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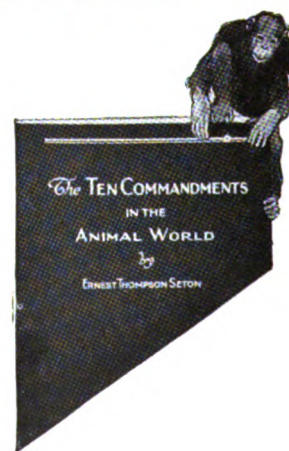
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FLOYD C.
FREEMAN,

Director

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"But Daylight Is Coming"

THE ninth of March will mark seven years since the judge passed sentence on me—ten years—murder in the second degree." So runs a letter which recently came to my desk. It continues, "It is possible you cannot condone flagrant crimes—but there were mitigating circumstances. I will not attempt to defend myself. Regardless of criminal intent, I committed the gravest of crimes. I have only come to see it in this sense lately. I have been like a mule—but daylight is coming."

All that precedes those last four words are quoted for purposes of background only.

"But daylight is coming."

I want to pass that phrase on. Therein lies, so it appears to me, the assurance of a man coming to himself. Out of the pondering of experience, a conviction of the most tolerant and substantial nature is arising.

Many of us have pet-notions. "Convictions" we call them. Often they are no more than theories. To yield them to the reasonable reactions of experience means that "daylight is coming;" that we are blending our individual ideas into the practical discoveries of the group. I do not infer the surrender of individuality, but rather making individuality available for the largest good.

For the individualist, often, is not the best leader, clinging as he does, so tenaciously to his own ideas, yielding nothing to and crediting not at all, the revelations of practice. Such an individualist needs to come to himself. He needs (for the moment) to watch the sun set on his world of theories, and to see it rise in a world of practical experience. He needs to "see daylight coming."

I grant that theory is essential to practice, but I also maintain, in the same breath, that theory is useless unless it can be made practical. The wise man will be impressed by the actuality of experience in spite of, or at the cost of certain cherished ideas of his own. He so proves his wisdom.

Theories and convictions are good possessions until they become jealous of fruitful practice. Then they should be disciplined—disciplined as they are when a man "sees daylight coming."

As my friend, in the prison, is freeing himself, after seven years, of pre-conceived ideas, which die so hard, so it may be that those of us, prone to discount experience by theory, will come to ourselves. For only then we will approach our greatest usefulness.

At least, I have a theory that this is true.

F. G. W.



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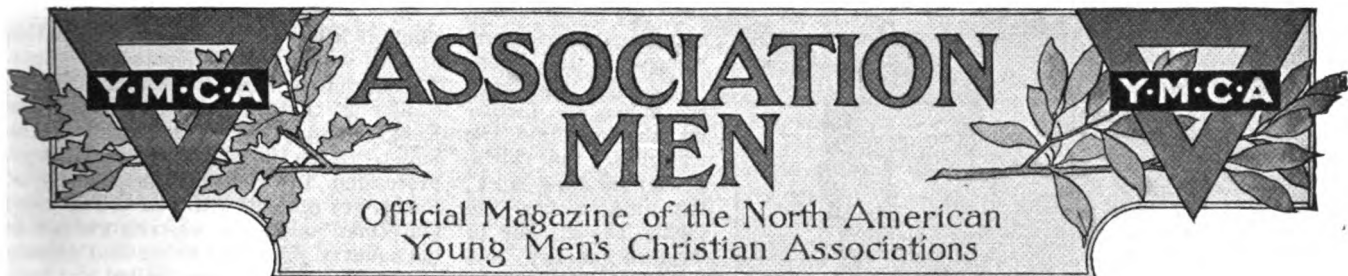
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That Baffling Race Question

To the statesman the problem may be insoluble, but to the Christian there must be a solution and it is his duty to find it and put it to work, not in words alone, but in deeds as well.

By P. Whitwell Wilson

Photographs by Brown Brothers



YOUNG Men's Christian Association is a community of men, who sincerely profess to be animated by a spirit of brotherhood. The Association is not national only, but international, and it comes into contact, therefore, with men and women of all races. The Race Question, as it is called, which baffles the politicians, is thus one that no Y. M. C. A. can avoid. To the statesman, the problem of race may be insoluble; to the Christian, there is—there must be—a solution to every problem that perplexes humanity. It is our business to seek for that solution and to find it, not in words alone, but in deeds.

The peace of the world is at stake. The pessimists who prophesy another Armageddon assure us that the next war will be fought, not over territories and frontiers, but over Race. It was equality of race that the Japanese demanded of President Wilson during the negotiations at Paris; and they were refused this Magna Charta. Equality of race within the British Empire is the

demand of India. And the more advanced leaders of the Negro People in the United States are agitating not less strongly for what is essentially the same equality of race. This is the one question, above all others, over which the East is sensitive. And friendship with the East is impossible unless we endeavor honestly to face the facts.

When the newspapers discuss the Race Question, what they mean, as a rule, is Asiatic Immigration into the United States, especially from Japan. But do we here see things in their true proportion? I think not. And let us apply the test of arithmetic about which there can be no argument. The number of Asiatics in the United States is:

	1910	1920
JAPANESE	72,157	111,010
CHINESE	71,531	61,639
FILIPINOS	160	5,603
HINDUS	2,545	2,507
KOREANS	462	1,224
OTHERS	8	154
	<hr/> 146,863	<hr/> 182,137

IT will thus be seen that, in ten years, the Asiatic population only increased by 37,000 persons, or by 3,700 a year; that the Chinese population actually declined by 10,000 persons; and that the Hindus also are less numerous; and that the Japanese, even today, are only 110,000 or one in a thousand of the people in this country. Even when the ports were open and there was no law restricting immigration, but only a gentleman's agreement with Japan, there was thus no substantial migration into the United States from Asia. The whole of the immigration was European; and that European immigration, whether it be welcome or unwelcome, did not involve race or color. There have been difficulties doubtless as to language. And politicians have been embarrassed at elections by an Irish or a German or an Italian vote. But all the European immigrants have worn a white face. All of them are of the west, not the east, and as such, are able to adapt themselves rapidly to American standards of civilization. Their background is the old Roman Empire.



Japanese brides, who before the enactment of the Exclusion Act, came to the United States to prospective husbands, whom, in most cases, they had never seen.

So far as this country is concerned, therefore, the problem of race is Asiatic merely to the politician. And the real race problem is one about which politicians as a rule are only too reticent. It is a problem, domestic to the United States. Nor, as yet, has she solved it. In the ten years, 1910-1920, the number of negroes has grown by natural increase from 9,827,763 to 10,463,131 that is, by 635,363. This mere increase in the negro citizenship is thus more than four times the total number of all Asiatics, now residents in this country. In a later article, I shall hope to show how profoundly and how rapidly the negro races, whether in America or in Africa, are changing in their outlook upon life. For the moment, I will only remark that it would be a good thing sometimes if there were a little less attention devoted to Chinese, Japanese and Asiatic Indian perils, thousands of miles away, and a little more attention to just treatment of the colored race, here within the Union.

Against the Asiatics in California and in the Canadian province of British Columbia, there has been aroused a deep animus. These territories are determined, like Australia and New Zealand, to remain white. And here I must state very frankly the view that, in equity, the white races can present a strong case. We are often told that the white's numbering only one-third of this world's population, yet hold nine-tenths of the habitable land, and that, in justice, therefore the East should be allowed to migrate into western areas. That there is a political control of the east by the west, may be conceded. But there has been no migration by the west into the east. The population of India has increased in the last sixty years by 100 millions and is today 350 millions. The number of British in India, including soldiers, is only about 125,000. In China, too, the population has enormously increased and is said to exceed that of India, but the number of Europeans and Americans in China is, by comparison, insignificant. Where the European went as a colonist was not to Asia, but to lands like the Americas, Australia and New Zealand, which were either unoccupied entirely or almost entirely neglected. It was the westerner who alone made



Son of a Chinese official, with ancient coins of the Shang and Chow dynasties

these countries attractive to the oriental. The railroads, the mines, the factories, the hospitals, the churches, the jurisprudence, the art, the amusements, the ideals, are all due to western energy and western sacrifice.

NOR has there ever been a reason why the easterners, in their several countries, should not enjoy every one of these real or alleged advantages. Indeed, the complaint against the west has often been that it has tried too hastily to force its civilization on the East. *Exclusion from white areas does not mean exclusion from*

white civilization. If that civilization is approved in the Orient, there is no reason why it should not be adopted.

In Japan, the inauguration of many western customs has been rapid and continuous. China enjoys a similar opportunity. In Turkey, the women are emerging from the harem and are dropping the veil. As students, the Turks crowd great American institutions like Robert College and the University of Beirut. And the Republic, at Angora, offers land for a Young Men's Turkish Association; while in Salonica there is a John R. Mott Street. If the freedom of the East to absorb all that is good in the West were more fully appreciated by oriental peoples,

some at least, of the existing asperities of race would be ameliorated.

One charge against Western Christianity is that it has approached the East, not only with the Bible but the bullet. Here, it is argued, is Europe, professing to worship the Prince of Peace, yet rent by war. As a Japanese statesman said to a western visitor to his country, "As long as we had merely art and literature, you called us barbarians, and it was only when we bought your guns and battleships, that you treated us as civilized equals." And in China, if one may paraphrase Lloyd George, Europe has taught a nation, bred in the gentle teachings of Confucius, that force is the only remedy against foreign aggression.

What is the answer, if there be any answer, to this indictment? It is clear that there must be, at some point, a link of weak logic. What is religion? We are apt to regard it as a label, which describes whole continents. Europe is Christian; China is Confucian; and so on. But China is no more Confucian than is Europe Christian. All you can say of the Chinese is that some of them, here and there, live up



(Above) Filipino young worker, stripping Buri with razor blades.



Typical Japanese Fishermen



(Right) A Chinese secretary, showing some rare relics—vases from the Han dynasty.

to the precepts of their great Teacher. And exactly the same may be said of the European. Not one in ten persons in Europe goes to Church. Not one in a hundred is a student of the Bible. *Religion must be judged not by those who wear the label but by those who have consecrated the life.* Between a western man who follows Christ and a western man who does not follow Him, there is a far deeper difference than there is between a western man and an eastern man or a negro, both of whom are followers of the Redeemer. It is not the Christ in Europe that causes war; it is the anti-Christ. And what the East should do is to reject the anti-Christ of the West, that is, the evil, and to accept the good.

And one may, perhaps, add this: The East, on its side, must not be flattered into thinking that, in respect for human life, it has a record, any less stained by crime than the record of the West. In the late war, Europe lost about 10 million lives. The Taiping Rebellion in China, provoked by a false reading of the Christian faith, cost at least double this number, that is, 20 million lives. The long series of massacres in Turkey were not less expensive and regrettable. Nor can it be pretended that, in India, there was peace, external or internal, until western influence secured it. The west, today, is not a synonym for war. In North and South America, in Australia, New Zealand and Africa, there is no militarism. And Europe has invited the East into a League of Nations, the main purpose of which is to supersede war by other methods of settling international disputes. This means that, as preservers of the peace of the world, the east and the west are now partners. And the responsibility of one partner is, or is rapidly becoming, equal to the responsibility of the other. If China maintains three times as many soldiers as the entire British Empire and twice as many soldiers as the French Empire, it is no longer fairly to be regarded as the fault of western Christendom. At the Washington Conference, the sincerest friends of China suggested that, in her own interests, she should abate her domestic armaments.

IT is, I think, also a misunderstanding of the Race Problem to suggest that the East has been robbed of its lands

by the West. Here, again, let us look quietly and without emotion, at the actual facts. Europeans are today living, 120 to the square mile. The square miles include the Arctic regions, to the north of Europe and the bleak steppes of Russia, where no climate could be more formidable. But the Asiatic, in his continent, only lives, 50 to the square mile; and the African, only 12 to the square mile. India has, doubtless, as many as 170 living on a square mile; but how about Britain? She has no greater natural resources, mile for mile, than India, yet everyone of her miles supports 640 persons in comparative comfort.

If, then, the African and the Asiatic put their soil to its full use, which means putting themselves also to a similar full use, the result will be that they will enjoy as abundant a material life as the United States or Britain. There is no need for a large migration by the East into the West. On the contrary, what good would such a migration do to the people left behind? The true remedy for the alleged but largely apocryphal overcrowding of the east, is education, industry and the abandonment of impossible traditions like caste. That the East has begun to realize this, is shown by her eagerness in sending thousands of her young men and women as students to western universities. In fact, the East ought, in fairness, to recognize that, not since the middle ages when the Jews were expelled from Spain, has there been a deportation, so cruel as that which, under the treaty of Lausanne, has torn apart the Turk and the Christian. A new Turkey, doubtless, is arising which will adopt a more liberal policy and escape the



There are 61,639 Chinese in United States, a decrease of 10,000 in a decade.

inherited antagonisms of a controversial past. But with India clinging to her castes and grave differences still dividing Hindu from Moslem, it is not for the East, as yet, to claim any especial immunity from race passion and race prejudice. If there is fault on the side of the West, there is fault on all sides.

The importance of migration from one country to another has thus been exaggerated. There is today much less migration than people imagine. And what really matters is not migration but internal development. If men were governed by reason, this would be plain to them from the facts. But unfortunately many of us are not governed by reason, but swayed by our emotions. And in India, today, there is thus a deep resentment over the denial of a right to migrate into the neighboring continent of Africa. Not only are Indians treated by the Union of South Africa as inferiors and almost as pariahs, but there are attempts to exclude them even from the former German Colony, now called Kenya. The population of Kenya is only two and a half million. There are 10,000 Europeans, 23,000 Indians, and 10,000 Arabs, the bulk of the people being negro. The whites wish to shut out further immigrants from India and their attitude has greatly inflamed Indian sentiment. Statistically, the immigration into Kenya is insignificant. India increases her population every year by two millions. The point in question is prestige.

Why should a white race govern India, if a white race excludes Indians
(Continued on page 337)



During ten years the natural increase in the number of negroes in United States has been 635,363.



UPPOSING you had a chance to be a millionaire—honestly, legitimately — would you turn it down?

Do you know anybody who would?

Cleveland has a man who not only would, but did refuse to make a million dollars. That man is Fred W. Ramsey.

There are and have been captains of industry, commerce and finance who have made their millions and given liberally of them to charity, philanthropy and social service. But it was their money only that they gave, and while they gave, they kept on making more millions.

Fred Ramsey, on the other hand, just as he reached the pinnacle of business success, just as he was in a position to reach out after a million dollars for himself, gave it all up to devote not his money only but *himself* to unselfish service for his fellow men.

There are in Cleveland a million human souls. Fred Ramsey chose to help make Cleveland a better place for a million people to live rather than to make a million dollars for himself.

That is why at the age of 40, when after 25 years of the hardest kind of effort he had worked himself up to the presidency of a ten-million-dollar manufacturing enterprise, whose product is sold all over the world, he three years ago resigned to devote his tremendous energy, his splendid organizing powers, his unusual ability to move men's minds and hearts by public speech, to causes which mean greater happiness and a



Fred W. Ramsey

Doing What He *Wants* to Do!

In working for other folks Fred W. Ramsey has found the greatest thing in the world.

By
Benjamin Emerson Cushing

better chance to the young, the handicapped and the afflicted.

At an age when most men are at the opening of their business or professional careers, he, having won a modest competence, terminated his, declined the million that would have been his reward had he kept on, and became a full-time public servant.

Cleveland was not slow to avail itself of the talents of this remarkable man. Cleveland already knew him as a Vice-

President of its Chamber of Commerce, as head of its City Mission, as superintendent of its largest Sunday School, as head of a Bible class of 300 men, as a bank director and a trustee of the Young Men's Christian Association, to say nothing of his business relationships. Cleveland made him President of its Federated Churches, President of its Welfare Federation which includes 112 Protestant and Catholic philanthropic agencies, Campaign Chairman of its Community Fund which raises \$4,000,000 or more each year, Vice-President of its Young Men's Christian Association.

NATURALLY his fame spread beyond the borders of his home town. Service which he had rendered as a member of the International Committee and War Work Council of the Young Men's Christian Association brought him into contact with national leaders of this movement. They seized upon a greater portion of his time when he released his business responsibilities. He became a leader in the Association's Constitutional Convention at

Cleveland a year ago and was chosen treasurer of the reorganized national establishment. Finally, last December, at Buffalo, he was elevated to the presidency of the new National Council, making him the most conspicuous layman in the Association movement today.

What impelling influence led this successful business leader, whose achievements have gained him admission to the exclusive "Who's Who in America,"

to stop when he reached the top and before he had reaped the financial rewards of his victory, that he might apply all his extraordinary capacity to organized helpfulness?

Men who have sat in meetings, either in small groups or vast assemblages, over which Fred Ramsey has presided or which he has addressed, have marveled at the charm and dignity of his presence, the scholarly vocabulary of his speech and the rich fullness and moving persuasiveness of his voice. Where did he acquire such talents?

Adequate answer requires reviewing the important steps in a career of which the incident of the refusal to become a millionaire, although most noteworthy, is but one of many typical of his uncommon history.

FRED RAMSEY was not born with a gold spoon in his mouth. Rather he sprang from the common people, whose unswerving dependability, tremendous industry and inexhaustible ambition have made America great. He not only never went to college but he never even attended high school. With merely the commonest kind of common school education he went early to work at the most lowly of tasks, and won his way to the top by the hardest kind of physical and mental effort, depending wholly upon his own resources. In the ranks of self-made men, none could be more representative than he.

Three outstanding characteristics marked Fred Ramsey from his boyhood: his exceptional energy, his tenacious thoroughness and his intense interest in others. These explain all that he is or has been.

Born in Canada, he was two years old when his father moved to Cleveland to pursue his trade as a carpenter. There were six children, one of whom and the father have since passed on. Fred went to the Lincoln grade school, and simultaneously began attending the Calvary Evangelical Sunday School nearby, a struggling little mission in a neighborhood of working folks. It is this school of which he is now and for fifteen years has been superintendent. Under his leadership it became the largest in Cleveland.

When he was fourteen he left school and went to work. After a few months at another place he secured a job in the stock room at the Cleveland Foundry Company, close to his home. This is the firm, later renamed The Cleveland Metal Products Co., the presidency of which he recently left to devote himself to social service. Thus he found both his business and his church opportunities in the immediate vicinity of his home. He proved that success is not a fleeting, flitting thing to be pursued from hither to thither, but is wherever you are,—inside, not outside, yourself. He didn't change employers and he didn't change church connections in a quarter century and he went to the top in both by the time he was 35.

HE was a "window-boy" first at the Cleveland Foundry Company, and

was thorough from the outset. Associates recall that never was a requisition presented at his window that he did not count or weigh the material twice to make certain of exactly the right number or amount. He could not be hurried or cajoled into a delivery until he was absolutely certain of its correctness. His industry, too, was early evident. When not busy in the stock room, he ran the freight elevator. It was one of those old-fashioned "open-faced" lifts with a limited capacity. But young Ramsey always insisted on loading it heavier than anybody else, in order to get the maximum results from both labor and equipment.

His interest in others, which amounted to missionary zeal, was likewise a boyhood trait. He gathered a group of young people in his church and tramped on Sunday afternoons to "Frog-town" and "Shanty-town" on the city's outskirts where in industrial settlements of foreign-born he organized Sunday schools. At Thanksgiving he would solicit from his neighbors provisions for the poor, then borrow a one-horse "express" wagon and deliver them to the needy families whose circumstances had been revealed in his mission Sunday school activities.

A YEAR after the lad went to the Cleveland Foundry Company he was promoted to office boy. Soon afterward he became time-keeper. About 1900 the company began the manufacture of portable oil cooking stoves and from that date its business grew rapidly. This necessitated organizing new departments and in 1905 Ramsey was appointed purchasing agent.

During these years he made his first contacts with the Young Men's Christian Association. He was deeply interested in religious work and because of this he became acquainted with Augustus Nash, Religious Work Secretary at the Cleveland Central Branch. The Y at that time was developing its inter-church program. The young factory worker found time outside his business and his own church duties to throw himself into this service. He became leader of the "Glad-Hand" Bible class which met weekly at Central Y and was the largest Bible class ever conducted by the Cleveland Association. He was sent on Sunday afternoons to various churches to preside over men's meetings and introduce the speakers who included some of the leading clergymen of the city.

As might have been expected, a youth who had left school at the eighth grade and whose experience had been confined to a small factory was awkward and embarrassed on the same platform with the religious leaders of the community. So noticeable was this, that one distinguished pastor refused to do any more speaking if young Ramsey was to conduct the program. But Mr. Nash had faith in his protege and pacified the perturbed minister.

IT WAS through such service that Ramsey received the training that has made him one of the most success-

ful platform chairmen in the country. It was here, too, that he laid the foundation for his exceptional ability as a public speaker. He listened attentively to those church leaders as they delivered their messages week after week. Sharing the same rostrum, he was privileged to study them at close range. He learned the secrets of and emulated their effectiveness. He noted and avoided their weaknesses. As in his other channels of activity, he found this opportunity at first hand, right among his daily tasks, and he did not let it slip through his fingers.

