with a DeVry can be made a practical investment for any Y. M. C. A. Secretary. Let us tell you more about the DeVry. The coupon below will bring complete information.

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Please send me information about the DeVry Portable Motion Picture Projector.

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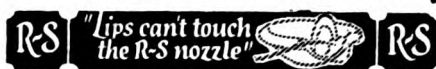


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wherever he goes, his voice is at the service of the Y. W. C. A. as well as the Y. M. C. A. And, in particular, he stands for Dr. Mott's now historic appeal to students.

"It is among the students," says he, "that we should foster advanced religious studies, including the Bible, and the analysis of sociological problems."

"We ought," he declares, "to study with all care, dispassionately and fearlessly, the profound, fundamental causes of the great defects in our social organization which keep millions of human beings in misery, degradation and ignorance—so rendering impossible their full citizenship in the kingdom of God, while tens of thousands of privileged persons dwell in an atmosphere of ease, luxury and frivolity which militates even more disastrously against the development of a true character. With all our energy, we must combat the cancers in society of illiteracy, unhealthy houses, promiscuity, abandonment of children, alcoholism, prostitution, sexual perversion, gambling, speculation, political corruption, armaments, militarism, class hatred, vanity among women, display of wealth, indolence and selfishness of every kind."

Any man who is in that battle on the right side, whether he be Dr. Fosdick or Theodore Monod, is gripped as a comrade by Senor Monzo. For words that inspire service, he has the open ear. But for the words that paralyze the Church, he has neither time nor patience. He dismisses such contentions with a touch of masterful scorn. He has but one life to live—that life is Christ—and the Christ-life is too rare a privilege to be frittered away in idle argument.

Flood Tide in Los Angeles

(Continued from Page 69)

lation of not over thirty-five thousand people subscribed \$48,000, one third of which was cash. Four days before the opening of the Campaign, one of the five divisions went "dead" and "Y" War Workers of Los Angeles were mobilized as a shock-troop division. They welcomed the opportunity to show their loyalty and, to the surprise of many, finished third in the amount of subscriptions reported.

THE Campaign organization in Hollywood, due to conditions beyond the control of that Branch of the Association, was unable to raise its full quota and was granted an extension of time by the Board of Directors to complete its task. At the final luncheon, it was necessary to underwrite a considerable amount to reach the total, but gratifying progress is being made in the securing of pledges to cover these underwritings, as they were assumed largely by responsible men.

The Association received most generous treatment from the daily press. Never was any organization better served. Space in both news and editorial columns was freely given.



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AT LAST!
A Stop Watch
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Time piece as well as Stop Watch. Dial calibrated in fifths of seconds. Unbreakable crystal. Nickel finish. Standard size.

The Sterling Watch Co., Inc.
15 East 26th Street, New York, N. Y.

Are You An Idiot?

(Continued from page 54)

bitious. He was extremely proud. Upon occasions, years ago, when I mistakenly reproached him, he patiently explained my error and then peremptorily demanded and received an apology from me.

"I have noticed that one of the characteristics of the thoroughbred is the refusal to accept or recognize a handicap, which he always regards as a self-confession of inferiority. The man who accepts a handicap is beaten before the race commences.

"In any matter to which Rufus Fearing set himself seriously he saw no possible measure of his full abilities or efforts to except in the leading contestant. He recognized no victory in a second or third prize. It was not altogether modesty which kept him so silent about his achievements but because a high average of proficiency which left the field so far behind only brought him into closer self-comparison with the few winners. The natural leader in life, while he keeps his head, keeps his eyes only on the runners in front and not on the multitude behind. That is why the truly great are so often humble.

"His mother and I never knew, until we read it in the Year Book, of Rufus's athletic success at Lawrenceville, or that he was captain of the fencing team at Princeton, or that he had this or that distinction. He never talked about his achievements in any line of work, study or recreation, for the reason that he himself never regarded them as important or worth while. But with almost reckless intrepidity he sought in his friendly conflicts a contact with any exceptional individual he could find. In the fact that contact means comparison, he saw only the opportunity for taking his own full measurement, even though it might prove disappointing or bitter defeat.

"But under these continuing and often disappointing contests, moral, physical, and mental, there worked out, under the inexorable laws of human nature, a splendid and complete young Christian gentleman. And the lesson of this complete life is that this can be done by a young man without being a prig, without his failing to be a good fellow, without his bending to debasing environment.

"My boy lived long enough to 'win out.' Whatever the years would have added would be only material. In a man's character is his real career.

"He died suddenly in the midst of happiness. He died with his ideals unlowered. He died with all the noble illusions of a high-minded youth, undisturbed and undisputed. He died without having lost ambition, with his eyes fixed on the high mountains of life where, beyond any question, had he lived, he would have climbed.

"But, dear young friends of my boy, he had already climbed the high and rough ways which lead up the steep



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International Young Men's Christian Association College Springfield, Massachusetts

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This course gives a college education and a special training in the technical phases of social and religious work for boys and young men. Class room work is supplemented by actual practice under supervision, and frequent seminars encourage independent effort. Every student is under the personal and helpful supervision of the Director of the Course.

