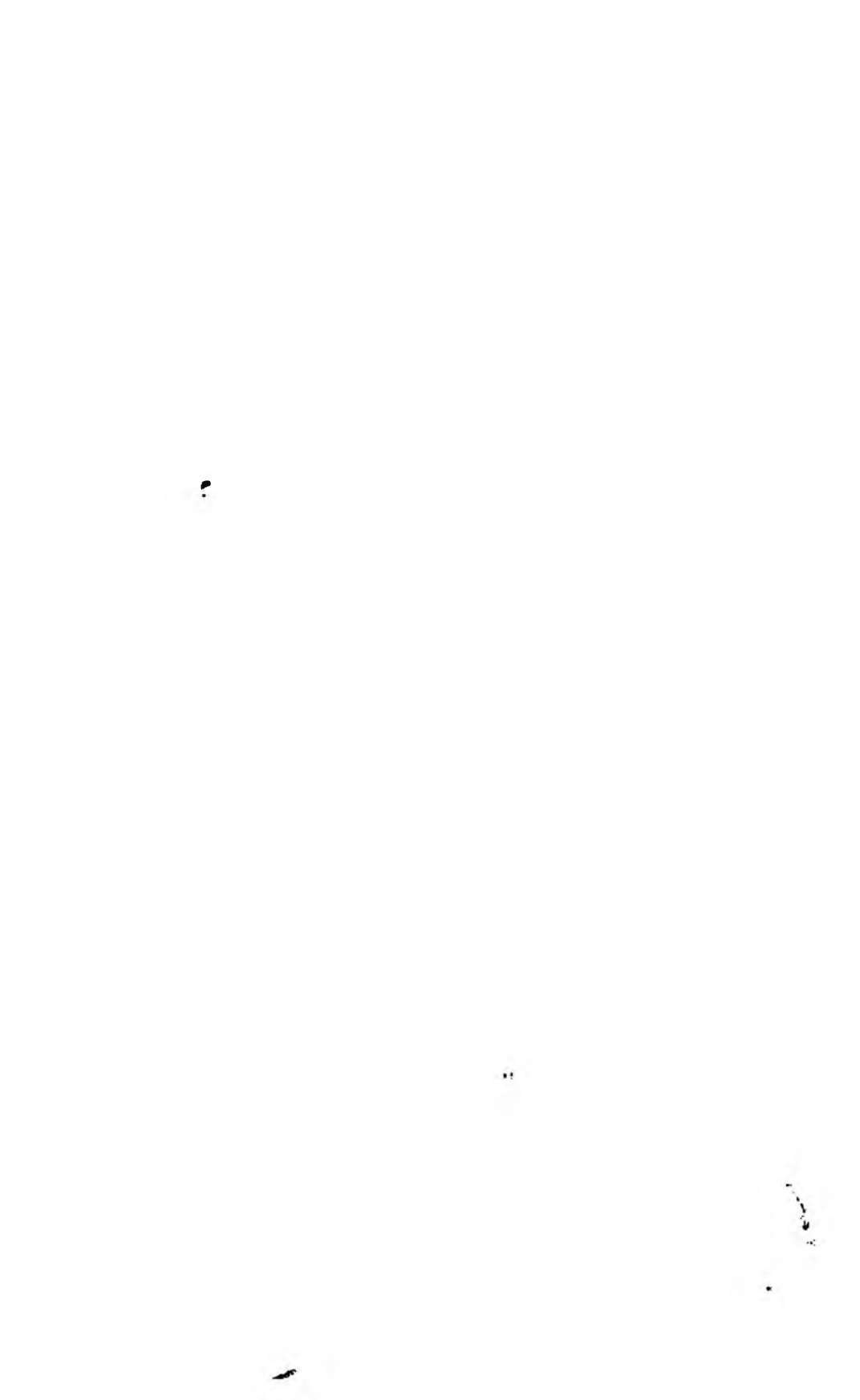
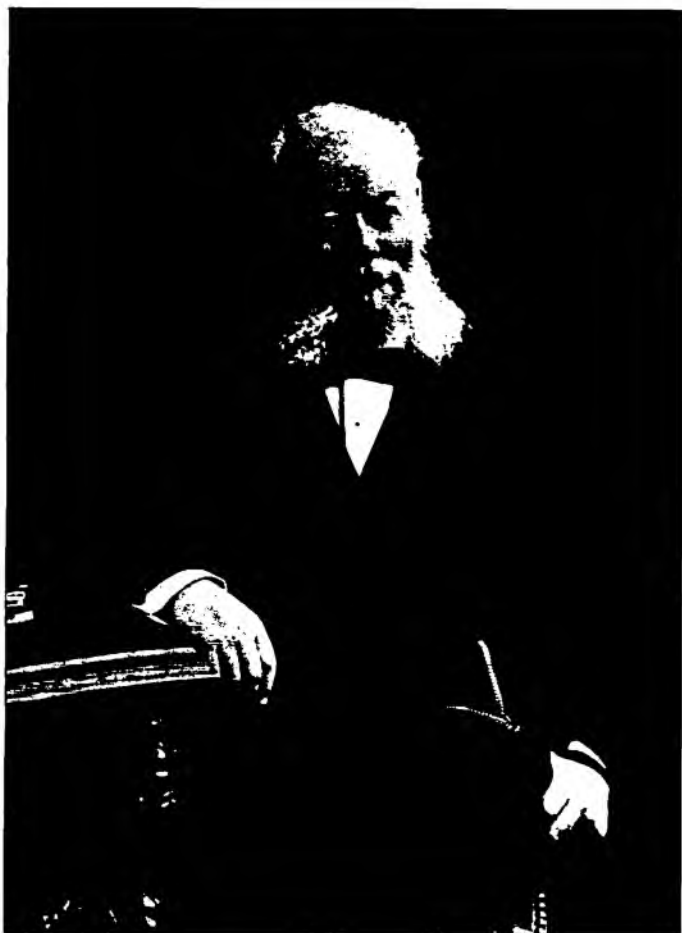


THE STORY OF THE RAILROAD "Y"



**THE CLEVELAND, OHIO, RAILROAD STATION, 1872
BIRTHPLACE OF THE RAILROAD "Y"**





DR. JOHN PIXLEY MUNN

THE STORY OF THE RAILROAD "Y"

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With an Introduction by

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This book is dedicated to

JOHN PIXLEY MUNN, M.D.

*A lifelong friend of railroad men and a loyal and
unwavering advocate of the Railroad Young Men's
Christian Association.*

CONTENTS

CHAPTER	PAGE
I. IN THE EARLY SEVENTIES	1
II. IN THE BEGINNING	15
III. THE FOUNDING FATHERS	24
IV. BRANCHING OUT	38
V. UNITED WE STAND	51
VI. EARLY BUILDERS AND PROPHETS	64
VII. THE BATTLE OF BUFFALO	78
VIII. THE CONFERENCE SPECIAL	91
IX. RAILROAD EVANGELISTS	108
X. LEADERS OF MEN	121
XI. THE RAILROAD SECRETARY	135
XII. FROM NARROW GAUGE TO BROAD	148
XIII. DANGEROUS CURVES	164
XIV. A WRECK AVERTED	177
XV. SOME NEW TRAINS	186
XVI. POTPOURRI	198
XVII. A PERIOD OF PROBLEMS	208
XVIII. AN INSPECTION TRIP	224
XIX. THE RAILROAD ASSOCIATION OF TOMORROW	242
XX. FOR THE GOOD OF ALL	252
XXI. SECRETS OF SUCCESS	263
XXII. CRITICS—FRIENDLY AND OTHERWISE	272
XXIII. THE TERMINAL	283

INTRODUCTION

HERE is a narrative of one of the most interesting episodes in the history of Christian social service—an account of a great Movement's friendly intervention in behalf of a body of American workmen whose collective service to the prosperity and well-being of our people must ever stand as one of the most inspiring chapters in the story of America's industrial advance.

The industrial age brought as one of its perils the exalting of material values and benefits and the obscuring of human values and their deeper spiritual significance. In the glorification of the machine, men lost their identity. Nor is the danger fully past. Too much store is still set upon production, tonnage, efficiency, the making of things—too little upon the making of men.

Sixty years ago the Young Men's Christian Association inaugurated a service to railroad men and a service by railroad men to others which challenged industrial America to take account of human values as of paramount importance. It challenged the industrial world to take account of the place of character in industrial success. Where in our modern life has character in men been so indispensable as in railroading, touching intimately every aspect of our life and ministering, as it does, to our every need! Does anyone doubt that the blessing and benefaction brought to our American life by the railroad develop-

ment of the past sixty years has rested more on a foundation of character in men than upon skill, technique, or the daring adventure of capital?

Sixty years ago this Movement was bold enough to assume as well that character in its highest development rests upon a satisfying and lifting religious faith and so concerned itself with the spiritual welfare of men and with the measures through which their highest religious aspirations could have free expression and cultivation. These assumptions remain the platform of this Movement, success through character; character through God. One may find, I believe, the explanation of the achievement of the Movement in its fidelity to these ideals.

In pursuit of these ideals the Association has rendered a service of immense value to employer and employee, for it has brought each to a conscious concern for the well-being of the other. It has helped them to stand together as men, taking account of each other's hopes and ambitions for home and family and personal success. It has materially aided in deepening the sympathy and understanding between capital and labor. It may rightly take its place among the most constructive of forces making for a better industrial life in the nation and in the world.

The story of this great adventure entered upon by men of high courage and great unselfishness sixty years ago is written by one who early gave his life to this high claim, and who reveals in himself, as does the cause he presents, the spirit of Him who said "I have come that ye might have life and that ye might have it more abundantly."

FRED W. RAMSEY.

STORY OF THE RAILROAD "Y"

CHAPTER I

IN THE EARLY SEVENTIES

THE world was in turmoil and distress in 1872 when the first Railroad Association was organized. Epochal and far-reaching events had recently and were then taking place. One could still almost hear the echoes of the guns of the Franco-Prussian War. Napoleon the Third had fled into exile and the French Republic had come into life. In Germany Bismarck was welding a mighty empire out of discordant and often battling states. The genius of Garibaldi and Cavour had created a united Italy. Victor Emmanuel had led his triumphant troops through the breached walls of Rome, conquering that city and making her the capital of a new and puissant nation.

In Latin America a titanic earthquake had wiped out the lives of twenty-five thousand men, women and children in Ecuador and Peru. In Mexico the brief reign of Maximilian as Emperor had been ended by his execution and the establishment of a Republic. To our north the Dominion of Canada had been formed and the Red River Rebellion crushed.

In 1872 the United States was a Union of thirty-seven

states. What are now the commonwealths of Wyoming, Washington, North Dakota, South Dakota, Arizona, New Mexico, Colorado, Montana, Idaho and Utah were still under various forms of territorial administration. Hawaii, the Philippines, the Virgin Islands, Guam and Samoa had then not been dreamed of as possible American possessions.

Four years of bitter civil strife had ended in 1865, but the wounds were still gaping and bleeding. Carpetbaggers from the North were invading the desolate South, and inexperienced and incompetent newly freed Negro politicians sat in high places. The original Ku Klux Klan was spreading terror. The gallant and beloved Robert E. Lee, after patiently seeking to rebuild the stricken South on the sure foundation of education, had passed away. Horace Greeley died in 1872, and in the same year the world was thrilled by Stanley's discovery of the lost Livingstone in the jungles of Africa.

Grant, the first of three successive war generals to hold the Presidency, was in the White House. The city of Chicago lay in ruin, yet with indomitable spirit was responding to the cry, "Our fathers raised her from the bogs and we can raise her from the ashes." "Black Friday" had taken place and the famous financial panic of '73 was impending. The nation was aghast over the revelations of the *Crédit Mobilier* connected with the building of Western railroads, perhaps the greatest legislative scandal in American history. In New York the infamous Boss Tweed, leader of Tammany Hall, was under fire and the famous cartoons by Nast in *Harper's Weekly* were speeding his

way to Blackwell's Island. Forest fires in Wisconsin took over a thousand lives as their toll.

In the religious world of the early seventies Henry Ward Beecher was enthraling multitudes with his logic and his eloquence. T. DeWitt Talmage was filling to repletion a great tabernacle in Brooklyn. John B. Gough, who from a drunkard had become a flaming evangelist of temperance, was speaking everywhere to multitudes. Moody and Sankey were in the heyday of their popularity and the nation was humming "The Ninety and Nine." Hosts of revivalists of lesser fame were touring the land. Mary Baker Eddy was writing "Science and Health" and preparing the way for Christian Science and the numerous health and happiness cults that were to follow in her train. In Utah Brigham Young was all-powerful, while lecturers in all parts of the country were denouncing polygamy and pamphlets were spreading warnings against the "perils of Mormonism."

In the early seventies two reform movements that have since won their way were struggling against terrific odds. In 1872 Susan B. Anthony, the dauntless advocate of Woman's Suffrage, was arrested, tried and convicted of having voted. Neal Dow, the doughty champion of prohibition, was devoting his great gifts to the furtherance of that principle. He was soon to run for the Presidency on a Prohibition platform.

Labor disturbances abounded in the post-war period and strikes were numerous, especially during '72 and '73 when movements were under way to reduce wages on the part of employers and to secure an eight-hour day on the part

of employes. In the railroad world this unrest culminated in the great strike of 1877, begun on the Baltimore and Ohio and spreading rapidly to the Pennsylvania, Erie, Lake Shore, and numerous other roads, involving violence and bloodshed, particularly in the Pittsburgh region. Only the weakness of the Railroad Association in those days prevented its being greatly embarrassed, for its work in the main part was in the strike area.

The social customs of the early seventies may seem to us bizarre. That weird adornment known as the bustle was in popular feminine favor. Beards were the order of the day, and the man with smooth face was regarded as effeminate. Men drank their coffee from huge mugs often made with a contrivance to prevent the flourishing mustache from absorbing too much of the liquid. It was quite the thing for the napkin to be fastened in the collar. Indeed, a pictured advertisement in the Association official organ for 1872 recommends a clip to hold it there firmly. Living was cheap and wages were low. What today are esteemed as necessities were not even luxuries in 1872. As a matter of fact, they were not known. Telephones, electric lights, radios, motion pictures, automobiles or airplanes had not as yet been invented or discovered. Coal was a relatively new factor in domestic use and artificial ice undreamed of. If one needed a doctor in the middle of the night he must go where the doctor was, relate his troubles through the old-fashioned speaking tube and possess his soul in patience while the medical man harnessed his faithful horse. The sewing machine was still a nov-

elty. E. P. Roe was an outstanding novelist, Emerson the preeminent philosopher, Longfellow the poet, and Barnum the nation's showman. It was into days such as these that the Railroad Association was born.

And what of the railroad and the Young Men's Christian Association of the early seventies? Let us consider each in turn.

The development of the North American railroad is a story of surpassing romance and adventure. From the "Stourbridge Lion," the first locomotive that ever turned a wheel on American soil, to the monster engine of 1930 hauling a mile or more of heavily loaded cars, is indeed a long cry.

A man named Allen, who drove the "Stourbridge Lion" on its first trip on August 8, 1829, has fortunately left a written record of his experience in which he says: "As I placed my hand on the throttle valve handle I was undecided whether I should move slowly or with a fair degree of speed, but holding that the road would prove safe, and preferring, if we did go down, to go handsomely, and without any evidence of timidity, I started with considerable velocity, passed the curves over the creek safely, and was soon out of hearing of the cheers of the vast assemblage present. At the end of two or three miles I reversed the valve and returned without accident to the place of starting, having made the first locomotive trip on the western hemisphere."

A little later the first locomotive constructed in the United States, the "Best Friend of Charleston," made her

initial trip in 1830 out of Honesdale, Pa. This engine has been described as "a fearful and wonderful contrivance," though to it belongs the glory of having furnished motive power to the first regular passenger service on an American railroad. Then followed a long line of experimental historic locomotives, each an improvement on its predecessor. By 1840, a bare dozen years after the first crude endeavors, America led the world in railroad building and operation, a distinction she has held ever since.

Even before locomotives were assured there were in this country men with a vision of transporting people and goods between widely separated communities by rail. A company of such men lived in Baltimore. In 1827 they secured the first railroad charter drawn in the United States. On July 4, 1828, following an imposing procession and in the midst of general rejoicing, the cornerstone of what was eventually to become the Baltimore and Ohio Railroad was laid by Charles Carroll, famous among the founders of the Republic, then a man ninety years of age. He said: "I consider this among the most important acts of my life, second only to the signing of the Declaration of Independence, if even it be second to that."

By the early seventies railroads were widely scattered over the land. Locomotives in size and capacity were midway between those of the early days and those of the present. Passenger trains, to be sure, were neither as speedy nor as luxurious as now, though compared with the delays and discomforts of the abandoned stagecoaches, they seemed to "run as the lightning" and to be almost opulent in equipment and service.

A sleeping car had been introduced in a desultory fashion as early as 1836 on the Cumberland Valley in Pennsylvania. A quarter of a century later several lines, including the Central New York, were using so-called sleeping cars. They have been described as "rattlers," crude and rough, fitted up with three tiers of shelves with three bunks to the section, furnished with pillows and mattresses which were piled in one corner during the day and dragged by the passengers to their bunks when required at night. Sheets and blankets were not yet the order of the day. For warmth one's overcoat must suffice.

It was not until 1859 that Pullman began his career as the master mind of the sleeping-car world. He spent years in experimentation. The first practical palace sleeping car manufactured by him was rightly named the "Pioneer." Its use meant a reconstruction of railroad property. It cost \$18,000 and created a tremendous sensation. Papers and magazines were filled with descriptions and pictures. Soon after its completion it was used in the Lincoln funeral train, and a little later in conveying General Grant from Detroit to Chicago.

In the early seventies the sleeping car was just beginning to come into its own. Despite the fact that it was poorly lighted with ill-smelling and smoky kerosene lamps and inadequately heated or overheated by vestibule stoves, it seemed the last word in luxurious traveling. Whatever its limitations, it was gorgeous in appointment. Ornate ceilings and paneled walls compensated for incidental inconveniences.

In a description of sleeping cars of about that period

Charles Francis Adams tells the story of a trip made by Governor Seward and himself from Chicago to Cleveland: "Governor Seward went from Chicago to Cleveland by night and I had my first experience in a sleeping car . . . a singularly crude tentative affair constructed on the pattern of the canal boat cabin. . . . We wriggled into the recesses respectively assigned us and actually fell asleep though fully dressed."

Dining cars were so rare in 1872 as hardly to be a factor. In 1867 a parlor car, the "President," introduced as part of its equipment a kitchen and pantry, and was placed on the Great Western Railway of Canada. And it was not until 1868, only four years before the birth of the Cleveland Railroad Association, that the first regular dining car, the "Delmonico," was placed in service on the Chicago and Alton Railroad. So unusual was this convenience that in patronizing the diner of that day one set himself apart as a man possessed of the Midas touch or as a reckless spendthrift. He who availed himself of their service, however, was assured an abundance of good food at prices that now seem like a page out of "Alice in Wonderland." A ten-cent tip was a princely recognition of service rendered and nickels were not despised. But for the most part passengers were obliged to take advantage of the "twenty minutes for refreshments" stops at terminals along the line.

When railroads were first established there was dismay among the thousands of men who had depended for their livelihood upon employment in driving or caring for the

old-time stagecoach. To them it seemed that only disaster lay ahead. However, many of them were given employment by the railroad companies and soon learned through experience that the transition from driving coach horses five or six miles an hour to that of driving iron steeds at twenty or thirty was a delightful change.

Railroad wages were low in that decade. According to the New York *Globe*, conductors of passenger trains were paid \$90 while freight conductors received \$65 per month. Engineers earned \$100 and firemen \$65. Baggage men's wages were \$60 and station agents received from \$50 to \$100. It should be borne in mind, however, that in those days rentals were low, eggs a penny apiece or ten cents a dozen, and a juicy steak could be purchased at fifteen cents a pound.

In the gallery of the waiting room, in the cathedral-like station of the Grand Central Terminal, in New York, is to be seen the original train that made its way from Albany to Schenectady, a distance of seventeen miles, just a hundred years ago. There it stands, a vivid reminder of bygone days—a wood-fueled engine and four wooden cars patterned after the stagecoaches they had superseded. Each coach held ten or a dozen passengers inside and out, half of the number riding backward. The train rests on fragile rails. I have been told that my grandfather once rode on this very train, so near is the present to the past.

Above the "De Witt Clinton" and its toy wooden cars, suspended from the ceiling is the transatlantic airplane "Bremen," which recently made its historic flight across

the North Atlantic. If there were added to the scene an old-fashioned stagecoach of the eighteenth century, one would see unfolded before his eyes a graphic picture of the main events in the story of the development of transportation by land and by air—first the plodding coach, then the railroad train "boring holes in the night," and finally the airship that like Prince Ahmed's Magic Carpet unites continents and defies oceans. As we look we can hear the "Twentieth Century" start on its amazing twenty-hour journey to the city of Chicago, a thousand miles away.

Will the next hundred years duplicate the marvels of transportation witnessed during the nineteenth century? If so, nations will be brought as closely together as, let us say, Chicago and St. Paul or Richmond and Washington are today.

It was about this period in the development of the North American railroad that John Godfrey Saxe wrote his "Rhyme of the Rail"—

Singing through the forests,
 Rattling over ridges,
 Shooting under arches,
 Rumbling over bridges,
 Whizzing through the mountains,
 Buzzing o'er the vale,—
 Bless me! this is pleasant,
 Riding on the Rail!

Men of different "stations"
 In the eye of Fame
 Here are very quickly
 Coming to the same.

High and lowly people,
Birds of every feather,
On a common level
Traveling together!

And what of the Young Men's Christian Association in the seventies? A small group of young men meeting in London, England, had in 1844 organized the world's first Young Men's Christian Association. Eight years later a similar organization was formed in Montreal, and a little later in Boston. From its inception the Movement appealed to many Christians of that day and growth was rapid through the English-speaking world. Soon these organizations were well scattered over the American continent; the great majority without buildings, equipment or adequate leadership. Altogether too many lived "at a poor dying rate" and soon ceased to be.

By 1872 the Association Movement in North America was an influence in Christian circles, though for the most part the outside world regarded it with skepticism, amusement or indifference. It was preeminently a religious movement. Its program consisted chiefly of prayer meetings, tract distribution and Bible study. Occasional buildings were springing up here and there, but for the most part of cheap construction and painfully limited equipment. General secretaries were few, and as a rule good rather than able men. In fact, the work of the Young Men's Christian Association of the early seventies did not demand the possession of executive gifts or the exercise of administrative skill. To be a good speaker, able to lead an old-fashioned Bible class, to be liked by the

men, and to manage somehow to make financial ends meet—this was about all required. Association incomes were small, as were the secretaries' salaries. According to the Report of the International Convention held in Lowell, Mass., in 1872, there were at that time about nine hundred Young Men's Christian Associations in Canada and the United States, but the overwhelming majority were little more than evanescent groups living their brief day and passing on.

The same report shows that in that year there were in North America but two international secretaries, one state secretary and fifty-one local secretaries. There were only twenty-seven buildings on the whole continent, valued at less than \$2,000,000. When we remember that three of these buildings—those in New York, Philadelphia and Washington—represented half the total value, we can appreciate how small and inadequate the remainder must have been. Such was the Young Men's Christian Association in the year 1872 when the world's first Railroad Young Men's Christian Association was born. It was a weak, struggling movement without trained leadership, with unimpressive property, much of which was burdened with debt. The total expenses for the eight hundred Young Men's Christian Associations in North America in 1872 amounted to only \$167,489.

Contrast this picture of the Association Movement then with the same organization in 1930. Fifty secretaries have become an army of over five thousand with colleges for their preparation and a generous retirement allowance when active service ceases. The twenty-seven buildings

worth less than \$2,000,000 have become a continent-wide chain of Association homes costing nearly \$250,000,000. The annual budgets of all North American associations approximated only \$160,000; the total budget for 1929 exceeded \$60,000,000. In the early seventies members were counted by the thousands; today over a million men and boys are enrolled in Association membership. In any one of a dozen American cities one may find a Young Men's Christian Association carrying a larger staff, possessing more property and operating with a far greater budget than the total of the whole movement in 1872, only sixty years ago.

In 1872 the *New York Sun*—a great newspaper in those days with Charles Anderson Dana as editor—turned its heavy batteries against the relatively young and struggling Young Men's Christian Association, stating that it had outlived its usefulness and calling for the creation in its place of a new and more worthy movement. The Association, however, was not without its friends and the gifted Lyman Abbott sprang to its defense. An editorial appeared in the *Illustrated Christian Weekly*, closing with these prophetic words: "If the Association is never more seriously threatened with decay than at the present time, it will from all indications live long enough to bury both of the present political organizations and greet their successors."

Today the Railroad Department alone has ten salaried secretaries for every one employed by the entire Association in 1872. The total value of all Association property in that year was less than \$2,000,000, while today build-

ings valued at \$25,000,000 are either owned by or placed at the disposal of the Railroad Young Men's Christian Association. The babe of 1872 has indeed become a lusty youth.

CHAPTER II

IN THE BEGINNING

TO browse among half-forgotten records yellow with age and crumbling to the touch is a fascinating adventure. Feeding in such alluring pastures nourishes the imagination and quickens the fancy. Such documents retell the stories of other days as one sees rising from their pages vanished forms and shares in events that long since have passed into history.

The writer of this book has been delving into the records of the early days of the Railroad Young Men's Christian Association. Dusty shelves have yielded time-worn volumes as their tribute. Long neglected reports and statements have been exhumed from their file tombs and brought once more to the light of day. On written and printed pages he has walked and talked with those who in past decades laid deep and strong the foundation stones of a great movement. They have unfolded to him their early hopes and fears, their triumphs and defeats.

Last night I climbed
So wistfully
The dusky stairs
Of memory.
Old cast-off dreams
Ransacked again,
And found them tied
With threads of pain.

In the pages to follow the writer will endeavor faithfully to retell the story of the past as it has been revealed to him in these musty but living records. Matters of mere detail will not be stressed, but the underlying spirit will be emphasized. Though it may profit much to know what men did, it profits vastly more to comprehend the spirit that underlies enduring and unselfish labor. The founders of this Brotherhood have had their day and have passed on to us the torch as the ancient Romans handed it from one to another. We must carry it faithfully and well that in due time we too may pass it on to our successors undimmed and glowing. We must water where the fathers of the Movement have sown. We must build on the enduring pillars of their planning and placing.

In the month of April, 1872, a baby was born in the midwestern city of Cleveland, an infant organization, the world's first Railroad Young Men's Christian Association.

Like the Babe of Bethlehem whose name it bore, it opened its eyes upon a lowly environment, not a stable but a noisy, sooty corner in a modern railroad station, a restless thoroughfare for fevered travelers.

It was a frail baby. Looking upon it one would hardly dare to hope for long life or great achievement. Its parentage was humble, its birthplace unpretentious. It gave little promise of sturdy boyhood and conquering youth. It seemed only

An infant crying in the night:
An infant crying for the light,
And with no language but a cry.

Nevertheless, its tiny frame proved to be a hiding place

of power and the voice first heard in the Cleveland Union Depot sixty years ago has since reverberated over a continent.

How seldom men recognize potential greatness in its beginnings. Nancy Hanks never realized that in the warm shelter of her breast she held one who was to "belong to the ages." It is hardly strange, therefore, that this little group of earnest railroad men who shared in the inception of the world's first Railroad Young Men's Christian Association scarcely realized that they were building for decades and helping to shape for righteousness the lives of thousands of railroad men.

A seer of the olden time once said in writing of the Ancient Church, "Kings shall be thy nursing fathers and queens thy nursing mothers." Events have proved the clearness of this vision. Potentates and powers have indeed nourished the Church. They have bestowed upon her of their time and largess.

It is interesting to recall how many of the great moral and religious movements springing into life during the nineteenth century were the creation of men and women unknown to fame and unheralded by song. Later the kings and queens of wealth, culture and power made these causes their own and became their advocates and promoters, but in their inception with rare exceptions we see only the figures of plain people, courageous, sincere and devoted men and women, for the most part without means, social standing or academic learning.

A group of young workingmen meeting in the bedroom of one of their number brought into life the worldwide

Young Men's Christian Association. An itinerant street preacher and his wife were the founders of the Salvation Army. A small group of everyday railroad men meeting in the office of one of their number were the founders of the Railroad Young Men's Christian Association. Nine Catholic young men gathered in the parish house by a Catholic curate organized the first Knights of Columbus. Just prior to the dawn of the nineteenth century an English printer gathered about him a group of ragged outcast children. Then was born the modern Sunday school.

To tell the story of organizations or individuals does not necessarily require a wearisome recital of dates and events. Speedy and partial glimpses of historic men and scenes may suffice, while the imagination completes the picture. Exactitude of chronological sequence is far less essential than an understanding of spiritual significance.

There are pictures standing out vividly through the distance of receding years. They tell the story as mere dates and names never can.

We see a godly station agent, George Myers, finding or making time amid the pressing duties of his daily calling to gather small groups of his fellow railroad men after business hours, that in the quiet of his depot office they might together study the Bible and pray. One who was often present states that the attendance rarely exceeded five or six. It was a modern application of the words of Nehemiah, "I and a few men with me." It is in these simple prayer meetings of kindred souls that one finds the germ of the Railroad Y M C A so soon to be, just as one finds the acorn of the worldwide Young Men's Christian

Association today in that upper room of prayer in London almost a century ago.

We do well ever to keep in remembrance that the Railroad Association sprang from the hearts and lives of lowly men who believed in and practiced prayer and to whom the Bible was a living book, men who modeled their lives upon Biblical precepts and principles. They were few in number but

Their strength was as the strength of ten
Because their hearts were pure.

These railroad men were for the most part of obscure position and little blessed with this world's goods. It is doubtful whether among them there was a single scholar in the academic sense of that term. When they passed on they probably left little of worldly value to those surviving them, but they did leave to the railroad men of unborn generations the child of their faith—a movement today widespread and beneficent. They builded better than they knew.

Another picture is that of a young railroad man, Henry W. Stager, standing in the public square in Cleveland on the fringe of an outdoor meeting held under the auspices of the City Young Men's Christian Association. He was a convert of the little prayer meeting in the depot master's office. Now and again he lifts his eyes from the speaker to see in the near distance the recently erected building of the Cleveland City Association. There flashes through his mind the query—Why not a similar "home away from home" for railroad men? He was above all practical. He

thought in terms of simple quarters, some place that however humble would still be home. From the dream of that young man standing in a public square in a great city came the reality of a long succession of Railroad buildings soon to span two great and friendly nations.

The third picture is tragic. An accident on a busy railroad—a railroad man stricken down in the fullness of his strength and in the performance of his duty—a group of associates carrying his inert body from the railroad station—a company of curious onlookers—the casual inquiry, "Who is it?"—the equally casual reply, "Only a railroad man,"—the cynical answer heard by a nearby railroad employe—a surge of resentment, "Good God, 'only a railroad man,'" followed by a swift determination to do all in his power to overcome this all too prevalent and unfair conception as to the character of men engaged in transportation. "What can be done?" he asks himself, and the only satisfactory answer he can find is in seeking to win and to hold the men of his calling to Christian ideals of life and service. He becomes one of the founders of the first Railroad Association.

The fourth picture is of a lowly room set apart in a corner of the Cleveland passenger station. The dedicatory service is about to commence. The room is filled with railroad men and their families. Firemen, conductors, enginemen, brakemen, clerks sit side by side. Three hymns are sung—"O could I speak the matchless worth," "All hail the power of Jesus' Name," finally, "Sound the battle cry." Praise, adoration and challenge filled the little room that night. A dedicatory prayer and benediction by

city pastors, and in between five addresses, three by clergymen and two by railroad officials. When the services were concluded a banquet was given by the wives of railroad men in a dining room in the station and all invited to partake.

We next see a state convention of the Young Men's Christian Association in Toledo. The Traveling Secretary of the International Committee, Richard C. Morse, is to attend. As he plans his schedule for the trip from New York westward he arranges to spend the twenty-minute wait at Cleveland at lunch, the only opportunity he will have to break his fast. Fortunately he has recorded in writing the events of that day. "I took the train one evening out of Grand Central Station for Toledo to attend in that city the Annual State Convention of the Ohio Y M C A s. The object of the journey was to represent the International Committee at that meeting. The day of the dining car had not come so the train stopped at Cleveland for dinner. But I was not allowed to dine that day for the Cleveland delegates en route to the Toledo Convention were waiting for the train and insisted I should give the twenty minutes allowed for dinner to a visit to the new reading room of the new Railway Branch of the Cleveland Y M C A. This room had just been fitted up for the use of railroad men with a Secretary in charge." He added that at the Toledo Convention he was urged to "stir up the International Committee on my return to New York and it was especially suggested that the opening of a similar room in the Grand Central Station in New York City would promote the spread of this work for railroad

men throughout the country." Enthused by what he had witnessed and heard, this man returned to New York after the convention hoping to fire that city to quick action in establishing a similar work, only to find that his report of the Cleveland railroad reading room met with far less enthusiasm than he had expected.

Another picture—the International Convention of the Young Men's Christian Association held in 1873 at Poughkeepsie, N. Y., is in full swing. For the first time in history a railroad association has sent delegates, among them George W. Cobb. No place had been assigned on the program to this new and interesting departure, but pressure is brought to bear on the Program Committee until finally, though hesitatingly, five minutes are accorded one of the delegates in which to tell the story of this unique endeavor. Conscious of a burning message and keenly aware of the inadequacy of the time allotted, he takes an unusual course in playing fair with the convention and at the same time adding to his precious minutes. We see him seated well back in the auditorium. He is introduced from the platform. He commences speaking as soon as his name is called. He talks all the way down the aisle until he finally reaches the speaker's desk. He takes his full five minutes on the rostrum and then continues to talk all the way back to his seat. It was a picturesque feature in a conservative gathering and left in the minds of those present an in-effaceable memory—a picture of a prophet like those of the olden days, a man of whom it could be truthfully said, "The zeal of thy house hath eaten me up." His closing words as he took his seat in the back of the auditorium

were, "Blessed results have followed from every effort put forth in this railroad work."

Henry S. Ninde was a delegate to the Poughkeepsie convention. Now hale and hearty in his ninety-sixth year, in writing recently to a friend he said: "I had heard about the Gospel Train, and I heard George Cobb at the Poughkeepsie International in 1873 when he was given five minutes, and jumping into the aisle and pushing up his sleeves he rattled off more about the new idea in that time than most men could have said in three quarters of an hour."

These simple pictures tell something of the beginnings of the world's first Railroad Young Men's Christian Association. There were many connecting links but they are like the frescos sometimes found in great libraries, outlining in a few bold strokes stories that span the ages.

CHAPTER III

THE FOUNDING FATHERS

CERTAIN men stand out preeminently in the first days of the first Railroad Association—two railroad employes, two business men, a former railroad employe who had become a traveling secretary of the Young Men's Christian Association, and a local secretary of that organization. Many others shared in the heroic labors of those historic days but their names are not found in the official records. They are of that noble company on whom the great Apostle bestowed the deathless tribute, "of whom the world was not worthy." Theirs was the joy and the burden of battle, but not the recompense of individual recognition nor a place in the Association's Hall of Fame.

One man who played an important part in preparing the way for the Railroad Branch seldom, if ever, so far as the records show, actually shared in the organization of a railroad association. Nevertheless, he made an enduring contribution to the Movement in the late sixties by his missionary labors among railroad groups and in railroad communities on the recently completed Union Pacific.

His work of visitation and the glowing reports he submitted to international conventions awakened an Association consciousness of the possibilities in this field and helped to create an Association receptivity so that when



THE NEW BUILDING OF THE NEW YORK RAILROAD BRANCH
COST OF BUILDING AND LOT, \$1,500,000

finally the hour struck, the Movement as a whole was prepared to welcome, shelter and nurture a distinctive and adapted organization among the men of the rail. Robert Weidensall was a pre-Railroad Association pioneer who wrought wonders and is worthy of remembrance and recognition in any study of the inception of this movement and its development.

He was a remarkable man, a graduate of Gettysburg College and a student at a Lutheran Seminary. He prepared for the ministry but was forced by throat trouble to abandon that ambition, though later he developed the gift of effective public speaking. To the end of his days he was something of a rover. As a bachelor he had been free to travel at will, and turned to many tasks. For a time he taught school, then became a carpenter in the army in the days of the Civil War. Later he served as a soldier, and after the close of the war turned to blacksmithing. He then became a shopman in the employ of the Union Pacific Railroad at Omaha. It was his boast that "I helped build the first car that crossed the Rocky Mountains." It was from this work that he entered the service of the Young Men's Christian Association to undertake a temporary ministry in promoting Young Men's Christian Associations, not distinctive Railroad Associations, in communities along the line of the Union Pacific Railroad. An interesting illustration of the thoroughness with which Mr. Weidensall studied the communities visited by him is indicated by one of his reports telling of his work at Fremont, Neb. It will be found in the Appendix.

It is doubtful if any man in the service of the super-

visory agencies ever traveled more constantly or labored more industriously than did Robert Weidensall. In his official report to the Portland International Convention of 1869 he states that in a little more than one half of the preceding year he had traveled eight thousand miles by rail and water at a total cost to the committee of \$42. In referring to his work on what he called "the Pacific Railway mission," he wrote: "We now have the inside track of any one institution. The mission is appreciated. The workmen along the line of the Union Pacific Railroad desire its continuance. I consider the mission a success."

Speaking out of the fullness of experience thirty years later, Mr. Weidensall said: "The railroad men are the best class of men on the face of the earth. They neglect themselves to the advantage of nearly everybody else. . . . The only way to reach a railroad man is by a railroad man. We must put every man after his own."

George Myers was also among the founding fathers. He was the faithful station agent in charge of the Cleveland depot who called together for prayer the group of men mentioned in the preceding chapter. In these meetings men were definitely converted, and with their conversion there came a sense of the need of something more than merely the meeting for prayer, valuable as it was.

With the opening of the first railroad branch he disappears from the scene. His name is no longer to be found among the early records. He was in a sense the John the Baptist of this Brotherhood, the forerunner who was to make the path straight. He had prepared the hearts of men for the next step, and was content.