Inasmuch as this Inter-Church program of the Y led to the organization of the Cleveland Federated Churches, it is not strange that Mr. Ramsey was later elected president of the Church federation, which includes practically all the Protestant denominations in Cleveland. Nor is it to be wondered at that the Federation's annual Easter campaign for a deepened sense of religious obligation and extensive accessions to church membership has come to rest largely upon the shoulders of this dynamic layman.

His Association contact led to his desire to adopt the secretaryship as his profession. After much prayerful consideration the young purchasing agent informed his employers that he would leave them. This was in 1908. In preparation for his going, Ramsey, with his characteristic sense of duty and thoughtfulness of others, induced his boyhood friend, Edwin Heina, to leave his job as a bank clerk and come into the factory to take his place as purchasing agent. Not until Heina had learned the "ropes" would Ramsey consider leaving.

But it was not to be. At this juncture, Carl F. Drury, factory manager of the Cleveland Foundry Company, died. This left the plant without an operating head. F. E. Drury, head of the company and brother of the dead superintendent, who had made it possible for Ramsey to acquire stock in the firm said to him: "Fred, you are the only man we've got who can take my brother's place. Unless you stay and do this for us, our investments are imperiled. It is your duty to stay."

This was the turning point in his life. Should he go on with his plans for Christian service or should he stay to help those who had helped him? He decided to stay,—temporarily,—until some one could be trained to take his place. Here, again, he manifested that outstanding characteristic of his life:—his unflinching interest in others.

It soon became evident to him, as the business grew by leaps and bounds and he was forced from one promotion into another, that he must permanently abandon his hope to enter the Association profession. And so the Y lost a secretarial worker but gained a friend whose leadership has meant more to its welfare than can ever be estimated.

In this unexpected turn in Fred Ramsey's life we begin to see the ex-

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More Years Don't Count

METHUSELAH'S age is not a glory of the past, remarks a modern wag, but an ideal for the future. He lived to be 969 years old. But—in the words of Mark Twain—what of it?

¶Bernard Shaw says that by willing to do so, we can develop a race, whose span of life will be two or three hundred years. Again—what of it?

¶Life is not measured by its length or brevity—but by its achievements.

¶At thirty-three Christ was crucified, but the marvelous results of his few years' ministry, have come flaming down the ages to keep glowing a growing world's ideals.

¶More years of living are not essential. More living during the years allowed us, is essential.

¶Mad chasing for more years is selfishness.

¶Honest use of the years, regardless of whether they will be many or few, is selflessness.



MARTHA Bensley Bruère begins a discussion, in the December number of the *Survey Graphic*, with these words: "Getting through the election is like having ordered twenty pounds of kitchen soap—you know you haven't got to think of soap again for a long while! There's time now more or less to concentrate on what the election was for and to get down to the main business of citizenship. Which is? Let Professor Franklin H. Giddings answer: 'The creative efforts of history are concentrated upon one comprehensive achievement, which is, attainment of a preferred way of living.'"

What is the preferred way of living? After all that is what each and every one of us is greatly concerned about. We are seeking a preferred way of living. Some of us have a smaller idea of what that may mean. Some of us have a larger idea. But all of us are after a certain preferred way of living. History is the record of the failures and the successes of men in search of that elusive dream. The Kaiser had a dream of a world empire dominated by a German Kultur. He sought a preferred way of living for all mankind but that way had to be under the dictation and domination of the superior German intellect, epitomized most of all in the Kaiser himself. Unfortunately for him the rest of the world did not conceive that the preferred way of living was to be found in that particular pathway of life and the German sun set behind a hill of infinite darkness.

Martha Bensley Bruère is concerned

washing machines and all kinds of mechanical contrivances that will help to solve the problem, and give the women that great boon, leisure. She wants that leisure for women that they may find time for adventure, the reaching out for the undiscovered.

Sir J. B. S. Haldane in his little book that is creating tremendous discussion, "Daedalus or Science and the Future," prophecies astounding results of the scientific investigations of man, even to the creation of a super-race of men, and that by an incubator sort of process. No man dare laugh at the predictions he makes because he knows all too well in this day that the wildest dreams of fifty years ago are more than realized today. No one reads Jules Verne now-a-days because he is prosy and dull, yet most of us "wasted" our time reading his wild imaginations only yesterday. Today he's a "piker."

In all probability most of the things that Haldane hints at will be realized facts a century hence. No man of judgment would dare to predict otherwise. Science is in its infancy. Men are just beginning to find out the great laws that may become mighty forces in their hands. We haven't even discovered some of the greatest forces that are at play about us. We are just on the threshold of understanding some laws that may completely revolutionize the world. These minds of ours, how closed they are to us! The door isn't even open. We are just knocking at it, seeking admittance to the temple of understanding. When once we begin to understand what may we not discover?

Life, Preferred

He lives best who is prompted to be aggressive in the pursuit of an ideal, and who remembers the source of the ideal

By Robert G. Armstrong

with a certain preferred way of living for women. She thinks altogether too much time is spent over the washtub and with the dustpan, and some of us are in most hearty agreement with her. She thinks that women ought to take a far greater interest in politics because through politics is to be found the solution of the quest for a preferred way of living. Super-power plants must be erected by the state to provide cheap power to turn

SOME one has said that Methuselah's age is not a glory of the past but an ideal for the future. He lived to the ripe age of nine hundred and sixty-nine. But, in the words of Mark Twain, what of it? Suppose he had lived to be an even thousand? What of it? Many a man who has lived to be only thirty has lived a more useful and purposeful life so far as we can tell.

Is mere length of life the ultimate ideal and desire of mankind? Shall the preferred way of living mean that we shall strive to increase the length of life to a century of time or two centuries? Bernard Shaw in "Back to Methuselah" ventures the prediction that we can by willing to do so soon create a race that will have two or three hundred years as the length of life. But what of it? What shall we do with it if we get it?

Now I'm not trying to belittle in the slightest degree any piece of work that is being carried forward for the better understanding of life. I am heartily in favor of and eager for the most complete understanding of life. I am heartily in favor of seeing to it that every possible means is brought into play to lessen the burden of life, to prolong the days of life, to create enjoyment of life.

But—suppose the scientists discover some way by which we shall be fed without effort on our part, synthesized foods, so that, in the words of Haldane, "Agriculture will become a luxury." He claims that in a hundred and twenty years many of our foodstuffs will be built up from coal and atmospheric nitrogen, that sugar will be as cheap as sawdust. What will we do with all the time at our disposal? Will life be happy then? Does mere leisure insure happiness?

We know well enough that leisure is not the source of happiness. We know that even abundance of material goods does not insure happiness. There must be something else, something deeper back of life. There is a preferred way of living that does insure happiness and apart from that preferred way there can be no lasting satisfaction.

PLYMOUTH, Massachusetts, has today all the improvements and accommodations of the average American town, electric lights, water, gas. But I wonder if the housewives in

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His Interest is in His Men.



Sir Henry Thornton

HILE dining in the capital city of Canada, with Duncan McMaster, the courageous liberal member of Parliament, J. A. Stevenson, an unusually able journalist, and the Right Hon. Arthur Meighan, former Prime Minister of Canada, and at present leader of the opposition in the Canadian House of Commons, I met Sir Henry W. Thornton, early in 1923.

We had been discussing the tariff, reciprocity between Canada and United States, war debts, immigration, public men, and several other matters of Canadian and American political interest, when the conversation drifted to the outstanding question of the National Railways.

I expressed a desire to meet the president of the Canadian National Railways. He was at that time the most talked of man in Canada, although he had been there not more than one year.

"There he is now. I shall have you meet him."

I turned about in my chair, at this casual remark of Mr. Meighan's, to get my first glimpse of Major General Henry W. Thornton. Broad shouldered, deep chested, standing six feet four, he looks both pleasant and interesting. His large head, planted squarely on the proportionately large frame shows vigor, while his square jaw does not

Sir Henry Thornton, head of the Canadian National Railways, says material welfare follows if humane considerations are first thought out.

By John F. Sinclair

show lack of determination. But his blue eyes are not only keen and intelligent, but friendly and kindly.

Sir Henry Thornton was born a Hoosier—at Logansport, in 1871. He is therefore 53 years of age. He was a quiet serious youth, that is if one is to believe all that is said by his biographers. In talking to some of the people of Logansport, who were residents of that city when little Henry was running about the town I received some other impressions. He attended the grade schools there, and then left his home town for St. Paul's Preparatory School in Concord, New Hampshire.

Graduating from the little preparatory school in New Hampshire mountains, he entered the University of Pennsylvania, from which he graduated in Engineering in 1894, but it was not his scholarship that distinguished him at the University. Look up the football records of 1893 and you will find inscribed on the gridiron roll of honor, the name of "Big Hank" Thornton. "Big Hank" today is Sir Henry. Old-timers there will tell you that he was one of the greatest football players Pennsylvania University ever produced. That is saying a good deal for Pennsylvania has produced many great ones. But his ability was such that in 1903 he made the all-American team.

IT has been said that there are two kinds of people in the world; those who make room and those who make a difference. Henry Thornton is one of the kind who makes a difference—and a big one too. In the thirty odd months he has directed the affairs of the Canadian National Railways, he has risen from almost complete obscurity—as far as Canadians are concerned—to be one of the most commandingly dynamic figures dominating the national life of the Dominion in a score of years.

Entering the service of the Pennsylvania Railroad immediately after graduation, he filled many jobs, from draftsman up, for he was after practical experience. Naturally, he had enormous energy and vitality. He never seemed to tire. It took him just seven years to become district superintendent, when it ordinarily takes fifteen to attain that position. Ten years later, (1911) he became superintendent of the Long Island Railroad, the most important passenger line entering New York City.

Three years after that a great change occurred in his railroad career, when he was appointed general manager of the Great Eastern Railway in England. Much discussion arose over the appointment of an American to handle England's greatest traffic problem, but Lord Hamilton, Chairman of the Board of Great Eastern, in announcing Mr. Thornton's selection, remarked in the casual fashion Britishers have, that Thornton had been selected because no man capable of running the road could be found in England.

Mr. Thornton's only reply to the broadsides of opposition and objections was to remark also very casually that he had always understood Britishers were noted for their good sportsmanship and that all he was after was a sporting chance. This appeal was irresistible to the English public. Thornton rolled up his sleeves showing a good sized pair of arms and went to work. He made trains run faster and oftener than they had ever done before on a railway that carries more passengers a year than any other railway on earth.

AND when the smoke of that and of the European holocaust which followed had rolled away, "Big Hank" Thornton emerged with a British Knighthood, the order of Leopold from Belgium, the Legion of Honor from France, and the Distinguished Service Medal from the United States. These he valued highly but they were not the most important of the gifts which he received. The greatest was the admiration and esteem of the railway men of England and of the continent for him. He had arrived in Britain in 1914 berated and belittled. He left its shores with all the leaders and the press of the United Kingdom sounding his eulogies. Even the Conservative London Post remarked, "Under Sir Henry Thornton the Great Eastern Railways Suburban service was brought to a standard unequalled in the world by steam trains. In the opinion of those best qualified to judge, he did all that ever can be done in the handling of vast suburban traffic by steam operated trains in and out of a London Terminal."

But with all of these honors, his most valued recognition is a gold medallion, presented to him by the National Union of Railway Men of England, through J. H. Thomas, Secretary of the Union

and later a member of Ramsay MacDonald's Government. Thomas declared publicly that Henry Thornton was one of the best general railway managers England had ever known and had served the Railway extremely well. But he had done more than this. He had broken down class barriers and class hatreds during his short stay, for he left behind him a record of fair-play and fair-dealing that other general managers would be compelled to live up to.

IT was "Big Hank" the fighter, the football player, the successful executive who swept into Canada in the late autumn of 1922. His appointment by the King Government was supposed to be non-political. He was asked to take over the Canadian National Railways because of his great success both in the United States and Great Britain in these lines. There were those Canadians who did not particularly relish the thought of an outside leader, dominating and dictating in the biggest enterprise in which the Canadian Government was interested. There were rumblings underground. One or two guns even went off above the ground. Sir Henry did not wait for the reception accorded him in Great Britain. At his first public address, in Montreal, he made it quite clear that he expected no political interference of any kind in the administration of the Canadian National Railways. That his office at general headquarters was his office and would not be a waiting room for politicians with friends to keep on the payroll of the Government. Up to this time the people of Canada had been sitting back waiting and sizing up Sir Henry with a none too cordial eye. Immediately after this speech the response was quick. Sir Henry Thornton was only asking for a sporting chance, just as he had done in England. The people agreed to give him that sporting chance. He was accepted as a member of the Canadian family and since that time he has been endearing himself more and more strongly.

This is not the place for a detailed discussion of his success during the past two and a half years. It is enough to state, that since his entering into Canada he has affected the greatest Railway merger in the whole history of the world. As a result he is directing the activities of a road comprising 22,000 miles of track and employing more than 100,000 people. It employs more people than the Government of Canada itself. It is now the largest Railway system, public or private, in the world.

No one can appreciate the achievements which he has accomplished without having a little knowledge of the tremendous problem involved in effecting a consolidation. He merged within the last two and a half years, the following roads: Grand Trunk with about 4,000 miles; The Grand Trunk Pacific with about 2,840 miles; The

National Transcontinental with 2,000 miles; The Intercolonial with 1,600 miles, The Canadian National with 9,500 miles. Besides these huge systems there are several smaller ones in the merger, amongst them the Prince Edward Island lines with 280 miles and the Hudsons Bay Railroad with 334 miles. Two of these roads, the Grand Trunk Pacific and the Canadian National had been actually keen competitors for the same business in a large part of the territory. Look at how simple his plan of organization was. He divided Canada into three regions: The Atlantic Region, the Central Region and the Western Region. He divided the railroad work into five divisions: Operations, traffic, finance, legal and general and placed a Vice-President in charge of each division. He moved with astonishing activity in effecting the greatest Railroad merger in the whole history of railroading.

I mention this to show that inherently Sir Henry Thornton is primarily an organizer. His great reserve power does not always show itself, however, in organization work on paper. Ask him what he is most interested in, in his railroad work, and without a moment's hesitation he will tell you, as he told me, in the Humane and not the Material welfare of the road.

I asked him to explain. He did.

"I do not say that railroad equipment should be neglected," he said. "A first class road must give proper attention to the upkeep of its roadbed and its equipment. But I have come to the point in life when I feel that humane and not material considerations should predominate in any successful institution, whether that institution happens to be a railroad or a manufacturing plant."

"A railroad, to be successful," he continued, "must, among other things, pay wages to its employees that will enable them to live in decency and bring up their children as decent members of society. To be successful in any industry the leader must put first of all as a goal the welfare of the community he serves and the welfare of those who work for and with him."

At the present minute in the car shops of the system, Sir Henry Thornton, with the aid and support directly of the Railroad unions, is putting into effect a plan of co-operation between the men and the company which is designed and especially worked out to stabilize employment, improve general working conditions amongst the thousands of employees, increase production and lower costs by the elimination of unnecessary motions and duties.

He believes that the greatest success can be secured not through fighting the men with whom he associated in the upbuilding of his railway but in co-operating with them, in meeting them frequently, face to face for the discussion of problems which vitally effect their own employment, their own wages

and their own home conditions. As a result of his sincere efforts towards mutual helpfulness the Canadian Union employees are giving him their undivided support. He has no labor troubles. His problems are not serious and it is not likely they will be serious so long as Sir Henry Thornton remains the directing head of this vast railroad enterprise. To show the spirit of the workers, I quote the grand President of the Canadian Brotherhood of Railroad Employees:

"In Sir Henry Thornton we have a gentleman with whom we can and will most heartily co-operate in making the Canadian National Railways a success from every standpoint.

"The eyes of the world are upon us. Government ownership is on trial and as we, as an organization have advocated and supported Government ownership and operation of public utilities, we are, in duty bound, to lend every assistance to make Government ownership a success.

"Let us take a personal and intimate interest in our property, perfect our organization and get into the game whole-hearted with a determination to win."

AS you study this man, one can see immediately that he is able, by some power, to bring out the best there is in every man who works for him. He is the type who gives the glory of achievement to his army but shoulders every ounce of blame himself. He is equally at home in a cab of a locomotive or in the palace of the King. He entertains the heir to the British throne and leaves a gathering of public officials to hail as a loyal friend a baggage man who has spent many years in the Railway service. He scorns pretense. He does not shun a fight when a fight is necessary.

His dealings with the public have been on the square. That is as true in the United States as it was in England and as true in England as it is in Canada. As a result the public is supporting him. His attitude towards labor has been frankly friendly and those labor leaders of Canada who have to meet him in a business way are numbered among his staunchest friends.

A few weeks ago I found myself on his car going from Montreal to New York. We talked far into the night, and we talked about other things too besides Railroads. We talked of books and politics, and paintings and other men. Here was a man who seemed to take particular pleasure in a friend's success and seemed deeply pained in relating a friend's adversity. Knowing that I have been in the northwest lately he wanted to know about "Pudge" Heffelfinger, the famous old football guard of Yale, an old opponent.

Kindly, considerate, pleasant, big-hearted, and generous, the knocks of the world only seemed to have given him even more of Christian charity and nobleness.



No Stronger Than Your Weakest Foot



WHEN we talk about "the race to the swift, and the battle to the strong," we sometimes forget that one is neither swifter nor stronger than the condition of his feet will make him. Yet we should

know all too well. With the high percentage of flat-foot among waiters it is no wonder that it takes so long to get something to eat down town.

The battle is not only to the strong but to the sure-footed. Ten per cent. of the disabilities in the Inter-Allied Armies in the World War were due to foot troubles, and no telling how many on the other side. In a war in which twelve and a half millions of men were killed, you can gather a rough notion of the hosts—perhaps enough to decide any war ever fought—who were incapacitated some or all of the time by poor feet. And flat-foot was one of the chief reasons for the elimination, as cripples, of men from our own draft.

But the war has been over for more than six years, and we are planning more disarmament conferences, so what has all that got to do with you and me? Oh, nothing at all—except, that two-thirds of the people who do the work of the world depend upon their feet for the ability to do it. It is not a matter of being a good athlete or a beautiful dancer; it is part of the business of earning a living. The advertising copywriter who penned that head-line, "Make minutes count—with active feet," for a shoe advertisement, and then followed it up with a song and dance about the ability of big and successful men to hustle, had a good slant. And while army captains look after the feet of their men, captains of industry, in their welfare work among employees, have usually ignored this important phase of personal efficiency.

However, there is no need of waiting for a war or a welfare worker to raise the question in your mind as to whether or not you are a cripple. Are you? For naturally you are a cripple to just the extent that your feet have gone bad.

It is your own business. Feet are a private matter—too much so. If they were a little more public they would be better taken care of. Now, I ask you, if you had to trot out your feet for exhibition the same as you wear your face in full view of everybody all the time, would you feel proud of them? You might well be if they were in good shape and perfect condition, as respectable feet should be. But are they? Or have they departed from normal shape and beauty? Or have they im-

paired your efficiency? Feet are a private matter—too much so. If they were a little more public they would be better taken care of. One is a cripple to the extent that his feet have gone bad.

By Carl Easton Williams

not only puts the brakes on men who circulate around on their legs, but even on the man at the desk, because of the incident nerve-strain and annoyance.

You can get a fairly good line on the how and why of the matter by a consideration of what people have foot trouble and what people never have. You find very quickly that flat-foot, for instance, is a complaint found only



among civilized races wearing our kind of shoes, but is never found among races of people who go barefooted, or who wear moccasins or sandals of such a nature that they amount to almost the same thing. And then you find, among civilized peoples, that the most foot trouble is developed by those who wear the most fashionable kind of shoes, but not by those who are most active on their feet, who use their feet the most.

For instance, Paavo Nurmi, regarded as the most wonderful runner who ever lived, who has been running various distance events with more or less constant training for ten years, covering at his characteristic high speed a total, with training and all, of possibly more than ten thousand miles, is just the one man in the civilized world whom I would expect to find most free from foot trouble. There is even a greater strain upon the foot of the sprinter in action, yet sprinters do not have foot trouble, though they sometimes have trouble with other tendons. Charley Paddock had trouble with his running shoes tearing off his toe-nails last summer, but his feet never suffered otherwise. Incidentally, he has very perfect feet, rather slender for his sturdy build, but shapely and, of course, as strong as steel.

WILL too much walking ever break down the feet? Not if you walk right. The average person does not

walk a thousand miles in a whole year. Jim Hocking probably walks a thousand miles a month, and it is not a part of his business either. He has walked five hundred miles, from New York City to Buffalo, in six and a half days. Last October he walked sixty-nine miles one day to celebrate his sixty-ninth birthday. Any trouble with his feet? Not a chance? Nor would you have if you did what he does, and how.

No, walking and running do not break down feet, for they are corrective. As to constant standing?—Ah! that's a different matter. Visit a meeting of the barbers' union, and you will find the choicest collection of flat-foot that you would care to see, to be approached only by motormen, policemen (after long service handling traffic), shop clerks and others who stand practically all day.

But even so, when you look into it further, you find that their arches break down not merely because of too much standing as such, but partly because of the kind of shoes they wear and the improper manner of their standing, and of what little walking they do.

