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ASSOCIATION MEN

December
1924

Price
20 cts.

[P. Whitwell Wilson. (Dec. 01, 1924). A Rich Man and The Kingdom, pp. 157-158, 187. YMCA. Reproduced for educational purposes only. Fair Use relied upon. Source: <https://hdl.handle.net/2027/wu.89059432807?urlappend=%3Bseq=177>]

THE CHRISTMAS VICTORY

By Dr. S. Parkes Cadman

GOLD THAT GLOWS

By Hugh C. Weir

A RICH MAN AND THE KINGDOM

By P. W. Wilson

THE GANG GIVES SERVICE

By Fairfax Downey



Above is the Springfield College Basketball team and to the right the Chicago Y.M.C.A.—both teams Converse equipped



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That's when basketball teams show their true mettle—when material, training and equipment receive their severest test. The least hesitancy in the team-work—an ounce of superfluous weight—often decides the game. And that's why *shoes* are a vital factor. They help or hinder—keep the players foot-free and full of pep to the last whistle, or tire them just enough by the last quarter to cost them the snap necessary to carry through as they began.

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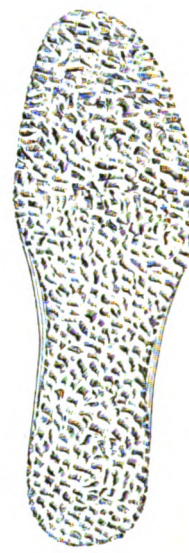
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“Non-Skid”
(white uppers),

“Hickory”
(brown uppers),
Crepe Sole.

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Dr. Lyman Abbott,
one of the nine eminent men of letters
who created this
reading plan.

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It contains the complete new plan for reading the essential literature of the world in only twenty minutes a day

HOW often we promise ourselves to do more worthwhile reading! How often we resolve to take fuller advantage of the priceless pleasure and profit that the great literature of the world holds for us! And yet how few of us ever find time to do it!

For the world's store of literature is so vast that no one can hope to read even a small part of it. In the library of the British Museum alone, for example, are four million books! What to read and where to begin? This has always been the baffling problem.

Now at last it is solved! A remarkable new plan has been created that enables even the busiest individual to obtain a comprehensive grasp of the world's literature, past and present. It requires but twenty minutes a day.

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Nine eminent men of letters and educators contributed to the creation of this new reading plan. With Dr. Lyman Abbott as editor-in-chief were associated John Macy, Richard Le Gallienne, Asa Don Dickinson, Dr. Bliss Perry, Thomas L. Masson, Dr. Henry van Dyke, George Iles, and Dr. Hamilton Wright Mabie.

It was a tremendous task that these famous authorities set for themselves—to select from all that had been written just those elements

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The New Year Message

IN the New Year number, *Association Men* will carry the story in various articles and in pictures, of the material advancement, during 1924, of the Association Brotherhood. During this period two of the largest buildings have been opened, the largest local Y. M. C. A. campaign has been successfully completed, and an even larger one has been projected. And mentioned here, have been only a few of the important developments.

January, too, is Thrift month, an event which will carry national endorsement and observance. E. A.

HUNGERFORD, one of the pioneers of this movement, and a student of all its phases, has prepared an article which will be informative, authoritative and of real help to the young man who wants to know how to get the most out of his dollar. NORMAN BEASLEY has found a young man who believes in making a will which will do its duty for his community as well as his family—and will tell the story.

Another series will also be introduced. This will be written by CARL EASTON WILLIAMS, former editor of *Strength* magazine, and the

opening article will be on "How Much Poison Do You Carry?" These health articles will help men to know the causes of the most common ailments and the correctives to be found in an organized physical program.

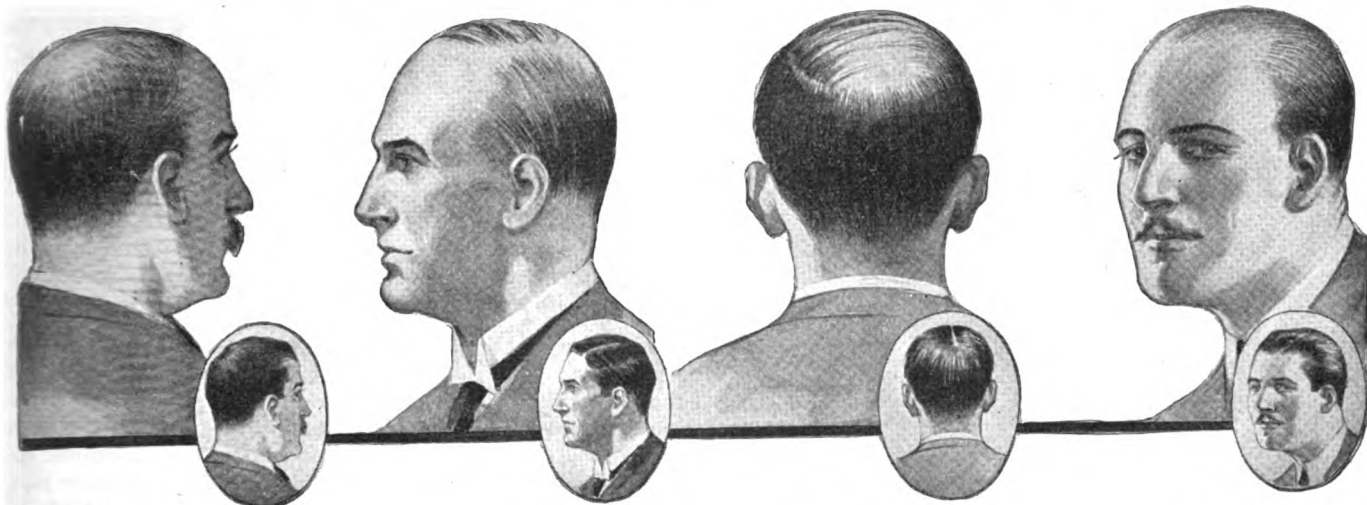
Then there will be feature articles by P. WHITWELL, WILSON, ROBERT F. KELLY, BENJAMIN EMMERSON CUSHING, LEN G. SHAW, THE WATCHMAN, SAFED THE SAGE, and others.

All of these writers are converging their thoughts into the channels which will help *Association Men* in its effective mission.

FRANK G. WEAVER, Editor
Editorial and Business Offices
347 Madison Ave., New York City

FLOYD C. FREEMAN, Director

A. P. OPDYKE, Advertising Manager
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Falling Hair Stopped - New Hair Grown In 30 Days - Or No Cost!

By ALOIS MERKE

Founder of Famous Merke Institute
Fifth Avenue, New York

SAVE yourself from baldness! No matter how fast your hair is falling out—no matter how little of it is now left—no matter how many treatments you have tried without results—I have perfected a new scientific system that I absolutely guarantee will give you a new head of hair in 30 days—or the trial costs you nothing!

I have found during many years research and from experience gained in treating thousands of cases of baldness at the Merke Institute, Fifth Avenue, N. Y., that in most cases of loss of hair the roots are not dead—but merely *dormant*.

It is useless and a waste of time and money to try and get down to these undernourished roots with tonics, massages, crude oil, etc., etc., for such measures only treat the surface of the skin.

But my scientific system involves the application of entirely new principles in stimulating hair growth. It penetrates below the surface of the scalp and gets right to the cause of most hair troubles—the starving dormant roots, and provides not only an efficient way of reviving and invigorating these inactive roots, but of giving them the nourishment they need to grow hair again. And the

fine thing about my system is the fact that it is simple and can be used in any home where there is electricity without the slightest *discomfort* or *inconvenience*.

Positive Guarantee

Of course there are a few cases of baldness that nothing in the world can cure. Yet so many hundreds of men and women whose hair was coming out almost by "handfuls" have seen their hair grow in again as the shrunken roots acquired new life and vitality that I am willing to let you try my treatment at my risk for 30 days. Then if you are not more than delighted with the new growth of hair produced, write to me immediately. Tell me my system has not done what I said it would. And the 30-day trial won't cost you a cent!

Free Booklet Tells All

The very fact that you have read this announcement shows that you are anxious about the condition of your hair. So why not investigate? Find out for yourself. That's the only common-sense thing to do. If you will merely fill in and mail the coupon I will gladly send you without cost or obligation a wonderful interesting booklet which de-

PROOF!

Results Gratifying

"Ten years ago my hair started falling. I used hair tonics constantly but four years ago I displayed a perfect full moon. I tried everything—but without results. Today, however, thanks to your treatment, I have quite a new crop of hair one inch long."—F. H. B., New York.

Hair About Gone

"My hair had been falling for the last two years and I had hardly any more hair on the front of my head. But since I started using your treatment I am raising a new crop of hair. Your treatment is best I ever saw."—O. J. Northbridge, Mass.

Falling Hair Checked

"My hair was coming out at an alarming rate but after four or five treatments I noticed this was checked. My hair is coming in thicker and looks and feels full of life and vigor."—W. C., Great Neck, L. I.

New Hair Growing

"Results are wonderful. My hair has stopped falling out and I can see lots of new hair coming in."—F. D. R., Washington, D. C.

New Hair on Bald Spots

"I have used Thermocap Treatment for 8 weeks and although the top of my head has been entirely bald for six years the results up to the present are gratifying. In fact the entire bald spot is covered with a fine growth of hair."—W. C., Kenmore, Ohio.

Can't Say Enough For It!

"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 Thermocap. I can't say enough for it. It will do everything you claim it to do."—G. G., Texas.

scribes in detail my successful system which is growing new hair for thousands all over the country. Clip and mail the coupon today. Allied Merke Institutes, Inc., Dept. 10812, 512 Fifth Avenue, New York City.

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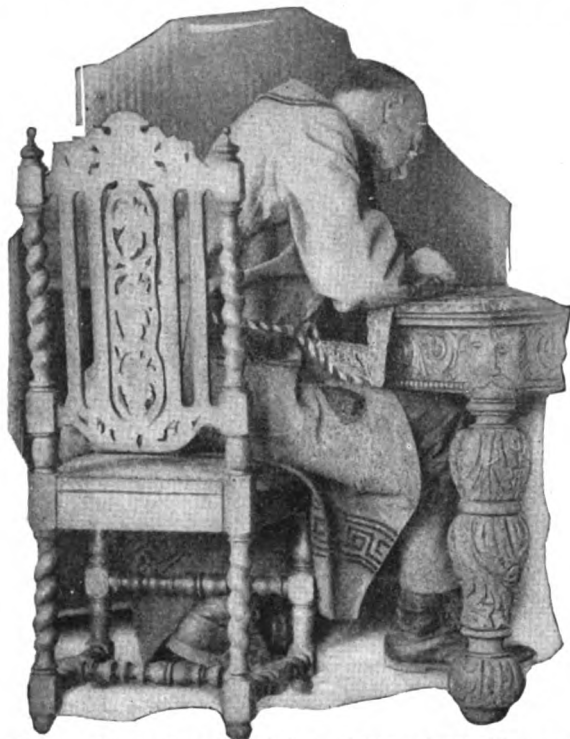
Please send me—without cost or obligation—a copy of your book, "The New Way to Grow Hair," describing the Merke System.

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(State whether Mr., Mrs., or Miss)

Address

City..... State.....

"I can only tell people to buy, borrow or steal the page letters"



Many a time in those fearful days of 1916 and 1917 Page would sit in his dressing gown at his bedroom desk in the London Embassy far into the small hours of the morning, pouring forth his inmost thoughts in letters to President Wilson, Colonel House, Sir Edward Grey, and others. More than any other man, he helped bring the United States into the war. His letters changed history, yet he never knew they would bring delight to countless thousands of readers.

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Gentlemen: You may send me for my inspection, charges prepaid, the new 4-volume set of "The Life and Letters of Walter H. Page," uniformly bound in dark blue cloth, stamped with gold lettering, and the current issue of THE WORLD'S WORK. I will either return the books at your expense within ten days or send you \$1 a month until \$10 has been paid for the books and a full year's subscription to THE WORLD'S WORK.

Or, if preferred—Enclosed please find \$10 in full payment.

Name

Address
YM-12

THIS is the whimsical advice which J. St. Loe Strachey, brilliant editor of the *London Spectator*, gives his readers after reading the *Life and Letters of Walter H. Page*.

Page's pen cast its spell over the foremost minds in Europe and America. "I could never resist Page," said the President of the United States. "His letters are the best I have ever read. I hope that some day they will be published." They have been published, and the American public finds, too, that it cannot resist the charm of Page's winged words. 75,000 people have paid \$10.00 each outright for the pleasure of reading the letters of our wartime Ambassador to Great Britain as woven into a connected story by the master hand of Burton J. Hendrick. Four former premiers of Great Britain—Lloyd George, Asquith, Bonar Law, and Balfour—after reading Page's letters in book form, were inspired to start a movement which brought a Page memorial tablet to Westminster Abbey. Thousands of booklovers, swayed by the artistry of Page's writings, voted that his letters constitute one of the ten greatest books of the century. And finally the greatest honor that can come to a book, the Pulitzer Prize, was awarded to the "Life and Letters." As you read Page's letters, crisp sentences, brimming over with exuberance and spontaneity, follow one another with airy speed. Here is a word which no one else would use in just that way—and how it hits the mark! And here is a deft quip, so aptly phrased, so original, that you hold your breath in sheer delight!

Always a lively and brilliant conversationalist, Page simply conversed by means of pen and paper when he wrote to his acquaintances. To read one of his letters is to hear the sound of his voice, to see the sparkle of his eye, and to hear him punctuate the phrases with a hearty bang of his fist on the table.

Life and Letters of WALTER H. PAGE

(Special new 4-volume edition)

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for the cost of the original
2-volume set ALONE

May we send you for your approval, at our own expense, the new four-volume set of the *Life and Letters of Walter H. Page*, and the current issue of *THE WORLD'S WORK*, the great magazine which Page founded and long edited? Look them over; read them if you will; and then at the end of the ten days decide whether you want to part with them. The fact that we dare make such an offer proves that we are supremely confident that you will be delighted with the books and the magazine.

Only when you have definitely decided that you want the books to remain in your library, and that you want *THE WORLD'S WORK* regularly on your reading room table—only then does payment begin, at the easy rate of \$1 a month until \$10 have been paid. Where \$10 outright brought you only the original two volumes, these same ten dollars, payable in easy instalments after the free inspection period, now buy you the new four-volume set plus a year's subscription to *THE WORLD'S WORK*, a regular \$4-a-year magazine.

Gold That Glows

The usual reward of the go-getter becomes the prize of the for-getter at
Peddie School through the magic of a self-less ideal implanted by
Durlin Bushell who gave his life for others.

By Hugh C. Weir

THE fighting had been desperate since the early morning sun had stripped away the lingering fog and revealed the circling aeroplanes to each other like great black vultures gone mad with the lust of blood. The Germans had the best of it the day before. The British and Canadian planes, spurred on by the fact, had pushed far beyond the first line of enemy trenches. It was no longer a matter of safety. It was a matter of victory—or death. And death won.

From a zigzagging Canadian plane a sheet of yellow flame leaped suddenly out as though to greet the morning. For one madly blazing moment it seemed to hang suspended on the edge of the wondering heavens, and then with a roaring protest it plunged toward the earth, waiting to receive that for which it was the funeral pyre.

Under the charred engine, consigned to the waiting Germans below, was the dead body of the young officer who had guided it. When they lifted his helmet, they found he was only a boy. This is the story of that boy, whose death marks the real beginning of the story.

What connection is there between this eight-year-old battle scene of war-torn Europe and the peaceful, academic environment of the Peddie School for boys at Highstown, New Jersey? It was because a German machine gun claimed the life of Durlin Bushell that one of the most unique and inspiring legacies in the school life of America was made possible. It is a legacy that we might aptly call the Golden Rule Five Dollar Gold Piece. Durlin Bushell was a student at the Peddie School when in the blaze of his boyish ardor he enlisted in the Canadian aviation corps. The United States had not entered the World War, and apart from this fact he was too young for American service. Just a boy who was swept off his feet by something of that same



Durlin Bushell, who left \$100
legacy to his school.

enthusiasm which inspired the Children's Crusade of another age. Just a normal, red-blooded boy, whose school books faded into insignificance beside the call of the battlefield, who could no longer be contented with the campus when boys younger than himself were

fighting the battles of men across the sea for a cause that was as much his as theirs.

He did not see the tragedy of death. He saw only the opportunity to make one of the great army that was fighting for a world-ideal. He did not know that his contribution to that ideal was to be infinitesimal—nor that in giving it he was to give a far greater service to another and much more intimate ideal. He did not know that in journeying far afield he was to leave a much more lasting contribution at home.

A year after Durlin Bushell had met his death, a bulky letter with a foreign post-mark—a letter that had journeyed across another sea—was delivered to Dr. Roger W. Swetland, the headmaster of the Peddie School. It bore the signatures of Rev. and Mrs. W. Bushell, the bereaved parents of Durlin. To them had come a check for one hundred dollars from the Canadian Government for the back pay due their young soldier son, and in the letter they were enclosing the check they had received.

One hundred dollars may not mean much to you who read this, but one hundred dollars is a considerable sum to a missionary struggling on a pittance on the frontiers of India. And Rev. Bushell was a missionary stationed at the American Baptist Mission at Tenasserim, India. It was he and the brave wife sharing his struggles who now wrote, "We feel that we cannot accept this money. We want you to use it at the school that our boy loved so well, and to use it in some way that you feel would please him most."

A LEGACY of one hundred dollars contributed from the battlefields of France and the missionary outposts of India to a school for boys in New Jersey! And a legacy to be devoted to such a purpose as an idealistic, impulsive boy would have chosen had he the selection!

How should you have met such a situation? What answer do you think you might have evolved that would fit the peculiar human angles of such a problem? Here is the answer that was given by Dr. Roger W. Swetland—who has spent more than a quarter of a century in studying the hearts and souls of boys.

One hundred dollars will produce at interest each year five dollars. Why not use that five dollars for some kind of an annual prize? But what kind of a prize? Durlin Bushell gave his life

But five dollars can be made to mean a lot more—a whole lot more.

For instance, that annually awarded five dollars at the Peddie School has now grown to a significance that is unique. Gold is usually the reward of the go-getter. Did you ever hear of its being the reward of the forgetter?

Yet that is exactly what happens at the Peddie School. The go-getter wouldn't stand a chance of getting the five dollar gold piece of our story.

Its legal tender is more than money—and the qualities most likely to earn

AMONG other opportunities of employment the boy who wants work may help wait at table. For this service he is paid at the rate of fifty cents per meal.

As the leading characters of this incident, we have two boys—and although this is a true story—we will call these boys Tom Jones and Robert Wilson.

Tom's father was one of the wealthy men of his community. On the other hand it was such a struggle for Robert's family to keep him at school that without his earnings as a waiter it would have been impossible.

One day the boys at Robert's table noticed that his face was flushed and his breathing labored. Once or twice he staggered as though about to fall.

"What's the matter, Robert? You look sick," Tom Jones called out to him, for he was a boy of naturally quick sympathies. Robert shook his head with an effort at a smile. "It's nothing," he answered lightly, "I'll be all right."

But he wasn't all right. The doctor said it was scarlet fever, and Robert was rushed off to the cheery, home-like infirmary and hospital. His days as a waiter, for the time being, were over. His income was suspended. In spite of the inspiring nature of his sick-room surroundings—for the hospital at Peddie looks far more like a home than a hospital—Robert was sunk in the deepest dejection. He knew that his post in the dining room had been given to another boy.

And then a miracle happened.

At the end of the first week his earnings as a waiter were given to him as before.

"What does this mean?" he demanded.

"New boy on your job says the money is to be paid to you," was the surprising answer.

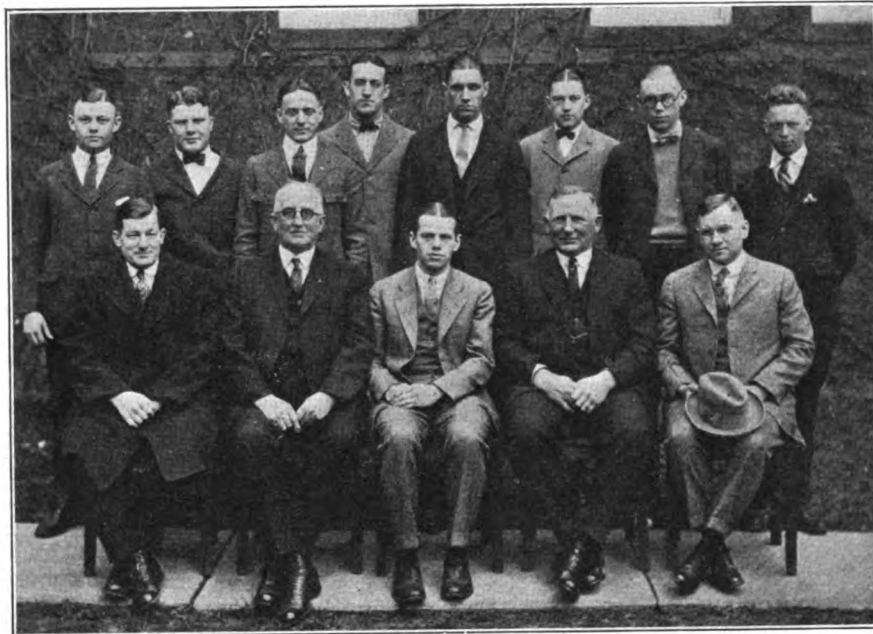
"But what's he working for then?" gasped Robert.

"Ask him," was the unsatisfactory explanation.

If Robert had asked the question he would have received an even greater surprise—for the new waiter was none other than his friend, Tom Jones. And had Tom told the real reason for taking his unnecessary and unaccustomed employment the answer would have been because of the influence of a certain five dollar gold piece. That five dollar gold piece has changed the outlook of a good many boys at the Peddie School—not because it

is five dollars—not because it is a prize—but because it is a constant challenge to the best impulses of their characters. It was a challenge, for instance, to

(Continued on page 168)



The Y. M. C. A. Council at Peddie School have a strong influence on the campus

in the spirit of a splendid unselfishness. Why not award the prize then for the most human example of unselfishness found during the year? Here was one boy who went to war, and gave his life in the cause of an ideal because he was able to forget self. A boy doesn't have to go to war, and he doesn't have to give his life to find hundreds of chances to prove his forgetfulness of self. He can do it right at home in the circles of his day's work and his day's play. The only difficulty is that he has never thought of it in quite this way.

And so the Durlin Bushell five dollar gold piece became an annual institution at the Peddie School—to be offered as a premium not to the go-getter but to the forgetter—to serve not as a reward but as a reminder of the great throbbing principle that makes Christian service vital and human and real—the service to one's neighbor before the service to one's self.