Henry W. Stager was a train dispatcher on the Lake Shore Railroad, later a trainmaster, and finally a division superintendent in the West. He had been godless and sinful, and had twice been dismissed from railway service because of drunkenness and disorder. He had been converted in one of the meetings in the Union Station. He was popular and competent, a born leader. It was he who had heard and resented the cynical words, "only a railroad man." It was he who had looked at the Cleveland City Association building from the park and coveted a like, if more modest, home for railroad men. The idea obsessed him. Emerson has well said, "The world is built on ideas, not on cotton and iron." He agitated unceasingly until finally he saw the fruition of his hopes. Speaking humanly, to Stager more than to any other one man belongs the credit of being the founder of the Railroad Association.

In a letter written by one of his contemporaries the following conversation is related. Mr. Stager asked this question, "Why cannot something be done for the railroad men in our depot? Where three roads center we have a large number of young men that are not reached by the City Y M C A. Cannot something be done?" In answer to his query it was suggested that it might be a good thing if an informal committee were to call upon the General Manager of the Lake Shore Railroad and lay the matter before him. The visit was made. His interest was won and on his suggestion a similar call was made upon another official representing an important property. After these two key men had been seen this informal committee

of three went to the depot hunting for quarters, and succeeded in finding an available space thirty-eight by forty-eight which could be made ready for use within thirty days.

Lang Sheaff, who was secretary of the Cleveland Young Men's Christian Association in 1872 and of whom more will be said later, states clearly that "Henry Stager was undoubtedly used by God and the Association for the opening of this room."

George W. Cobb, a bookkeeper by vocation, had been elected as a member of the board of directors of the Cleveland City Young Men's Christian Association. He belonged to the Episcopal Church and was active in its work. He became deeply interested in the unique and interesting venture of railroad men, and when asked to become the first railroad secretary on the continent he gladly resigned his business position to take up his new duties at a salary of \$100 a month, half of which was contributed by the railroad companies and the remainder by the City Association. Mr. Cobb, though devoted, was inexperienced and on the evening of his first day as secretary met the board of directors to submit to them his impressions. It had been a trying day and he was lonely and disheartened. Few men had visited the rooms and the hours had been long. He said to the directors, "What shall I do?" The answer came from one of the number, "We cannot tell you what to do but you are there to find out what is to be done and how to do it." He decided that if the men would not come to him he would go to them. Then followed years of unceasing walking up and

down the rails, innumerable visits to roundhouses and shanties, to cabooses and shops, to the sick and injured. He made friends everywhere, carrying with him as he did a contagious Christian enthusiasm and a boundless good will. The disheartenment of the first day was but the prelude to years of fine and rewarding service.

Mr. Cobb had his own way of approaching men on the delicate question of religion. It is told of him that he once entered a caboose where four men were playing cards. At first they seemed much embarrassed by his entrance, for they were playing for small stakes and had not been particular as to their speech. In a cheery way Cobb sat down close to the table saying, "Having a good time, boys?" "Yes, trying to; have to do something to kill the time while laying on a side-track," one of the party replied. Cobb then said, "I used to be very fond of cards myself but do you know, boys, I have found something I like even better." "What is it?" one of the number asked, and Cobb, reaching into the bag in which he always carried papers and magazines for free distribution, brought out a well-thumbed Bible and began telling the men of its contents. Before they realized it this group who had been gambling became deeply interested. He had brought no rebuke to them. He had thrown no cold water on a pleasure that they deemed innocent. He had only opened up to them an avenue of even greater pleasure of which they had not been fully aware.

This pioneer secretary was among those true followers of whom Jesus spoke when he said, "I was sick and ye visited me," for it is said that in four years he personally

made over a thousand calls on ill and injured railroad men.

At the International Convention held in Dayton, Ohio, in 1874 the Railroad Department was granted a definite place on the program. Six railroad men spoke in turn, each telling in graphic language of the progress made and the hopes entertained. Mr. Cobb was among the number and his closing words are worth remembering. "Dear Brethren, think lovingly of these noble-hearted men and pray God that they may open their hearts and let the sun of righteousness shine into them, and pray for me that I may be the humble instrument in God's hands of pointing them to the 'Lamb that was slain.' God bless the railroad men of our land and bring them as an army to Himself."

Mr. Cobb evidently regarded the secretaryship as a semi-clerical calling for pictures of him show a thoughtful-looking, bespectacled and gray-mustached man wearing what is commonly known as a clerical collar, and with coat buttoned almost to the chin.

That he had a keen perception as to what constituted the real strength in the Movement is shown by words spoken by him at the First International Railway Conference held in Cleveland five years after the organization of the first railroad association in that city. Looking back upon the past and out upon the future he said, "When I see the wonderful progress which has been made I remember the first telegraph message in this country, 'What hath God wrought?'"

In 1872 Lang Sheaff was the secretary of the Cleveland City Y M C A. With fine forehead, keen eyes and abun-

dant hair and beard, he was at once a handsome and an impressive figure. He had been an auctioneer, a house painter, and clerk in a warehouse before becoming an Association secretary. He possessed unusual platform ability and was an exceptional mixer, with a smile and manner that made friends and held them. From the first he gave counsel and generous cooperation to the railroad men in their heroic and at times baffling effort. He placed at the disposal of this little group, unfamiliar with the problems of organization, the knowledge and experience that had come to him as administrator of what was for those days a large organization. Later Mr. Sheaff became a railroad secretary and for a time, as representative of the Cleveland City Association and paid from their treasury, acted as the first Traveling Railroad Secretary, spending several months upon the road sowing the seed for future organization. Altoona and New York are two associations that can trace their origin back to his visits and leadership.

Writing to a friend in 1882, Mr. Sheaff outlines the origin of the Railroad Department, and then at the close of its first decade of life sums up the progress in these words: "To what immense proportions under God has the work grown. To those of us who planted the seed in simple faith and trust in God, have we not the right to be proud of this great field of Christian usefulness? Surely God hath done it. To Him be all the glory given."

There was a rising young business man in the city of Cleveland who was active in Christian work and President

of the Young Men's Christian Association in 1872. Later he was to become nationally known in business circles as head of the great paint house of Sherwin Williams and Company.

H. A. Sherwin participated in the first steps looking toward the organization of a Railroad Young Men's Christian Association. He was one of the group of three men visiting railroad officials and soliciting their aid. He was a member of the committee appointed by the City Young Men's Christian Association to cooperate in the establishment of a branch in the depot. With increasing knowledge, enthusiasm deepened. He reached the conclusion that the largest service he could render to the Kingdom would be to devote himself unsparingly to this appealing adventure. Speaking at the special commemorative service of the founding of the first Railroad Young Men's Christian Association held in the Cleveland Union Station in 1916, he said: "In February, 1872, at the annual election of our Association—and now I must be a little personal—they wanted to reelect me as President. I said, 'No, thank you. I like the honor but I have in mind a better job that I would like to have.' 'What is it?' they asked. I answered, 'I would like to be the Chairman of the Committee of the Railroad Branch we are organizing.'" Through his long life Mr. Sherwin had no prouder or happier memory than that of his share in founding and molding a movement that was to mean so much for the Kingdom of God and for thousands of railroad men.

In his first annual report read to the Railroad Committee on May 1, 1873, he said: "Two years or more ago

when a few of our number commenced holding meetings on Sunday afternoon in one of the waiting rooms in the depot master's room we little thought of such grand results so soon to follow."

A man almost unknown to the present generation, who played a large part in the early development of the Railroad Association, was W. R. Davenport of Erie, Pa. Mr. Davenport had been a railroad man for a large part of his life and knew railroad men intimately. Entering business for himself, he became a builder of cars and established at Erie, Pa., a shop of which the proud boast was that it could "turn out five cars a day." News of the first railroad association in Cleveland reached him and at once he became a staunch friend and loyal advocate. He was a Christian of the old order, a firm believer in personal evangelism. He once said, "If we would catch men we must go about it as we would to catch fish. We must *go where they are.*" This was with him not a theory but a personal practice. With like-minded men he would go to the roundhouses of Erie. With their united strength they would push the engines out and would then arrange plank seats. Crowds would assemble for a gospel meeting. His statement of the outcome is brief but adequate, "Numbers have accepted."

His ability, culture and practical knowledge of railroad operation would have given him high rank as a railroad official had he remained in that service, but he found greater happiness in less exacting responsibilities that afforded him freedom for extensive Christian work among railroad men. It can be said of him that his business was

that of bringing the gospel to railroad men. He built cars to pay expenses.

Mr. Davenport was the first man, so far as the records show, to take a firm stand in public as to the justification of corporate gifts from railroads to the Young Men's Christian Association. Speaking at the Cleveland Conference in 1877 he said: "Railroad managers are beginning to see that Christian men save their companies largely in cost of repairs and in many ways, and that money spent in Young Men's Christian Association work among their men is the best paying investment they can make."

Again speaking at the Third International Railroad Conference held in St. Thomas, Ontario, in 1882 and addressing himself to railroad officials, he said: "'Gentlemen, if you have a right to build a snow-shed with the company's money, when your line runs through the Sierras; if you have a right to expend money in any other way to prevent destruction and detention, then you have the right, yea, more, you are solemnly bound to protect us whose interests have been handed over into your hands—our bodies, our property, our families, everything. And you not only have the right, but a solemn responsibility to take care that these influences which have been found to be saving influences in the past shall be perpetuated and extended on every line of railroad that carries our food and our fuel to us. We demand it of you.' And what reply shall they make? The logic of events has closed the mouth of every one to any other reply than 'Yes.' There is no other answer."

Just before his death in a letter about the Railroad Association written to a friend, Mr. Davenport made this significant statement: "This seems to me a very important time to hold up our work for railway men as the great remedy for the troubles besetting our railways at this time and threatening them for time to come. I am willing to do all in my power to lead all men to see the true remedy and apply it. . . . May the Lord raise up plenty of thoroughly consecrated young railway men, well fitted by the Holy Spirit for the special work for railway men, that you may be able to supply all calls for men for the work, is the earnest prayer of—Yours for Christ and Railway men, W. R. Davenport."

The hope and confidence of this Christian statesman to whom our Movement owes so great a debt of gratitude was never more clearly shown than when, addressing a group in the early days when numbers were few and problems were many, he said: "What have we to discourage us? The same wondrous power of the Holy Spirit is promised us. Then in the words of Caleb and Joshua, 'Let us go up and possess the land for we be well able to take it.' Ah, those words have the ring in them, 'We be able to take it.' "

Two men, now almost forgotten, who played highly important parts in the early days were J. H. Devereaux, then general manager of the Lake Shore Railroad, and R. F. Smith, assistant general manager of the P & C Railroad. To these two men belongs the credit of being the first railroad officials actually to authorize corporate gifts to make possible the establishment and continuance of

Christian work among railroad men. For this if for no other reason they are both entitled to a place in the Railroad Department's Hall of Fame.

It is interesting to note in passing that in a recently published study of Community Chests it is stated that corporate giving to philanthropic enterprises was primarily established by the Railroad Young Men's Christian Association. Those historic gifts in Cleveland in 1872 for which Mr. Devereaux and Mr. Smith were responsible pointed the way to the millions of dollars that have been given since by corporations to numberless philanthropic and charitable organizations.

But these two gentlemen were active in other ways as well. Both served as members of the world's first Railroad Committee of Management. Both advocated the extension of the work on other roads, and did all in their power to promote its advancement by written and spoken word as well as by exercise of far-reaching influence. General Devereaux presided at the opening of the first railroad association.

In summing up the early days George E. Ingalls, the present secretary of the Cleveland Railroad Association, submits the following sequence:

- 1870—George Myers, depot master, starts a prayer meeting in his office.
- 1871—Rev. Dr. Goodrich preached in the Cleveland Depot. About this time H. W. Stager was converted. Cleveland pastors become interested and encourage the Y M C A to take hold of this work. Organization took hold April 14, 1872. Reading room opened June 1, 1872.

It is said that seven cities claimed the honor of being the birthplace of Homer though it is obvious that to only one of that number can belong that distinction. The other claims have been sincere but hardly valid. In like manner it has been said now and again that this or that man was primarily the pioneer in founding the Railroad Association Movement. Good men have argued tensely, but this moot question has never been settled to the complete satisfaction of all concerned. George Myers had his share, Stager his, and so with all the rest. It was a case where Paul planted and Apollos watered, where many made contributions and where honor is sufficient to entitle all to an honored place among the founding fathers of a great Brotherhood.

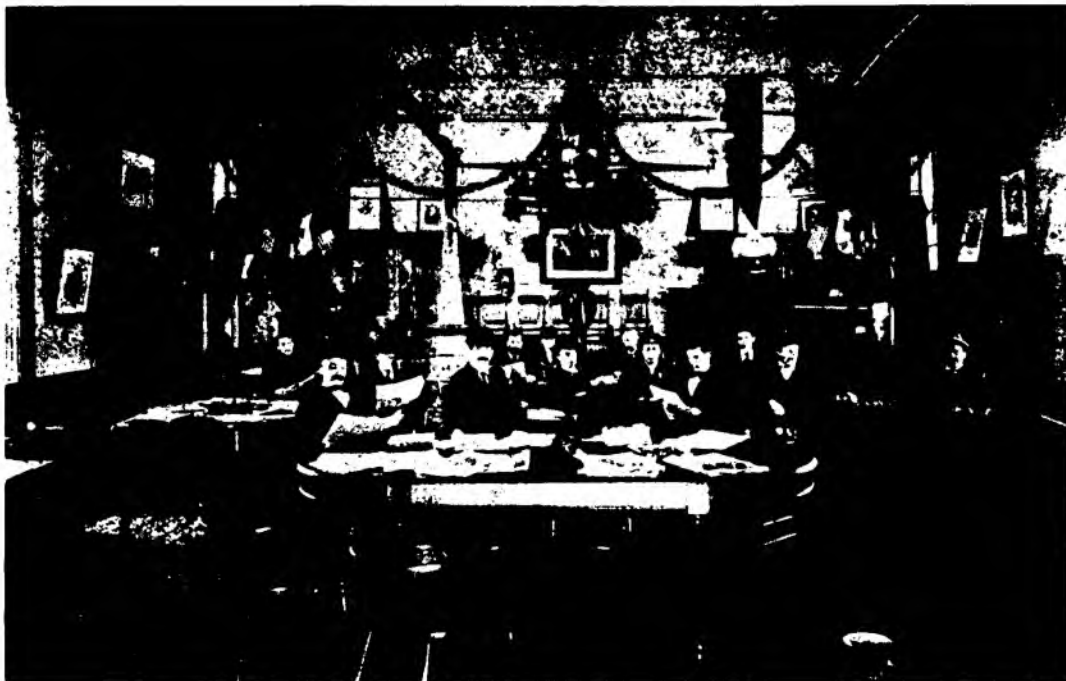
They are not dead, these friends; not dead,
But on some road, that mortals tread,
Got some few trifling steps ahead,
And nearer to the end;
So that we, too, once past the bend,
Shall meet again, as face to face each friend
We fancy dead.

CHAPTER IV

BRANCHING OUT

THE first mention of the Cleveland Railway Branch, as it was then called, to be found anywhere in Association literature is on the pages of the *Association Monthly*, then the official organ of the Young Men's Christian Association. In its issue of June, 1872, under the caption, "News of Associations," may be found a brief report of the formal dedication of the Association room in the Cleveland station.

The *Cleveland Leader*, a secular daily, at about the same date made a passing comment on this new adventure in Christian work as it said: "During week days the rooms will be used as a resort for the men and will be provided with a library, periodicals, newspapers and other reading matter for the entertainment and instruction of those who may spend their leisure hours there. The room has been finished off neatly, the walls adorned with handsome paper, the floor covered, a raised stand built on one side of the room covered with Brussels carpet and provided with a sofa and neat walnut desk, the walls hung about with large and fine pictures of various prominent railroad officials, and everything done which would add to the cheerfulness and comfort of the apartment." It is interesting to note that there were twelve of these pictures, purchased through gifts from railroad men.



INTERIOR FIRST RAILROAD ASSOCIATION BUILDING
WEST DETROIT, MICH., 1878

In December of the same year the *Association Monthly* again makes reference to the work in Cleveland as it chronicles some of the achievements of this new organization. It refers to the Cleveland Union Station as "vast," and adds that prior to the erection of the then recently opened Grand Central Terminal in New York City, Cleveland possessed the largest railroad depot in the world. The Lake Shore Railroad, according to the *Monthly*, employed at that time ten thousand men, "mostly non-church goers."

Then follows a story of "amazing progress." All along the line scores of men had been converted. Fast and profane railroad employes had been definitely reached by the gospel. Wives and families had manifested their appreciation of the work of the Railway Branch. An entire railroad neighborhood long designated as "muddy row" or "dirty row" had been so transformed that its title had become "gospel row." One of the trains running out of Cleveland had been popularly christened and became widely known as "the Christian train" because conductor, engineer, fireman and brakeman were all consecrated men, active members of the Railway Branch and affiliated with the Christian Church.

A striking though far from permanent achievement of the first year in Cleveland was the effect the new Movement claimed to have had upon the Sunday operation of trains. Let the *Association Monthly* tell the story: "A wonderful triumph for the better observance of the Lord's Day has also been made. Till within a few weeks twenty-four freight trains passed through the Cleveland depot on

Sunday. Employes were kept from attending the Sunday service. The Association agitated and worked for reform until it was achieved. Now every one of these trains has been stopped and the men enjoy a Sabbath." Flushed with this achievement of major proportion, the *Monthly* quotes from another religious journal, the *Observer*, "Why cannot a similar work be done in every railroad center where an Association exists?"

The records seem somewhat confused as to just where the second railroad association was established. In one report this honor is accorded to Stratford, Ontario. In another to Erie, Pa. I question, however, whether we can do better than to accept the list of associations as found in the official report of the Cleveland Railway Conference of 1877. It will be found in the Appendix to this book. Many of the organizations formed in the early days were composed of small groups of Christian railroad men who formed associations that proved transient and soon passed away.

In the year 1872 a young man, a clerk in the Lake Shore Railroad office in Chicago, became deeply concerned about the spiritual welfare of his fellow employes and decided to spend his spare time in their service. His first effort on their behalf consisted in distributing tracts and illustrated papers among the men on Saturday afternoon before they left for home, and also at the noon hour while they were eating lunch. He had heard in an indirect way of the Railroad Work in Cleveland and, encouraged by it, had ventured to ask the General Manager located in Chicago for similar quarters. His request was granted and early in

1873 a room was opened, the Lake Shore and Rock Island railroads cooperating with the City Young Men's Christian Associations. The room was on the south side of the passenger station and is reported as having been furnished in "a neat and attractive manner." While its actual dimensions were only twenty by fifty-five it boasted of a large sign—Y M C A Reading Room—stretched halfway across the side of the station facing the street. What it lacked in space and equipment it made up for in publicity.

The Chicago *Tribune* in referring to this room and its work said: "It is proposed to make the place so attractive by its literature and surroundings that the employes of the road will be unable to resist the temptation to accept the free use of its benefits and spend their leisure hours in the improvement of their minds, and keep out of saloons, gambling dens and other places of bad resort." The paper then adds, "It is the intention of the Chicago Association to establish similar rooms in the new depots about to be built if the railroad managers will look with favor upon it."

The first railroad association in Chicago must have been flooded with light for we are told that it contained no fewer than seventeen windows to afford illumination by day and, according to a contemporary description, was by night "well lighted by gas." The walls were adorned with posters and Scripture mottoes, and the table in the center with blooming plants "making the room quite attractive and popular."

The activities of the early days were simple but practical. The monthly report of the Cleveland Railway

Branch for June, 1873, the first month of its second year, gives a graphic picture of the character of its work. Secretary Cobb, whose signature to the report classifies him as "Superintendent Rooms," reports a total attendance for the month of 1,695, forty-five of whom had written letters. He had made eleven visits to injured railroad men. One railroad man had applied for employment, but with this item comes the disturbing comment, "not filled." One book had been added to the library. All railroad shops had been visited during the month, papers and tracts had been widely distributed on trains and among the men, and every opportunity had been improved for conversation with them "concerning both their present and their future welfare." Meals and lodging had been provided by the association for a stray cripple who had arrived on the cars "entirely destitute of means or friends." A picnic had been held under the auspices of the association and a train for that purpose had been furnished by the Big Four Railroad.

The report closes with these words: "All the work connected with the Railway Branch is prospering. Our meetings are very interesting and God is crowning our labors with blessing. Your Committee feels greatly encouraged in the work before us."

In 1873 a delegation from Cleveland visited Erie, Pa., holding services in the roundhouse Sunday afternoon and at the opera house Sunday night. Numbers of railroad men were converted and an association organized. O. R. Stockwell, who was one of the converts of the Cleveland Railway Branch, became its secretary.

In October, 1875, a small group of men met in the living room of R. R. McBurney, then general secretary of the New York Young Men's Christian Association. They were few in number but among that little company were some who were largely to write the early history of this movement by their gifts of vision, time, money and service. Among them was Cornelius Vanderbilt, grandson of the railroad genius who out of a dozen struggling and scattered railroads had welded an iron pathway uniting East and West. Present also was young James Stokes, later to become nationally known as philanthropist, world traveler and Christian leader. Richard C. Morse was there, still flaming with the enthusiasm engendered on his visit to Cleveland three years before, and so also was Lang Sheaff who was then temporarily acting as the first traveling railroad secretary.

There was much discussion and at the close of the meeting a resolution was unanimously passed by the ten men present that on the next Lord's Day a religious meeting for railroad men should be held in the Grand Central Station. Mr. Vanderbilt, after some hesitancy as to the propriety of such a course, finally granted the use of a room for this purpose.

Sunday came. The room was crowded with railroad men and their families. There was hearty singing. There were brief addresses. The official record sums up the gathering in these words, "The meeting was a very spirited one and encouraged the hope of a large success in the future." At the close of the meeting Mr. Vanderbilt announced that \$456 had been subscribed by 228

railroad men as an expression of their interest in the work.

A week later a committee to organize a railroad association was selected and a sub-committee appointed to find and furnish quarters. A search was made for a room or rooms somewhere in the neighborhood of the station but the committee returned with a discouraging report. Mr. Vanderbilt said that he had had "a bright thought upon the subject," but he did not feel at liberty to say anything more about it until he could discover whether what he had thought of was practicable.

When later the committee called upon him again he stated that what he had in mind had to do with two large rooms below the passenger waiting room of the New York Central Station, and that he had obtained his father's consent for their use for the purpose of a railroad branch and a work similar to that at Cleveland.

On November 20 these rooms were formally opened. "A very interesting musical program was admirably rendered." A large audience was present and marked enthusiasm was manifested by the railroad men and their families.

At the following meeting of the newly organized committee Mr. Vanderbilt was chosen as chairman, an office he filled through many years of ever enlarging growth and influence. He was rarely absent from a committee meeting. His leadership was personal not paternal, actual not theoretical.

For the first two years the New York Railroad Association was without a secretary. Mr. Vanderbilt evidently

had some fear that salaried leadership might militate against a sense of responsibility on the part of the men and proceeded cautiously in this matter. A doorman or boy was secured whose services were practically those of a janitor. Mr. Vanderbilt and the committee, however, with the passing of time became convinced that the dictate of Association experience was correct and in the official records of the New York Railroad Department of February, 1878, is found reference to a call extended to George W. Cobb, who it will be remembered had served as superintendent of the Cleveland Railway Branch at its inception. He was invited to come to New York in a like capacity. Evidently he declined for two months later, according to the Minutes, O. R. Stockwell, secretary of the Columbus Railroad Branch, accepted the leadership of the work in New York.

An interesting incident of the early days in New York City is to be found in *Railroad Men* in its issue of October, 1925. It appears that Mr. James Stokes, who was so active in the inauguration of the work in New York, was exceedingly anxious to interest his father in this proposed Christian enterprise and for this purpose brought Mr. Stager from Cleveland to New York with the request that he tell his father "some incidents of the work." Stager, whose mind was primarily adjusted to railroad grooves of thought, misunderstood the message and assuming that he had been requested to relate to the elder Mr. Stokes stories of "accidents," not incidents, shocked this good man with alarming tales of head-on collisions, drawbridges left open, and telescoped

trains. However, it proved one of those happy instances where "all's well that ends well," and before Mr. Stager had gone far he sensed his error and switched to the right track.

The establishment of a railroad branch in New York City was clearly an outcome of the satisfactory results ensuing from the Cleveland experiment. Mr. Vanderbilt had been in the West. He had personally visited the railroad reading room in that city and had discussed the work freely with railroad officials. He had become thoroughly convinced by what he had seen and heard that the Movement was useful and had a future. Mr. Morse also, as we know, had visited the first railroad branch and had seen it in action. Upon his return to New York he had enthused Mr. McBurney whose vision of Christian empire made him always open to new fields and fresh opportunities.

It was indeed a day of small things in the Railroad Department in the great metropolis of the New World—a room or two not overlarge, one superintendent, practically a man of all work, an unpretentious program, a painfully limited budget. In view of these facts is it strange that details that seem to us too trivial to mention were then deemed sufficiently important to be discussed in committee meeting and chronicled in permanent official records? So, for example, the gift of a canary by an interested friend was carefully noted, and the addition of one book to the library duly recorded for the information and inspiration of posterity.

In the more than half century of its life the New York

Railroad Branch has had but three general secretaries—Mr. Stockwell, George A. Warburton, and the present executive Ward W. Adair. In addition to its rooms in the station, it has had two fine buildings, while a third is now in process of erection. It has established branches in various sections of the city. Its membership approximates five thousand men.

Early in 1876 a railroad branch was organized at Altoona on the Pennsylvania Railroad. The indefatigable Lang Sheaff, then acting as temporary traveling secretary, had visited that railroad community in the fall of the preceding year to stimulate interest and lay foundations. At the meeting held in February, 1876, to discuss the wisdom of a railroad association there was evidently an excellent attendance, for when the ballot was taken as to the form of organization to follow it was decided by a vote of forty-five to fifteen to become a branch of the then existing Young Men's Christian Association of Altoona. After further discussion, however, this vote was decided to be premature because of the relatively small number of proposed members present. It was decided that final action should await a subsequent meeting.

Three days later a second meeting was held. The railroad community was surprisingly well represented, for when the vote relative to the form of organization was taken no fewer than 583 ballots were recorded—395 in favor of becoming a railroad branch of the Altoona Association, twenty-six voting in favor of railroad men uniting with the Young Men's Christian Association of Altoona (evidently without a distinctive railroad work),

while 164 voted for a separate and wholly independent movement.

The next day a further meeting was held for the purpose of effecting organization and a request was made of the Altoona Association to receive the railroad organization as a branch. At the same time a committee was appointed to secure a reading room.

In the following week a meeting of the Executive Committee was held, officers elected and committees appointed. Still later word was received from the Altoona City Young Men's Christian Association as follows: "We, the Young Men's Christian Association of Altoona, do recognize the organization called the Railroad Men's Christian Association as a Christian Association, and heartily wish them success in their work for the Master."

This early union, however, was not destined to last, for four months later we find the following resolution adopted by the railroad group:

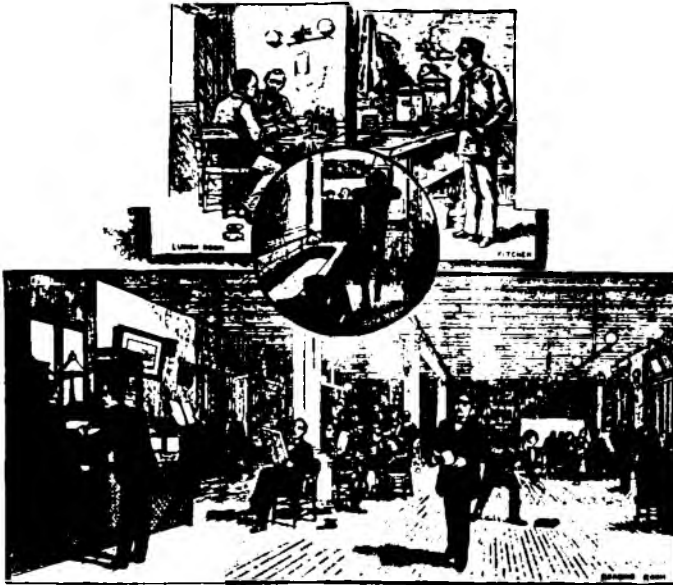
RESOLVED, That while we as brethren of the Railroad Men's Christian Association feel that we love every brother of the Young Men's Christian Association and that we are engaged in one common cause, for the salvation of precious souls, at the same time we do not now see any advantage to be derived by a union of the two Associations.

This resolution was passed despite the counsel of Richard C. Morse who had written from New York advocating union of the two associations.

H. J. Aukerman, now a retired railroad secretary residing in Altoona and whose life has been spent in that city, was among the foremost founders of this early rail-



FIRST RAILROAD ASSOCIATION BUILDING
ERECTED AT WEST DETROIT, MICH., 1878; COST \$800



INTERIOR OF THE FIRST RAILROAD "Y" IN NEW YORK CITY
LOCATED IN THE GRAND CENTRAL STATION, 1875

road association. W. T. Miller, its second president and a loyal life-long friend of the Movement, now well in his nineties, still lives. William Burbank, the third president, passed away in 1930 on his ninetieth birthday. Surely there must have been the gift of longevity granted to those who gathered about the cradle of this early railroad association.

A railroad association was opened in Columbus, Ohio, in 1876. The rooms were dedicated on October 1, and two weeks later O. R. Stockwell came as secretary. An interesting development at Columbus that went far to insure the success of the railroad association was the fact that the officials of the ten railroad companies centering there agreed to pay eight-tenths of the total expense of fitting up and furnishing the rooms and the salary of the general secretary. In addition to this the Union Depot Company gave free use of rooms and supplied gas and steam heat. This was apparently the first instance where a large number of railroads cooperated in the promotion of union Christian welfare work among their employes.

News of the unique work at Cleveland and New York naturally reached the growing and alert city of Detroit. A meeting of railroad men was held there in the spring of 1876 in the rooms of the City Young Men's Christian Association and the question of the establishment of a similar organization was fully discussed. Lang Sheaff and a number of railroad officials made addresses, among them the general manager, the division superintendent, and the purchasing agent of the Michigan Central Railway—all

expressing the keenest interest and willingness to cooperate.

A reading room was soon opened but the location proved unsuitable and a change was made. A little later there was erected in what is known as West Detroit the first building in the history of the Railroad Young Men's Christian Association. It was only a frame structure costing \$800, and yet it was prophetic of the buildings that were to follow in all parts of the continent.

In this chapter I have told of the beginnings of Railroad Association Work in Cleveland, Chicago, New York, Altoona, Columbus, and Detroit. It would be pleasant to add to the story the beginnings of other organizations effected in those early years, but those already outlined are typical of all those groups of railroad men who in the North, South, East and West were in the late seventies laying the foundation of a movement that within half a century was to hold within its membership nearly 150,000 railroad men and minister to tens of thousands of others not directly identified with it.

We thank Thee for the fruitful years,
The work that broader, deeper grew;
And for the leading that has kept
Us still to God and duty true.

We thank Thee for the earnest men,
Of sturdy faith, of purpose true,
Who builded in the early days,
And builded better than they knew.

CHAPTER V

UNITED WE STAND

AT the Second International Railroad Conference held in Altoona in 1879, 113 delegates gathered from thirty-nine railroad associations. The Movement had been steadily growing since the meeting at Cleveland two years earlier. In 1877 there had been but five railroad secretaries, or superintendents. The number by now had increased to twenty. So impressive and promising did the growth of this brief period seem that the temporary chairman of the Altoona Conference in calling it to order said: "I am reminded of our first meeting held in Cleveland two years ago. We were impressed at that time with the work already done; but what then seemed great now looks exceedingly small, so rapidly has the work grown."

The Altoona Conference deserves specific consideration not alone because it was one of the earliest of these unique gatherings, but also for the reason that there for the first time the question of the relation of the rapidly growing Railroad Movement to the Young Men's Christian Association was frankly and fully discussed. There was a growing tendency toward separation and the building up of an independent organization. That this question was regarded of vital import is indicated by the large

amount of time devoted to its discussion and the absorbing interest shown.

Mr. Morse in opening the conference made an eloquent and effective plea for union as he sketched the brief history of the Railroad Association and referred to the manner in which the parent Young Men's Christian Association had fathered it. He said: "At the outset, the railroad man who was led to begin this work, and whom we call its father, brought his infant to the ministers of the city where he resided and wanted them to look after it. They did so for a few weeks and then told him he should take the child to the Y M C A, as this was the organization best designed to take care of it. So the child was brought to the Young Men's Christian Association. Not long after, when one or two children had been added to this railroad family, the wise father called the attention of the International Convention of the Y M C A to this work, and the International Committee was instructed to place a Railroad Secretary and Visitor in the field to devote his whole time to the care and extension of this work. . . . Joyfully we welcome railroad men to companionship with us in this work. We need them. . . . They have become laborers together with us in this work for Christ."

The major part of an entire morning session was devoted to this important theme. So great was the interest that by unanimous vote the time for discussion was twice extended. The delegates were conscious that a momentous decision was to be made. The Railroad Department was just beginning to find itself. It was eager to avoid pit-

falls and equally eager to utilize aids, but it was even more desirous not to take any step that would tend to lessen its influence among railroad men who, in those days more than now, regarded themselves as a distinct and separate class.

The question of relationship was especially acute in 1879 in view of the fact that the Cleveland Branch, the first ever organized and which had been created as a department of the City Young Men's Christian Association, had broken away from the parent organization and had become an independent venture. Altoona too, the host of the conference, had severed bonds of union with the city organization. Indianapolis, Elmira, Meadsville and other railroad associations represented placed great stress on their independence. The tendency in the direction of separateness was marked and growing. All were agreed that the wisdom or unwisdom of such a policy called for careful consideration.

At the opening of the discussion Mr. Morse read a communication from Mr. Vanderbilt who was unable to be present. In this letter Mr. Vanderbilt referred to his deep interest in Railroad Association work and his belief that its importance could hardly be overestimated. He expressed the conviction that it was fortunate that the movement was under the fostering care and guidance of the Young Men's Christian Association, and his hope that this relationship would continue.

He expressed himself with equal clearness, however, as to the necessity for a maximum of autonomy for railroad associations as he stressed "the independent position

of railroad men and the necessity of retaining this." Mr. Vanderbilt's letter in full will be found in the Appendix.

Following this letter a communication was read from a railroad official in Chicago outlining what he regarded as an adequate organization in a large city, prefacing his statement by saying, "All such work should be wholly under the direction of the Young Men's Christian Association."

These letters were followed by a lively discussion from the floor. No fewer than sixteen delegates vied with each other in expressing their views. A railroad man from Buffalo stated that in that city they had organized on an independent basis but that it did not work and "now we have connected ourselves with the Y M C A." An engineer asked, "In a city where the Y M C A is dead, what should the Railroad Association do?" The answer was promptly given from the platform, "Why, go ahead." A delegate raised this query, one evidently disturbing many of those present, "Supposing a Y M C A (a City) is formed, would we become subordinate to them?" S. A. Taggart, at that time state secretary of the Young Men's Christian Association of Pennsylvania, was called upon to answer, and said, "Certainly not. I am glad of this question, for it enables me to say emphatically that one department of Y M C A work is not *inferior* to the other in any sense. Let us clearly understand this. These departments are coordinate."

Lang Sheaff, the secretary of the Cleveland Railway Association, then told the story of their separation from the parent organization as he said: "I want to make a

statement of our situation in Cleveland. We owed all to the fostering care of the Y M C A, when we began in 1872, but two years ago the boys themselves thought they would try an independent organization and hence a separation. I am a Y M C A man, and in the fullest sympathy with the work, and was so when the separation came. But there is a disposition among us to cooperate with the Y M C A. I am glad to go to their meetings, and they come to ours. But our religious tie with the parent Association ought to be fostered and maintained." Evidently the bonds of unity between the first railroad association and its parent organization had been badly strained rather than fully severed.

A pastor from Altoona pleaded for union of all associations within a given community as he said, "I do not want to see any division of forces here in Christian work." Referring to the happy branch relationship enjoyed by the Detroit railroad work, Secretary I. G. Jenkins made the statement, "We strengthen each other, and God's blessing thus far has rested on our joint efforts." The railroad secretary from Toledo stated that his work existed as a separate organization but that there was the closest cooperation and friendship between the Railroad Y and the City Association. The conference broke into applause as he said, "So you see we are married in Toledo."

Especially impressive in view of his former relation to the world's first railroad association was the statement of George W. Cobb, at that time secretary of the newly organized Railroad Branch in Indianapolis. He said: "If

anything in the world is due to the Y M C A it is the present condition of this Railroad Christian work. I believe the question can be settled in Altoona; and I wish we could settle it in such a way that it would never be brought up again. . . . I am very anxious that we should all be one in this work for Christ."

O. R. Stockwell of the recently formed Railroad Branch in New York City took a firm position for the union of all Association forces as he asked, "Shall we, as Christian railroad men, turn our backs on the organization that has stood by us in this work and cared for it through those many years? We would all reply: No! . . . We want to stand shoulder to shoulder in the work for the salvation of those men in whom we are interested; and let us stand by this organization which has carried forward our work and will stand by us until the great Railroad kingdom is won for Christ."

As a result of this prolonged discussion a resolution was finally offered and unanimously adopted. It read as follows:

RESOLVED, That we recognize with gratitude to God the special interest taken by the International Convention of Young Men's Christian Associations, through their Committee in the Railroad Department of their work, shown in securing for us a Traveling Secretary, in the calling of this Conference, and in the proposed publication of its proceedings; and we hereby declare our hearty sympathy with Young Men's Christian Associations in all departments of their work—among Young Men in general, and among Students, Commercial Travelers, Germans and others—and in places where this work is being done or attempted in any or all of its departments, we will give our hearty cooperation and brotherly sympathy in all practicable ways.

This resolution may seem somewhat ambiguous. It does not seem to suggest very clearly either the form or the closeness of union to be sought after. Nevertheless, it served the purpose of holding firmly within the Brotherhood the railroad associations. It did not result in uniting all railroad associations to city associations located in the same community but it did serve to hold them loyal to the Movement as a whole. But for the Altoona discussion the railroad associations might easily have drifted away from the Association as an independent organization.