Now, if by some weird chance, while going overseas to some international convention of barbers' and hairdressers' unions, a group of these flat-footed persons should find themselves shipwrecked on a desert island in the near tropics, where they might find food but no shoes, so that they all went barefooted, it is quite probable that through that very fact a considerable number of them would be found to have corrected their defect by the time they were rescued two or three years later. And also that they would be having flat-foot again within five years after returning to their old work—unless





they read some such article as this one, or otherwise learned something about their feet.

If you, reader, are threatened with a breakdown of the arches of your feet, with the characteristic pains and the sense of weakness and strain, all that you need to do is to go camping at the seashore for three or four months, going barefooted all the time. That will fix you up—temporarily, not permanently.

HOWEVER, since you find shipwreck on a tropical island inconvenient, and extended barefooted camping impossible, you can provide mechanically the same blessings that you would get naturally under primitive conditions. And since you must have covering and protection for your feet, you can at least secure shoes that will enable you to go barefooted inside of them. That sounds queer, but you know what I mean—that your shoes should be such that your feet, inside of them, will be able to operate and function in exactly the same way as when barefooted. The trouble with the conventional shoe is that it will not permit the foot to do this.

And then you can look for action, on your feet. For instance, two or three hours of dancing every day, in shoes that are exactly right, would so quickly put an end to any weakness of your arches that you would shortly forget that you ever had any. That is, of course, unless you had already arrived at a condition of practically hopeless flatfoot, which is a serious matter, but also unusual. Most cases of foot trouble could probably be corrected, with right footgear, through enough proper exercising. As a matter of fact, I recall now that Arthur Murray, noted dancing teacher, once told me how he had overcome fallen arches in his own case years ago entirely through dancing.

In short, the solution of the problem groups itself into three parts, sufficient use of the feet, the kind of use and the kind of shoes. Which, as you see, makes it all very simple. Of course we are here approaching the subject not from a medical but from a physical training viewpoint. In any serious trouble, see a specialist, who will probably tell you much of what I am saying here.

It is highly desirable, whether you have any foot trouble or not, and partly to avoid ever having any, to know something of the structure of your foot, since, like all the rest of us, you have forgotten what little you learned about it in the physiology book at school. You should know why the kind of use you

give your feet has everything to do with overcoming the kind of abuse you may have been giving them. And so that you will understand why toeing straight forward is the normal action of the foot, in standing or walking, and why toeing out involves the kind of strain that tends to break them down.

I have never seen the human foot compared to the springs of an automobile, but it makes an apt parallel. You might more quickly think of the pneumatic tire of the car, which is a cushion, in this connection, especially since the external tire is called a "shoe." But in point of structure and operation it is better to think of the human body as the chassis, with the arches of the feet as the springs. Not to have these arches, or to have them completely broken down, would be like driving a car without springs. For that matter, even to use an arch support of an unyielding nature, in other words, holding the arch up in place by a rigid bridge, is like putting blocks under the springs of your car. An arch support may be necessary in a bad case, because holding the weakened parts propped up in place is better than letting them be crushed down out of place, but it naturally defeats the functional purpose of the arch, to act as a spring. And it is not a cure. That can only be accomplished by strengthening the parts, through manipulation, exercise and normal use.

THERE are really two arches in the foot, the one longitudinal, from the heel to the ball of the foot, the other a transverse arch, in the forward part. These arches give under the weight of the body, as does a spring. When you step forward with your weight on one foot it lengthens sometimes three-quarters of an inch, in a large foot, and expands in width. That is why a shoe must be an inch longer than the foot in its relaxed condition, and also wide enough to permit of this lateral expansion. Usually men have no trouble in getting this length (though women don't get it at all when they buy the so-called short-vamp shoes) because shoe salesmen like to sell you a long, narrow shoe, and plenty of length makes it look narrow. But you don't get the width. This is the thing to be insisted upon.

The shoe should fit fairly snug around the shank or instep, immediately in front of the ankle, but should be broad enough and roomy enough further forward, across the ball of the foot, to permit this lateral expansion. Don't let the shoe clerk tell you that you can "break it in," for it will also break in your foot while you are doing so. Every new shoe should be perfectly comfortable, with a sense of freedom in that forward crossways arch and in the toes, when you put all your weight on the one foot. And not only that. The United States Army requirements call for shoes that will fit over two

pairs of heavy woolen socks. There is no foolishness in the army. Efficiency first and dressiness afterward. And then your soldier is expected to stand for five minutes in two and a half inches of water, with the new shoes on, and after that to march for an hour or more so that they will dry on his feet; and then they will fit him and nobody else. That is the way to "break in" shoes, in or out of the army. I do it with new shoes. Of course some that you get these days, made partly of paper, will partly dissolve and melt



away under the treatment, but we are assuming the case of leather shoes. For long tramps, incidentally, use heavy woolen hose, as "cushions," and heavy soled shoes.

BUT to go back to the arch of the foot, which is made up of a number of small bones. These bones have no magic of their own to keep them in place. They make up a springing cantilever bridge because they are held in place by muscles of the lower leg, with tendons ingeniously attached to both their upper and under surfaces. The arch is not held up from below, as by arch supporters, but largely from above, by the strength and tone of these other tissues. But it is also partly held up by the tendons that flex the toes. You can practically feel these. Did you ever try to open some one's closed fist, pulling the fingers up to get the penny out of his hand? You can do something like that with your foot, first bending to the toes downward, hard and strong. Then take hold of your big toe and pull upward, resisting hard. You will be surprised at the strength of the toe, and you can almost feel the strength and support of these tendons running from the toes back under the arch of the foot. This is, indeed, a good exercise of a corrective nature.

The point is that the preservation of the arch is fundamentally a matter of maintaining strength and tissue tone, as well avoiding the abuses to which our feet are commonly subjected. And that is why plenty of walking is desirable—provided you walk properly. If you toe outward, like Charley Chaplin, you place an unnatural strain upon the longitudinal arch, which you can see from the inside of the foot, but not from the outside. The outer edge of the foot is in contact with the ground more or less all the way, as you can see from your bare footprints on the sand at the beach. In short, the arch or spring is along the inside edge of the foot, this being the reason why it is

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He Finds His *Profit* In the *Service* He Gives

Dr. A. G. Studer has for 33 years been a young man's advisor and so has sent something of himself into every avenue of the city activities.

By Edgar A. Guest



HAVE known Dr. A. G. Studer for almost a quarter of a century, and I do not know where he was born, nor the date, the name of his parents, nor the schools he attended. I have not the slightest idea about his ancestors, and I cannot enumerate the clubs of which he is a member. He may or may not have received a college degree, but if so some one else will have to find it out.

I never see Dr. Studer without immediately thinking of the Y. M. C. A. To me he stands out as an influence and a personality. To me the facts of his life would be exceedingly difficult to trace or to learn. With the exception of the present magnificent Y. M. C. A. building in Detroit you probably cannot find a single structure of stone or steel as a monument to his labors.

I know of no commercial venture with which his name has been linked. I have never heard of him sitting on any board of directors of any commercial institution. I have never heard of him buying a piece of property at a low price and some years afterward selling it at a handsome profit. I never think of Dr. Studer as having that particular kind of foresight or vision. He may have had it, or he may still have it. The more I think about it the more I am sure that his activities for profit have never been the subject of conversation among the busy men of this particularly busy and thriving city.

I was pleased to learn a few months ago that he had been named as one of the twelve outstanding Y. M. C. A. Secretaries of the United States. He has always represented to me my personal opinion of what a Y. M. C. A. Secretary should be.

The years of his life are stamped indelibly on the progress of Detroit. To the eyes of commerce, and industry, and art and profession, this Studer influence may be vague and dimly discernable, but it is there nevertheless. For no man could give thirty-three years of his life to helping, and guiding, and counseling, and setting a high example himself to the young men of his community, without sending out something of himself into every avenue of that city's activities. So into every great industry, into every busy factory, and

every new undertaking, there walks each morning some young man a little braver and a little better fitted for his task because he has at some critical point in his career encountered Dr. Studer.

There has been no namby-pamby, milk and water, wishy-washy encounter either. It has been a real meeting of a puzzled and troubled, and perhaps worried young man, with an active and wise and sympathetic older man. Dr. Studer knows as well as any of us that his life cannot be lived in Association auditoriums or dormitories. He knows also that his problems cannot be solved with the cheerful words of the comfortable optimist. It is of no help to tell a man in trouble to smile at his care and that everything will be all right. What he needs is assistance and counsel and a chance to make things right. And it is that sort of help and counsel that Dr. Studer has been giving the young men of Detroit for more than twenty years.

WHEN I first met him he was physical director of the Y. M. C. A. That is more than twenty-two years ago. I was a cub reporter, and in that capacity one noon I stepped into the gymnasium of the little old Y. M. C. A. building then situated at the corner of Griswold Street and Grand River Avenue. He was putting a class of business men through their daily dozens; and I thought at the time that though some of them showed very plainly signs of torture and physical distress, they were going through with it merely because Dr. Studer was in command.

No physical director ever worked harder to make his pupils stronger and better men than he; no physical director ever put more of himself into the day's task; and I think no physical director ever ended that phase of his career with more lasting friendships.

He paid a severe price for his generous and lavish expenditure of his own physical energy. There came a breakdown in his health which very nearly cost him his life. Few men knew the strain under which he had been working, but there came that night of nights when the Doctor had to tell them he had done everything in his power and the end might come before morning.



Dr. A. G. Studer

With an invalid wife in the next room who needed his strength and support through the years to come he spent that night fighting to remain with her.

"I lived my whole life over in those few hours," he said to me one day. "When the Doctor gave me that sentence of death, I asked him not to tell my wife. I fought it out there alone, and I had two great regrets. The first was for the wife who needed me, and the second was that I had done so little for others in the time that had been mine. At the very edge of the chasm there comes that great wish that your life shall have meant something to others."

Studer was spared, and left Detroit for a year, which was spent on a ranch in New Mexico. While there a vacancy occurred in the secretaryship of the local Y. M. C. A., and he was offered that post. He declined it, and a director went to New Mexico to urge him to accept it, which he did. He returned to Detroit and took command, and has been in command ever since.

I CAN visualize an army of young men that have passed through his office and gone out into the world of service.

What an influence his has been. Never in the long stretch of thirty-three years to have misguided a boy; never to have set him a bad example; never to have lowered his standard of thought

or living; never to have deceived him; never to have harmed, but always to have helped him and tried to better his condition.

This to me is the Studer life. That is all there is, so far as I am concerned, to his biography. The facts and data would be mere incidents in a great career of human service.

A few years ago a pious-minded citizen of Detroit met the Doctor on the street, and in the course of conversation said to him: "Dr. Studer, I am very sorry to have to tell you this, but the other evening as I was passing a certain saloon I saw you coming out of it. It was a shock to me to discover that you would enter such a place. I had cherished a better opinion of you."

"I am sorry," replied the Doctor, "to have lost your good opinion," but he made no further explanation.

A few months later the same man went into Secretary Studer's office.

"I have come to you," said he, "most

humbly to apologize. I am utterly ashamed of myself, and have been miserable ever since I learned the truth."

"The truth about what?" asked Dr. Studer. "You remember my accusing you of coming out of a saloon? I saw you leave that place, and when I accused you of it you neither denied it nor explained it." Studer smiled. "Recently I learned that you had gone in there at the request of a poor woman to find her boy."

"That was perfectly true," he said with a laugh, "and if you had been passing by a much worse place two hours later you would have seen me coming out of it. I wanted to tell you that day that I had also been in a brothel the same night."

"Why didn't you explain at the time?" asked the pious-minded gentleman.

"I had it on my tongue to do so," replied Dr. Studer, "when it suddenly

occurred to me if I had lived all my years in the city of Detroit, had spent my entire life among its people, only to be mistrusted at the first opportunity, an explanation would be useless. If my life here counted for no more than that, I had been a most miserable failure."

And so the Studer story, to me, is really told in the Studer influence. His achievements and his successes are all in the Detroit Y. M. C. A. It was a small institution when I first knew it; it is one of the great institutions of the country now. Under his direction and guidance, the influence of that institution has broadened and deepened. It has stood for the finest things in our American life. And when, at last, Dr. Studer shall have closed his career, he shall have for his monument thousands of happy, successful, clear-eyed young men who owe much of their good and very much of their happiness to the day they first met him.

I WAS in a Certain City, and I tarried at the Inn. And I came up from Breakfast later than was my wont, and there were with me certain Traveling Men who are called Drummers. And they also had been in the Cafeteria, eating Thirty-five Cent Breakfasts and charging full price in their Expense Account that they might have wherewith to go to the Movies at the end of the day. And we waited for the Elevator to come down. And there were in the Elevator seven or eight other Traveling Men, going forth for the day's work.

And one of them walked upon Two Crutches. And he had a lad who carried his Sample Cases, for it required both his hands as well as both his feet for him to walk.

And as he stepped out of the Car all the men that were within it stood back and let him take his time. And they that waited with me stood aside and made Ample Room for him to pass. Neither did any man crowd him nor show impatience. For the Commercial Traveler is usually a Gentleman.

And as we entered the car, and it started



The Parable of the MAN ON CRUTCHES and sendeth it on to the Editor

up, and the thought of all of us was on the Man on Crutches, one of the others spake, and said:

And we kick when Business is Rotten.

And another said, May God forgive us for the way we complain at our Small Discomforts.

And another said, When we see a man like that, who goeth up against the Game with such an Handicap, but playeth it like a man, it maketh our fretfulness seem mighty small.

And another said, Business in my line is not what it used to be and it never was,

but I have a Job, and a Wife, and Three Fine Kids, and Two Good Legs. I shall no longer complain.

So all those men went forth to their day's task with a feeling of Sympathy for their Unfortunate Brother, and a Determination not to Kick at Life's Discomforts and Disappointments.

And later I met the Man on Crutches. And I said, How fareth it with thee?

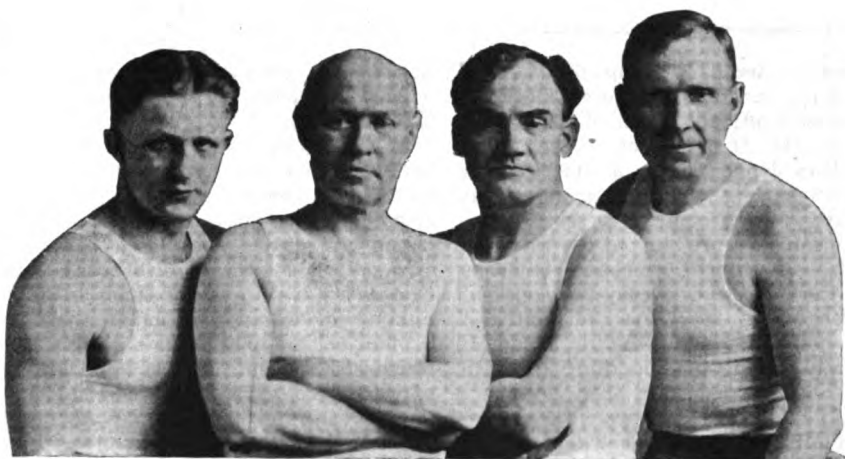
And he said, Fine. I thank God that I can get around, and earn a Living and face Life like a man.

For he was the bravest of them all.

These things said Safed the Sage.

Have You Had Your Handball To-day ?

By
Norman Beasley



Here are four of Cleveland's toughest (when it comes to handball). Patsy Young, former national diving champion, now Handball Champion of Ohio; E. W. Palmer, who has held nearly every Association office available; W. W. Jepson, who showed the young writer of this article a few things about the game he never knew existed, and Fred Sewerd, for eleven years, National Handball Champion.



HIS afternoon I played a couple of games of handball with a young geyser of fifty-one; tonight I'm a doddering old stream of thirty-seven and, while I am in the mood and the ache is still demanding respectful attention, I want to go on record to this effect:

Handball is not for me!

This fifty-one year-old geyser's name is W. W. Jepson and figuring by the way he ran me into a gasping whisper I'm thankful for just one thing:

That I didn't become brash enough to challenge E. W. Palmer, or H. A. Tremaine or any of the hundred other youths of sixty or seventy years who find time to welcome all comers on the new courts of the Cleveland Y. M. C. A.

The insidiousness of the scenery haunts me still. Editor Weaver, of this magazine, wrote me a letter suggesting that I visit the Cleveland Association—take a squint at the new handball courts—talk with Leonard Fels, executive secretary of the Central Y—and do such other chores as attendant on

getting a story of the only Y. M. C. A. building in the world devoted to handball. I want to explain right here that, for years, I have figured myself in pretty good physical standing.

The setting:

I was sitting at Secretary Fels' desk and he had been telling me of the players within the organization.

"Do you know," he said, "that we have scores of men playing handball every day—some of them above their fifties."

"You don't mean it?"

"I most certainly do."

"But, handball is a tough game—a young man's game."

"Not with us it isn't," he contradicted. "There's Jepson—one of the best handball players within the organization and he is past fifty." He named many others and I listened but returned to Jepson. Whatever it was—first impressions, you may call it—the name of Jepson interested me. His age interested me. I mentioned this interest and Secretary Fels remarked:

"He'll be in here soon. Drops around every noon."

A knock sounded on the door (actually, it happened exactly this way) and Fels, getting up, cried: "Come in, Jepson, we were just talking about you." I looked this half-century-plant (the more I think about it, the better I like the use of the word 'plant' in this situation) and inquired:

"Secretary Fels tells me you are past fifty?"

"Yes. Past fifty-one, as a matter of fact."

"You don't look it."

"I don't feel it."

"I'd like to try you out—see what sort of condition you are in?"

"At handball?"

"Suits me."

"I've just finished three games but, if you don't make it too fast for me, I'll take you on."

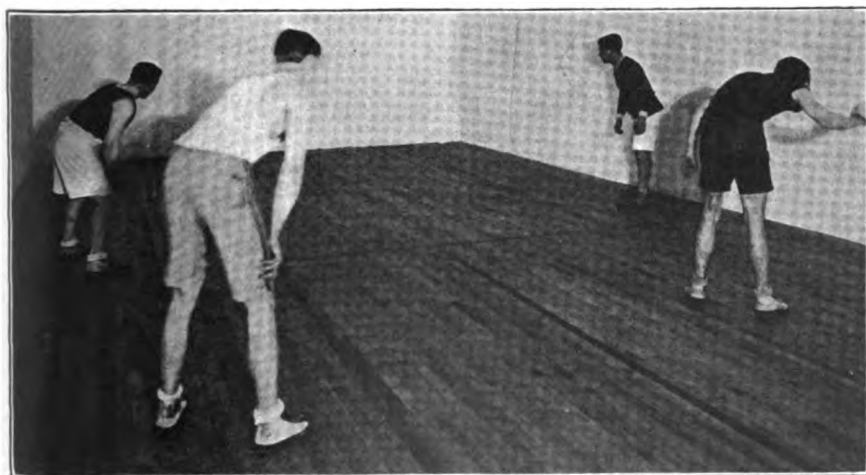
I'm sure you won't mind if I draw the veil right here. Men, as a rule, are sympathetic . . . and, no doubt about it, I need your sympathy. In fact, the way I feel right now I'm going to keep right on needing your sympathy for some time. However, I would like an answer to one question:

"Where does the ball go when you hit at it—and miss?"

THIS introduction may, or may not, give you an idea as to the enthusiasm displayed over handball at the Cleveland Y.

In May, 1924, there was need for more courts in the Central Building and Secretary Fels, with the assistance of a number of his associates, devised a plan to secure them.

"We couldn't go to our friends for donations—we didn't want to go to the city—we didn't want to obligate ourselves for something that could not be paid," related Fels. "Finally, we hit on the idea of letting the handball players pay for the courts. We questioned hundreds of players and found them willing to sign pledges for sufficient



A glimpse of one of the courts in Cleveland's new handball building. It has cement walls, white maple flooring and recessed ceiling lights. Not an obstruction to be found!

money to build a complete handball structure and then we went before the board and offered, as an institution, to underwrite the project. The board members demurred for a time, fearing that we were over-enthusiastic but, finally, gave consent.

"On May 19, we started our drive for funds. On July 10, we closed the books. One thousand and twenty-two handball players within the Cleveland Central Y had pledged \$15,059. This made an average pledge of something like \$15. The building program then became a detail. I might, however, say that, originally, we had planned to construct these courts above the old courts, in the Y building proper but a canvass of the players disclosed a great majority in favor of a separate building so we had to go after more money. The first pledge was for \$12,000; it was quite a trick to get this amount boosted to its final resting place of better than \$15,000.

"We had the handball players. We needed more courts. The logical way to get them was to go directly to the players. It is our experience that when donations are sought for an improvement in a Y building that the persons giving the money aren't, as a rule, interested in the use of the project; those who get the real benefits—physically, I mean—generally don't have to pay anything. As a result, there is generally a lack of appreciation of the facilities offered.

"The fact that the handball players in the institution built their own building tends for pride and that pride leads into an active enthusiasm for the Y. M. C. A."

THE Cleveland *Red Triangle*, which is published weekly by the Association, tells us these facts concerning the four courts:

"The four new handball courts at Central Y are the finest in the country and are the only standard courts in Cleveland. The first day's play on them resulted in 168 games in which 225 players participated. The first day visitors numbered 718. The feature game of the day was one in which four players participated whose combined ages were 231 years.