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To enable you to enjoy the benefits to be derived from this fascinating pastime, your association has been equipped with billiard tables of the highest quality. Make the most of these facilities by playing frequently on the association's tables.

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enable you to get the maximum of service out of your Assembly Hall or gymnasium. They can be quickly and easily removed when necessary, folded compactly and stored in a small space.

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mountains of character. He stood there firmly at the top. Mistake not. It was no easy victory. Material achievement may be both, but no moral victory is ever easy or ever accidental.

"But yesterday strong and joyous in the full might and swing of buoyant youth, surrounded by his loving friends, the sun of his happiness high in the sky, Rufus Fearing was mercifully spared the sight of grim Death, whose unseen hand was even then upon his shoulder. But had this happy boy turned and seen him beckoning him away from the dear ones—from his home—from his parents and his sister—from the great battlefield of life, with its fine victories to be won, you know and I know that without complaint, clear-eyed, unafraid, in simple, unquestioning faith, with the hope and trust in his Lord, my dear son would quietly have followed into the darkness of the shadow."

If there exists in the literature of the world a finer appraisal of the worthwhile achievements of youth, I do not know where to find it.

SOMEWHERE I shall find something about LaFollette and Bryan to which I can cleave as a Christian minister. If I have not discovered it yet, I know it is because I have not come to know them well enough.

Of course, I shall be forced to differentiate between men and emphases. That is the duty of every citizen who is not willing to be an idiot. I shall balance probabilities, I shall examine local situations, I shall read hard and listen attentively, and ask questions and argue. And I must arrive at a conclusion which will direct my ballot. I dare not shirk that responsibility.

When I vote for my men, I shall be forced to vote against others. But as far as I can direct my mind, I shall refuse to admit the vast accumulation of politically-manufactured rubbish of personal gossip to influence my judgment. And I shall remember that one of the men would in all probability be a fine fellow to work with as a member of my board of trustees.

It can be a rather sacred and inspiring experience, the voting business. We use booths in our town, with voting machines installed. Standing in line while your neighbors wind past the appointed place, hearing your name read from the Registration Books, stepping into the little curtained enclosure, pulling down the tabs, with your mind on the destiny of America,—it packs a very real thrill. Especially this year, with the infinite possibilities for light or darkness in the administration just ahead. Especially this year, with the peace machinery of negotiation and arbitration about to be extended or scrapped; with the perilous question of the American Melting Pot waiting to be settled; with the economic and social adjustments of capital and industry and agriculture still to be made; with the memories of political corruption still haunting our

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corridors. Especially this year, with simple-hearted, likable Americans con- testing for the place of power and peril with frank avowal of different points of view.

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Editor Weaver has 70,000 subscrib- ers. Call it 50,000 eligible voters, for safety's sake. Does that mean 50,000 votes for—America? Or are you, really, an idiot?

Writers of Entertain- ment

(Continued from Page 70)

the editorial staff of the Youth's Com- panion from 1912 to 1920, he spent all his spare time either prowling about the ships in the harbors or reading the long tales of frigates, and tea clippers, and whalers. He came to know more about ships than men who had spent their lives on the high seas. He had a regular blood-scent for old chronicles of the main, old models, old sea-logs. Pres- umably to be near the sounds, and scents, of the ocean, Hawes chose Gloucester as his home. In this sur- charged atmosphere he conceived his three great sea stories—"The Muti- neers," "The Great Quest," and "The Dark Frigate." This vigorous author died just after the last was completed for publication.

Now, gentlemen—as the college pro- fessor would say—why are these books of Charles Boardman Hawes worth reading?

Well, professor, first of all, they are good yarns. If a man proposes to write tales there has to be action—real action and plenty of it. He passes on this count.

Next, the books reproduce the genu- ine flavor of the old days. We know this not only because you can feel it as you read but because the writer actually took infinite pains to dig out of old log-books and ancient chronicles the records of conversation and ac- counts of daily business. When we read a historical novel, we always wonder whether Sir Harry Vere de Vere actually used to say, "I'll tell the world"—or words to that effect. In "The Dark Frigate," the old dogs talk as they used to talk before the days of the phonograph.

Last, and with hesitation and in a whisper—in order not to frighten the low-brows—this sea-yarner was a classical scholar and he took pride in writing solid, crystal clear, and digni- fied English. Some chapters of "The Dark Frigate" have all the finish of a perfect essay.

It is also hoped that the fact that Hawes graduated from Bowdoin Col- lege and while there edited the college literary magazine will not be held against him.

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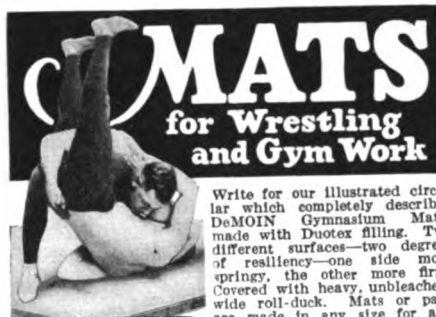
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Line Up for
Lynn, Y's Men, the biggest event of your lives takes place there on October 16, 17 and 18. Every club should be represented at this gigantic

gathering—the Third International Y's Men's Convention; send your delegates to the meeting even if it takes the last cent in your club treasury.