Looking back after half a century it is easy to see how critical in the history of the Railroad Movement the Altoona Conference was. The tendency to separation had made substantial headway. Two forms of organization were already in operation—*independent railroad associations and railroad branches of local associations*. The danger of a third form of organization outside the Young Men's Christian Association was threatening. Every new organization would have to make a choice which road to follow. The fact that the first railroad association, that of Cleveland, should have severed relationship with the city organization was a strong argument in the hands of those who deprecated close relationship with local Young Men's Christian Associations. They saw in such a union peril to the best interests of work among railroad men.

It is not difficult to understand the reasons back of this separatist movement of the late seventies. For one thing railroad men in those days were a more distinct class than at present. Then too, the Young Men's Christian Association, as has already been shown, was not the far-flung,

worldwide, wealthy and powerful organization of the twentieth century. It was weak and struggling. It was not taken seriously in many quarters. It was ridiculed and mocked in others. It is quite within the realm of possibility that among the railroad men at Altoona were some who expected to see the Railroad Association grow more rapidly than that of the city, and feared lest the tail should wag the dog.

Three things apparently saved the day for united work at Altoona. First, the ingratiating and diplomatic persistence of Richard C. Morse. The railroad men knew him, liked him and believed in his sincerity and affection for them. Then, too, he had to a rare degree the gift of stating his position clearly and in terms railroad men could understand. He was the man who behind the scenes gave to the drama of Altoona its character. Also, he possessed a positive genius in the faculty of bringing discord and faction into unity.

In the second place, it was a masterpiece of strategy to have seen that the discussion was opened with the convincing letter of Mr. Vanderbilt. He was supremely important in the railroad world. He had proven by word and deed his personal and practical interest in the best welfare of railroad men and in the promotion of the Railroad Association. He had no personal end to gain. His communication breathing deep conviction was impressive in its clarity of expression and directness of statement. It must have carried tremendous weight.

Third, the emphasis placed by Mr. Vanderbilt and others upon the "independent position of railroad men"

must likewise have carried great weight, together with the temperate attitude of representatives of already existing independent organizations. In an environment such as this, vociferous obstructers found the way rough. In the spiritual atmosphere of a railroad conference of the early days where the men above all else were interested in the promotion of the Kingdom of God among their fellow employes, understanding and agreement became possible, and a problem so grave that it might easily have wrecked a young and struggling movement found under God a happy solution.

Since the early days there always have been and doubtless always will be independent railroad associations within the Brotherhood but not directly related to the local associations established in the same communities. These independent associations are loyal to the Association as a whole. They treasure their relationship to it and gladly do their share toward extending its influence. That such associations were recognized in the early days is clearly evident. Local conditions may sometimes make them necessary, either for a period or permanently. These associations are, however, the exception rather than the rule, for in most instances where city and railroad associations exist in the same community the branch relationship is one of value to both.

At only one other conference did this question of relationship present itself in any marked way. At Milwaukee in 1886 Walter C. Douglas, a former railroad secretary at St. Louis, and then state secretary of the Young Men's Christian Association of Massachusetts

presented a thoughtful paper on the "Relation of the Railroad Department to other Departments of the Young Men's Christian Association," in which he made an eloquent plea for a continuation and strengthening of the bonds of union. "Split up into separate organizations within the same community, there is the necessary weakness that comes from division of resources. Organization and cooperation are strength in religious work, in business, and in political life. . . . The Railroad department like every other department found its birth in that unit of our work, the common city Association, behind which is the sympathy and power of the combined business and religious community. And it should and will find in that same power, the help, strength, and resource for any emergency or need that may ever arise."

A railroad official following Mr. Douglas cordially endorsed his position, and in referring to railroad branches affiliated with city work said, "Its [the Railroad Y] rights are not subordinate to those of any other branch, nor yet are they superior. Its responsibilities to the whole body are not less, nor yet are they greater than those of the other branches. . . . These relations, duly defined and observed by all, will forestall divisions, promote harmony, and further the highest interests of the common work. Disregarded or contravened, only discord and failure can be looked for.

"Therefore follow after the things that make for peace, that there shall be no schism in the body, but that the members should have the same care one for another."

Resolutions dealing with questions of polity and organi-

zation have been few in the history of Railroad conferences. After this resolution regarding union passed at Altoona in 1879, we find no further tentative legislative action for more than half a century. It was not until the Omaha Railroad Conference in 1926 that the question of relationship, like Banquo's ghost, appeared at the feast. Even then there was no discussion on the floor. But the Legislative Committee that had been appointed brought before the delegates a series of resolutions dealing with the question of the Constitution and By-Laws of the National Council, and recommending "such changes and additions as will make it possible for the Transportation Department to continue to function along the historic and effective lines which enabled it to secure the confidence, cooperation and financial support of the railroad companies of the United States and the employes." These resolutions recommended the appointment of a commission, and such a commission was appointed, but for various reasons no further action of any sort was taken and the matter not pressed.

Again at the Washington Conference in 1929 resolutions were presented by Mr. Adair urging the National Council to authorize the formation of a Railroad Assembly, and these were unanimously passed. These three resolutions at Altoona, Omaha and Washington appear to be the only constructive efforts at legislative action or recommendation in all the eighteen International Railroad Conferences. These gatherings have always been above all else periods of constructive program making, inspiration and fellowship. They have no legislative

function. Delegates carry no power from the associations they represent to commit the Movement in matters of polity and organization. It is within their province to recommend or to request, but beyond that they cannot go.

It is easy to speculate as to what might have happened to the Railroad Department had the separatist drift of the late seventies not been checked and if definite action upon that question had not then been taken and recorded. There might easily have developed two groups of railroad associations, one within, the other without the general Movement, with ensuing unwholesome competitions and costly rivalries. Growth would have been impeded, confidence in the Movement by railroad corporations jeopardized, and gradual stagnation might have set in. Surely a mere handful of railroad associations sparsely settled over a great continent, and for the most part under the leadership of untrained men who were more evangelists than administrators, had great need of all the help and experience that the Young Men's Christian Association as an established and growing Movement could offer. These railroad branches were not as yet strong enough to walk alone. Without the guiding hand of a trusted elder brother they might easily have stumbled and fallen.

True as this general position is, it should be balanced by the suggestion that due allowance should always be made by the parent Association for the unique character of the Railroad Work. Nothing is more trying to Railroad Association leaders than the offhand statement, "The Railroad Branch is just like any other branch."

Such a statement reveals either the inability or the unwillingness of the person making it to evaluate the Railroad Work on its merits. In an editorial entitled "The Loyalty of The Railroad Branches," written exactly thirty years ago, George A. Warburton said: "The general sentiment among the Railroad Branches is that of hearty loyalty to the Young Men's Christian Association as a whole. There is no desire whatever, in any quarter, to separate the Railroad from the other departments of the work. Nowhere is essential unity of the Association emphasized more than at the Railroad Conferences, but it requires no prophet to foresee that if a narrow policy is adopted toward the railroad work there will be a gradual divorce between that work and the general Associations. Railroad officials will not tolerate petty meddlesomeness; they are not disposed to admit anywhere that their employees are not the equals in intelligence, business force, and general capacity to administer an Association's affairs, to business men engaged in other pursuits in the cities and towns where the railroad interests are large and a railroad work is organized." This statement is as true as on the day when it was written.

CHAPTER VI

EARLY BUILDERS AND PROPHETS

ACROSS the stage of the early days of the Railroad Association one memorable figure crosses and recrosses frequently and always helpfully. Slight of frame but great in heart and mind, a kindly eye, a winning smile, an open mind, always the Christian gentleman and statesman—Richard C. Morse, the General Secretary of the International Committee of the Young Men's Christian Association in the day of small things, though he lived to see the Movement become worldwide and powerful.

Mr. Morse was a graduate of Yale and an ordained Presbyterian clergyman. When he entered the ministry he had before him the possibility of long years of richly rewarding pastorates, but the new and struggling work for young men so rapidly spreading over the country appealed to him. It seemed to offer a resistless field for the investment of his life. He resigned his editorship on a Christian journal to devote himself to the leadership of this movement.

As already stated, quite by chance in the performance of another duty he learned of the newly established reading room for railroad men in Cleveland. He was captured by its novelty and inspired by its possibilities, and was destined to become one of the foundation stones

upon which the impressive structure of future years was to be built.

Mr. Morse lived and served for fifty-five years after his visit to Cleveland in 1872. He saw the Railroad Association plant its outposts in all sections of the continent. He saw its work reaching out to groups of railway employes not within the vision of the early founders. He saw the activities of the Movement appealing to all of man—physical, social, intellectual and moral. He saw buildings springing up on every hand, great endowments given, and hosts of friends sponsoring the organization. He was indeed a builder.

Mr. Morse was also a prophet. Speaking to the small group of railroad men who constituted the First International Railway Conference, he looked by faith into the future as he said: "There are now organized over twenty Railroad Young Men's Christian Associations, with a membership of between two and three thousand. What is this small handful among the half million of railroad men on this continent? Are we dreaming, to think of reaching this great multitude? Some one has well said: 'The dream of today, if it has the truth and the power of Christ in it, is the battle of tomorrow and the victory of the day after.' We believe this dream for the railroad men has that truth and power in it, and we are met in the name of Him who uses this truth and power to save men. That precious name is engraven on our work, and through the mighty power of Him who bears it, we believe great blessing is in store for railroad men all over this continent."

His was an open mind. Advancing years did not quench his interest in new ventures. Even to the last he was as responsive as the youngest secretary to any vision of fields not yet entered and eager to join others in scaling new heights of Association achievement. His sympathies were practical and broad. His heart was in all phases of Association work. He loved the work for railroad men, but he loved also the work for colored men, and that for boys. A member of the crew at Yale in his college days, he was deeply interested in athletics and through his long life kept himself in prime physical condition so that the years touched him but lightly as they passed him by. His office was always open. Troubled and perplexed men sought him eagerly, finding in him an overflowing understanding and appreciation.

In the closing years of his life Mr. Morse would recall in detail the incidents of the early days, and counted it among the crowning honors of his long and fine life that he had been permitted to share in the inception and development of this work for and by railroad men. Much more could be written about this remarkable man. His name will appear again and again in this book. Were it not so, more space would be afforded him now.

Six feet and over in height, straight as an Indian, compactly built, eyes that blazed with energy, a human dynamo, and like most men of that type something of an egoist, a good mixer, a ready writer, a fluent and sometimes lengthy public speaker, fearless in his approach to men whatever their rank, and endowed with a supreme confidence in himself and in his mission—this is a picture

of E. D. Ingersoll, the first International Railroad Secretary, as I recall him.

He believed in the Railroad Young Men's Christian Association with his whole heart and visioned it as a movement born of God for a high and noble end. He may not always have sowed his seed deep in the soil but he was forever sowing it and much took root. It mattered not a whit to him whether he was speaking from a pulpit, arguing with a skeptical railroad official in his office, appealing to a group of railroad men, or chatting with commercial travelers in a smoking car—his message was always the same, the work to which his life was given, and the overflow of his enthusiasm appealed to those who heard him.

To him the Railroad Association was the panacea for all transportation and human ills. He caught and held the imagination of men with an almost hypnotic zeal, and where he once won an individual he held on like grim death. It was the ambition of his latter years to write a history of the Railroad Association. To this end, even in illness, he painfully gathered material and roughly outlined chapters. His dream never came true, and yet in a sense it did, for the present writer is deeply indebted for both inspiration and information found in the long neglected papers written by Ingersoll now resting in an obscure niche among the archives of other days.

E. D. Ingersoll was past thirty-five years of age when he became identified with the Railroad Young Men's Christian Association. He had been a successful business man but became an evangelist in 1872, then secretary

of a local Y M C A, and later an acting state secretary. In 1875 he was called to become the first permanent Traveling Railroad Secretary of the International Committee. He has picturesquely described himself as having "a cheek like an army mule," and as possessing "three quarters of a college education." He was, as he tells us, "almost dizzy with the weight of such a responsibility of leadership."

During the years of Mr. Ingersoll's leadership there was an amazing growth in Railroad Work. Railroad associations multiplied rapidly though many were of a different character from those of today. It was quite common for groups of twenty or thirty men to get together, constitute themselves a Railroad Young Men's Christian Association, continue for a time a purely religious program, and then quietly pass from the scene. That they did good is beyond question, however brief their lives.

How clearly this man sensed the enduring values possible in a railroad association is suggested by a letter written by him in 1879. In company with the great evangelist Moody he had called upon the Honorable John W. Garrett, then president of the Baltimore and Ohio Railroad, urging the introduction of railroad associations upon that important line. Mr. Garrett requested him to outline just what a Railroad Department would involve and what justification there would be in placing a railroad secretary on the payroll. Later Mr. Ingersoll submitted in writing the following reasons:

"1st:—The best results are only obtained where a

competent Secretary gives his whole time to the work.

"His duties are 1st:—To make the reading and other rooms more attractive to railroad men socially and intellectually than any saloon.

"2d:—To organize Christian railroad men for and lead them in visitation and care of sick or injured men; social, literary and musical entertainments, religious services on Sundays at the rooms and week-day evenings at homes of the men.

"3d:—Personal reformatory and religious work among the men to influence and help them to become better men, and

"4th:—To arrange evening classes for instruction of young men whose educational advantages have been limited, in penmanship, mathematics and other branches that shall make them more valuable servants of the company."

When, in his report to Mr. Garrett, Mr. Ingersoll faced the problem of a concrete recommendation of a secretary for the Baltimore and Ohio, he found himself embarrassed by the fact that "there are three and only three men of large experience in this work," and then named Cobb, Stockwell and Sheaff, at salaries ranging from \$1,500 to \$1,800 per annum. Fearful, however, lest these large sums might stand in the way of the introduction of Association work on the Baltimore and Ohio, he added, "A good man but with less experience can be had for \$1,200." And then to provide against any emergency he added this further suggestive bit of information: "We have men at

less important points at salaries all the way down to \$400."

He also recommended that in introducing the work in Baltimore the following features should be provided: a reading room where men can spend leisure time; a conversation and amusement room where men can "talk and smoke and play innocent games without playing for beer or whiskey or being constantly tempted to drink"; a combination library and evening classroom. This equipment was considered all-sufficient for the limited program of pioneer days.

In that early day Mr. Ingersoll sensed the value of simplicity of furnishing and cooperation in sharing expense, for he said: "Rooms need not be expensively fitted or furnished and it is better that the men contribute something towards current expenses as they take more interest in what has cost them something." The value of the work had not as yet been demonstrated and requests for large gifts would have hindered rather than helped its establishment.

As we look out today upon the fine equipment and effective work of the Young Men's Christian Associations on the Baltimore and Ohio Railroad we recognize and appreciate how wisely and well the foundations were laid by this man.

In an address after retiring from the secretaryship Mr. Ingersoll suggested the zeal and industry that had characterized his service as he said: "My parish was the United States and British provinces. I never saw it all, of course, by a good ways, but I traveled over 30,000 miles a year

for eleven years. I was on the platform from three to five nights a week. I was on the sleeper three, four and five nights a week. I have been in ten services on a single Sunday."

Cornelius Vanderbilt was the grandson of the great Commodore and so vital a factor in the development of this work that his name must appear among its builders and prophets. Humanly speaking, he more than any other single man was the hub around which the wheel revolved in the day of small things. While honor is due to many, nevertheless to him must largely be credited the progress of the Railroad Association during its early decades. Indeed so closely was his name associated with the Movement in the popular mind that on his death the Century Association of New York, of which he was a member, in writing a tribute to his memory said, "Noble monuments of his princely generosity stand on every hand—Railroad Branches of the Y M C A (of which he was the founder)."

As a matter of fact, however, Mr. Vanderbilt was hardly among the founders of the Railroad Association. That distinction belongs solely to the small group in Cleveland. But he did apprehend in the first years the great importance of this work and as an early friend contributed greatly toward its program and success.

In writing to the Third Railroad Conference held at St. Thomas in 1882 he recounted his first experiences with the Movement as he said: "Several years since my attention was called to the Railroad Branch of the Y M C A. I examined carefully its work and found it was doing much good on the line of the Lake Shore Railroad. . . .

These organizations benefit the public, the employes and the railroads, and it is most desirable in every way that they should be established wherever there are a sufficient number of railway men to form such an Association."

That his cooperation in the extension of the Association was practical and timely, the following illustration shows. A Traveling Railroad Secretary of the International Committee had long sought an interview with the president of an important system on which this work had not been established. He made visit after visit to this president's office only to be barred by an officious and unfriendly private secretary. One day he appeared with a letter of introduction from Mr. Vanderbilt. The hitherto ungracious secretary suddenly became all smiles and, "presto," he found himself speedily in the *sanctum sanctorum* of the president, to leave later with the assurance of several new railroad associations on that line. This striking result was due solely to the magic in railway circles of the name and influence of Cornelius Vanderbilt.

In 1897 Cornelius Vanderbilt contributed \$215,000 for the erection of an Association building for railroad men in New York City. His gift aroused interest throughout the nation. It marked the beginning of a building era lasting over a quarter of a century. It brought to the Railroad Association Movement a host of new friends in railroad circles, men who were profoundly impressed by this demonstration of Mr. Vanderbilt's confidence in the practical value of Christian work for railroad men. Looking back upon the Madison Avenue building and comparing it with some of those of today it seems in retrospect small



FIRST STAFF OF TRAVELING RAILROAD SECRETARIES, 1897

E. L. HAMILTON J. F. MOORE C. J. HICKS G. D. McDILL F. B. SHIPP H. O. WILLIAMS

and ill-equipped, but when we remember that at the time of its erection railroad work had been in existence only twenty-five years and was still weak in men and money the building seems colossal and commanding.

Mr. Morse tells of calling upon Mr. Vanderbilt in 1875 and telling him the story of the Cleveland work, adding that Lang Sheaff of that city was going to tell the story on Sunday afternoon at a meeting of Pennsylvania Railroad employes in Jersey City. Mr. Vanderbilt consented to go and hear him. He was favorably impressed and said he would be glad to confer further about this work. We will learn more of Mr. Vanderbilt in a succeeding chapter.

Among other men little remembered but highly effective in the early days was T. B. Handy, director of the C. C. and I. Railroad, who made it his proud boast that "he was on hand here when the first shovelful was put in the wheelbarrow." In the early days of the Movement Mr. Handy made this prophetic utterance, "Like a little leaven in meal it is extending until it is going to fill our land with noble railroad men."

John Wanamaker was another early and loyal friend. It was largely through his influence and support that President Scott of the Pennsylvania became actively interested in this Christian work for railway men, thus paving the way for the establishment of Railroad Young Men's Christian Associations at practically every divisional point.

Ashabel Welch, a prominent railroad director and former president of the Union Railway of New Jersey, was among the limited number of railway officials who in the

seventies by pen, word and gift made practical their confidence in the future of this Movement. Speaking at the International Convention held in Toronto in 1876 he made the first formal address to an international gathering on the work of the Railroad Association ever made by an outstanding railroad official. He called upon the organization as a whole to make "general study and persistent efforts in behalf of this class of men," and to this end "to organize and stimulate further efforts of the same kind, and second, to render the work and its results general and permanent."

His address showed a fine and prophetic appreciation of the principle underlying corporate gifts, a cooperative program and wise administration. There was just a touch of both breadth and narrowness as we now understand them when he said, "Those of us who are Calvinists can hardly expect a fireman to occupy a spare half hour in studying the Westminster Catechism, but it is something to get him to read *Robinson Crusoe* rather than play euchre or drink lager."

P. S. Arthur, the head of the Brotherhood of Engineers of that day, by his open expression of confidence and expectation did much to increase the popularity of the Railroad Branch among railway men.

There were other men who like those already named were active as builders and prophets. It would be pleasant to name them all and accord to each the high meed of praise so richly deserved. This, however, is manifestly impossible. Only a few can be chosen but they are typical of all.

Coming at a later stage in Association history, Clarence J. Hicks proved himself a master builder. At a critical period in the history of the Railroad Association he guided it with rare wisdom over dangerous curves to a relatively level and straight road. Mr. Hicks today is on the executive staff of the Standard Oil Company. He is a graduate of the University of Wisconsin. He studied law and was admitted to the bar. Later he was drawn to the Association secretaryship, serving first as a student secretary and later as senior secretary of the Railroad Department of the International Committee. His administration was a bridge between the early days and the days that now are. In an article appearing in *Men* in 1896 it was said of Mr. Hicks that "His natural executive ability, his legal knowledge and his straightforward business manner of dealing with all problems made him especially strong with the railroad officials and he has succeeded in winning the confidence and respect of both officials and employes the country over."

Mr. Hicks found a widely scattered and poorly organized group of associations. Vast sections of the railway field were unoccupied. Business administration of individual associations was for the most part of a hit or miss order. He brought to bear on these and other problems an unusual gift of analysis, a keen sense of thorough organization, and an altruistic idealism. He surrounded himself with a staff of young traveling secretaries and set them a contagious example by his own indefatigability and zeal.

In an article appearing in *Young Men's Era* in 1894

Mr. Hicks outlined the five essential principles necessary in his judgment to a satisfactory and effective Railroad Association work. They were:

1. Official endorsement and corporate support.
2. Hearty cooperation of employes.
3. Adequate equipment.
4. A religious basis.
5. A competent secretary.

The developments of the more than thirty years that have passed have validated the soundness of these fundamental principles. Deviation from them has almost always involved weakness and loss. Adherence to them has meant success.

Among the many contributions of Mr. Hicks to the Railroad Department was the establishment of the System as the unit of work, and emphasis upon the principle that while railroad associations were in essence and at heart one with the parent organization, in purpose and organization they nevertheless required specialized consideration and treatment if they were to attain their highest influence.

One name written largely on the pages of the history of the Railroad Young Men's Christian Association is that of a gracious and lovely Christian woman who played an important part in the early years of the twentieth century.

Miss Helen Miller Gould (Mrs. Finley J. Shepard), was and is a loyal and devoted friend of railroad men. With her heart she gives unstintedly of means and self. The rapid extension of Railroad Association work in the Southwest a quarter of a century ago was primarily due

to her initiative, interest and gifts. She did not, however, confine her sympathetic and understanding cooperation to any single section of the country. Her influence was felt in Railroad Association circles throughout the continent. As a memorial to her father she erected the fine Railroad building at St. Louis. She made conditional gifts to many railroad communities resulting in Association buildings, particularly in the Southwest. She gave an impressive endowment for the cost of supervision of railroad associations, and on several occasions, traveling in a private car and accompanied by railroad secretaries and invited guests, she literally spent weeks in visiting railroad associations, meeting the men personally in Association buildings and in railway offices and shops, frequently and always effectively addressing them, and ever leaving behind her the fragrant memory of a lovely and inspiring womanhood.

In her active Association days Mrs. Shepard was primarily interested in the religious activities of the Movement. She was keenly appreciative of stories of transformed lives of railroad men. She saw the solution of the pressing moral, social and economic problems of our day in the gospel of Christ, and never hesitated to proclaim this as the one and only sure way in which to speed the coming of a better day. In all sections of the continent she is held in tender and affectionate remembrance. Through a long and crucial period in the life of the Railroad Association she proved an outstanding advocate, adviser and friend. She ranks high among the builders of the Movement.

CHAPTER VII

THE BATTLE OF BUFFALO

I AM one of those in the rapidly thinning ranks of the veterans of the battle of Buffalo. It was fought nearly thirty years ago, a bitter conflict free from bloodshed though leaving wounds and scars that time has not yet fully healed.

The battle of Buffalo was a war of brains, not bullets, of honestly held conflicting principles, not clashing sabers. It had a vital relation both directly and indirectly to the work of the Railroad Association and for that reason, and that reason only, calls for a place in this story.

The battle scene was the church in which was held the Thirty-fifth International Convention of the Young Men's Christian Association. It was the year 1904 and over sixteen hundred delegates had gathered from all sections of the North American continent. It was the largest convention numerically in the history of the Movement; 643 different associations were represented, double the number with representatives at any previous convention save one, that of Boston in 1901. In fact it exceeded even Boston by approximately twenty-five per cent. It was the second International Convention to be held in the "Queen City of the Lakes," the first having been held in 1854, when for the first time in their history Young Men's Christian

Associations gathered together in assembly. At that time nineteen scattered associations sent to Buffalo a total of only thirty-seven delegates.

To understand the issues at stake at Buffalo in 1904 one must go back a little, though I will delve into dead years as briefly as is consistent with facts that need to be stated.

As early as 1854 the few North American associations meeting in informal convention at Buffalo decided against creating any formal federation, deeming it best for each individual association to go freely its own way without being fettered by any bonds of union. Later, however, the convention reversed itself and decided to form a loose alliance. The newly effected union was called "The North American Confederation of Young Men's Christian Associations." The convention made clear and explicit that this union would not involve the slightest loss of local autonomy and authority. An Executive Committee of ten was appointed and an unpaid volunteer secretary chosen for one year.

In this Executive Committee and in its secretary we see the beginning of supervision in the Young Men's Christian Association, for this Executive Committee was the precursor of the International Committee, since succeeded by the National Councils of Canada and the United States. Formally the International Committee did not come into being under that name until the Albany Convention of 1866. The years between 1854 and 1866 were a period of transition from the Executive Committee to the International Committee.

The first salaried secretary of the International Committee was Robert Weidensall to whom was given the title, "Western Agent," and of whose work it has been said that "he started most everything in the West except the Chicago fire." In 1869 Richard C. Morse came to the Committee as editor of its official publication but gradually and naturally he assumed administrative duties until he became its first General Secretary, a position he filled either in active or in honorary capacity for nearly sixty highly fruitful years.

The organization of the International Committee was followed by state organizations owing their inception and development to the International Committee and having similar responsibilities within their geographical areas. The first state to so organize and employ its own supervisory agent was Pennsylvania, where in 1871 S. A. Taggart was appointed state secretary. He served in that capacity for many years.

For several decades the work of the International and State Committees was conducted in closest harmony. They were both pioneer bodies and they labored in mutual sympathy supported by the good will and appreciation of the entire Movement. Unhappily, however, a rift came between them with the creation and rapid development of certain phases of Association work never dreamed of when these committees were originally organized.

The Railroad Work came into being in 1872, and in 1876 and 1877 the International Committee added to its staff Traveling Secretaries to work among students, colored men and railroad men. In the extension of this

work among groups the International Committee was most active and these departments came to be increasingly responsive to and dependent upon this committee.

As State Committees became increasingly strong some of their leaders questioned the wisdom of the larger share of responsibility and the primary relation with these departmental groups being assumed by or granted to the International Committee. Local associations were for the most part interested and watchful spectators where conflicting viewpoints waged war. The rift widened. The Railroad Department became the chief symbol of impending danger to the welfare of the Movement, to those who feared the growing ascendancy of the International Committee as foreboding an autocratic and controlling supervisory body. On the other hand, there were many vigorously maintaining that specialized international rather than state consideration and supervision were essential to the largest usefulness and growth of Association work undertaken among groups of men who in character were transient and changing rather than local, and whose work was becoming increasingly interstate in character.

The fact that System Work, so called, was already in operation on a large number of important railroads increased the fear of some lest close relationship with so many railroad associations and with so many great corporations might give to the International Committee a leadership of such potential strength as to be fraught with danger, not alone to state supervision, but also to local autonomy. Under the system plan the railroad associations on a given railroad, irrespective of the states through

which such railroad ran, were regarded by the management and considered by the International Committee as a unit. It was held that high operating officials preferred to deal with some central agency representing all the associations on their lines and authorized by the Association as a whole to act as its representative, rather than to deal with perhaps four, six, eight or a dozen state agencies, each promoting its individual interests. It was also held that to enable international representatives intelligently to represent railroad associations at official corporation headquarters required a knowledge of their work that could be secured only through frequent visitation and close oversight. These arguments were challenged by certain state and local secretaries and became a source of contention culminating in the battle of Buffalo.

As the rift widened the strain of relationship between the various supervisory bodies came to such a pass that at an International Convention a committee was appointed to give this question and all its implications careful study and to report its findings for discussion and action at the convention of 1904. A committee of twenty-one representative Association men was chosen and after three years of faithful study it brought to Buffalo not the hoped-for united statement upon which all could agree but two radically differing reports, majority and minority. The former, endorsing the work of the International Committee and approving specialized treatment for Railroad Work, was signed by thirteen members; the latter, tending to minimize international direction of specialized groups, was signed by eight.

This is a brief and far from adequate survey of the conditions leading up to the Buffalo Convention. It must, however, suffice. The student who would enter more fully into this historic gathering may find full detail elsewhere.

At Buffalo the battle centered mainly about four questions: that of autonomy and independence of local Young Men's Christian Associations; the place and measure of leadership of State Committees in work within their states for special groups of national character; the relation between supervisory agencies, their adjustment and balance; and finally, the Railroad Department. The last was really the heart of the problem.

Many of these questions could have been more or less easily settled by groups of men sitting patiently about a conference table, but the Railroad Department problem in all its varied bearings called for prolonged debate and ballot decision. In a sense this difficult question appeared to be settled at Buffalo by a decisive vote. In another sense, however, it has never been adequately settled. It still disturbs and retards the progress of the Movement.

The issue at Buffalo briefly restated was this—Shall the International Committee be permitted to continue to maintain a primary relation to the development and supervision of railroad associations, even on occasion recognizing for itself and perhaps temporarily operating provisional organizations? Shall it be permitted to hold Railroad Association property in trust when the donor or donors so desire? Or shall it be instructed to confine itself to certain assigned matters of general character, a recognized representative relationship to the officials of

interstate railroads, handing over the close and direct relationship to Railroad Work to the various State Committees as soon as they were sufficiently strong to shoulder such responsibilities?

Between these conflicting schools of thought the delegates at Buffalo were divided. While now and then other questions temporarily obscured the real issue, nevertheless out of those tempestuous days the Railroad Department question emerged again and again until finally all recognized it as the *casus belli*.

Take for illustration the question of local autonomy. Much was heard of it. Speakers on both sides vied with each other in its defense and advocacy. As a matter of fact it was only a herring being dragged across the trail. Everybody believed in local autonomy, however they might differ on other questions. As one reads the written record of the debate at Buffalo and notes how almost every speaker made clear his devotion to this fundamental Association principle it suggests Little Nell in "Old Curiosity Shop." It will be recalled that as this charming maiden walked along the highway with two rascals whom in her childish innocence she trusted, each in turn sought to curry her favor by confidentially informing her that he and he alone was her friend and that her other companion was a most dangerous individual. So the majority and minority advocates of Buffalo vociferously proclaimed themselves as the only true exponents and defendants of local autonomy. It should be added that at Buffalo the skillful wooers after votes were not rascals as were Little Nell's companions. They all meant well.

There were two outstanding leaders in the battle of Buffalo. Fighting for the majority report which he held would insure the safety and prosperity of Railroad Work to which he had devoted years, was Clarence J. Hicks. In the opposing camp, fighting against what he held to be dangerous tendencies in international work and in the administration of the Railroad Department, stood the gallant and generous warrior, L. Wilbur Messer, secretary of the Chicago Young Men's Christian Association. Each leader had his group of loyal lieutenants, floor leaders, public speakers and whippers-in.

The months preceding Buffalo were not unlike those preceding a heated political contest. Caucuses galore were held in all parts of the field. There was vigorous electioneering north, south, east and west. Charges and countercharges, some true, some untrue, some partially true, resounded over the land. Feeling became increasingly intense. A passing scandal in a small local railroad association was widely heralded throughout the continent as proof sufficient as to the processes of disintegration already at work in the Railroad Movement and as conclusive evidence of the incapacity of international administration. On the other hand, able and just men valiantly battling for the minority report were being charged with unworthy motives and base human ambitions. In those tense pre-convention days friendships of years were broken, hasty letters written that the writers would gladly have recalled in saner days could they have done so.

It is interesting to remember that, intense as was the battle, the friendship of the two leaders, Mr. Hicks and

Mr. Messer, remained unbroken. They could differ in principle without any semblance of personal enmity. They were like the Knights of "Ivanhoe," both chivalrous, one of whom saw the silver side of the shield, the other the gold. They exemplified the Christian spirit upon which this Movement has been established.

Looking back upon the battle of Buffalo when more than a quarter of a century has passed, it would seem clear that the issue was settled long before the gavel of the chairman called the convention together. The advocates of the minority report from the outset fought a valiant but losing battle. The odds were all against them. For one thing the machinery of the convention was in the hands of the proponents of the majority report. They were fair and just men, but this great advantage was inherent in the situation and a factor of vital importance as to final decision.

The speakers at the opening banquet fired the first guns for the majority report. I know, for I was among them. Then, too, approximately a quarter of the entire convention delegation came from railroad associations and were practically united in what rightly or wrongly they regarded as a battle of self-defense. Allied with this considerable block were other important departmental groups who foresaw, or fancied they did, grave danger to their interests should the minority report prevail. Among these were the Student, Industrial and Army and Navy Departments.

The Railroad Department came to Buffalo with strategic advantage growing out of almost startling development,

for in the three years between the convention held in Boston and that of Buffalo no fewer than forty new railroad associations had been organized, thirty-four new buildings erected, and the membership increased by nearly thirty thousand. Reduced to percentages this growth meant a twenty-four per cent increase in the number of associations, a sixty-three per cent increase in the number of buildings, and a sixty-seven per cent increase in total membership. In the face of indisputable facts such as these no gathering of business men or Association representatives would adopt policies which from the viewpoint of those largely responsible for these surprising results would tend to retard future growth and to limit expansion.

A careful reading of the records of the Buffalo Convention suggests that on the whole the majority report was the more effectively presented and defended. Judge Seldon P. Spencer, later to become United States Senator, who was the floor leader for the majority report, not only made an impressive and impassioned presentation but he possessed a wide experience on the stump that had taught him the technique of winning voters. Edwin Burritt Smith, president of the Chicago Association and chief speaker for the minority report, made a carefully reasoned, legalistic and thoughtful address, but in its presentation, as in its reading today, it lacked the fire and human appeal of his opponent. This difference in varying degrees held good throughout the three days during which many participated pro and con.

I will not even attempt to submit an epitome of the

arguments presented by the various speakers. They may be found in full in the printed record of the convention. The railroad corporation viewpoint on the Railroad Department issue was stated by Joseph Ramsey, Jr., then president of the Wabash Railroad. Because of his widely known advocacy of the Railroad Work and his generous support of railroad associations on the line operated by him, his words carried deep conviction. The minority report proponents had no railroad official of equal prominence to challenge Mr. Ramsey's position. The two outstanding leaders of the protracted struggle were seldom in evidence during the three days of debate. Mr. Messer spoke briefly once, Mr. Hicks not at all.

There was a dramatic moment when Frank H. Sickles, the president of the Buffalo Association and an ardent advocate of the minority report, was overcome in the tenseness of the hour and fainted while speaking. The session adjourned while medical skill rushed to his aid.

As delegates to the Buffalo Convention there was a sizable group composed largely of secretaries of the more important centers who were not wholly satisfied with either report and who were hoping to find the *via media*, the middle way on which all could journey. These men spent long hours in devising tentative amendments in the hope that they might miraculously prove satisfactory to all. For the most part, however, these amendments were unacceptable, although a few were finally accepted by the majority group and incorporated in the final report upon which action was taken.

After three exciting days devoted almost wholly to

addresses and discussion on the question of relationship, the issue came to final vote on the afternoon of May 13, 1904, when the majority report was adopted by a vote of 821 to 131. The report as adopted and amended will be found in the Appendix to this book.

Following the convention decision human nature, as always, promptly asserted itself. Those who had been partisans of the majority report were jubilant and not always tactful in the expression of their satisfaction. Some who had fought a losing battle for the minority report were depressed and saw only calamity ahead. I can recall clearly overhearing a group of minority advocates discussing the convention action in the hotel lobby soon after the vote was taken, among them a state secretary, a nationally known clergyman, and the secretary of an important city association. They were in deep distress and in complete agreement that desperate days had fallen upon the Young Men's Christian Association and that disintegration would speedily overwhelm the Movement. It makes one recall the sick but belligerent Senator Thaddeus Stevens proclaiming as he was carried from the Senate Chamber after that body had refused to impeach Andrew Jackson, "The country is lost." Really it was not quite so bad as that.

Looking back over a quarter of a century, the battle of Buffalo may seem to some as something of a tempest in a teapot. They may wonder whether the issues fought over were as vital as they then seemed, whether they were as definitely settled as then supposed. In any event the issue seemed important at the time and there were many who

sincerely believed that the adoption of the report they did not favor would work disaster to the Movement. The fact is, however, that conventions cannot, even if they would, suppress growing organisms. They may guide, but more than that they cannot do. It is the quality of life that it bursts through fetters to freedom even as a stream reaches out to the sea.

CHAPTER VIII

THE CONFERENCE SPECIAL

ALL aboard for the Conference Special! Its speed is that of the flight of time, its passengers the more than ten thousand railroad men of all positions, races and creeds who have attended the eighteen International Railroad Conferences from Cleveland in 1877 to Washington in 1929. It will pass through a country of surpassing beauty. It will run on the shining rails of remembrance.

Deep down in memory buried
The day departed lies,
And the traveler views with rapture
Its spectral form arise.

The Conference Special is an express. From the car windows we can only glimpse scenes we would gladly survey at leisure. Only here and there as engines and crews change may we linger for a little. We may wish our train were a local stopping at every station but the schedule forbids.

International Railway Conferences have been among the most colorful and intriguing gatherings held under the auspices of the Young Men's Christian Association. They have brought together in Christian fellowship men of varying modes of thought. They have set new stand-

ards of operation. They have kept fervent and glowing the religious spirit in which the Movement was born.

It would be pleasant to outline in detail the character and message of each of the eighteen railroad conferences but that is obviously impossible. A few must serve as typical of all; their spirit has been the same.

From Cleveland in 1877 to Washington in 1929 is a span of half a century. How marvelously the Railroad Association has expanded and developed in that period! He who reads with care and understanding the records of these conferences can see the constant progress and change reflected in the utterances of spokesmen, the character of the programs, the stories of achievements, difficulties and defeats.

"The Gospel train is coming. The first section . . . is in Cleveland tonight. It carries the red flag of hope and promise." These prophetic words were spoken in an address by R. F. Smith, assistant general manager of the C & P Railroad at the opening session of the First International Railroad Conference held in that city in the early summer of 1877.

Only five years had passed since the first railroad association opened its doors but already similar organizations were forming here and there in Canada and the United States.