Suppose we look at it this way—the way that Dr. Swetland—wise in the ways of boys—did.

Just what does five dollars mean to you?

Does it mean a bouquet of flowers for your best girl?

Or ammunition for a hunting trip?

Or, maybe, two theatre tickets?

Or even a new silk shirt?

only money would never measure up to its demands. It is not gold that glitters. It is gold that glows—and grows.

For example, let's look at one boy who earned it—without meaning to—and who found in doing so that it had grown to a far greater value than any other five dollars of his life.

To understand the story, you must know that Peddie School uses every opportunity possible to encourage the boy who must make his own way. It is not like many large private schools—with a welcome only for the sons of the rich.

In its search for suitable employment for those boys who desired it, the opportunities of the dining hall presented themselves. There are three hundred and fifty boys at Peddie—and it requires a good many waiters to keep three hundred and fifty hungry boys well provided at meal time.

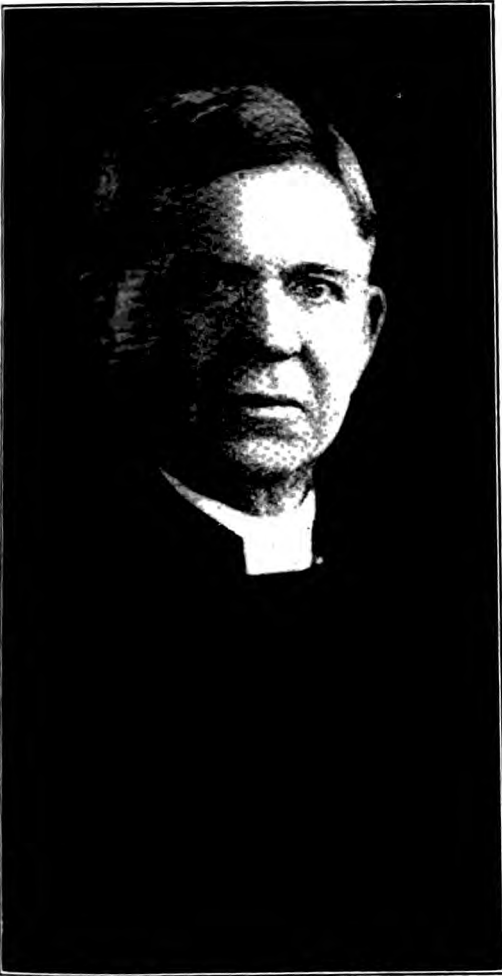


Dr. Roger W. Swetland, Headmaster at Peddie

The Christmas Victory

Despite the formidable antagonisms of the world here is the one recurrent golden moment which makes us understand that the goal of life is a possible moral perfectness.

By Dr. S. Parkes Cadman



© Underwood, & Underwood
Dr. S. Parkes Cadman

IT is a victory of the spirit won over pain, death, and the separation which death inflicts. That the purest joys of a man's life are tinged with pensiveness is a normal experience. Moments of enlightenment and visions of the Infinite bring with them reproach for our selfish pursuits and misused opportunities. Thoughtful minds are subdued by the hallowing influences of Yuletide. Generous hearts are chastened by the remembrance of other days and vanished forms. We hear again "The still and sad music humanity"—So Tennyson ushers in Christendom's great feast with three of its anniversaries. The first came when

*"A rainy cloud possessed the earth
And sadly fell on Christmas Day."*

The second came while
*"The silent snow possessed the earth
And calmly fell on Christmas Day."*

The third, a present event, was on a distant shore when the poet tells us:

*"We live within the stranger's land
And strangely falls our Christmas Eve."*

These stanzas voice the diversified sentiments which millions share. Some know the gloom that change and decay diffuse; others the peace, welcome as the sunlight after rain, that follows that gloom; still others, the strangeness of a Christmas spent away from home, with the zest and sweetness taken out of it. But all may pass on this forthcoming Birthday of Jesus out of the realm of knowledge into that of faith. Whatever our circumstances are, they can be illuminated by the radiance that shone on the Shepherds at Bethlehem. What occurred there nearly two thousand years ago is one of the supreme evocatives of faith. It translates us into the Godward side of history. It makes us understand that the urge behind life is one of benevolent wisdom; that the goal ahead of it is a possible moral perfectness.

These religious convictions in numberless souls of every earthly condition are as much a divine creation as the planets. Nothing hitherto has been able to eradicate them or to lessen to any serious extent the satisfaction, the comfort, the hope which they inspire. Despite the formidable antagonisms of life, Christmas is its recurrent golden moment, imparting to it fine and lasting values.

I can conceive no bolder adventure of religious imagination. To set up in a decadent Empire founded on force, and among a people hard-bitten with bigotry and misdirected zeal, the cradle of an obscure Infant, and invest him,

in a stable, with omnipotence, seems to be sheer audacity beyond belief. Yet so it is, and the Infant has worn down the Empire together with several of its later imitations; bowing them out with thanks for their past services. The rich, the poor and those who are neither the one nor the other, meet at Bethlehem once a year in a spirit of universal good will. Our material and mechanistic age is just as enthusiastic about this Birthday and Homecoming as were the medieval ages. A renewal of unconfined life sweeps away apologies and objections alike. It is as though we combined to say with oneness of emphasis: "This is the day which the Lord hath made: we will rejoice and be glad in it."

HOW often not only groups but nations are self-deprived of a common mind! They quarrel about social or political theories and practices. They sow the seeds of class consciousness which wise onlookers apprehend will ripen into disastrous crops of hate and misunderstanding. Beyond their boundaries is a "No-man's Land" of incipient anarchy and war into which a few visioned spirits are trying to infuse decency, law and security. But Christmas consolidates these antagonistic factions if only for a breathing spell of sanity. It instills in them a better and nobler being. It melts the bitterest into fraternal moods. It invites their sympathies in an outpouring of charity toward all men, and of present help for those who are in trouble.

Behind warring States and divided Churches are the domestic tranquility and the love which feed these historic institutions with their living bread. There motherhood and all that motherhood signifies, children and their potential powers, are exalted above arms and diplomacies. Decorated trees, busy stores, hurrying crowds bent on gift making, quiet streets where the "waits" sing, boys and girls coming eagerly to cheerful hearthstones, children dancing around the wreathed rooms, churches and hotels ablaze with light, as if for some great victory, act true to the general situation.. It is a victory, bloodless, blessed, eternal—the victory of Christmas.

PSYCHOLOGISTS make enough blunders to equip their critics. But they also hit the mark. The two

major instincts which they describe, the shepherding instinct, and the instinct of aggressive strength are in the human story because they are in every human breast. The one takes care of things and people, nourishes and protects life and is developed by sacrificial ministries. The other, originally intended for defense in a treacherous environment, is often destructive and dangerous. Jesus drew the line between them when He said: "I am the Good Shepherd." He came, not to destroy, but to fulfill: to heal, to build up, to fortify the man who is to be: who is always slowly becoming what he ought to be. I presume that no advocate of the spiritualities, however competent, could adequately set forth the values of Christmas and what they mean for the caretaking instinct. As the counter of the aggressive instinct, it creates the distance between the real thinker and the wilful fool; between the wise statesman and the greedy placeman; between the pastor of souls and the human pirate; between the mother and the harlot, between the martyr and the murderer. If we dwell on these constant elements of life and its associations we shall discern method in the divine madness which crowned the Child of a then unknown mother as the Lord of the race. Since that coronation, which has had by far the widest acclaim any coronation has yet received, we have buried the unknown soldier because he is known of all as the type of native unheralded heroism: of those who, though dead, are alive in our hearts and memories. This illustrates the victory of the apparently feeble and obscure Spiritualized imagination and transforms them and lifts them up forever.

NATURE appears somewhat inimical to Christmas. She offers the Day no vernal flush of spring, no luxuriance of summer, no plenteous crops of autumn. Yet all the seasons are taxed on the twenty-fifth of December, and have to yield to that date their best. The snow may happen to be knee deep; the icicles may hang upon the eaves; the hurricane may rage over land and sea, while its sleety winds drive through the leafless forests, and across the bare fields. But you and I know that no hardy son of the North would have it otherwise. A heat that July cannot throw off warms countless hearts and homes. They house a joy which May's perfumed flowers have not suggested; a moral and religious increase which no physical harvest could supply. So who wants Christmas green and unwholesome? Let it come in its time honored dress of chilly blast and whitening blizzard, while we read again

Whittier's "Snowbound," shut in by a tumultuous privacy of storm. Give us the shortened day, the lengthened night, the stars shining clear in the cold stainless skies! Those who are heart-free can laugh down the worst gale that ever blew. They have a shelter for their souls: in which they find congenial fellowship and the all-hallowing presence of the Almighty Over-Soul.

CUSTOM, as against nature, has indorsed the Christmas victory from an immemorial past. The Venerable Bede tells in one place of the ancient Angli, who began the New Year on the evening of December twenty-fifth, and called it "Modra niht." To be sure, it is Mother's night, in which these good ancestors of ours kept a vigil till dawn. Shakespeare describes the day and its surrounding time when the cock crows lustily all night long; no evil spirit dares stir abroad; the air is healthy because the season is heavenly. From the Druid we get the mistletoe, from the Roman the celebration of the change of seasons, from the Norseman, the holly and the ivy, from the German the carols and the household tree, from the Saxon the Wassail bowl, from the Frenchman the Noels, from the Irishman the halo of mysticism which encircles the festival. Its pieties are fast rooted in primeval habits and sustained

by those primitivisms which Feaser's "Golden Bough" has taught us to esteem. The loveliest mythology of Greece has in it nothing so human, so enchanting, so far flung, as the legends and the observances devoted to the Christmas Idyll.

ITS history as an event is found in the Evangels of the Nativity ascribed to St. Matthew and St. Luke. Quite apart from questions of exegesis or theology, we should study these accounts for their simplicity, beauty and charm. The beginnings of Jesus in Judea, the province of His royal forefathers, are not to be pondered on Christmas Day in a controversial temper. Take them as they are; suspend for a space eugenics and debates on miracles, or objections to the Virgin Birth. Note well the modest maiden-mother: memorize the Magnificat, the Nunc Dimitis, the Benedictus. Go to the barn where the young child lies in the arms of Mary; Joseph, the man of constancy, "standing by"; the shepherds kneeling among the oxen which till the soil, and the sheep intended for slaughter. Far out upon the Eastern road "the star-led wizards" hasten toward the sacred spot. Then sketch in for yourselves the backgrounds of this celestial scene where God attaches Himself to us through motherhood and child-life, enlisting and dignifying our dearest affections. On the Tiber at

Rome Caesar Augustus reigns, gripping with an iron hand the Empire of prosperous countries around the Mediterranean. He was unaware of the fact, however, that could we get hold of the penny stamped with the superscription of his son Tiberius which Jesus once used, that particular coin would be beyond a nation's ransom. Roman Rule at its best was embodied human justice. At its worst, when degraded by conquest and by contact with the Orient, it was still embodied mercy as compared with the rule of the wretched Indumean who governed Judea when Jesus was born. Both rules have vanished centuries ago. Gone forever is the eternal city of Augustus and Tiberius. Their empire embrasured fortresses stretching from the gateways of Asia to Hadrian's wall on the Scotch border, are laid flat. The Herods have left nothing behind them but a stench in the nostrils of humanity.

I THOUGHT of these facts last September as I stood in the shattered forum of a Romano-British city under the shadow of the Welsh hills. There were the fragments of the Basilica, and the foot worn pavement of Uriconium's "Main Street" of A. D. 360 uncovered
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Paul

A LITTLE pile of powdered dust
Upon a flat and empty plain,
A little metal red with rust
That someone gave his soul to gain;
This seems the semblance of a street,
And that the outline of a wall—
So men their purposes repeat,
And so their edifices fall.
These were the things, the great, the clever,
The things men built to last forever.

HERE stood the palace, once the throne
Of men that men have long forgot,
No brick on brick, no stone on stone,
Their very names remembered not.
Yet once they whipped the backs of slaves
To raise their pillars to the sky
And filled a million soldiers' graves
By telling men 'twas good to die
And hearts to break and hands to sever
To build the things to last forever.

AND is there nothing now remains
But whirling dust, encroaching grass?
And is there nothing mortal gains
When pillars fall, when cities pass?
Why, yes; a pilgrim by the wall
Addressed the rabble of the town,
And someone said his name was Paul,
And someone wrote a sentence down.
The great were great, the clever clever,
But only Paul lives on forever.

By DOUGLAS MALLOCH

Those Amazing Finns

Superhuman endurance of Nurmi, Ritola and Stenroos in defeating the world's best runners in the heartbreaking distance races of the last Olympics, was born of concentration, perseverance and simple living.

By Elon Jessup

E had always thought there were limits to human endurance, but there didn't appear to be. How a man of flesh and blood could continue for lap after lap that apparently effortless but to most men gruelling, killing pace, we in the Stadium failed wholly to understand. Now and then we came out of our sporadic bewilderment and wildly cheered.

So it was when Willie Ritola, of Finland, neared the end of the 10,000 meters (6.20 miles) race on the opening day of the recent Olympic games in the huge concrete Colombes Stadium just outside of Paris. So it was again later in the week when his fellow countryman Paavo Nurmi ran two long distance races on the same afternoon and shattered the records of both.

Still again we marvelled and gasped when on the final day of these historic field and track events, the hardy Oscar Stenroos, of Finland, jogged freshly home all by himself at the end of the twenty-six mile heart-breaking Marathon. Indeed, we seemed always to be gaping and gasping whenever a representative of Finland won a race. That which bewildered us more than the winning was the almost uncanny easy and effortless manner in which a Finn invariably won.

Those amazing Finns! In long distance races they were incomparable; wholly a class unto themselves. Of all the forty-one nations of the world that matched their best distance runners against those of little Finland in the Eight Olympiad there was not one that might have been called even a serious rival. In any distance from one mile to twenty-six the Finns were supreme. Whenever a cluster of red, white, green, blue and yellow shirts leaped into motion with the crack of the starter's pistol for a grind of a mile or more we had only to keep our eyes upon the robbin's-egg blue shirts of Finland to pick the winners.

A brilliant performance is no respecter of colors. Thus, when your



Then Nurmi let himself out, and beat Ritola by a yard for a new Olympic record in the 5,000 meter race.

own side is hopelessly outclassed (as we undeniably were in the long distance races) you don't waste time in vain regret. You're glad to see the brilliant performer deservedly come into his own. Perhaps that is why on the opening day of the games, the virile Willie Ritola, of Finland, won so thoroughly our enthusiasm and admiration.

A deluge of rain preceded the start of this long 10,000 meters race and the track was a marsh of slippery red mud. Yet in spite of the hard going, Ritola broke his former record for the distance by twelve and one-fifth seconds. Twenty times he rounded the 500 meters oval, splattered with mud from head to foot and after crossing the finish line he seemingly was good for twenty more. Twenty-eight men had started but for all that it was a one-man race. Some were lapped twice before the end.

YOU were minded of a lone Indian runner of history as the mud-splattered willowy Ritola rounded the red oval, far in the lead. There was a good bit of resemblance to the North American Indian in the features of this

unperturbed Nordic. His features were sharp and his waving brown hair was not many shades short of being black. But surely, you thought, an Indian runner could never have duplicated a performance such as this.

Here perhaps had been the finest exhibition of running ever seen at an Olympic meet. Presently the huge announcing machine above our heads in the stands groaned out the time—30 minutes, 23 1-5 seconds. That meant approximately six miles at a five minute a mile pace. And Ritola at the finish line had apparently been as fresh and cool as a newly cut cucumber. We in the stands gasped as we had before:

"What a man! Good heavens, *what a man!*"

Three days later Ritola won the 3,000 meters steep-lechase as handily as he had the 10,000 meters mill and as in the previous event smashed the record. There-

upon we sagely shook our heads and said among ourselves:

"This man Ritola has no equal in long distance events. He is the greatest marvel of stamina that has ever set foot to a track."

We were mistaken. Ritola was amazingly good but there was a better man in the offing. This was his silent blonde countryman Paavo Nurmi. Before the week was over Nurmi was to become heralded as the most brilliant runner in all the two thousand years of track history.

A man of medium height is Nurmi, having a most deceptive appearance of frailty. There's no suggestion whatever about him of the broad shouldered bulging muscled athlete. Seeing him in his ill-fitting street clothes you would never pick him for a runner, least of all for the greatest of all runners. Even when he is in bare arms and legs stripped for the track you are somewhat taken aback by the white spindly arms. But the long flat muscles of the springy legs—those are of steel.

He is a sandy haired man of twenty-seven with hair getting thin above the

forehead; a grown-up edition of the tow-headed freckle faced boy. The suggestion of freckles still lingers. You've often run across his general type if you have ever been in Minnesota.

NURMI is not what one might call a friendly, genial sort of person. Those who know him well say that he seldom smiles or talks. A very serious man. Even on the track when limbering up or waiting for the start of a race he seems to keep apart. He is very religious and I was told that before the beginning of every race in which he was to take part he spent considerable time in prayer.

The foregoing is the man who is now commonly judged to be the greatest runner in the history of the world.

Nurmi's first opportunity for showing his real running ability and extraordinary stamina came in the finals of the 1,500 meters run on the afternoon of the fifth day of the meet. Stallard, the much-talked-about English miler was scheduled for this race, and so too, the star Swiss runner, Scharer. Before the race there were many people who thought that Stallard would win.

It was Nurmi's race. That was evident almost from the start. As unemotional as a ticking clock he rounded the turns, far in the lead, apparently unconscious of the presence of any other runner on the track. As he neared the finish line we noticed him glance backward over his shoulder as one might do on a pleasant afternoon stroll, cross the white line, stoop for a flitting second to pick up his sweater on the turf beside the track and then without stopping, without glancing either to right or left he jogged the entire length of the field to his quarters.

That gives you some idea of this remarkable Finn's serene, unperturbed condition at the end of one of the most gruelling of track events. In contrast to this, let us see how Stallard fared.

Both Stallard and Scharer were more than fifty yards to the rear when Nurmi crossed the line. Immediately there ensued a heart breaking sprint for second place. Scharer beat out his rival by a small margin of inches. The instant Stallard's foot touched the finish line he crumpled and fell unconscious. They carried him off the field on a stretcher, two doctors worked on him and it was a half hour before they succeeded in bringing him back to consciousness.

That race was the best example I have ever witnessed of the difference between stamina and will power. Nurmi, finishing an easy victor, seemingly as fresh as he had started—that was stamina. On the other hand you had Stallard running on plenty of grit and form but not very much stamina. The lack thereof was fairly tragic.



In the circle Stenroos, 37 years old, Finnish runner who outclassed the field in the 26 mile marathon. Below, Willie Ritola, record maker in the 10 kilometer race.

The gallant Stallard was unable to compete in any further Olympic events. It was more than a week before he was really himself again. And what of the

silent, unperturbed Nurmi? In less than an hour after that 1,500 meters grind he was on his way to the starting mark of the 5,000 meters (3.10 miles) race.

Ritola as well as Nurmi was among the big field of competitors to leap from the white starting line. We in the stands picked Ritola to win. It was his first race of the day; he would tackle the hard mill fortified by plenty of reserve vigor. Nurmi too, was apparently fresh; but it hardly stood to reason that a man who had gone through the strain of a mile race less than an hour before could be at his best in a three mile grind. Surely, there were limits to human endurance.

A bunched colorful field of runners moved around the red oval for three thumping laps. We noticed the thin haired Nurmi fairly well to the rear. A few moments later we saw a small bunch of three well out in front, detached from the large bunch. They were Wide of Sweden, Ritola and Nurmi, in their respective order.

HALF way through the sixth lap, Ritola passed Wide and a quarter lap further on, Nurmi suddenly flashed by both. The pace became too hot for Wide and he dropped to the rear. He and the rest of the straggling field were hopelessly outclassed; stood no chance of beating this pair of indomitable Finns. The running duel between Nurmi and Ritola for first place which now ensued and came eventually to its climax at the end of the tenth lap was one of the most thrilling foot races that has ever been run. Not many of the yelling thousands who looked on had ever before seen its equal.

Nurmi was a single stride in the lead making pace. In the eighth lap he suddenly spurted leaving Ritola ten yards behind. But the ninth found Ritola back at his rival's heel doggedly holding on and seemingly about to pass the other man. As matters then stood we rather looked for him to do so before the end of the final lap.

Down the stretch they came pounding, Nurmi not a bit disturbed but the teeth of Ritola were obviously clenched. Twenty yards from the tape the two were abreast. We saw the serene Nurmi turn his blonde head sideways and view his struggling rival from head to foot with a glance that might mean, "Well, where in the world did you come from?" And then Nurmi let himself out. Ritola did his best but without avail. Nurmi won by a yard and broke the Olympic record. He did it so easily that you felt he could have won by any margin he wished.

Yet it was the sort of finish that uses up ordinary men completely, makes them drop in their tracks from exhaustion.

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The Gang Gives Service

On New York's Eastside a spirit of helping, instead of fighting, is being engendered in boys whose playground has been the street.

By Fairfax Downey



When "Jimmy," aged 9, heard games mentioned he pulled dice from his pocket, and yelled "Sure! Let's Go!"

OT so long ago, the middle East Side of New York City used to think the gang could give nothing but trouble. The gang of each crosstown street from Central Park to the East River gave plenty of that, transacting the business of boys being boys, as the cop on the beat and the corner groceryman with a stock of vulnerable eggs could testify.

The middle East Side would have been incredulous of the suggestion that a gang might give service, and efforts made to help the situation were not directed toward the end of its helping itself. Service, boy's programs and so on, was for the gangs, not of them, which makes the present flourishing system of self-service all the more remarkable.

Furthermore, the system seems destined to have far-reaching consequences considered alone from its effects on the future government of the Young Men's Christian Association—bound to prove anew the truth of that old adage. "The child is father of the man." Reaching the man through the boy is at once as logical as it is revolutionary. Its preliminary step is reaching the boy through the boy. And that is the pith of the following story of the Service Membership of the East Side New York's Branch of the Y. M. C. A.

It works as well in a small community as a metropolis and for the molding is required only the clay of a willing spirit and where among American boyhood is that lacking? Almost all the boys are as willing as Jimmy was when one of the East Side workers gathered him and his gang in a circle on the floor and proposed games. Jimmy is only nine years old but he was never one to hang back. No sooner had games been mentioned than Jimmy

ship which after all is not new in its essentials but in its application.

"There are in this section of New York many more or less poor boys," R. G. Goodman, general secretary explained. "The dues of \$5 for a membership cut out many of them and when it was lowered to \$2.50 still many of them were kept away. We wanted to make a beginning of touching in some way the 30,000 boys of from 12 to 16 years of age in our section, instead of the 300 we had been able to reach. So we put the membership on a service basis."