"Each court is 40 feet long, 20 feet wide and 20 feet high. They occupy a new brick building especially constructed of fireproof material, and, so far as is known, this is the only exclusive handball building in the world. The building is 93 feet long and 42 feet wide; running through its center on the 40-foot dimensions, is an entry-

way with a mezzanine visitors' gallery which is reached by a staircase from the main floor.

"The playing walls are all brick or hollow tile covered with cement plaster and Keene cement giving a solid and smooth surface guaranteeing perfect rebound at play. The floors are constructed on a foundation of sand with first a two-inch layer of concrete, then a layer of waterproof paper with an asphalt hot mopping, then nailing strips filled with cement, next a second layer of waterproofing, next the hemlock sub-floor then a third layer of waterproof paper and finally the finished floor. The waterproof paper was brought above the maple flooring around all four sides and cut off after the floor was laid, so as to insure against dampness. A cement court around the building also insures against dampness.

"The construction of the floor is such as to coincide with the rebound of the ball off the walls. The rear wall of the court is 12 feet high, the space above being open so as to permit view from the visitors' gallery. The lighting is from 13 recessed lamps in each court, each equipped with 200-watt bulbs and each covered with one-quarter-inch plate glass set flush with the ceiling. In the ceiling of each court is a ventilator for carrying out the air and three ventilators are set in the floor at the front wall of each court for bringing in outside fresh air."

When the courts were finished officials of the Cleveland Y entered bids for the national tournament of the A. A. U., as well as the national Y. M. C. A. tournament.

"We entered these bids for the purpose of attracting attention to the Cleveland Y courts and not in the hope of getting either of the tournaments," said Secretary Fels. "But, both associations were so impressed with our handball facilities that our invitations were immediately accepted. In Cleve-

land we consider it not only an honor to be able to entertain the contestants in these tournaments but we believe we have done a real service to Y organizations throughout the world in proving that we can offer exceptional facilities—within our housing institution."

FROM purely the personal viewpoint, I am not able to recommend handball as an exercise.

My experience with this form of play is not at all expansive. I think I can check the handball games I have played on the fingers of one hand and my record from those games is one hundred percent. I not only took lickings in the scoring, but physically, as well. My introduction to the game was back in the spring of 1912 when I was on a southern training trip with one of the American league baseball teams.

Hughie Jennings, then manager of Detroit, observed as how a game of handball would serve to loosen up a lot of tight joints and I believed him. The next day I told Jennings he was wrong—instead of being "loosened up" I was tighter than the G string on a violin. I explained my sentiments to the manager of the Detroit Tigers—made my explanation firm and concise—but he came back by saying that I should take another whack at the game. For this observation he was close to dissolution and didn't know it.

I can understand, however, the fascination of the game. I can understand its benefits.

Any game that brings into use all the muscles is bound to be beneficial. The speed of handball furnishes a match for quickness of eye, deftness of hand and agility of foot. In addition to these things it demands that the player have perfect freedom in action. Unlike bowling, it develops both sides of the body—which is important. It makes for quickness with the left hand, as well as with the right or, if you

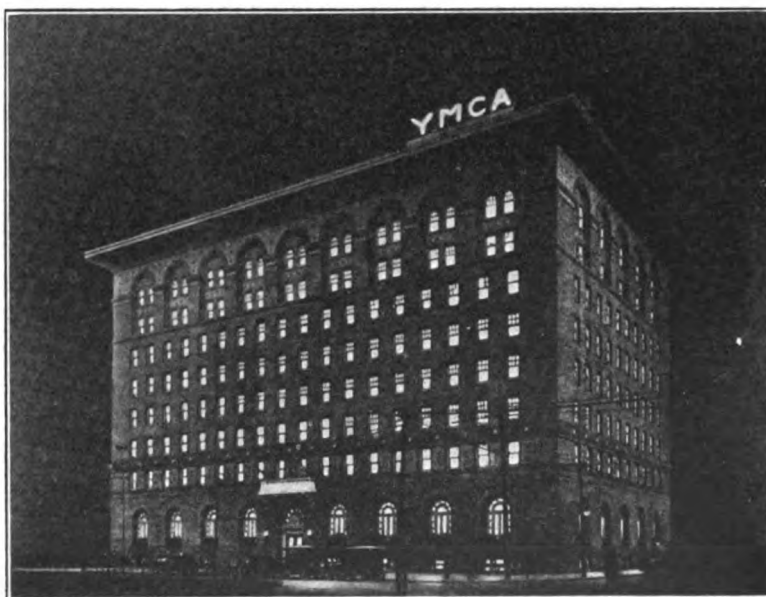
are naturally left-handed, it furnishes an opportunity to educate the right flipper.

I talked with a doctor after this afternoon's games—no, it wasn't a professional call—and he explained that no handball player, within his knowledge, ever suffers from constipation. The game aids digestion and materially assists in keeping open the large intestinal tract; this is essential if health is to exist.

W. W. Jepson told me that his own physical fitness could be laid, entirely, to handball.

"When I don't play the game for a few days—business sometimes prevents me—I feel sluggish and mus-

(Cont. on page 328)



Home of Cleveland Central, where the next National A. A. U., and National Y. M. C. A. handball tournaments will be held.

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.



ASON of the former Prime Minister of England, Ramsay Macdonald, has been visiting the colleges of the United States. He makes an interesting criticism of student life when he insists that American students have no privacy. This is very widely true. The social habits developed in our colleges are such that every aspect of a man's life is laid open to public gaze. For sensitive souls it has proved the most exquisite torture.

To have one's clothing, his bodily peculiarities, his hobbies, and his affections forever subject to public inspection and possibly public ridicule is a terrible ordeal for a very large number of boys. College men, as a rule, found the army camps less distressing than did others because they were more used to critical inspection in a condition of physical and spiritual nudity.

There is a tendency all through modern American life to demand the extinction of privacy. Those misguided Paul Prys who are attempting to reform the country by poking into everyone's most personal affairs are the hideous sports of the movement. Now, the world is a hard place, and he is fortunate who early in life has conquered his sensitiveness even to impertinent inspection. Yet the total deprivation of privacy in home, school, college, Y. M. C. A., camp, or business life has baneful results.

The most serious of these is the tendency to drive men, in self-defence, to imitate current practices of all kinds. By this means we avoid being thought "peculiar." It is amazing how soon this pressure reduces men to a dead level of deplorable sameness. After all, each one of us is useful in the world just because of his peculiarities. It is not well for us to be always alone, but the integrity of our souls demands some periods of real privacy.

If we are anxious to promote religion, we had better look to this matter. We have frequently stressed on this page the truth that all life is spiritual, but one needs periodic rest from his fellows if he is to serve them best. There is a tone of God's voice heard in the dust of the conflict but there is also a whisper that speaks in quietude.

Somehow or other we must gain for men this privilege of quietude or we shall have a stunted experience, a ghastly uniformity of character, and a failure of Christian men to measure up to the harmonious ideal of Jesus Christ. Let us be fair. To use an old

Privacy

The Race Problem On Main Street

Testing Unity

Placing Personnel Up Where It Belongs

expression, there are some things which can be settled only between a man and his God.

IT is no longer necessary for anyone to travel far to find race problems. They have invaded Main Street and they are very difficult right there. The Associations are up against them all the time. Our correspondence is full of them. Here, we find a scrub-woman who would not clean the room of a Japanese student. There, we discover a group of members who will not tolerate the presence of a native of India. Again, there is complaint of unnecessary discrimination against colored secretaries by their white colleagues. Still further, we find secretaries trying desperately to realize brotherhood in perfectly impossible situations.

New and critical race relationship clashes spring suddenly out of the dark before we are ready for them. The damage is sometimes done merely by a secretary's deliberation in the face of an unexpected difficulty. The diversity of the issues raised makes every attempt at generalization a joke. There are plenty of people who can give advice from the arm-chair. They know the general principles and they encourage and condemn with perfect assurance. But we don't live in general principles; we live in concrete situations.

Is it possible that we might help each other by reporting these concrete situations to each other? By this means we might achieve a genuinely realistic view of the situation and build up out of our experience a better compre-

hension of the proper practice in peculiar circumstances. Secretaries cannot just suit themselves; they have conflicting responsibilities which are exceedingly bewildering. To meet these intelligently most of us need a lot more information than we have in hand at the present moment. Why could we not project informally a kind of case study of acute issues and thus really prepare ourselves for the surprises of the future?

THE test of unity is co-operation. Paper constitutions and paper resolutions may or may not have any particular significance. When men work together they are united. The first real test of the new organization comes in this month of March. The aim is lofty, it is a large budget; but the task is by no means beyond the power of the Young Men's Christian Associations of the country. These Associations have developed in the face of critical situations an energy out of all proportion to their size or their general influence or the character of their personnel. They have carried through to triumphant success many enterprises that have appeared to on-lookers to be quite outside the range of possibility.

The only question in the present financial campaign is whether or not every branch of this great movement cares to put forth its unquestioned powers during the current month. Nothing can stop us, if this be our determination. It would be a tremendous saving of effort to wind up the whole business before April 1, so that the energies of the employed officers and committeemen could be turned for the rest of the year to the other pressing problems that demand our most careful attention.

This is our test. If we meet it squarely we shall not only have the necessary support in hand but we shall prove the solidity of our unity. Success will mean that we are capable of united action on a comprehensive scale. We shall be less afraid then of attacking other large issues as a unit.

THE arrangement by which, in the organization of the National Council, Personnel is put on a par with the activities of the Association at home and abroad is a great triumph for reality. Anyone who has attended for many years meetings not only of the Young Men's Christian Association, but of other social and religious societies

(Continued on page 333)



Learn To Swim This Year!

It is estimated that forty million Americans would be helpless if they should suddenly be cast into deep water. There's a challenge in the figure.

By Robert C. Cubbon

STEP 1 Submerging



With spring and summer in immediate prospect, the urge will be out-of-doors, and an instructive swimming article, such as Mr. Cubbon has prepared for ASSOCIATION MEN, is timely. The writer has evolved the Confidence Method of teaching swimming, which he here describes, from years of experience in handling large groups. It was particularly effective, he found, in teaching great numbers of soldiers, during the recent war.

The Confidence Method is copyrighted by Mr. Cubbon, who is Director of Physical Education at Brooklyn Central Y. M. C. A. —EDITOR'S NOTE.



N estimate of the non-swimmers in the United States places the number at 40,000,000. This seems absurdly high in a nation of out-door loving people, but as a matter of cold fact it is conservative! It has even been said that for every man, woman and child who is at home in the water, there are three who fear it.

But since the war the ratio has been changing. Through a newly awakened consciousness of the danger of not being able to swim, folks have been flocking to instructors. Methods have been developed which have made learning more or less easy. As a general result a perceptible lessening of the number of deaths from drownings in canoe and swimming accidents may be expected.

Folks do not learn to swim for a variety of reasons, and here are seven which will probably cover the entire forty millions.

There has been, of course, Parental Objection, to overcome. Parents are now coming, gradually, to emphasize, to their children, the need for swimming, rather than the fears that may lurk in the water. This is because more parents, than ever before, are swimmers. But it was not so a generation ago.

Others have been deterred from learning, through Lack of Methods of Teaching. Swimming itself is age-old, but to the task of making swimming easy for the average person, men have addressed themselves only comparatively recently. The idea of pitching a person overboard to "make" him swim,

is as out-of-date as a kerosene lamp in a modern hotel; and intricate land-drills are likewise passé.

One of the most understandable of reasons for millions not having learned to swim, is the Lack of Swimming Places. Everyone in Venice probably swims; in Greenland, probably very few. United

body will sink if one plunges off, is stubborn, but may be dissipated with the knowledge that the body is buoyant, and that pushing against the water with the hands is all that is necessary to keep afloat.

And Fear Number Six, is Pride. If a person cannot swim he should not be afraid for others to know it; he should be ashamed not to set about learning.

Finally—and this is applicable only to women—the Impossible Bathing Suit, which up until very recently, custom and convention has dictated, has made swimming very difficult to be mastered. Today's fashions have as much to do with popularizing swimming among women, as any other thing.

They have discovered that it is easy to learn once their movements are unhampered by drenched, heavy garments.

Of all these reasons the most difficult to overcome is perhaps fear of the water, and fear can only be conquered by the development of confidence in one's self, and in one's ability to learn to swim. To that end I have, through several years' working experience among large groups of non-swimmers, evolved Six Simple Steps, through which, it has been demonstrated time and again, men and women, and girls and boys, who previously were afraid

to attempt to learn, have begun swimming, and feel at home in the water, in a very short space of time. They have learned swimming, not in six lessons, but in one lesson consisting of these six steps. It is a method any good swimmer can use in instructing classes, and one that the individual could use, if need be,

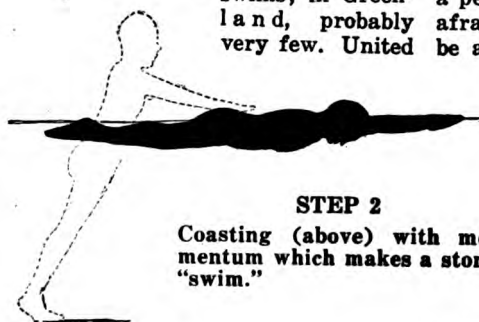
to teach himself, or his friend.

These different steps are illustrated by sketches, reproduced on these pages, and can readily be memorized.

First thing to do, of course, is to get into the water, waist deep. If in a river, lake, or ocean, face the shore. And then—

STEP 2

Coasting (above) with momentum which makes a stone "swim."



States has characteristics of both locations. But communities without natural facilities are coming rapidly to see the necessity for constructing large municipal pools, while Y. M. C. A.'s, churches and other organizations also provide facilities.

Neglect of The Most Opportune Period in life for learning, is still another reason. Between nine and fourteen, the individual is in the period when coordination comes with the least effort, when fear is most easily overcome, and when confidence is most easily acquired. This is a fact that parents may well bear in mind.

Fear has deterred untold numbers. An experience of being "thrown overboard" or "ducked," has instilled a Fear of Water which has ruined a hundred, while making one swimmer. Fear of sharks, of hidden holes, of waves, are easily overcome. Fear that one's

STEP 3

Kicking with same motion used in kicking bath slippers off one's feet.



STEP 4



Paddling



Arm Positions



Arm Lifting, as a paddle cuts the water.

STEP ONE—SUBMERGING. Take a deep breath, through the mouth (forget that you have a nose, for mouth-breathing is preferable in swimming), execute a full knee bend and raise arms forward, thus, momentarily, submerging the entire body. Come to a standing position by straightening the knees and by pushing down smartly on the hands, bringing the hands to the sides. Do not reach for the bottom in trying to get up, but rather press down on the water with your hands.

Suggestions:— If in clear water, open the eyes and count or name the objects held by the instructor. Hold your nose at first, if that seems desirable, but forget it as you progress. Repeat this movement until all fear, or hesitancy, is overcome, and then pass on to—

STEP TWO—COASTING. Secure a good purchase, or hold, with the feet, take a deep breath and plunge forward vigorously, with arms and legs extended. With the face down in the water, coast as far as possible. Remember that a stone skips or "swims" as long as it has momentum. The average adult's body, naturally buoyant, does not weigh more than ten pounds in the water, and coasts and floats easily.

Suggestions:— Keep the face down in the water, otherwise the body will not maintain the correct horizontal position on top of the surface. Get as much drive back of the plunge as possible, for momentum is essential to coasting. Try for a definite distance. Keep the eyes open to note your progress.

This step is not difficult, and with proper encouragement from an instructor, it is easily mastered. Once coasting has become learned, the beginner is ready for—

STEP THREE—KICKING. At the end of a coast, the coming swimmer, will

note that while natural buoyancy keeps the trunk afloat, the legs sink. This is where kicking comes in. A slow, easy kicking movement will not only keep the legs up, but will add distance to the plunge. The kick should not be at all frantic, but deliberate, as in removing a pair of bath-slippers.

This step is a combination of One and Two, plus the kick. After taking a deep breath, through the mouth plunge vigorously forward, and slowly kick the imaginary slippers off, one after the other.

Suggestions:— Take plenty of time. All beginners speed up, bringing about muscular fatigue and shortness of breath. Do not forget that the body floats and requires very few movements to be propelled. Keep the face in the water. Put more power back of the plunge. Bend the knees only slightly. Try for a definite distance.

And then the beginner swings right into—

STEP FOUR—PADDLING. After taking deep breath, through the mouth, plunge vigorously forward, face in the water, legs rigid, and execute an alternate paddle movement with the arms.

In paddling a canoe, or rowing a boat, the paddles or oars are lifted out of the water with the completion of each sweep. Otherwise the craft would stand still. Likewise in swimming, the "paddles" should be lifted out of the water. It is well to remember that in swimming one must be long on forward friction and short on backward friction. As the arm and hand enter the water the forearm is bent. See clock illustration.

Suggestions:— Keep the fingers closed together. Be leisurely. Keep the face submerged. Lift the hands out of the water on the forward reach. Open the eyes and watch the stroke. Roll the body slightly in order to elevate the shoulder of the arm that is reaching forward, and then the learner is ready for—

STEP FIVE—PADDLING AND KICKING. This is a combination of Steps Three and Four. Take a deep breath, through the mouth, plunge vigorously



STEP 6

Side and Front Breathing.

forward, face in the water, and paddle your canoe and kick off your slippers. The best swimmers use six leg beats to each movement of the arm. The arm has a greater distance to travel, and so is slower in movement than the leg. Don't bend the knees too much, nor pull the arms through the water on the forward reach, as these movements cause back friction.

Suggestions:— Take plenty of time. Keep the face down. Plunge vigorously. I have purposely repeated these three suggestions because they are so important and essential. If after considerable practice a difficulty develops in arm and leg coordination, water wings may be used, but only as a last resort, for they are "water crutches" and therefore useless if one would become proficient in the water. These steps have logically led up to—

STEP SIX—BREATHING. Emphasis has been placed on the importance of keeping the face in the water. But it is also necessary to breathe. Rotate the head from side to side to fill the lungs, or elevate the mouth, by pressing down on the forward hand, and quickly "bite off" a mouthful of air, after having previously exhaled through the nose. Short distance racers breathe only as they

have to, and long distance swimmers breathe rhythmically, or in other words, on a certain number of strokes.

Suggestions:— Bear in mind the suggestions following the previous steps. Remember especially, be leisurely. Shortness of breath is usually due to movements too rapidly executed, cold water, lack of rhythmic breathing or fear of water.

And this is all there is to the Confidence Method of teaching swimming. The general principles wrapped up in these six steps are fundamental in any stroke learned, only muscular coordinations differing, which can easily be learned and adapted. But the chief thing I have sought to do, through using this procedure, is to appeal to a person's reason, and through his reason to give him confidence in himself. That is a fact to remember.

And another fact worth remembering is that whoever makes a swimmer, makes a friend. He also makes a potential life saver. It is quite obvious that America's drowning toll, at present staggering, can only be reduced as increasing numbers learn how to swim. Non-swimmers in America are 40,000,000 in round figures—think of the hazard

Many millions, of this total, will be playing with danger this year. Only large class instruction can convert any appreciable number into swimmers. Surely there is a service, due them, and bound up in that service is a huge responsibility.

Y.W.C.A. and the Basis Question

Loyalty to its purpose, safeguarding of movement unity, leading young women into service and maintaining church co-operation are principles of the proposed constitutional amendment providing an alternate basis.

By Mabel Cratty

General Secretary, National Board of Y. W. C. A.



HAVE been asked to set down a few observations on the basis consideration now in process in the Young Women's Christian Associations in their character as a national organization.

It is assumed that space need not be wasted in enumerating or commenting upon the for and againsts of this sensitive question, such as: the relative demand for and protest against any study of the basis; the losses and gains to be derived from any change; the exceeding difficulty of finding any basis which, as a method of applying the purpose of the Association, is satisfactory. Without doubt, this is all a monotonously familiar ground to the leaders of the Young Men's Christian Association, trodden and retrodden through the years, in and out of many a convention.

The writer of this article ventures to say that, after years in which she has had varied and various opportunities and experiences of listening to talk upon this vexed theme, her observation is that the greatest amount of unanimity existing on the matter might be voiced in the statement that there is no perfect way of applying the purpose of the organization to the individual member—which is what any basis is an effort to be. It should be noted in this connection that there is on the other hand significant evidence of unanimity in regard to our statement of purpose and satisfaction with it.

It may be necessary to state what the present basis requirement of the Young Women's Christian Association is, and to point out the stage which has been reached in the convention's consideration of it. The following is the basis of membership by adoption of which local Associations, not student, are admitted into the National Association. Article II, Section I (of the Constitution of the Young Women's Christian Associations of the U. S. A.), "After the adoption of this constitution, any Young Women's Christian Association not privileged to become a charter member may be admitted to this organization upon application to the National Board and upon filing with it a copy of its constitution, showing that its active membership—that is the voting and office-

A Question of Interest

ACTING upon the belief that there is wide-spread interest in the ranks of its readers in what the Young Women's Christian Association has done on the question of membership basis, *Association Men* requested Miss Mabel Cratty, General Secretary of the National Board of Y. W. C. A., to present the broad facts of the progress of basis consideration within that organization.