The attendance at Cleveland was much larger than expected. In fact when the call was issued not more than twenty-five delegates were looked for, and the committee in charge of arrangements was embarrassed when eighty men arrived from eighteen railroad associations and from

nine railroad centers where work had not as yet been established. There were at that time only five railroad associations on the continent having secretaries or superintendents. It is interesting to note that half a century later fourteen of the eighteen associations represented at Cleveland in 1877 are still in operation and six of the nine unorganized points then sending delegates now have flourishing work.

Among the eighty delegates is found the name of one man registered as a car builder who was soon to devote a long and fruitful life to Christian service for railroad men—H. J. Aukerman of Altoona, Pa., for many years secretary of the Railroad Y in that city, and now retired from active service. Whether others of that immortal little company are still living I do not know.

The sessions of the conference were held in the chapel of the Cleveland City Association. Richard C. Morse, General Secretary of the International Committee, called it to order. W. R. Davenport was chosen as chairman. Soon the program was in full swing. Among the topics considered were "The Work of the Railroad General Secretary, including Hospital Visitation and Track Work," "Cottage Prayer Meetings, and Meetings upon the grounds or in the shops of the Railroad Companies," "The peculiar trials and temptations of Railroad Men, and what we can do to counteract them."

The topic, "How can the Christian Railroad Men furnish to their comrades the Antidote and the Substitute for the Tippling House?" was discussed at length and brought from the floor a flood of suggestions. One was that rail-

road men should always carry with them temperance pledges and rolls of white ribbon with which to adorn the lapels of converts to the cause. Another delegate suggested the establishment of coffee houses, while others emphasized the high value of cottage prayer meetings as a corrective of saloon evils.

The problem of Sunday work on railroads engrossed the gathering. A railroad official said, "Let me say that all persons who infringe in the slightest upon God's command 'Remember the Sabbath day,' by travel are doing a grievous wrong to railroad employes." Another delegate, then a train conductor who later became an official of considerable prominence, stated that when he was asked to break the commandment and labor on the Sabbath Day he said, "that is the day God calls me off the railroad." A third delegate placed the responsibility for Sabbath labor upon the merchants who demanded that their wares should be delivered upon that day, and called upon the conference to engage in a crusade dealing with these men.

On Sunday morning the meeting was held in the room in the station in which the first railroad association had been born and in which it was then conducting its work. Each speaker from the floor stated his name and his position so that "it might be clearly shown that railroad men in every position could be Christians." The meeting was "run in sections," those taking part following each other in rapid succession. One of the delegates kept what he termed a "time card," showing the time occupied by each speaker. It runs as follows: "9:49 A.M.—9:51½,

9:55, 9:59, 10:02, 10:05, 10:06½, 10:08, 10:11, 10:13¾, 10:15½, 10:17, 10:18, 10:20½, 10:25, 10:28½, 10:34, 10:35, 10:39½, 10:40½, 10:42, 10:44, 10:46¾, 10:48 A.M."

Among those participating in that first conference Sunday were a trainmaster, fireman, freight agent, engineer, brakeman, flagman and shop foreman. A typical testimony was that of the Pennsylvania engineer who said, "In the Railroad Y M C A room of our city—since it was opened—I first found the Lord, since then my firemen, my sister, sister-in-law and brother-in-law have all been converted. Have I not reason to bless God for this work?"

The Conference of 1879 was held in Altoona and is treated elsewhere in this book. That of 1882 was in two sections, one at St. Thomas, Ontario, the other at Springfield, Mass. In 1886 the conference met at Milwaukee, in 1889 at Scranton, in 1892 at Chicago. Then coming East the clans gathered in New York City in 1894 to meet in the fine building newly erected.

In 1896 the Eighth International Conference of the Railroad Department met at Clifton Forge, Va., and here we pause for a little.

The Railroad Association Movement had grown greatly in the nineteen years that had passed since the Cleveland Conference. At Cleveland but seventeen associations were represented; at Clifton Forge fifty-four out of 102 existing railroad branches sent delegates. At Cleveland eighty men were present; at Clifton Forge nearly five hundred. In 1877 a single association reported a small building

fund; at Clifton Forge twenty-four associations reported buildings owned and occupied by them, with twelve additional buildings including the fine structure costing \$250,000 in New York City set aside for the use of railroad associations by railroad companies and officials. The total membership of 2,500 in 1877 had passed the mark of 25,000—a striking story of growth and development in less than two decades.

Clifton Forge is a lovely village nestling in the heart of the Allegheny Mountains. Near by run restlessly two rivers, the Jackson and the Cow Pasture, to meet just beyond forming the headwaters of the great James River which flows southeast to the sea. The sessions of the conference were held in an abandoned stove foundry on the outskirts of the town. The program was practical and timely. For the first time in conference history what has since become an outstanding feature of Railroad Work was discussed—the lunch room and restaurant. The spiritual life of the railroad man was the theme of a number of addresses. An amazing number of letters from high railroad officials, including ten presidents and over thirty vice-presidents and general managers, were received, and an address of great significance delivered by President M. E. Ingalls of the C & O. A Question Drawer—the only one I have found in the record of the conferences—was conducted by George A. Warburton, and a discriminating address given by Richard C. Morse in which he outlined as among the pillars on which substantial railroad associations could be erected the following: that a railroad secretary is essential, that well-equipped rooms



CLIFTON FORGE, VA., RAILROAD ASSOCIATION BUILDING
OPENED JUNE 5, 1930

are indispensable and that they must be located near where the men congregate, that Railroad Work should be closely related to the entire Association Movement and as a branch of a city association, that the work must be conducted on a business basis, that Railroad Departments should not enter into alliance with other railroad organizations, that supervision was vital and should be sustained, and finally, that it should never be forgotten that it is the Christian element in the work and management of the Railroad Young Men's Christian Association which has made it a growing and important factor in railroad life.

At Clifton Forge one sees clearly the lines separating the old order from the new. Much of the spirit and method of former conferences was evident but there was a distinct turning toward more educational and formal processes.

Among the striking features of the Eighth International Railroad Conference were these:

First, it was the first of two conferences of this character ever held south of the Mason and Dixon Line. It was perhaps in recognition of this fact that a Clifton Forge pastor in welcoming the delegates said: "During the late war there were two hostile armies on the banks of the Rappahannock, one on the northern bank and one on the southern bank. The bands on the northern bank of the river struck up their national airs, and cheers rent the air as soldiers shouted their patriotism. Bands on the southern bank of the river played their national airs, and the same cheers greeted those sweet notes. At last the bands on the northern bank of the river struck up 'Home,

Sweet Home,' and as the notes echoed from bank to bank the northern soldiers took it up and began to sing it, and the soldiers on the southern side took it up and sang it, until at last all joined in that air that made all hearts akin, that united all hearts and purposes in one. And so, brethren, as the story of the cross is told, as we sing the old, old story of redeeming love, all hearts thrill and throb with joy. So let us be one in purpose tonight, to make possible a redeemed manhood for our common country, whose flag now floats from northern gulf to southern sea."

Healing words such as these meant vastly more in the late nineties than they do today, for in the North the "bloody shirt" was still waving and in the South tens of thousands of embittered and unreconciled men and women were crying with Tennyson,

For sorrow's crown of sorrow
Is remembering happier days.

Second, Clifton Forge was the only railroad conference ever held in a typical railroad community. The first section of the Third Conference was held at St. Thomas, Ontario, but that is a thriving city of diversified interests and in no way as dependent upon the Michigan Central as Clifton Forge is directly and indirectly upon the prosperity of the Chesapeake and Ohio.

Third, this was the first conference the value of which was so highly recognized by railway corporations that they not only furnished special cars for the delegates, but even operated a special train from New York to Clifton Forge

over the Pennsylvania and C & O, all passengers having free transportation. For the first time also the Pullman Company granted a railroad conference half fare rate.

Fourth, at Clifton Forge the Gladys Inn, a hotel owned and operated by the railroad company, offered to delegates who did not care to be entertained in private homes, rooms and board at the nominal rate of one dollar a day. Three hundred and twenty-five delegates enjoyed the lavish hospitality of the Southland as guests in railroad and other families. The remainder made the inn their home. The delegates from Detroit came in the private car of an official of the Michigan Central and made their home in that car during the length of the conference. They were the envied of all, for then even more than now to be a guest in a private car was a privilege almost as coveted as a trip to Europe.

Fifth, following the conference the Chesapeake and Ohio furnished a special train of nine cars for an entire day's trip over its western division. The train was accompanied by a son of the president of the road and a group of officials.

Sixth, the Chesapeake and Ohio Railroad was at that time in the Association consciousness as perhaps no other railroad has ever been. It was the first great corporation to accept the principle of system work, that is, the adoption of the Association as a helpful agency at all important terminals. Within the six years preceding the conference new buildings had been erected or authorized at six division points—Covington and Russell in Kentucky, Hinton and Handley in West Virginia, and Gladstone

and Clifton Forge in Virginia. The building in which the conference met was but three years old and had already become a factor of incalculable value in that typical railroad community.

During the Clifton Forge Conference there was a tense moment when the chairman read a message from the widely known blind Christian philanthropist, H. Thane Miller, "Men of fire, steam and wheels roll on to victory and glory."

Once more the Conference Special steams up and we are under way. Regretfully we pass Fort Wayne in 1898 to pause again at Philadelphia in 1900.

This was a memorable gathering in many ways. Twelve hundred delegates—more than twice as many as at Clifton Forge, indeed, more than the total number of men attending all preceding conferences—came to the Mecca of Brotherly Love.

A classified list of delegates shows that fifty-nine different phases of railroad employment, ranging from president down to oilers and cleaners, were represented. There were present also officially appointed delegates from the government controlled railroads of Germany and Russia. The sessions were held in the fine hall of the West Philadelphia Railroad Association. Local arrangements were perfect. The days passed with a minimum of friction. The wheels had been well oiled.

The Pennsylvania Railroad was prodigal in its hospitality. It set aside a number of employes to assist in conference detail. Its officials attended in large numbers. President Rea made a significant address. At the close of

the conference the Pennsylvania provided special trains to convey the entire delegation to Atlantic City and was host there at a series of dinners at the greatest hotels of that famous seaside resort. No one hotel could provide for all.

It is doubtful whether any meeting of railroad men, even of high railroad executives, has ever been the recipient of more graciously bestowed hospitality than was accorded this Christian Conference of engineers, firemen, shopmen and others in the year 1900. Among those present were Miss Helen Miller Gould and Mrs. Russell Sage.

Colonel John J. McCook, that matchless master of assemblies, presided. The program consisted mainly of platform utterances. There was little discussion from the floor such as had characterized earlier conferences. Religious work was emphasized, culminating in a great evangelistic meeting Sunday afternoon at which over 130 railroad men started in the Christian life. On Sunday night, at the final public session, an opportunity was afforded delegates to speak. Some of their graphic expressions are worth recalling in these days when men speak less picturesquely on religious questions.

"I am going to polish up my headlight."

"I am going back as one of God's flagmen."

"I came on the sidetrack, but I am going back on the main line."

"I got aboard this train two years ago. Thank God, I am still on board."

"I am determined to go back and pray the rum seller and the rum drinker out of business."

"You go into the oil house to get oil for your light. That is what I came for."

"I am going home to swing my lamp."

"I am going to let my light shine out along the tracks."

Again the Conductor gives his signal. We rush to our cars, for soon we will be speeding westward en route to the thriving city of Topeka in the year 1903.

Here all previous records of attendance are broken with a total registration of 1,476 delegates from 186 associations and with official representatives of the German, French and Danish governments as honored guests.

There is an interesting story as to why and how Topeka came to be chosen as the host of the Eleventh International Railroad Conference. The welfare work for employes on the Santa Fé Railroad had been divided between a system of clubhouses and a series of Railroad Young Men's Christian Associations. Topeka was the dividing line, to the west all railroad clubs, to the east all railroad associations. It was therefore of strategic value. Its loss to the Railroad Association would involve serious embarrassment; its gain by the clubhouse system would bring with it new prestige.

The work in Topeka was conducted in a frame building wholly inadequate; nevertheless an effective, well-rounded program was in successful operation. One day the building was destroyed by fire. Word was at once telegraphed to International Headquarters in New York. The following morning Mr. Hicks learned that President Ripley was in his New York office and went at once to see him. Mr. Ripley had not as yet heard of the fire and when

Mr. Hicks told the story said immediately, "Very well. We will rebuild there as a railroad club." Naturally Mr. Hicks was greatly shocked but, turning to Mr. Ripley, said, "I recognize that you are in this matter the superior court but I want to say that if I sat where you sit and if you sat here, I could not reach a conclusion of that sort without considering several facts." He then outlined the differences between the work of the clubhouses and that of the Young Men's Christian Association, and laid before the president carefully prepared reports showing the extent and character of the Association work at Topeka even when inadequately housed. Mr. Hicks then added, "If I were president of a corporation and knew of a work like that I would count it a good investment for the company to give \$20,000 toward the erection of a suitable building." Mr. Ripley then turned and amazed Mr. Hicks by saying, "I will do it." Mr. Hicks said, "Do you really mean it?" He said, "Yes." Mr. Hicks continued, "Will you put it in writing?" Mr. Ripley replied, "I will," and in a few moments Mr. Hicks left the office with a written authorization to proceed with rebuilding the Topeka work, and an assurance of \$20,000 to that end.

Upon reporting this memorable interview to Colonel John J. McCook, then Chairman of the Railroad Committee, the latter said that he had just noted in the papers that Mr. Roosevelt, who had but recently succeeded Mr. McKinley in the Presidency, was scheduled to make a swing through the West in the early fall, and wondered whether it might not be possible to get him to visit Topeka. The suggestion was fast followed by action.

Colonel McCook and Mr. Hicks went to Washington, saw the President and gained from him an acceptance of the invitation. It was then decided to call the International Conference to meet at Topeka to coincide with the visit of the President and the laying of the cornerstone.

Following the example of the Pennsylvania Railroad three years before, the Santa Fé ran a special train for delegates from Chicago to Topeka, a distance of over five hundred miles, and at the close of the conference carried the delegates back to Chicago in similar manner.

On the program were speakers of national and international fame, among them the President of the United States, the famous evangelist J. Wilbur Chapman, and the Chief Justice of the Supreme Court of Kansas. The sessions were held in the City Hall auditorium, its seating capacity of thirty-six hundred being frequently taxed to the limit.

In the Council Chamber of the auditorium there were on display over a hundred charts showing the growth and development of the Railroad Association from its inception. This exhibit was visited by more than sixteen hundred persons. Colonel McCook again presided. Special music was furnished by the Railroad Shop Quartet of Columbus and the Willis Brothers Quartet, all four brothers being Association secretaries.

President Roosevelt spoke twice, once as he laid the cornerstone of the new Topeka Railroad Association building and again at an evening session. Addressing nearly fifteen thousand people in the open air as the cornerstone was laid, he paid high tribute to the Railroad

Association as he said: "It is a pleasure here to see the foundation laid of one of these buildings that tend to show that we are caring for the spiritual and moral as well as the physical development of our people." Later in the conference hall he said: "I hailed the chance of speaking a few words to you on this occasion because it seems to me that the Railroad Branch of the Young Men's Christian Association exemplifies in practical fashion, exemplifies in practice just exactly what I like to preach [cheers and applause], that is, the combination of efficiency with decent living and high ideals." In closing he added: "The railroad men of this country are a body entitled to the well wishes of their fellow men in any event, but peculiarly is this true of the railroad men of the country who join in such work as that of these Young Men's Christian Associations, because they are showing by their actions—and oh, how much louder actions speak than words—that it is not only possible, but very, very possible and easy to combine the manliness which makes a man able to do his own share of the world's work with that fine and lofty love of one's fellow men, which makes you able to come together with your fellows, and work hand in hand with them for the common good of all, for the common good of mankind in general."

Sunday at Topeka was an unforgettable day—a heart-searching address by Dr. Chapman at the morning session, and in the afternoon the great auditorium was crowded to capacity with railroad delegates and railroad men of Topeka. Fred B. Smith spoke, and at the close of his address 332 men indicated their purpose to begin the

Christian life, 234 of this number being residents of Topeka. Dr. Chapman said that never in his ministry of twenty years had he seen the power of God more manifest than that afternoon.

Once more our Special speeds toward its destination. We pass Detroit where the Twelfth International Railroad Conference was held in 1905; St. Louis, the scene of the gathering of 1909; Chicago, where in 1912 the Fourteenth Conference, presided over by Dr. John P. Munn, is remembered among other things for its great banquet addressed by perhaps the greatest number of outstanding railroad officials ever speaking under Association auspices. Here too came the Tyrone Brass Band as a gift from the Pennsylvania Railroad to add to the strength of the program.

Then on to St. Louis in 1923 for the second Railroad Conference to be held in that city. This conference made two distinct and enduring contributions to the Movement as a whole. First, the inauguration of the Human Relations program which has resulted in bringing together in all parts of the country groups of railroad officials and railroad men upon a common platform of understanding and brotherhood. Second, the beginning of that fine work for railroad boys now making such splendid headway.

We journey southward to Richmond in 1920, then "Westward ho!" to Omaha in 1926, and on to Washington where in the fall of 1929 was held the Eighteenth International Railroad Conference. The report of this meeting is so recent that comment is unnecessary beyond saying that it gathered to itself the strength and vigor of

preceding gatherings and projected into the field of Railroad Association activity new conceptions and ideals of service.

From 1877 to 1929 eighteen International Railroad Conferences have been held and have passed into history. The shouting and the tumult have died; the captains and the kings have departed. We do well to pause in contemplation of the spirit of these past days "lest we forget."

The influence of these eventful gatherings will live long in the hearts of railroad men, many of whom found through them the way to larger life and light. They were mighty in helping to shape the destiny of the Railroad Association.

These conferences tended to build up a virile organization. They developed a fraternal spirit between men representing capital and labor. But their deeper significance lies in this, that they permeated railroad circles with the spirit and mission of Jesus Christ for which the Railroad Department has stood since that eventful day in Cleveland nearly sixty years ago.

Railroad conferences of the past have changed in character from time to time. They have not, however, altered either in spirit or nature more than have the conventions of the Young Men's Christian Association as a whole, as one may easily learn by comparing the records of the railroad conferences at Cleveland and Washington with the international conventions of the early seventies and those of later days.

CHAPTER IX

RAILROAD EVANGELISTS *

AMONG the earliest religious activities of the Railroad Association were what were commonly known as "gospel trains." It will be recalled that such a train was a feature of the first railroad conference held in Cleveland in 1877.

A gospel train was usually composed of a Christian engineer, fireman, conductor and brakeman, all men of outstanding and recognized character and fervor, gifted with simple and homely speech. Sometimes it was necessary to substitute a shopman or an office employe. Men from these and other phases of railroad service also made up their own crews.

Services were conducted in churches and railroad associations. Gospel trains also visited railroad communities where no railroad association existed, promoting interest and sometimes organization. They constituted an effective entering wedge.

The form of service usually followed was simplicity itself—singing of old-time hymns, Scripture and prayer, followed by brief thrilling recitals of personal experience. Then came an invitation to the audience to entrain with the gospel crew as the train sped on toward the City of God.

* For much of the material in this chapter I am indebted to "The Lure of the Iron Trail," by W. W. Adair.

In the early nineties these gospel trains were numerous, popular and in great demand. Some teams, as for example that on the Lackawanna Railroad composed of Tom Keenan, Jerry George, Benny Locke and Johnny Lewis, had a national reputation. Gradually these trains were to be found in all parts of the country, and there emerged from them a number of men who became widely known as railroad evangelists who, while remaining in the railroad service, devoted longer or shorter periods of time to distinctly evangelistic work among railroad men and their families.

From a large number of these men whose visits proved such a godsend to scores of churches, railroad associations and railroad families some twenty or thirty years ago, I select a few as typical of all—Tom Keenan, Jim Burwick, Win McClure, Tom Pape and "Happy Jack" Flanders.

There were many others to whom reference could helpfully be made: Jim Smith, for example, now pastor of a church in Missouri, and "Big Bill" Mason, six feet in height and three hundred pounds in avoirdupois. With hearts as big as their bodies—for they were all large men physically—they were a vivid illustration of the fact that religious fervor is not confined to the anemic and effeminate but has a tremendous appeal to virile and towering manhood.

The men of whom I write were all in good and regular standing in railroad service. Evangelism, however, had become with them a consuming passion. There was nothing mercenary in their Christian service. If they lost

time they naturally expected the associations or churches visited would recompense them and would cover the slight expenses they incurred. They asked for and would receive nothing more. They sought entertainment by preference in Association buildings, as they found in them a twenty-four-hour opportunity to deal with men forever coming and going. If for any reason this was not possible, their next choice was to be entertained in a railroad family where they could live and preach the gospel to men, women and children. For hotels they cared not at all.

They came without exception from lives of degradation into a life of righteousness and peace. Tom Keenan had been expelled from the Brotherhood of Locomotive Engineers for hopeless intemperance and had been jailed for disorderly conduct.

Win McClure had been "on the carpet" half a dozen times within a few months and threatened with permanent dismissal from the railroad service because of dissolute habits.

Of Jim Burwick it was said, "He was first in profanity, first in gambling, and first in beer guzzling and carousing." Once in describing the depths to which drink had reduced his family he said, "Hardly one of us had enough clothes to flag a train."

"Happy Jack" Flanders, who was a switchman, had been a proverbial roughneck, profane, godless, and viewing with contempt the Church and all for which she stood.

Tom Pape, a boiler maker, was discharged from the roundhouse for constant drinking. He became a habitué

in a saloon dive of the lowest type, doing odd jobs for enough money to eat sparingly and drink constantly. He sank lower and lower until one night he fell in a drunken stupor on the streets of New York and lay there helpless until a policeman clubbed him back into consciousness. Then followed delirium tremens. Let him tell his own story.

"Disgrace and discharge soon followed and I was an outcast and a bum on the streets of New York. No railroad would employ me and such jobs as I got I could not keep. My home was a wreck and my wife was almost a beggar. Everything that could be carried from the house I sold for drink—pictures, shoes, clothes all went, and finally I sold the pillows off the bed. The demon of rum had his grip on me and I was helpless. I was pulled out of the North River three times, drunk every time. I slept in grocers' wagons and drygoods boxes and begged at the ferries for pennies with which to buy whiskey. No man ever went lower than poor Tom Pape who stands here before you with shame of face as he thinks of that old life. At last God had pity on the poor wretch that had no pity on himself."

Such were the men who were destined under God to become Railroad Association evangelists and carry the glad tidings of great joy far and near.

These men were all converted in or near middle life. Tom Keenan became converted largely through the intercession of his wife, who had recently joined the Church, though her appeal was augmented by that of three Christian engineers who had constituted themselves into

an informal personal work group among their fellow railroad men. They called at Tom's house one day and urged him to make the great decision. Moved alike by his wife's entreaty and the burning words of these fellow engineers he decided to act, but was obliged to postpone a public statement as it was necessary for him to go on the road at once. He used to tell of the prayer he offered on the engine that day as he guided the Philipsburg Express over the Lackawanna. "Lord, keep her on the rails; Lord, spare my life until I can get to church; Lord, don't let her leave the track today."

Win McClure in one of his sober moments took his wife and family on an outing. As the children played in the fields he saw coming near him a fine team of bays drawing his favorite saloon keeper with his family. Win glanced first at the well-dressed, well-fed group living in part from the funds he spent over the bar, and then at the shabbily attired wife and children whom he had brought with him. "My God," said McClure to himself, "I throw away a hundred and fifty dollars a month in one way and another to support that family, and starve my own on what is left." There were hours of heart searching, and then came the day when his beloved little daughter said to him, "Papa, let's you and me go to church." He went and the decision was made.

Jim Burwick was attracted one day by the visit of an itinerant evangelist to his community. Curiosity to see the crowd, hear what this man had to say, and listen to the singer drew Jim to a service. As he sat there one sentence from the preacher's lips burned its way to his

heart, "Teach your babies to swear and they will curse you, teach them to pray and they will bless you." His mind turned to the children in his own home for, worthless and base though he had become, he loved them dearly. Strenuously he fought against the insistent call of the inner voice, but happily it was a losing battle. After the meeting, while restlessly pacing up and down a dark neglected alley, he finally surrendered and on his knees vowed fealty to God.

It took the accidental death of a fellow railroad man to convert Happy Jack Flanders. He was called upon to be pallbearer, and shrank from the service. In vain he pleaded, "I am no sort of fellow to help carry that boy to his grave. Why, I've been on a spree since Thursday morning." On returning from the cemetery the pallbearers were taken to the local Railroad Young Men's Christian Association. A word spoken by the secretary to Jack somehow called to the surface the finer qualities within him and from that day he was "a twice born man."

Tom Pape, who of all this group of men seemed deepest in the slime, found his way of escape in a city mission devoted to outcasts. So low had he fallen that one of the workers of the mission, accustomed as he was to difficult cases, openly expressed fear that Tom was gone too far for help.

So in ways beyond comprehension these railroad men, and others like them who were to become flaming evangelists, broke loose from the festering bonds of sin to become blessed among their fellows.

Jim, Win, Happy Jack and the two Toms alike possessed the true democracy of the typical railroad man of a quarter of a century ago. One never thought of them or spoke to them by their surnames. For the frills of life these men cared little. They hungered for its realities.

Like the early Christians they were single-purposed. Wherever they went, whatever they did, whether running engines, riding cabooses, working in railroad shops or speaking at evangelistic meetings, they knew but one theme—Jesus Christ and Him crucified. They sang but one song, "He is risen." Of the telling of this story and the singing of this song they never wearied. Repetition only made them more real to them. They were forever marveling how men could find what they deemed happiness save along the strait and narrow path their own feet had found. They were like the saintly John Vassar of whom it is said that on one of his journeys he met in a hotel parlor a young woman whom he casually engaged in conversation. As always with him the talk turned to religion. He saw to it that it always did. He pleaded with her to become a Christian. That night when her husband returned she said to him, "I had the strangest talk with an old man today. He wanted me to join the Church." Her husband indignantly replied, "I hope you told him to be about his business." Her eyes filled with tears as she answered, "Could you have seen him and heard him you too would have known he was about his business."

Their public addresses were straightforward and plain. They struck from the shoulder, man fashion. Their lan-

guage was graphic and simple. They used railroad terms, told railroad stories, and without exception carried with them an infectious humor that permeated every theme.

As theologians they were sadly deficient. The king's English often suffered at their hands. Subtle philosophical distinctions meant little to them. Exact definitions they regarded as unimportant. Something miraculous had happened in their lives, transforming them from drunkards and derelicts to men of God. This knowledge gave them power. This they could say, and say with convincing eloquence, "One thing I know, that, whereas I was blind, now I see."

As typical of the nature of their talks to railroad men I quote from one of Jim Burwick's addresses: "I can remember in my short life when people thought railroad men would eat hay if soaked with whiskey. I remember seeing trains stop right on the main track because of whiskey. I heard a fellow in a barber shop say once, 'I want justice.' Well, God bless us, we don't want justice; we want mercy; and if God dealt with any of the best of us according to justice where would we be? I don't mean to tell you how God saved Jim, but He did it, and instead of beer, cards and profanity in my home we have coffee, the Bible and prayer. You find men fighting against appetite. It is a grand thing, but to have the appetite taken away is better and it is done. None of us can tell how it is done but we are thoroughly satisfied with the result.

"Glory to Jesus Christ for the power He gives to poor

mortal man. It helps him to save his money. It makes short hours, and I want to tell you boys that if the engine goes on top of you in the ditch it is instant glory. God bless you, go up to Him. He didn't mean for you to stay here anyhow. Glory to God for His saving and keeping power!"

One can easily imagine how words such as these spoken to railroad men by such a man as Jim Burwick once had been and now was would quicken to new life the men of that or any other day. But public speaking was only incidental to their work. They relied primarily upon personal contacts on street or train, in Association building or in the railroad home. The more difficult the man to be dealt with, the more eager they became for the spiritual battle. To them no man was hopeless. Had they not themselves sounded the lowest depths of degradation and despair? Could not other railroad men be rescued from the pit from which they had been dug? News of some sin-hardened, religion-scoffing man was to them what the bugle call is to the warrior. Here was a foeman worthy of their steel. They would enter the conflict determined to return either with their shields or upon them.

Neither was any place immune from their efforts. Frank Pearsall tells of the day when he initiated Tom Keenan in the mysteries of a Turkish bath. It was in Albany, and it would seem as though its visitors at least would be free from danger of Tom's ingratiating approach. Nevertheless, the time spent there was devoted to persistent personal work among men. His companion in the hot room,

with sweat streaming down his body, was reminded by Tom of heat more fierce. In the massage room between scrubs, slaps and rubs Tom dealt with the masseur about his soul. When he reached the cooling room where the bather is supposed to rest in peace, Tom at once broke into religious conversation with the man on the next couch. Before he had left the bath he had spoken to every man in the place, employes and patrons alike, and without giving offense. It was perhaps the strangest afternoon that Turkish bath had ever known, but no one questioned the devotion, integrity or tact of this locomotive engineer with the zeal of a prophet and the humility of a child.

Then, too, there was a singular childlikeness about these men, rough and wicked though they had formerly been. Like Peter Pan they never quite grew up and were to the last big, rollicking boys. The story of Tom Keenan and his Boston garters illustrates what I mean. Tom had a strong prejudice against men wearing garters. To him they suggested effeminacy. The garter wearer was to him "a sissy." To have one's socks fall more or less gracefully over one's shoes, that was to Tom final proof of masculinity, unanswerable evidence of a real "he-man." This viewpoint did not matter greatly until Tom began to speak in churches where his hanging socks tended to detract from the effect of his burning words and provoke the risibilities, especially of the young. An international secretary who was accompanying him on one of his tours found the situation so embarrassing as to call for drastic action. One night he tactfully suggested to Tom that if he could

concede this particular point it would increase his usefulness. Tom was angry and deeply hurt, announcing that come what might he for one would never demean himself in such a way.

A night of reflection followed, and the next morning Tom called his companion to his room and without any ado said, "Let's have a word of prayer." He could not think of reaching any decision on what seemed to him an important matter without first submitting it to the Father of all. Fortunately the burden of that morning's prayer had been preserved. He said in substance: "Oh, Father, we didn't take our brother's words kindly last night. We thought he was too particular, but while both of us is here on our knees I promise that if it is to Thy glory to wear them garters Tom Keenan will wear 'em." Action promptly followed decision and Tom was soon adorned with a modern sock-holding contrivance. I recall once hearing him relate this experience to Miss Gould in her car, and I remember how she was amused and the rest of us dismayed as he lifted his trouser leg to display for her inspection a highly colored pair of Boston garters. He was as proud of them as a little girl is of her first doll or a little boy of his first drum.

On another occasion a newspaper man asked Tom to write a sketch of his life for publication. He reluctantly accepted the assignment, for literature was not exactly in his line. Sans coat, sans vest, he was soon at work and labored hard. Finally his task was completed and he proudly handed the paper to the waiting editor. It read as follows:

Tom Keenan

He's not what he ought to be.

He's not what he wants to be.

But what would he be without the grace of God?

After all, was biography ever more succinctly and lucidly written than by this unschooled railroad engineer? A few simple words and the man may be seen.

With McClure also there was a touch of childlikeness. Once he was driving his engine through the night in the face of a driving storm and at high speed so as to avoid a threatening head-on collision unless connections were made. The crew were anxious and fearful but he sat in his engine calm, poised and confident, singing to himself. One who was near him drew still nearer to learn what were the words that nerved this man in such a time of crisis. He heard him singing over and over again, "Jesus, Saviour, pilot me." With danger threatening, his child-like faith robbed fear of its terrors. He was like an imperiled babe nestling safe and secure in the shelter of its mother's arms.

These railway evangelists played no small part in the growth and development of the Railroad Young Men's Christian Association in the early years of the twentieth century. They fired the Brotherhood with a consuming zeal and carried to churches and to the outside world the unforgettable picture of a railroad religious movement inspired by spiritual ideals. In these more formal days we may well ask ourselves—Has the picture they painted grown just a little dim with the passing of years? Does

it need retouching today by a master hand lest its beauty forever fade?

They were products of the times in which they lived. They wrought wonders and have passed on to their reward. They were among those of whom the Psalmist sang, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

THE FOUR SUCCESSIVE CHAIRMEN OF THE
TRANSPORTATION COMMITTEE



CORNELIUS VANDERBILT



CHARLES F. COX



COL. JOHN J. MCCOOK



DR. JOHN P. MUNN



CHAPTER X

LEADERS OF MEN

I FIND myself in a somewhat embarrassing position as I write this chapter. Personal desire and space limitation wage a fierce battle. While my heart prompts me to write of many leaders in this movement, men who by gifts of time and service have proven their loyalty, my judgment counsels the selection of but a few as typical of all. Where tried and true men are so plentiful, selection becomes most difficult. Your selection might be quite different from mine. I can only do my best.

From its inception the Railroad Department has been preeminently a lay movement. In its early days it was almost entirely dominated by volunteers. For the first dozen years salaried employes were as rare as proverbial angel visits. Even when growth and development brought with them an essential secretarial staff, the Railroad Department continued to be largely directed by its membership.

While exact statistics are not available on the total number of committeemen for the country as a whole, it is known that on the Pennsylvania lines there are about fourteen hundred different railroad men serving on committees, on the New York Central lines approximately six hundred, and on the Chesapeake and Ohio Railroad nearly

five hundred. The total number of men in committee service for North America would mount to tens of thousands. If to this number we add those who have served in similar capacity from the beginning of the Movement, the grand total would be most impressive and significant.

These men serving on boards of management and working committees give freely of their time and strength. They initiate and consummate difficult tasks. They shoulder heavy responsibilities and overcome grave difficulties. They are an asset of priceless value. Humanly speaking, they have made and are making the Young Men's Christian Association.

I select as representatives of this great company four men who have served as Chairmen of the Railroad Department of the International Committee and National Council, and the laymen who are now associated with the present chairman in the general supervision of this work.

These men with rare exceptions have had or now have a vital and helpful relation to individual railroad associations, some of them as members of local boards, some on State Railroad Committees, and some in other forms of service. They illustrate the altruistic service of all volunteer workers who from the beginning until the present time have directed the destiny of this Christian Brotherhood.

The four men who have served as Chairmen of the International Railroad Committee since the beginning are Cornelius Vanderbilt, Charles Finney Cox, Colonel John J. McCook, and Dr. John P. Munn. To Mr. Vanderbilt I have referred at length elsewhere.

Mr. Cox was a man of fine education and marked culture. Named after a famous evangelist, he lived up to the highest traditions of Christian manhood. He was invariably kindly, courteous and devoted.

He was vice-president of the Canada Southern, and treasurer of the Michigan Central. His acquaintance in railroad circles was wide, his standing high. Men held him in respect. Succeeding Mr. Vanderbilt as chairman of the Railroad Committee he served in that capacity during a period of surprising growth, guiding the Movement with sure and far-seeing vision.

Owing to illness Mr. Cox was unable to be present at the opening of the Seventh International Railroad Conference held in his home city of New York in 1894, but he sent a characteristic letter in which appeared this interesting statement: "I find that we have not yet passed the period of question in regard to the Railroad Department. It is still often asked, 'Why should there be a separate provision for railroad men any more than for steamboat men or grocery men?' and I am sorry to say that query is oftenest put to us by railroad officials of important position who apparently do not yet realize that the transportation business is by its very magnitude placed upon a basis entirely different from that of any other branch of industry. . . . Fortunately a large number of those who control and manage the railroad interests of the country have made themselves acquainted with our methods and in many cases our earnest advocates."

In 1895 he presided at the memorable Railroad Conference at Clifton Forge. Failing health made it necessary

for him to surrender the responsibilities of the chairmanship, but his interest was unfailing to the end.

The third chairman of the Railroad Committee was Colonel John J. McCook, a lawyer of high standing and national repute, a member of that famous family known as "the fighting McCooks."

Colonel McCook had a wide acquaintance among railroad officials, due in part to his experience as receiver of the Santa Fé Railroad. He presented the claims of the Railroad Association with a contagious enthusiasm that frequently converted skeptics into believers and foes into friends. During a period when railroad receiverships were general throughout the country and the question arose again and again as to the legality or wisdom of continuing appropriations to railroad associations, his influence was invaluable. He helped repeatedly to prevent threatened losses of contributions, and there are many Association buildings on the continent today whose erection and maintenance were made possible through his personal appeal to railroad officials who, believing in him, came to believe also in that which he endorsed and stood for.

Colonel McCook was active in the political world. He declined no fewer than three invitations to serve in Presidential Cabinets. From the day of his acceptance of the chairmanship of the Railroad Committee he was always ready without a moment's hesitation to exert his great influence with any man, high or low, in promoting Railroad Association work. All doors were open to him and he had many memorable interviews with railroad officials where his convincing advocacy of this Movement opened

long closed doors of great opportunity for its extension. Despite the fact that his chairmanship involved many wearisome trips and much correspondence, he found a constant joy in service for railroad men.

As a presiding officer of great assemblies Colonel McCook is unforgettable. His fine personal presence, rare personal charm and inborn qualities of leadership insured dignity, cohesion and purposefulness to any gathering over which he presided. Under his guidance a conference loomed large in the minds of men.

His service was unique and conspicuous. He was a wise counselor and a loyal friend. Railroad secretaries, whether the fields they represented were great or small, were sure of a cordial greeting from him, sound advice and a whole-hearted sympathy in their difficult and exacting duties. He was one of those exceptional men whose outward appearance accurately reflect their inward nature. A well-developed and robust body covered a large and generous heart; his open and clear-cut countenance expressed a frank and fearless conscience. He acquired far-reaching influence through his reputation for judgment and integrity as well as by his commanding personality. It was a fortunate day for the Railroad Association when Colonel McCook was led to devote his rare qualities to the promotion of its purposes. He was a leader in fact as well as in name.

He had observed the work of the Young Men's Christian Association as a young man when he was for a time an official on the old Panhandle Line. He realized early the inherent possibilities of the Railroad Young Men's

Christian Association, and to this vision of his youth he held true till the end came.

Of Dr. John Pixley Munn it is difficult to write adequately, for happily he is still living and is the present chairman. In his unaffected modesty he would prefer that no mention be made of his far-reaching contribution to the welfare of railroad men in Canada and the United States. Not to do so, however, would be to leave unrecorded an unusually rich and fruitful Christian service.