The membership was given for service, not money. Under that new ideal in the eight months of its successful trial, two hundred boys have developed to leadership of various sorts, not only in the work of the Association, but in their churches, settlements and schools.

Of course, there has been a monetary loss in dues, but so strongly is the work approved, the budget has been

underwritten by the Boys' Work Committee. East Side Branch strongly believes that the boy who has gained a Service Membership has bought a great deal more than a good time and the privileges of an Association building and its equipment.

IT is a case of boys working for boys, Mr. Goodman points out. Boys assuming real leadership. Boys being developed along civic and community lines.

"Make each boy receive those impressions that last, as in your own life by affording him the opportunity for responsibility and leadership," he urges. "How? First by giving him the all-around development as laid down by the Christian Citizenship Training Program and as soon as he is far enough along to warrant it, give him a group to handle. If he does not rise to the responsibility, let him make room for another. We place the full burden on the boy of service, first to himself and later to others.

"We have a Boy Cabinet, with the Boys' Work Director as a passenger. This Cabinet elects two members to the Members' Council and this Members' Council forms a sort of assistant committee to the management. At each meeting of the Members' Council, a representative of the Committee of Management is present and reports back to the highest governing board



But when the gang found a place off the streets to play, their games took on a different aspect

the action of the Council. And, by the way, the Executive Secretary is a passenger at the Council meeting. Doesn't this look like the placing of responsibility directly on the shoulders of boys and young men?"

It is this Boys' Cabinet which runs the entire boys' department of the branch, a task of magnitude, for in the present quarters, clearly outgrown, is accommodation for 1,000 boys. But the executives rest content that the job is in capable hands. It is well worth it to them to raise the relatively small sum, lost by the remission of membership fees, as that much additional in the current expense campaign. To the question, "Does a boy appreciate what he doesn't have to pay for?" they answer, "Yes, if he has to work for it and feels the service urge. No, if he wants privileges for himself regardless of others."

It is said that leaders are born, not made and that may apply to the boy leaders of the East Side Branch. But a leader at least must have a cause and that is what the branch has been giving them, replacing the leadership of street gangs in mischief and devilment. The development of the capacities of their leadership is the work of the executives of the branch. They have behind them as aids not only in the boys' present work but in their careers in later life business men and physicians who give freely of their advice and services.

Almost every street in their section has its gang of boys, the officials of the East Side branch relate. They hang together, do those gangs, and it may be all for one and one for all against aggression from the next street or elsewhere. Not that they are especially tough or perverted. Just normal boys, but city-bred and flat-cramped, taking their fun where they find it—in the streets. Characteristically, when they come to the "Y," they come in gangs.

"We're de 'Eighty-sevenths,'" or "We're de 'Ninety-thoids,'" they announce themselves, calling themselves for the number of the street they live on. "Where do we swim?"

THEY have come for some sport that was not readily available elsewhere. They are not planning to give anything in particular in exchange. They are taking a chance they may have to sit through some kind of a meeting before they get away, but they think a swim will be worth it. But their appearance for a swim is all the entering wedge the "Y" may need.

There is an older "feller" down in the pool. High school feller. He is

kind of a good guy. He has good hunches on teaching those of the gang to swim who have been uncomfortably lacking in that craft. The feller offers to take the gang on regular until he has 'em all crack swimmers. Those who already think they know all there is to be learned about swimming are glad enough of regular sessions in the pool.

As the Eighty-Somethings are leaving the branch after their swim, they meet the Ninety-Somethings coming in. The latter, it develops, already are regulars. They have become a club and call themselves Mohicans or something. Two or three of those older fellers who are good guys help 'em out all the time.

Before very long, the Eighty-Somethings are back. They all have the club complex badly. It turns out that

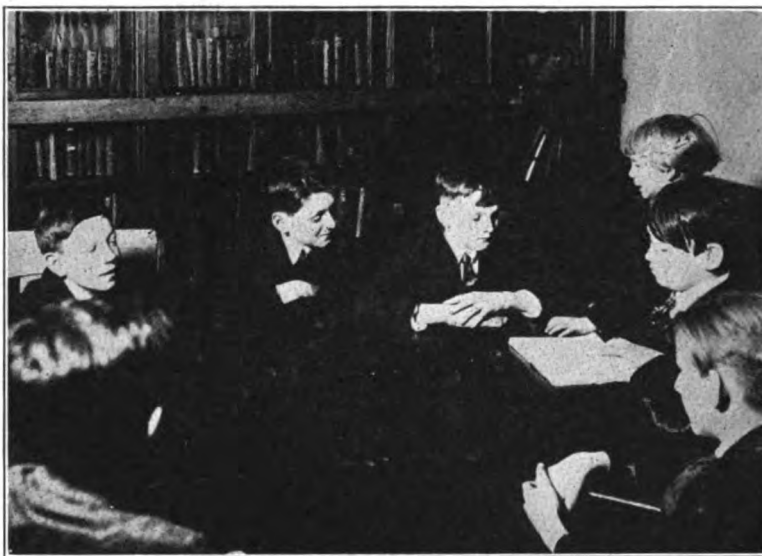
vocates and holders of Service Memberships.

The East Side Branch has a boys' library and a librarian now. That is a result of the thoughtfulness of several of these same high school workers who go in very keenly for puzzling things out and planning ahead in the work in which they are serving.

"We ought to give these kids something more than recreation and baths," they informed the branch officials. "A library—that side of it."

Thus the boys' library became an accomplished fact, with a supply of books furnished by the New York Public Library. It is a growing institution.

While the service members are thinkers, forward thinkers, it must be seen their planning does not take the form for schemes practical in some vague but better day in the future. They are progressive from conditions as they find them now.



And now boys lead boys and discuss their plans around a table like bank directors

arrangements can be made for them, too. Some more of those high school fellers who have what they call Service Memberships are glad to volunteer to take hold with the Eighty-Somethings. And so it goes.

These high school lads are qualified to instruct in swimming, hiking, woodcraft and other matters which are not the concern of the board of education but are none the less important to the boys. They will demonstrate week after week.

It is not such a long step from sports and amusements of that sort to the idea of keeping fit. And that is why a passerby in recent months through New York's East Side play street could have seen the gang spread out along the block at orderly intervals energetically going through calisthenics at the command of an older boy. Not only are they kept out of mischief, but a long step further in the right direction is being taken. Spectators line the sidewalks and watch the drill—and what boy on parade doesn't like an audience? Among the watchers are parents and their comments of admiration and astonishment bring a glow to ad-

VERY much as in the case of the library, the Service Members have brought in another side of the square. They are working to square up as much as they can the various sides of the characters of the boys under them, as well as their own. While the physical and the social sides come easier and come sooner in the well considered method with which they follow their courses, they will condone no neglect of the educational and the moral. And the heartening part of it all is—they are the first to

point to and to remedy such deficiencies. Ten times more valuable than suggestions made to them are such conclusions reached by the boys themselves.

Just as some of these boy leaders came forward with the library idea, others before long were ready with plans that would develop the moral side of the youngsters under their charge. They were none of those old-time-compromise-and-trade schemes like—you can have a swim in our pool, if you'll come to our Bible Classes. Something a great deal more subtle and effective.

"I don't think these kids get enough of the religious side," a young Service Member informed the branch secretaries one day.

"What are you going to do about it?" At the branch, they are getting more and more used to putting it up to them like that.

"Something," the leader said. His group was soon observed to have become exceedingly interested in playing charades and pantomimes. These were based on events from the Old Testament. Joseph and the lions and Elijah and the bears were enacted with

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A Rich Man and The Kingdom

Teodoro R. Yangco, national leader in the Philippines looks beyond the ambitions, intrigues and grievances of a turbulent era and sees the beckoning hand of Christ who went about doing good.

By P. W. Wilson



FOR an Englishman or, indeed, for anyone else to discuss the Philippines is, in these days, a delicate matter. Here are islands that are set, as it were, at the very focus of the Far East. In these islands, there has been established by the United States the American form of democracy. To the progress of this democracy, the eyes of Asia are turned in speculation, in aspiration and in criticism. Within the Philippines themselves, there are various opinions as to the future, held with various degrees of violence. Some politicians want independence, here and now. Others are content, let us say, with the Fairfield Bill, now before Congress, which offers independence after a term of years, to be stated in the measure. There are elections, there are agitations, there are delegations, there are crises. But amid the turmoil of argument and contention, we find an organization which concentrates its efforts upon one simple yet profound task. The organization is the Y. M. C. A. The task is making men what men were intended to be.

The Philippine Y. M. C. A. is autonomous. The secretaries of its various Filipino branches are Filipinos and among its officials, the General Secretary, E. S. Turner is almost alone holding a general administration position. The headquarters of the Y. M. C. A. are situated, not in New York, not in London, but in Manila. The National Committee of the Philippine Y. M. C. A.'s is a Filipino Committee. Its Chairman, the Hon. Teodoro R. Yangco, is among the most prominent of Filipino capitalists. He owns ships. He finances industries. And he is assisted by colleagues, some of whom are Roman Catholics and all of whom are leaders of the nation. There is Judge Manuel Camus, the Vice-Chairman, a Catholic. There is Judge Jose Abad Santos, ex-secretary of Justice, and ex-member of the Council of State, a Catholic. There is the Hon. Rafael Palma, Acting President of the University of the Philippines, an ex-leader of the majority in the Senate and once more a Catholic. And there is Mr. J. F. Boomer, well-known to the press and the law, a Protestant; also, the Secretary, Albino Sy Cip, a Methodist and a banker. To the Y. M. C. A. in the Philippines, differences whether of religion or politics, make, as it were, no difference. The enterprise is approved at once by the

Hon. M. L. Quezon, the leader of the party that desires full nationality, by General Emilio Aguinaldo, who led the insurrection against Spain, and by Leonard Wood, the American Governor-General. If then the Philippines remain under the Stars and Stripes, the Y. M. C. A. continues its activities. And if the Philippines achieve independence, the Y. M. C. A. would go on as before. It has become one of the indispensables. And as such, it is independent of historical eventualities



Teodoro R. Yangco

THE Chairman of Y. M. C. A.'s in the Philippines is, then, the Hon. Teodoro R. Yangco. This large, observant, modest man of the world has been the true founder of the now rapidly developing movement. Mr. Yangco may be described as the son and heir of Manila's Commodore Vanderbilt. His father started life as a poor man. But when the port of Manila was ill-equipped for shipping, his were the lighters which were used for loading and discharging cargoes. And, in due course, he became abundantly rich. His son was, however, taught the meaning of hard work.

"It was with my father," said Mr. Yangco laughing, "A case of your proverb—how do you put it?—'Spare the rod, spoil the child.'"

If, then, this young man lay in bed as late as six o'clock in the morning, a strict father would ask him, "Did they teach you such habits in London?" And he would insist that the proper hour for rising was five o'clock! It was thus as a disciplined captain of commerce that Mr. Yangco succeeded to his great fortune.

After the occupation of the Philippines by the United States, Mr. Yangco found himself in a position of sudden prominence. For four years at Washington he represented the Philippines in Congress as Resident Commissioner. And in that atmosphere of religious and political liberty, a generous nature ripened and expanded. With the Y. M. C. A. as developed in the United States, he was, as a Catholic, deeply impressed. Here, as he has told me, was an institution where men—whether they went to Church or not, and whatever might be their church and creed—could pray to God and learn what is meant by right conduct. The Y. M. C. A. with its activities of body, mind and spirit, seemed to be the very institution that had been so long needed in the Philippines.

"Bear in mind," says he, "that under Spain we had no freedom of belief and worship. A foreigner might, of course, do as he liked about his Church. But not a Filipino. To him, Catholicism was, in effect, compulsory. It was these ecclesiastical privileges that the United States abolished. And the United States also said that there must be no teaching of any religion in schools and colleges maintained by the state. We asked, 'How shall our boys and girls learn about religion?' And we were told 'In the home.' But many homes are so ignorant of true Christianity that we cannot hope for any religious teaching under their roofs. Hence, the Y. M. C. A."

And Mr. Yangco smiled. It was all so simple—so direct—so inevitable to his clear and quiet mind. Politics?—he preferred to avoid all the talk and the contention. The Y. M. C. A., however, was effective citizenship. Here was something in which he could safely invest his time, his money and his deep ardent hope for a happier nation.

HITHERTO, in the Philippines, giving money to religious objects had been a matter of ecclesiastical compulsion. Imagine then the astonishment when, of his own free will, Mr.

Yangco subscribed the hitherto unheard of sum of 20,000 pesos or \$10,000 to a Y. M. C. A. for Manila. Other donations followed and, for the first time in the Islands, there was manifest the kind of giving on a large scale that is so marked a characteristic of the United States herself. One Association after another sprang into permanent existence. There were Y. M. C. A.'s for students, for soldiers, for sailors, for business and employed men, for the Chinese and for Americans and Europeans. In fact, after a few years of effort, Manila has become as well equipped with Y. M. C. A.'s as any city on the face of the globe. And the main group of buildings overlooks the very heart of the city—where are to be concentrated the administrative, the academic, the financial activities of the capital.

The variety of the institutions is remarkable. There are high schools for Americans and Europeans. There is provision of interests for the whole family, men and women, old and young. There are tennis courts, a baseball ground, swimming pools, restaurants, classes where the Bible and other subjects are taught. Here is the spirit of a human university.

And Mr. Yangco has been the moving inspiration of the achievement. Yet not alone. Others caught his enthusiasm. It was, indeed, contagious. When a Chinese Y. M. C. A. was started Mr. Yangco gave 10,000 pesos to the enterprise. And there also came along a young Chinese gentleman, Mr. C. C. Lim, who subscribed a further 10,000 pesos, perhaps as large a gift as any Chinese citizen has made as yet to such a Christian object. In order to collect money for the Los Banos Branch, Mr. Yangco toured the province of Laguna. For three days, he was accompanied by the Governor himself, General Juan Cailles, a trusted leader in the Filipino fight against Spanish rule.

It was thus as a Catholic himself that Mr. Yangco inaugurated these institutions. That the Church should be suspicious of the idea, goes perhaps without saying. The Archbishop wrote him in very adverse terms. But the church in the Philippines was at that time still in a mediaeval mood. It represented the Catholic ideal as that ideal is understood in a country like Spain. But with American occupation, there came two developments which, to some extent, may have modified this situation. First, the Church is now served by many priests from the United States who have been brought into contact with American life. And secondly, there has been, among the Filipinos themselves, a movement for reform.

Mr. Yangco told me of Father Aglipi, a Catholic, an active enthusiast in the Philippine Revolu-

tion, and a man of great personal magnetism. He started an independent Church for the Philippines, a Catholic Church, with the service of the mass, with Bishops, and with an ordered clergy. To the Filipinos, intoxicated with the new wine of liberty, this Independent Church made an irresistible appeal. And millions flocked to her altars.

"The question then arose," explained Mr. Yangco, "whether the Churches were to belong to the Catholics who continued their allegiance to Rome or to the Catholics who had severed that connection. The Governor-General, Mr. Taft, held that, at a given date, the churches should be allotted to those who were actually worshipping therein. And this decision confirmed the Aglipianos, as they were called, in a vast amount of property. But appeal was made to the Supreme Court which reversed Mr. Taft's verdict. It was laid down by the judges that the edifices must be restored in all cases to the Church which owned them when the occupation took place. Deprived of their fabrics, the Aglipianos, many of whom were poor peasants in villages, dwindled in numbers. But even today, there are said to be a million of them.

THIS drama is one which recalls parallels in Europe. The ecclesiastical historian remembers how the declaration of Papal Infallibility in 1870 led to Dr. Dollinger and "the Old Catholics" of mid-Europe breaking away from their obedience to the Vatican. And the legal suit for ecclesiastical property in the Philippines recalls the famous case among the Presbyterians in Scotland where the Wee Kirk, as it was called, secured a legal title to much of the property and endowments which had been carried over by congregations into the United Free Church.

Father Aglipi, when he organized his independent Catholic Church, approached the Protestant Bodies and suggested active cooperation. To the evangelical missionaries, this was, undoubtedly, a startling proposition. Bishop Stuntz of the Methodist Church was completely sceptical of its wisdom. And the overtures of Father Aglipi were received with a negative.

On this refusal of cooperation, one need not here make any comment. But what was the resultant situation as it presented itself to a mind like Mr. Yangco's. He himself was born and bred a Catholic. In the Church, there might be features of which he disapproved, for instance, the enrichment of orders of friars and other abuses. But, as he tells me, there is the proverb that if you give a child to the Church for the first seven years of his life, the Church can claim him till he dies. Mr. Yangco did not rest content with an evangelism which aimed at changing Catholics into Protestants. He doubted whether any large number of Filipino Catholics—and especially Catholics of mature years—would ever become Protestants in the usual sense of the term. And what he sought, therefore, was a method of helping his countrymen, even if they remained in the Church of their fathers. The undenominational charter of the Y. M. C. A. precisely met the case.

"Anyone," said he, "can attend the classes—can benefit by the athletics—can enjoy the fellowship of the Y. M. C. A. without disturbing in any way his membership of any religious communion."

In assuming control of the Philippines, the United States lost no time in applying her own faith in education. But what education? Religious?—we have seen that this was set on one side. But there remained physical education

—the training and development of the body. And it was the Y. M. C. A. that here showed the way. The Associations were advised in this matter by the late Elwood Brown, who was, by general admission, one of the most efficient of all authorities on the subject. And it was thus the Y. M. C. A. that, as it were, showed the way to the administration of the Islands as they worked out the problem of developing what the Latins called the *mens sana in corpore sano*, a healthy mind in a healthy body.

ABOUT Mr. Yangco's zeal for the Y. M. C. A., there is assuredly a singular and a delightful charm. As he sees the growth of a happier generation of boys and men in his country, he is filled with the unalloyed pleasure of having a part in such an upward evolution. His face glowed with real happiness as he told of the welcome that had been accorded to him in the
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Stand Up, Young Man!

STAND up, young man, to your fullest height!

Stand up, the battle of life to fight.
Keep your head erect and your shoulders back,
Look sharp for the danger lights on the track.
And when they flash, stop short for prayer
That God will pilot your spirit there.
He knows the way, and His eyes are sure
Keep pure, young man, keep pure!

STAND up, young man, to your fullest height!

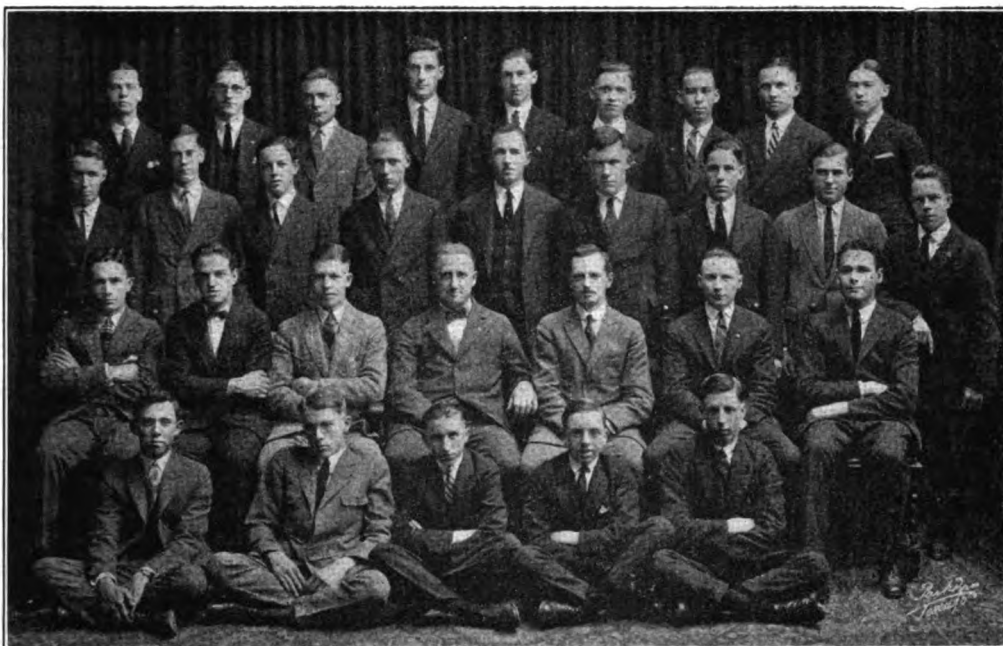
Look every inch of your noble might.
The will that is yours is a stronger thing
Than the mighty wing
Of a massive building towering high,
Or the base of a mountain clearing the sky.
Stand up, young man, stand up!

STAND up, young man, to your fullest height!

Keep the goal of your Christ forever in sight
As you battle for victory day by day
In the game of life—"Tis the manly way.
For His goal is love, and His goal is truth,
And clear-eyed honor His goal forsooth.
Stand up, young man, stand up!

Norman C. Schlichter

In the hands of this alert group rests the management of the Toronto Boys' Exposition



All are of teenage and conduct a large enterprise with the keenness of business men.

They Run Their Own Show

Toronto Boys Exposition is big business proposition conducted in a business like manner by council of young men whose retirement age is 20 years.

By Frank G. Weaver



PICKLING onions and a career devoted to helping boys, may not have a relationship which is immediately apparent. Nor does a home-made glider and a university professorship present a ready connection.

And I could tell of other strange parallels and prove them connected, geometric rules notwithstanding. But these two are typical and will suffice.

It is quite true that a bed of pickling onions, its care and cultivation, was contributory to E. D. Otter's entering upon a life of helpfulness to the boys of his city, a helpfulness which is not passive but active, and being active is leaving its indelible imprint upon more plastic minds than are easily counted; it is just as true that a crude glider which carried its youthful inventor, J. H. Parkin, safely from the roof of a 12-foot shed in a flight measuring several yards between tightly-packed rows of admiring folks, kept glowing an interest which led him to an aeronautical professorship in his university.

E. D. Otter is now executive secretary of the Broad-

view Young Men's Christian Association in Toronto; J. H. Parkin is chief of the aeronautical division at Toronto University; and scattered across the Canadian dominion many others may be found whose choice of life work was facilitated by the Toronto Boys Fair. It is about this fair that our story will concern itself, for it is a huge piece of business managed and directed by teen-age boys which has no equal in any city that could be named. Quite properly, it seems to me, it has

been termed the "largest exclusively boys' fair in the world."

One spring, twenty-three years ago, C. J. Atkinson, founder of the old Toronto Boys' Institute, the forerunner of the Broadview Y. M. C. A., encouraged the youngsters under his care to co-operate in an agricultural show, and they heartily supported the idea. Through the summer months they tended their gardens assiduously, learning much about the care of plants and the processes of nature. In the fall each boy brought for exhibition his choice product, and recognition was awarded by an adult board. Mr. Atkinson did not dream that his plan was to flourish, even as did his boys' gardens, and that nearly a quarter of a century would march past with never an autumn coming without bringing its fair.