Ways and means of raising traveling expenses should be considered at once. The Vancouver Club has boosted the luncheon cost 20 cents until the Convention to raise the necessary fund. Some clubs have assessed each member \$2 and collected the money in advance. That plan is sound, as it will be necessary to do it later. Other clubs are planning entertainments to raise money.

Each club should discuss matters which they desire to have their delegates present at the Convention sessions, and instruct them how to vote on these subjects. Some of these topics might include: new members, attendance, programs, publicity, service funds, extension, and International Publication.

Who will secure the 1925 Convention will be a point of considerable interest. Every club desiring to bid for the meeting place should instruct its delegates to that effect and have them fully prepared to present their arguments and claims for the honor. Each delegation must appear before the International Directors and state its desire in full.

The Lynn Club, under whose auspices the Convention is to be held, has worked hard and long to make this gathering a success. A budget of nearly \$500 has been raised, most of which will be used by the Program Committee. Several other Massachusetts Clubs have been active in swelling the convention fund. At the outing of the Beverly and Gloucester Clubs a large sum was raised by Scotch Auctions and raffles, while other clubs in the district have made substantial contributions. Nothing will be overlooked in making the occasion pleasant and successful.

Clubs not represented last year at Canton, Ohio, must send at least one delegate to Lynn or lose their charters. This is according to a provision of the International Constitution, and must be strictly enforced. Several clubs come in this category, and should realize their position in this matter.

The following program is as definite as can be determined at the present time: Thursday, October 16—10 a. m., registration and assignment to quarters; 12 m., "Get Acquainted" luncheon; 1:30 p. m., call to order, committee appointments, reports of officers, reports of standing committees, unfinished business, new business; 3:30 p. m., round table discussions, (a) To Help the Y Financially, (b), To Help the Y Membership Department; 4:30 p. m.,

recreation; 6:30 p. m., Fellowship dinner, District Governor Fairbanks presiding. Short addresses by various Y's Men, president's key-note speech. Friday, 8:30 a. m.—Directors meeting; 9:00 a. m., round table discussions continued, (c) To Help the Y Boys' Dept., (d) To Help the Y Physical Dept., (e) To Help Foreign Y Work, (f) miscellaneous Y service, (g) To Help the Community Generally, (h) To Help Civic Boys' Work; 12 m., luncheon, C. M. Corwin (Ohio Dist. Governor) presiding; story telling contest; introduction to R. O. O. G. by W. E. Peterson, Iowa District Governor; 1:30 p. m., round table discussions continued, (i) To Keep the Club Growing, (j) To Keep Up Attendance, (k) To Secure Best Programs, (l) To Secure Proper Publicity, (m) To Have Social Events, (n) To Raise Service Funds; 4:30 p. m., recreation; 6:30 p. m., convention dinner; 9:00 p. m., convention ball. Saturday, 8:30 a. m., committee meetings; 9:00 a. m., round table discussions continued, (o) miscellaneous details, (p) To Extend Movement, (q) To Clear With International; 10:30 a. m., unfinished business; reports of committees; nomination of officers; election of officers; adjournment; 12:30, luncheon; 1:30 p. m., recreation. (Harvard-Holy Cross foot ball game).

Meriden Y's Men recently acted as hosts to 15 "New York Fresh-Airers," an organization of under-privileged boys from the big city. Around a red-hot fire a combination hot-dog and corn roast was held each Y's Man attending to the wants of one of the boys from New York. Other palatable food was in evidence, and when appetites were satisfied the program committee was ready with a sport session, in which the youngsters joined with zest.

Golf and Tennis held the center of the stage for Y's Men in Iowa during September. Waterloo members conducted a two week's elimination golf tournament, with eight players to a flight. Among the leading lights were Ralph Miller, Heinie Dallman, Harold Perry, Leslie Schrubee, Ray Wilson, Ray Paul, Leo Cohrt, and International Vice President Glenn Beers. The four semi-finalists represented Waterloo in a State Y's Men's tournament in that city, competing against Y's Men of Des Moines, Fort Dodge, Cedar Rapids, Marshalltown, Mason City, Dubuque, Keokuk and Ottumwa. At the same time a tennis tournament with two men representing each of the above cities was staged. A stag banquet followed the contests, the guests being addressed by Robert Finch, Alumni Secretary of Drake University, who spoke on "A Y's Men's Club's Vision."

Wilmington, Del., Y's Men lunched with Rotary at a recent meeting, following which members of both clubs visited the Boy Scouts of the city at Camp Caesar Rodney. Attendance during the summer has been well above normal and the club will be well represented at the International Convention in Lynn to boost the *First City* in the *First State* for 1925.

The Lowell, Mass., Club must relinquish the International Attendance trophy to its neighbor in Meriden Connecticut, which during the second semester since the contest was inaugurated showed an average attendance of 94. The period extended from January to June inclusive.

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"What Is Their Raison d'être?"

(Continued from Page 63)

enough to understand. Remember your Latin? 'Ad' meaning 'to', 'together', and 'socius' meaning 'ally', 'companion'? Put 'em together and you have 'association', a coming together in companionship. And that is what the Y really is: a coming together in companionship of men—of young, Christian men."