Dr. Munn first became identified with the Railroad Association more than a quarter of a century ago, and in an interesting manner. An effort was being made by representatives of the International Committee to interest Miss Helen Miller Gould in the work of the Railroad Department. Dr. Munn was among her close counselors. An interview with him was sought, the work of the Association outlined, and his sympathetic interest won. He became a member of the Railroad Committee, keenly interested in the promotion of its welfare and also watchful and eager that the large investments Miss Gould made in the furtherance of this work should produce satisfactory dividends. Upon the death of Colonel McCook he succeeded to the chairmanship.

For more than fifteen years he has served as chairman of the Railroad Committee. He brought to that office deep conviction as to the present and the potential possibilities of this Brotherhood. He brought also an abounding sympathy with men of all races, creeds and positions. For nearly two decades he has been a leader of unwavering devotion and sagacious counsel.

He has stood like a rock in difficult days, guiding wisely as the pendulum swung to and fro. He has never been unduly disheartened by days of depression nor unduly elated by days of popularity and praise. Like the monarch of the ancient day he has known, "This too will pass away."

Dr. Munn's generosity has been frequently and broadly manifested, often unknown save to the associations or individuals aided and to those selected by him as the channels through which his gifts passed to others. His practical philanthropy has enabled sorely beset associations to pass safely through perilous days, and grievously beset secretaries bravely to face problems and difficulties they had feared.

As chairman he had spent much time on the road. On a single journey he devoted nearly a month, largely in the West and Southwest, to promotion of Railroad Association work, traveling five thousand miles through twelve states and provinces, visiting twenty city and railroad associations, attending conventions, and interviewing scores of railroad officials, secretaries and employes. A year later, again in advocacy of the Brotherhood, he journeyed from sea to sea over more than eight thousand miles, spending nineteen out of twenty-four nights on sleeping cars and visiting a large number of associations scattered over fifteen states.

The character of work rendered on these trips is suggested by the record of a day spent in St. Louis. On his arrival he was met by a delegation of railroad men. A little later sixty railroad secretaries from twelve different

states assembled in conference with him. At noon he attended and addressed a luncheon of prominent railroad officials. He then called upon the chief operating officers of three great railway systems, discussing Association work with them. He next participated at the dedication of a fountain donated to the Railroad Association. In the evening he dined with five state secretaries and several international secretaries, discussing the progress of Railroad Work in the fields of their jurisdiction. The remainder of the evening was spent at the Association building conferring informally with local secretaries from all parts of the Southwest. What a busy useful day!

Stronger than any printed statement, more effective than any public presentation from the platform was the impression made by this Christian layman as he traveled from state to state representing to the railroad world the true spirit of the Railroad Department, which is the spirit of the Young Men's Christian Association.

Conferences with railroad officials might loom large, but to the sympathetic understanding of the Chairman of the Railroad Department these conferences were of no greater importance than informal meetings with the secretarial staff of some seldom visited, remote railroad association located on a mountain division off the beaten paths of travel. Invariably he left in his wake a spirit of optimism and confidence.

Upon the return from his historic trip from New York to San Francisco and back, he was tendered a luncheon which was attended by a number of prominent railroad officials. At this luncheon tributes were paid to his serv-

ice, a beautiful silver floral basket and other remembrances of affection were presented on behalf of the Railroad Secretaries of North America, though what he treasured most was a scroll almost the length of the room containing extracts from letters sent in by secretaries and railroad men whom, directly or indirectly, he had helped.

In addition to these prolonged journeys across the country Dr. Munn has frequently spent from a week to a fortnight visiting associations on selected railroad systems. Edward Hungerford, the well-known railroad writer who accompanied him on one such occasion, described them as "expeditionary campaigns." A single illustration is typical of many such experiences. A week was spent on the Chesapeake and Ohio Railroad in company with the president and a group of officials. Every association on the line was visited, receptions held and addresses made. The result was a general toning up of the work, the winning of new contacts, the renewal of old friendships.

In addition to these nationwide tours and these system visitations he has unfailingly responded to appeals from individual associations. There have been few events of importance in the Railroad Association world during the past twenty years that have not been graced by his presence and inspired by his words.

In his public addresses Dr. Munn speaks briefly and to the point. His words carry conviction and his genuineness wins even skeptics to the cause he advocates. He is equally at home whether addressing groups of railroad officials on formal occasions or speaking informally to the men of the rank and file in shops or in the lobbies of

Association buildings. The switchman in the loneliness of his shanty finds in him a friend as truly as does the corporation president behind his mahogany desk.

While practicing medicine in New York City Dr. Munn had among his patients many railroad officials, among them Jay Gould with whom he frequently traveled in all sections of the country. While on these inspection trips he became acquainted with many young railroad employes destined later to become ranking railroad officials. These men remembered him with kindness. They treasured his friendship. They believed in him and in the soundness of his judgment, and as they came to positions of influence this belief led to their fruitful cooperation in the work of the Railroad Association. Many official doors grudgingly opened to railroad secretaries swung wide open at the magic of Dr. Munn's touch.

During his long service as chairman, and prior to that as a member of the Railroad Committee, his interest and confidence in the Railroad Association has never faltered nor his zeal abated. Difficulties challenge rather than dismay him. To him they are impediments to be overcome, not insurmountable obstacles to fear.

Dr. Munn is preeminently a religious man. Pious phrases and emotional statements may not fall from his lips but his life tells a beautiful story. He is unfailingly charitable in his viewpoint of other men whatever their religious belief or its method of expression. "Are they genuine? If so, that is enough."—How often I have heard him say these words in one form or another. Exacting as to himself, he is charitable in his understanding of the

frailties of others. In his long and successful administration of the Railroad Department he has followed a policy of persuasion rather than force, patience rather than haste, conciliation rather than strife. He has under all circumstances sought to apply to every man and to every problem the Golden Rule. To the Railroad Department he has been and is—

As some tall cliff that lifts majestic form
Swells from the vale, and midway leaves the storm,—
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

In a sense there has been an apostolic succession in the chairmanship of the Railroad Committee. Mr. Vanderbilt was succeeded by his intimate friend, Mr. Cox. Years later Mr. Cox gave to Mr. Hicks a letter of introduction to Colonel McCook, who in time was to succeed him as chairman. Colonel McCook still later gave to Mr. Hicks a letter addressed to Miss Gould which was given by her to Dr. Munn who was then representing her, and when the delegation went to call upon Miss Gould it was Dr. Munn who met them on the train and there had his first direct contact with this Movement. So each chairman has discovered and interested his successor through the past half century.

Associated with Dr. Munn on the Transportation Department Committee are two outstanding labor leaders, W. N. Doak, national legislative representative of the Brotherhood of Railroad Trainmen, and S. H. Huff, vice-president of the Brotherhood of Locomotive Engineers.

These representatives of the great railroad brotherhoods render an invaluable service as they make clear the desires of the men to the Association, and the purposes of the Association to the men.

Roy V. Wright, managing editor of *Railway Age*, and next to Dr. Munn senior in years of service on the Transportation Committee, has made a contribution to Railroad Work almost beyond computation. He has traveled widely on its behalf. His voice is heard in practically all Railroad Association gatherings; his gifted pen has been used freely in its advocacy. Mr. Wright is also a member of the Board of Directors of the Young Men's Christian Association at Orange, N. J.

J. B. Parrish, assistant vice-president of the Chesapeake and Ohio Railroad, chairman of the State Railroad Committee of the Young Men's Christian Associations of Virginia, and active in all phases of Association work, is a fine type of the capable and effective lay service which constitutes, humanly speaking, the greatest wealth of the Movement.

Richard C. Morse, the bearer of an honored name, the nephew of one of the earliest supporters of the Railroad Young Men's Christian Association, carries on the fine traditions of his family. His father, too, was the secretary of a Young Men's Christian Association. Mr. Morse is assistant general manager of the Pennsylvania Railroad.

From that great system comes also R. V. Massey, vice-president, whose unflinching interest has been a potent factor in the development of this Movement.

W. Spencer Robertson, for years connected with the American Locomotive Company and for a time president of the National Council of the Young Men's Christian Association, has in his membership on the Transportation Department Committee proved a helpful and influential counselor and friend.

John S. Fleck, chief transportation clerk of the Pennsylvania Railroad in Pittsburgh, is also chairman of a local railroad association, active in all Christian enterprises and prompt to respond gladly to all reasonable calls upon his time and strength.

In the recent death of Alexander S. Lyman, general attorney of the New York Central Lines, the Transportation Department suffered a serious loss. Mr. Lyman, who was also chairman of the Grand Central Association in New York City, by force of character, strength of conviction and readiness to risk all for truth as he saw it, was among the most aggressive and helpful factors in the development of Railroad Association work in the past decade. His place will be difficult to fill.

Associated with these laymen are a group of railroad and city secretaries. To these men, lay and secretarial, is committed the direction of the work of the Transportation Department. Under such leadership it cannot go wrong. It may face difficulties, but they will lead it to the sunlit heights of usefulness and service.

To these men of whom I have written, and to thousands of others who have served on international, state and local committees whom I have not found it possible

to designate by name, the Railroad Association is deeply indebted for their unselfish contribution of time and strength. They have been the builders. Some have passed on, but their work remains.

CHAPTER XI

THE RAILROAD SECRETARY

THE Railroad Secretary is the administrative officer of the Railroad Association. He marshals, organizes and inspires the lay forces who constitute the Movement's real strength. He is in a sense a leader of leaders, selected because of peculiar qualifications to devote his entire time to a task to which others, however interested, can at best devote only spare hours. He is the human standard about which Association forces rally.

In view of the importance of the railroad secretaryship it may be well to look into the beginnings, status and character of that office. To understand adequately we need to go back to the city association secretaryship of the early seventies, for the first railroad secretaries were modeled after the pattern already existing.

Secretaries were relatively rare in those days. S. A. Taggart in a paper written in the early seventies stated that, "The permanent indispensable officer of the City Association is the salaried General Secretary," and then added this significant comment, "Nine in every ten of our Associations can never expect to maintain such an officer."

The Association employe in the early years was characterized by various names, sometimes the City Missionary, at others the City Agent. Some were called Chaplains,

others Superintendents. In still other instances the title Corresponding Secretary or Librarian was used. It will be remembered that as late as 1874 George W. Cobb, the first salaried employe of a railroad association, signed his report as "Superintendent Rooms."

The differing titles that had been used for this office had been due in part at least to differing emphasis placed upon certain phases of work in different communities. To illustrate, where the Association was almost wholly a reading room and library, the title of "librarian" seemed apt. Where it devoted itself almost entirely to religious work such as cottage and open air meetings, the title "chaplain" seemed eminently proper. Where the Association rendered its chief service to derelict classes, the term "city missionary" suggested the nature of his task.

The title "general secretary" did not come into general use until following the Convention of the Young Men's Christian Association in 1871 when a number of delegates enjoyed an excursion up the Potomac to Mount Vernon. In the cabin of the steamer, at the suggestion of one of their number, a meeting was called of all the paid employes of the Association on board the ship. Eleven came together. R. R. McBurney of New York was called to the chair. Each employe described the character and duties of his work. The Association of the General Secretaries of the Young Men's Christian Associations of the United States and British Provinces was then organized and plans made for future meetings. It was at this informal conference nearly sixty years ago that the title of "general secretary" was recommended. This took place

only a year prior to the birth of the first railroad association.

In 1873 the demand was growing for secretaries who in addition to ability to organize Christian programs for young men could also organize and direct literary societies, employment bureaus, experimental educational classes and gymnasiums. In that early day a secretary in a public address quoted a principle that still holds good, "The motto of the office always and everywhere is, as Mr. Moody has aptly put it, 'I had rather set ten men at work than do the work of ten men if I could.'" It was well said by another speaker at the same conference, "The leading idea and aim of the General Secretary, therefore, is not to perform the work of the society but rather to touch and accomplish that work, the value, method and agencies of which he thoroughly understands, with the hands of Christian laymen who are to be interested, enlisted and instructed."

In those days spades were called spades. So in a secretarial conference held in 1874 a speaker emphasizing the importance of outward dress and appearance of one who bore the title of secretary, said, "The Secretary should not be a snob or a coxcomb," for "even to the snob himself snobbery is repulsive." He was advised to dress neatly and avoid eccentricity, and it was made clear that his position did not entitle him to the distinctive garb of a clergyman. He should "avoid anything that smacks of the cloth." Then followed a warning against the slightest appearance of "the slouch that will lessen his usefulness." Especially was he urged to keep in mind

the peril that lies in unkempt hair and beard, unshaven face, unblackened boots, untrimmed and uncleaned nails, uncleaned teeth, unbrushed clothes, soiled linen, and then "offensive breath."

He was emphatically urged to avoid tobacco but advised that if he insisted upon doing so it would be well for him to "let it be after 11:00 P. M. while alone," with the added statement that at that hour he should be asleep gaining strength for the duties of the following day. In conversation he was counseled to avoid slang and cant phrases, and warned that "if he be a young man of pleasing address and fond of ladies' society" he would be wise to be constantly on guard, that he might far better make a recluse of himself than win the unenviable reputation of a flirt.

As to secretarial qualifications, physical, mental and spiritual, stress was laid upon youth and upon the necessity of a good digestion, because so many of the men with whom they had to do found their lives dark enough without having the darkness intensified by coming within the shadow of a dyspeptic temperament. Then came this sage medical counsel, "In proportion as a man's food disagrees with him he is unfitted for his work."

Another qualification, probably not accepted in those days by many as applicable to themselves, was that "the Secretary should not be repulsive in appearance, rendered so either by misfortune or accident." Among mental qualifications it was said that he should have a fair English education and that his speech should be reasonably free from grammatical errors. "No man can be held

excusable for rasping the educated ear by murdering the king's English." The possession of a disposition to learn was emphasized and it was stated in italics that he should be "well read in human nature."

Among the moral qualities outlined were these: he should be of unblemished character, free from suspicion, with sufficient academic knowledge of the peculiar temptations young men faced to be able to render them intelligent aid. He should possess a conciliatory temper and be free from jealousy. He should further be a man of large executive ability, "not loquacious," and should always remember that all his time belonged to the Association.

One wonders how many men of that or any other day could measure up to these requirements.

The character of the railroad secretaryship of the early seventies was naturally determined by these already existing conceptions of the secretarial office. So similiar was the work that Mr. Sheaff was in turn secretary of the Cleveland City Association and of the Cleveland Railway Association. Other of the early railroad secretaries also either came from or went to city fields.

The record of a typical day's work found in the diary of a city association secretary in 1873 is illuminating. One cannot fail to be impressed with the fact that individual need was at that time foremost in secretarial thought and activity. One finds little suggestion of machinery or organization. Apparently there were no committees eagerly awaiting the secretary's appearance, no new and intricate building plans calling for his prompt and

extended attention. There were no grave problems of administration that would yield only to his master touch. He was free to devote his time to meeting, counseling and aiding men and women who came to the Association rooms burdened with sorrow or need. They turned to him as counselor and friend, nor were they disappointed. This citation from a secretarial diary will be found in full in the Appendix.

At the Fourth Annual Meeting of the Association of General Secretaries held in Dayton, Ohio, in 1874, two years after the organization of the first railroad association, George W. Cobb, then secretary of the Cleveland Railway Branch, read a paper on the office, qualifications and work of the general secretary. The sub-theme was, "The Work of the General Secretary among Railroad Employes and in Railroad Depots." Since this was the first presentation of the work of the railroad secretaryship in any public Association gathering it is worthy of remembrance and consideration.

Mr. Cobb laid great stress upon the secretary's work of visitation in roundhouses, shops, cabooses and yards, and also on frequency of helpful visits to his sick and injured in homes and hospitals. He dwelt at length upon the value of religious services organized by railroad secretaries on all possible occasions.

In his address he made clear that wisdom and caution should be exercised in the presentation of the gospel to railroad men as he said: "After an experience of two years and contact with hundreds of these men I have yet to record the first instance of unkindly or ungentle-

manly treatment. It is not always wise to open conversation with religious topics, but as we get acquainted with the men and their ways of life and business we shall find abundant opportunities to seize upon little things and turn them to immediate spiritual use and application." Nearly sixty years have passed. The lips that spoke these words have turned to ashes, but the message comes now to a new generation. May it not be in vain!

That the work of a railroad secretary in the early days was not wholly a bed of roses is indicated by these words: "While we have met in this work with many discouragements and much opposition—sometimes from quarters where we have a right to expect help—still great good has already been accomplished and many noble-hearted men have joined us in this work for our Blessed Master."

There are today more than five thousand men in the secretaryship of the Young Men's Christian Association in Canada and the United States, and of this number more than five hundred serving railroad associations. The value of their contribution to the common weal is incalculable. Many of these men who could have wrought wonders and reaped for themselves great harvests in professional and industrial life have laid large gifts of personality, character and devotion upon the altar of this Movement.

It would be inspiring if we could summon to our midst again that company of loyal leaders who having served in the secretaryship of the Railroad Association have passed on to their reward.

Who can forget George A. Warburton, whose twinkling eyes and winsome smile drew men to him as a magnet

draws the steel? His life has been finely written by Mr. Adair. Mr. Warburton came to New York from the secretaryship of the Syracuse City Association when the Railroad Department was still located in two or three rooms in the Grand Central Station. He brought to his task gifts of high order. For more than a generation he was the outstanding character in the local railroad secretaryship. Without academic training he became a student in the realm of literature. His poems and prose articles alike commanded respect and admiration. He was forceful and appealing in public speech. But more than all, in personal contacts with railroad men he was brother, counselor and friend. To him religion was not an abstract philosophy but a transforming power. He knew of nothing more beautiful than a changed life. He experienced no joy greater than that of personally aiding some fellow man from darkness to light. He was a positive genius in the field of friendship. Men knew him, admired him and loved him. He left the ineradicable impress of a consecrated leadership upon the Movement to which he devoted so many of the best years of his life.

Quite different was Mel W. Callender of Pittsburgh. Less endowed perhaps with outward gifts that strongly appeal to the rank and file of men, he carried with him through the journey of life a genuineness and a singleness of purpose that made his work in the Pittsburgh district far-reaching and effective. He knew railroad men and trusted them. He emphasized the spiritual character of the Movement. He was preeminently a winner of men. He was among that little company who, having

served the Railroad Department in the early days of its more intense religious activity, were able to carry the essence of that spirit through days of more complex development. He was a tower of strength in the formative days of the Railroad Department.

Isaac Jenkins was another of that earlier group, though his service continued until recent years. He had been secretary of the Buffalo City Association when called to serve railroad men at Detroit where the Railroad Association was young, struggling, and doubtful as to what the future might hold in store. Under his administration the first Railroad Association building in history was erected. He lived to see it supplanted by an attractive modern structure. In the span of his long service he witnessed the Railroad Association grow from a few scattered organizations, weak in program, facing daily poverty, to a movement commanding respect throughout the continent.

He was a bachelor and his life was devoted to the service of the Church and the Railroad Association. With something of the same singleness of purpose that characterizes the celibate priest, the Association became to him his home, his wife, his children. He could conceive of no finer investment of a life than to devote it to this service for railroad men.

More obscure in position but as effective in good works were such men as R. E. Michaels and E. E. Sheldon. They are types of that large company of men whose names cannot be mentioned individually but who within the last half century have proven valiant pioneers and faithful

leaders in the Railroad Association world. They are now among the just men made perfect.

What are the sources of supply for the railroad secretaryship? Whence came the men who have entered and are entering this office? They are many and varied. Not a few came from the railroad service. Former mechanics, conductors, engineers, expressmen and others have burned their bridges behind them successfully to assume leadership in this Christian adventure. Some men have worked their way up from the assistant secretaryship, and a few even from the menial duties of a janitor. As I write I recall by name men in both Canada and the United States who when I first knew them were scrubbing floors, but who have become cultured and highly efficient secretaries of important railroad associations. In the school of hard experience they had proved apt pupils and inherent qualities of leadership had asserted themselves. By force of character these men conquered circumstances. Likewise, a number of railroad secretaries have come from what are known as the learned professions, for medicine and the ministry have alike contributed to the railroad secretaryship men of quality and vision. A few, not many, have come from Association training colleges, and some also from city associations.

Through the years the Railroad Department has made a steady contribution of secretarial leadership to the city and other associations. To mention but a few—George Coxhead, Walter Douglas, Fred Shipp, F. M. M. Richardson, E. W. Chadwick, Nelson Benning, Judson McKim, F. L. Thornberry, C. C. Shedd, A. G. Knebel and Blake

A. Hoover. This list is only suggestive. It could be greatly enlarged.

Summer schools are conducted to give to the railroad secretaryship an opportunity for technical and cultural instruction. The first of these schools was held at Silver Bay, N. Y. Soon similar schools were organized in other sections of the continent until six were in operation. Experience, however, demonstrated that results were more satisfactory with fewer schools and larger attendance. They have, therefore, been consolidated until now there are but two, one in Canada and one in the United States.

In 1929 more than a hundred students were present at the Railroad Summer School at Blue Ridge, N. C. The session for 1930 is to be held at Silver Bay.

These summer schools render a valuable service, although too much cannot fairly be expected of them. A fortnight of mental application stimulates thinking, to say the least, and adds to one's correct outlook on his life and his task.

The conception of the secretarial office has changed greatly since the early days. A rapidly changing world calls for new qualities of leadership, altered conditions for a new type of men. Secretaries of today do not need to be cautioned against the danger of unshaven faces and soiled linen. Other more subtle dangers assail them. Selfish ambition—a reflection of our present materialistic days, a tendency to rely upon buildings, equipment, program and organization for success rather than upon the unseen eternal powers, a smug contentment in the vague "all our work is religious" that like charity covers a

multitude of sins, a disproportionate dependence upon scientific approach, and a tendency to regard as abnormal and unwholesome emphasis upon the definite conversion of individual men, or what was termed in other days "personal work"—these are among the secretarial perils of the present time.

The secretary, railroad or city, of 1930 faces an almost impossible task. He must be a hotel manager, a club director, a financial agent, an efficient organizer and administrator. He must be a student, a man among men with civic as well as religious interests. He must be active in church and community alike. To succeed he must be a dozen men combined in one. The multitudinous and complex duties facing him daily leave little time for those personal contacts that made so splendid and rewarding the services of our secretarial forefathers. In a paper on the general secretaryship read fifty years ago the writer said: "From the rush and whirl of business the Secretary is happily removed, and of its burdens and anxieties he is happily relieved." Few secretaries would find this statement true in these days.

As one contemplates the demands made upon the secretaries of today the marvel grows that among them there are so many who make time to hear and heed the ancient call, "Follow me, and I will make you fishers of men."

In seeking to analyze the change that has taken place in the secretaryship during the past few decades it may perhaps be said that whereas formerly the calling was an art, it has now become a science. In other days the

indispensable quality was religious enthusiasm, today it is efficiency. Formerly secretaries were born, not made; today almost any normal man with altruistic impulse can be schooled to fit into one of the many specialized grooves of Association administration.

Formerly the chief end of a secretary was individual contacts with his membership. Today not a few members of the secretarial staff have only a long range contact with individuals. They have too many administrative tasks to afford time for direct relationship with the men and boys who come to the buildings. They may regret this deeply. Their hearts may hunger for the human touch, but the budget must be secured, the organization strengthened, and a hundred and one necessary duties performed.

The Association does not stand alone in this new interpretation of leadership. A similar change may be seen not only in many altruistic welfare agencies but in the Church and her mission fields.

Generally speaking, the evolution of the secretaryship may be divided into three periods; first, that of the heart; second, that of the skilled administration hand; and, third, the present period of the scientific spirit. Surely there is reason to hope that the day is coming when these differing characteristics of the secretaryship peculiar to past and present periods will be merged into a union of heart, hand and mind that will exalt this calling to hitherto undreamed-of heights of efficiency, dignity and usefulness. In such a day we will have retained the best of each of these phases, discarding the outworn or whatever was built on false premises.

CHAPTER XII

FROM NARROW GAUGE TO BROAD

THE Railroad Young Men's Christian Association started its life journey on the narrow gauge tracks in equipment and program. Today it travels the broad gauge. Let us then survey the years of transition.

Rightly to understand the changes wrought by the years we need to recall the character of the parent organization as it was in 1872, the traditions and atmosphere into which the Railroad Association was born.

The general character of a City Young Men's Christian Association in the early seventies is vividly suggested in an illustrated article appearing in a widely read religious monthly of that period. A full page set of pictures indicates the activities of the Movement. One shows a library with a number of rather anemic young men poring over books. An Association street preacher is shown speaking to longshoremen on the docks of the Hudson. There is a picture of a tent crowded with disreputable men and women gambling and drinking, while a young man, presumably a typical Association representative of the day, draws near, laying a Testament on the tables as he says to the gamblers, "He who draws this card will hold the best hand he ever held in his life." This is referred

to as "The Saloon Work of the Young Men's Christian Association."

This series of pictures outlines the program of the Young Men's Christian Association on this continent as Lyman Abbott saw it nearly sixty years ago. The only other activities suggested are an employment agency and a recently opened gymnasium in New York City. It was into this Young Men's Christian Association that the Railroad Department was born. It naturally took on much of the coloring of the parent organization.

The earliest printed report of a railroad association to be found in Association literature is in *Association Monthly*, September, 1872. This chronicles the work of the Cleveland Branch for the month of July in that year, the second month of its life. Because of its historic value it will be found in full in the Appendix.

Reference is made to individual cases of helpfulness. A man employed on a freight train came to the rooms for writing materials, saying as he received them, "Before today my letters have been written in saloons and cost me three or four glasses of beer before they were finished." One man was reported to have accepted Christ at a Sunday afternoon meeting. Two injured railroad men had been visited eleven times. A canvass had been made of railroad shops and roundhouses for the distribution of tracts. The Committee of Management had met twice during the month.

Lang Sheaff, then general secretary of the Cleveland City Young Men's Christian Association, in forwarding this report to *Association Monthly*, accompanied it with a

letter in which he said in part: "We hope the time may soon come when all our railroad companies will fit up similar rooms for their employes. Cleveland is wide awake and we hope, by God's blessing, to move upon the strongholds of sin and Satan and lead young men to Christ."

From the beginning, in addition to religious activities, railroad associations laid stress upon the importance of the library as a means of reaching and holding men. This may have been in part due to the fact that secular railroad groups existing prior to 1872 in Montreal, Stratford, St. Albans and elsewhere had depended almost wholly on reading rooms and libraries in their appeal to railroad men. Then, too, it is to be remembered that serious reading ranked higher in the use of leisure sixty years ago than it does today. Its deadly rivals, the moving picture, the automobile and the radio, had not as yet arrived.

By 1879 sixteen of the then existing twenty-three railroad associations possessed libraries of two thousand or more volumes. The use of fiction was at best tolerated, surely not encouraged. Eight of the associations having libraries restricted themselves to standard novelists. The remainder must have seemed to their day reckless for their shelves were reported to have contained "some of the lower graded authors as Mrs. Holmes, Mrs. Evans and Mrs. Southworth." One wonders just a little as to why these popular though emotional writers were regarded with such apprehension by the founding fathers.

We find on the program of the Second International Railway Conference held at Altoona in 1879 record of a

discussion on "libraries for railroad men." The speaker said, "It is a tool indispensable to the best and complete working of a railroad association," and then submitted at much length concrete suggestions as to books to be secured. One reading his address today may wonder whether the speaker may not have known more in the field of general literature than he did about the average railroad man. Surely there are not many in these days at least who would grow greatly excited over Howe's "Blessedness of Righteousness" or Bush's "On the Pentateuch."

From thence on the library was a frequent theme in railroad conferences, and as railroad associations were organized they were increasingly encouraged to gather libraries of their own. Book Receptions became the order of the day. They were social events to which those attending were supposed to bring with them one or more books as the equivalent of an admittance fee. The result was as weird and worthless a collection as the mind can imagine. Happily these book receptions belong to the past and are no longer in vogue. Associations now purchase books fitted for their use, and in an impressive number of instances libraries are large, modern, well cataloged, efficiently handled and widely used.

A feature additional to the library was also suggested at the Altoona Conference by the manager of a railroad. He made a plea that the program be broadened sufficiently to lay emphasis on what he termed "educational elements," offering a number of reasons why this should be done and counseling that educational classes when inaugu-

rated should be taught by teachers acceptable to the men and at hours to suit the largest number. He closed with a promise of personal help as he said: "I should be delighted in my own locality to help to promote such a branch of instruction in the railroad rooms. In this way brakemen will be fitted to fill the requirements of the general baggage agents and will be suitable for baggage-men. These baggagemen as fair penmen will be able to claim promotion as freight conductors. Firemen can make known their work through written reports and will gradually appear as first-class engineers."

After he had spoken a railroad secretary stated that he had interested some of the local officials in the establishment of a class for the instruction of railroad men in train duties. His, however, was the only encouraging response to the address to which the delegates had listened. Others who spoke referred only to difficulties they deemed impossible to overcome.

To Theodore F. Judd appears to belong the credit of being the first railroad secretary to establish a regularly organized class. He became interested in a brakeman who had lost a foot in a railroad accident and had thereby become so disabled that he was unable to return to his former position and earn a living. Mr. Judd, a telegrapher himself, taught this man telegraphy, enabling him to earn an even better living than had been his before the accident occurred. He followed this fine service by establishing a class in telegraphy for the sons of railroad employes. From this beginning developed the more pretentious program of later years.

That greater progress was not made is little cause for wonder for the City Association Movement of those days had but faint vision of an educational program. Indeed, there were many who feared that its introduction might endanger the higher interests of the Movement. In the Philadelphia Convention in 1865 a delegate from Albany raised his voice in protest against what he deemed a threatening heresy as he said that he "did not find anything in his Bible about literary societies."

The Watchman, the official Association organ, reported in 1880 what was probably the beginning of First Aid Work in railroad associations. It referred to a plan instituted by the Columbus Railroad Association which, as the editor said, "might be imitated by other Railroad Branches with profit." The Columbus Association had purchased an iron woven cot with hair mattress, a canvas stretcher constructed with handles so that it could be carried into a coach door, a small hand chest supplied with lint, bandages and old muslin, and bottles containing camphor, ether and other remedies. These were all placed conveniently in the rooms so as to be available at a moment's notice.

Dormitories and boarding houses for young men had been at least experimentally operated by City Young Men's Christian Associations prior to the organization of the first Railroad Department. In 1873 Cephas Brainerd, then Chairman of the International Committee, read a paper in which he referred to such accommodations as having been "successfully maintained in connection with a few Associations," and added his conviction that build-

ings constructed explicitly for this purpose with small, cheerful and cleanly kept rooms, and where wholesome and well-cooked meals could be served at a modest price, would be a boon to young men and would mark an advance in the practical service of the Brotherhood.

A little later the Baltimore City Association purchased a hotel and conducted it as an annex to its work. This hotel was equipped to take care of two hundred and fifty men and prices were so low as to enable its patrons to live within their meager incomes. Transients were charged but one dollar a day for room and meals, while lodging alone could be secured at from twenty-five to fifty cents. Board and room by the week ranged from three to six dollars. It seems impossible that such prices could have prevailed, but the information is definitely given in *The Watchman*. Dormitories, therefore, were not only in existence but growing steadily when the first railroad association was established.

It is reported that on one occasion a generous donor offered ten thousand dollars to a certain city association toward the establishment of a dormitory provided the Association would agree to set apart two rooms for the use of "drunks" during their sobering period. Unfortunately the records do not state as to whether or not this offer was accepted.

The exact origin of dormitories and rest rooms in railroad associations is not clear, but wherever they were started the astounding fact is that, in 1928, 171 railroad associations provided 3,126,000 lodgings to tens of thousands of railroad men, and at a nominal cost. It is

the rule among railroad associations that sleeping accommodations should be cleanly and attractive. This rule at times may be more honored in the breach than in the observance, but nevertheless holds good in the great majority of instances. Despite the small price charged, clean linen is furnished each man and in some of the larger Railroad Association buildings a guest receives the equivalent of the service of a high-grade hotel.

The earliest reference to a Railroad Association restaurant or lunch room is to be found in *The Watchman* of February 15, 1879, where in referring to the work at West Detroit it says: "The Association owns a very pretty frame building at Detroit Junction, three miles from the city. It has a main room fifty by thirty-one and two smaller rooms fifteen by ten. One is used by the Railroad Secretary and the other is to be used as a restaurant where a cup of coffee and a roll can be had for five cents. This is an experiment but they believe the trainmen will find it a convenience." There may be a question as to whether this Detroit venture was of sufficient importance to be called a restaurant or lunch room. It seems hardly more than a passing convenience with a very limited menu.

About forty years ago George Arnold, a Negro porter employed by the Madison Avenue Railroad Association in New York City, won distinction as being the pioneer, or at least among the first Association restaurateurs. He had been employed for a brief period during the vacation of a regular porter and had made so favorable an impression that a little later he was regularly engaged, and when a lunch room was decided upon was put in charge. So

far as I have been able to ascertain this was the first real restaurant in the history of the Railroad Association. The effort was from the start crowned with success and receipts soon mounted to sixty or seventy dollars a day. Good coffee was sold for three cents a cup and other prices were in proportion. George Arnold is credited with having instituted a rather original system of fining patrons for any heckling in which they might indulge while in the restaurant. Ordinarily the men would have resented such a procedure, but they believed in George and never objected to the fines imposed, which were usually three cents. He was a deacon in a Colored Baptist Church and among the outstanding men in its communion.

By 1895 the restaurant had become recognized as an important and valued factor in the program of a well-conducted railroad association, and for that reason was given a place for presentation and discussion at the Clifton Forge Conference. A secretary who had had practical experience along this line told of the beginning of the lunch room in the association he served, where he, his wife and his assistant did all the work, cooking, washing dishes and waiting. He gave the menu of the first few months—pork and beans, five cents; coffee and pie, five cents; Irish stew, five cents; coffee and doughnuts, five cents; ham sandwiches, five cents; milk and rolls, five cents; oatmeal, five cents; coffee or tea and rolls, five cents.

As business prospered the menu was enlarged until at the time of the Conference of 1895 four eggs cooked in any style were served to the hungry railroad man for ten cents; ham and eggs were slightly higher, twenty cents;

beefsteak, liver and bacon, veal chops and pork chops were twenty cents each order. But that does not tell the whole story, for with these orders there came without added cost potatoes, bread and butter, pie and a drink. If one did not desire a whole meal, sauce and cake could be secured for five cents. It seems too good to be true, but all this is recorded in the conference annals and we must accept these statements as they stand.

Since then lunch rooms and restaurants have grown by leaps and bounds until in 1928 ninety-five railroad associations served 9,204,000 meals. The magnitude of this number is easier to grasp when we recall that it is equivalent to practically one meal served each person in the entire population of the Empire State.

From the first, baths were a valued factor in the Association's appeal to railroad men. Bathing facilities, common enough in these days, were rarely found in the average home thirty, forty or fifty years ago. Even public baths were few and in constant demand. George A. Warburton speaking at Clifton Forge said that in their beginnings some railroad associations had no bathrooms, this being true even in New York City. It appears, however, that a railroad branch, opened in Chicago in 1879, made quite a feature of this service. A secular daily of that city reported that the entire basement of the Association rooms in the station was devoted to a barber shop, dressing rooms and bathing facilities, adding this further information, "The tonsorial department is under the direction of Antonio Delight, who is on hand with razor and brush every evening." One wonders whether the patrons of

this Italian brother, the first barber recorded in a railroad association, always left the chair rubbing their chins and murmuring his name.

But in no respect has the transition from narrow to broad gauge been as clearly marked as in the attitude of the Railroad Association toward social amusements and their use in its buildings. The City Young Men's Christian Association had for years prior to 1872 been on record as strongly denouncing what were then known as the popular amusements of the day and discouraging their use under Association auspices.

As early as 1864 an International Convention meeting in Boston condemned all popular amusements, specifically mentioning dancing, card playing and theater going, adding to its condemnation the dogmatic statement that "those who participate in or encourage such things are striving to do what our Saviour declared to be impossible when He said, 'Ye cannot serve God and Mammon,' " and applying to all such delinquents the Scripture, "Woe unto those who are at ease in Zion," finally declaring it as the duty of all Young Men's Christian Associations and of every member vigorously to oppose these deadly sins by all means in their power.

At the International Convention held in Albany two years later a topic of outstanding interest and importance was, "What games and amusements, if any, should be allowed in the rooms of the Association?" A widely known clergyman of that day introduced a resolution which said in part: "That we bear our energetic testimony against dancing, card and billiard playing as so

distinctly worldly in their associations and unspiritual in their influence as to be utterly inconsistent with our professions as the disciples of Christ." Another delegate, active and prominent in the councils of the Association, took issue as he offered this amendment: "That we regard the subject of amusements as one of the most important that can come before us . . . and we heartily recommend the introduction of such games, exercises or other amusements as may . . . be best calculated to win men from the ways of vice and haunts of evil and bring them under the influence of Christian society and the spirit of our blessed Master." The proposed amendment, however, was overwhelmingly defeated and the original resolution unanimously adopted. The narrow gauge had been definitely chosen. Three years later the Montreal International Convention ratified the Albany action and went a bit further as it expressed the deliberate judgment that, "All games of chance, billiards, etc., should be excluded from the rooms of our various Associations," adding that "The theater, the opera, the ballroom and places of kindred character are not places where the Christian should be found." A learned clergyman from New England, however, regarded these suggestions as not sufficiently stringent and favored the rigorous elimination of games of all sorts from Association buildings, calling upon the convention to declare itself against "the introduction of games . . . for the entertainment or amusement of young men as fraught with evil dangerous to the best interest of Associations, compromising to Christian integrity, and dishonoring to our blessed Master and

Teacher the Lord Jesus Christ." In the discussion following feeling ran high. A delegate from Philadelphia "trembled when he first knew that this subject was to be brought up," for in the City of Brotherly Love they had ventured to introduce certain worldly amusements and already saw the ill effects, for "whilst a prayer meeting was going forward in the first story young men were playing checkers in the second."

Another prominent clergyman asked why it was that the Church through long centuries had battled against amusements of this kind, and offered as the reason, "It must be that the leaders of the Church had found that these amusements were just a sliding scale whereby those who entered upon them were all the while going down to perdition."

A delegate pleading for a broad gauge social program saying, "Lager beer saloons entice men by stirring bands of music and easy seats, and so must we," was vigorously answered by another delegate, "We do not need the large lights of the saloon to attract men to our prayer meetings."