It was not long after the modest beginning that the agricultural exhibit, broadening its lines, developed into a hobby show into which was entered every sort of a plant, pet or invention boyish fancy favored. A constant expansion has made the exposition today the only rival in the na-



Boys examine samples of art work exhibited this past fall.



(Above) Fair prize winners of 1924. (Right) The baby won its ribbon against numbers of competitors.

tion of the Canadian National Exposition. Last September, for example, there were upward of 800 exhibitors, with 2,500 entries ranging from asters to aeroplanes, and from cabbages to colts.

The wide outreach of the fair may be gauged by the different departments—of agriculture, of livestock, of fine arts, of crafts and hobbies, and of special features. The prize list for 1924 was a booklet of sixty-four pages, which again gives an impression of the size of the undertaking. For the past several years, each fair has seen inaugurated at least one new class, which indicates growth on the part of the boys, for it is a rigid rule of the fair that every class must conform to the slogan "Better Boyhood," and must challenge the exhibitor to some effort which counts in his development toward manhood.

AMONG the boys who exhibited in the early years of the fair, was, as has been said, E. D. Otter, whose pickling onions (and his cabbages too) were prize winners. His office in the Broadview Branch is now almost above the very spot on which he planted his garden. He has watched the development of the fair, and more than that, has watched its influence upon the boys of Toronto, and has seen how it develops ingenuity, tenacity of purpose, respect for detail, and executive ability. It was six years after the dedication of the Broadview Branch, during which period the larger growth of the fair began, that J. H. Parkin entered his glider and captured the blue ribbon, a success which encouraged him to persist in the study of aeronautics. Others, now grown to manhood, could be named who continued to travel the paths re-

vealed to them by the pursuit of the hobbies of their boyhood. The fair, you see, makes its definite vocational guidance.

The inclusiveness of boys' interests is little dreamed of by the average man, and it is amazing to glimpse the largeness of the boyhood world that is revealed in a cursory glance through the prize list. Who knows but another Burbank is one of these youngsters who, spring and summer, tend their plots to bring forth prize dahlias and gladioli, sweet corn and pumpkins? Books could not teach, with such graphic detail, the things about soil treatment, seed fertilization and plant care, that nature shows these boys.



HOW many men, I wonder, know the difference between a Flying Tipler and an Oriental Frill in the pigeon world? Yet I will venture that any number of Toronto boys would look upon that distinction as strictly elemental, and could go further and explain in accurate detail the proper care and feeding of birds. And these varieties are only two of a dozen exhibited last September. Practically every variety of chicken was on display, which presumes a working knowledge not only of hatching and raising, but of the poultry and egg markets. Still in the live stock division, you would have found last fall nearly a dozen dif-

Ponies and dogs are popular hobbies with Toronto youngsters.

NOR do you yet know the half of the extent of the interests of these exhibitors. From live stock it runs to oratory and literature, and medal winners in these divisions must not only know their subjects, but must possess a marked competency in public speaking, which entails much more than the ability to "stand up and say a piece." Their cultural interests include likewise, vocal and instrumental music, drawing, sketching, painting and photography which embraces developing and printing.

What a knowledge, too, they must have of forest and stream, mountain and plain! The many collections of woods, and pressed flowers, shells and fossils and minerals—to mention only a few, indicate how observing the eye of a boy and how impressionable his mind. Then the exhibits of radio and industrial crafts reveal still another phase of a boy's activities; domestic science, yet another. So runs the list, and scanning it, I thought how limited the realm of us who are older. Truly the boy is teacher of his father, despite our contrary supposition.

With such a multiplicity of exhibits—and I have had nothing to say of the special features which included all sorts of athletic championships and competitive games, commercial booths

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"How Would You Like It Yourself?"

Nothing works so well as the Golden Rule in the land where it was first pronounced, to bring normality to tens of thousands of horror-haunted children.

By Frank W. Ober

THE Golden Rule translated into the language of youth "as

spoke" today gets across to Mr. Teen Age quickest in the query as to the "raw deal," "rotten play" or "low down trick" with the appeal to his judgment "How would you like it to have a fellow do that to you?" A jury of one or a dozen in a Y. M. C. A. boys'

camp or a school will, "react" as we, with profundity say, about right when they face the question put that way. We don't hear much of the "Golden Rule" by that name in camp. In the abstract it may not grip; in the concrete case, on the diamond, the gridiron, on the floor, or in the cabinet, the question gets a fair verdict on Golden Rule principles.

In an opening campfire talk to a group of boys out for their first camp at Lake Geneva in the early days, the leader put the thing in a way that was not forgotten by a boy now grown into man's estate, in these words, "You boys are out here for a good time and we will see that you have it—only let me say this—the boy who sneaks his camp duty, grabs for the biggest piece of pie on the table, rushes for the front seat at the show, hogs the boats, cuts the rules, leaves his tent in a mess and tries to get the best for himself and the best of everybody, forgetting the rights of the other fellow, will literally have a hell of a time and be the most unpopular and detested boy in camp."

"The rule here that em-



Marshaled By Their Leaders For Daily Chapel, Here Are "A Few" of 2,600 Fatherless Children.

braces every other rule is the Golden Rule—'Do as you would be done by.' You can't follow the ruthless rule of shysters 'Do the other fellow as he would do you if he had the chance, only do him first,' or of the trickster, 'Get while the getting is good,' 'Get all you can, in any way you can get away with it,' or of the politician, 'Where do I come in.' You have got to give and take—give the other fellow, especially the little fellow, a fair show and take what is fairly coming to you of duty, discipline or privilege. You can usually settle a question right by asking, 'How would I like that myself?'

Ray Kaighn worked out an honor system in the boys' camps some 20 years ago—or was it M. D. Crackle, that wizard with boys, or E. M. Robinson, or

and Big Brothers, as developed in a generation of experimental dealing with boys launching into their teens. We have found that we could teach more honesty, honor and downright upright righteousness through sports, games and competition than by lectures, sermons, good advice, commandments, ethical talks, and rules and regulations. It worked in America. It is working in Europe in the developing boys' movements over there. It is working in the Near East Relief orphanages introduced by Y.M.C.A. trained men as they have grappled with the tens of thousands of starved children brought together out of the wake of war, hounded from their homes, haunted by sights of massacre, hungry as wolf whelps from living on leavings or grass

roots, famished and frenzied in country and city more than any wild and wary mangy dog found on a Bowery Alley, the "opportunity" to test the Rule was found in the lands where it was pronounced.

RAY Ogden, who made his record as boys' secretary in California, found himself



Beginning at Jerusalem Golden Rule Conferences are launched. For the first time in 2,000 years religious sects in Jerusalem were brought together; Roman and Greek Catholics, Coptics, Abyssinians, Protestant and Jewish. A. C. Harte of the Y.M.C.A. was a factor in doing it.



He learned a trade and divides work with play and stitches.



on the military frontier bordering Soviet Russia in 1921, with the first load of food furnished by America for the pitiful remnants of the Armenian families driven out of Turkey. The Turks had withdrawn from the valley. With the Russian Commission, Ogden followed through a canyon near the frontier and there saw a sight he never thought to be possible; the bodies of 2,000 women and children butchered and thrown together.

He was to work with the orphaned boys of this people. He found them "much more like hunted animals than human beings; victims of fear, famine and various forms of frightfulness. "They were," he said, "the strangest specimens of boyhood that I had ever seen." The 5,000 boys were cramped together in Polygon, a former Russian army training camp, gathered under the protective care of America. His earliest undertaking was to manage the

"They seemed hardly human" before American aid came.

and yet the same principles worked. "Under the skin" they were the same as "Mrs. O'Grady and the colonel's lady." But let Ogden tell how he faced the situation. He writes:

"In starting to raise the standards and the morale in a place having so many boys it can readily be seen that it was impossible for me to hope to get

industrial work-shops, to eliminate army hangers-on (no spongers were tolerated) and get the older boys "down to business" in turning out necessary utensils, tin cups from old cans, tables, clothing, etc., for the post. He writes "This body of youth was worse than nerve-shocked, they were utterly reckless and irresponsible with a complete lack of ethical action that was appalling. It was 'everybody for himself' for they had to forage for themselves in a barren, war-wrecked land." He did indeed face a situation with five regiments of such boys, more demoralized than the ragamuffins, street gamins or wharf rats of any city. What a difference between taking in hand these boys than the youngsters from our good American homes,

first summer over 400 of the most likely older boys spent from 10 to 14 days in camp in groups of not over one hundred. One camp was also conducted for the older girls who were in charge of the kindergarten children as well as for the pupil nurses and the younger teachers in the school.

"The beneficial results of these camps were many and far reaching. Due to the ideal location, the novelty of camp life, better food and a happy combination of excursions, games, swimming and campfires I personally conducted, the principles that I had come to work out, were given a standing and a prestige that nothing else could have possibly accomplished. A powerful momentum was given for my subsequent work. As a result of the morning lessons and campfire talks the boys admitted, even in poetry, that they were starting out on a new life. A remarkable *esprit de corps* was developed not only in the boys who were to serve as "Centurions" over groups of younger boys, but in all of those who had attended camp. This bit of heaven proved to be irresistible. Managers said that they could never have believed such a change in boys possible.

"For me the religious lessons in the land where such stories and histories originated, was an interesting and unique experience. Using the course worked out by T. S. Caldwell of Los Angeles, 'Christ in the Mountains' it was remarkable to find how much more applicable and practical they could be made to these conditions than to those at home. A baby and its mother es-



"Council" of leaders of 1,000 boys at Syra, Greece, orphanage, led by Dave Hoagland, Secretary from Grand Rapids. The Near East Relief League pledge is "to be kindly, to be friendly, to be courteous, to be helpful."



A carpenter of Nazareth. 140 orphans worth saving and teaching are there.

into personal touch with individuals or even with all the groups. The best I could hope for was to do personal work with a group selected from among the boys themselves. To discover the best of them in such a crowd would take a good deal of time and experimenting even with nothing else to do. Naturally the thing to do was to put into use the methods that had served so well in discovering potential leaders in work with American boys. Even against opposition regular Y. M. C. A. camps were organized and carried on. During the

caping from a massacre on a donkey; letting a man down through a roof; a lesson at a watering place; the selection of simple peasant fishermen as companions; a decisive temptation in a youthful career; being found in need of 'bread', etc., could be most vividly pictured and applied in such a country as this. The time was ripe too for making an application of those warnings of Hosea and Amos regarding God's impatience with incense and cymbals and high sounding phrases. It was grati-

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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.



ANY hopes are centered in the first meeting of the National Council. The character of the Young Men's Christian Association enterprise, unfortunately, does not absolve its members from ordinary human limitations; so Dame Rumor rustles her skirts from Portland, Maine, to Portland, Oregon, and from New Orleans to Los Angeles—and at all points between. Some of the leaders of the Association are expert and inveterate politicians. Most of the group are politicians at certain times and under certain conditions. A few of our choicest spirits have not a touch of political finesse—God bless 'em. Yet apparently there is a disposition abroad to get preconceived notions out of our heads and to persuade delegates to come to Buffalo with as close an approximation to an open mind as it is possible for a human being to secure. It is hardly to be hoped that none in that gathering will come up with a pet scheme to promote: selfishness, after all, camouflages itself usually under the borrowed cloak of duty, and no one can protect himself completely from the deception. One thing might steady everyone. If a power beyond ourselves could set an American Boy in the midst of the delegates, and if during the whole course of the proceedings every speaker could look straight into the eyes of that Boy, some things that seem mighty important would shrivel to the dimension of a small French pea and some very handsome piebald hobbies would be left tied up in the stable.

THE passing of the International Committee as a formal factor in Association supervision marks a milestone. The change is in the nature of a transition, for the National Council is not so much a supersession as a new structure erected upon the old foundation. Yet there is always a feeling of regret when a time-honored name passes out of general use. There are men who have spent all their working days since boyhood under the familiar sign: to such the end of the International Committee seems to close an era. The time had indeed come for a certain decentralization and a wider distribution of authority. Fortunately, the new Constitution seems to embody not only this idea but a keen desire to bring all the phases of the work into a closer unity. There is only one aspect that causes any real concern. Centralization of general authority in any institution is an enemy of democracy, but centralization of strictly administrative functions makes for efficiency. The

Tie the Hobbies Outside

The Machine Must Move

Fosdick

Our Foreign Leaders

Giving Issues the Air

Association has had a very great advantage over the denominations and over various social agencies in its wonderful flexibility. This flexibility has enabled it to move with extraordinary speed in all periods of crisis. There is no necessity for waiting until a vast nexus of boards and committees is unraveled. To destroy the power of rapid concerted action would be as fatal as to destroy the originating independence of the local units. Let us not become so absorbed in devising four-wheel hydraulic brakes that we forget that this machine must move.

MOST unfortunately the name of Harry Emerson Fosdick has become a symbol, and a symbol whose meaning is variously read. It is all wrong, for no one could be less of an abstract idea and more of a live man than he. He has been a true friend to the Young Men's Christian Association for many years. His direct and vivid appeals for the enlistment of young men in the cause of Christ have been made from many Association platforms. He has published nearly all of his highly successful books through the Association's publication department. Over the whole world today one may find thousands of Association members who owe to him a new loyalty to the Master and a new comprehension of faith, prayer, and service, mediated through translations in French, German, Chinese, Japanese, Danish, Norwegian, Greek, and other languages. Whatever the symbol may mean to you, as an Association man do not forget that this wholesome, straight-dealing Christian gentleman has always been our loyal friend.

THE Association may well feel proud of its leaders in other lands. They have been gathered here this fall for a

conference and many Association men have had a chance to meet them. It is—to use a much-abused but useful word—a very enriching experience. Take K. T. Paul, of India, for example: there's a man who deals with you over the table as straight and clean as any American go-getter you ever saw. David Yui, of China, we know very well; to the Watchman he always seems to lend a peculiar grace to the Christian cause. Julio Navarro-Monzo was a liberal education in himself; he showed us how easily we may be one in purpose with a man whose whole background and temperament is so refreshingly different from ours. We Americans have not treated Japan with the gentlemanly consideration she was entitled to expect, but our good friend Saito seems perfectly willing to love us just the same. Lightbody, of Scotland, of course, fits in very quickly. The Scotch seem to understand America and if they don't have too much burr on their tongues we very readily understand them. Edinburgh has been a training-ground for some of our best Christian leaders, and the influence of its great preachers and theologians is felt through the whole range of the Church in America. The presence of this Scotch secretary among us seems to suggest that the Association too may possibly learn much from the rocky stronghold of Presbyterianism. These are only a few of the group, the rest are quite up to standard. In so far as we in America share in their work, we have a great opportunity.

THERE still exist the lingering remains of the ancient theory that the "Common Peepul" should confine their attention to domestic concerns and leave foreign affairs to the "statesmen." In England many years ago, John Bright, the Quaker orator, put up a tremendous protest against this foolish notion; and both here and abroad men and women have followed his lead. But in America the people themselves seem reluctant to assume the responsibility. They still imagine that election to office endows a man with a peculiar ability to make all international decisions for them. They fall in line so easily when some noisy politician uncovers some pet menace. In practice we do not admit that knowing the facts in American affairs necessarily leads a man to a correct conclusion, but there is a hypnotic effect in mysterious statements about things that "cannot be made public" and so forth that scares us off the relations with foreign countries.

(Continued on page 179)

Safed the Sage

Meditates upon

The Parable of the Death of Jim Billings

Safed the Sage, writing unto the Editor, remembereth an incident of his youth, and passeth it on with a Moral:

There dwelt in the town of my boyhood, a man whose name was James Billings. And he was a Good-natured, Easy-going man, whom the folk liked, but never could depend upon. For if he promised a matron that he would clean out her Hencoop the first of next week and got there late of the following Thursday afternoon, she knew that he had been unusually prompt. And if he said that he would plow a neighbor's Garden on Tuesday afternoon, just as soon as he helped the Widder Higgins with a little job of Plastering, and he got around by the following Saturday, he did well. But Jim was a likable fellow, and with some good qualities.

Now Jim went unto a neighbor, whose name was Peter Brown, and asked him for the loan of ten shekels. And Peter had the Coin, but did not like to bid it a Permanent Farewell. And he said, I would like to accommodate thee, Jim, but I have to meet a note, and I need my money next Monday morning.

Then did Jim promise that if he might have the money he would return it by the rising of the sun on Monday morning.

And Peter was in doubt, and he said, Art thou very sure that I shall have the money by the dawn of Monday?

And Jim said, I promise thee solemnly that if I live I will bring it to thee before breakfast.

Now Peter's wife spake unto him, saying, Thou are an easy mark. Dost thou not know that Jim Billings never kept a promise since he was born?

And Peter said, If he cometh not, then shall I know that he is dead. And I will give him the jolliest funeral that ever a man had in this burg.

Now Monday came, and Jim came not. And Peter hitched up his horses and drove into town that he might settle up at the Bank. And as he was leaving the Bank, he spake unto the Cashier, saying, Jim Billings is dead.

And the Cashier said, I did not know that he was ill.

And Peter said, I know no Particulars, save that Jim is dead.

And Peter went to the Grocery store, and ordered a Jug of Molasses. And as the Molasses ran, he told those that were in the Store of the death of Jim Billings. And he did likewise at the Drug Store, where he went for a bottle of camphor, and the Blacksmith Shop, and the Postoffice.

And by that time the whole town knew that Jim Billings was dead.

And the neighbors went over to comfort Mrs. Billings. And the Preacher came around to arrange for the funeral.

And they found Jim loafing around home, and in his usual health, preparing to sharpen Joe Brown's Lawn-mower, which he had promised for the previous Thursday.

And the visits of Sympathy for Jim Billing's widow kept coming all day Monday and Tuesday, for the news of his death had traveled outward along all the roads that led to that town. And on Tuesday Jim set forth, Very Angrily, to learn who had said he was dead. And he had no difficulty in learning that it was Peter Brown. And he rode over to Peter's house, (*Con't. on Page 186*)

Wirt Wiley—Pioneer and Prophet

That a man has succeeded is not enough, it is the quality of success that really matters and to determine that it is necessary to look into his essential and fundamental philosophy of life.

By E. C. Lindeman

HAVE heard the name of Wirt Wiley suggested by a group searching for a college president and by another group searching for a leader of a great religious movement. Wherever leadership in Y. M. C. A. circles is discussed, his name is invariably projected. The many inducements to accept new positions which have come to him in the past decade have not thus far swerved him from his devotion to Minneapolis where since 1906 he has pioneered the Association into new channels. His career represents an effective blending of the pioneer who has courage to tread new paths and the prophet who has vision to see where the new paths lead.

Two factors in Wirt Wiley's early background may serve to explain his boldness and his tenacity of purpose: he was reared on a middle-western farm and his genealogical ancestors are Scotch-Irish Pattons, McCulloughs and Glasgows. For my part, it matters less that the noted chemist, Dr. Harvey Wiley, and the equally noted novelist, Ellen Glasgow, are among his kin, than to know that his boyhood was spent on a diversified Illinois farm. Leadership for both city and country is likely to continue its flow from that potent environment of normal experience—the agricultural community. If I were to make a minute analysis of Wirt Wiley's personality, I should at the outset investigate those first sixteen years of his life which were spent on his father's farm near Peoria. But I am not attempting a complete analysis; my purpose is to sketch in broad outline those capacities and traits of character which have attracted so many to Wirt Wiley's leadership. By what routes of thought and work did this only son of middle-western farm-folk, bereft as he was in young manhood of his parents,



Wirt Wiley Believes

In the unity of life.

That youth represents our fairest hope for progress.

That institutions like the Y. M. C. A. should serve the interests of primary social units such as the family, school, church and government.

In the future of the Y. M. C. A. as a community-serving agency specializing on the needs of men and boys.

That only service based upon spiritual motives possesses an abiding quality.

achieve his right to lead, to pioneer, to prophesy?

If I were offering advice to young men about to begin their educational careers, I should not hesitate to recommend one feature of Wirt Wiley's choice: at Monmouth College he majored in biological sciences. Boyhood on a farm with its attendant and necessary experiences with the realities of life constitutes an excellent basis for straight thinking. A solid footing in biological science, the science of life itself, should furnish further antidotes to crooked thinking. Wirt Wiley enjoyed both experiences. No better foundation could have been laid for his later specialization in the social sciences at Yale. Here enter the influences of great teachers such as Sumner and the more penetrating orientation of thought and purpose which led to his ultimate life-work choice.

HE was reared as a United Presbyterian by devout parents who systemmatically taught the Bible and the shorter catechism in the home. His religious inclinations were marked throughout boyhood and at the age of twelve he joined the church and became active in its work. His parents looked forward to a career in the ministry and his own thoughts tended in that direction. These were the years of uncritical acceptance of religion; imbedded in the life of a devoutly religious family and reinforced by a youthful revival experience. The inclination to enter the ministry persisted until after graduation from Yale. During the latter days of life at Yale he found it necessary to re-evaluate his religious concepts in terms of scientific knowledge. In common with most earnest young men who must pass through this age of doubt, he found himself out of harmony with conventional modes of propagating religion. The adjustment to a life in

(Continued on page 185)

Liberalism and Education

In "Liberal Christianity and Christian Education," the sincere religious student will find a scientific study of a prominent situation and an information mine—Other brief reviews.

LIBERAL CHRISTIANITY AND EDUCATION, by Adelaide T. Case. Macmillan.

DOUBTLESS there are many readers who are anxious to know something about the schools of thought that seem to be occasioning so much din in the religious world at the present time. It is not to be expected that rabid partisans will read with any patience sober books of measured judgment which are endeavors to present truth in one direction or the other. This is true alike of extreme radicals and extreme conservatives. There is a growing body of Christian people who are not highly excited at the present time but who earnestly desire more light. Besides, there are many men and women outside the Christian community who have become interested in our controversies. It seems a pity that we can attract the attention of the public only by undignified squabbles—perhaps we need a new evangelistic method. In any event, these outsiders now want to know what is going on.

Miss Case's book addresses itself to the sincere student of religion. Her title joins two themes uppermost in the thought of Christian leaders today—Liberalism and Education. This volume is not a polemical work but a scientific analysis of the situation. The author tries to show first just what are the distinctive positions in Liberal Christianity. Then she describes the objectives of Religious Education by exhibiting the definitions of experts and the announcements of religious organizations. The third task is to show how far the text material of leading denominations fits into liberal principles. In the end there is a very interesting chapter on the competency of religious workers as revealed in some ingenious tests.

It is a book of information written solely for seekers for light.

FREDERICK HARRIS.

THE MODERN USE OF THE BIBLE, by Harry Emerson Fosdick. Macmillan.