"Just what its name implies" mused Wilson. "Funny, a fellow never thought of it that way."

"Exactly. We young fellows are the Y. The Y's Men the bunch you used to play volley-ball with, the gang that's after you to renew your membership each year—we are the real Y. The secretaries are our paid employees."

"Then why not let the secretaries take care of the Y? Why should you give so much time to it?" queried Wilson.

"There are more than a dozen analogies I could point out to answer you, but I'll only mention one or two. Would your church be more than a mockery if you left every bit of church work for the minister to do? Would the Boosters be anything but a bunch of entertainment-seekers if they left all the work for the paid secretary? In the first place a minister, or a Y secretary, single-handed, couldn't possibly do all the work necessary to a successful church or Y. And you know the president or secretary of your Booster's Club, without your help, would be powerless. When you undertake something you all go to work and help out."

"Theoretically," interposed Wilson with a grimace. "I wish it were true that we all worked."

"You're no different from any group that way. You know all men are born helpless, and some will always help less than others. It would take a wiser and Y'ser man than I am to tell you all the phases of the Y program in which volunteer help is absolutely essential. Have you ever thought of this one thing: why is the Y not self-supporting?"

"I always supposed it was due to poor business management" said Wilson promptly.

"Another popular misconception," continued the "fool". "The Y does not want to be self-supporting. If it tried to be it would have to charge so much for its physical, educational, social and other privileges that it would defeat its own end and exclude the very man it tries hardest to serve. So that's why the Y always needs financial help. And where should it more logically go for help than to its own members? Now do you understand why that team of Y's Men camped on your trail so long in our last financial campaign?"

"I begin to see," said Wilson. "Your



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Y's Men's Club is organized to render some of this volunteer service the Y needs. Is that it?"

"You said it! The central purpose of the club is to assist by diligent personal service in carrying forward every phase of the Y. M. C. A. program. Many of our fellows would be doing this work even if there were no club, but the club organization serves to make their work doubly efficient and ten times more pleasant. Of course our movement attracts many men into Y. M. C. A. service who used to know as little about the real Y as you did."

THEN our "fool" turned to me. "And speaking of movements," he said, with a queer expression. "do you realize our Y's Men's movement is headed backwards—straight backwards?"

"What!" I exclaimed, jumping out of my chair. "What do you mean? Our movement is headed backwards?" I was astounded to hear this from one who had seemed so loyal to the Y and to the club.

"Don't get excited," he said, pushing me back into my chair. "Our movement is backward in this respect: it goes straight back to the original and basic conception of the Y. M. C. A."

"Oh, I see," and I breathed a sigh of relief. "You've certainly given me lots to think about today. I'm going to pass it on to the other clubs on my itinerary if you don't mind."

"If it's worth anything, you're welcome," he replied. Then he turned to Wilson again. "You started this argument, Harry, now we'll let you finish it. You said the Y's Men were just another luncheon club and had no *raison d'être*. How about it now?"

"I see now that the Y's Men's club is in a class by itself. And by golly they're hooked up to something bigger and better than the Boosters have got hold of, or any other outfit I know of! But say, I've got to run along now. Glad I met you Mr.—"

"One moment, Harry. You called me a fool for taking time from business to devote to the Y's Men's work. Now you know just what I've been doing and why I've been doing it. What's your come-back?"

"Well," Wilson poked his friend in the ribs, "I never could admit you weren't a fool. But let's put it this way: You're a Y's fool." And he went out.

Our friend turned to me. "Which did he mean, w-i-s-e, or Y's?"

"It makes no difference," I returned. "The one connotes the other."

TO promote fellowship among street boys who are little inclined to affiliate with the church, the Association or any similar body, a unique organization has been launched by Butler, Pa., which is to be known as the Triangle Club. There are twelve charter members. The name was selected by the boys themselves, who also elected their officers. Membership requirement is acceptance of a bill of principles.

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"Ching Neen Wooie!"

(Continued from page 66)

SO at a big meeting called by Dr. Chan, the Chinese Merchants' Association offered its first official recognition of the "Y" by sending a representative with a wreath. The Chinese Six Companies also sent a representative with presents. Among Chinese it is the custom for all friendly emissaries to carry presents, so it was significant indeed when the agents of these two powerful organizations sent gifts.

Throughout Chinatown this was heralded as a great victory. Old China had been beaten by New China. The percepts of Americanism and Christianity had won over conservatism and tradition.

Under the stimulus of popular approval, the "Y" grew to several hundred members and Dr. Chan rented the present quarters, a store room on Stockton street, where he established a free employment office, installed a few showers and secured books and magazines for a small library. Billiard tables also were bought.

Still there was no gymnasium. Athletes had to train in the public playgrounds. Basketball nets were put up but there was no money for equipment or for the erection of a handball court. Eager young Cantonese solved the problem by staging a Chinese show, which cleared several hundred dollars and enabled Dr. Chan and his associates to equip the present quarters in a manner to make them a popular gathering place.

At the end of six years the Chinese Y. M. C. A. had grown to such proportions that it began to be recognized as a big factor in Chinatown. Merchants found that "Y" members were cleaner and keener because of the training at straight thinking they received.