It was into this conception of the inherent danger of social activities, today regarded without fear, that the Railroad Association was born. It was this conception that shaped its social program during the early decades. It could hardly travel the broad gauge while its father journeyed the narrow.

Slowly but surely, however, viewpoints changed and both the city and railroad associations ventured out into the deep, at first fearfully, then with increasing assurance, until today in all types of Young Men's Christian

Associations may be found a well-rounded, appealing and effective social equipment and program.

The prejudice against the use of billiards was singularly enduring and was still in evidence in the early nineties. As a member of the New York State secretarial staff I recall attending a meeting of the State Committee held in the home of its Chairman, Dr. Lucien C. Warner, about thirty years ago. Alarming word had been received that a certain railroad association in the Empire State had shocked the community by introducing a billiard table. There was consternation among the members of the State Committee. This matter was deemed so vital that it became the theme of main discussion. It was regarded as fraught with peril to the future of the Movement, and as a danger calling for speedy and drastic action. I was instructed to leave the meeting and take the first train from New York to visit the offending association and to remain with it until the billiard table had been fully dismantled and an impending scandal averted. Regretfully leaving my unfinished dinner I rushed to the railway station, took the first available train and reached Mechanicville the following morning. The day was spent in entreaty, cajolery and warning until finally, though against the will and judgment of a united board and secretary, I had the satisfaction of seeing the offending billiard table taken apart and stored securely behind the locked door of a closet. I returned to New York aglow with the pleasurable feeling one has who believes he has rendered a great and enduring service for a cause. That was only thirty years ago. We have traveled far since then.

Social activities that would have shocked and alarmed the founding fathers are now so common as to arouse no comment whatever. Within recent years I have seen billiard balls ricocheting over felt surfaces, watched dancers gliding happily, and observed bowlers making "ten strikes," or less—all under Association auspices. Thus far cards have made little progress in railroad associations, not because they are regarded as inherently evil but because they are so commonly associated in the public mind with gambling, a practice to which happily the Movement is still strongly opposed.

Looking back upon the past and out upon the present it would seem as though George Cobb sounded the first call to change from the narrow to the broad gauge when he said in 1877: "Pull down the 'Dont's' with which the reading rooms are plastered over and allow more freedom, but remember that license is not liberty."

As we recall the attitude of the founding fathers it may seem in retrospect pitifully narrow. Were they to return and look out upon the program of today it might seem to them perilously broad. It is largely a matter of viewpoint and time.

So gradually through the years the Railroad Association has changed from narrow to broad gauge. (What was first almost wholly an evangelical ministry has now become an all-round service to railroad men.) The spirit of the fathers still lives though the expression of a religious purpose is to be found in part in filling the leisure time of men with wholesome pastimes, stimulating their minds to finer activity, and in cases of need sleeping and feeding

them, in a program of Christian idealism suggested by Lowell when he said:

The Holy Supper is kept indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbour, and Me.

CHAPTER XIII

DANGEROUS CURVES

IN its journey of nearly sixty years over the rails of time the Railroad Association has not always traveled a water-level route. It has climbed forbidding mountains, crossed tumultuous streams and passed over dangerous curves, some so threatening that the train swayed perilously and even experienced engineers grew alarmed. It is of some of these dangerous curves that I plan to write in this and the following chapter. Curves even more to be dreaded may be awaiting us in the future, but past experience in safely passing those now behind affords us courage as we face tomorrow.

Among the dangerous curves of bygone years several are outstanding; for instance, the labor disturbances or strikes that so frequently troubled the railroad world during the last half century.

Such disturbances were, generally speaking, of two kinds, general and local, the former covering the entire country or some large section of it, the latter being confined to individual roads or systems. Then, too, strikes whether general or local may be confined to single groups of workers, to several, or they may apply to all. Engineers, for example, may strike while conductors and shopmen remain on duty.

It is not always easy to know just where right and wrong lie in any particular labor disturbance. Motives in life are so mixed, truth and error so inextricably interwoven. Furthermore, a cause that was right in its inception may become wrong in the method of its application. Fanaticism on either side of a moot question may steer a wisely started vessel on the rocks.

Among the outstanding labor disturbances in the railroad world since the inception of the first railroad association was the great strike of 1877, the strike on the Missouri Pacific and leased lines in 1886, the strike on the Philadelphia and Reading in 1887, the one on the Chicago, Burlington and Quincy in 1888, the New York Central and Hudson River in 1890, the yard strike at Buffalo in 1892, the Brotherhood of Locomotive Engineers' strike on the Toledo, Ann Arbor and North Michigan in 1893, the one on the Lehigh Valley in 1893, and the strike of the American Railway Union, better known as the Debs strike, in 1894. Then coming to days nearer our own, the Shopmen's strike in 1922.

A decade or so ago the nation found itself upon the threshold of what threatened to be the greatest and most calamitous labor disturbance in the history of the country. The main issue at stake was the eight-hour day.

The question was whether or not the demand would be arbitrated. The labor organizations did not favor such a course and President Wilson was unable to get the railroad executives to concede the eight-hour request. He therefore laid the situation before Congress as an emergency measure. Consequently there was no

doubt about his approval of any bill Congress would pass.

The issue hung in the balance until the last moment when Mr. Wilson signed the bill and the threatening storm blew over. During these uncertain and perplexing days secretaries and directors of railroad associations spent anxious hours seeking to chart the best way in which to meet a most difficult situation if it should develop. There was great relief in Association as well as in many other circles when the bill was signed and the dove of peace nestled above the railroad world.

In theory at least the attitude of the Railroad Association in time of labor disturbance is that of neutrality, though it must in fairness be conceded that experience has demonstrated that this theory does not always lend itself to satisfactory application. In days of peace railroad corporations and railroad brotherhoods alike give it cordial approval, but when trouble actually arises each side is apt to give to this word a different definition. It would appear therefore as though no comprehensive general principle suffices. The indispensable qualities in such an hour are sound judgment, the exercise of fair play and the application of the Golden Rule.

Some railroad corporations have taken the position that in times of crises they are justified in depending upon the Railroad Association for definite and practical cooperation. This position is quite understandable even though one may not wholly agree with it. It is much as though they said, "We have made you. Our funds have largely erected and equipped your buildings. Our monthly con-

tributions enable you to meet your operating budgets. The hour has struck when we need a specific service you are qualified to render. Will you fail us now?" On the other hand, the attitude of the employes on strike is equally understandable. It is as though they said, "We constitute your field. You were born and have been nurtured to serve us. We work on your committees. We constitute your membership. For half a century you have been shouting from the housetops that you were the friends of railroad men. Now we are in trouble. Temporarily we are out of work, but we still regard ourselves as railroad employes. We need your sympathetic understanding. Will you fail us now?" So in the past the Association has often found itself between the upper and the nether millstone.

Fortunately leading railroad operators and outstanding railroad brotherhood leaders have largely taken the far-seeing viewpoint that it would be shortsighted policy for either side to gain an immediate advantage through undue use of the Association at the probable cost of what would otherwise be a long continued service. Alike they have counseled that the Railroad Association be saved from embarrassment by unreasonable demands made by either party so that when peace came the Movement might be in a position effectively to continue its ministry of good will to all.

Where difficulties have arisen they have as a rule been due to the hasty action of some local railroad official or some local brotherhood representative, or to the lack of wisdom on the part of an Association secretary or board.

In strife the viewpoint of men is usually centered on the single field or territory for which they are responsible. They are in the heat of the battle and are responsible for a successful issue on that particular field. Their feelings naturally become inflamed. They are not always able to see clearly or reason sanely.

In certain rare instances it has been necessary for representatives of the Railroad Association to appeal from the decisions of local representatives of the contending parties to the saner judgment of their superior officials. To illustrate: Some years ago a serious strike was in effect on an eastern railroad. Feeling, bitter all along the line, was particularly so at an important terminal where a well-equipped railroad association was in operation. The local railroad officials found it extremely difficult to provide meals and sleeping quarters for new employes engaged to take the places of those on strike. Many of the strikers were men of exemplary character who had been for years effective servants of the railroad, and would in all probability return to it after matters were adjusted. They were also loyal members of the local association. A local official, hard put to it to meet an almost impossible situation, in desperation sent word to the railroad secretary that he would promptly commandeer the building and fill it with new employes. When this was learned by the men on strike it provoked a high degree of resentment.

The secretary promptly got in touch with Association national headquarters. The main office of that railroad is located in New York City, and an International Railroad Secretary rushed in haste to see the president. He was

promptly admitted, laid before him the simple facts of the case, merely raising the question as to whether for a present and passing advantage it would be wise to jeopardize the service that otherwise might prove increasingly helpful both to the corporation and to its employes long years after pending difficulties were adjusted. The president thought for a moment and then said, "Of course not. That would be foolish." Reaching for the telephone he called the terminal at which this question seethed and instructed his subordinate to make other plans than those proposed. Results since have vindicated the wisdom of this president's decision.

In another section of the country a strike was in progress at a certain point at which a railroad association was in operation. The secretary, unwisely under the circumstances, engaged a man who had left the employ of the company as one of his associates. One evening a new employe of the company who held a membership ticket in a sister association visited the rooms and while there conducted himself in a wholly correct manner. The new Association employe, however, upon learning who this man was, entered into an agreement with certain other men to do him physical violence when he left the Association. After remaining an hour or so in the rooms the man left for the street, and was set upon by a party of which this temporary Association employe was a member. It was wholly a personal action for which the Association was not responsible, and as soon as the board learned what had been done it took speedy action. Resolutions expressive of regret were passed, signed by every member,

and the temporary Association employe was promptly dismissed.

This unhappy incident, however, placed the Association in a false light and cost it, unfairly it seems, the friendship of both the railroad corporation and the railroad employes. It was the foolish act of an individual and it would be no more just to judge the Association by an isolated and exceptional incident of which it was not aware at the time, and which it deplored, than it would be to judge a corporation by the mistake or foolish act of an individual in its employ who without its knowledge or consent followed a course contrary to its spirit and its purpose.

Railroad officials occasionally take the position that where an association is on railroad property, such property is theirs and that therefore they are wholly justified in an emergency in diverting it to whatever end they deem best. In such an event the Association is obviously powerless. Nevertheless, whenever this is done the Railroad Association finds itself somewhat in the position of the bystander in a family quarrel, becomes the chief sufferer and is called upon to endure the resentment of all. The fact that the Association may be in no wise responsible for what is done does not alter this fact. Men rarely make fine distinctions in times of stress and strain.

Strikes have been costly to the Railroad Association in many ways. For one thing uncertainty as to the Association's willingness to have its property and program taken over by the company in time of labor disturbances has closed the door of opportunity on several large systems

which have established their own controlled system of clubhouses. Then, too, there have been, unfortunately, Association fatalities following many labor conflicts. Buildings have been closed and appropriations withdrawn. The Movement has at times suffered the temporary or permanent loss of sympathy, sometimes that of railroad managements, sometimes that of groups of railroad men.

An illustration may make this clearer. In the strike of 1890 involving shopmen in railroad and sleeping-car service a Railroad Association building in the East, located on railroad property, was taken over by the corporation and used for housing new employes brought in to take the place of strikers. The secretary and his staff were moved out of the building and the railroad ran it under their direct supervision and control. The strike ended, as all strikes do, but in its course there had been a vast amount of feeling engendered among the men and they, as sometimes happens, took their revenge upon the Association even more violently than upon their employers. After the building had been returned to the Association, the secretary called back for its operation, and its doors opened for regular work, a not inconsiderable element among the men fastened the most opprobrious epithets upon the place and refused to have anything to do with it. The Association had been absolutely helpless; but it was made the scapegoat.

Undoubtedly some secretaries and boards of management have made grievous and costly errors in times of strike, but this is hardly to be wondered at since they were facing difficult situations and are not supermen. They are

ordinary human beings, subject to bias, partisanship, uncertain judgment and inadvisable decisions in critical hours. As a matter of fact, however, the Movement as a whole has in labor disturbances been far more sinned against than sinning. Speaking generally, it has been guided by reason, justice and fair play in meeting these delicate situations. That this is so is evidenced by the fact that, despite the long list of labor disturbances during the last half century, the Railroad Department has steadily progressed, retaining to a surprising degree the confidence of both corporations and employes, as well as that of the general public.

The genius of the Railroad Young Men's Christian Association, as stated elsewhere in this book, is that it is a tri-partnership of the railroad company, the railroad men and the Young Men's Christian Association.

With the recognition of this fact it will be seen that in any time of delicate controversy between two of the partners the third partner does well to refrain from partisanship, holding himself ready for any service of helpful conciliation he may be able to give. The Railroad Association is an independent, self-governing body, each local branch being controlled by its own board of directors or committee of management. The purpose of this institution is constructive; its attitude therefore should be one of independence in times of economic disturbance. It will require all its strength to help promote clear thinking and sympathetic understanding of conflicting parties toward each other.

Whenever the Railroad Association surrenders this fun-

damental independence and assumes partisanship it lowers its prestige, lessens its usefulness and even jeopardizes its life.

A veteran secretary of the Railroad Association, who has come in contact with numerous disturbances of the sort, was asked what, in his opinion, was the right attitude for the railroad associations to assume in labor difficulties. His reply was as follows:

In my judgment, the only logical attitude for the Railroad Y M C A at such times is to go straight ahead with its legitimate work, exactly as if there were no disturbances in its field. It should continue to serve railroad employes exactly as it served them before any trouble existed. That would mean that all men who were members at the time of the trouble, as well as all railroad employes who applied for membership during the trouble, would be given the best service that the Railroad Association could render. For the Association to refuse to serve new men would be to declare a sympathy strike, which would be going much further than the average Railroad Brotherhood would go at such a time. To discriminate in any way against their old members would be to violate their agreement of honor, and lay themselves liable for legal action. Straight down the middle of the road, doing its full duty to all railroad employes, is the only possible action the railroad associations can take either in war or peace. Some years ago I put this question squarely up to one of the greatest of Railroad Brotherhood leaders, when he was at the height of his powers. His answer was straight to the point, without any mincing of words: "We expect the Railroad Y M C A to continue to do its work, and to let us do ours, which we are abundantly able to do. Your Association is not a labor organization, and it would be absurd to expect it to be any sort of participant in time of strike." This has always appeared to me as being a statement that is fundamentally sound.

That every railroad strike, great or small, is a danger-

ous curve to the Railroad Association is beyond question. Thus far it has passed them safely. At times it has been battered, bruised and bleeding, but it has not been broken. It has swayed and staggered, but it has not fallen. It has suffered losses, but it has pressed on.

Strikes, like wars, promise to lessen in number as men learn that mutual conciliation is more profitable than strife. Conferences for the adjustment of difficulties that would have led to labor war in the past are now quite the order of the day, and a break in relationship is considered only after every possible avenue of understanding has been fully explored. The public of today demands that its rights too must be considered, and without public sympathetic good will either contending party would be at a tremendous disadvantage. Then too, regulation, direct and indirect, has a vital bearing on the question. Strikes, justified or unjustified, may still occasionally come but happily there is no discernible sign of any upon the present horizon.

Another dangerous curve safely passed was in the days of the World War when the United States Government took over control of all railroads and operated them as a single unified system.

For a time the Railroad Association did not know just where it stood. Its relations with the individual railroads on which it had served had been clarified by years of understanding. Precedents had been established, but now a wholly new situation had arisen. What the future held in store no man could say.

As it happened, the director and assistant director of the

Government controlled roads knew practically nothing of the work of the Railroad Association, and were so busy it was difficult to get time with them for cultivation. In some instances men placed in key positions were recognized as frankly hostile to the Railroad Association. The question arose as to whether the Government would continue to support the Railroad Association as individual railroad systems had done heretofore, or whether it would take the position that a Government as such could not contribute from Government funds to what was in inception and essence a religious movement. This was a question causing restless days and sleepless nights to many Association men.

Dr. John P. Munn, Chairman of the International Railroad Committee, accompanied by a traveling secretary, went promptly to Washington to interview William G. McAdoo, Director General of Railways, and Walker D. Hines, his associate. These gentlemen were courteous but noncommittal. They frankly admitted they knew practically nothing of Railroad Association work and stated that they were for that reason unprepared for any decision as to future attitude. There seemed but one thing left for the Association to do, and that was to continue its work and to await the course of events. Every month safely passed added to the precedent of support.

A little later Carl R. Gray, a loyal and understanding friend of the Railroad Association, became the operating head of the unified Government Railways. Observation and experience had alike convinced him as to the value of this Movement and from the first he was cordially in

sympathy with it and in advocacy of its proper maintenance and extension. It seemed at last as though this dangerous curve was safely passed, but like a bolt out of the blue it proved to be a double curve—and now to the rest of our story.

CHAPTER XIV

A WRECK AVERTED

I AM about to relate a dramatic story in the history of the Railroad Association. It took place in Washington only ten years ago. The cast of characters included Senators, Congressmen, labor leaders, railroad employes, and of course the omnipresent Railroad Secretaries.

The World War was over. The nation was slowly returning to normalcy, and following the Armistice the Government instituted plans for the return of railroads to their owners. Legislation covering such transfer was under way. The Senate and House had appointed a joint committee to prepare suitable measures. Then came the Cummins-Esch Bill which was signed by the President and became law.

During this period of transition in the railroad world there was in the Southland a locomotive engineer who, while retaining his former relation to his Brotherhood, had retired from active railroad service and become an itinerant evangelist working chiefly among railroad communities.

He was a man of ideas and imagination. As events seemed to indicate, he may not always have been scrupulous in statement but he was ever industrious in initiating and propagating plans and schemes. He conceived the

idea of a series of clubhouses for railroad men to be erected at all important terminals either by the Government while still in control of railroads or later by railroad corporations under compulsion of law. It was his thought that these buildings should be operated by a special department of the Government to be created for that purpose, and he saw himself at the head of such a department.

He succeeded in interesting and converting to his plan a number of prominent men including a well-known southern Senator and an equally well-known though somewhat eccentric Congressman, the latter so deeply that he personally furnished the necessary funds to enable the engineer to make frequent journeys from Georgia to Washington in promotion of his plan.

The stage was now set. The action that followed was swift and energetic. A vigorous campaign was industriously waged to insure having the pending railroad legislation include the plan for Government controlled railroad clubhouses. Persistent propaganda was conducted among members of both houses and officials of the Government as well. The idea met with cordial approval and many assurances of cooperation.

Thus far the path of the engineer was relatively easy, for few national legislators were informed save in a very general way as to the far extent of the Railroad Association or its plans for the future. These men were encouraged to believe that they were pioneering a needed philanthropy in a virgin field.

The engineer evangelist spent an eventful evening in

the home of Senator Cummins who was chairman of the joint committee in charge of railroad legislation. Senator Cummins was one of the most influential Senators of his time. His name was frequently mentioned for the Presidency and he was in a position of strategic value in railroad matters. He became enthusiastic over the proposed plan and committed himself to working for a rider to the Railroad Bill bearing his name, making it mandatory on railroads to erect such buildings.

All went splendidly for a time and had this engineer and his colleagues been content to continue to work quietly, their hopes might have met fruition before becoming widely known. As a matter of fact, the Railroad Association was without knowledge of what was under consideration. Though it maintained an office in Washington and a traveling secretary there, his work was on the road among associations. It was no part of his duty under ordinary circumstances to haunt the Halls of Congress. The proponents of the clubhouse idea made what proved to be a costly mistake when they rather boastfully informed newspaper men as to their plan and the progress made. A full column article appeared in the *Atlanta Constitution* and found its way to the New York Office of the International Committee. A conference of the Railroad Committee was promptly held and secretaries dispatched to Washington to ascertain facts and to rally friends. The war was on.

In the meantime the engineer had added to the list of his influential supporters a name of great prestige and vast power, that of the then Director of Railroads, Wil-

liam G. McAdoo. Mr. McAdoo was at that time a potential candidate for the Presidency. He sent a letter to his associate, Walker D. Hines, that was given publicity in the press. In part he said: "I hope you can do something to put the — plan into effect before the railroads go back to private ownership because the railroad owner would then most likely keep the work going."

At the same time Senator Cummins made public a statement in which he said: "I have rarely had submitted to me a suggestion which more instantly commanded my interest and aroused my sympathy. It is so obviously helpful and so clearly practicable that it shall have all my influence in bringing it about. . . . I intend if it is possible to see that there is an indication of legislative cooperation in the bill now pending before the conference committee."

In view of this unqualified endorsement by men of such wide influence and power it is not strange that the Washington press correspondent who gave these letters publicity added this comment: "It looks, therefore, that a victory for this great reform in the interest of sanitation and comfort and moral environments for transient trainmen at the larger terminals has been practically won."

Traveling Railroad Secretaries and some local secretaries as well spent days and weeks in Washington conferring with members of the railroad legislative conference, with Senators, Congressmen and officials of the Interstate Commerce Commission. Many of these men had definitely committed themselves in favor of the proposed legislation; others were neutral; others strongly opposed.

This movement for Government or railroad controlled clubhouses had now back of it the endorsement of strong men who under ordinary circumstances could successfully carry through legislative processes almost any project on which they agreed. There were, however, equally strong men who rose in aggressive opposition to the proposed plan, among them Senator Spencer, of Missouri, and Congressman Montague, of Virginia. These men rendered stalwart service among their colleagues. They were familiar with the work of the Railroad Association and caused the story of its growth and program to be widely known in both houses. The issue still remained in doubt but hope was dawning.

The proponents of the new plan were claiming that the railroad brotherhoods endorsed the principle of Government or railroad controlled welfare work. This claim, iterated and reiterated, carried weight with the legislators who were not unmindful of possible political implications and who were prepared to go far in a gesture that would gratify railroad men. From the first the Association representatives were skeptical as to the correctness of this claim, and determined to investigate as to its reliability. A visit to Cleveland was made and an interview secured with a prominent railroad labor leader, who stated that not only had he never authorized an approval of the project under discussion, but that he was unalterably opposed to it. He further expressed the conviction that work among railroad men could far better be accomplished by a neutral organization such as the Railroad Association than in any other manner. He volunteered to go to Washington and to use

freely his concededly great influence against the proposed or any similar plan.

In the meantime a Senator, friendly to the engineer evangelist's vision, presented a bill which in substance cleared the way for favorable action. This bill was passed and for a time gave great comfort to those advocating the proposed plan.

Then followed in rapid succession a series of disappointments that eventuated in the bursting of the bubble, the abandonment of the cherished scheme.

Accompanied by a Congressman, the engineer evangelist appeared uninvited at a meeting of the railroad legislative conferees and requested a hearing. He had prepared with care a speech advocating his plan which he desired to read. The chairman of the conferees urged that permission be granted, but the remaining members of the commission, who were becoming suspicious both of the proposed measure and of its originator, objected so strenuously that the request was denied. The advocates of Government controlled railroad clubs departed in chagrin and defeat.

Soon afterward Mr. McChord, then Chief of the Interstate Commerce Commission, summoned a conference of representatives of all sides of this question to be held in his office on the morning of February 3, 1920.

It was a strenuous and dramatic morning. A dozen men were gathered in Chief McChord's office. The air was tense; feeling at times ran high. The engineer made a lengthy and rather boastful statement in which he not only claimed credit for the inception of the plan under

consideration, but also added that the wording of the resolution passed by the Senate was his own, that the matter was now successfully closed. He could not see that there was anything further to do. The gracious thing for the Railroad Association was to bow itself out and not wait for some more drastic method of departure.

There was silence for a time and then embarrassing questions began to be asked of him by others in the room. It was soon clearly revealed that he had no facts with which to substantiate the major statements he had made.

Then came a dramatic moment. An outstanding representative of one of the great Railroad Labor Brotherhoods came suddenly into the room, asked a few searching questions and then spoke at some length in no uncertain voice. He denounced the proposed plan *in toto*, stating that this engineer did not represent the brotherhoods or their desire, and further that he was without good standing among them. He added that when they sought legislative help they did so through their own official committees and not through any Tom, Dick or Harry. He stated frankly that he was prepared to go to any limit necessary to defeat what he regarded as a foolhardy proposal, that the whole idea was offensive and political, being mainly intended to bolster up with railroad votes certain not overpopular politicians who were then on the threshold of campaigns for reelection. He was emphatic in his declaration that he for one, and his brotherhood as well, would have neither part nor parcel in any such wild scheme.

He then contrasted railroad operated clubhouses, as he had observed them in operation on some railroad

systems, with typical railroad associations, greatly to the advantage of the latter. He stated explicitly that he was speaking not only for his own brotherhood but was also expressing a sentiment universal among railroad labor leaders, that they were united in the conviction that the care of men during lay-over periods should remain in the neutral territory of the Young Men's Christian Association.

His words fell like a bombshell. Shock was followed by silence. The meeting was practically over. The death knell had been sounded. The engineer evangelist was furious but there was nothing further he could do. No Government in its senses would further a plan for the leisure of railroad men when it was strenuously opposed by the leaders of organized labor.

The originator of the railroad clubhouse plan was advised that day by his Congressional "angel" that no more funds would be forthcoming for his entertainment in Washington. He left the Capital that night, a depressed and defeated man. We hear of him twice later, once addressing small groups of railroad men, boasting of his achievements in Washington, haranguing against the Railroad Association as a profiteering institution and campaigning for certain candidates for public office. The second time we hear of him he is under indictment by a Grand Jury for larceny. He passes from the scene.

Let us briefly summarize our story.

There was in 1920 an unstable itinerant railroad evangelist obsessed with a humanistic idea in whose consummation he saw advantage and aggrandizement for himself.

He planted the idea in the complex and delicate post-war days when uncertainty ruled the railroad world and when owners of vast transportation properties were fearful of what pending legislation might involve. The political world at that time was in turmoil and politicians seeking office, conscious of the power of what is known as the "railroad vote," were eager to win its favor. It was into days and conditions such as these that the plan for obligatory clubhouses for railroad men was planted in what promised to be rich soil, and for a time at least it flourished. In normal days this idea, paternal and obnoxious to railroad men, would have died "a-borning."

Never was the Railroad Association's present and future more threatened than in those days. Anything might have happened. There were days when it seemed an almost hopeless struggle against overwhelming odds. Much progress had been made before the first intimation came to us. The cards seemed stacked against the Railroad Department. There were many factors that saved the day—stalwart friends in both houses of Congress, the voice and influence of Chief Stone and other labor leaders, but above and beyond all, the hand of Providence, for it is in testing hours such as these that organizations and individuals alike learn how true are the words of Luther—

A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing.

CHAPTER XV

SOME NEW TRAINS

A NUMBER of the leading railroads recently published heavily leaded advertisements telling of additions to their schedules, fast speeding trains covering a thousand or more miles in eighteen or twenty hours. The "Yankee Clipper," the last word in luxury in day travel, made her first trip between Boston and New York in the spring of 1930. The words of the poet, "New occasions teach new duties," might be transposed to read, "New conditions bring new fliers." These trains as a rule bear names and thus acquire a touch of personality.

Within the past decade the Railroad Young Men's Christian Association has also added several successful new trains to its schedule—the Better Relations Special, the Health and Recreation Express, and the Boys' Work Limited. These trains are modern in appointment, competent in personnel and swift in transit. The first is laden with understanding and good will; the second carries the happiness that lies in sound minds and sound bodies; the third is freighted with hope, for youth is the hope of the future. It is the blood and iron of humanity standing on the rim of life's battlefield. Let us examine these three new trains for a little.

In a world where misunderstandings are common and the best of men frequently fail to agree, the reason some-

times lies in the fact that they have not come to know each other. There is a story told of Charles Lamb. He had an almost obsessive antipathy toward a man he had never met. One day a mutual friend suggested that he would like to bring him to Lamb's home, only to meet with the reply, "Oh no, if I met him I might like him."

Where men of differing minds and conflicting points of view do come together they are almost certain to find unexpected points of agreement on which they can build enduring friendships. The need of the hour of the economic and industrial world is the personal intimate contact that tends to dispel prejudice and create understanding.

Not understood!
Oh God, if men could see a little clearer,
Or judge less harshly when they cannot see;
Oh God, if men would draw a little nearer
To one another, they'd be nearer Thee,
And understand.

In the railroad field as in that of industry at large there is broad scope for misunderstanding. Employment, wages, hours of labor, discipline are all apt at times to create unrest and disturbance. Responsibility for injustice, real or imagined, is usually laid upon individuals, for human nature instinctively seeks the concrete on which to vent its passions.

It was to do whatever it could to ameliorate misunderstanding that the Better Relations Movement was launched at the International Railway Conference held at St. Louis in 1923. In a sense such a movement was nothing new,

for in all its history the Railroad Association has been a common meeting ground for all manner of men. In one of the earliest papers written on this work, presented at an Association gathering nearly fifty years ago, the writer in outlining the service rendered by this organization said: "A desirable meeting place is afforded for officials and men to exchange views and cooperate in good works. This is believed to be a long step toward a better understanding of the relations of capital and labor and a hearty joint effort to produce the best results for both." It was at St. Louis, however, that for the first time this mission of good will was crystallized in a definite program under skilled leadership.*

The Better Relations train met with unexpected success almost from the first. Its coaches were speedily filled with railroad officials, leaders of brotherhoods, and men from every branch of the service. In intimate fellowship and on mutual ground they came to know and to understand each other better. Respect replaced suspicion. Questions that had seemed one-sided were recognized to possess both their pro and their con. Toleration and good will sometimes rose from the ashes of intolerance and fear. To be sure it was only a step in the solution of a grave problem, but at least it was a step forward toward the day of the poet's dream when—

With man to man united
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

* The Resolution adopted at St. Louis will be found in the Appendix.

Better relationship in the industrial world does not come through processes proclaimed with a blare of trumpets. It flourishes most luxuriously in the quiet. A few men gathered together can sometimes set in motion a ripple of friendship that reaches out until it becomes a wave of understanding and peace. In all railroad communities are to be found like-minded men who, however greatly they may differ on any given question, believe alike in fair dealing and the Golden Rule. The Association brings such men together and the heaven is at work.

Many such meetings have been held in railroad associations or elsewhere under Association auspices. Mr. Roper, in an address at the Railroad Conference in Omaha in 1926, described a meeting of this character when he said:

"In the finest hotel in the city of Philadelphia were gathered 628 men. Around the banquet tables were the Chairmen of every Labor Organization on the Pennsylvania Railroad east of Pittsburgh. There were also present the President, six Vice-Presidents, eight General Superintendents and twelve Superintendents of the Pennsylvania Railroad. These men were gathered through the initiative and under the direction of the twenty-eight Railroad Y M C A s on the System east of Pittsburgh. The Young Men's Christian Association promoted that meeting, brought the men together, developed the program and carried it out to a conclusion.

"It is a significant fact that a Secretary of the Railroad Y M C A on that occasion introduced a leading Labor Leader and a Pennsylvania Vice-President. These two

men, heretofore at variance in their aims and purposes, met for the first time personally and developed a keen appreciation of each other.

"The President of the Pennsylvania Railroad, Mr. Samuel Rae, discarded the speech which he had prepared for the occasion and spoke to this group as members of one family, among other things saying, 'It is exceedingly appropriate that a meeting of this character should take place under the direction of the Railroad Y M C A,' adding, 'I owe this Organization an obligation in two directions. It has been of great help to me in my personal life and I have nothing but a debt of gratitude toward it for the service it has rendered this Railroad Company.' "

In such an atmosphere of conciliation and good will the general principles of cooperation are fully discussed. Men stand staunchly for their convictions, but with a better acquaintance with each other comes a fairer appreciation of each other's point of view. The frankest discussions are tempered by the Christian spirit of the Brotherhood under whose auspices these round tables or larger gatherings are held.

Fortunately the Railroad Association's program for better relations does not stand alone. In all sections of the continent and under varying auspices corporations, organizations and individuals are seeking a more Christian way for the adjustment of difficulties than that, too common in the past, of costly and futile strife. They are making progress. The millennium may not as yet have arrived but its gleaming towers may be discerned in the distance. The Better Relations Special presses on.

The Health and Recreation Express stands waiting our inspection. It was soon after the World War that this train made its first journey over the New York, New Haven and Hartford Railroad. The Railroad Association at New Haven located in that city a qualified physical director to organize physical and recreational work on a system basis. A little later this train is found speeding along the Norfolk and Western, and still later on the Chesapeake and Ohio.

On these three great systems substantial progress has been made in organized community and system-wide programs. On the Pennsylvania Railroad a similar work is in operation which, though not under Association auspices, works in the closest harmony and cooperation with the many railroad associations located on that line. John T. Coleman, for many years physical director of the West Philadelphia Railroad Association, is its efficient and popular director. He keeps in close and helpful contact with the work to which he devoted so many useful years.

On about a dozen other lines scattered over the country work of this character is provided by the corporations direct, with varying degrees of success.

On the Chesapeake and Ohio the Railroad Association has three experienced physical directors who devote their entire time to the promotion of activities all along the line. The Norfolk and Western and the New Haven each has a single director. The railroad corporations cooperate not only in substantial contributions but in many other ways.

A typical program of the Health and Recreation Express is that of the Chesapeake and Ohio for 1929. It includes the promotion and organization of athletic teams at all divisional points and at other available railroad communities, which with similar teams at other points constituted System Leagues in such games as basketball and baseball. The program includes bowling—with both women's and men's teams, golf, swimming, horseshoe pitching, dances, fishing clubs, glee clubs, orchestras, tennis, gun clubs, hikes, garden clubs, volley ball, and many other attractions.

How extensive participation is in the health and recreation program on this single system is illustrated by the fact that out of thirty-five thousand employes over twenty thousand shared in the health and recreation program during 1929. They did not share as onlookers but as players. They exercised personally and not vicariously.

The depth of the interest in this work is suggested by the fact that no fewer than 435 men and women recently went to Richmond from all parts of the Chesapeake and Ohio to attend a joint committee meeting at which the program for 1930 was discussed and outlined.

On the Norfolk and Western, in bowling alone there were six teams at Columbus, ten at Portsmouth, forty at Roanoke, and six at Clare. Basketball teams were in operation at Norfolk, Petersburg, Crewe, Shenandoah, North Salem, Roanoke, Bluefield, Bluestone, Williamson, Portsmouth and Columbus.

Great emphasis is placed upon the character value of athletics. There is insistence upon high standards of

sportsmanship and clean living. All participants are encouraged to meet defeat gracefully and accept victory generously. The health value is likewise constantly stressed. The interest of corporations is illustrated by the fact that at one community in the South the railroad company expressed its confidence in this work by providing a fine athletic field at a cost of \$150,000.

A statement made at the St. Louis Conference outlines the character and value of the Health and Recreation Express: "Anything that helps the men helps the company. We feel that clean sport, in which everyone stands on his own merits as a man, regardless of his occupation, develops a sense of fair play and the recognition of one's own rights as well as the rights of others. It brings those of different occupations together on common ground, resulting in better acquaintance and relationship between various crafts. Healthy sport removes the grouch, brings the mind to the normal state and fits a man to better perform his allotted task. We regard the health and recreation program an important factor in strengthening our organization, and propose to carry forward the work with increasing vigor."

The Boy's Work Limited has a special appeal because the world glories in youth. They give color to the present and challenge the future. Life's tomorrow lies in the keeping of their hands.

From its earliest days the Railroad Association had in its thinking the welfare of boys working in railroad shops or living in railroad homes. It may be recalled that one of the first, if not actually the first, organized

educational class in a railroad association was for the sons of railroad men.

It was not, however, until the St. Louis Railroad Conference of 1923 that there came the vision of a more comprehensive program that should serve these boys not only incidentally but through a carefully prepared and more adequate continental program, carrying to railroad boyhood high ideals of life and service. From St. Louis two lines reach out to the boyhood of the North, South, East and West; one the Younger Men's Conference, the other the A R E B Movement.

Annually since 1923, with a single exception, a boys' or younger men's conference has been held, at each of which three hundred or more boys in railroad service have been brought together for several days of friendship, inspiration and counsel. They came from fifty or more different railroad systems and from many states and provinces. In these gatherings they have not only become acquainted with each other, thereby forming friendships, but they have been individually counseled by carefully selected and successful men as to their present problems and future vocations.

Groups of from a dozen to twenty boys are gathered together during the conference afternoons, usually with two counselors, one a railroad official of standing and character, the other an experienced and sympathetic railroad secretary. Several hours are spent in frank discussion, and supplementary personal conferences follow. Many of the boys come to these group conferences feeling themselves in blind alleys. Family difficulties of one

WHITE HOUSE RECEPTION INTERNATIONAL YOUNGER MEN'S
CONFERENCE
NOVEMBER 22, 1928





character or another have made necessary their acceptance of employment wherever it could be found. Some are hoping for openings in other departments of railroad service. Others are dreaming of finding the way to become doctors, lawyers, clergymen or writers. They feel helpless and hardly know which way to turn, and in their distress are eager for unselfish advice from those who have long journeyed the highway of life and have learned through experience the difference between real and false values.

To one boy the counselor may suggest night school, to another greater application at his present task. Each boy is advised in the light of his personality and qualifications as well as his apparent limitations.

Many boys in railroad service and from railroad homes have learned in these past few years that these younger men's conferences proved the turning point in their lives. They are guiding hands leading the way to long-cherished hopes.

In addition to these continental boys' conferences similar meetings are held annually on some of the more important railroads of groups of boys who were unable to attend the larger gatherings. The programs are similar and the same manner of help extended.

All these younger men's conferences, whether continental, regional or system, are in the hands of the boys themselves. They elect their own officers and committeemen. They drive the engine and do it splendidly. In quality of program and in skill of leadership these meetings can safely bear comparison with any similar gather-

ings held under the auspices of the Young Men's Christian Association.

And how do the boys themselves view these conferences? Let a few of them speak for themselves.

An apprentice on the Santa Fé said: "The conference was an inspiration, a character builder and a spiritual education to me. It will always remain a fond memory. The fact is, I enjoyed it more than anything in my life and I will hold it as my greatest experience."

A car repairer apprentice on the B & A said: "It has shown me a different spirit toward my work and also toward my fellow employes, also a clean and better way to live."

A Canadian machinist apprentice put his conclusion in these words: "What impressed me most was the way the officials took trouble to look into our lives and see if we were fitted for our vocations, and if so, to show us how to improve ourselves."

A machinist helper's apprentice on the Lackawanna discovered that "It has encouraged me to study my daily work in the shop with greater interest. It has shown me that my employers are greatly interested in what the young men are doing and are anxious to help us in our struggle to get ahead."