"THE Modern Use of the Bible" for the first time sums up in perfect style and readable form for the layman a

Reviewed This Month

LIBERAL CHRISTIANITY AND CHRISTIAN EDUCATION, by Adelaide T. Chase.

THE MODERN USE OF THE BIBLE, by Harry Emerson Fosdick.

CLIMBING MANWARD, by F. H. Cheley.

WHAT AILS OUR YOUTH, by George A. Coe.

movement as revolutionary in the religious field as the law of gravitation, or the Copernican theory or the evolutionary theory in the field of science. This movement is the application of the development theory to the Bible. Writes Dr. Fosdick:

"No longer can we think of the Book as on a level, no longer read its maturer messages back into its earlier sources. We know now that every idea in the Bible started from primitive and child-like origins and grew in scope and height towards the culmination in Christ's gospel. We know now that the Bible is the record of an amazing spiritual development." This is possible because "for the first time in the history of the Church we of this generation are able to arrange the writings of the Bible in approximately chronological order."

Writers of Entertainment



E. Phillips Oppenheim

Mr Oppenheim started out in life in his father's leather business. When it was taken over by a firm with extensive Paris and American connections he remained with the new company. These connections greatly extended his experience and through the firm's representatives he met many curious people interested in international intrigues, of various kinds. The germs of many of his best ideas have come out of experience. It may be of interest to recall that he married an American.

(Continued on page 181)

Although the teachings are not new, but have been class room teachings in liberal seminaries for the past ten years, certain chapters, such as "The New Approach to the Bible," and "Miracle and Law" give the impression of sweeping theological reconstruction to one who was familiar with liberal seminary teachings of twenty years ago. Other chapters, such as "Jesus the Messiah," "Jesus the Son of God" reveal practically no change from the point of view of that time. All chapters are marked with simplicity, clarity, sympathy with and understanding of the past, and reverence for God's truth and the "abiding experiences of the Christian religion."

One cannot escape the feeling that this is an epochal book; that it marks a new stage in Biblical interpretation and theological reconstruction; and that we can no more turn our backs upon its truth than the apostles could upon Peter's work, or the Jerusalem Christians upon Paul's work. To read it is a religious experience. It challenges to higher vision and greater faith.

E. T. HEALD.

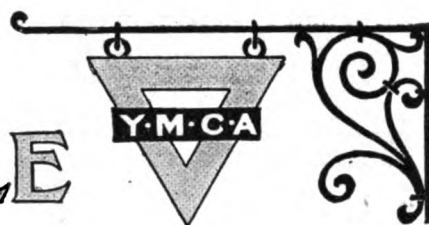
CLIMBING MANWARD, by F. H. Cheley. Macmillan.

ONE hardly knows what to call this collection of articles, for appealing episodes and brief, gripping stories are offset by platitudes, sermonettes, and advice.

The promise of a process, carried by the title, by which boys may guide their climb manward is quickly dissipated by the lack of continuity of material, its variety and its difference in worth. A fine essay for boys on the place of books in life, their selection and care appears under the same cover with heavy two and three paragraph descriptions of such generalized virtues as persistency, courtesy, decisiveness, patriotism and still others called "being worth your salt," being ambitious for service," and "backbone." These, boys are urged to seek as the best in life.

The question arises—Can boys read this book and know more clearly, when they have finished, what they ought to do for their (Continued on page 180)

At the Sign of THE RED TRIANGLE



O replace the plant, out of which thirty years service has taken big toll, Janesville, Wis., recently completed a \$275,000 campaign, a remarkable achievement in view of the failure earlier in the year of a hotel drive, and of business conditions which were declared unfavorable. Facing an uphill fight, workers showed rare courage and established a new record for their State. The amount secured is the largest in proportion to their population, which is 18,000, of any city in Wisconsin and is the second largest amount ever raised in the State in a single building drive. The campaign was concluded on time with every dollar pledged in good subscriptions. The last day's work will live long in the minds of solicitors who were fighting desperately for success, for a total of \$96,148 was secured during this one period. The total number of subscribers was 2,054.

Lima Again Wins Ohio Membership Race

FOR the third consecutive year, Lima won high honors in the Ohio State wide membership campaign just finished. Fourteen Associations were entered and reported on the closing night a total of nearly 14,000. Quotas were assigned each city based upon population, average membership for the past three years and certain local conditions. Six Associations exceeded the goal set: Lima, Middletown, Steubenville, Dayton, Painesville and Mansfield. Lima's goal was 1,500 and the number actually secured 1,848. Dayton also reached a new high mark with 4,384. The order in which the first ten Associations finished is: Lima secured 1,848; Middletown, 1,812; Steubenville, 755; Dayton, 4,384; Painesville, 612; Mansfield, 1,006; Ashtabula, 694; Zanesville, 1,117; Elyria, 656; Findlay, 425.

Bangor Plans for Closer Church Cooperation

WITH a view to securing closer cooperation between the churches and the Association, Bangor, Maine, recently invited the pastors and laymen to a conference which was attended by 12 ministers and 22 laymen, representing all but one of the Protestant Churches of the community. Discussion of all points of mutual helpfulness resulted in the organization of a council on cooperation consisting of a lay representative from each church. This body will confer from time to time with the Association leaders on new lines of endeavor. For the coming season, the

Association will help the church program by conducting a basketball league for older Sunday School boys, a bowling tournament for the church men's clubs, open house festivities for young peoples societies and a course in boys' work.

Lewistown's Citizens Back of Community Idea

AS the result of a program conceived with the idea of making the Association a real community center, Lewistown, Pa., four years ago was the first to construct a building to include department facilities for women and girls, which has a trained woman secretary in charge. Today the Association is the scene of activities for civic, religious, fraternal and educational organizations. Their responsiveness to the Association program is indicated in the last membership campaign when 2,508 were secured in a week and which number has been increased since to 2,518 divided as follows: Seniors, 985; boys, 477; women, 579; girls, 477. This total is remarkable for a city of 10,000 people.

Rock Island Opens School of Religious Education

DURING October Rock Island, Ill., opened a school of religious instruction offering seven different courses, all of which are taught by local ministers. At the opening session, the enrollment was 90, which has increased to 120. This school is a part of the religious work department of the Association and was launched as a result of the active work of the committee of business men and ministers. The school has earned the hearty endorsement of religious bodies and will likely become a regular department activity in the Association program.

Cross Country Races Are Feature in St. Paul

CROSS country races are features of the Fall physical program at St. Paul which conducted two during the past month, one on Armistice Day, a five-mile State race in which 35 men competed, representing 5 educational institutions and the Association. The Thanksgiving Day race was a ten-mile affair in which Minneapolis also participated. Two motorcycle policemen lead the runners over the cross country course, cleared the way and kept the crowd in bounds. As runners advanced mile after mile, the men stationed along the course kept the central building in touch with the position of the different athletes, which news was flashed to the

crowd at the finishing line and maintained a high degree of interest.

Youngstown Volunteers Do Effective Work

WITH no regular religious work secretary employed, the religious work committee at Youngstown, Ohio, has inaugurated its most ambitious program. All its work in the religious campaign is to be under the direct supervision of a lay leader who will have volunteer helpers. The program includes the organization of a weekly noon day help for business men, a lobby forum, a Sunday School teachers class, a noon time prayer group, Sunday evening fellowship supper, the Young Peoples Society Union, a Sunday afternoon forum, three Easter inspirational meetings, Sunday morning breakfast for dormitory men and a speakers' and teachers' bureau.

Vocational Guidance At a Different Angle

THE Young Men's Cooperative Club of Boston is a new venture in vocational guidance. Composed of boys between the ages of 16 and 21 who work in stores, factories and banks of Greater Boston; its prime objective is finding the square hole for the square peg. Other things are considered—recreational and social activities, for instance; but vocational guidance was the main idea in the mind of Americo Capone, educational and vocational advisor in the Boston Y. M. C. A. when he organized the club, which has now some 500 members. The members of the club are listed according to their natural vocations, determined by their answers to a list of questions. These questionnaires seek all sorts of information, including the degree of satisfaction with the present job and whether or not it is the stepping stone toward the member's future ambition. Once committed to a desired vocation, the boy is directed to one of the biggest men following that vocation in Boston, who talks with him and gives him practical advice.

Medina County Boys Think of Other Lands

WITH representative members present from all organized groups of the county, the third annual world brotherhood dinner of Medina County, Ohio, attracted 175 men and boys and pledges were received for foreign work of a starting fund amounting to over \$200 which has been considerably increased through gifts from other boys unable to attend. This dinner meeting

(Continued on page 171)



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Savannah, Ga.
Whitecover, McCrary & Drummond, Architects

Beauty is made permanent
in this modern Temple by
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No. 232



This grade of "R. I. W." is a tacky, heavy-bodied, damp-proof paint designed for use on the interior surfaces of exposed brick or terra cotta walls to which hard wall plaster—not Portland cement plaster—is to be applied. Not recommended for use on concrete or on ceilings of any kind.

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Gold That Glows

(Continued from page 150)

Tom. It challenged him to find a way to help the incapacitated Robert Wilson. It challenged him to face the laughter of his friends at his awkwardness as a waiter. It challenged him to forget himself—to perform a service for which he would receive no tangible reward—the doing of which would mean real inconvenience, and considerable hard work—and all of whose benefits would go to somebody else.

And then a second miracle happened—this time to Tom Jones.

In the course of time—after six weary weeks—Robert was able again to resume his duties.

"How am I ever going to thank you?" he asked Tom, as the latter surrendered his waiter's coat.

"I have a whole lot more to thank you for" was the astonishing rejoinder. "I never knew there was so much fun in life before!"

"Fun?" gasped Robert. "I thought it was mighty hard work."

Tom gave him a strange glance.

"Oh, I don't mean the work was fun. The fun came from—oh, well, you know what I mean!"

Robert didn't know at all. How could he? What Tom meant by fun was a boy's way of expressing the greatest thrill in the world—the thrill of unselfish service.

Which is just another way of describing the magic of Durlin Bushell's legacy of the multiplying five dollar gold pieces.

ANOTHER boy at Peddie got this same kind of "kick" in quite another way.

He was one of the best football players of the school—and one of the most popular.

And like all of the other players he cherished a great ambition—the ambition to win some day the most coveted position on the team—that of captain. To an athletically inclined boy this is the greatest possible honor of his school days.

As in our other little story we have two characters with whom to deal. The boy with the great ambition, yet to be realized, we will call Ben Andrews.

The second boy of our miniature life-drama we will designate as Roy Woodward. Roy had won the election of captain in the year in which the United States entered the World War. He was of an age for enlistment—and he was one of the first to join the colors—before he had a chance to serve as captain of his team. Instead of battling on the gridiron that Fall, he battled in the trenches of France.

At the signing of the Armistice he returned to Hightstown to finish his interrupted senior year at Peddie. Just before his return the annual football election was held—and our other young friend, Ben Andrews, now also in his senior year, at last found his cherished ambition gratified.

Flushed and over-joyed, he heard himself acclaimed captain. With his boyish heart full of his success, he made his way to his room—there to learn that Roy Woodward, back from the war, had just returned to school, and was reporting for foot-ball practise the next day.

Ben found himself with a curious problem, which might not have occurred to many boys not under the influence of Peddie's magic five-dollar gold piece—the problem of putting himself into another boy's shoes.

If he were Roy Woodward, would he not feel that he should be captain in virtue of the previous election—which he had been forced to give up to serve his country?

And as a matter of fact, was not this the straight, manly way that anybody should look at it?

And then temptation whispered to him that this was his own last chance to serve—that it was his last year at school—and he had earned the post by honest effort and every rule of the team. Why should he worry about Roy Woodward? Let Roy worry about himself!

All that night Ben wrestled with his problem, for it wasn't an easy one for any normal boy to answer. When morning came, however, he had conquered it—and incidentally himself. Without waiting he sought out the coach.

"I am resigning," he announced, "in favor of Roy Woodward. The place belongs to him—not to me."

"Does Woodward say that?" asked the coach.

"Of course not. I say it!" And the boy, who was voluntarily relinquishing his dearest dream, looked up with a strange, new flash in his eyes—for he had won something more precious than the coveted football captaincy.

IF that boy had been your son, I wouldn't you be proud of him? If that other boy, struggling with the unaccustomed waiter's job, had been your son, wouldn't you have felt a tug at your heart-strings, and a strange moisture in your eyes?

And yet they are just every-day, normal boys—who have been given a chance to think from a little different angle than most of our boys—who have been given an opportunity to measure the business of life from the standpoint of practical Christian service.

And it has only cost the interest each year from a hundred dollar legacy to do it!

Those boys at Peddie are not different apparently from the boys of any other preparatory school, and yet—

For more than ten years every athletic team of Peddie has spent a moment in prayer before entering into any contest. Not conspicuous prayer—not the kind that would attract attention. Indeed, to watch the football team, you would guess that they were receiving a last word of final, private in-

struction from the coach, as heads together, they circle around for a brief communion with the young man's Jesus, and the all-understanding Father of a world at work or at play.

Ask any of the teams that buck up against the Peddie line if those boys are "easy marks." They can play football—and play it in a championship way.

The custom of prayer is not compulsory. It came from the boys—voluntarily—and has been continued voluntarily.

That is what makes it significant—for it is the result of a very definite spirit prevailing every department of the school—the spirit of making Christian service and Christian worship not a matter of red tape but of the heart and the hands—not a matter for conventional Church programs but for continual, every day, every way life, translating creeds into deeds and formality into humanology.

The Y. M. C. A.—as is to be expected—is one of the strong, virile organizations of the School. It is on the job—and it always finds a job to do. There was a little cross-roads country school house near Hightstown—but not a church for several miles. The boys looked over the ground—and saw a chance for service.

The service took the form of a Sunday School, maintained by the boys—with such adult assistance as they invite. It is essentially a neighborhood Sunday School, and has a record not only for attendance but for personal, practical results that many pretentious organizations might well envy.

The Golden Rule Five Dollar Gold Pieces of Durlin Bushell's war-time legacy are only one feature of Peddie's Christian service program for boys. But it is a feature that reflects the results possible to any school and to any community. The Golden Rule can be applied just as practically and directly in your town and in mine. But, somehow, most of us haven't gone about it in the right way. We haven't brought it down to earth. We have talked about it instead of applying it. We have failed to connect it up to life in a way that would really work.

And, maybe, too, we haven't realized always that there is only the difference of one letter between Gold and God!

How Would You Like It Yourself?

(Continued from page 160)

fying to see and to hear how the most promising of our boys were changing their ideas of a religion consisting in the kissing of icons, listening to falsetto chants and crossing themselves with the morning and evening ringing of bells to the joy of feeling personal relationship to and oversight from a living Hero.

"Saying grace at our meals spread out on burlap stretched on the ground, was a natural and spontaneous out-



The special Keds basketball shoe. Exhaustive tests have shown that its floor-grip exceeds that of all competitors.

For all indoor athletics

Why Keds are the standard shoes

Nothing gives shoes a harder test of wear than fast, gruelling work on the gym floor. Basketball, handball, indoor baseball—they soon wear down ordinary rubber.

That's why coaches and athletes everywhere today wear and recommend Keds.

Keds are made with soles of a special grade of live, springy rubber. The uppers are of carefully selected canvas, strongly reinforced. You can get Keds either with or without the athletic trim and lace to toe features—with smooth, corrugated or suction soles.

Keds are designed by men who know athletics and athletic requirements and are backed by the skill

and experience of the largest rubber organization in the world. No matter what your athletic needs, you can't go wrong if you insist on Keds.

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 new Hand-book for Boys is full of interesting information on camping, woodcraft, handball, basketball, and other indoor and outdoor games. Sent free if you address Dept. 842, 1790 Broadway, New York City.

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A popular all-purpose Keds model.

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growth of our morning lessons. Giving the matter a chance to shape itself for a time I was surprised and touched at what happened after a few days. Marching to their places the boys remained standing, faced the East with clasped hands and sang in a beautiful soft tune a short benediction. With difficulty I controlled myself and I fear some suspected that my eyes were glistening. At any rate the old Armenian custom of this sort of grace and an-

INGERSOLL DOLLAR STROPPER

Robt. H. Ingersoll, originator of the famous Dollar Watch, offers men his remarkable new invention—the Ingersoll Dollar Stropper. It automatically stropps every make of safety razor blade at the scientifically correct angle; insures a super-keen edge, restores them to original keenness, makes them give hundreds of comfortable shaves, and saves \$5.00 to \$10.00 a year in blade money!

A Real Christmas Gift

There's no gift that will give a man such great benefit at such a low cost to you as the Ingersoll Dollar Stropper. The comfort and pleasure it puts in his daily shaves,

will make him remember you gratefully forever.

Ten Days' Trial

Prove that the Ingersoll Dollar Stropper is all we claim. Send \$1.00 for outfit, complete with fine Leather Strop and Patent nickel-plated Blade Holder. Use it 10 days and if you don't get more comfortable shaves than you've ever had before, return the stropper for full refund of your money. State make of razor used. Robert H. Ingersoll, Pres., New Era Mfg. Co. Dept. 4612 476 Bway, New York City. Agents write for proposition.

other at the close of the meal followed by individual thanks, was revived and became a custom.

"It has been satisfying indeed to see numbers of these boys develop into some of the best teachers that we have in our schools; into managers in the orphanages; into musicians of a dozen different kinds; into masters and artisans in our shops; and even into men with families in the cities and villages. I never come across one of these but what he recalls the good times and the lessons and associations of camp where the Golden Rule reigned."

In our American camps we discovered long ago that a leader for each tent group of six to ten boys kept things going right. He was like the corporal to the army squad, like a father to a family, like the leader of a Cabinet or of a gang. He was selected for good sense and his character which became contagious and compelling. Whoever introduced this into the Near East Relief orphanage at Syra, an island in Greece, we don't know—we think Dave Hoagland of Grand Rapids did it—but I talked the other day with a former Association man who got his first taste of a service of this kind in Illinois. He told me that these 2,600 boys and girls were told off into companies of 100 and each company divided into groups of ten with a trusted and trained leader for each group and captains for every three leaders. They met for council and study daily with

Hoagland who held them by love, helped them by prayer and challenged their best. These leaders saw that the younger lads were properly dressed in the morning and in bed at night; that each fulfilled his duty whether of personal care, study, attendance at morning service, bathing, washing dishes or garden work. He was mentor, leader, friend and disciplinarian. He wore on his arm the white star chevron of the Near East Relief, but he lost this chevron and was demoted, if he fell below the high personal character and service standards demanded. As in the Boy Scouts, Leader of the High School boys' class, or the Gym Leader Corps, he represented the spirit and honor of the organization. That steadied the vast orphanage and shot it through and through with high purpose and principle.

They stood for morale, morals and manners and had some interesting ways with which infractions and misdemeanors were dealt. If a boy lied—and boys have been known to do that quite naturally in the best regulated families of New England—his mouth was scrubbed out with soap after dinner, in the presence of all. That lesson lasted. A lie tasted of lye for a long time.

If two boys got to scrapping in a mean way they were set up before the crowd after dinner and one was told first to "slap the other and slap him hard" and then the other got the same turn. This dual punishment in cold blood scrapped scrapping.

If a boy stole, as boys do steal sometimes, he was clothed in gunnysack bearing the shameful word "thief." A few days of this cured stealing and led to "sackcloth-and-ashes repentance."

These countries have no cuss words to speak of. Profanity as we know it is unknown. Under provocation one youngster might call another a "donkey." A small boy brought to judgment was forced to confess that he has called another "a little donkey, just a little one." That would be tame in a prep school.

The sanitation of this vast "Home of the Fatherless" and the habits of health and wholesomeness of these children of starvation and neglect have been established on "Spotless Town" rules unknown in the East, so that an infraction brings shameing public rebuke.

There are study hours, work hours and play hours. Basketball, baseball and soccer are popular and bring to these races which never learned to play coordinated games, a development of individuality, honesty and honor projected on Americans clean sport principles. The husky boy leaders who had the vitality to withstand the privations and exposure they have gone through give promise of leadership for the new day coming in these lands where American training will count for the coming generations.



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ON the approach of Golden Rule Sunday, December 7, in which Associations unite in observance by serving the "Orphans Meal" and entering into the "fellowship of sympathy" with the fatherless and expatriated children of the Near East, it is more than interesting to note how closely the Association has been interlaced with the movement for the relief and rescue of more than 200,000 children. As a college secretary of the Associations of Nebraska, C. V. Vickrey, the resourceful genius of the Near East Relief found himself. Of his associate, Barclay Acheson, the constructive executive was a boys' work secretary with Harry Stone in Oregon, E. C. Miller comptroller, who has handled nearly \$80,000,000 in funds, foods, etc., was a secretary at West Side, New York, Dr. John R. Voris plunged into his vigorous career as religious work director at old 23rd street. Laird Archer, clear headed foreign executive, was a secretary in Greece, the eloquent Dr. W. E. Doughty was a college Association leader and John W. Mace the dynamic field director was a college secretary. There are others in the Near East Relief whose roots run back into Christian Association fellowship and whose lives breathe its spirit. John Glover and myself feel quite at home in this fellowship and work for a generation of youth with its thousands of boys from 10 to 16 years of age to be trained in 40 trades and nurtured for leadership in Biblelands.

Mr. Acheson well says "the time lock of the centuries was set for this day." The Unity of the Moslem world has been shaken, the death grip on the spirit of progress broken, old customs have been thrown off, racial and religious hatreds have been lessened and the doors are swinging open to trade, education and religion—not wide open, but opening. What has been a horrible calamity and catastrophe is proving an opportunity. In the spirit of the Golden Rule men are asking "How would you like to have your own children treated if they were cast off helpless and homeless as are these in the Near East?" And Christian America is standing by this constructive and charitable program.

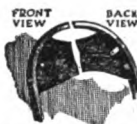
At the Sign of the Red Triangle

(Continued from page 167)

was in line with the Medina County world outlook plan which says: 1. Every gift must be the voluntary expression of the boy who gives and not the result of urging; 2. All money subscribed must be from the boy's own earnings or savings and not solicited from parents; 3. All pledges payable in full Thanksgiving Day.

Young men in committee service are revitalizing Association work at Victoria, B. C. with special effect in membership circles. Impetus was given this service at a volunteers conference when problems and principles were thoroughly discussed, at which many

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of those attending secured a new insight into the fundamental objectives of the Association.

A Young Men's Department has been inaugurated by Pasadena, Cal., with a full time secretary in supervision. Two Bible and social athletic groups have been organized, based on a four square program. Before the season is out, there will be four active groups in competition with each other, carrying out the season's program.

Frank talks on marriage and family responsibility featured a series of meetings in Utica, N. Y., promoted by the Association's Christian Service Committee, which ran through four days. Services were held in various churches with some sessions for men, others for women and still others for everybody.