Chan Lok Sang started a big drive for funds, raised \$13,500 and by shrewd bargaining he purchased a lot 137 feet square, now worth \$40,000, and turned it into an athletic field. The taxes on this property amounted to \$450 a year and it seemed that this burden would be too much for the young institution, but it survived, never-the-less.

This act brought Dr. Chan to the attention of the Central Y. M. C. A. of San Francisco and a representative was sent periodically to assist in the Chinese work.

"We hope to have our new building open by next June 14, our fourteenth anniversary," said Dr. Chan. "And when we move into it, I feel sure that our membership will jump from 700 to 1,500."

NOT so very many years ago athletic sports in the south of China were practically unknown. It is from the south, the Canton district, that most of the Chinese in San Francisco Chinatown came.

One missionary tells the story of a Chinese who saw an American girl playing tennis at one of the many compounds held under European control

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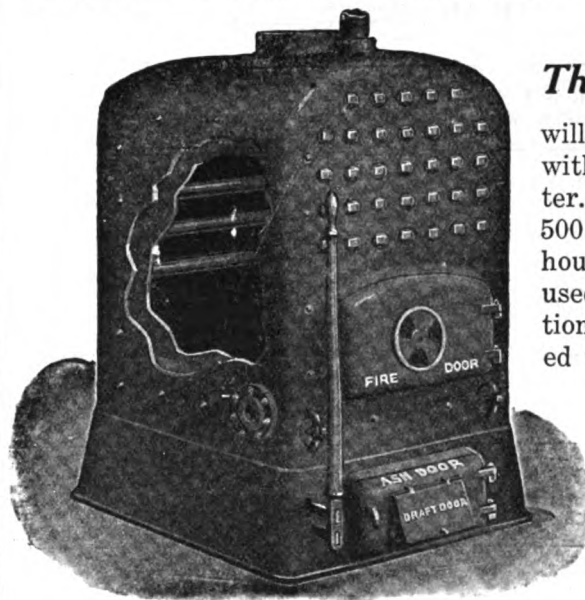
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IMPORTANT—Cards of Introduction, furnished by Secretaries, mentioning ASSOCIATION MEN, will insure special attention for the guest by the hotels advertising in our columns.

Albany, N. Y.

HOTEL HAMPTON
136 State St., Albany, N. Y.
Annex: 65 No. Pearl St., adjoining Y. M. C. A.
200 rooms, bath. Fireproof, modern, homelike. 2 min. from trains and boat landings. \$2.50 up single, \$5 up double. ANNEX, 100 rooms, bath, \$1.50 single, \$3 double.

THE WELLINGTON
136 State St., Albany, N. Y.
500 rooms. Rates per day—Room with bath for one \$2.50 to \$4; for two \$4 to \$6. Without bath for one, \$1.75 to \$2.50; for two, \$2.50 to \$4.

Atlantic City, N. J.

CONTINENTAL HOTEL
South Tennessee Ave., 1 block from Y. M. C. A.
Atlantic City, N. J.
American Plan. Open all year. Capacity 500. Electric light, steam heat. \$4 per day up. Special weekly rates. M. Walsh Duncan, Proprietor.

Baltimore, Md.

THE SOUTHERN HOTEL
Light and Redwood Sts., Baltimore, Md.
Modern—Fireproof. Every room with bath \$3 per day and up. Attractive cafeteria at popular prices. Baltimore's newest and largest Hotel.

Boston, Mass.

PUTNAM'S HOTEL
284 Huntington Ave., Boston, Mass.
European plan. \$1 up per day; \$7 a week up. Within 10 minutes to theatres and shops. Near Y. M. C. A. All outside rooms, electric lights, running water.

PARKER HOUSE & YOUNG'S HOTEL
(J. R. Whipple Corp.) Boston, Mass.
Family hotels of traditions and exceptional comfort. Perfectly appointed. In the financial district. World-wide reputation for New England cooking.

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Universally esteemed for its luxury, beauty and distinctive homelike atmosphere.

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HOTEL FORD
For Men and Women
Delaware Ave. at Chippewa St.
750 rooms and baths. Brand new Million and a Half Dollar absolutely fireproof hotel. Single \$1.50 up; double \$2.50 up.

ARLINGTON & McLEOD'S HOTEL
Opposite N. Y. Central R. R. Station
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200 rooms. Headquarters for Buffalo and Niagara Falls Sight-seeing cars. Restaurant, Grill, Lunch Room. Rates \$1.50 up; \$3 up with bath. McLeod's Hotel Co. Inc.

Chicago, Ill. (Central)

HOTEL BREVOORT
Madison St., East of La Salle, Chicago, Ill.
European. Exceptionally well furnished, cheerful rooms. In heart of main business district. One of the finest restaurants in city. Prices neither cheap nor expensive.

MORRISON HOTEL & TERRACE GARDEN
Clark and Madison Sts., Chicago, Ill.
European Plan. Over 1000 rooms, modern in all respects. Center of all activities—business, shopping and theatrical. H. C. Moir, President and General Manager.