Next month, Col. Gerald W. Birks will write of the Canadian consideration of the question.

holding membership—is limited to women who are members of Protestant evangelical churches." A footnote to this article says that, "By Protestant evangelical churches are meant those churches which, because of their essential oneness in Jesus Christ as their Divine Lord and Saviour, are entitled to representation in the Federal Council of Churches of Christ in America, under the action of the Interchurch Conference held in New York City, November, 1905". At the Cleveland Convention in 1920, a personal test as an alternate to this basis of membership for student Associations was adopted, making it optional for each local Association which it should thereafter use.

IN the same convention a resolution was presented by certain delegates proposing an amendment to the constitution, providing for an alternate basis for city, town and county Associations. This resolution, according to the constitutional provision for amendment, could not be voted upon until at the following convention. In order, however, to give the questions raised careful consideration, the convention appointed a commission to study the basis of membership in Associations, other than student. This commission presented a report to the Hot Springs Convention in 1922, recommending that a second commission be appointed to continue

an intensive study of the question; that the result of such study be presented to the National Board in the form of a resolution not later than a year prior to the 1924 convention, and that the resolution should embody the following principles:

- a. A definitely expressed loyalty to our purpose with a test of membership which will insure the carrying out of the purpose.
- b. The safeguarding of the unity of the Association movement.
- c. The leading of young women into membership and service in the Christian Church.
- d. The maintaining of definite co-operation with the Church.

This recommendation, with very slight modification, was adopted and a commission of thirty-five members, seventeen of whom had served on the first commission, was appointed. Under its direction, discussion groups studied the question of the membership test in the summer conferences of 1922. This study was continued in local Associations in the fall and winter. Help was available from very good printed matter as well as from members of the commission in person, who did considerable traveling. An active correspondence with local Associations was carried by the office of the commission. Five meetings of the commission were held, including a brief and informal one at the close of the convention by which it had been appointed.

At a meeting held in Chicago in January, the commission voted to present the following, as required by the constitution, "to the National Board" to be "approved by it at least six months in advance of a Convention."

"Any Young Women's Christian Association other than student may be a member of the national organization upon application to the National Board and upon filing with it a copy of its constitution showing:

- A. That its voting and office-holding membership is limited to women who are members of Protestant evangelical churches, or
- B. That its constitution embodies the following:

(Continued on Page 334)

Opening *the Bible to the* "Plough Boy"

Four centuries ago William Tyndale was strangled and his body burned, because he translated the Scriptures into modern English, but his influence lives yet.

By Frederick Harris



William Tyndale

childlike optimism he turned for help to Tunstall, the scholarly Bishop of London, and journeyed to the metropolis sure of a sanctuary where he might continue his pious labors. But, of course, the Bishop had many interests which he did not care to endanger by getting mixed up with such a dangerous enterprise; so Tyndale was soon chased out of England. He crossed over to the free city of Hamburg, but not before he had made arrangements for the securing of funds and for what has been gracefully called the "secret importation" of the books into England.

HE was not out of the woods yet. Throughout the spring of 1524 he pursued his translating in the closest consultation with Luther and the next year was able quietly to begin the work of printing in Cologne. Then the

trouble began. Cochlaeus, Luther's great enemy, was printing a book at the same establishment. He heard the bad news, and in ancient and honorable fashion filled the printers with good liquor and found out all he wished to know. Cochlaeus informed the authorities: result, we find Tyndale and his friend Roye with their printed sheets in a boat rowing up the Rhine in the dark to the city of Worms. Safe in that place, the work of printing was completed. The spy system must have been fairly complete, for Tyndale's activities were all reported in London; but the arrangements for importation were satisfactory and the version advanced immediately into the ranks of the best sellers. So the printed English New Testament came to England.

The fight was on. The ecclesiastical authorities condemned the book and ordered it destroyed. Then, as now, this was the needed stimulus; and while the presses stamped on—they did not roll in those days—a fine organization of distributors sprang up to play a game that must have appealed alike to their piety, their love of freedom, and their sporting blood. There is more than a touch of humor in one episode. Packington, a merchant in Antwerp, was a friend of both the Bishop of London and of Tyndale. The Bishop commissioned Packington to buy up for destruction, at any price, every copy of Tyndale's New Testament upon which he could lay his hands. Packington naturally went directly to the source of supply: so by way of Packington, Tyndale sold Testaments at a handsome profit to the reverend Bishop for his ecclesiastical bonfires. As one writer says, "The Bishop had the books, Packington the thanks, and Tyndale the money."

THE mere audacity of a translation in the vernacular was only a part of the difficulty. Tyndale, a scholar of scholars and a pupil of Erasmus, translated from the Greek direct; and, painful as it may seem, for the formal ecclesiastical terms of the Latin Vulgate he substituted those words in common usage among the people which seemed to him best to convey the real meaning of the original. This

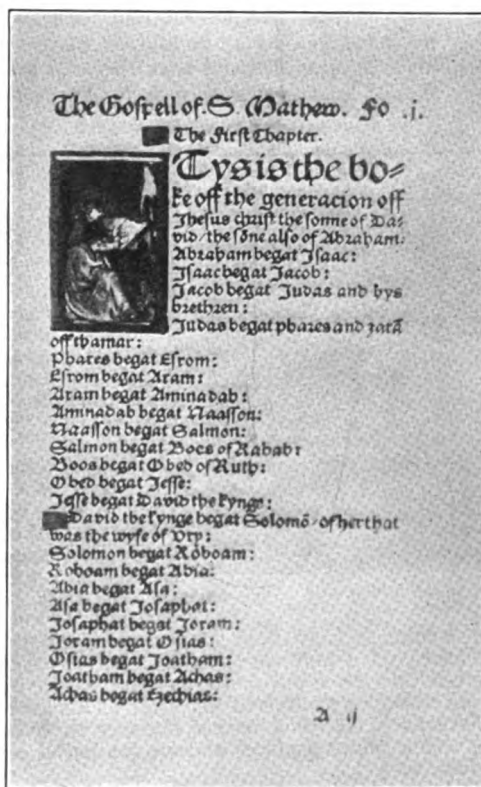
(Continued on page 339)



URING the month of October, 1536, a certain Englishman, by name William Tyndale, was strangled for a heinous crime—he was guilty of having translated the Scriptures into modern English. It was a serious business for kings and ecclesiastical politicians in general—and indeed for all those who were chiefly interested in keeping the lid screwed on tight—that an accomplished scholar should have made so free with the Bible, opening up these explosive writings to the common people.

It is now just four hundred years since the last sheets of Tyndale's English translation of the New Testament were pulled from the press in Worms, where four years before Martin Luther had made some remarks highly unpalatable to the rulers of the Church. Early in the next year, copies of this book began to find their way into England in bales of merchandise. For the scholar of that period there was no need to seek excitement by hunting big game or sailing the Spanish Main; this job of putting the Bible into English furnished all the thrills required to keep life from being a bore. Behind those quaint volumes going into England by the smuggler's express lay a magnificent adventure. It is well worth while to recount its leading features.

In the year, 1520, when he was thirty-six years old, Tyndale left the University of Cambridge, having acquired in the course of his student days a fixed determination and a small circle of enemies. In the next two years, spent on his native heath, this fixed determination—to "cause a boy that driveth the plough" to know more of the Scriptures than did the clergy—enlarged this circle of enemies till the place grew very much too hot for him. With



First page text of Tyndale's translation of the New Testament, published at Worms, in 1525.

Walpole Opens a New World

English novelist, in *The Old Ladies*, develops a phase of life which is generally ignored, and produces one of his greatest stories—Other recent books briefly reviewed.

THE OLD LADIES, by Hugh Walpole. Geo. H. Doran Co., New York. \$2.00.



IT IS claimed that the drama which goes on within an atom is no less thrilling than the big show put on by the solar system. However, this is no harder to believe than that Hugh Walpole should find in an attic where lived only three old ladies a tense and sinister human struggle—love, hate, robbery, madness, and death. It is fairly certain that no one else could have unearthed such a conflict and that no one else could have told about it. One would think that three lonely females over seventy could be interesting only in their past. By that time surely the great passions of life have lost their power. To be sure, Mr. Walpole himself has elsewhere chronicled the reign of the ancient Duchess of Wrexhe; but the continued dominance of an old woman over a family is more their affair than hers. These three old ladies are all by themselves: Agatha Payne, whose smoldering central passion appears as a harmless delight in candy and color; May Beringer, bondslave of fear and futility; and Lucy Amorest, feeble, faithful, and courageous. As frequently happens in Hugh Walpole's history there is a material character, this time a piece of red amber. The whole affair seems harmless enough till upon this narrow and unpromising stage spiritual forces, as ancient as man, suddenly enter to meet in one brief and bitter tragedy. The book should be read at one sitting.

Hugh Walpole has in the course of his productive life summoned up a wide variety of people but never any more curious or vivid than these old ladies. I am not forgetting the schoolmaster, the novelist, the little English boy, the incomparable Russians, the dreamy youth who was a kind of generalized failure, the terrible Duchess, or that ghastly old maid who imbibed horrors in secret. And those living backgrounds—that town by the sea, the county of Glebeshire, the city of Petrograd—they are none of them mere dead drops behind the actors, but none ever lived more really than that piece of

red amber. Though this author has many great novels to his credit, it is not hard to see why some of the best critics have called "*The Old Ladies*" the greatest of them all.

My purpose here is not critically to estimate Hugh Walpole's work but to commend this novel in particular and all his books in general to the reader on the basis of their undoubted excellences. The finest thing about Hugh Walpole as you meet him is his first-rate criticism of his own books. He told me once that his *Maradick at Forty*—which he wrote when he was twenty-three—is a "poor novel" I tried to argue him out of it but he would not retreat—yet I myself like the book immensely. It stands as an eternal witness of his superior personal endowment for his work: as you read the rest you see the other side of the picture, that he has never rested upon that keen eye and active imagination but has made himself a craftsman of the first order. What he wants you to see, *you see*—that's all there is about it.

This time with his unerring skill he has opened up a world that we have generally ignored. We can never feel quite the same about old people again. Mr. Walpole has no sentimentality so he has given us an unblurred picture: old age, gracious and beautiful and pathetic; but old age, also forbidding and

ugly and evil. In a sense, "*The Old Ladies*" is as distinctive as "*Robinson Crusoe*," "*The Pickwick Papers*," or W. H. Hudson's "*Green Mansions*."

FREDERICK HARRIS.

EVERYMAN'S LIFE OF JESUS, by James Moffat, D. D. George H. Doran Co., New York.

Dr. Moffat's name is familiar to many thousands in America as the author of the most vigorous translation of the Scriptures into modern English. There are peculiar merits in each of these everyday versions of the New Testament, but Moffat's has the mark of incisive individuality. In the present instance he has performed a special service for the ordinary reader. This Life of Jesus is made up of selections from the four Gospels woven together and arranged in eighteen chapters. For each chapter there is an introductory section designed particularly to display the background of the events narrated. Some of this supplementary material is exceedingly illuminating and all of it adds to the interest of the narrative.

The publishers have made a neat and attractive book which can be slipped in the pocket. Those who are interested particularly in the religious education of young men and boys might well try the experiment of leaving copies of this book around where the fellows are—on library tables, in waiting rooms, in the dormitories—so that they could pick it up in spare moments. It may be that this is just the kind of thing that would appeal to inquiring minds.

O. M.

MOODS OF THE SOUL, by Rev. F. W. Norwood, D. D. (Doran \$1.75).

The announcement of another volume of sermons by Dr. Norwood will be welcome news to the large number of Americans who were won by this great preacher's strong personality and sermonic ability during his visit to this country. It is one of those collections of sermons which thoroughly convince the reader that there is a divinely bestowed gift of preaching.

FAMOUS FIGURES OF THE OLD TESTAMENT, by (Continued on Page 324)



Kathleen Norris

become so common that there is not much publicity value in it any more. If a publisher should wish to attract attention now-a-days he could make more of a stir by making up for an author a childhood like that of Jackie Coogan—with pictures of the boy in his nursery in town, by the garage at his country place, and on the porch of his villa in Miami.

There is some reason for the extreme poverty of authors (Continued on page 329)

Dr Cadman makes Reply

*Picked at random by Halsey Hammond, Bedford Branch, Brooklyn
from Dr Cadman's Sunday Radio Conferences*



QUESTION. Is a druggist justified in doing business all day on Sunday?

Answer. Of course, the druggist must adjust himself to the necessities of the case. In most respects he is like the physician and has to perform works of mercy and relief for human suffering. I have a great sympathy for my brothers of that profession and trade throughout this country and elsewhere. They have no time to themselves. They are at the beck and call of doctors and of others, and of people suddenly taken ill "from dewy morn to stilly eve." I think a man who is devoted to his drug business can be relied on to get what vacation he can from his constant toil. I leave it to him.

Q. What is the meaning of the word "covet" in the commandment "Thou shalt not covet"?

A. Those who have that instinct know what it means without any definition. It means to look upon other people's belongings or persons with eyes of desire, wishing to have what is not your own. And that unfortunate impulse has placed most of the men who are now in prison in that spot.

Q. Do you think that the recent, awe-inspiring celestial phenomenon has had any effect in making men believe that there is a Supreme Being?

A. I should not doubt that, because you know a writer has said that we have always the heavens above us with their stars, and the conscience within us. I believe that millions must have been profoundly impressed by the thought that the presiding mind of the Deity could so arrange these stellar movements, and also by another thought, that the discoveries of man, like a ray of light from the Eternal Mind, could foretell to the moment when this transit would come and the eclipse with it.

Q. Is spiritualism helping to build up faith in a life after death?

A. Of course, it may help the trust of some people in a future life to believe that they who have departed to that life can communicate with them, but, from all I have seen of these communications, I am not profoundly impressed with their quality. I have just been reading a communication which it is said comes from Shakespeare through some woman, a medium, and all I can say is that a great deal must have been lost in transit.

Q. For poor people, what is the best

business in the United States?

A. As far as I know, being poor—hard work. So long as you have good health and a loving home, with a kindly wife or husband and children who reverence and obey you, that is an ideal life, far better than many other forms more frequently coveted and prescribed. I should think that whether rich or poor, who follow that kind of life in any kind of work which they have to do, and do it heartily, are getting as much good out of our present existence as is possible.

Q. I understand that the Bible has been removed from the public school. If this is so, can you explain why?

A. As a matter of fact, the Bible has not been removed from the public schools except here and there. There are many public schools in which it is still read. The great need concerning the Bible is for those who profess religion to agree upon what we should teach children from the Bible. At the present time they are so jealous of each other that they cannot agree on anything, and the main reason that the children are robbed of the Bible is because of so-called religious people who will not agree as to what can be taught from its sacred pages.

Q. Do you believe that capital punishment should be abolished?

A. It seems to me that that is the favorite question. I am asked it on all occasions, and I have expressed myself so often upon this matter that I ask you not to make me too guilty of repetition. I do believe in capital punishment in a country which is the center of the world's crime, and where such brutal deeds can be carried on as were done in Illinois, and in fact all over the nation, with morbid sympathy for the murderers. I should send them back to the Lord with a message that we have done all we could, could not handle them, and will He please do His best.

Q. Might we call the Holy Spirit God, and so have the term more readily understood?

A. There has always been some difficulty about the blessed Spirit of which our Lord spoke and introduced as His successor, because the Spirit is the modest Deity dwelling within your own heart just as Christ was the manifestation of the Father before other men's vision. And, for this reason, it is, sometimes exceedingly difficult to distinguish between

the operations of your own spirit and spirit of God within yourself. I think those holy mysteries are best left to one's own cultivation with this provision that, unless you deeply meditate on these issues, you are not entitled to speak about them.

Q. Why are Americans so unpopular in Europe?

A. They owe us a great deal of money. I have always found that when anybody owed me money they suddenly became somewhat strained in their attitude.

"I had some money and a friend;

I lent my money to my friend.

I lost my money and my friend."

We are not altogether unpopular in Europe. We must not be too thin-skinned about that. Don't be looking for popularity if you do good. Do good for the sake of doing good, and let popularity go hang.

Q. In your judgment, is there any ground for the belief by many people that Paris is the wickedest city in the world?

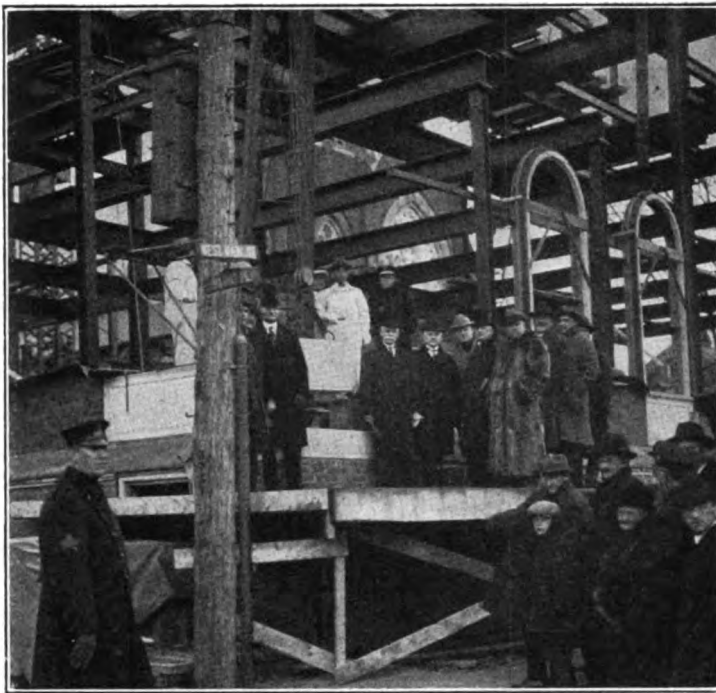
A. Not at all. In fact, those ascriptions are too freely made, and they arise mostly out of prejudice. The home life of the French people, including the Parisians, is very much more strict than is that of most Americans. No man can enter the domestic circle of the French people unless he is very well qualified and duly guaranteed, nor can any girl be alone with a man in France until after she is married to him, not even when she is engaged to him. They protect their homes against the beasts of the Boulevard, because they understand the whole business by a very frank recognition. And when I see some young girls of 16 to 18 wandering around our great cities at 11 and 12 o'clock at night, I wonder, in the name of the God, who gave me a good mother, where mothers are now.

Q. How can a young man who is interested in public speaking develop imagination?

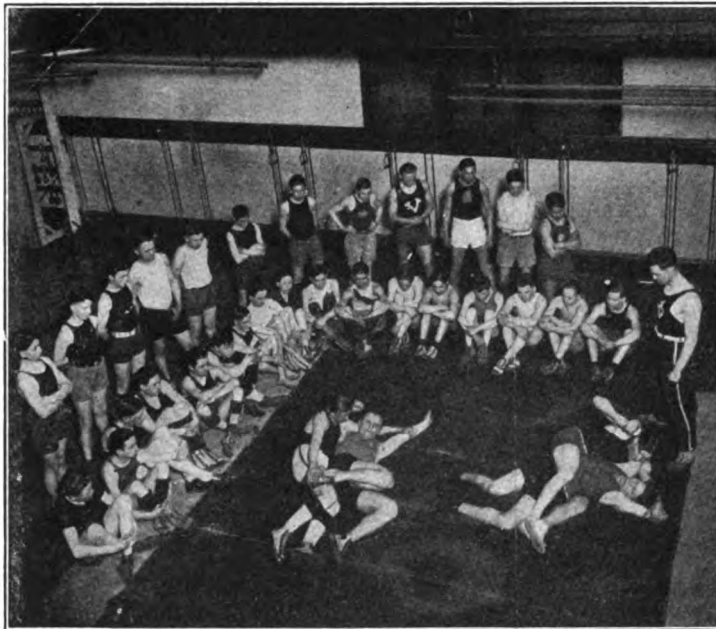
A. I should read great poets, especially Shakespeare, because you will find he touches nothing that he does not glorify. And then I should avoid all common and utterly mundane things into which I would not have to be forced. I would have my own life and live in that realm keeping the portals closely guarded against gross intruders. Live a life within yourselves, for which your mind is a perfect kingdom packed

(Continued on Page 328)

The Past is Present



Recently the corner-stone laying of the new home of the Waterburg, Conn., Y. M. C. A., was an event of importance. The building itself will cost \$500,000, furnishing and equipment another \$60,000, while the lot, in the center of the city, is valued at \$250,000, making a total investment of \$810,000.



Toe or scissors holds are not barred in Elizabeth, N. J., where wrestling is one of the popular features of the Association's physical activities. For participants there are not any exercises calling for greater skill, strength and endurance, while there are thrills aplenty for the spectators.

Thousands of friends and members of the Dayton Association, through this graphic display were brought to a keener realization of the world-wide service of the Y. M. C. A. This great globe, driven by a motor, revolved slowly and was a feature attraction at the New Year's open house, arranged for and directed by the Y's Men.