With the cooperation of six organizations, the Farm Bureau, county schools, county Sunday School Association, Ministerial Association and the Grange, Medina County, Ohio, Association arranged a Fall fellowship rally. Each organization was represented on the program, being allotted time to outline its purposes and program and an address on problems of common interest was the concluding feature. Because of the possibilities of this round-up toward a maximum of cooperative effort and a minimum of duplication, it will probably become an annual affair.

Everyone of last year's students who had not graduated from the Youngstown, Ohio, Association College of Commerce and Finance are back at their studies this Fall, the culmination of a plan inaugurated last Spring by which each non-graduating student pledged his return. Inasmuch as new students have entered with credits from other institutions, the Youngstown, educational enrollment in upper classes is heavier, with this year's freshman's class three times as large as that of a year ago. Volunteer workers had a large part in making this record.

Services in memory of the late Edwin L. Shuey have been planned by the Dayton Association for Sunday afternoon, December 9. Speakers will be Richard C. Morse and Fletcher S. Brockman, with others representing institutions and movements with which Mr. Shuey was connected, to speak briefly.

During the past year a group of men have been meeting each morning in the Durham, N. C. Association for a devotional period, a group which has been the largest single factor in the extension of religious work to such centers as jail, workhouse, prison camps, etc. Their efforts have resulted in thousands of conversions and reconsecrations.

To see things in the right proportion is the reason the members of the Worcester, Mass., staff get together each Fall in a two day retreat. A new Association spirit comes from this close companionship and a better understanding of each other's problems. This Fall in addition to two striking religious messages, the state and local work was comprehensively outlined and discussed.

During the Week of Prayer, Marion, Ind., attempted no special services of itself but arranged with the pastor of each church to offer special prayers for

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young men and to devote a mid-week prayer service to special topics on the young men and their present day problems. Special speakers for each of the civic clubs were also provided.

To promote a more personal relation between members of the staff and the directors, at the first Fall Board meeting at Richmond, Va., the entire executive staff was present through the dinner hour and following meeting.

A six-weeks training course for Sunday School workers was provided by the Religious Work Committee at Santa Ana, Cal., conducted on the institute and conference method. Workers met by groups and studied the line of their special interest. Enrollment reached 125 men and women.

Seven thousand men and women have secured positions through the employment office of the Salem, Ore., Association, conducted in cooperation with the U. S. Employment Service. The secretary in active charge of work requiring seasonal help is a member of the State Employment Commission.

They do not call it a Y's Men's Club at Harrisburg, Pa. Central, but that is what it really is, being the result of an enlargement of the Social Committee into a group representing various businesses and professions. Weekly luncheon meetings are held with the usual fellowship features prevailing.

Largely for the benefit of the 500 young college men brought into the city each year by industrial concerns "on test," Schenectady, N. Y., has just issued its second edition of the Directory of Churches in the city and vicinity. These young men are usually residents for a period of two years and the Association puts forth every effort to help them become adjusted.

Through its community extension department, Oakland, Cal., reaches 2,000 men and boys not Association members. Fully 80% of all physical and recreational work done by Protestant Churches here is under Association direction, while 18 pioneer boys' groups in the Churches have been organized and are supervised by the Y.

A morning Watch Club among young men 18 to 24 is being successfully promoted by Bloomington, Ill. These young men are interviewed, and enrolled by agreeing to spend a definite portion of time at the opening of each day in devotions.

A most encouraging thing, Elgin, Ill., finds, is the large number of laymen responding to calls for voluntary service. More than 100 have been enlisted, fully 75% being under thirty. In order to hold young men between 19 and 30, the program is being shaped with them in mind.

Eight different organizations, in addition to the Aid Societies from most churches, make the Association building of Norfolk, Nebr., their headquarters. The Association work in this city of 8,500 is conducted in a \$100,000 property entirely free of debt.

With enrollment heavy, Rock Island, Ill., has opened its first Educational Department work. Classes are offered in salesmanship, public speaking, mechanical drawing, shop mathematics and Americanization. The evening school idea is also meeting favor here.

Work for women and girls by Santa Ana, Cal., Association has led to a strong sentiment for club work for girls in the churches, and the Association is

now sponsoring a training course to prepare for a general Girl Reserve movement. At the first of the year Santa Ana plans to add a special secretary for this work which is now being handled by a committee of women.

A class in Y. M. C. A. history, principles and methods is conducted by Willamette University, in cooperation with the Salem, Ore., Association. During the past four years this class has sent 11 men to full time Association positions. Laboratory work in the Salem Association is included in the course.

To get Fall and Winter work well started, Lynchburg, Va., has found most successful a plan which embraces special weeks for organizing and launching various departmental programs. All secretaries and commit-

tees help each department during its particular week. This plan has proved successful since 1907, and fits in particularly well since Lynchburg's annual membership campaign always comes in the Spring.

With 155 students enrolled for a three-year course, Johnstown, Pa., has organized a committee training school of religious education. Forty churches are represented. A Christian Business Men's League, somewhat similar to civic clubs, was also originally organized here, with 65 members.

Upwards of 300 girls and women make large use of women's day at the Morristown, N. J. Association. The program includes Girls Hi-Y luncheon, swimming and gymnasium classes, bowling, dinners for business girls with inspirational addresses and discussions.

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Boys' Work News

Boys of Denmark following the inspiration of Portsach Conference met the challenge of their leaders for the boys of the world. A day was set aside in which the boy members totaling more than 11,000 set out to contribute 10,000 kroner toward providing leadership for boys of other lands. When the returns were counted, 16,000 kroner had been provided. Throughout the whole effort a strong educational program had been carried.

Hi-Y Clubs of North America now number about 2,100, with a membership of approximately 65,000. Ohio reports 145 clubs reaching 5,500 boys. These clubs not only vitally effect their local school life, but make their state-wide contribution through the state Hi-Y training conference, and by participating in the annual Older Boys' Conference. The Roster of the clubs contains the names of the largest cities and some of the smallest towns in the state.

November is probably the most important month from the standpoint of the State Older Boys' Conferences. Last year over 29,000 carefully selected older boys attended such conferences. Certain states hold district meetings while others bring together the boys from all over the state. Attendance runs from 250 to 1,500 boys. A list of the conferences from December 1st on will be found in the convention calendar of Association Men.

Senior State Secretaries and State Boys' Secretaries in the Central Region held a one days' conference recently to consider how to vitalize their Older Boys' Conferences. In general the statement of purpose is "to help boys think through life situations in which they find themselves; to help boys develop a Christian philosophy of life; and to lead boys to a larger and more serviceable expression of their Christian lives."

A most significant conference was held at Riverside, Illinois, in October, at which representatives from all parts of the country gave consideration to the use of ritualism among high school boys; suggestions for state and national standardization of Hi-Y clubs; work among boys in Junior High Schools; Bible study discussion course for use with these boys; and other important matters.

The Snohomish County Ministerial Association in cooperation with the Everett, Washington, Y. M. C. A. has developed a significant service in their pioneer manual of the Christian Citizenship program. The plan follows the method of charting, but bases its points for Pioneers on the route of "the Old Oregon Trail." It also offers a plan for special degrees among the various groups of boys. A similar piece of cooperation between the ministerial Association and the Y. M. C. A. at Peoria, Illinois, is also significant.

Officially appointed representatives of thirteen leading Communions now compose a "General Counselling Commission" in relation to the Y. M. C. A. This is an outgrowth of the Atlantic City resolutions. At a recent meeting, a statement concerning boys' work, community work, and student work has presented with resulting assurances of closer and more active cooperation with these groups.

A Manhood Cup has been presented

to each of the five High Schools by the Hi-Y Clubs, of Akron, Ohio. This will be awarded each semester to the best all-round Senior High School. The recipient is to be selected by secret ballot of the boy members of his class. The elections are held under the auspices of the principal and the president of the Hi-Y Club, and the winner of the cup is recognized in special Hi-Y chapel services. His name is engraved on the cup, which is to become a permanent incentive toward the Four Square Life on the part of High School boys.

The boys' division of Wilmington, Delaware, has just completed its first year of service in the Ferris Industrial School for Boys, where every Sunday afternoon appropriate programs have been carried out. The division also has charge of the play and recreation period each week, with the white and colored boys of the school.

Fifteen clubs of Pioneers under the direction of Northwest Branch of Portland, Ore., held their fall rally at the Association. A program involving Four Fold activities was conducted, as these clubs thus began their fall and winter work.

A by-product of the Come Clean Campaign put on by the Hi-Y Club at Winston-Salem has been the organization of student government, a club for girls in the High School, and the desire on the part of the faculty for similar effort next year. Twelve local speakers and a deputation team from the University of North Carolina with 90 other committee-men and workers addressed meetings attended by 6,400, and enrolled 586 in the campaign.

Proper recognition for those who take the Bible study examinations has contributed much to the remarkable growth in Bible study among the boys of Lincoln, Neb. The Directors provide an annual dinner at which the certificates are presented. The growth has been steady since 1922 when 705 boys were enrolled, winning 31 certificates, until 1924 when 943 were enrolled, and 190 received certificates.

After four years of work on the Four-Square program this all-round group work in Peoria, Illinois, is stronger than ever. Business men are responding as leaders of groups, and also are helping to provide college students who give part time to group leadership. A leadership training course helps to vitalize and conserve results.

Camp Conoy at Baltimore has become in a very real sense the State Camp. By opening its doors to boys of Hagerstown, Salisbury, and Wilmington, Delaware, the program of the camp has helped materially to carry Association ideals across the state.

After three years of experience, the Pioneer group of the Methodist Church at Asbury Park, New Jersey, has multiplied into three other groups. Now every boys' class in the Sunday School is interested in the Four Fold ideal and is organized to seek that development for its members. This work proves what the leadership of one devoted volunteer worker can accomplish.

Boys of the Hi-Y Club at Lafayette, Ind., have carried the Four-Fold message of the Hi-Y into ten different churches, where they have spoken to nearly 1,800 people. The result of these meetings has been the development of desire for Hi-Y clubs in nearby communities, and already one addi-



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tional club has been formed.

A series of letters to parents is being sent out by the Chairman of the Boys' Work Committee of the West Side Branch of New York City. These letters attractively prepared are sent each month and deal with some important topic in the life of a boy in language that the ordinary parent will be glad to read. The first one issued dealt with "Your Son and His School."

Another interesting adventure with employed boys is under way in St. Louis. It is the Chinese Employed Boys' Brotherhood of 25 members. These boys took their first camping trip under the auspices of the Association. An interpreter had to be provided as some did not speak enough English to get along.

The 18 Hi-Y Clubs of Pittsburgh are being made strong for the future through the organization of Junior Hi-Y clubs. Ten of these Junior Hi-Y clubs were represented by their boy leaders in a training conference in September.

The new principal of the High School at Vicksburg, Miss., as he took charge of the High School for the first time this fall, was greeted by the Executive Committee of the Hi-Y Club and given the assurance that he could count on them for cooperation and help in carrying out any plans he had. This kind of a welcome may not be accorded to principals of all the High Schools where Hi-Y Clubs exist, but the clubs are beckoning the school authorities to the limit in their efforts for improved scholarship and character.

The Third Annual "Dad's Week" at Camp Beckett (Mass.) brought 47 fathers to camp. It was such a busy and helpful week that a committee of fathers was appointed to arrange for a meeting on the afternoon of the annual camp reunion in December in Boston, and for a permanent "Dad's Club" to cooperate with the State Committee in fostering the ideals and purposes of Camp Beckett.

Seizing the interest which the whole country had in the round-the-world aeroplane race, Holyoke, Mass., worked out a very unique membership contest using the aeroplane squadrons as a unit. Unusual success was attained in the campaign. In preparing for the effort, nine model aeroplanes were constructed by members.

Two Pioneer Groups among the colored boys of Des Moines, Iowa, are working out the Christian Citizenship Program, and two employed boys' groups have also been organized through the efforts of the Crocker Street Branch. These working and school boys find avenues of expression for their particular interests at the Association, and also secure opportunity for working together.

An unusual Hallowe'en stunt was put on by Augusta, Ga., as a result of a pre-arranged argument on the reality of ghosts which brought on a proposal to visit a haunted house. With 53 boys and 6 men taking part, only a few of whom were in on the program, they gathered at a supposedly haunted barn on the edge of a swamp where the story of a crime was colorfully told. Followed tapping, running on the roof, rattling chains, etc., with finally a ghost materializing, followed by two pistol shots, which sent most of the boys out of the door precipitantly. After that camp fires, food, etc. A



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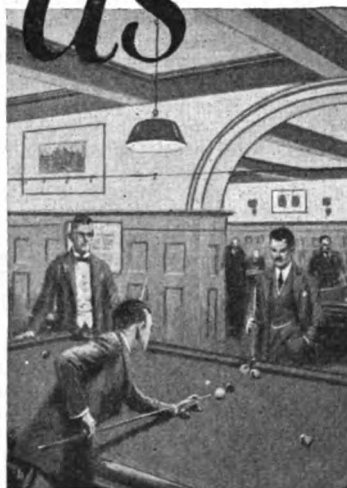
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Following a strong address by Albert Roberts on Clean Living, 78 Columbia, S. C. high school boys responded with decisions. In addition to two Hi-Y Clubs here, there is a G-Y Club in each of the city's six grammar schools, led by older Hi-Y members.

To help meet the needs of boys who live in apartments, West Side Branch, New York, has set aside a space for a manual training shop, where the youngsters can make anything they want, from kites to radio cabinets. The shop is under the direction of a well trained man and so popular that waiting lists for its use have been established.

Complete physical examinations for boys who would take physical work at Pueblo, Colo., is a part of the requirement. Recent examinations of 85 revealed 12 bad hearts, supposedly sound, and brought on treatment which might otherwise not have been given.

Father and Son Week in Harrisburg, Pa., was made a complete success through the working of the council for a community celebration which is composed of five delegates from representative units of churches, civic clubs and other agencies. A radio father and son program also helped to make the week most productive.

That a party may be successful without dancing was proved by the Richmond, Va., Hi-Y Club recently. Such a full program had been arranged that no one thought of dancing although a jazz orchestra played through the evening.

Official representatives to the Boys' Welfare Council, an important body of the Schenectady, N. Y., Association have been appointed by 24 churches. Points in the program are: Promotion of district and local older boys' conferences, organization of Sunday School Athletic Leagues, promotion of Father and Son Week, and Sunday School survey of the city for increasing enrollment and attendance.

Opening of the gymnasium season in Nashville, Tenn., was made a big event in the boy life through a special program which included a complete inspection of the building from roof to engine room, with surprise refreshments being passed out now and then, a talk and games.

Town and Country

Three groups in New Haven County, Connecticut, held meetings on election night with social features and radio reports of election returns. People of the community were invited.

Two successful camps with nearly sixty boys attending were conducted in the Northern Kansas District. There have been eleven Hi-Y Clubs formed with about 225 members.

A high school coach in Morris County, New Jersey, tells this story: "Andy, who is the captain of our football team, is a Hungarian Catholic. The first game of the season, he called the team together and said, 'Fellows, this is our first game and I think the best thing we could do is to bow our heads and repeat the Lord's Prayer.' I feel sure he got the idea from his visit to Camp Taylor last summer."

Two groups in a rural community entertained the Hartford County monthly leaders' conference last month. They served the entire meal to about

one hundred without assistance from any of the women at the church.

Local committees in Tulare County, California, are being reorganized with all local churches represented on each committee. Pastors welcome this approach. The Hi-Y is being developed from school and community angle. A program for younger boys is promoted within the churches.

The Y's Men's Club idea is becoming popular in Middlesex County, Connecticut. One Men's Forum is in process of reorganization in such a club and another is considering steps. Dr. Hall is booked for sixteen addresses.

Sensing a dire need in the community of a place for social and recreational gatherings, the Ladies' Auxiliary and Men's Club of the Georges Road Baptist Church of Middlesex County, New Jersey, purchased an old building from Camp Raritan and transported it to their town several miles away. As a community house, it is meeting a real need. An active program of Boys' Work has been started and there is at present a membership of thirty boys with the interest still on the increase.

A sixty-two acre camp site has been purchased by Medina County, Ohio. It has more than a half mile water front on both sides of the river. In addition to serving the Y. M. C. A. it is intended for the use of the other County Christian organizations which may desire campaign accommodations.

A conference every Monday afternoon between the recently elected President and the County Secretary of the Walworth County, Wisconsin, Association enables them to keep informed, consider special problems, make plans and divide responsibilities.

In one of the large high schools in Bergen County, New Jersey, there is a boy who is the butt of all practical jokes. He is jeered, pounded and laughed at. The Hi-Y boys have decided to correct this condition, make a chum of him, stand up for him, and make life a little easier for him.

Enrollment in both Chicago and Springfield Colleges is encouraging. Chicago has eleven, Springfield twelve. Six graduate students are in the Town and Country School at Chicago, and one at Springfield. Eight other men at Chicago are taking certain courses in the Town and Country School and two others are looking forward to serving in the Town and Country field, although they will graduate in other courses.

A strong endorsement of County Work was made at the monthly leaders' conference in Hartford County, Connecticut, recently by Professor Francis H. Scott of Trinity College. As a boy in Tulare County, California, he grew up under its direct influence through the group work, camp and conferences. His father was Chairman of the Committee for several years.

Lecture courses have been arranged by Y. M. C. A. groups in three communities in Genesee County, Michigan, for the winter. Talent of high order has been secured gratis from Flint. Profits are to go to some worthy community purpose. Every Hi-Y Club takes responsibility for an assembly period in the school when a speaker is secured who will help them to put their motto into effect:—"The extension throughout the school of high standards of Christian character."



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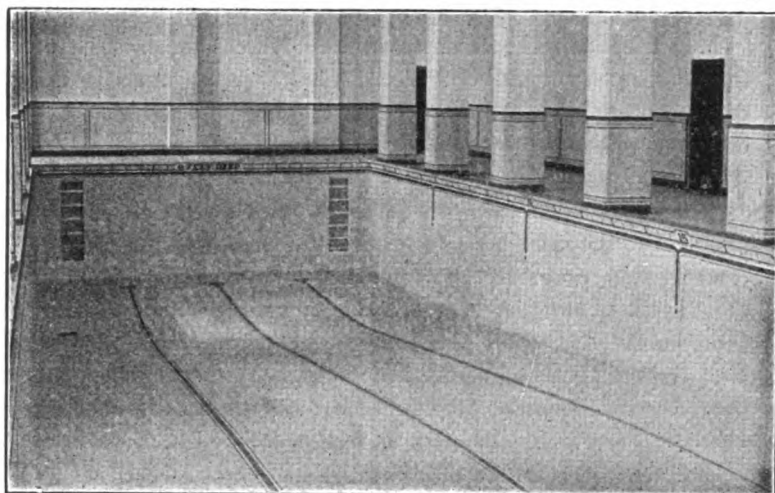
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Buildings and Campaigns

Outstanding in the Financial Service
Bureau campaigns for October was the
splendid victory at Janesville, Wis.,
under Mogge, which resulted in \$275,-
000 being subscribed. More details
about this campaign may be found on
page 167.

Under Schmidt, Binghamton, N. Y.
secured \$42,000 in a joint membership
and contributions effort. Schmidt also
led Moncton, N. B. in a successful
\$80,000 drive for a building addition.

Under Goodwin's direction, Oak Park,
Ill., secured \$30,500 for current expense
and Davenport, Ia., for \$32,000.

Florence, S. C., guided by Ackley,
raised \$50,000 to enlarge its Associa-
tion plant.

On a goal of \$200,000, Salem, Ore.,
secured \$155,000, Booth directing.

Haverhill, Mass., in its first cam-
paign signed up \$15,200 under Coyken-
dale.

Baer helped Helena, Mont., to get
\$17,500 for current expense and debt;
Jordan at Boulder, Colo., directed ef-
forts securing \$12,000; Westfield, Mass.,
under Stubbs raised \$10,000 for current
expense; Oneonta, N. Y. directed by
Watts signed \$10,000.

A steam shovel instead of a spade
was used in the ground breaking cere-
mony for the new Englewood Building,
Chicago, which will be erected at a
cost of \$500,000, as a result of last
Spring's successful campaign.

An October current expense cam-
paign in Watsonville, Cal., for \$7,140
was over-subscribed.

With 3,000 subscriptions totaling
\$100,000, Baltimore completed one of
its most successful campaigns. At the
eighth report \$96,000 had been secured
with \$2,000 guaranteed and a number
of important subscribers still to be
seen. The result is interpreted as an
endorsement, by the city, of the Asso-
ciation's extension plans.

To replace its long outgrown build-
ing, Salem, Ore., asked for \$200,000
through an organization of 200 hard
workers. The amount was not fully
subscribed but the men are determined
to see it through.

Foundations are being laid for the
new Shreveport, La. building which
will be completed on schedule time. The
building committee let the contract en-
tirely within the budget figure of
\$367,000.

Work on the Granite City, Ill., build-
ing is well under way, and it is ex-
pected that it will be ready for occu-
pancy next Fall. The figure quoted
includes the cost of equipment.

Membership Items

As a result of its membership cam-
paign, Marion, Ind., has the largest
enrollment in its history, over 900. The
campaign was unusual in that every
team was commanded by a director
save one, headed by a Hebrew mer-
chant which won all honors. As a re-
sult of several citizens arranging for
boys' memberships, the boys now out-
number the men for the first time.

When Spencer, N. C. wanted to put
over its Fall campaign, it secured the
cooperation of ten most influential
young women of the town with splen-
did results. Convinced themselves of
the value of the Association program,

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and proved to be highly successful canvassers.

When Trenton, N. J. set its goal at 1,500 members, its workers became so enthusiastic that they reported 1,826 at the campaign's end.

Through October, Oakland, Cal., added 350 senior members in a seven days effort.

Improving business conditions in North Dakota are reflected in the Fargo Association annual membership campaign for 200 new members and 100 renewals, which succeeded on schedule time with the goal passed. The result was more remarkable in view of the fact that 8 other campaigns had been on or were to be conducted during the same thirty day period.

The October drive for members at Elkins, W. Va. brought in, in two days, 506. An important feature was that 84% of membership was brought in by the solicitors, total returns approaching \$5,000.

The Watchtower

(Continued from page 163)

Yet our interest in such matters is not remote. The way they are handled quite definitely affects our business and even our personal relationships and creates the situations which make for peace or for war. War itself is no longer fought by standing armies but by the whole nation. The face that we turn toward the world is what our diplomatists make it. Just now the need for America's active participation in world affairs is very great and most thoughtful Americans realize the fact; yet still we go on largely ignorant of the real issues now troubling Europe and Asia, taking our time obediently from the wise ones. The Association has been steadily working on this question for some time but the message percolates very, very slowly. It is difficult to disseminate accurate information and it is quite as difficult to create the right attitude toward international questions. Public speaking will not do it, for two reasons: first, because nobody can properly make up our minds for us, that is our business; and second, because public oratory is always more effective in knocking than in praising, and most orators forget this.