HOTEL SHERMAN & FT. DEARBORN HOTEL
At Randolph and Clark and at Van Buren and La Salle Sts., Chicago, Ill.
Fort Dearborn Hotel, single without bath, private toilet \$1.95; with bath, \$2.45. Hotel Sherman without bath, \$2 and \$2.50; with bath, \$3 and up.

Chicago, Ill. (Southside)

HOTEL METROPOLE
Michigan Blvd. at 23rd St., Chicago, Ill.
Within ten minutes of theatres and shopping district by elevated and three surface lines. Rooms \$1.50 per day up. Rooms with bath \$2 per day up. Victory 3400.

Y. M. C. A. HOTEL
822 S. Wabash Ave., Chicago, Ill.
1800 rooms — Fireproof, 50c to \$1 a day. Shower baths, Cafeteria and Lunchroom. The hotel young men enjoy.

Detroit, Mich.

HOTEL TULLER
At Grand Circus Park. Two blocks from Y. M. C. A.
800 Rooms and Baths. Rates \$3.00 per day and up. Arabian Restaurant, Gothic Grill, Cafeteria, Soda and Tea Room. C. C. SCHANTZ.

Cleveland, Ohio

NEW AMSTERDAM HOTEL
2142 Euclid Ave., Cleveland, Ohio
High-class family apartment hotel catering to select transient trade. On beautiful Euclid Ave. in business district. Rooms single or en suite. A la carte, table d'hôte.

Milwaukee, Wis.

HOTELS MARTIN & MEDFORD
Milwaukee, Wis.
European Plan. New addition, now over 500 rooms. Rates \$1.50 to \$3. Meals table d'hôte and a la carte. Most beautiful lobby lounges in city.

REPUBLICAN HOTEL
3rd and Cedar Sts., Milwaukee, Wis.
"The Home of Delicious Foods." In the heart of Milwaukee. Grill: Luncheon 65c; Dinner 85c; rooms \$1.50 up. Weekly rates. Ray Smith, Director. "The Reasonable Republican."

and described his bewilderment at the sight of the young lady jumping about striking at the ball.

"What she do that for?" he asked. "What harm did that little ball do to her."

"Why she is just playing," explained an American. "It is sport."

The Canton man pondered this for awhile. Then he asked:

"How much she get paid for doing that?"

When it was explained that the girl was exerting herself so strenuously for pure sport, the Chinaman was dumfounded. He could not understand at all why anyone would exert themselves unless they received pay for it.

This same psychology is epitomized by the hundreds of Orientals that one sees in certain quarters of big cities, always squatting on benches or lounging indolently against a wall. This is the spirit of Old China.

The spirit of New China, of the Americanized Chinese, is expressed on the other hand by the smiling, happy youngsters, who with none of the guile of their sphynx faced ancestors rose to their feet at that basket ball game in Chinatown's playground and cried out: "Rah! Rah! Rah! Ching Neen Wooie."

Recipe By Providence

(Continued from page 62)

on progress was sure. He left Elmira to go to Troy and after nine years at Troy and two years at Dayton, Ohio, he accepted his fourth opportunity of going to Rochester, where he has since served. Twelve years ago, he came to that city, finding two buildings and a membership of 1,200. He has brought it today to a membership of over 8,000 on a permanent basis, with four city buildings—a Railroad building, two college branches, a well equipped Boys' Camp and an Athletic Field.

Mr. Lansdale's wife was Miss Lida R. Eppey, also of Baltimore. They have two sons, one of whom is Education Director of the "Y" at Worcester, Mass.

Outside of his local secretaryships, Mr. Lansdale is known generally through the Association for his teaching at Silver Bay during fifteen summers, and for his work during the war in the cantonments and as Executive Secretary of the Department of the East, with work in 143 camps to supervise, and for his part in the organization of the City General Secretaries' Association, of which organization he was chairman for three years and is now the Executive Secretary.

His activities have been varied, his career one of full measure of those influences which mould a man to fit the post in which he so ably serves.

At least \$3,500 will go to the Association at Boise, Idaho, under the provisions of the will of Mrs. Emma Hickman and it will also share equally with two other welfare agencies in the distribution of the residue of the estate after all special bequests have been paid.

The Watchtower

(Continued from Page 59)

of the whole of this inquiring generation. The economic question lies at the basis of the daily life of ninety per cent of our membership. As for peace and war, have we nothing to do with a tremendous issue that recently set millions of young men to hating and killing each other? That we do not need to make official pronouncements may be quite true; but where, pray tell, are we to practice Christian character outside the fields of faith, economics, and international and interracial issues? Please explain the Christian message one is to give to a young man who is about to start on an expedition, ordered by his superior officers, to drop gas bombs on a sleeping city full of men and women and boys and girls and helpless babies. What word of comfort can we convey to the young man who, in order to find bread for his children, must be the bearer of a "smear"—to put it plainly, a bribe—to one of his employer's customers? The Watchman is not a Pacifist, he is not a Socialist; nor is he interested in the denials of modern religion. But these issues on which men take sides appear to him to be absolutely vital. If they are not, the Association has been mistaken for seventy years. Plainly, we cannot conduct propaganda for particular solutions; because the seriousness of all these questions is exactly matched by their complexity. The great body of moderate and liberal opinion ought to be our support. Such opinion can be rallied in only one way—by providing opportunity for frank but friendly discussion. Such discussion must be organized with care and conducted with extreme skill, but it can be managed. We must, however, demand of all our supporters absolute freedom to open up for such discussion *any* question that is vital to the spiritual and human interests of young men. In their manifold perplexities, where should young men turn but to the Young Men's Christian Association? If we offer them, not fixed doctrines on either side, but wide opportunity for a co-operative search for truth, we can not be held to have failed to meet the issue. The Association does not want freedom to preach high Capitalism or ranting Socialism; but it does want freedom to *discuss* both. Let us bear in mind the truth enunciated by Dr. Mott on a dozen occasions: young men are going to discuss these vital issues somewhere; if not under our auspices, then under auspices far less satisfactory to us as Christians. The Watchman is far from claiming that this procedure will be perfectly "safe and sane": the handling of any live issue is an exceedingly dangerous process. The question after all is, Do we really wish to deal with realities or do we wish to find excuses for sticking to the staging of shadow-boxing contests?