A machinist apprentice on the Union Pacific made this frank comment: "When I went to the conference I was very much discouraged with my job but I found out that I wasn't so bad off after all. I came home with the determination to work hard and try to get ahead in the game."

Even more significant was the comment of an Illinois Association secretary regarding a group of boys he had taken with him to a younger men's conference: "The four boys (two machinists' apprentices, one clerk and one pattern maker) that I accompanied to Detroit have a broader viewpoint of life and their fellow men since that time. One has gone to college, another is going to the University of Wisconsin next year, and the other two are better fellows than they were before."

The A R E B, or American Railroad Employed Boys, are organized groups or clubs established at different railroad communities to promote the welfare of all boys engaged in railroad service. There are about sixty such groups now in operation. They conserve and extend the influence of the younger men's conferences. They help to keep alive the enthusiasm and fervor engendered in these large gatherings.

The Better Relations Special, the Health and Recreation Express and the Boys' Work Limited are speeding on. They are fine trains, all of them, and the world has been enriched by their addition to the Association's schedule.

CHAPTER XVI

POTPOURRI

THERE are many phases of Association history and activity each of which is worthy a separate chapter, but because of space limitations they must be blended rather than separately amplified. This is therefore a chapter of suggestion rather than exhaustive recital. The student can secure elsewhere more complete detail concerning the matters treated.

I propose to deal briefly with three themes: first, the record of the Railroad Association in war days; second, the development of Railroad Association supervision; and finally, the story of a few of the many friends who have proved their friendship for the Railroad Work by deeds, men who have passed on but whose good works live after them.

In the days following America's entrance into the World War the Railroad Department wrote one of the finest chapters in her history.

Millions of men were called to service. They came from farm, shop and office to the great training camps. Many later crossed the sea to serve on the battlefields of France.

As these soldiers journeyed by land and sea there came to the Railroad Association a vision of service. Why

not companion them on their travels from home to camp? Why not serve them at ports of embarkation? Why not render them friendly service on board ship as they sailed their perilous way over the sea? Why not demonstrate to this army of American youth the spirit of helpful ministry which is the essence of our Brotherhood?

Fortunately the Railroad Department was ready and equipped promptly to undertake a supreme and delicate task such as this. In cooperation with the National War Work Council a Transportation Bureau was organized, the nucleus of its personnel being the membership of the Railroad Committee. Speedily a working organization was effected, and carefully selected men joined groups of recruits as they left their homes and shared with them the tedious and trying journey to camp.

At main points of embarkation and debarkation both here and abroad huts were erected or buildings leased. At the more important home ports such as Hoboken and Newport News the equipment was comparable to that of a well-established city association, the hut at Hoboken alone costing over \$100,000. Wherever the soldier or sailor went—Liverpool, London, Le Havre—he was certain to find awaiting him an Association home and an Association secretary eager to serve.

In all the wave of criticism of the Young Men's Christian Association's war work, so much of which was unjust, there was practically none regarding those phases of work that had been committed to the Railroad Department. The effort made to serve men in transit won almost unanimous commendation.

The National War Work Council placed a generous budget at the disposal of the Transportation Bureau. These funds were expended economically and wisely. Men served in the secretaryship for small salaries or without remuneration. Incidental expenses were reduced to a minimum. A small overhead made possible the generous use of funds for the direct service of soldiers and sailors. No reasonable expenditure for their comfort was withheld or ever questioned.

From the first there was a plenitude of volunteer workers. The problem was not one of recruiting but of selection. It was a case where many were called but few chosen. There were outstanding illustrations of sacrificial service in giving. At Hoboken, for example, a patriotic Christian woman, Miss Mary Tooker, not only gave largely of her private means toward the promotion of the work but even moved from another city to that port so that she might be the more available to the Association hut in which she served. The temporary home she established in Hoboken was open to soldiers and sailors and many a homesick boy found comfort at her table and in her parlors. There were others like her both here and abroad who gave largely of themselves and their possessions.

The history of supervision of the Railroad Department can be briefly outlined. In the early days railroad associations were few and the only ties binding them together were incidental intervisitation and rare group conferences. Then came the vision of reaching out to unoccupied territory. Funds were provided by the Cleveland City Associa-

tion to enable H. W. Stager to spend a few months on the road. Among the fruits of his labor were the associations at Altoona and New York.

The Movement continued to grow until the International Committee, sensing its possibilities, engaged E. D. Ingersoll who, entering upon his task with zest, soon justified the wisdom of the step taken. He was followed by H. F. Williams, whose term of service was relatively brief. Then came Clarence J. Hicks, who gathered around him the first staff of Traveling Railroad Association Secretaries, and who for the first time mapped out the field in regions.

Under the administration of Mr. Williams an embryo system work was inaugurated on the Union Pacific but for reasons beyond his control it proved but temporary and disappointing. It was not until Mr. Hicks came that this standard form of organization entered into its own. The first effective system work on the continent was established on the Chesapeake and Ohio. The story of its origin as written by Mr. Hicks will be found in the Appendix.

System work briefly defined is the principle of considering Railroad Association work on a system rather than that of the individual railroad association as the unit. All associations on a given line are considered as one. The needs of each are weighed in the light of the needs of all. Each association possesses its own personality and its individual life, but it is also merged into a system—consciousness, program, project and outlook.

With this conception the work of the Railroad Association grew by leaps and bounds. Experience demonstrated

again and again that it was at times as easy to secure the cooperation of a corporation in the erection and maintenance of half a dozen Association buildings on its line as it had formerly been to secure cooperation in organization at a single point.

Obviously the system form of organization called for more intensive concentrated and skillful leadership. Systems were assigned to International Railroad Secretaries who served them irrespective of state lines, viewing them as a whole. This enabled these men to represent the Movement as a unit along any system to its management. To be able to do this efficiently, however, the International Secretary had to be fully informed through frequent visitation and contact as to the status of each association on the line.

For years this form of Railroad Association supervision had the enthusiastic approval of the united Brotherhood. Then with the growing strength of state work there arose some dissatisfaction in certain quarters. It was held by conscientious men that interstate system emphasis tended to lessen the prestige and usefulness of state work. Then followed the "Battle of Buffalo" where in the main system supervision of Railroad Work was approved and continued. Since that day this form of supervision has been generally though not unanimously accepted as the most productive method of supervision of Railroad Work thus far evolved. It may not be ideal but it promises to hold until some better way is found.

There always have been and doubtless always will be dissentients, but precedent and progress alike seem to



STAFF OF TRAVELING RAILROAD SECRETARIES, 1911

F. F. M. RICHARDSON
J. M. DUDLEY A. B. MINEAR D. G. LATSHAW W. H. DAY
J. F. MOORE E. L. HAMILTON C. J. HICKS H. O. WILLIAMS A. O. KNEBEL

point to the system method as the key to Railroad Association progress and growth.

Mr. Hicks was followed as Senior Secretary of the Railroad Department by John F. Moore, and he in turn by E. L. Hamilton, who had associated with him H. O. Williams. Then came G. K. Roper. The personnel of the Railroad staff at present is composed of—

G. K. Roper, Senior Secretary
C. R. Parsons, Northeastern Field
J. F. McTyier, Centraeastern Field
P. M. Montgomery, Southwestern Field
J. F. Dudley, Southeastern Field
A. S. McAlister, Canadian Field.

From early days the Railroad Association has been highly favored in the friendship and loyalty of railroad and labor organization officials. The name of its advocates is legion. Were one to attempt to refer to them all the scroll would reach far. A few must suffice.

M. E. Ingalls was for years president of the Chesapeake and Ohio and Big Four railroads. He was the first railroad official to comprehend and apply the principle of Association work on a system basis. For years he had been contemptuously skeptical as to the claims of this Movement but had finally become convinced by the experiences of others and through his own keen observation, so that from being a critic he became one of the Brotherhood's most effective promoters and loyal friends.

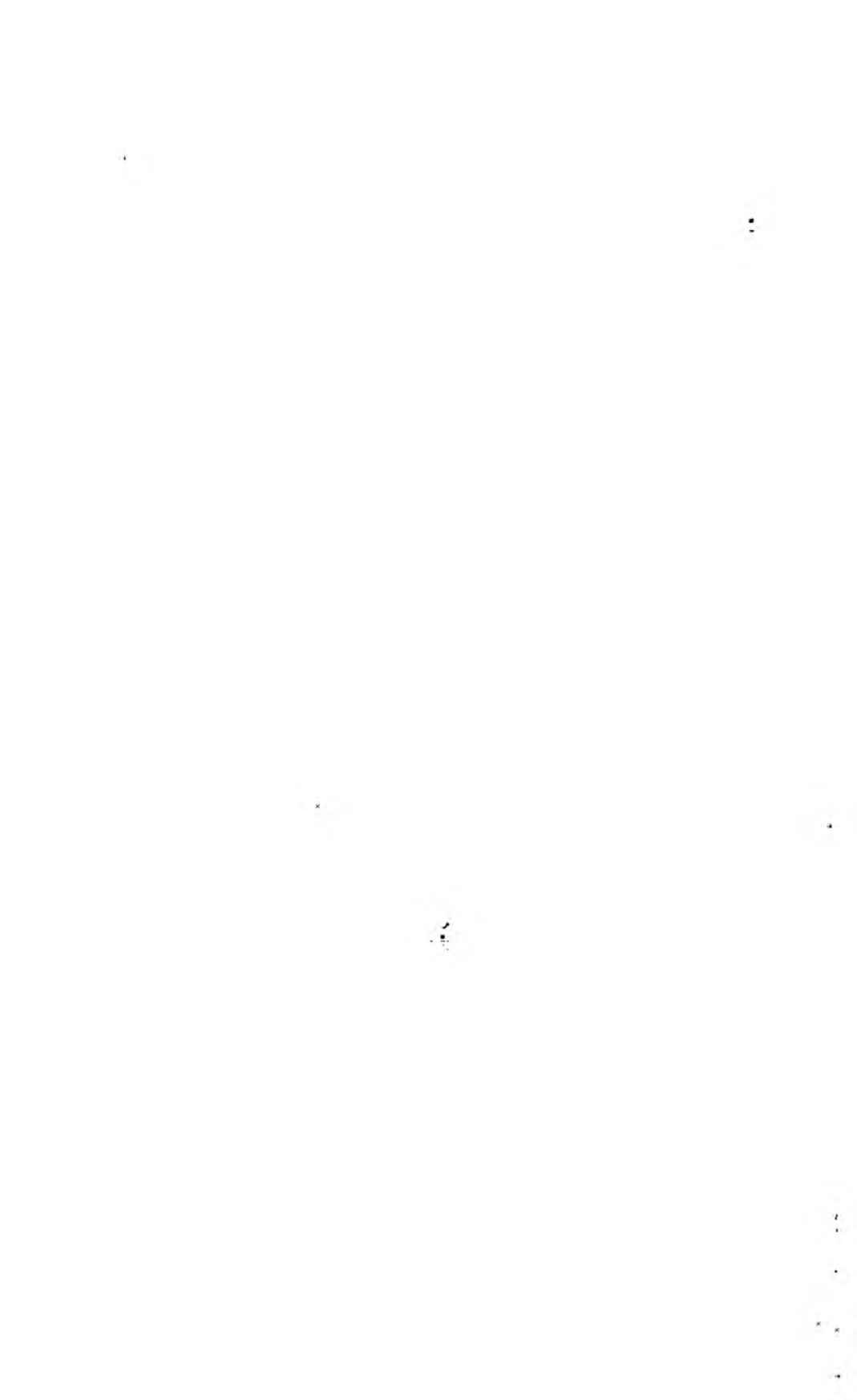
He was generous in contributions both for buildings and maintenance, and though a decided liberal in his personal religious convictions, nevertheless insisted stren-

uously upon the preeminence of the Association's spiritual mission and a practical and persistent religious program.

I was in Cincinnati one day waiting the hour of my departure, when a special train arrived in the station from which men carried a casket to the street. Noting the interest of railroad men I made inquiry and ascertained that it was the body of Mr. Ingalls who had just completed his last journey over the great system his skill had evolved. With bared head I joined the little company, grateful for the privilege of representing in that hour the appreciation of our Brotherhood for his long years of championship and friendship.

Mr. Ingalls was succeeded in the presidency of the Chesapeake and Ohio by George W. Stevens, who not only continued but enlarged the established policy of cooperation in the work of railroad associations. Large of heart as well as of frame, Mr. Stevens was endowed with a wealth of human sympathy. Through the long years of his presidency he never failed to respond to any reasonable appeal. He gladly gave time out of his busy days frequently to visit the railroad associations along the line, and his office door always swung wide open to visiting secretaries with problems and needs, personal or Associational. Men knew him to love him. On the road he operated he was like the just, generous and wise father of a proud, contented and happy family.

W. E. Patton, assistant to the president of the Pennsylvania Railroad, was during his lifetime one of the main bulwarks of the Railroad Association. He was Chairman of the Committee of Management at West Philadelphia





STAFF OF TRANSPORTATION COMMITTEE
NATIONAL COUNCIL, 1930

J. F. McTYIER
C. R. PARSONS

G. K. ROPER
A. S. McALISTER

J. F. DUDLEY
P. M. MONTGOMERY

and a member of the Railroad Committee of the International Committee. He gave without stint of time, means and interest, and was rarely absent from any Railroad Association meeting either in Philadelphia or in New York. His sage counsel, fine spirit and religious insight made him helpful in the Christian solution of administrative problems.

Though personally a conservative in both economic and religious worlds he was always tolerant of other views than his own. Gracious, kindly, optimistic, broad and patient, he was among the master builders of the Railroad Association.

John F. Dinkey, auditor of the Buffalo, Rochester and Pittsburgh Railroad, was an active member of the Rochester Association and for long years a valued and effective member of the New York State Committee. For nearly half a century he participated in the progress of the Railroad Association.

It was largely owing to his influence that the four successful railroad associations on the Buffalo, Rochester and Pittsburgh came into being. He opened the door of approach to officials possessing determining power. He spoke and wrote forcibly and clearly in favor of a demonstration. It was largely due to confidence in the integrity of his character and the soundness of his judgment that the board of directors of that line approved his recommendation and made substantial appropriations.

Active in church life, teacher of a large Bible class for men, highly esteemed as a citizen and respected wherever known, Mr. Dinkey was among those men who

make richer the communities in which they live and better the times of which they are a part.

To Charles M. Hays, whose untimely death on the high seas in the *Lusitania* wreck was so greatly deplored, the Railroad Association owes a debt of grateful remembrance. During the years when Mr. Hays was general manager of the Wabash he was a firm friend of our Movement, and when he became general manager of the Grand Trunk in Canada he decided to establish railroad associations all along that far-reaching line. When he submitted his plan to the board of directors in London he found them almost evenly divided as to the wisdom of its adoption. It was his influence with the then president of the Grand Trunk Railroad, Sir Charles Rivers Wilson, that led the latter to cast the deciding vote making possible the extension of railroad associations in the Dominion.

During the years of Mr. Hays' direction of the property as general manager, vice-president and president, no fewer than ten railroad associations were authorized by him, and he followed their work with keen watchfulness and deep interest. He believed in the spiritual motive of the Association, and while frank in criticism where associations failed to measure up to their opportunity, he was generous in praise where their work deserved commendation.

William G. Lee, long president of the Brotherhood of Railroad Trainmen, was typical of that large number of railroad labor leaders who see in the Railroad Association an unselfish and kindly friend of the men in the rank and file, serving the everyday needs of those whose

work calls them for shorter or longer periods from the joys and shelter of home life to the perils and discomforts of leisure at terminals located in teeming cities or at isolated junction points.

By his pen and by his voice Mr. Lee constantly iterated and reiterated his confidence in the Railroad Young Men's Christian Association. In questions of administration and program his counsel was sought and was always helpful. In moments of tense labor difficulty his friendship for the Association never wavered. He placed the Railroad Department under a debt of enduring obligation.

And how many others there have been like these six men whom I have mentioned! Even as I write their faces rise from the past, their voices are heard once more. The deeds of these men are their enduring monuments. They live in the hearts of grateful fellow railroad men and Association leaders who knew them, and they will be remembered by coming generations as among that immortal company who helped to lay the foundations and early superstructure of a continental Christian Movement among railroad men.

'Tis hard to take the burden up
When these have laid it down,
They brightened all the joy of life,
They softened every frown;
But oh, 'tis good to think of them
When we are troubled sore,
Thanks be to God that such have been
Although they are no more.

CHAPTER XVII

A PERIOD OF PROBLEMS

AN organization is an aggregation of individuals, taking to itself the various shadings of its component parts. It is a composite picture of many men, a mosaic of differing squares blent into unity of design and purpose.

Organizations like individuals scale the heights and sound the depths of human experience. They know both gain and loss. They taste alike the pleasant waters of achievement and the bitter waters of Marah. They have their periods of prosperity, and likewise their days of testing problems.

In addressing an Association gathering in 1900 George A. Warburton divided the history of the Railroad Association up to that time into three distinct periods, as follows:

1872—1880, the period of Experiment

1880—1890, the period of Growth

1890—1900, the period of Extension.

In its origin and early days the Railroad Association was primarily devoted to evangelistic and hospital work. Soon, however, it began exploring new avenues of possible usefulness, experimenting successfully or unsuccessfully along many lines.

Then followed what Mr. Warburton designated as the period of growth. Small groups here and there would

come together and organize what they termed a Railroad Young Men's Christian Association. Many such organizations would be without equipment or trained leadership. While enthusiasm lasted they would render good service, but they rarely had long life. A year or two and then came waning interest, the removal of key men to other places, and finally dissolution. It was a period of growth much of which proved evanescent.

The third period, that of extension, saw the number of associations increased from 82 to 151, the number of secretaries from 97 to 181, the number of International Traveling Railroad Secretaries from one to six and the Association's program greatly enlarged and broadened. With more experienced leadership and increased supervision, gains were more stable and losses greatly reduced.

If we were to add to the three periods outlined by Mr. Warburton two others to bring us up to the present, such eras could, I think, be fairly designated as:

1900—1920, a period of Building and Membership Growth
1920—1930, a period of Problems.

In 1900 there were only forty-five buildings owned and occupied by the Railroad Young Men's Christian Association in Canada and the United States. There were twenty-four additional buildings owned by the railroad corporations and set aside by them for the specific use of this Movement. By 1920 the number had grown until there were 204 buildings either owned or occupied by the Railroad Association, the number having nearly tripled in two decades.

In membership also the growth was great. In 1900 the Railroad Association had 37,074 members. By 1920 the membership had increased to 111,652. By 1927 it exceeded 145,000. This marked increase was due in large part to what is known as the Annual Continental Membership Campaign. This campaign was inaugurated in November, 1916, when with careful preparation, adequate leadership and unbounded enthusiasm the united Railroad Associations of North America undertook to secure within a few days thirty thousand new members.

This was an entirely new venture in the Young Men's Christian Association world. Never before had a large group of any class of associations unitedly engaged in an undertaking of this character. Reasons without number were given why the effort was destined to fail, and other reasons given why even if it did succeed it would prove an ephemeral growth and not make any permanent contribution to the welfare of the Movement.

Happily neither prophecy proved correct. Instead of securing the thirty thousand members originally planned for, the total on the last day of the week's campaign exceeded thirty-eight thousand. Since then the Annual Membership Week has become a fixed feature in the program of the Railroad Association, and though there have been fluctuations, the membership has steadily increased, showing a growth of over four hundred per cent in thirty years.

During this initial membership campaign in 1916 ten railroad associations reported five hundred or more new members, while three of that ten reported over one thou-

sand. There was hardly an association in either Canada or the United States that did not report a substantial gain.

The railroad corporations were deeply interested and generous in cooperation. Railroad executives of standing acted as chairmen of teams and gave to the campaign continuous and enthusiastic service. Company wires were placed at the disposal of the Central and System Campaign Committees so that without expense associations in all parts of the continent were able to learn of progress elsewhere. Even the Associated Press gave space to this unique effort so that news of its progress day by day was chronicled in the press throughout the continent.

This campaign resulted not only in greatly increased membership, but as by-products gave to the Movement publicity such as it had never before known and also brought to it a host of new friends and sympathizers. A great advance step in the occupancy of the field of the Railroad Association had been taken. The campaign profoundly stirred railroad circles, for in addition to the nearly forty thousand new members secured, many times that number of railroad men had had presented to them the advantages of membership, and though they deferred joining they nevertheless received a new conception of the purpose and aggressiveness of this organization and the fervor of its workers.

A. H. Witford, then secretary of the Buffalo City Young Men's Christian Association, made this significant statement: "The Membership Campaign was the finest set up that I have ever known." While in an editorial

Association Men raised this query: "Why should not the City Association set up a campaign to round out a million members, especially among young men of sixteen to twenty-one? We now have seven hundred thousand"; saying also, "The best of this is not merely the adding of thirty thousand (thirty-eight thousand) members to the Department roll, but the enlistment of ten thousand workers who have 'come with a shout' at the Association's call to carry its appeal to the two hundred thousand or more railroad men indexed, classified and sought for."

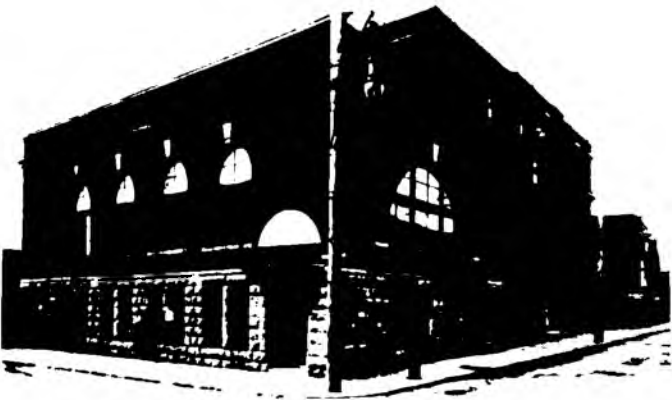
If we may rightly term the years between 1900 and 1920 as an outstanding period of growth in buildings and membership, may we not also fairly designate from 1920 to 1930 as a period of problems, for within that brief decade the Railroad Association has faced more serious and difficult problems than during any similar time in its history.

The problems of today are due mainly to three causes: first, the far-reaching changes in the railroad world; second, the fact that the Young Men's Christian Association as a Movement is passing through a period of transition; and third, the multitudinous new claims made by a changing social order on the time and strength of railroad men.

Up to the dawn of the twentieth century the railroad was still a source of wonder. There were those still living who had seen it in its infancy and had lived through its marvelous development. It was among the miracles of the time. Those who chose railroading as a vocation were regarded as adventurers daring greatly in the realm



RAILROAD "Y" BUILDING AT LOUISVILLE, KY.



RAILROAD "Y" BUILDING AT MONTREAL, CAN.

of the mysterious and the unknown. There gathered about the railroad and the railroad man the halo of romance.

Almost every normal boy, more especially if he resided in a railroad community, had as the crowning ambition of his life the day when he, a grown man, would be guiding a steel monster through the dark of the night. A widely copied cartoon in an old issue of *Harper's Weekly* pictures a little chap standing on a railroad station platform, his tiny hand holding a string by which he guides his toy train, while his eyes are fastened in covetous hunger upon the engineer's seat of the train that has just pulled in. The toy train, his best loved toy; the real train, his heart's ambition. That was the boy of thirty or forty years ago.

The railroad man who could bend iron and steel to his will, could create and operate great engines and control their speed, seemed to those engaged in more prosaic tasks as a highly favored person privileged to share in a romantic and perilous calling.

Then too in earlier days the historical phrase, "only a railroad man," expressed an all too general conception as to the character and status of the average railroad man. His vocation might be envied but his character was questioned. He might be hailed as a pioneer and builder but he was assumed to be rough, profane and godless. Though the romance of his calling was conceded, the doubtfulness of his morals was assumed. To attempt Christian welfare work among railroad men seemed to many of the "unco guid" of the seventies, eighties and

nineties like working among the denizens of the Bowery or the so-called heathen of the jungles. That this was a mistaken estimate of the character of railroad men of any period seems clear in the light of study. There were among them reckless and worthless braggadocios—one finds them everywhere—but there were always large numbers of railroad men in all sections of the continent whose piety and right living were evident even though at times they expressed their religious convictions and experiences in ways that to our day may seem strange and unfamiliar.

Building and operating pioneer railroads was at best rough work. It called for and produced many rough men, but to quote from both "The Merchant of Venice" and an old-time melodrama, we may say, "Many a time and oft"—"beneath the oil stained jacket beats a heart of gold."

The old conception of railroading as a romantic calling has largely faded. The writers of today spend all their adjectives in describing the exploits of the birdmen of the air. The epoch-making flight of Lindbergh ended the railroad man's day of unchallenged appeal. His vocation may still be hazardous but there are few if any adjectives left for him. He has become the ordinary and not the spectacular, the prosaic and no longer the poetic. He commands respect but does not fire the imagination. The lad of the present gives to the engine and its driver only a passing glance. His eyes pierce the sky as in his day-dreams he sees himself an air pilot defying space and

crossing oceans. The railroad man of today has come to be regarded much as any other industrial worker. How does all this affect the Railroad Department? Let us see.

Where romance is, there the starved and hungry emotions of men and women turn. There with quickening sympathy they give largely of time, strength and means. In the first few decades of the Railroad Association the fact that its field was among this appealing group fastened upon it the eyes of Christian people and of the general public. Dealing in a world of romance it took to itself something of the coloring of its constituency. It was a splash of color in a drab gray world. This gave to the Movement an appeal that for the first thirty years of its life enabled it to stand out vividly as a unique venture among the relatively few welfare movements of its time. The loss or partial loss of this conception of the railroad world has created a problem to our Movement. How to compensate for what has gone; how under new conditions to win and hold public attention and cooperation as in the olden day—these are problems that have not as yet found their solution.

Another problem due to a changing railroad world is that the family spirit, once the glory of railroad circles, has so largely passed away. Thirty or forty years ago, before the era of great transportation consolidations, when railroads were smaller and their officials knew intimately the men in their employ, the family spirit was marked and a valuable asset. For example, a man employed on the Lackawanna Railroad had as great pride in his

relation to that corporation as he had in the community in which he lived or the home he owned. To him it was not only a highly organized and efficient industry. It was a living thing to admire, serve and love. But with the mergers that united small lines into great systems the family spirit largely disappeared. The average man is now the holder of a job and not a member of a domestic circle. Some railroads still strive, and at considerable cost, to maintain or revive this waning spirit but, speaking in the large, the family esprit de corps has practically disappeared.

In former days railroad associations upon a line were accepted as part of the family. They were to be protected against assailing ills. They were to be nurtured and strengthened. With the passing of this spirit something of beauty went out of the life of many railroad associations. Their usefulness is still conceded, their high purposes still admired, but from the railroad viewpoint they are increasingly regarded as a welfare enterprise whose value is to be determined wholly or mainly from present-day viewpoints of efficiency, with little or no allowance for their unrecorded yet priceless element of Christian service. While the family spirit still prevailed there was as a rule an understanding and recognition of unseen spiritual contributions. That this day has largely passed constitutes one of the present problems of the Movement.

That the Railroad Association of the future must be highly effective as a welfare organization or not survive, it recognizes; but to be judged wholly or largely on the basis of welfare service alone, it deplors. How to render

the largest social ministry to its field and at the same time promote fearlessly and vigorously its fundamental religious ministry, is a present-day problem.

The day of the Mogul has come, and where formerly an engine hauled thirty or forty cars, the present steel giants sometimes have in their train a mile or two of loaded or empty freights. The coming of these larger engines and this lengthening of trains have their effect upon the Railroad Association. Fewer men in employ lessens the field in which the Association serves. Terminals are farther apart than formerly. The ideal of railroad managements is to carry a train as far as possible without changing engine or crew. The small intermediate railroad terminal is either languishing or abandoned. In many such communities the Railroad Association established work years ago with the expectation of permanence. How to sustain that work under present conditions calls for careful study and wise decision.

An added problem growing out of changing railroad conditions is the gradual passing of the distinctive railroad community. Many such still exist but their number grows smaller with each succeeding year. Where the community was almost wholly composed of railroad men and those dependent upon them it was possible for a railroad association to render a fine piece of community service in addition to its care of the men of the rail. Many of these towns have grown in recent years. Other industries have entered and their character has changed. New conditions render the Association's task increasingly difficult. Where these changes occur it calls for a partial or com-

plete readjustment in the program of a railroad association, sometimes even for its abandonment.

I have suggested only a few of the many problems arising out of present-day railroad tendencies. Doubtless others will suggest themselves to the readers of this book.

Within recent years the Young Men's Christian Association has been passing through a period of transition. When the Railroad Branch was born it reflected the spirit of the Movement as a whole as it was in those days, by its evangelistic fervor and singleness of purpose. The early Young Men's Christian Associations were not unlike the city missions of today. They were devoted almost wholly to religious activities of an evangelistic type.

The last quarter of the nineteenth century was characterized by the number and brilliance of evangelists whose voices were heard in all sections of the continent and whose meetings were thronged with eager men and women. The average city association secretary was of the evangelistic order. Many in fact left the Association to devote themselves to work of this character among the churches—Dean, Munhall, Sayford and Elliott, to name but a few.

Then gradually there came a change in the character of the program of the Young Men's Christian Association. Here again it reflected a change that was taking place in the Christian world and the Christian Church. There was increasingly less stress laid upon evangelism and increasing emphasis upon social phases of work. There came a new interpretation as to what was meant by "religious effort" until in many instances meetings and Bible classes

of the old order were wholly abandoned, or if retained, given new names and character. The new methods may be as fitted to their day as the former were to theirs. The fact is, however, that this far-reaching transition affected all phases of Association life, including the Railroad Work.

The one thing that justifies the existence of a Railroad Young Men's Christian Association is that it has a distinctive religious message to the men of the rail. If it is to be wholly or disproportionately a welfare work—and there are tendencies pointing that way—its primary cause for existence will have passed away. The problem is how to serve men in their daily needs and yet keep ablaze the distinctive Christian approach and appeal of earlier days.

We have finer buildings than our fathers ever dreamed of. Our large membership ranks us in numbers as perhaps the outstanding railroad fraternity in the world. Our secretaryship inspires respect by its ability and consecration. But one wonders whether something finer than any of these may not have been lost as turning to the records of other days we read of railroad men, intemperate, licentious, ungodly, who were won to Christian righteousness and clean living, sometimes ten or twenty in a single meeting. We rarely hear or read of such things in these days. The problem is how to blend the good of the years that have gone with the kind of service called for by conditions of the twentieth century.

The Transportation Department also faces problems due to certain organization tendencies in the general Movement of today. There is a centralistic spirit abroad.

It may be for the best; as to that only the years can tell. But for the present at least such tendencies create embarrassments for the Railroad Association and constitute grave problems.

There appears to be a growing desire to force departmental work into a common mold. From a strictly business viewpoint this is understandable, for in the realm of industry efficiency is supposed to come through forcing all semi-independent streams into a common channel. This point of view looked at broadly is not without its elements of strength though its application to such a distinctive work as the Railroad Association with its peculiar field does not seem to strengthen the work of that department or enable it advantageously to face and solve the many vexatious problems of the day.

In 1928 at National Headquarters men of unquestioned sincerity of motive believed the hour had come when it would be advantageous to the Movement as a whole and to the Transportation Department as well to integrate it more fully in the general Movement. To this end several steps were suggested. One was that railroad traveling secretaries should be primarily related to the regional executive secretaries located throughout the country. Another was that railroad secretaries should no longer confine themselves to relation to railroad associations but should also be designated for tasks in the common field. This view met with the almost unanimous opposition of the Transportation Committee, the Transportation supervisory staff, the managing boards of local railroad associa-

tions, the railroad secretaries, and railroad corporations. The situation was further complicated by the dismissal of two members of the national Railroad staff without conference with or approval of the Transportation Committee. It was held by those taking this step that the Home Work Division was wholly justified in its action. This viewpoint was challenged and the action provoked extended discussion.

The larger part of an entire winter was spent in conferences related to these moot questions. At times the situation was exceedingly grave. A conference of all railroad associations was called to meet in the city of Washington, and from that conference might easily have emerged a Railroad Young Men's Christian Association independent of the National Council. Happily, however, all the men engaged in this controversy were eager to find the way of adjustment, and finally out of days that seemed threatening came a solution which, if not satisfactory to all or satisfactory to any in all respects, nevertheless conserved in the main the individuality of the Railroad Department and made it possible for it to continue its distinctive mission of organizing, supervising and inspiring railroad associations.

In some cities separate railroad departments have within recent years been closed and their membership urged to participate in the work of existing city branches. Should this policy become general it may have a far-reaching influence upon the Railroad Work as a whole. In many instances it will be difficult, if not impossible, to ascertain

to what degree railroad men avail themselves of Association opportunities under these changed conditions. In other instances there may be a temptation to devote a disproportionate part of corporate contributions to overhead so that relatively little will be left for direct service to railroad men.

Many of the greatest railroad terminals in the country are found in large cities. Railroad associations located in them by size of membership and breadth of program point the way to larger activities to similar associations located at smaller centers. If these large key railroad branches became increasingly absorbed in city associations, the smaller groups along the line might suffer through loss of leadership, incentive and inspiration. This would be a weakening of the Movement as a whole.

In former years the demands made upon the railroad man's leisure time were limited, but today the auto, the radio and the movies have an insistent appeal. Hours that he spent in Association buildings are now frequently occupied by the diversified amusements of today. The Association program of twenty-five years ago is apt to prove an unsuccessful competitor against the Ford, Amos 'n' Andy, and Greta Garbo. How to meet this situation, capitalizing our difficulties and making our competitors contribute to our service, is a problem calling for clear thinking and sound generalship.

A problem is something difficult of solution, not something impossible to solve. The Railroad Association in the sixty years of its life has solved problems without number. It is not unmindful of those of today but it faces

them serene and unafraid, confident that if it is faithful to its trust, He whose name it bears will lead it safely through them. It holds with Newman—

So long Thy power hath blessed me, sure it still
Will lead me on.

CHAPTER XVIII

AN INSPECTION TRIP

WE are about to start on an inspection trip of Railroad Y M C As. Since there are more than two hundred division points in North America at which this organization is in operation we can at best visit but a few. Those visited, however, will be typical.

In our imaginary journey we will not be embarrassed by limitations of rail or space, we will move at will from one section of the continent to another; from the palm trees of the Southland we will pass in the twinkling of an eye to the glaciers of the Canadian Rockies.

Before starting upon our journey suppose we visit the fine railroad associations in New York City. Through more than a decade there has been on Park Avenue such an association serving the men and boys of the New York Central and New Haven railroads. This building has recently been demolished and its successor, costing more than a million and a half dollars, is now in process of erection. Let us imagine that we are in the old building before the wrecking crew commences its work of demolition. Or, if we prefer, we can fancy ourselves in the new building now nearing completion.

It is Friday evening. As we enter the large and attrac-

tive lobby we find it filled with railroad men, some reading, others chatting, some restfully smoking, others engaged in games. We see men constantly passing to the desk to register there that they may be assured of a comfortable room and a good night's sleep. We notice an ever-increasing crowd about the elevator door—these men are members of the Friendship Club coming together for their weekly dinner and meeting.

We join them and soon find ourselves in a pleasant dining room whose tables are set with snowy linen and sparkling silver. Then comes an appetizing meal. The Friendship Club is divided into two competing groups, called the Reds and the Blues, each seeking to excel the other in securing new members. Reports of the week's work are received with acclaim, striking successes with the applause of both teams, for this is one of those happy rivalries in which the loser as well as the victor gains. Brief informal talks follow, popular songs are sung, good fellowship reigns, and we find that forty minutes have passed with lightning rapidity.

The dinner is over, the Friendship Club divides into groups to spend the next half hour in Bible study under competent and inspiring leadership. Some of the teachers are secretaries, others railroad men, the themes selected are timely and helpful.

A little later the scattered groups reassemble and with scores of other railroad men meet in the lobby for the delightful fireplace meeting. They gather informally in easy chairs about the fireplace. Hymns are sung, followed by a cornet solo, a quartette or a choir singer, popular

and well known. Then there is a speaker. This is no place for a dry sermon or a rambling discourse. The audience is composed of men who have taken their degrees in the school of experience. They quickly discern between the genuine and the counterfeit. A speaker with a vital Christian message is heard gladly, but the academic or shallow speaker has a difficult time—his hearers either quietly leave or they remain slumbering under the opiate of his verbosity, pseudo-profundity and lack of terminal facilities.

The fireplace meeting is over, ushers pass through the room bearing great baskets filled with luscious red apples, and for a time the only sound is the steady munching of delicious fruit from western ranches.

We are about to leave when we learn that another meeting is yet to come. Some current topic or technical railroad theme is to be presented and discussed. We decide to remain, and soon one imagines himself back in the old country store where opinions were freely and frankly expressed around the cracker barrel as the most baffling questions were settled.

It scarce seems possible but our watch tells us that nearly four hours have passed since we first entered this building. A night in a great city has not only been shorn of loneliness, but spent with pleasure and profit.

While these successful meetings were in progress other groups of railroad men were equally busy elsewhere—vigorously contesting teams were waging war on the bowling alleys, with the League championship as the goal; volley ball was filling the gymnasium with enthusiasm and

cheers. Men were constantly making their way to the restaurant, bathing and sleeping quarters, while groups of interested readers were in the magnificent library with its more than twenty-seven thousand books.

The Park Avenue library serves not only the membership of that association but sends its books to railroad men and their families over all the scattered lines of the New York Central and New Haven railroads. Its clientele is found in ten states and reaches into Canada. The isolated section hand, the lonely switchman in his shanty, and the agent at the most remote flag station have equally at their command the world's best literature—fictional, educational and general.

A full-blooded Chippewa Indian working on a railroad in northern Michigan expressed a general sentiment when he wrote:

W. W. ADAIR, Sec.,
Y M C A,
New York City.
Dear Sir:

Returning papers which you wish to have me sign. I would like to get acquainted little more with you people, first I will say that I enjoy reading your books. I love to read good clean books written by good men. I want to thank you for the prompt service on receiving books from the Y M C A. I am a young man living up here in Michigan. I'm an Indian, full blood Chippewa and am trying to live a Christian life. I'm a local preacher and Sunday school superintendent of our Indian Mission Church here. We have 75 members, all good Christian people. We have a nice church built and maintained by the Indians. Now I would like to hear from you more often. I know that I'll never go to see your big city of New York, although I'm working for the Michigan Central R. R. and could get a pass to get there and

back. If you are interested to have me write again will tell you more about our people.