The real need is for unlimited quiet discussion throughout the whole country. There is much of this started but there ought to be a great deal more. Excellent helps for the guidance of such discussion have been put in print lately. There is none better at the moment than the six studies published by our own Foreign Department. The first is called "Are We Wrong on the Japanese Question?" For a lobby forum or a little group of Serious Thinkers these discussions are ideal. The Association need stand for no theory of foreign policy; but it surely may very safely stand for a persistent, intelligent program of widespread discussion. Air and light let into this subject will do a great deal to dispel the mystery and gloom.

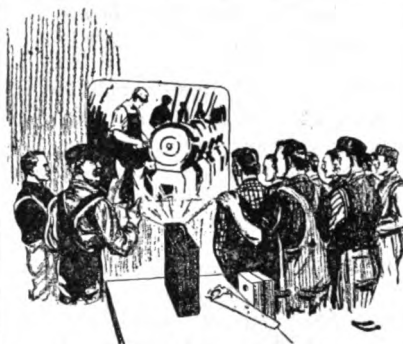
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Liberalism and Education

(Continued from page 166)

own development?

Such a cloud of virtues, flitting, intangible, and even non-existent float across one's memory that one must answer negatively. Boys might understand a process which is illustrated again and again by many situations of life which they understand. But to urge them to seek, understand, experience and recognize all the virtues named, described or symbolized in this book can do nothing but mystify them.

Such a good story teller as Mr. Cheley should know that the power of story telling to change character lies in the definiteness of the situations it deals with. The boy hearing a story may be affected in the identical situation later on. He grows by having his action changed in just such definite details. The author recognizes this in his words but not in his method of giving generalized advice. His stories recognize the principle but his platitudes do not.

The value of the book resides in its stories. "Thrifty Bill" is so immediately within the experience of the boy that it may be very effective. It does not need and even suffers because of, the four sermon paragraphs at the end.

But it is possible that some pointed episode or story dimmed as it may be with advice and weighed down with lugubrious platitudes, may be effective in the life of a boy. On this chance it is worth while to recommend the book.

A. J. GREGG.

WHAT AILS OUR YOUTH, by George A. Coe. (Scribner, \$1.25)

TAKE, for instance, the young men eighteen to twenty-five, the group we Association folks are concerning ourselves about just now. The Y.M.C.A. was in its beginnings a movement of just such young fellows; yet if we try to let the responsibility be theirs now-a-days they either fail to respond or propose to do some out-landish things that would get the organization into all sorts of trouble. We seem to be forced back to the good old procedure of setting up programs, gym classes, entertainments, religious activities, etc., that we know will be good for young men and then trying to devise new ways of getting them interested. When youth doesn't respond we ask ourselves again the question to which Professor Coe proposes an answer.

If the reviewer gets the point of the book, it is that Professor Coe fears most that youth will respond to the conventional routine and minor moralities fostered in the name of education and religion. These in turn will but help our generation of young folks grow up to bring into the world more boys and girls equally if not more ailing!

The older folks of today, he points

Christmas is Coming!

BOOKS make lasting gifts. They are obtainable for every mood and taste. This list includes books for adults, young people and children—books for relatives, friends and acquaintances, in the Church and out of it.

Read what "The Living Church" said about the child's book. The book on the origin and history of hymns is exceptionally fine for all who sing hymns. For those who do not, a great interest in them, doubtless, could be created by reading it.

WHAT SHALL I DO WITH MY LIFE? By Harold I. Donnelly. \$1.25

This is a practical attempt to answer the question of the book's title, in study course form for Juniors and Seniors of High School age. This is one of the best books of this type.

THE WORK OF THE PASTOR, By Charles R. Erdman, D. D. \$1.75

This book is the result of Dr. Erdman's sixteen years of pastoral service and eighteen years of teaching Pastoral Theology in Princeton Theological Seminary. Under his guidance other qualified Presbyterian writers contributed to the book in accordance to the plan of the work, but it suffers no denominational bias. Its chief field of usefulness will naturally be the theological seminary, but every alert, evangelical minister will want to study the book and gauge his attainments by it.

IF I WERE YOUNG AGAIN, By Amos R. Wells, Litt.D., LL.D. 40 cents

Instead of this being an invitation to young people to look ahead over their own routes, the viewpoint taken by the author is that the reader stands beside him, who reviews his own mistakes and wise choices.

STUDIES OF FAMILIAR HYMNS, Series II, By Louis F. Benson, D.D. \$2.00

About twenty years ago the author, the American authority on hymn lore, wrote the first series of these studies, which found a ready audience. Those familiar with this previous book will doubtless welcome this new one, which is very like the old one in motive and method. Except the latter work differs in that it has a continuous story, the hymns having been selected in chronological order representative of the historical development of hymnody and hymn singing among the peoples of England, Scotland and America.

The reading of this book would add new significance to many familiar hymns young people have been singing, without any thought as to their origin and history.

MONEY FOR COLLEGES, By O. W. Buschgen. \$1.00

A handbook of methods for raising money for colleges. The price is extremely low and arrangements have been made whereby colleges that desire to purchase in quantities may have them at 60 cents.

LIFE AS A STEWARDSHIP, By Guy L. Merrill. 25 cents

This book impresses the fact that we are not owners of ourselves, our time, our money, or anything; but that we hold these as stewards and should use them for Him to whom they really belong.

THE BELLS OF THE BLUE PAGODA, By Jean Carter Cochran. \$1.75

"The best story of life in China," is the high praise given this book by Dr. Isaac Taylor Headland, the well-known writer on China, and all readers will echo this opinion.

Much of the customs of this fine race can be learned through this dramatic story.

"The narrative is true to life and told with a delicate art seldom found in modern literature."

—The Lookout.

VERSES FOR CHILDREN, By Cecil Trout Blanche. \$1.50

Just the book for children. Eighty pages of bright rhymes, riddles and word games in simple form, illustrated by the author for the tiny tots of the kindergarten age.

"Not for years has there appeared a more attractive book for young children."—Living Church.

Miss Blanche is certainly very gifted in picturing the pets that children love.

CHURCH STREET, By Jean Carter Cochran. \$1.50

A compilation of delightful sketches of a New Jersey village. The home life, neighbors, the church, and the village characteristics are drawn by a master hand.

"The commonplace beauty of everyday life is uncovered in a marvelous way by this author on American village life, without displaying its vulgarity. These sketches fairly represent the finer side of life in any of our American villages."—The Lookout.

USING THE HEAVENLY FATHER'S GIFTS, By Maud Junkin Baldwin. 30 cents

"The purpose of this book is to develop in Juniors the meaning of stewardship, and to help them early in life to accept the responsibility of stewardship according to their capacity and ability."

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out, are scrambling to pile up things and are seeking pleasure apart from the main work of life. With greatly increased opportunities for self-expression boys and girls are but playing the same game with all their fresh energies. Scolding wont remedy matters. Preaching moral principles at them misses the mark entirely. What is needed is not to try to set up new conventions but to enlist youth with older folks in remaking life around new and better standards. Youth will become able to make worthy decisions only as we so organize life (schools, churches, organizations) that they share with genuine responsibility in making decisions about real and whole enterprises.

The volume is very disquieting. The author finds the ailment chiefly in adult society and adult ways of dealing with youth. He proposes no formulas in which to take refuge. He demands essentially an attempt on the part of older folks to achieve a new spiritual outlook toward life and youth as the first steps in helping youth to live more worthily.

Whether or not we agree with his diagnosis he has, at least, done a great service to the many Y. M. C. A. folks who will read his thesis by showing us the place to begin in our search for an answer to the question.

JAY A. URICE.

Now I KNOW, by Rev. John Archibald MacCullum. (Macmillan \$1.50)

Adult classes of discussion groups will find "Now I know" makes the best kind of a course for men who want the Christian religion offered to them to be tinglingly alive with the life and thought of their own generation.

PRAYER THAT PREVAILS, by Marshall Dawson. (Macmillan \$2.00)

This book is an introductory course for all sorts of men contending today for the prize of a forceful personality to which prayer alone possesses the secret key.

Writers of Entertainment

(Continued from page 166)

During the war Mr. Oppenheim served with the Ministry of Information, with Arnold Bennett, John Bucan, Hugh Walpole and others.

There is no use pretending that I have read all these books but on looking over the list it is necessary to confess that I have read a very large number of them and am quite prepared to believe that if you happened on some of these you would regard this writer as a purveyor of mere trash, but, on the other hand, no one need feel ashamed of calling a reader's attention to *A Maker of History, The Double Life of Mr. Albert Burton, The Way of These Women, Peter Ruff and the Double Four, and The Great Impersonation*. Probably the very best of all is *The Way of These Women*.

FREDERICK HARRIS.

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Here is a book for every parent and educator, for the youth of today is the man of tomorrow. Conditions are bringing to our young people a testing which challenges the attention of the older generation, but Mr. Stearns appeals for a correct understanding of youth's problems. He is humorous with anecdotes, but most serious in his challenge. It is a volume calling for most thoughtful attention.

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If you are a father, you will appreciate that the biggest job in the whole world is that of being a *real* Dad to a *real* boy. What would you take in exchange for your boy's confidence, esteem and fellowship? Like all good things, these must be bought and the price paid. Be a *real* Dad and through this volume let the author help you to capitalize your opportunities. Press and pulpit throughout the country praise it. Price \$1.75

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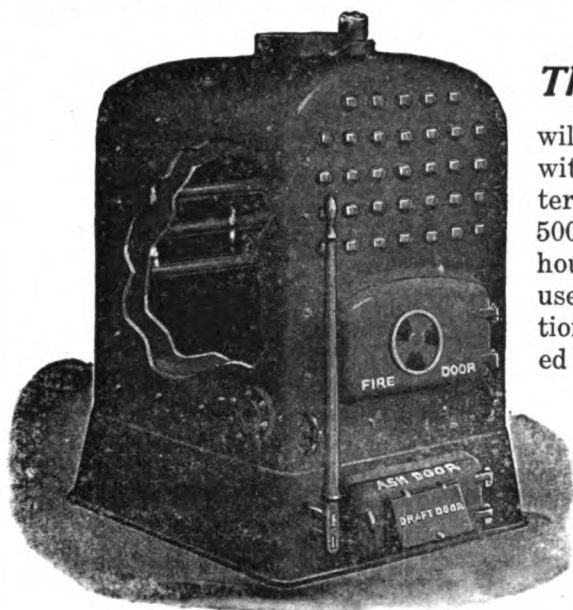
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They Run Their Own Show

(Continued from page 160)

and movie shows—it is not to be wondered at that 75,000 square feet of floor space, and a three and a half acre athletic field provided none too much room. Exhibiting everything "boys do, make or think," as the Toronto Fair seeks to do it, is, it is apparent, a real job.

THE management of the entire affair, is exclusively in the hands of a Board of Directors of an average age of 18 years. All members retire as they reach 20 years, and their places are filled from the nearly one hundred lieutenants who are being trained from year to year. But during their tenure they work hard. The Board's only adult is a president, but the real heads of its activities are a managing and an assistant managing director.

In addition to arranging all classifications of exhibits, allotting space, granting concessions, taking care of printing and publicity, selling advertising, the Board also has the responsibility of administering a budget of \$3,000 annually. This includes the initial raising of some \$700 for awards, and the handling of all the funds which come in during the exposition. It requires organizing in such a way as to most efficiently conduct the midway, direct committees and keep busy a force of several hundred workers. An absolute business administration is maintained by these boys, wherein they gain a training of incalculable value. Theirs' is an ambitious enterprise. It demands initiative to keep moving and keen judgment to avoid pitfalls, such for instance, as a deficit.

The advantages to boy life, and to the Young Men's Christian Association, are easily seen, and as Mr. Otter pointed out the fair does five distinct things:

First, It builds character, every exhibit having to conform to the slogan, "Better Boyhood."

Second, It calls out and trains leadership and executive capacity by giving the members of the board of management definite and large tasks to do.

Third, It stimulates and maintains the interests of younger boys—the ages of exhibitors running, largely, from 10 to 15 years—in worthwhile endeavor, and develops them along vocational lines.

Fourth, It brings about a recognition of the Young Men's Christian Association as a big influence in the boy-life of the community, and widens its outreach. Membership is not a condition of entering exhibits.

Fifth, It advertises the Association and shows graphically what can be done by boys.

But for all these advantages, the youngsters and Association are not the sole beneficiaries of the Toronto fair. There are the parents who are brought

(Concluded on page 189)

The Christmas Victory

(Continued from page 152)

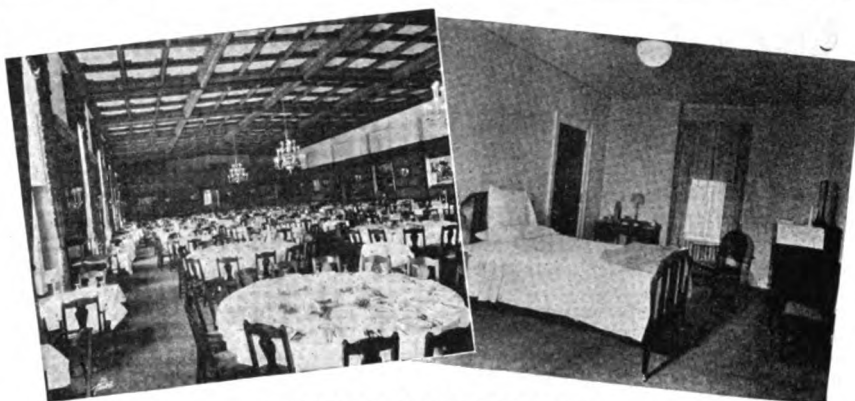
from under fifteen feet of surface soil. But Jesus lives in the souls of right-minded men and women everywhere. He lives in oratorios, in hymns, in art, in the masterpieces of sculpture and painting, in the whole flow of civilization for the past two milleniums. Indeed, where does He not live, and live to reign, not by fiat, but by sheer moral necessity? Best of all, He lives in us.

No man to whom the news of the astounding Christmas victory comes is excluded from its benefits. We are conscious, I think, of the higher self within, which sometimes seems foreign to us, as though it were derived from a superior source. That self is focused and perfected in Jesus. True, he was unique; confessedly Master of men. But He was never solitary. On the contrary, the Incarnation was His voluntary union with His brethren, in whom His nature can be indefinitely extended. He became the cornerstone of God's temple. That temple is you, me, all men, not as we have been or are, but as we shall be by faith responsive to God's boundless aid, Who will Himself make the pile complete in His own time and way.

So "The Word became flesh and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth." This is the personal meaning of Christmas for those who would get to its core. Its bliss and breadth of celebration lead straight to the Christ reborn in upon you as the explanation of life divinest purposes. What he touches he sanctifies. A Roman coin, a foul leper, a guilty woman, a recreant apostle, a dying thief, as well as all world movements toward "the one far off divine event," are indications of His resistless progress. Surely we shall not sulk outside the Father's House, nor refuse to enter and partake of His bounty. Call the Christmas of history what you please. But do observe the Christmas of actual experience and the difference it has made in the earth. The prayer that God would send out His light and His truth has been answered from the manger in Bethlehem, where a helpless Babe was born one thousand nine hundred and twenty-four years ago.

A Young Man's Will

A rich man died and left a will which bequeathed his vast fortune not to his family but to the people of his community. His son received only enough to provide a home for his family. The son upon being asked what he thought of his father's will, replied, "Just enough of it so that I have modeled my own after his." NORMAN BEASLEY tells the story in the January issue of *Association Men*. It's a thrift number feature.



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"A WORD TO THE Ys"

Devoted to the International Association of Y's Men's Clubs. For information address Secretary, 56 Butman Street, Beverly, Mass. News should be sent to R. T. Pender, 31 Norcross Terrace, Lynn, Mass., and must reach him by the 8th of each month to insure publication.



Robert T. Pender, of Lynn, Mass., former secretary of his club, has been appointed to continue the work of Chairman of the International Information Committee, which was formerly headed by J. Clifford Geer, of Beverly. The latter, who performed the work in a very creditable manner during the past year, has been forced to relinquish his duties for business reasons. The newly appointed chairman, who will prepare copy for the January issue, desires that each club send him detailed accounts of its activities which are suitable for publication. Besides Y's Men Pender, the personnel of this committee will consist of all local club secretaries, who are hereby notified of their appointment. Their help and suggestions will be appreciated by the chairman, whose address is 31 Norcross Terrace, Lynn, Mass.

Clubs have been chartered recently at Ottumwa, Davenport and Cedar Rapids, Iowa. The total clubs now affiliated with International number 66.

An inspired group of Y's Men met at the New Ocean House, Swampscott, Mass., on October 16-18, the occasion being the Third Annual Convention of the International Association of Y's Men's Clubs. Of the 64 chartered clubs on that date, delegates were present representing the following 40 clubs: Alliance, Ohio; Bellingham, Wash.; Beverly, Mass.; Bradford, Pa.; Camden, N. J.; Canton, O.; Chattanooga, Tenn.; Columbus, O.; Dallas, Tex.; Dayton, O.; Des Moines, Ia.; Fort Dodge, Ia.; Gloucester, Mass.; Grand Forks, N. D.; Hartford, Conn.; Knoxville, Tenn.; Lawrence, Mass.; Lowell, Mass.; Lynn, Mass.; Malden, Mass.; Mansfield, O.; Melrose, Mass.; Meriden, Conn.; Milwaukee, Wis.; New Haven, Conn.; New London, Conn.; New York, East Side, N. Y.; Ottawa, Ont.; Punxsutawney, Pa.; Sherbrooke, Que.; Temple, Tex.; Steubenville, O.; Sydney, N. S.; Toledo, O.; Vancouver, B. C.; Wakefield, Mass.; Waterloo, Ia.; Wilkes-Barre, Pa.; Wilmington, Del.; and Woonsocket, R. I. There were also present some 200 visiting Y's Men and guests at various times during the period.

The convention theme was "How Better to Serve." This idea predominated throughout all the different sessions, and many new possibilities of service to the Y and community were presented for consideration. Seventeen selected subjects for service were assigned to discussion leaders, who conducted the round-tables, which were supplemented by remarks from all delegates in open forum. The different points brought up on each subject have been tabulated and furnished to every Y's Man so that they may benefit thereby. Copies of this information will be furnished by the International Secretary to anyone interested.

One important item of business transacted was the amending of Article II Section 2 of the International Constitution in which the objects of all local clubs are changed to read as follows:

1. To cultivate good fellowship among Y's Men and Young Men's Christian Association members everywhere.
2. To enable Y's Men to keep better informed upon subjects of immediate civic, economic and social interest.
3. To support by active service, deservng philanthropic and social movements.
4. To encourage efficiency and justice in civic affairs, abstaining always from politics and sectarianism.
5. To develop by sound character-building substantial, as distinguished from formal patriotism.
6. To serve by diligent, active, personal and united effort in carrying forward every phase of the program of the Young Men's Christian Association.

It also voted that the International Association give at least six months notice to the club under whose auspices future conventions are to be held.

On the opening night of the convention the Massachusetts District held its annual meeting during which Governor Fairbanks made a report of healthy growth, which stated that in one year the number of clubs in his district had grown from 6 to 22. Officers were elected for the forth-coming year as follows: District Governor, Horace W. Woodberry, Jr., handkerchief salesman, Beverly; Lieutenant-Governors, Edward C. Varney, stationer, Melrose; Albert Emerton, real estate agent, Lawrence; and Frank Sanford, department store manager, Fall River.

A high tribute was paid by the body to the retiring president, Paul William Alexander, of Toledo, Ohio, who has been the guiding genius of the movement since its inception, and largely through whose untiring efforts and prudent counsel the Y's Men's movement has in the short space of three years taken its high place in the ranks of the foremost service clubs of the land. The key-note speech of President Alexander, delivered on the opening night of the convention, was most inspiring and elucidating, and could not help but make one feel proud to be a part of this great movement.

The Lynn Club, under whose auspices the convention was held, spared no effort to provide all the features that go to make for a successful affair. A fleet of automobiles was constantly at hand to provide transportation and pleasure trips; theatre parties were arranged for the visiting ladies; programs of entertainment were in abundance and accommodations were excellent.

Several professional secretaries lent their presence to the sessions with great benefit to all. H. W. Gibson, of the Massachusetts State Office, aided materially in discussions of boy's work, as did J. H. Van Dis. Samuel F. Bumpus, of the Massachusetts State Office, and a member of the Y's Men's Advisory Board, was in attendance at all sessions

and rendered valuable council. Dr. Henry H. Crane, popular Malden, Mass. pastor, gave a stirring address at the principal evening banquet, taking as his subject "The Rise of the Modern Business Man."

Some new officers were elected to head the movement for the coming year. The personnel of the new administration is as follows: President, Glenn B. Beers, lawyer, Waterloo, Ia.; First Vice-president, Harold W. Bennett, lawyer, Camden, N. J.; Second Vice-president, Roy Anderson, public accountant, Ottawa, Ont.; Third Vice-president, Roy L. Sherrill, insurance agent, Temple, Tex.; Secretary-Treasurer, I. Wilson Haley, accountant, Beverly, Mass.; Directors, for two years, Dr. C. C. Schneider, orthopedic surgeon, Milwaukee, Wis.; Frank Crosson, dry goods merchant, Sydney, N. S.; and Paul W. Alexander, lawyer, Toledo.

The new president, upon assuming his duties, pledged himself to keep the movement bound up within the Y., and set a quota of 200 clubs for the 1925 convention. He specified, however, that quality of individual club membership was more essential than quantity. The outlook is very bright for the future success of the movement, and the ultimate attainment is to have a Y's Men's Club in every locality where there is a Young Men's Christian Association.

That worthy boys, who cannot finance a membership, may obtain the privileges of the Y in Dayton, O., the Y's Men's Club of that city has pledged five six-dollar memberships, and also persuaded another of the luncheon clubs of the city to give ten such memberships. This is an example not only of financial service, but of salesmanship as well.

The Y financial canvass of Wilmington, Del., which was highly successful, was given considerable impetus by a team of Y's Men which won second place in their division, and was third highest of 12 teams, finishing twenty dollars behind second place.

Funds to beautify their club rooms are being raised by the Lawrence, Mass. club, which conducted a profitable dance in the Y gym late in November. At the invitation of Rotary the Y's Men joined with three other luncheon clubs of the city to hear an address by Dr. Chas. E. Barker, of Grand Rapids, Mich., for four years personal health advisor to ex-president Taft. The club has accepted an invitation from Lions to hear an address by "Golden Rule" Nash in December.