THE WATCHMAN

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HOTEL ARLINGTON
18 West 25th St., N. Y.

Quiet—Refined—Central. Where the Y. M. C. A. men can be assured a \$2.00 room. Harold S. De Hart, Manager.

HOTEL ASTOR
Times Square, N. Y., Broadway, 44th & 45th Sts.

Most centrally located. Near principal shops, theatres and popular places of amusement. 1000 guest rooms. Without bath, \$3.50 to \$5; with bath, \$4.50 to \$9.

HOTEL BRISTOL
129-135 W. 48th St., N. Y.

Good hotel Y men can recommend. Between Broadway & Fifth Ave. 400 rooms, 300 baths. Room with bath, single \$3 to \$5. Double \$5 to \$7. Most popular restaurant in N. Y.

HOTEL CHELSEA
W. 23rd St. at 7th Ave., N. Y.

Fireproof, comfortable hotel of refinement. European plan \$2 up. American plan with 3 meals a day \$4.50. Ask for free map "Y" of N. Y. City. A. H. Walz, Mgr.

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Conveniently located. Surrounded by 40 theatres; near Penna. & Grand Central dpts. 300 rooms, private bath. Single \$3.50 to \$4. Double \$4 to \$6. H. S. Duncan, Mgr.

HOTEL ENDICOTT
81st and Columbus Ave., N. Y.

A transient hotel in a residential section, opposite Park. Elevated and surface lines at door. \$2.00 up. Splendid restaurant. Special weekly rates.

PENN-POST HOTEL
31st St. and 8th Ave., N. Y.

European plan \$1.50 up; \$9 a week permanent. Accommodates 250. All conveniences. Turkish bath, self service, 50c. Restaurant and lunch room at popular prices.

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HOTEL RICHFORD
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400 rooms absolutely fireproof. Rates \$1.25 to \$2 per day. Special weekly rate \$7. Park Avenue car to door.

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Adams, John W., Fargo, N. D. to Galesburg, Ill.
Barnes, J. R., to Seward, Nebr.
Baldwin, E. C., Springfield, Mass., to Canton, O.
Bardach, H. L., E. St. Louis, Ill., deceased.
Carter, J. A., Clinton to Council Bluffs, Ia.
Christman, E. S., Brooklyn, N. Y., to Summit, N. J.
Clark, Charles A., Sharples, W. Va., res.
Dewar, W. H., Summit, N. J., to Prospect Pk., Brooklyn, N. Y.
Drummond, S. A., to Barborton, Ohio.
Foster, P. A., New Hampshire to Lynn, Mass.
Hill, W. T. S., Mobile, Ala., to Augusta, Ga.
Leeson, E. A., Springfield to Clinton, Ill.
Liddle, R. P., London to St. Thomas, Ont. (R.R.)
MacLeod, Albert, North Sydney to Truro, N. S.
Manville, J. C., Rosiclare, Ill., to Laurel, Miss.
McKeracher, H. A., St. Thomas, Ont. to Glace Bay, N. S.
McPhail, D., Truro, N. S., res.
Mell, R. E., Rock Hill, S. C. to Daytona, Fla.
Nyhan, J. E., Moline, Ill., res.
O'Hair, R. M., Muskogee, Okla., to Rock Hill, S. C.
Probyn, J. E., Augusta, Ga., res.
Reeves, R. B., Harrisburg, Pa., to 23rd Street Br., N. Y.
Shirk, Chester E., Butler to Harrisburg, Pa.
Showalter, K. E., Childs, Pa., to Brooklyn, N. Y. (R.R.)
Stacy, T. E., Baltimore, Md. to Blairtown, Pa. (R.R.)
Tyler, C. R., Mankato, Minn., to Clinton, Ia.