Teaching movie make the most one of the interest. Lon Breher, of Central Y. M. C. A., also coach of Wampus Club, big membership the left, Hobar trying to keep on the coach, with hand oval Hughes taking swimming lessons. Central is exercising center of film



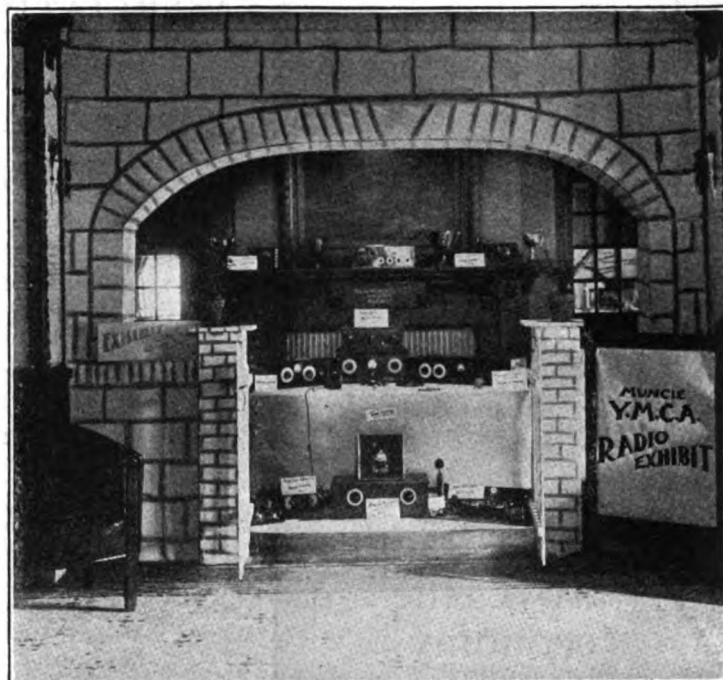
Plans for Spring and Summer work are now being formed. outdoor illustrated lectures were a constructive feature last safety, civics and patriotism were delivered, as a part of uanians, Ruthenians and Slovaks



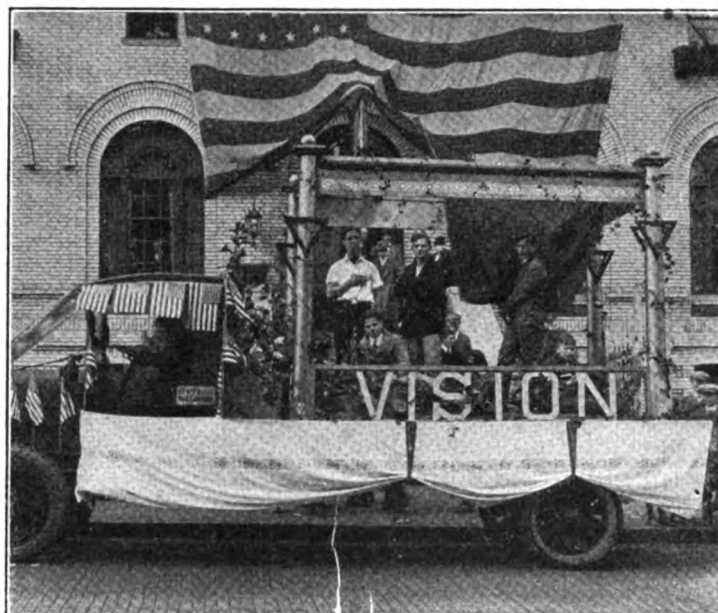
Sent---In Pictures



and here is a graphic suggestion from Chicago where
rest year. In 29 community parks 50 lectures on health,
the Association's work among Bohemians, Poles, Lith-
vians of the stockyards district.



A committee of vocational teachers from the public schools co-
operated with the Association in Muncie, Ind., to put on a radio
show for amateurs. The entry list was representative and ex-
hibits created much interest, bringing many people into the
building. A prize was given for the best home-made set. Next
year the Muncie radio show will be a much bigger event.



Animating Edmandson's famous painting which hangs in
Cleveland Central, boys from
the Stamford, Conn., Asso-
ciation made successful a
float which was a feature of
a big civic parade. Probably
there is no better known paint-
ing in the Association world.



We are not sure whether this
is a class rush or not, but
judging from the straining
bodies against the push ball,
these Chicago Association
College students are putting
everything they have in
the way of physical strength
to win something. It is all
good fun, and a part of the
all around eventful life these
students live while preparing
for their careers.

FOR YOUR CLUB AND YOUR HOME



**Karpen furniture
proves the
economy
of quality**

*YOU save in the begin-
ning and you save in the
long run on furniture that
bears the Karpen name-
plate*

Karpen quality goes deeper than beauty of line and luxury of upholstery. Under its rich finish and smart coverings, quality is built into every detail.

In period and modern styles for homes or in special "man-size" pieces for clubs and hotels, Karpen furniture serves longer and costs least in the end.

Yet Karpen furniture is not high priced. The world's largest production creates values that smaller makers cannot equal.

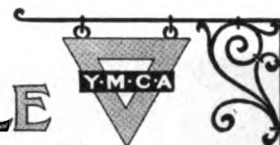
Karpen

FURNITURE

UPHOLSTERED, HANDWOVEN
FIBER AND ENAMELED CANE
FURNITURE. WINDSOR CHAIRS



At the Sign of THE RED TRIANGLE



A Junior Board of Directors elected from the membership has recently been organized in Knoxville, Tenn., for the purpose of making suggestions and recommendations to the Association Board, and cooperating with the management in carrying on various phases of work. The ages of these junior directors run from 18 to 29, and they are elected by the membership, the first election bringing out better than a 50% vote, the ballots being cast for over 90% of men whose names appeared on the membership roll. Formation of this board was authorized by the regular directors. That the chance for service was welcome is indicated by the fact that all of the 17 elected men accepted the responsibility gladly.

43,000 People Make Use of P. R. R. 'Y' Equipment

DURING the past year more than 43,000 people representing 81 different organizations used the facilities of the several divisions of the Philadelphia P. R. R. Association for lectures, entertainments, rehearsals and other meetings. During the summer period over 48,000 witnessed athletic events. Educational features drew 3,731; religious, 23,031; social, 12,853; athletic and recreational 53,539 while bowling, billiards and shuffle board and dart baseball equipment were used 177,823 times. In its cooperation with churches and schools, this Association also directly served nearly 40,000.

Albany's Dormitory City Works Effectively

DORMITORY City, a membership organization in Albany, N. Y., Central, is a most active and effective medium of service. The plan of organization follows closely municipal government lines, officials being a mayor, treasurer, common council, board of aldermen (two from each floor) personnel commission, department heads, such as Chief of Police, Commissioner of Public Works, etc. One of the functions of the Personnel Commission is to pass upon all men applying for rooms in Central building, a factor which has raised dormitory standards steadily. Elections are held twice yearly and are preceded by fiery campaigns which create wholesome interest.

18,000 Chicagoans Give To Expansion Fund

AT the annual meeting of the Association of Chicago, it was brought out through a report of the Expansion Committee that 18,000 gifts for a total of \$3,138,965 for new Association buildings have been made during the past three years since the inception of the expansion plan. The need for a general fund of seven and a half million for assisting certain local districts and special projects was touched upon.

During the past year the Chicago Association had 43,339 different members; 6,130 different students in day and evening schools and an average daily building attendance of 20,000 men and boys.

Oil City Undertakes Safety Campaign

THE first series of safety and educational programs for the Pennsylvania Railroad has been undertaken by the Oil City Y. M. C. A. The first program was highly effective. Through the help of the divisional superintendent, a large steel passenger coach was provided to be used as a motion picture theatre in which safety films were shown. A crowded car attended the first exhibition made up of all classes of railroad employees. A continuation of the series was arranged as a result of the demand created by this first effort.

Fall River Resumes Its Sunday Meetings

AFTER a lapse of five years, during which time it held no Sunday afternoon meetings, Fall River, Mass., Association resumed the plan and arranged for nine meetings, the first five being held in the Association auditorium. Effective speakers drew consistently good crowds. Four theatre meetings, each attracted an average of 1100 men. It is important that a large percentage of those in attendance were young men between 17 and 25 years of age.

New York West Side Assists Churches

LACK of continuity in young peoples' work from year to year, and the lack of volunteer leadership to carry on Sunday School and church work are two problems faced by the New York churches, in the solution of which West Side Branch Association has attempted to help. In the first place it organized boys' committees in churches and work in closely with them in laying plans. In those churches without gymnasium facilities a group membership was arranged for boys with the Y being their parish house. In helping to provide leadership, a training camp for volunteer Sunday School teachers was held with 29 in attendance.

Du Bois, Pa., Carries On Great Program

A program of activities so diversified as to have an appeal to every type of membership is being carried on by Buffalo, Rochester and Pittsburgh Railway Y. M. C. A. at Du Bois, Pa. Every classification of railroad worker finds something in which he is interested. In physical line basketball, bowling, boxing, indoor baseball as well as gymnasium classes are offered. In

social activities large interest is manifested in debating and glee club workers, checker club contests, lectures and socials. Wide participation in various phases of activities is preparing the way for the 1925 membership campaign which when undertaken will seek 1,000.

Conferences of Kansas Attract Boys

DURING 1924, 12 older boys' conferences were held in Kansas with a total attendance of 5,075. State Conferences have grown so large that no one city could provide an auditorium large enough to meet the needs of the delegates, nor rooms for special cabinet meetings, etc. As a result, the last conference was handled in four sections with attendance limited to boys from Hi-Y clubs only, of which Kansas now has 224. The total attendance at these conferences was 1,925. During the year Kansas boys have given over \$800 to foreign work and \$1,350 toward the State budget, while the 1925 goals for both these projects is \$1,250.

An unprecedented demand for sample copies of *Association Men*, for use during Right of Way Week, completely exhausted the large reserve supply. Orders continue to come in. In order to meet these, the Associations which might not have used all of their supplies, are requested to return any extra copies to the New York office. This cooperation will be greatly appreciated, and will be a service to those Associations whose Right of Way campaigns have, of necessity, been postponed.

Nearly 1,000 members attended the first annual meeting in the new Central Building at Columbus, Ohio. An outstanding fact in the financial report given at this time was that Central with a budget of over \$450,000 had been self-sustaining for its current operation, exclusive of interest carrying charges of the building movement. Charles P. Taft, 2nd, of Cincinnati was the principal speaker.

The 20th anniversary of the founding of the Association in Havana was recently observed. Steady growth from year to year has not only brought a modern building but has seen constant membership growth, with nearly 1,000 now being enrolled.

A membership ticket of the Corsicana, Texas, Association was the only identification matter to be found in the pockets of Samuel Kerr, a young man who was accidentally killed in Mexico City, when thrown from a street car. Tracing his card enabled Mexico City Association to get in touch with the young man's parents. But for this service, it is quite probable that the boy's parents would not have recovered his body.

Of its 37 years, the Oskaloosa, Ia., Association looks upon 1924 as one of its best, with membership pressing 600, the highest in nearly 20 years. A glance at the annual report shows an increase in all religious activities of 90%; in physical expansion and activities nearly 1,000%. The year closed with all bills paid and a small surplus.

At a reception given by the University of South Carolina Association to members who missed no Bible classes during the semester, 225 students were

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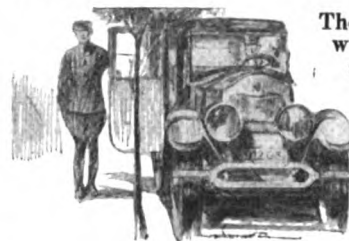
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present. Fifteen of these had not missed in four years, while two had the distinction of attending every class held during five years.

Broadcasting a father and son program once each month is a new feature undertaken by the Nebraska State Committee, using station WOAW. The feature is known officially as "The Fathers' Radio Question Box." Fathers from all parts of the country have responded with questions in reference to the development of their sons. Local Associations are cooperating with the State Committee in this valuable work.

A bequest of \$10,000 has come to the Manchester, N. H., Association through the Will of Mrs. Antoinette Hill. This amount will go into the endowment fund which it is hoped will reach \$150,000.

Bible study work conducted by the Jersey Shore, Pa., Association has enrolled over 200 boys and girls. The schedule calls for at least ten classes to meet each week, with a special class for seniors, who requested this consideration. Jersey Shore also promotes a girls' basketball league in addition to the Sunday School circuit in which boys are the participants.

More than 100 attended the 20th anniversary of the Sunday morning Bible class of the Stratford, Ont., Association. Here also a Y's Men's Club has been organized, a recent development which means much in the life of the Association.

A Red Triangle Village has been organized in Jacksonville, Fla., to be operated in conjunction with the Boosters' Club, which formerly was the membership committee. Present membership in Jacksonville is 2500 as compared with less than 1,000 sixteen months ago.

Boys

In every Association there be adequate provision for the proper promotion of at least one Hi-Y Club in every high school and junior high school in the field of that Association" is the boys' work policy for Kansas during the present year. In the city field, at the present time, there are more men working with boys than at any time during the past four years, and added emphasis is being placed on employed boys' work. There has been a 25 per cent. increase in Hi-Y Clubs, and 8,000 Hi-Y enrollment cards were ordered during 1924. Every Hi-Y Club maintains a Bible study group and an inner circle group. Included in this organization are two Indian Hi-Y Clubs and six clubs among colored boys. The total at mid-January was 195 with 17 more under organization.

Oriental boys from three high schools of Honolulu recently carried on among the upper grade children a "3C" campaign, emphasizing the essential need of clean speech, clean sports and clean habits. The high school students themselves set the example to the younger children and led in the movement rather than relying upon secretarial leadership. During the course of the campaign these boys spoke to over 2,700 school children.

Organization of a Hi-Y Club, with an initial enrollment of 20 is a development in Pottstown, Pa. An orchestra

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with 22 pieces has also been formed from members of the Boys' Department.

The Christian Citizenship Program in Grand Junction, Colo., is making rapid progress. Sunday school classes only are organized as pioneer clubs. Although often small at the start, the ranks fill rapidly. In one case this rule was not followed when a club was organized from boys who should attend a certain school but did not. As soon as it had an enrollment of ten a place for the club was found in Sunday School and it was given a status of a new class, being the fourth club in this church.

A gift of \$50,000 from an unnamed donor for a boys' camp has been announced by the Chairman of the Chicago camp committee.

At a meeting in a Northern New Jersey city, the harmful results to boys of cigarette smoking was emphasized with such effect that at its close one of the leaders of an influential group threw his package of cigarettes away. His act was observed by others who followed his example.

Boys of Eastern Pennsylvania at their last Older Boys' Conference pledged \$3,550 toward the support of work among boys in other lands.

Promotion of a Father and Son Week, a spring swimming and athletic week, and a Join-the-Church movement during the Easter season will be undertaken in Springfield, Mass., by the Inter-Church Boys' Work Council, which is made up of two representatives from each of the Protestant churches. It was organized by the Association, with the city boys' work secretary acting as executive secretary. It is now in its third year and has shown consistent gains in influence.

In a week's come-clean campaign, the Hi-Y Clubs of Hazleton, Pa., set aside different days for emphasis on these subjects: Clean Advertising, Clean Scholarship, Clean Speech, Clean Living and Clean Sports. These boys have also taken action to ban indecent and obscene magazines which recently had been finding their way into the town in increasing numbers.

Campaigns

Among January's campaigns conducted by the Financial Service Bureau, one of the most heartening results was in Minneapolis where \$150,000 was secured for current expenses. In the second effort since this Association's withdrawal from the community chest. It was conducted by Mogge who is now in Detroit doing preliminary work on the \$5,000,000 campaign to be launched there in May.

Schmidt led workers of Boston in the current expense effort for \$135,5000 an increase of \$25,000 over last year's requirements, and the full amount was subscribed. Schmidt is now in Bradford, Pa., to direct a remodeling and addition effort.

Fort Scott, Kansas, under the leadership of Goodwin secured \$25,150 on a \$25,000 objective for debt and current expense. Goodwin is now in Kalamazoo, Mich., on a similar effort.

In Lexington, Ky., \$15,000 was secured on a \$27,000 objective, the campaign been carried on in the face of real difficulties and complications.

Ackley went from there to St. Petersburg, Fla., to prepare for a \$500,000 building drive.

After helping Long Beach, Cal., in a community chest effort, in which \$134,000 was raised, an over-subscription of \$2,000. Booth went to Pasadena where he will direct the effort for \$225,000 needed for remodeling and extension.

In Council Bluffs, Ia., Baer conducted a highly successful current expense campaign securing more than the objective of \$17,500.

Other campaigns during the month were Westchester County, under Hatfield, for \$30,000, practically all of which was secured; membership drive in Jersey City under Jordan for \$2,000 with \$2,040 signed up; a State campaign in Arkansas under J. L. Smith for \$100,000, 80% being actually secured.

A religious work committee which will function is being organized for the Knoxville, Tenn., Association. Through it closer relationships with the ministers will be sought. It will also give attention to the number of committees in shops and factories where religious noon day meetings are held, and to increasing the scope and effectiveness of the general Association religious program.

During 1924 the members of the Bible class of the Army and Navy Association at Honolulu gave a total of \$750 for missionary purposes. For two and one half years the men have made contributions on the first Sunday of each month for this purpose, and a number of enlisted men who belong are tithing out of their small income.

The campaign to secure 1,500 members and \$5,000 for current expense conducted by Bayonne, N. J., Central was completely successful, the amount of money being more than secured and 1,524 members signed up, an increase of 224 over last year's total.

During March Pottstown, Pa., will put on its annual membership roundup with 140 men participating in a three-day campaign. This will be the twenty-first annual effort and in connection therewith the unique plan has grown up of giving the manager of the winning league the title of champion to be retained until he is deprived of it by a successful contestant. The campaign is run on the basis of competition between the "American" and "National" Leagues.

On a goal of \$3,000, to be raised in three days, to complete the \$23,000 building fund, workers in Palestine, Texas, secured \$3,432 in two days.

In three days Harrisburg, Pa., secured 315 members and set in motion influences which continue to bring new members in. The effort was in the form of a roundup with the general chairman as the ranch owner, with majors known as ranch bosses and lieutenants as foremen. The financial goal during this campaign was \$3,000.

During January Rochester, N. Y., conducted its eighth annual membership effort increasing its enrollment throughout the city to 9,082. This campaign is promoted by a membership club, a permanent organization of 100 men who handle the renewals throughout the year. In the actual campaign itself workers drew 475.

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captain and four team workers to each team, Youngstown, Ohio, secured 1,595 members and \$14,779 half of which was paid in cash. Total membership here now is more than 4,700 out of a total population of 155,000.

Excavation for the new \$175,000 building has been started by Salem, Oregon, the ground being broken by the chairman of the campaign committee and the largest giver to the fund. The building will be of four stories high and is expected to be ready for occupancy in the Fall of this year.

Town and Country

Twelve delegates from Barry County attended the Michigan State Convention. Twenty-three Bible study groups are going strong in the county.

The program in Kent County, Michigan, had an outreach during 1924 into 21 communities and 108 public schools.

Posting eighteen boys every 300 feet, Windham County, Connecticut, was able to help locate the northern course of the eclipse for the *Scientific American*.

Ten of the thirteen members of the County Committee of Oahu County, Hawaii, recently organized, are college and university graduates. Yale, Harvard and Cornell are represented.

Through the courtesy of the Greenwich Association, Fairfield County, Connecticut, had the privilege of one of the best swimming pools in the country for their second annual aquatic meet.

Thrift week was observed in Polk County, Florida, with six local Thrift Committees functioning in larger towns. A thrift message was thereby carried to several thousand people and 1500 budget books were distributed.

An old broom was the requirement for admission to a recently conducted Burlington County, New Jersey, conference of Group Leaders. After supper, a Bible study demonstration period and discussion of problems arising in connection with the promotion of Group work, these brooms were used in a game invented by one of the leaders, "broom polo." This new game will be introduced by leaders in their groups.

Within five years 4,557 applicants for citizenship from 44 different countries have been started on the road to Americanization by the Association of Bergen County, New Jersey. They reside in nearly every community in the county.

Physical Paragraphs

Converting himself into a health missionary, W. W. Abel, Physical Director at Birmingham, does not confine his activities to the building. He goes on tour of office buildings, teaching executives and clerks how to take the proper kind of exercise in their offices. His idea is to get people in sedentary walks of life in the habit of taking exercise.

National and international events sponsored by the athletic leagues of the Association of the United States and Canada are now under way and will extend over a period of months. February and March are being given over to the senior and junior hexathlon competitions, in which, last year, nearly 28,000 different men and boys, representing 36 States and 8 Canadian Provinces, participated. Other events include State bowling tournaments,

national bowling tournament, basketball tournament, international all round swimming contests, swimming championships, volley ball tournament, four wall handball tournament, and a national basketball free throw tournament.

Six basketball leagues made up the from 18 Sunday Schools, six commercial teams and eight rural high school teams are in heated competition in Knoxville. Basketball here may be measured by a grand total of eight leagues and 48 teams using 380 players.

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IMPORTANT!

We are completely cleaned out of February issue. Some Associations still need samples for delayed Right-of-Way Week promotion. It will be greatly appreciated if Associations having a surplus of February sample copies would return some of them to ASSOCIATION MEN.

An outstanding athletic event in Utica in late February was the meet held under the auspices of the Utica District Amateur Athletic Federation, which is sponsored by the Association. It comprises athletes from 10 grammar schools, 30 high schools, 6 military organizations and 6 colleges. Six luncheon clubs co-operate in coaching grammar school contestants whose competition was the real background of the meet.