In Sherbrooke, Que., the local club has recently been active, specially in the Boys' Work program of their Association. A Hallowe'en Party, open to all boys over 12 was arranged and carried out by the Y's Men, who also assisted the Y Physical Department by furnishing officials for the Eastern Townships' inter-high school meet, in which ten teams were entered. At a Boys' Work conference, attended by 200 delegates, the club members performed all the lay work.

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Wirt Wiley: Pioneer and Prophet

(Continued from page 159)

which religion and science would not be in perpetual conflict was made without serious diminution of religious ardor. The adjustment did, however, lead toward an experimental outlook. He thereupon sought an outlet for his naturally religious motives in the Young Men's Christian Association; here he hoped to be able to lead a career in which theological controversy might be subordinated to service.

Two years and more of experience in the Chicago Association under the guidance of Messer and Oates were followed by an offer of the executive secretaryship of the central branch. Wiley was then 26 years old and to most men of his age the opportunities of such an executive secretaryship in the second largest city in the United States would have seemed too promising to decline. Not so to Wiley. He refused the offer, resigned his position as assistant secretary and sailed forth to Europe to investigate the ways of life of older civilizations. In Europe and particularly in Germany he evolved his theory of the place and function of service agencies in community life, a theory which was destined to exert a powerful influence upon his career and also upon the Association as a movement.

My interest in Wirt Wiley as a personality evolved out of my interest in his social theory, not merely because of its novelty but because he has actually demonstrated its applicability. The truth can make us free provided the truth can be demonstrated and it is this variety of truth which he has discovered. What Wirt Wiley has done in Minneapolis during the past eighteen years is common knowledge to all who are familiar with Association history. He came to a local association which had just emerged from a long and trying struggle with debt; in eighteen years the property and funds of this association have increased ten-fold and the personnel and the clientele have increased twenty-fold. It is doubtful whether an association which enjoys so thorough-going a prestige among all sorts of people as does the Minneapolis Association exists anywhere in America. But it is not enough to know that a man has succeeded; it is the quality of success which really matters. The most searching question which can be asked regarding any successful personality is this: Is the success genuine or superficial? The answer to this query can be found only in the man's essential and fundamental philosophy of life.

What has success done to Wirt Wiley? It has equipped him with rare executive ability; strengthened his purposes; justified his faith, and left him still

"Brother of all, with generous hand."

THE Minneapolis Y. M. C. A. has followed a course which to many inured to the older ways seemed sui-

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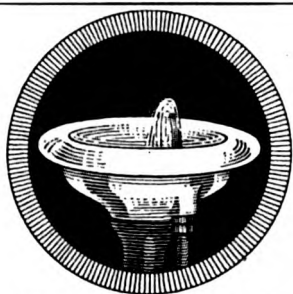
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cidal. This course has once more vindicated the truth that only those who are willing to lose their lives may save them. The Minneapolis Association has regarded its task as that of building Christian character in the lives of all the boys and young men of the community, first, by means of its own activities, and second, by cooperation with the other agencies for influencing character in the community, so that directly or indirectly all the boys and young men might find available the opportunities for personal development which the Association represented and be induced to take advantage of them. It has thus set before itself a complete task and has pursued that task in an intelligent and symmetrical manner. In this respect it has become an example and an inspiration to the Associations at home and abroad.

In Wirt Wiley's philosophy one may see all that is reflected in the functioning of the Minneapolis Association. He believes in the unity of life and hence in the unity of the community. He believes that service agencies must be subordinate to the permanent institutions of family, school, church and government. He believes that the fairest hope for orderly progress lies in the lives of young people and that the Y. M. C. A. may participate creatively in progress by specializing in a program which meets the evolving needs of the young. He believes there can be no fundamental social betterment without the motive-shaping power of religion. The entire city of Minneapolis is now covered with neighborhood branches which in this summation constitute a community form of organization in which emphasis is placed upon the regenerative capacities of local leaders and local groups. The Y. M. C. A. as an institution is nothing more than a tool which the resident forces in the community may utilize in the achievement of their own redemption. The life and work of Wirt Wiley serve as an inspiring symbol for all that the Association as a whole may hope to become. The pioneer and the prophet are summed up in him.

Safed the Sage

(Continued from page 164)

and said, Wherefore didst thou report that I was dead?

And Peter said, Because I knew that it must be so, and I still know that thou must be dead, and I shall not believe that thou art alive till I see thee with a Ten Shekel bill in thine hand. For verily, thou art a man of thy word.

Now when the town knew of this, every man shouted with Laughter. And Jim was not able to go anywhere without meeting Solicitous Inquiries concerning his Vitality.

And this lesson Jim took to heart, so that he became a Punctual Man. Wherefore it hath often appeared to me that it might be well for some other men I know if they should die in like manner, and come to life reformed.

Thus spake Safed the Sage.



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A Rich Man and the Kingdom

(Continued from page 158)

villages where every boy—every girl knew who had been the friend that should be thanked for their games, their health, their rhythmic and musical exercise and dance.

Here, then, is a great philanthropist in the true meaning of that word, a deep lover of his fellowmen, a man with the means and the will to do good, raised up by Providence at the very epoch when that good needed thus doing. What has the future in store for Mr. Yangco? One wonders whether he will one day include a Y. W. C. A. in his vision. Enough, at the moment, that this man of large affection, standing in the forefront of his nation's commerce and finance, should have shown that, after all, a rich man can enter the Kingdom of Heaven; he can find his most abundant happiness in the more abundant happiness of others; he can look beyond the ambitions, the intrigues, the perplexities, the grievances, the disillusionments of a turbulent era and see in clear outline, the beckoning hand of the Christ who went about doing good.

And there is this further to be said. The resources of the Philippines have yet to be realized by Americans. The country needs capital, but if such capital were forthcoming, it could supply the United States with all the rubber used in this country, vast as is that consumption. And rubber is but one of the resources which as yet are hardly at all developed in the islands. These are the unappreciated material prospects of the Philippines. But as the material riches of the islands accumulate, is the spiritual to be overlooked? Is social duty to be forgotten? Is the wealth that, of necessity, comes only to the few, to be used by the few only for their own luxury and aggrandizement? The greatest contribution of all that has been made to his country by Mr. Yangco is, perhaps, his personal example. For the Filipinos as they start forth on their national career, here is the phenomenon of a financial authority whose word carries decisions from shore to shore, who yet thinks it worth while to spend weeks of his time and to travel thousands of miles in order to be present at conferences where the Saviour of the World is only Master and Statesman. That is a witness, not to be lightly swept aside. It means nothing less than this—that, amid the chaos of war and doubt, Jesus of Nazareth is becoming, slowly but surely, the King of Kings, the Lord of Lords, of whose realm here can be no end.

Business men wanting training in parliamentary practice and public speaking have banded together in Dixon, Ill., in a Toastmaster's Club. This starts its second year and so successful has it been to date that adjoining towns have called upon it for help in organizing local chapters.

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Those Amazing Finns

(Continued from page 154)

tion. What of these two? Neither waited for rest nor did they stop to bow to the roaring applause. A newcomer arriving immediately after that thrilling finish might have thought them runners limbering up for the next race. Both left the field at a jog trot. There's an example of stamina for you!

Perhaps you'd like another example. The 10,000 meters cross country run two days later will serve very well in this respect and give final proof if such is needed of Paave Nurmi's bewildering stamina.

It was the hottest day of the summer, one of those blazing, sweltering days that seldom visits Paris. Under these wholly distressful conditions the gruelling cross country event was held. And great was the havoc thereof. Men in the press stand of the Stadium who have followed track meets closely for many years declared that never before had they seen such a terrific strain thrown upon human endurance.

There were thirty-nine starters in this race but only fifteen men survived to cross the finish line. The scorching tropical sun combined with the cracking pace set by the men who lead was too much for ordinary human endurance. Man after man fell by the wayside in a dead faint. A number were carried to the hospital. Four ambulances were constantly on the go.

In startling relief against this dismal background of exhaustion there stood out the easy self-possessed moving figures of the two men who came home first and second across the finish line. The comparative freshness and coolness of both was fairly uncanny. Were these flesh and blood human beings or were they spectral ghosts? The amazing Nurmi came first, a minute and a half behind him followed Ritola. The rest of the competitors were nowhere and everywhere.

ON the following day, the last of the meet, the 3,000 meters race was held. Nurmi and Ritola were in the race. By this time we were getting pretty clever at picking long distance winners. These were the men we picked and this was the order in which they respectively finished. Nurmi broke another Olympic record. That made the fourth final he had won during the week. With some manner of justice he was hailed as the greatest of Olympic heroes.

Yet that astounding stamina of both Nurmi and Ritola, that almost uncanny coolness and apparently limitless vigor was by no means confined to these two men. Their fellow countryman, Stenroos was gifted with it to an unusual degree as proved by his splendid victory in the twenty-six mile Marathon. Alone, he nimbly flashed across the finish line, apparently as fresh as a daisy, six full minutes ahead of the second man.

To relative degrees all the athletes of Finland competing in the Eighth Olympiad were gifted with this extra-

ordinary stamina. That is, it was common enough to be called a national characteristic; so much so that the other forty-one nations engaged stood out in marked contrast in this respect. And it was because of this astounding stamina that we on the sidelines viewed in a bewildering fashion the following unusual situation: One of the smallest nations in all the world, a country populated by less than five million people running a close second to a nation of well over a hundred million and perhaps in the end beating us out. Not until the last day of that historic field and track meet did we know with certainty that we would win.

The United States was superior to Finland in the short track events and most field events. But in the runs of endurance there could be no manner of comparison. The showing of our own Joie Ray in the 3,000 meters race served as a pitiful example of this fact. We had hopefully expected him to give Nurmi some manner of real competition. But he just couldn't stand the killing pace. When Nurmi flashed across the line a serene winner, Ray, gasping and limping was lost in the remote distance.

As the end of the week drew toward its close and the marked superiority of the hardy, wirey Finns became increasingly evident, I began asking:

"What in the name of common sense is it these people have that we Americans so obviously lack?"

The first man to whom I put the question answered:

"That's easy. They've got legs and lungs."

THIS hardly seemed adequate so I went to other sources. There might be something in diet. I found that the training table of the Finnish athletes differed in many respects from that of other nations. Not very much meat was eaten; only about three times a week and then in limited portions. Fish was one of the main dishes and a great deal of oatmeal and rice were consumed. Also, eggs and chicken. Dessert usually consisted of fruit, nuts and tea.

The outstanding feature of the training of these Finnish athletes seemed to be an interesting lack of standardization. That is, you didn't have the situation of a trainer taking in hand a group of men and instructing them all to do a certain thing in a certain way. Each individual was a case unto himself and methods varied accordingly. But there was one rule which held good for all and no one broke it: plenty of work in the day time and plenty of sleep at night.

Off and on I talked with quite a number of people regarding these amazing Finns, among others Alonzo Stagg, the famous Chicago coach who is especially well posted on such matters. He summed up their background surprisingly well.

"Probably the outstanding reason for their stamina is found in the extremely temperate and simple lives they lead

and have lead for generations," he remarked. "They work hard physically, go to bed early, live on a simple diet and don't know the meaning of numerous comparatively harmless little luxuries such as we are accustomed to indulge in. They sacrifice all these luxuries. In total effect, that's probably quite telling.

"The vigorous climate of Finland is another element and so too is the keen and continued interest of the Finns in athletics. They don't lose interest and drop their sports as is the tendency with us. There's nothing spasmodic about them. They keep at it."

Without doubt, this background, this combination of interest, perseverance and simple life is largely the answer. It's bound to bring results. The virile Oscar Stenroos, thirty-seven-year-old-winner of the Marathon serves as an excellent example.

Twelve years ago, Stenroos then a good runner, broke his leg in a cross country run. Nothing more was heard of him as an athlete for several years. In the meantime he was going through a severe course of training, attempting to "come back." Nobody thought he had the ghost of a chance to win the historic Marathon of the Eighth Olympiad. But he did come back, came back with an astonishing display of strength.

An amazing people, those virile, wirey blonde Finns. Certainly they can teach us lessons in simple living, perseverance and stamina.

They Run Their Own Show

(Continued from page 182)

into a newer appreciation of the world of the boy, and into a realization that all play is not merely play—that sometimes it is play with a purpose. You who are a father may manifest no keen interest in—a pickling onion for instance. It may be, to you only an edible bulb of pungent taste and flavor—only that, nothing more—perhaps something less. But when you find out that the pickling onions your own son Bill set out last spring are the best pickling onions raised in your neighborhood, and that the whole community knows it, you will naturally begin to cultivate an interest in Bill's onions. Then that develops a new kind of interest in Bill and Bill's knowledge of onion-growing, which latter, by the way, may bewilder you.

That has been the experience of Toronto fathers. They have been introduced to their sons in their son's offices, chicken-runs, perhaps, or flower gardens or onion patches. Just what that introduction means to father and son is a story for the years to write. But the point is that such a fair as this will bear the same fruit whether it is promoted in Toronto, Topeka or Terre Haute. And it is worthwhile fruit.

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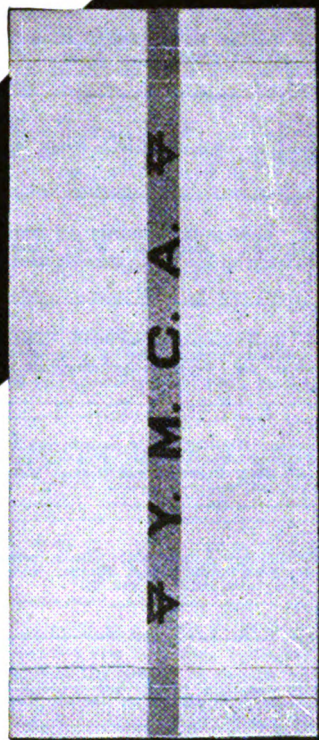
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The Gang Gives Service

(Continued from page 156)

considerable spirit. When the other side got guessing the answers easily, the charades became more complicated, involving greater Biblical knowledge. Contests between the different gangs waxed hot and heavy. Dates and details were haggled over with the preciosity of scholars. One famous argument hinged on a point in a charade which involved the question of whether the first or second appearance of Christ after rising from the grave was meant. Some of the productions have been quite elaborate boasting home-made scenery. That is how the boys are learning their Bible, and they are making it live.

But a no less significant phase of the experiment is its effect on the Service Members on whom it pivots. What do they get out of it?

IN an assembly room of the East Side Branch, one wall is decorated with some dozen framed photographs of Service Members. The answer to the question of what they have got out of it is stamped on their faces—open attractive faces, with the look of that something in the eyes which marks him who is accustomed to lead and be followed.

A good proportion of them are of foreign extraction but all of them have been fused and molded into Americans of highest type. They came first to offer a little of their time in boys' work in exchange for membership privileges. Now it is not unusual for them to offer their afternoons from school or work for the training of the gangs of youngsters of the district. They used to come to the secretary's office to report that the pool table needed patching. Now they come to volunteer service.

For they have tested that supreme thrill of leading and they have found it sweet. They have experienced the admiration and the respect of youthful gangdom. They have heard their names whispered about from one boy to another in tones of adulation and been labeled as good guys. They like it. And who wouldn't?

The personal gratification of it is, of course, minor to its value in character building. They have discovered their leadership does not lead unless they live it themselves. To point that, is the story of the young high school leader who took over a new group of boys and found the atmosphere distinctly hostile. He stuck through the session but was unable to find out what the trouble was.

One of his proteges in the direct way of boys called on the secretary and solved the problem.

"We don't want that bird to lead us," the boy objected. "He shoots craps up at —th Street in the aft."

The "bird" heard about this objection. He stopped the crap shooting and he stayed on with that hostile group, proving himself by turning the tide of feel-

ing against him and finally bringing 60 per cent of the boys into membership.

The Service Members do not balk at a tough job. Far from it. They are apt to seek them out. One volunteered the other day to handle a group of fifty-five boys, all of them children's court cases.

THESE high school leaders have brought about a closer relationship between the Y. M. C. A. and the families of its district. Parents appear at the calisthenic drills and shows in which their sons are performing and seek the advice of the young leaders with all the seriousness of people consulting a graybeard sage. Schools have formed the habit of sending classes to the branch's gymnasium, churches of making use of the "Y's" facilities. Home visiting with its check up on the boys and their background has received added cooperation.

Most of the Service Members cherish ambitions to add to their abilities by going to college and in that they are strongly encouraged at the branch. In most cases it involves working their way through and sometimes parental opposition is an obstacle to be surmounted. More of the boys are managing it, however, and at college they are displaying the qualities they have learned, being elected class officers and to other positions of leadership.

In the branch, they are running the whole boys' department through their Cabinet and beginning to take over the conduct of gym classes and so forth in the men's department, into which twenty-four of the boys were graduated this year.

It is that leaven which, it is hoped, will work a transformation in the spirit of men's departments of the Y. M. C. A., infusing there the same ideal of leadership and banishing the attitude of club privileges bought and paid for. And the sponsors of the Service Membership plan see its activities ultimately entering the wider field of civic service and forming a Junior Chamber of Commerce.

"How Much Poison Are You Fighting?"

In *Association Men* for January a series of health and physical articles will begin. The first will have to do with the common causes of most men's ills—auto-intoxication, focal infection and fatigue poisoning. CARL EASTON WILLIAMS, formerly editor of *Strength*, is writing the series, which will be free of technicality and filled with human incident. Each article will be a big feature in itself.

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NATIONAL

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December 5-7
 Minnesota—Duluth.
 Virginia—Charlottesville.
 North Carolina—High Point
 South Carolina—York.
 Tennessee—Dyersburg.
 Mass. & Rhode Island—Newton.
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 Western Pennsylvania—Titusville.
 New Hampshire—Manchester.
 December 12-14
 Minnesota—Crookston.
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 Kentucky—Georgetown.
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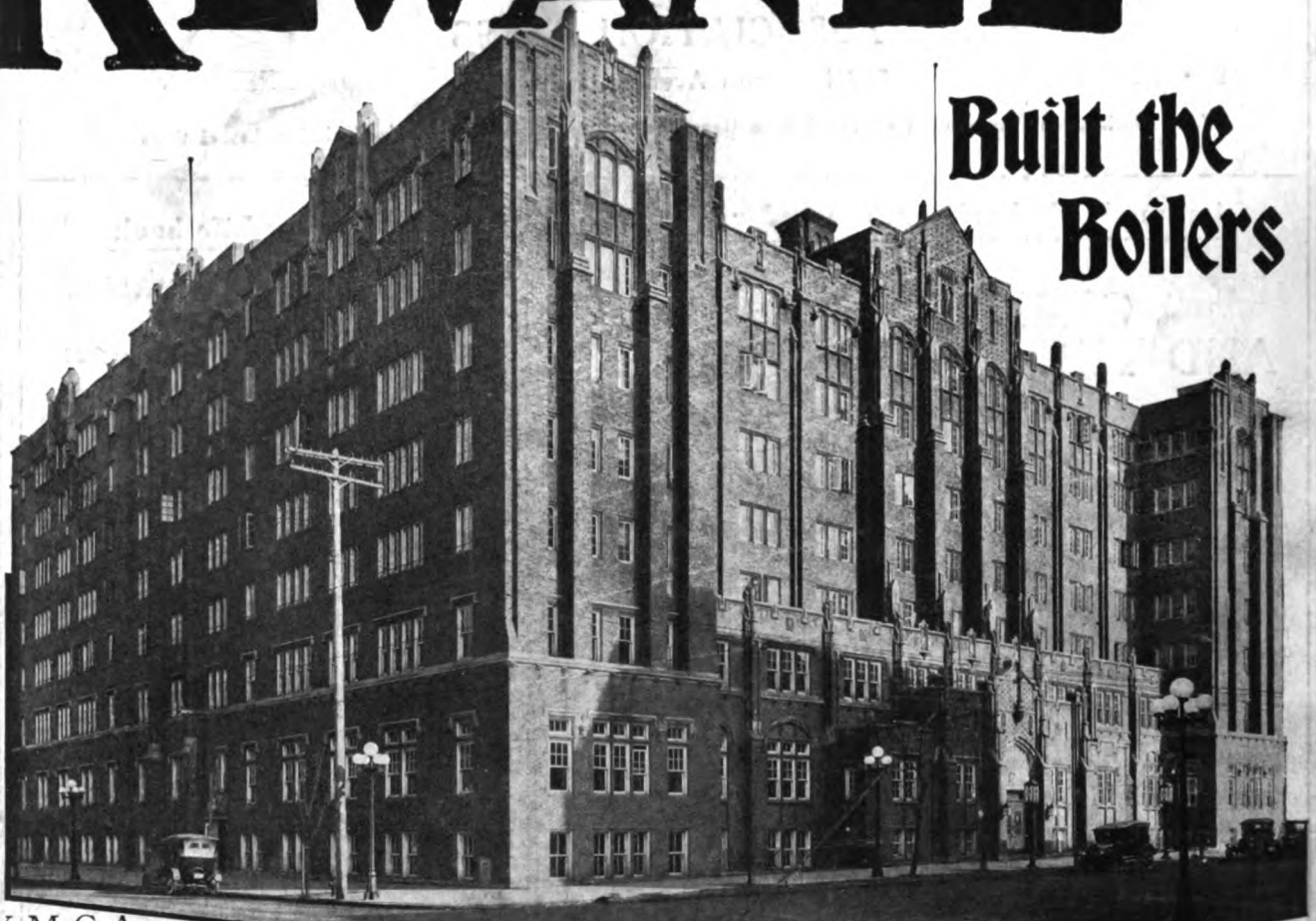


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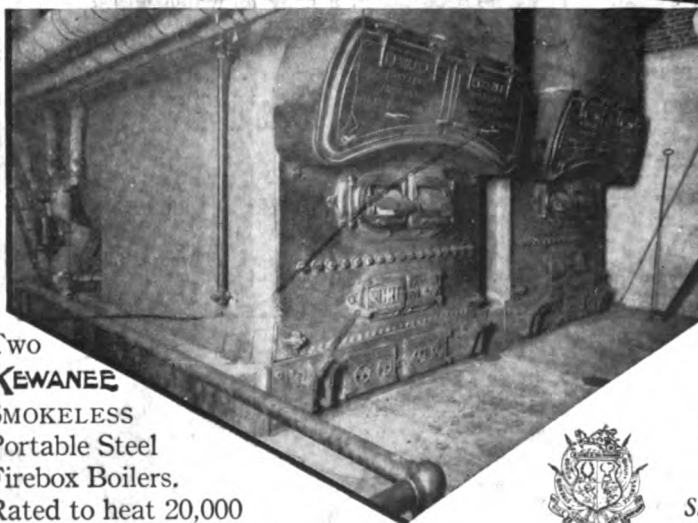
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