PHYSICAL DIRECTORS

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Baker, F. H., Providence, R. I. to Germantown, Pa.
Batchelor, H. A., Pittsburgh, Pa., res.
Beggs, R. H., Calgary, Alta., res.
Brown, W. E., Clinton, Ill., to Michigan City, Ind.
Coble, L. V., Toledo, O., to Springfield, Mo.
Clark, H. B. Jr., to Cortland, N. Y.
Crane, L. F., Taunton, Mass., res.
Ferguson, E. C., Moline to Canton, Ill.
Fisher, C. C., Omaha, Nebr., to West Duluth, Minn.
Friedlund, O. E., Evanston, Ill., to Jersey City, N. J.
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Garnett, B. T., Dubuque, Ia., res.
Goss, G. E., Switzerland to Minneapolis, Minn.
Grolier, W. A., Springfield, Ill., to Eau Claire, Wis.
Hard, C. C., New Orleans, La., res.
Harlow, G. W., Staunton, Va., res.
Heghart, R. W., Covington, Ky., res.
King, G. H., Springfield, Mass. (R.R.) res.
Maxwell, I. G., Lima to Mansfield, O.
Moyer, I. C., Mobile, Ala., to Jacksonville, Fla.
Nichols, F. H., to Muscatine, Ia.
Phillips, P. P., to New Orleans, La.
Proch, F. W., Eau Claire, Wis., res.
Reddick, P. C., to Morristown, N. J.
Simpson, W. E., Guelph, Ont., res.
Stalsworth, J. W., Grand Junction, Colo., res.
Weston, Norman J., Omaha, Nebr., to Evanston, Ill.
Youmans, A. D., Brandon, Man., res.

BOYS

Blaney, D. V., to Richmond, Va. (City)
Davis, H. F., to Michigan City, Ind.
Engle, J. H., Reading, Pa., res.
Fredrick, E. D., to San Antonio, Tex.
Goetheus, R. H., to Cortland, N. Y.
Hardy, Elmer P., to Bayonne, N. J.
Hengst, C. M., Warren, Pa., res.
Ledlie, J. A., Paterson to Jersey City, N. J.
Martin, Edwin L., Cortland, N. Y., res.
Munds, W. C., Cleveland, O., res.
Rafford, H. C., Birmingham, Ala., to Lynchburg, Va.
Richardson, H. G., Chautauqua Co. to Utica, N. Y.
Shepherd, H. F., Binghamton to Schenectady, N. Y.
Simmons, Geo. E., Spartanburg, S. C., to Houston, Tex.

Townley, H. A., Chicago, Ill., to Muskegon, Mich.
Weir, J. W., Muskegon, Mich., res.
Wharton, C. L., to Norfolk, Va.
Wilkins, T. D., to Helena, Ark.

RELIGIOUS WORK

Dinger, E. M., to Worcester, Mass.
Durham, Lewis E., to Flint, Mich.
Hiller, H. W., State College to Scranton, Pa.

EDUCATIONAL

Bennett, O. O., Houston, Tex., res.
Braun, E. O., Providence, R. I. to Chattanooga, Tenn.
Fester, B., to Houston, Tex.
Kent, W. H., to Coatesville, Pa.

INDUSTRIAL

Smith, J. Baker, Harrisburg, Pa., res.

STATE

Beatty, R. C., Atlanta, Ga., to Tennessee (Student)
Leonard, G. H., Durham, N. C. to North Carolina (District)

Liddle, F. M., Winona, Minn., to Missouri (Boys)

Convention Calendar

NATIONAL

The National Council, Buffalo, N. Y., December 3-6.

STATE CONVENTIONS

Michigan, Lansing, First Week of October.
Ohio, Columbus, October 1.
Oklahoma, Tulsa, October 2.

Nebraska, Lincoln, October 3-5.
Colorado, Pueblo, October 3-5.

South Dakota, Sioux Falls, October 6.
Illinois, Peoria, October 9-10.

Tennessee, Nashville, October 10-12.
Kentucky, Louisville, October 16-17.

Missouri, Columbia, October 17.
New Jersey, Jersey City, October 18-19.

South Carolina State Boys' Conferences—
Bishopville, October 3-5.
Anderson, October 17-19.
Aiken, November 7-9.

RETIRED SECRETARIES

E. C. Kirman, Overseas Sec., Switzerland—Address
Davos Platz, Switzerland.

A. O. Ludwig, Gen. Sec., Curtsville, Pa.—Address
Newfane, N. Y. Disability retirement.

James O. Morrison, Asst. (Night), Mattoon, Ill., R. R.
—Address 208 Charleston Ave., Mattoon, Ill.

J. C. Pentland, Gen. Sec., Galesburg, Ill.—Address
287 No. Academy St., Galesburg, Ill.

W. M. Wakefield, R. R. Asst., Ashland, Ky.—11 E.
Hilton Ave., Ashland, Ky. Died July 23, 1924.

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Every Keds sole is a special compound of tough, springy

rubber—every Keds upper is of fine, tested canvas—white or colored.

IMPORTANT: Keds are made only by the United States Rubber Company. While there are other shoes that may at first glance look like Keds, no other shoe can give you Keds value. If the name Keds isn't on the shoes they aren't real Keds.

Our Keds Hand-book for Boys is full of interesting information on camping, radio handball, basketball, and other indoor and outdoor games. Sent free if you address Dept. 642, 1790 Broadway, New York City.

United States Rubber Company



A popular all-purpose Keds model. Excellent for regular gym work. Canvas and rubber are both of highest quality

Keds

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*They are not Keds unless
the name Keds is on the shoe*