Inter-city meets have been arranged by Oil City, Pa., with Butler and Titusville. In these, practically all Association activities are competitively entered into with senior department members participating.

Working closely with the playground commission, the physical department at Berkeley, Cal., promotes a basketball team in which 13 teams are entered, two representing the Association. It is organized under the auspices of the Northern California Amateur Athletic Federation.

Physical work in St. Paul continues to attract and enroll big numbers of men. Interest in wrestling reached the point where a club was organized with 25 charter members. In April, St. Paul will be the scene of the Northwest volleyball tournament, with teams representing three States to compete for entrance into the national tournament. Swimming is also a feature with high school boys developing rapidly into star performers. One of them, Oscar Haleen, recently breaking the national record plunge for distance, negotiating the sixty foot tank in twenty-one seconds.

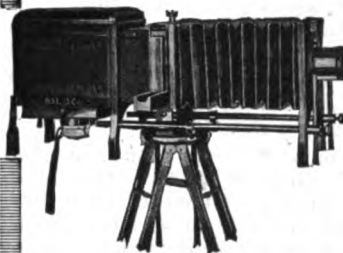
"Mister" does not go in the Gym at Berkeley, Cal., where all men carry their first name printed on the breast of their gym shirts, and the last name on the back. Business men's volleyball here has been the center of much interest. Instead of playing for 15 points, the game is played in Berkeley for time. Each man present counts one point for his team.

Business men of Streator, Ill., organized their own basketball league with 8 teams for weekly play. As the game is played in Streator, the teams are built around a first and second tosser and a first and second spiker, all of whom are rated according to ability by a volleyball committee. There are regular substitutes for each of these players. It is a system which has attracted wide attention with letters coming from points as far away as California asking about it as well as about players who have left there.

Interest ran high in the "Olympic Games," an athletic and game contest recently promoted by Norwich, Conn. Twelve teams, named after various countries, competed in standard athletic events and games, the competition running over a period of seven weeks attracting much attention.

When Gordon E. Lamkin, Physical Director at Newport News was forced into the hospital for an operation, a number of members who were in his classes volunteered to carry on his work. Eleven different men have undertaken class direction for the period of his illness.

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THERE are, of course, thousands of Y. M. C. A.'s in all parts of the world that have been using stereopticons for years. To the other thousands, whose meetings have never felt the inspirational influence that is gained by the regular use of a projection lantern, we would call attention to a few advantages to be gained by the consistent use of a good projector.

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Book Reviews

(Continued from page 314)

William Jennings Bryan. (Reveill \$1.50).

Mr. Bryan's new volume of Bible Studies furnishes a gallery of Old Testament portraits which are masterpieces of character delineation. The "Mountain Peak" men are here side by side with some of lesser altitude. Deft and discrimination, these character sketches are among the best things Mr. Bryan has yet done.

PUT FORTH BY THE MOON, by Rev. Hubert L. Simpson, M. A., D. D. (Doran \$1.60). Another volume of those brilliant and distinctive sermons which have made their author's name familiar throughout the English-speaking world. This new series thoroughly maintains the rare quality of thought and literary style which characterized that remarkable book, "The Intention of His Soul."

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No Stronger Than Your Weakest Foot

(Continued from page 304)

under unusual strain when toeing outward. If your foot is to turn at all out of the straight forward line, it should turn slightly inward, pigeon-toed, as they call it, rather than outward, and indeed if you experience at any time a sense of strain and weakness in the foot, or any threat of falling arches, you can gain relief and comfort by walking in this lightly pigeon-toed manner. And the reason you find relief in that is because in that manner you get the benefit of complete support of your weight on the outer edge of the foot, which is in contact with the ground.

The points of support in the foot have often been likened to a tripod, the two sides of the so-called ball of the foot in front, or in other words the two ends of that transverse arch we

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The author has been intimately connected with various phases of Y. M. C. A. work for many years, and formerly was Chairman of the International Committee for fifteen years. What he has to say about the secrets of good health, after eighty-three years of energetic activity along many lines, makes interesting and profitable reading. Many will want this book for personal guidance; physical directors and others will wish to call it to the attention of young men and young women; and it may be used as a text for classes of either men or women in middle life.

Association Press



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Council Y M C A

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mentioned, and the heel in the rear. But the tripod idea has also been applied as meaning the heel in the rear, the inside ball of the foot just back of the big toe, constituting the two ends of the longitudinal arch, and for the third point of support the general outer edge of the foot. This is probably a better application of the idea.

And yet, reducing it to mechanical principles there is still another way to look at it, in which we consider the two feet taken together, and this is the important consideration in connection with the support of the body when standing still. Of course you already see that the weight of the body does not rest on four corners, as with quadrupeds. The notion of the tripod in the foot gives you six general points of support. And yet with the two feet placed parallel with each other the supporting contact with the ground is more in the nature of a circle, not quite complete but not far from it, each foot representing approximately half of this circle. Look, for instance at the impression of your wet foot upon a blotter, or upon the sand. There is a basis of support from one to two inches wide, swinging in a curve outward from the heel, along the outer edge of the foot and then swinging inward across the ball of the foot. With both feet considered together you have the base of a cylinder to stand upon.

Now, once you understand what's what about the foot, it is simple enough to make your own application of this knowledge. You will walk, like the Indian, toeing straight forward. If you have any strain or weakness, you will practice an "outer-edge" walk, shifting the weight away from the over-strained arch. In standing, if you must stand, you will stand with feet parallel, shifting the weight constantly so as to keep the feet active and exercised, and you will frequently roll one foot far over to the outside, which is a good corrective exercise. By way of manipulations, at convenient opportunities, you will double the foot inward and tightly flex the toes downward.

And—you will throw fashion to the wind and get yourself sensible shoes from now on, with roomy fronts, and with a straight inside line, such that the big toe will not be crowded outward out of line. There should be space between this big toe and his nearest neighbor. Many manufacturers are now making sensible shoes. If you can do nothing else, try to buy a regulation army shoe. Where? As a rule you can find them at one of those places where they specialize in motorcycle and sporting equipment, often with bargain prices on "Army and Navy Goods." Many "golf shoes" are sensible and you can wear them in business. Anyway, if you insist you can get anatomical shoes almost anywhere. The important thing is that you should want them.

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Doing What He Wants To Do

(Continued from Page 299)

planation of his willingness, when at 40 he had reached the apex of commercial success, to spurn the opportunity to make a million dollars for himself and to deliberately devote himself completely and in the largest way to the service of his fellow men.

The years immediately following his decision to stay with the factory, were for him a period of unparalleled strain and activity. The demand for the product of the plant increased more rapidly than it could be met. New buildings and additional equipment, more workmen and a bigger organization were needed faster than they could be developed. Ramsey became vice-president and the expansion program was entrusted largely to his hands. Heina, his chum, succeeded him as factory

manager. Together they worked by day turning out stoves and by night developing plans for new buildings, new machines, new personnel. Eighteen to twenty hours out of twenty-four they were on the job. Old buildings were torn down over the heads of workmen and new ones went up on the wreckage of the old, all without the loss of time or efficiency. By 1917 when, as a reward for his efforts, he was made president of the company, then reorganized as the Cleveland Metal Products Co., he had seen the plant grow to six times the size it had been when first he cast his fortunes with it.

Up to this point the company had not been obliged to face a sales problem. Its product had been taken by distributors as fast as it could be manufactured. But, simultaneously with Mr. Ramsey's accession to the presidency, this distributing channel became suddenly blocked. It was necessary to

create almost over-night a national selling organization. Mr. Ramsey undertook this task in person. He traveled the length of the land and abroad, so successfully establishing the company's branch offices and so effectively building up a great sales force, that the business of the company continued to steadily increase.

These experiences developed and demonstrated the exceptional organizing genius of the man, which, since applied to fields of philanthropy and social service, has brought him unusual prominence.

Came 1922. Mr. Ramsey found himself just past his fortieth milestone. His business which had grown to a ten million dollar corporation, was on a most substantial basis. He had amassed not wealth but a competence. His duty to his associates, which fourteen years before, had turned his life from its chosen channel, had been fulfilled. Should he go on and make a million dollars or should he give himself wholly to those public interests of helpfulness which steadily had been claiming more and more of his busy time? He must make a choice. He could not continue to drive himself through a strenuous business day and then for half the night devote his energy to causes of public benefaction. It must be one or the other. And he chose the cause of his million of fellow Clevelanders and rejected the million of mere dollars for himself. He resigned the presidency of his company, although remaining an active member of his board of directors.

As his friend, Edwin Heina, now Vice-President and Treasurer of The Cleveland Metal Products Co., said: "He chose to do what he had always wanted to do. I really believe Fred Ramsey is now doing the thing he would rather do than anything else in the world." Heina ought to know. He and Fred and the girls they wed went as children to the same Sunday school. They were married the same day. They worked for the same firm seventeen years. The Ramsey home with its four children is on the next lot to that of the Heinas.

So that is how it happened.

And now for the past three years Mr. Ramsey has been working just as aggressively for the other fellow as he used to work for himself.

AS head of the City Mission of which he is the founder, he has seen the most practical kind of material and spiritual help extended to the down-and-outers of the community. He has not only given his money to the cause of these unfortunates but has given himself. Crowded as has been his schedule with a multitude of other obligations, he has yet taken time to personally lead its evangelistic meetings and to direct its trustee board.

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location and became one of the most prominent laymen in his denomination.

Besides his own Men's Bible class of 300 at Calvary church, he for years led Sunday afternoon men's class at North Congregational Church, which, although located in an industrial center, developed into the largest men's group in the Congregational field in Cleveland. He directed in 1917 a city-wide Bible class campaign which added more than 5,000 men to church groups and resulted in organizing dozens of new classes.

The great Cleveland Community Fund is possibly his greatest monument. With Samuel Mather, the capitalist, and Charles E. Adams, the humanitarian, Ramsey, as the organizing genius, has been one of the "Big Three" who have made possible year after year raising three-and-a-half to four-and-a-half millions of dollars for the combined Protestant, Catholic, Jewish and non-sectarian charities of the city. As campaign chairman he directs the hundreds of volunteer workers who secure hundreds of thousands of pledges in the annual ten-day canvass.

It was while he was in the midst of preparations for the 1924 Community Fund drive last November that he took time to go as Treasurer of the National Council on November 8th to Buffalo to meet Y. M. C. A. representatives from 32 nations who were facing the Association's tremendous financial problem. Then on December 3rd, within a few days from the close of the successful Community Fund effort, although worn and wearied by its strain, he returned to Buffalo for the National Y. M. C. A. Meeting where he was elected President of the National Council and also assumed the financial chairmanship of the Association's \$3,000,000 world-wide campaign.

Tired and in need of rest, he had planned to go to California with his family for a vacation, but when the Association leaders besought him to give the major portion of his time, beginning immediately, to the financial undertaking whose direction he had assumed, he abandoned his vacation, converted his journey to the Pacific coast into a campaign trip and held rallies in important centers all the way from the east to the west and back again, organizing, directing, inspiring workers in behalf of the great unselfish cause to which he has committed himself. Thus has the Y. M. C. A. won a national leader in place of the religious work secretary it lost back in 1908.

There once was another Man who also was the son of a carpenter. He worked at His chosen business until He was well on toward 40 years of age. Then He, too, spurned material riches to enter the more important business of serving His fellow men. He said: "I came not to be ministered unto, but to minister."

Perhaps the example of His life best explains why Fred W. Ramsey rejected wealth for himself that he might enrich the lives of those about him.

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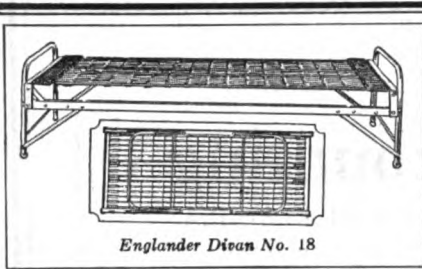
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Have You Had Your Handball

(Continued from page 307)

cle-bound," he said. "The fact that I am past fifty years of age is no bar to a stiff game on the courts. You have said that I look younger than fifty. Perhaps I do but if that is true the reason for it is—handball.

"I have heard it said that a man doesn't understand how to take care of himself until it is too late. This may be true but I know, so far as I am concerned, that health is the most important asset in my business. I intend guarding that asset. I intend to keep on playing handball."

I might add that if I wasn't so keen on swimming I'd take it up myself.

Dr. Cadman Makes Reply

(Continued from Page 315)

with noble aspirations; and then add to it the best of other men who have been great leaders and princes of imagination.

Q. The Lord told Moses that he would harden Pharaoh's heart. In what way could Pharaoh have acted differently than he did?

A. Every man is supposed to have the will to do right, and if he does wrong, it is by his choice. That is the plea about human nature upon which we base the whole course of human justice, as defined from divine justice.

The point about Pharaoh's heart is simply this—although it is expressed in this quotation in the naive terms of orientalism, that he was bound, if he could, to oppress and harass Israel, despite all his promises, and like every man who purposes any wrong, he became more blind and furious the farther he went in the darkening path.

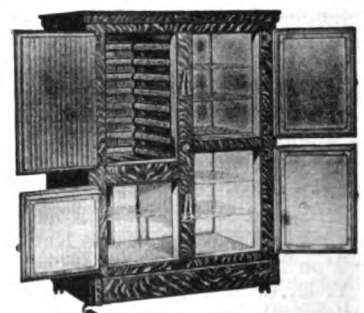
Q. Will you give your opinion as to what is keeping the working man out of the Protestant Church today?

A. In the first place, there is the idea in the Protestant mind that you can be the priest of your own religion. If you want a doctor, you do not attempt to treat yourself, if you are wise. If you are your own lawyer, you have a fool for a client. But when it comes to religion every man says, "I can pronounce on this myself." That is the most subtle, far-reaching comprehensive and vital question in the world of worlds.

If anywhere you need expert guidance of the great, illuminated spirits who really know, it is in this realm. I am not decrying the value of personal experience, but when it comes to formulating those experiences and administering the institutional life of a church, you may be sure that only those who have a deep consciousness of religion, and a deep and wide acquaintance with its philosophy and history, are thoroughly competent to do so.

Then, because a man thinks he is independent in these matters he does not feel the call of social worship. Fifty per cent. of our Protestant people do not attend church at all. There is no need to criticize the churches about it. They have done their best. They have opened their goods. They have given liberally, as we give here of all we have. I am rather sick and tired of the cry that we have got to stand, cap in hand, and ask this and that particular group of men to be decent enough to acknowledge God.

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(Continued from page 314)

during their early days. In many callings it is possible to earn a comfortable living during apprentice days. In writing, however, the situation is peculiar. The struggling beginner for a long time may earn absolutely nothing or just enough to keep him hoping. Then when he arrives he is inordinately successful and occupies a very prominent place in the public eye beside the actors. The contrast is most striking.

We have no disposition to spin out the tale of Kathleen Norris's hardships, yet they are interesting in view of such of her characters as Julia Page, Rachael, and Martie. At the age of nineteen, Kathleen Norris was compelled to shoulder the entire responsibility for the support and care of the younger members of her family. The strenuous years that followed left little time for the pursuit of a literary career. She had the idea in the back of her mind, however, and five years later she did finally sell a story for \$15.50 to a San Francisco publication. The character of the effort she must have made during that period cannot be appreciated by a man but must be quite evident to every woman. A period followed when she worked in a library and as a settlement worker ending up as a society reporter of a newspaper. It is apparent that she was actually moving toward the goal of her ambitions.

In 1909, at the age of twenty-eight, she married Charles G. Norris, younger brother of Frank Norris. Frank Norris, by the way, was the author of "The Pit" and "The Octopus", really stirring novels, a fine story called "Bliss" and a very unpleasant tale, "McTeague"—all of which are excellent reading. Charles Norris is also an author of some distinction. After her marriage Kathleen Norris worked against that ancient type of adversity, publisher's rejection slips. *The Atlantic Monthly*, it is said, was the first to recognize her real merit. Now, of course, the burden of proof is on the publisher who would be foolish enough to reject anything with her name on it.

"Mother", originally a story and later expanded into a book is her best-known work. Besides, there are "The Heart of Rachael", "Martie the Unconquered", "Certain People of Importance", and the last, "Rose of the World". These books may be recommended to men. They cannot quite be pigeon-holed in any classification, but the vivid character delineation has a peculiar individuality which makes a tremendous appeal to many readers. They are the work of an experienced and competent workman who offers you sincerely her best. Incidentally, her novels appear to my eye at least to be quite different from those of her husband.

FREDERICK HARRIS.

A woman secretary for full time will be employed by the Morris County, New Jersey, Association to develop a program of Girls' Work. The National Board of the Y. W. C. A. is assisting in securing a capable leader. A County Women's Committee has been organized to supervise the development of this pioneer work.

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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.



Versatile Vancouver Y's Men added further glory to their long list of achievements at a recent dance that proved to be an outstanding event of the social season. They were aided and abetted by the Y's Menettes who played no small part in furthering its success. Just to keep completely in touch with all angles of recurring civic problems, the Vancouver men have formed a debating club, whose success in recent matches is a source of pride.

A Radio Carnival under the auspices of the Y's Men's Club heralds the continued activity of the club at Calgary, Canada. A masquerade with many original costumes, an elaborate decorative scheme and an excellent program were chief constituents of its success. The club reports an attendance contest in full swing in an effort to land the International Trophy, while the spirit in which it has undertaken its varied service is reflected in the formation of the Calgary Y's Menettes.

Just east of Broadway, North-Americally speaking, our Y's brethren at New Haven capped their social prestige by a successful Ladies' Night, at which an exhibition of gymnastics by the Springfield College team was enthusiastically received.

"Know Thyself," Socrates' ancient adage, is being taken literally by the Lima, Ohio, Y's Men, who have inaugurated a plan whereby each member shall tell of himself and his vocation in a short talk before the club members. This plan has met with popular favor among other clubs. The Lima members are planning a season brilliant with service and social features.

Out in Waterloo, Iowa, where there is Y's Heavy Artillery for focus on any social event, the club scored strongly at a Christmas dinner for 75 fatherless boys. The youngsters were treated to a lavish chicken dinner, a rousing good program, in which the Y's Men's Glee Club took part and during which there was an address on great Americans by Dr. J. R. Macartney, and a visit from Santa who came laden with a pack with gifts for all. Then theatre passes were given to the enthusiastic guests. The reports are that the extemporaneous Dads enjoyed the occasion quite as much as the guests.

At Melrose, Mass., and at Vancouver, B. C., Y's Men have been busy urging subscriptions to *Association Men*. Subscriptions will help us to keep in touch with brother members in all parts of the country. Boost subscriptions in your club and help to boost Y service.

Toledo Y's Men entertained the members of the

Lima club at a joint meeting and fun-fest recently. After a dinner the meeting adjourned to the Y gymnasium, where the clubs vied for victory in volley ball and basketball. Lima took away the title in volley ball, but the Toledo boys "cooked" the Limas to a dark brown in the faster game. P. B. Williams of the International Advisory Committee spoke at a joint meeting of the original Y's Men's Club.

A concerted effort to double the membership is being made by the Milwaukee Club, which is also teamed up in an attendance contest in a drive at the Trophy. As this live club follows through with continued successes, it will most surely make the old town famous again.

A Father and Son Banquet recently held by the Y's Men of Sherbrooke, Quebec, added lustre to the club's es-
cutcheon. Y's Jack Frost is aiding them in an effort to produce a champion hockey team.

Way Down East those Y's wires of Sidney, N. S., are performing a service of note to the community. This club is standing the entire expense of a series of lectures, to which they are inviting all friends of the club. This is a new idea of service and one worthy of mention.

The following clubs were recently chartered by International: Stockton, Cal.; Moncton, N. B.; Stratford, Ont.; Parkersburg, W. Va.; Galt, Ont.; Little Rock, Ark.; Port Huron, Mich.; Kitchener, Ont.; St. John, N. B.; Tiffin, O.

"On to Lynn" was the cry of the Beverly, Mass., Y's Men who enjoyed a joint meeting with the Shoe City Club at the Big Friendly Y recently. The president of the local Rotary Club

addressed the meeting, after which the fun was transferred to the bowling alleys, where the Lynn boys gave the Beverly crew a lesson in ten-pin art.

Kind Ko-operation of King Winter made successful a recent sleighing party of Mansfield, Ohio, Y's Men, who are also busy with their membership campaign.

National Thrift Week was observed by the Dallas, Texas, and New Haven, Conn., clubs. Programs were attractively arranged to emphasize the purpose of this nation-wide observance. The Dallas club in a campaign is endeavoring to double its membership.

Wise Men of Wilmington, Del., celebrated their first birthday as an organization by a gala natal dinner, enriched by a splendid program, in which "Judge" Bennett, of Camden, N. J., First International Vice-President shone.

Twelve Thousand Dollars is the goal of the Lawrence, Mass., Y's Men, who have mustered their energy to raise this amount for a permanent improvement fund for the Y camp at Lake Winnepesaukee, N. H. A systematic drive for one week has been launched, beginning with the circularization of prominent citizens, explaining their effort. This appeal is meeting with success.

A dinner dance at the Columbus, Ohio, Y added to the laurels of the Y's Men, while other reports state the prominence of the members in the All-Members Dinner at the Y.

Y's Men of Meriden, Conn., recently entertained the members of the New Haven club at headquarters there and proved themselves proverbial royal hosts.

Singing their way to serve the Y, the members of the Ottawa, Canada, club are directing the after church Sing-Song for the organization.

A Y's Men's Club has recently been organized in Jackson, Tenn. The roster does not include many names but each member is actively interested in the Association and want to do more for the national and local movement.

Another new club which has just recently been organized is at Stratford, Ont. The local Association officials, having viewed the progress made in all parts of Canada and United States, view with genuine gratitude, this recent development, which means the generation of a new influence for better things.

Past International President Alexander, after much mental labor evolved the cross-word puzzle, printed herewith. His idea is to get a message across by making his readers work as hard as he did.

ALEC'S Y's "MESSAGE" (A prize to anyone who can solve it!)

Horizontal

1. What Y's men like best to do.
6. What we make it for one one who doesn't.
5. Who Y's men are least interested in.
7. First syllable pass-word R. O. O. G.
10. Leader in three most important fields.
- 5, 7 and 10 together, express your relation to a great agency.
8. My first key-note speech.
11. A preposition.
12. Missile for man who won't answer Wile's letter.
14. Horrible consequence of smoking.
15. Affirming existence.
16. What we needn't do in extolling the Y.
17. Man's nickname.
18. Substance to apply to local secretary who won't report to Wils.
19. What our sun never can do.
20. Y secretary who scorns anything he didn't originate.



Vertical

2. Exclamation
3. Second and third, vice-
presides.
4. Un-Y's state (abbr.)
5. We have 'em and they're
high.
7. Who Y's men are most in-
terested in.
9. What not to do if Y is
knocked.
11. What land's progress de-
pends on Y.
13. What Prexy Glenn is.
14. Where our northernmost
clubs are (abbr.)

Life, Preferred

(Continued from page 300)

Plymouth today are any happier or any more contented than were their distinguished and brave foremothers, the Pilgrim women who landed there three hundred and four years ago? They landed and gave thanks to God. I do not imagine that any of the churches in Plymouth today are overcrowded with worshippers giving thanks to God for the advantages of the new day. Those Pilgrims landed on a shore where there wasn't a house built, a log felled or a piece of timber hewn. The citizens of Plymouth today live in as good homes as are found anywhere. Yet I suppose there is grumbling and complaining and bitterness just the same.

What makes the difference? It isn't science. It isn't decreased work or increased leisure. It isn't education.

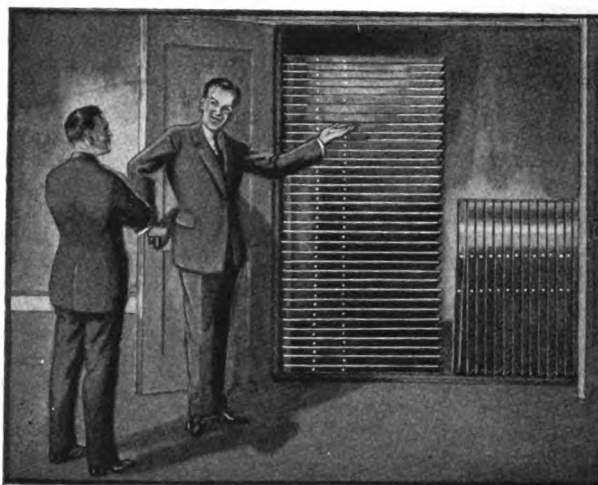
In a word, the attitude of mind is what makes the difference. Professor James heads one of his chapters in "The Varieties of Religious Experience" with the proper phrase, "Then Religion of Healthy-Mindedness."

The Pilgrim woman had a healthy-minded attitude towards life. The woman of today is distraught by many cares, in a constant whirlwind of multitudinous activities, on the eternal verge of a nervous breakdown. Nor is the criticism hurled alone at the women. The men evidence the same American disease in their restless chewing on cigars, their incessant lighting of cigarettes to be thrown away before a third consumed. Is it too much to say that all these are but symptoms of an unhealthy attitude towards life?

Then what constitutes the right attitude of mind in life? It must be an attitude large enough, big enough to welcome every new advance in science that is for the betterment of mankind. It must be impulsive enough to be creative of new things. The attitude of mind that I consider right is not a mere lack of concern about things as they are or a mere indifference to hardship and toil. Lazy people are in different people.

The right attitude of mind is keenly alive, keenly interested in progress towards better things. The right attitude of mind prompts one to be aggressive in the pursuit of the ideal. There are wrongs to be righted. There are evils to be done away. There are ideals to be attained. Tolerance, quiescence, indifference is not the right attitude to take.

Science is often apt to imply that religion is a sop tossed out to the ignorant and superstitious. Social workers are more than apt to imply that could the whole social program be realized religion would no longer be needed. Yet Robert Millikan has definitely demonstrated that the greatest scientists are frankly religious. And our social service enterprises realize that they are dependent upon



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In the pursuit of a fine ideal we are all too apt to think that the attainment of that ideal solves all problems. We forget the hidden source of the ideal, that which has created the ideal for us and impelled us to make the start towards the realization of the ideal.

NO matter by which road you travel you eventually come back to the fact that in Jesus and the kind of world that he portrays we find that which gives us the right attitude of mind. Our religion is not a mere sop thrown out to ease the nervous souls of men. It is the dynamic force that creates the larger desires. Christianity is a force, a vital force, a compelling force in the world. That is why the Christian nations are the leading nations in all the philanthropies which are the visible evidence of the pursuit of the ideal in man.

There are men today rushing to and fro, filled with a sense of their own importance as they seek to set things right in the world. And many of them end in some gigantic institution which has bars at the windows and white-coated attendants and doctors trying to fathom the mystery of a mind gone wrong.

Jesus went on his way calm, sure, certain of the ultimate conquest. Even on the night before his death when he knew that the morrow would be his last day on earth he claimed to have conquered the world.

Jesus had the right attitude of mind. He tried desperately to instill that attitude into his followers. Eventually some of them got it. Peter did ultimately become a rock but for a long time he was nothing but mud. It took the heat of a tremendous experience to harden him.

What was the secret of Jesus' attitude? It was His implicit confidence that right would ultimately win because God was in the right. He felt himself linked with God, part of God in the work that must be done. He might be taken from the immediate battle but that would not end the fight. God had instituted a definite campaign and that campaign would continue until the battle was won.

Most of us are fretting and fuming because things do not happen as quickly as we would like. We get all nerved up over the insignificant results that we see accomplished. God does not ask us to do the whole task individually. He asks us to do our part loyally and faithfully and then to leave to Him the rest.

JESUS was content to die at the age of thirty-three because he had planted the seed that under God's care would bring the ultimate harvest. "I and my Father are one." He was in accord with the purpose and will of God.

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for the attainment of ideals have always seen beyond their own short lives to the ultimate result. They have measured time, not by years but by the ages and ages at the disposal of God. Because they were one with God they could give their utmost to him and in the midst of apparent failure trust God that the ultimate result would come, at last, far off, perhaps, but come some time.

This is the attitude of mind we need today in the midst of the rush and the stress of many demands and many duties. This is the preferred way of living, the way that pays the real dividends of life, preferred above all the common stock of the average man's holdings. We need to realize that Jesus came to give the real essence of life, to make life more abundant. But to sense life as he sensed it we must do as he did, stop often enough to realize God. "Be still and know that I am God" is a word sorely needed today. We haven't time to cultivate the knowledge of the greatest Giver of life and health.

"We spend our years as a tale that is told." Is that all? NO! Through the revelation of Jesus, NO! There is a preferred way of living that sees in all God and in God eternity and that finds in God perfect satisfaction. Then time becomes a mechanical devise of man. Time in the heart of God has no beginning and no end. While we do our best God asks no more. We can rest assured the ultimate result will come, sometime, somehow.

The Watchtower

(Continued from Page 309)

has heard in every discussion the inevitable plea that "everything depends upon personnel."

Think how familiar are these words: "Buildings, equipment, money, and plans get us nowhere unless we have men—men of vision, men of executive ability, men trained for the job in hand." Yet, as a rule, it has appeared that neither the speakers nor their audiences have actually believed such words; for the total measures taken have been pitifully inadequate to the situation as sketched by the leaders.

Faithful individuals have worked away quietly in the Association, but there has been an amazing lack of sound united effort and far-sighted planning. Even at that the Association is far ahead of many other agencies. At last, the steady persistence of those who have seen the issue is bearing fruit. Our leaders have come at last to a clearly realistic view of the whole matter. Instead of saying that personnel is at the center of importance, they are going to put it there.

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The Y. W. C. A. and the Basis Question

(Continued from page 312)

I. PREAMBLE

The Young Women's Christian Association of _____, affirming the Christian faith in God, the Father; and in Jesus Christ, His only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of the truth and Source of power for life and service; according to the teaching of Holy Scripture and the witness of the Church, declares its purpose to be

II. PURPOSE

1. To associate young women in personal loyalty to Jesus Christ as Saviour and Lord;
2. To lead them into membership and service in the Christian Church;
3. To promote growth in Christian character and service through physical, social, mental and spiritual training;
4. To become a social force for the extension of the Kingdom of God.

III. QUALIFICATIONS

1. For Electors. Any woman or girl of the community, over eighteen years of age, may become an elector in the Association provided she makes the following declaration: "I desire to enter the Christian fellowship of the Association. I will loyally endeavor to uphold the purpose in my own life and through my membership in the Association."
2. For Board Members. Members of the Board shall be chosen from the electors of the Association. Three-fourths of the members of the board, including three-fourths of the officers of the Association shall be members of churches eligible to membership in the Federal Council of the Churches of Christ in America.
3. For Delegates. Three-fourths of the voting members of each local delegation at the National Convention must be members of churches eligible to membership in the Federal Council of the Churches of Christ in America."

This is the proposed amendment to the constitution which, having been presented to the National Board one year before the Convention held in New York City in the spring of 1924, the commission with its approval and assistance submitted to local Associations in the spring and summer of 1923; discussed with their delegates in the summer conferences of 1923; considered with them in meetings held with all sorts of groups in the Association in the fall and winter, and finally presented to the Convention in New York. It received more than a two-thirds majority vote of that Convention, but must by the terms of the Constitution of the National Association

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tion receive also a two-thirds majority vote of the next Convention. This is the stage which the consideration has reached at the present time.

In general, it can be assumed, as has been indicated, that what is involved in the question of the basis is the same for both Y. M. C. A. and Y. W. C. A. There are the same histories, the same sets and kinds of relations with the same other institutions, the same points of view toward us from without, and the same variations in points of view within our membership, the same programs, the same technique. More than these, the immediate circumstances, what might be called the variables to our constants are probably as similar.

However, there are possibly two or three aspects or directions in which the subject of a test for membership has its own bearings on the Y. W. C. A. One is the degree to which emphasis is more generally being given to the meanings, function and quality of membership. There follows inevitably a change in conception of what the Association fundamentally is. One finds many rather than a few designating it as primarily a fellowship of women and girls and only secondarily the service organization ministering to all the needs of women and girls everywhere, which is probably what the public regards us to be, if indeed the majority within our own constituency have not tended to so regard ourselves.

In another way of speaking, it is the movement aspect which appeals and receives in consequence extra attention. This may easily be due to the fact that there is a Woman's Movement, that its strong flow has reached its present stage and that such institutions as the Y. W. C. A. must be mobile if any one of them hopes to be influential in determining its course and goals. Following the same destiny, the World's Young Women's Christian Association is becoming an ever enlarging fellowship of women, increasingly able to bring its influence to bear upon the larger Woman's Movement of our time. The members of the Associations in the United States are, each of them, members of that fellowship and there is a growing self consciousness on the part of our membership that there are values and responsibilities implied in that relation. Changes may come, but if and when they come they must be in harmony with the spirit and practice of the stated positions of the World's Y. W. C. A. and should look towards contributing the better to its wider aims.

But when this is all said, the most difficult and the most final questions remain and they probably concern the Y. M. C. A. and the Y. W. C. A. alike. We are among the oldest social organizations of the country, the Y. W. C. A. younger of course than its brother organization. We have accumulated immense equipments with expectation on the part of the public as



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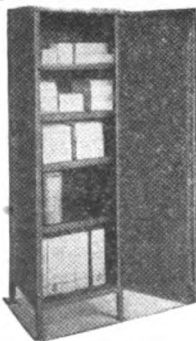
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to how they shall be used, as standardized as is our use of them. We have assumed heavy obligations as national bodies for work in other lands—albeit the Y. W. C. A. carries very little compared with the burden its brother bears. The wide reaches of our country, the special characters different sections take on, the anxiety on the part of all that the autonomy of the local units in the whole shall not be violated—all these make other than surface changes almost too hard to attempt. Any driving impulse less self-interested than a desire for the greatest good to the greatest variety of population groups and the greatest number in those groups as desired and expressed by themselves, can not be expected to force a way through the natural obstacles of change.

It is when we face squarely what the young life of our own country—much indulged, restless, soul tempted—is facing in a period when material threaten spiritual things in every aspect of the day's work and the year's life, it is then that we are constrained to face the possibility of change—if haply we may find forces and ways which will increase the spiritual content of the purpose and add to the power of the Association to penetrate more deeply into the very substance of our community life. It will be in measure as it does so—that it will become serviceable to the Christian Church, especially to the group of Communions with which we have been allied through all the years of our history.

A Letter

Editor, Association Men:—

Referring to Mr. R. F. McWilliams' article on the Canadian Alternative Basis, it seems to me that our present basis for active membership is unsatisfactory for definite reasons.

It is not our own basis. Yet we are operating our own organization. We cannot operate a Y. M. C. A. in a church building. No more can we operate it on a church charter. Many of our best colleges were started by the church. That they have found it best to stand on their own base does not indicate that they perform their task less well, but that they can thus better swing their energies into their peculiar task. The Association now finds itself in a like position. As the college's desire to readjust found some opposition, so now does the Association and it is of the same type and from a like source. The Association will step forward as did the college and all concerned will fare the better.

The present basis is not likely to preserve the evangelical character of the Association. This has been preserved and will be preserved not by conformity to external standards like church membership but by loyalty to an inner spiritual ideal such as is the following of Jesus. Let us take the path not of conformity but of loyalty.

RICHARD R. PERKINS
San Francisco, Cal.

That Baffling Race Question

(Continued from page 297)

even from a blackman's country? It is not that many Indians want to go to Kenya. But all Indians want to have the right to go. And in view of the fact that the whites have as yet hardly begun to colonize Canada, Australia and New Zealand, an endeavor by them to claim the attractive highlands of eastern equatorial Africa is surely what, in popular parlance, is called a strong order. The true policy is to admit the Indian and then to insist that he accept the full responsibilities of a loyal citizenship.

SINCE the Armistice, the United States has restricted the immigration of aliens into her territories. By the first of the two acts, the number to be admitted must not exceed a quota of 3 per cent of the persons of similar racial origin, domiciled in 1910 within the forty-eight states of the Union. Under the quota, Asiatics were almost wholly excluded, but there was no protest against the measure, even in Japan. The Japanese have long memories of the former period in their history when the punishment inflicted on any foreigner, found in their country, was death. If, let us say, France or Belgium or Italy were to form a substantial community in Japan, the Government at Tokyo would defend the national civilization with a vigor, fully equal to that displayed by California. And the Japanese, as a fair minded people, are ready to make this admission.

Indeed, when, by a second statute, Congress changed the quota from 3 per cent of the standard, set by the census of 1910, to 2 per cent, calculated from the census of 1890, Japan was less concerned than Italy and south-eastern Europe, which regions found that their emigration was cut to a minimum. What has caused the trouble in Japan is—to quote a familiar proverb—not an injury, but an insult. It may be that the insult was never intended. The deadliest insults are often due to ignorance.

What is it in the Immigration Laws of the United States that has given so deep an offence to Asia? According to the Declaration of Independence—a document which has been studied by every educated Asiatic—all men are created equal. It cannot be suggested seriously that, in writing those words at a moment of supreme crisis, Thomas Jefferson intended to say that the black slave was then the equal of his white master, but, in his ringing phrase, Jefferson did proclaim the ultimate dignity of man, to whatever race he belongs. And until recently, any man or woman, resident in the United States or born here, was eligible to be naturalized as a citizen. And this right was enjoyed by the handful of orientals, here domiciled. But in the recent legislation, interpreted as it has been by the Supreme Court, Congress has limited naturalization for the future to

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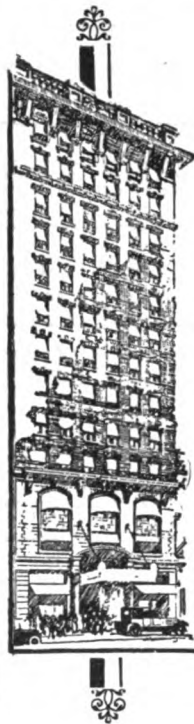
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persons of white or Caucasian blood. This excludes from a possible citizenship all Asiatic Indians, Japanese and Chinese and this exclusion persists throughout all generations. Let us suppose that a Japanese merchant in New York makes money, endows a university at Albany, and renders conspicuous services to the land of his adoption. If that man's name was Jesus Christ, he could not become a citizen. And Jesus Christ belongs as much to Japan as He belongs to Ohio.

THE insult to the East was emphasized by a further application of the law. Not only is the highest type of oriental ineligible for a citizenship which includes ten million negroes, but, being ineligible, he is excluded wholly from the quota of immigrants. For Japan, this only meant shutting out 150 persons a year. And here again, therefore, it was not so much the exclusion that was the grievance as the gesture. The door was not shut; it was slammed; and in the great cities of Nippon, the echo evoked an outburst of passion, still incomprehensible to the Congress at Washington which—against the pleading of President Coolidge—inflicted the slap in the face. To the amazement of many Americans, a Japanese patriot expiated the rebuff to his country by committing hari-kari on the site of the United States Embassy at Tokyo and this victim is today a national hero.

Clearly, we of the West cannot have it both ways. In the East, manner often means more than matter. And if, for no reason except playing local politics, the West behaves towards the East in a brusque, offhand and discourteous manner, we cannot expect that next morning the East will be inclined to help us over matters like stopping the opium trade, and disarmament.

I repeat, the manner means so much. Take the case of Australia. She is quite as particular as the United States in her exclusion of orientals, even from those northern regions of her great island which are too tropical in climate for habitation by the white man. But Australia has avoided the allegation of race-insult. On paper, her laws are equal for all and the discrimination is wholly administrative. The test is language and care is taken that only the Caucasian passes the examination. If a man from Java arrives at a port, he is asked to talk Welsh; he is turned back. You may call it a trick. And an artifice it certainly is. But at least the man is spared the ignominy of being told that his blood is at fault. It was the petty irritations that so fatally antagonized Shylock of Venice—the sneers, the spitting on his beard, the contumely of children in the streets. A taunt may cost a kingdom.

In New York, recently, there have been three plays, dealing with race. In all three plays, the problem seemed to be insoluble. The first was *The Merchant of Venice*, with the aforesaid Shylock, the Jew. The second was *Othello*, where Desdemona was married

to a Moor. The third was *Loyalties*, where Galsworthy analyzed the difficulties of a Jewish man of means in an English house party. Why did all of these three situations culminate in catastrophe? What talisman was missing which would have ameliorated the racial acrimony? In what respect was the contact of the Jew and the Moor with the Christian defective? With *Shylock*, that contact was finance and finance will never, of itself, reconcile mankind. With *Othello*, it was marriage; and, of itself, intermarriage will never solve the problem of race. In *Loyalties* the bond was pleasure; and pleasure, of itself, is too narrow a basis for brotherhood.

What then was the one thing needed? The answer is Service. President Harding once said to a British diplomatist at Washington, "The way to promote friendship between your country and mine is to talk about each other as little as possible and to find the things that we can do in common." If *Shylock* had served with Bassanio as trustee of a hospital in Venice, he would never have demanded his pound of flesh. If *Othello* had been developing higher education in Morocco, his mind would have been too occupied to entertain a jealousy of Desdemona. And if the Jewish sportsman in *Loyalties* had been helping to endow a public library, he would have been less sensitive over the hints of Lord This and Lady That who valued him for his money rather than for himself. For the individual, the antidote to worry is work; for communities, the antidote to quarrels is cooperation.

Opening the Bible

(Continued from page 313)

was the sacrilege of sacrileges, thus to eliminate expressions hallowed by long use, putting in their place vulgar colloquialisms. Doubtless, the deep anguish of the priests was genuine enough: there are those in all ages who prefer the form to the substance.

The rest of the tale is tragic enough. Tyndale tackled the Old Testament and the Pentateuch and Jonah appeared in 1530 and 1531. But his doom was upon him. Apparently safe in Antwerp, he worked away at his translation and revision. An English secret agent was employed to track him down. This man made friends with Tyndale and then betrayed him into the hands of the Emperor Charles V. Then the priests took the affair in hand and his condemnation as a heretic was a matter of course. After strangulation his body was burned.

Tyndale lives today not alone in memory but in fact. The superb style of our present Authorized Version in reality derives from him. Our authorized New Testament follows his through three-quarters of its bulk and he set the pace for the whole Bible. No other one man has so influenced our English Scriptures. Bear in mind, however, that he was executed for trying to modernize the text of the Bible.

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