Your Bro. in Christ,

JOHN B. SILAS.

As we stand on the well-worn threshold of this busy building ready to leave, we are given some interesting and revealing information. The membership of this association approximates 5,000 railroad men; the daily attendance exceeds 1,500; an average of 233 men sleep here every twenty-four hours, during their "lay-over" in the city.

This association is the greatest single welfare agency for railroad men in the world. Its influence reaches to the far ends of the continent; it has lived long enough to see many whom it helped as boys in railroad service become influential railroad officials in all parts of the country. To many of these men the New York Railroad Association is what his alma mater is to the graduate of a college or university.

Fortunately we still have an hour at our disposal and will spend it in a visit to the railroad association located in the great terminal of the Pennsylvania Station in New York City. Here we find a large part of the fourth story set apart for this work. It has been conservatively estimated that the space freely given by the Pennsylvania Railroad Company to this railroad association represents an annual rental value exceeding \$50,000; in addition, the corporation gives generously for its maintenance.

This is an investment in the character and comfort of its

employees made by a great and conservative corporation. It has proven to be one of the soundest and most remunerative investments it has ever made. Located as it is in the station, this association is under the constant scrutiny of observing officials, many having their headquarters there. The fact that these men are among the most enthusiastic and loyal of its supporters tells its own story of efficiency and success.

As we pass through the rooms we are impressed that they are a veritable beehive of activity, men ever coming and going—concerts, motion pictures, Bible classes, religious meetings and informal entertainments follow each other in rapid succession. In a quiet corner of the association we find the dormitories where men are sleeping undisturbed by the noise in the lobby and the roll of balls in the bowling alleys. Over 1,700 Pennsylvania employees are in the membership of this association, but the number of men helpfully served is far greater.

Our inspection car awaits us, its white-coated porter stands ready to receive us. We seat ourselves in comfortably cushioned chairs on the observation end and are soon under way. We pass railroad associations at Hoboken, Jersey City, Secaucus, South Amboy and Trenton. At Philadelphia there are four, and at Baltimore two. In Washington we find Railroad Association rooms located in the station as in New York. They, too, are filled with men, but we can only pause there for a moment as we change engines and are soon speeding toward Richmond, Va., our first stop.

Here we find a substantial brick building, the home of

the Railroad Association. Toward its erection the Southern, the Chesapeake and Ohio, the Seaboard, the Atlantic Coast Line and the R F & P shared and in its maintenance they participate. It would be difficult to exaggerate the helpful influence this association has exerted in the lives of thousands of railroad men residing in that city or spending "lay-over" periods there. The Richmond Railroad Association is redolent with the home spirit, its atmosphere is fragrant with hospitality and cheer. One is assured of a cordial welcome before the first word is spoken, and as men ceaselessly come and go through the day and night they sense a greeting as they enter and a Godspeed as they leave. To those in trouble is extended sympathy, to the disheartened, a call to courage. The Christian spirit is unobtrusive but permeating. Visitors instinctively respect this building, for they recognize its spirit of selfless service and good will.

Still farther southward we go, passing in succession three fine Railroad Association buildings on the Atlantic Coast Line located at Rocky Mount, N. C., Florence, S. C., and Waycross, Ga. These buildings, similar in architecture, serve not only railroad men and their families but the communities as well. When we remember that they are located in relatively small cities, the membership seems amazingly large: Rocky Mount has 1,244, Florence, 1,438, and Waycross, 2,350.

The Atlantic Coast Line Railroad gives to these associations both financial and moral cooperation. The communities bear their share of the burden, the railroad men theirs. These three associations are impressive illustra-

tions of what is possible when a railroad corporation, its employes and the community unite with the Y M C A in an altruistic enterprise.

We now turn northwards, passing railroad associations at Atlanta, Spencer, Monroe and elsewhere, until finally we reach the lovely Virginia city of Clifton Forge. We arrive on the day of the opening of the new Railroad Association building in June, 1930. This Association has had a long and eventful history, it paved the way for the many others that were to follow on the C & O.

Its first building was opened in 1892 and never closed its doors for nearly forty years; the very steps have been worn down by the pressure of many feet.

In a community of only about 5,000 we find a membership of 1,200. A man who once becomes a member of Clifton Forge is apt to continue in that mutually helpful relationship. Among those at the opening of the new building we find 38 men who have held continuous membership tickets since 1892.

The fine building fronting the station and the tracks was formerly a hotel owned and operated by the railroad company. More than \$120,000 has been spent in its renovation and embellishment. We hear an expert librarian as she passes through its library make the comment that it is one of the finest of its size to be found anywhere in the United States. The equipment throughout the building is modern and practical. One does not wonder that the Clifton Forge Railroad Association is the pride of the city, the center of its social and literary activities, a civic and religious force of recognized value.

This association has been a prolific breeder of successful railroad secretaries. From its membership, and from among the men who have served on its secretarial staff, many have gone to positions of large influence and usefulness in the Railroad Association world. I can think of engineers, conductors and firemen of this Virginia city who have become efficient railroad secretaries, while among men who formerly served the Clifton Forge Association is the present secretary of the greatest railroad association on the continent, W. W. Adair of New York, and G. K. Roper, the present Senior Secretary of the Transportation Committee of the National Council. We would greatly enjoy lengthening our visit but *tempus fugit*, and we must be on our way.

We are at Selkirk, a division point on the West Shore Railroad. Selkirk is a tiny, scattered town with a post office, a small store or two and a few residences. About a mile away, however, is located one of the great freight yards of the continent. Here hundreds of miles of steel rails offer their waiting hospitality to freight cars coming from all directions, those from New England come over the recently opened Alfred H. Smith bridge and here transfer their freight for redirection, or pass through Selkirk to their destination.

Through this yard trains carry merchandise to all sections of the land; here hundreds of railroad men spend their "lay-over" hours while their fellows continue to keep open the ways of commerce. We see a Railroad Association building costing nearly \$400,000. For, consistent with its general policy, the New York Central Railroad

decided upon the erection of such a structure coincident with the opening of the yard.

This building faces a busy public highway, before it stands a row of fine old trees giving welcome shade, while around it shrubs and flowers bloom in all their beauty. The Selkirk Association is generally known by the title of the lovely poem by Sam Walter Foss—"The House by the Side of the Road." It is a home away from home, and to the army of railway workers employed at the Selkirk yards, temporarily or permanently, the building is far more than steel, wood and stone—to them it is a living thing, an exemplification of practical Christianity; it ministers to their comfort as a loving mother might. It shelters, entertains and protects them, it fires them with fresh enthusiasm for their tasks, it gives to them new appraisals of life's values.

The secretary, who formerly was a locomotive engineer, and his wife live in the building. It is their only home and they work unceasingly to make it comfortable for the boys of the road. Mrs. Paul shares with her husband in the administration of the work, and to tired railroad men coming in from hard runs she brings a refreshing remembrance of home ties and things held dear. Only a Christian motive leads men and women to service such as this, spending and being spent in isolated freight yards, giving the best of strength and affection to others. As we visit Selkirk we come to understand more clearly the underlying secrets of success in the Railroad Y M C As.

Some idea of the scope of the work of this association is suggested by items given in a recent annual report.

The membership was 982; more than 217,000 meals were served during the year in the restaurant; the beds were used 51,000 times, nearly 1,000 a week; more than 17,000 bath and 88,000 hand towels were used. At Selkirk cleanliness and godliness walk hand in hand.

It is a summer Sunday evening. The spacious grounds are crowded with men, women and children. Farmers and their families have come from miles away, some in automobiles, others driving faithful old Dobbins. The adjacent town has sent its quota; railroad men, some in their Sunday best, others in working clothes, are scattered here and there. It is the vesper service of the Selkirk Railroad Association, the lovely twilight hour in which it pays its tribute to Him whose name it bears. Reverently we stand for a little on the edge of this open air congregation to share in its simple and beautiful worship.

We speed westward, pausing for a moment at Bridgeburg, Ontario, on the Canadian National. Here we see a small building serving a limited group of railroad men, and serving them well. I recall clearly the night of the opening of this Association building a quarter of a century ago. A railroad man had come in from his task, weary and soiled. As he passed through the doors—opened that day for the first time and never since closed—his eyes swept over the rooms and turning to me he said, "This place is a Godsend to us railroad men," and this is precisely what it has been to scores and hundreds of his fellow employees since that day.

Eastward now to Brownville Junction, Me., where the fingers of the long and powerful eastern arm of the

Canadian Pacific reach out to clasp hands with connecting American lines. The Railroad Association here affords an illuminating illustration of the manner in which these institutions meet all manner of railroad emergencies. A frightful accident occurred near here a time ago, forty or more passengers being killed and scores injured. No hospital was available, but prompt action was absolutely necessary if lives were to be saved. The Association offered its entire equipment and staff, the injured were speedily removed there, and what might easily have been an even greater harvest of death was fortunately averted. A vice-president of the railroad publicly said that the service of the Brownville Junction Railroad Association in this crisis alone fully justified the expenditure of erecting it.

Again westward we pass through the busy industrial cities and the fertile farm lands of Quebec, then the stretching prairies that lie beyond. We are in the western provinces of the Dominion; through the car windows we glimpse Railroad Association buildings at most division points, for there are ten railroad associations on the Canadian Pacific. They appear attractive, busy and prosperous. Finally we reach British Columbia and break our long journey by a brief stop at Field.

Field is an isolated division point located high up in the Canadian Rockies, the altitude being more than four thousand feet above sea level. It is the highest placed railroad association in the world. The few hundred inhabitants lead a more or less lonely and isolated life, the nearest city, Calgary, being a full night's ride away.

Near by is the far-famed Lake Louise whose beauty rivals that of Lucerne or Geneva. This town has no other interest than that of the railroad. Were the Canadian Pacific to leave, the tiny community would speedily decay and vanish. It is ever surrounded by snow capped hills—the winters are long and severe. Experienced railroad men can fully appreciate how complex must be the problems of operation, more especially during the cold and snowy season.

From Field to the high divide that marks the boundary line between Manitoba and British Columbia is a distance of fourteen miles of almost precipitous mountain railway; to make possible this steep ascent the railroad company keeps available specially designed engines, several of which are attached to trains to make possible the climb to the summit. The men to man these engines make Field their temporary or permanent home, and to aid in making their lives reasonably comfortable and their leisure endurable the Canadian Pacific set apart for the Railroad Association the hotel formerly operated by it, having more than a hundred rooms. Since there is no other hostel in the town, this association cares also for occasional transient visitors who stop off between trains or for a few days of rest.

We pause for a moment at Revelstoke, British Columbia, the home of Jack Lyon, a typical railroad man, highly esteemed in the community and for years an active worker in the local railroad association. He was among its founders and has served it as president. Broad-minded, loyal and devoted, he is a fine example of the kind of

men in railroad service who have made this movement what it is today.

Turning homeward as we pass through Kenora, Manitoba, we see the Railroad Association building and recall the story of Engineer McRea and how that building came to be. Suppose he tells it in his own words. "I came to this town years ago, secured employment with the Canadian Pacific and boarded at the town's only hotel—it had the usual bar attached. Within a few weeks the hotel proprietor called me into his office and said, 'McRae, I have noticed that you do not patronize the bar. I do not want to offend you because you have been quiet and gentlemanly but I think it will be better all around for you to find accommodation elsewhere.'

"Well, I know I am pretty dumb but I knew that was a hint and so I decided to find some other place to stay. As I wandered down the street from the hotel after this interview I made a vow that I would do my utmost to secure a Railroad Y M C A for Kenora." He then adds this interesting comment, "Though I was in the bush as to just what the Y M C A was, I felt sure Kenora needed it." He continues, "That very day I started a subscription list and did not stop until \$8,000 was subscribed. Then a crowd of us went to the officials of the railroad company and asked for enough more to ensure an adequate building."

The company declined to accede to this request and for two years the money raised lay idle in the bank. Again the company was approached; this time the request was granted, and McRea's dream came true. On the night of

the opening he said that in the erection of this building, with all it meant and would mean to railroad men, he had found full compensation for that unhappy hour when the hotel manager "kicked me out because I did not drink alcohol." His insistent and contagious enthusiasm won for him a nickname that was to him as a badge of honor, for along the Canadian Pacific he became known as "YMCA McRae."

We are back in the United States in the city of St. Louis, and in that imposing terminal where twenty-eight different railroads send out their trains in all directions. Here near the station stands a fine Railroad Association building erected by Miss Gould as a memorial to her father at a cost of \$250,000. Within the past year an addition costing \$110,000 has been completed and opened. Within the walls of this busy building railroad men from the north, south, east and west meet in friendly contact. They are united in a common calling as they share equally in Association privileges. Here they forget sectional and system partisanship, to them the Association symbolizes the interest of a gracious Christian woman in their welfare, and the further fact that their employers have in mind their comfort and welfare during the intervals between assigned tasks.

The rooms are crowded with men, the varied equipment is taxed to capacity. Here the weary find rest, the hungry food, those searching recreation find awaiting them all manner of games; the studious and thoughtful have at their command books, papers and magazines, and all is furnished at nominal cost.



RAILROAD "Y" BUILDING AT ST. LOUIS, MO.



RAILROAD "Y" BUILDING AT FIELD, B. C.

The St. Louis Railroad Association is the center of a large number of similar organizations scattered over the Southwest. We find them on the Wabash, the Missouri Pacific, the "Frisco," the "Katy," the "Cotton Belt" and elsewhere. Efficient and appreciated, they meet a real need in the lives of railroad men—I wish it were possible to mention them all by name, to relate in detail the full story of their accomplishment, to pay a deserved tribute to their leaders and outline their diversified and appealing programs.

Nearing Pittsburgh we pause at Pitcairn, the great freight yard located in that city. Here we find a unique and useful railroad association. Unusual complications have thus far prevented the securing of a desired site for a building. The work is conducted in a number of adapted cars situated in the heart of the yard. Some of these cars have been transformed into dormitories, others adapted to baths, still others to social and similar activities. Obviously they are far from adequate but they serve as a temporary home pending a suitable site and the erection of a building commensurate with the requirements of this strategic railroad center. Pitcairn has a long record of useful service, its unpretentious quarters have been hallowed by a succession of transformed lives, in its made-over cars many railroad men have found not only the comforts of physical life but the life more abundant.

As we return we travel over the B & O, passing railroad associations all along the line. They are thriving too—popular with the men, attractive, cleanly, well equipped and admirably officered. The associations on this

important railroad are closely united through a system committee whose chairman is E. W. Scheer, general manager of the eastern lines.

It is a pity that we cannot stop at all these division points on the B & O to see for ourselves the excellence of the service rendered, and the fine spirit that characterizes every phase of the work.

Our inspection trip is over. We regret that we have found it possible to visit so few of the more than two hundred associations scattered over more than fifty-nine railroads. We could easily make a dozen similar journeys and yet not nearly cover the field. What a profitable trip we could have, for example, over the Lackawanna Railroad with its seven railroad associations, or over the Norfolk and Western with the same number, and the Louisville and Nashville with five. What a fortnight we could spend among the railroad associations of the Southwest; we would need a month to do justice to the New York Central with its allied lines, the Boston and Albany, the Big Four, Michigan Central and Pittsburgh and Lake Erie, and another month for the Pennsylvania with its associations located at no fewer than twenty-eight points.

We could then make briefer but inspiring trips over such railroads as the B R & P with four railroad associations, the Wheeling and Lake Erie with three, and the Delaware and Hudson with a similar number. It would take another fortnight if we were to visit the associations on the Erie Railroad, make a flying trip through New England, and then over southern railroads we have not yet mentioned.

If time still remained we could spend a week visiting the association for colored railroad men at Bluefield, W. Va., a building for street railroad men outside of Richmond, and the fine buildings for merchant seamen to be found in New York, Brooklyn and elsewhere. Even then we would not have covered the field for we would have visited not more than half the railroad associations in Canada and the United States.

How revealing all these journeys would be! With what fine men we would come in contact! What impressive and comprehensive programs we would see in daily operation, what attractive buildings we would visit! But such delightful experiences we must for the present forego, and, after all, the associations we have already visited tell the story of all others, for in essence and spirit as well as in outstanding activities all are the same. They may differ in detail but they work to the same high and noble end.

CHAPTER XIX

THE RAILROAD ASSOCIATION OF TOMORROW

THUS far I have been writing largely of the past, my eyes and mind alike intent upon the records of dead days. I turn now to the future, for history is of slight avail unless it sheds some light upon tomorrow. What lessons do the past years teach us who live in the present? Do we find in them a foreshadowing of something better to come? Have they been but the threshold over which we have passed to enter a more spacious mansion of service and usefulness? For one, I believe it to be so.

Of course we are now in the realm of speculation, for no one can know what new obstacles may face us with the rising of the morrow's sun, or what unforeseen favorable tendencies may smile upon us with benign blessing as we go our way.

In the offing there may be awaiting us either weights or wings; which it will be time only can reveal. Nevertheless out of this study there have come certain convictions and expectations. The reader may accept, consider or ignore them at his will.

As already intimated, I believe that the coming years will see fewer but stronger railroad associations. Present-day railroad conditions tend to lessen the number of terminals and employes. Where, for instance, a thousand men

were formerly scattered over three or four points on a division there may now be but seven hundred and fifty men concentrated at one or two points. Where the men are gathered in numbers the Association will as a rule be stronger than were the three or four small associations serving limited numbers of men in the same territory. This is, of course, both loss and gain, though to me it seems more of the latter than the former. A large railroad association can offer to the individual man more advantages than can a small one, and a hundred strategically located, adequately equipped and capably operated railroad associations might easily make a far greater contribution to the common good than would several times that number, a majority of them weak, struggling and debt burdened.

In the last analysis it is the quality of the Railroad Association of tomorrow rather than its quantity that will be the supreme test by which the Movement as a whole will stand or fall. Mere numbers may easily prove a deceptive gauge of enduring value.

I realize that in saying this I may run counter to the shibboleth that, "If we are not growing numerically we are falling back." Of course all depends upon what we mean by growth. Are numbers the final evidence of usefulness and development? The heart of normal size renders fine service, but the heart unduly enlarged is a peril rather than an aid.

I would not be misunderstood. Growth is to be sought, but first of all growth in quality. If we succeed there, then there will come to pass such a number of railroad associations as are necessary to meet the need of the day.

This will follow as surely as the day follows the night. Growth of such character does not require hothouse methods or forced feeding. It is as natural as is the stream's flow to the ocean after its life.

I see a growing membership, for with associations increasingly centered at more important terminals, more comprehensive and aggressive programs must be adopted if they are to survive, and such programs will appeal to larger numbers of men. New conditions will put the Railroad Association on its mettle and in the day of testing it will not fail.

Experience seems to demonstrate that larger membership can be secured where a large number of men is available than can be secured among the same number of men scattered over several places. Assuming that there will be a smaller total of railroad employes than at present, it still will be possible for strategically located railroad associations largely to increase their constituency. The day is not far distant when the membership will approximate two hundred thousand.

Then, too, the Association of tomorrow will constantly appeal to men in new ways. The program of the future may not as yet be clear in all its detail but one thing is sure—any railroad association that merely opens its doors and bids men welcome and stops there, is doomed to extinction. Modern life has brought with it too many rivals in the field of recreation and education to make any longer possible the too common complacent attitude of earlier days.

In the swiftly changing transportation world new con-

ditions arise almost overnight. Not so many years ago one thought of the railroad only as a far reach of shining tracks over which glided freight and passenger trains, but the railroad of today, and even more the railroad of tomorrow, is allying itself with other methods of transportation. You may now journey from New York to San Francisco under the auspices of a transcontinental system, part of the way by air, part of the way by motor bus, and part of the way in the luxurious splendor of a modern Pullman.

This is not without its implication to our Brotherhood, for a Department that for long years has chiefly served but one group of men engaged in transportation may find its field vastly enlarged by opportunities among the bird-men of the air and the drivers of motors. Almost anything is possible in this era of rapidly developing transportation. This too may alter appreciably the character of the field of the present Railroad Department, for the men who pilot airships and the men who drive motor buses are apt to be younger than the majority of men employed in railroad service. These younger men will to a larger degree be unmarried and without homes, subject to the perils and open to the possibilities of youth. What a magnificent appeal they will make to all that is chivalric and fine in the Young Men's Christian Association.

I see a Religious Renaissance in the Railroad Department. The pendulum will swing back again, possibly not to where it was in the early days but at least in that direction. Emphasis will once again be placed upon a man's personal relation to God and renewed efforts will

be made to win men from lives of sin to lives of godliness.

The religious meeting uncamouflaged will have its honored and useful place in every Association program. The Bible will again find itself a book of transforming power in the hands of studious and thoughtful railroad men. It will no longer seem a little peculiar to have board and committee meetings opened with prayer, or an anachronism to see a group of earnest railroad men in an informal religious gathering.

The effervescence of former days will probably never return. Men are now less emotional and more intellectual, but the underlying religious spirit which made this Movement in its early days will once more come into its own. Never has the railroad world of our continent more greatly needed the potential power of twice-born men than it does today, and the Railroad Association of the future will reap widely in the fields already white unto the harvest.

In the recent General Assembly of the Presbyterian Church the newly elected Moderator, Dr. Kerr, referred to the fact that religious emphasis follows the law of periodicity, stating that in a study made by him of the history of the Church he had discovered a constant ebb and flow, times of religious awakening and enthusiasm and times of religious disheartenment and decline. He added that though it might be that the present was a period of religious indifference, in the light of history there was good reason for encouragement, for after the ebb, the tide, unless willfully checked by man.

The Railroad Association of tomorrow will render a larger service to the family as a whole than has the Association of the past. In the modern world men and women do largely the same things. The line between them in social, political and industrial life grows fainter and fainter. Women hold championships in athletic events, and seats in Parliament and Congress. If the Railroad Association of the future is adequately to meet its rivals in the social field it will increasingly appeal to the women and children of railroad homes as well as to the men. It will, so far as one can see, still be a man's Association in leadership, secretariat and emphasis, but with a larger place for the family than was ever dreamed of by the founders of the Movement.

The future will bring with it a better equipped secretarial staff. I have proudly paid my tribute to the heroic leaders of the past and the gallant leaders of the present. They have indeed wrought wonders. Under their guidance the acorn has grown to the oak. It is no disparagement to their challenging and remarkable achievement to say that the years to come must provide men of devotion equal to theirs and gifted with even greater aptitude and skill if the Brotherhood for which they have fought so valiantly is to enter the Promised Land that lies beyond Kadesh-Barnea.

In the secretaryship of the future there will undoubtedly be more emphasis upon intellectual qualities, but with them insistence upon a high degree of spiritual understanding and leadership. There will be greater need for statesmen but they must have capacity for hard work.

There will be a demand for qualities of rare administrative leadership, but the rooms will need to be kept clean and inviting. Fewer men may enter the secretaryship because there may be fewer associations, but those who do will be men of unique and marked character and ability.

While I have stated that the future may hold for us fewer buildings than the present, it does not necessarily follow that there will be a demand for fewer secretaries. Programs of non-equipment character reaching large groups of transportation employes will, I believe, be developed. These will call for leadership of a somewhat different character, but men of the right sort will find in work of this nature the richest possible investment of their gifts and lives.

In the Association's tomorrow I see the Brotherhood reaching out to unoccupied fields. Today the Railroad Department is too sectional. It is largely centered in the East, Middle West, South and Southwest. The great West and Northwest is practically unrepresented. There have been hopes without number of extension to this territory during the past half century but they have one after another sickened and died. The care of railroad men in the West and Northwest has been confined to a limited number of railroad clubs operated by railroad corporations, while on many great systems not even these inadequate facilities are available. The day is coming when at key centers on the long steel highways that reach from Chicago and St. Louis to Seattle, Portland, Los Angeles and San Francisco, there will be adequate Railroad Asso-

ciation buildings in which the knights of the rail will not only find "a home away from home" but will during their hours of leisure know the beautiful ministrations that comes through the hearts and hands of those who follow in the footsteps of the Nazarene.

The Railroad Department cannot consider its field occupied or its task completed until at the main railroad communities in the West and Northwest its work has been established and its service made available to railroad employes.

I see also in the future a return of that membership loyalty which was so glorious and vital a factor in the earlier days of our service. It has never died out though it may at times have been obscured by the pressure of necessary institutional duties that have crowded so mercilessly upon overburdened members and secretaries. The way must and will be found to release the flame that still flares, struggling for larger life.

In matters of administration I am inclined to believe that the future holds a larger measure of home rule for the railroad associations without affecting their integration with the Brotherhood as a whole.

A more generous interpretation of the Evangelical Test was adopted by the International Convention a few years ago and it helped to relieve a long-standing embarrassment in the Railroad Department. Though this slight change may have been adequate to meet the requirements of city associations for years to come, it is doubtful whether it wholly meets those of the Railroad Association. There is scant danger that an even more liberal

interpretation concerning the Evangelical Test, so far as the Railroad Association is concerned, would imperil any vital Association interest. Railroad associations at some points and in certain sections of the country have found their work greatly circumscribed by their loyalty to rules and regulations that, while admirable for city associations, were far from advantageous in the promotion and extension of work among railroad men.

The day is coming, I think, when in the field of internal administration and in the realm of twilight zone relationships the railroad associations will be more largely permitted to reach their own conclusions and form their own decisions. Surely they can be trusted. They are loyal to the best interests of our worldwide Movement. They ask for themselves only that measure of liberty which in their judgment will enable them to render a larger service in the name of a united Brotherhood and add a greater luster to the cherished common name, the Young Men's Christian Association.

We shall build on—

We shall build on—

On through the cynic's scorning,

On through the coward's warning,

On through the cheat's suborning,

We shall build on—

Firm on the Rock of Ages,

The City of Saints and Sages,

And laugh while the tempest rages.

We shall build on—

Christ, though our hearts be bleeding,

Fierce though the flesh be pleading,

Still let us see Thee leading

Let us build on—
Till through death's cruel dealing
Temple of body reeling,
We hear the trumpets pealing
And we pass on!

CHAPTER XX

FOR THE GOOD OF ALL

THAT the Railroad Young Men's Christian Association has not lived wholly unto itself is demonstrated by the many contributions it has made to the common good. To enumerate all in detail would tax too severely the limits of this book. Contributions to the public weal, to railroad corporations, to railroad employes, to the Christian church and to the united Young Men's Christian Association have marked the pathway of its years. Let us consider some of these briefly:

The public is entitled to a maximum of safety as it travels or as it ships merchandise over steel rails. The measure of safety attained depends largely upon the character of railroad employes—those in control of trains, those who build locomotives and cars and those who keep in repair the glistening highways of steel rails. Therefore, whatever tends to strengthen the morale of these men or in any way helps them to render their most efficient service is a contribution to the common good. It may fairly be said that in the last analysis the public is the greatest gainer through the work of the Railroad Young Men's Christian Association on the arteries of commerce.

A prominent official in charge of the claims department

of a great eastern railroad informed me that most accidents have their origin in one of three causes: some physical defect—as, for instance, a split rail or a broken axle; "man failure," and finally those rare catastrophes called in law "Acts of God"—such as devastating tornadoes or overwhelming floods. Of the three he regarded "man failure" as the most frequent cause.

Now, if this specialist in the field of railroad accidents is right (and he ought to be well informed), if it is true that the human equation is the key factor, then it logically follows that any agency helpful in stabilizing this vital element in railroad operation renders thereby a priceless service to the man himself, to his employers and to the public as well.

Leisure may be a time of profit or of loss. There is danger in its soft and indulgent use. There is safety in the wise employment of spare hours. He who spends his idle time in unwholesome or enervating environment weakens his will and saps his vitality. The aftermath of dissipation often proves to be disastrous. The Railroad Association opens the door to a constructive use of hours free from labor.

Indifferent housing or unhygienic feeding during "lay-overs" away from home may easily result in indifference and recklessness while on duty. Causes such as these may lie back of many a wreck costly in life and money.

In striving to minimize these dangers by its own establishment of restaurants and dormitories, the Railroad Association becomes a factor of prime importance in the continent-wide campaign for "Safety First." Railroad men

leaving its buildings for the performance of exacting duties go to their tasks refreshed by pleasant companionship, wholesome surroundings and thoughtful care. A bitter after-taste of ill-spent hours does not linger with its debilitating chill. They are recreated, eager and alert.

The Railroad Association is a character-forming organization, the only one with such a conception to be found in the industrial or transportation world. No right thinking man questions the proposition that moral qualities are of vital importance in the operation of railroads. The word "moral" refers to "the practice, conduct and spirit of men toward God, themselves and their fellow men with reference to right and wrong and to obligations to duty."

The well-known publicist, Roger W. Babson, has well said: "The trouble with industry [and he included transportation] is this,—it has been adding stories to the building without changing the foundation. Instead of building more stories, what is needed is to strengthen the foundation." Man is the foundation and as we fortify him the entire building profits.

That "the Railroad Young Men's Christian Association has done more for safety in travel than all the patent appliances ever devised by the ingenuity of man" may seem an extreme and improbable statement, nevertheless, it was made by a famous railroad executive whose keen appraisal of any other value in the railroad world would be generally accepted as conservative and authentic. Doubtless he recognized the fact that a single major railroad accident due chiefly to "man failure" can easily cost

more in disrupted train service and in payment of damage claims than the total of all corporation gifts to railroad associations for an entire year.

The Railroad Department has made a contribution to railroad corporations by creating at least a partial solution of a long perplexing problem—how best to help their employes profitably utilize the "lay-over" hours which are a part of the daily program of so many who operate our trains. These men are often obliged by the very nature of their work to spend long hours in desolate freight yards or at junction points that are intolerably dull. These places offer nothing in the way of entertainment and meager, if any, opportunity for adequate rest. Railroad men away from home not infrequently face a choice between utter loneliness on the one hand and warmth and cheer in the realm of moral danger on the other. The better way was not discerned until the Railroad Association evolved its broad and comprehensive program providing for the fundamental needs and desires of railroad men, physical, mental and spiritual.

That this organization has made a contribution of value to the Christian church is recognized and appreciated by leaders of all creeds. Speaking generally, men of the rail were little associated with the church prior to the organization of the first railroad association in 1872. Even today there are many without direct affiliation though an increasing number yield allegiance to her sway. The nature of their work often makes active participation in church life difficult—sometimes impossible.

Passenger and freight trains speed the steel highways

on Sunday as on any other day. General offices may close, the car and locomotive shops may temporarily cease their activities, but the wheels of commerce carry on as passengers and freight speed from sea to sea.

The only opportunity many railroad men ever have to share in any religious service is in some railroad association. The service may be simple and informal—perhaps nothing more than the singing of hymns by groups gathered around a piano; nevertheless, it serves somehow to differentiate the day and turn the minds of men to thoughts that inspire and strengthen.

Many clergymen frankly acknowledge that they find it difficult to approach railroad men in their parishes. This is not due to want of desire on their part but to a hesitancy born of fear of a lack of welcome and response. A well-known pastor spoke not only for himself but for others when he said: "Somehow I have never been able to get much of a grip upon railroad men, and I find that this has been the experience of many of my brethren in the ministry. I thank God that in His good providence such a supplementary agency as the Railroad Y M C A has been raised up. I believe that this institution greatly strengthens the church."

As a class railroad men are probably as religiously inclined as are similar groups of men. Once aroused they respond enthusiastically to the call of the church upon their time, strength and means. The fact remains, however, that to large numbers of them the Railroad Association is their only vital contact with a Christian organization. It carries the church to men who cannot reach

the church. It illustrates in a way they comprehend the mission and message of that eternal institution "against which the gates of hell shall not prevail."

This organization does not wean men away from the church. It wins them to God's temples. Let the doubter read or reread the chapter on Railway Evangelists in this book—or, better still, let him visit homes in railroad communities. He will find there individuals and entire families who, through the influences of this Christian brotherhood, passed from indifference to the pew.

The Railroad Association is deeply indebted to the parent Young Men's Christian Association for its leadership, cooperation and its helpful suggestions from the days in Cleveland in 1872. Its fellowship and guidance have been invaluable. It has exercised the patience and forbearance of an elder brother to a younger. It has rejoiced in our successes and grieved with us over our failures.

With this in mind the Railroad Association is happy in the thought that it too has been able to make some contributions to the furtherance of the united Brotherhood. It has given as well as it has received. It has been an apt student and likewise, in a modest way, a teacher.

For one thing, the Railroad Association has made many friends for the movement as a whole. There have always been excellent men and women, more formerly than now, who looked at the average city association askance. To them it seemed at best a superior club catering to the favored few but lacking in appeal to those who most needed its help—a dispenser of luxuries to the so-called

"white collar" class giving little attention to the underprivileged and needy.

These critics—and they have been many—either condemned the movement unsparingly, however unfairly, left it alone or damned it with faint praise. Then the Railroad Association came along with its practical ministry for an important group of workingmen. This outreach won the attention and sympathy of many skeptics who applauded it as an effort thoroughly worth while. If this was a sample of what the Young Men's Christian Association could do had not the time come for a revision of judgment? Their progress from indifference to understanding was about as follows: "I don't think much of the Y M C A." "The Y M C A never impressed me greatly but I like its Railroad work." "The Y M C A is quite an institution after all." Thus by its practical Christian service for the men of the rail, the Railroad Association has increased public esteem for the entire movement.

This work for railroad men has also tended to correct the wrong impression of the average railroad man as to the nature of the City Young Men's Christian Association. Many of them had sincerely regarded these associations as being wholly apart from the world in which they lived. They conceded them to be all right in their way, possibly a good thing for the clerk, bookkeeper and student, but they could see little place for a city association in the life of the sturdy and virile knights of the rail.

Though this was an unjust and erroneous impression it was, nevertheless, fairly general. Then came the Railroad Association, an integral part of the worldwide brother-

hood. It was the bridge over which many railroad men passed from misconception to understanding—from prejudice to fellowship and appreciation.

The Railroad Association has contributed to the entire brotherhood, and to the Christian world as well, the principle of corporate gifts for religious purposes. Such giving had never been dreamed of prior to 1872, but since that year when initial contributions were made to the first railroad association, industrial and commercial corporations in all parts of the country have given generously toward all types of Association buildings and toward their maintenance as well. A list of such gifts would reach the startling total of many millions of dollars.

Business corporations are not created for eleemosynary or philanthropic purposes. Their end is purely financial. They are justified in making donations from their treasuries only when there is reasonable assurance that funds so appropriated will bring commensurate returns. The Railroad Association was the pioneer in demonstrating that there is both a direct and an indirect return to corporations contributing to benevolent institutions.

Another contribution this work for railroad men has made to the Movement was in preparing the way for at least two other distinctive Association groups—that among men in industry and that among soldiers and sailors. Christian welfare work in these inviting and alluring fields became possible only when the Railroad Association had blazed the way and had demonstrated that the Young Men's Christian Association was an organization sufficiently broad to attract and hold all classes of men.

It was a former railroad secretary, C. R. Towson, who developed the widespread Association movement among men in the field of industry. It was to the Railroad Association and its leaders that the founders of Association work among soldiers and sailors turned for direction and counsel.

The Railroad Association has made its contribution in the field of Association legislation. Let a single illustration suffice. Sixty years ago, alarmed by the growth of liberal religious thinking, chiefly in New England, and fearful lest those holding to new opinions gain undue influence and eventual ascendancy in the Movement, the International Convention meeting in Portland, Me., in 1869, adopted what is known as the "evangelical test" of membership, under which only members of good standing in so-called evangelical churches were eligible either for voting membership or a place on the directorate.

With the passage of time the Young Men's Christian Association grew in a manner never dreamed of in those days. Decade by decade it extended its work and adapted its program to groups of men, many of whom, under a strict interpretation of the Portland action, would be ineligible for office. In fact, in a few instances the number of eligible men were too few to fill necessary positions. This was particularly true of the Railroad Association in its work among men of all creeds, and many of none. A pressing need of some modification of the action of 1869 was generally recognized, but Association leaders were loath aggressively to commit themselves, for tradition

forges fetters hard to break and there are always intran-
sigeants to hamper progress.

It was a railroad secretary, W. W. Adair, who finally succeeded in securing the approval of an International Convention to an amendment by which associations so desiring are now enabled to appoint and elect to their governing boards a limited number of men not heretofore eligible to such offices. This was an encouraging step in the right direction. The coming years may see an even more generous adaptation of the action of 1869, which was doubtless justified by the conditions then existing, but is unsuited to the altered conditions of the twentieth century.

Tentative experiments were made by a few city associations in dormitories and restaurants in the early seventies, but it was not until the Railroad Association demonstrated the usefulness of these features on a large scale that the organization adopted them as part of its program. Today there is scarcely a city association on the continent without one or both of these activities.

The Young Men's Christian Association is not a hotel. It enters this field of service with reluctance, doing so only to help men who cannot well afford to pay the rates necessarily asked by attractive and wholesome commercial hostels, and who, but for Association sleeping rooms and restaurants, might easily drift into places of doubtful character.

It is in no spirit of brash boastfulness or smug satisfaction that this chapter has been written. The Railroad

Association rejoices that it has been able to make some contribution to the traveling public, to railroad corporations, their employes, the Christian church and the Young Men's Christian Association; but this rejoicing is tempered by a sincere regret that its gifts have not been more abundant, for of those to whom much has been given much is expected.

CHAPTER XXI

SECRETS OF SUCCESS

THE Railroad Young Men's Christian Association is preeminent in the field of welfare work among railroad men. It is to be found in successful operation on a majority of North American railroads. It has been studied by foreign governments. Statesmen at home and abroad have investigated its work and commended it because they saw in it a contribution to the common good. Railroad officials have given it practical endorsement, while railroad men have enrolled in its membership by the tens of thousands.

What then are the qualities in this altruistic brotherhood that have given it such popularity and prosperity and have enabled it for nearly sixty years successfully to appeal to railroad men—what is the basis of this appeal—what are the secrets of its success? These questions call for an answer and they send us back to fundamentals.

For years prior to the founding of the first railroad association in Cleveland in 1872, railroad corporations and the Young Men's Christian Association alike had been dimly conscious of the needs of railroad men and were making tentative experiments in the hope of finding some solution of the problem. They made little progress, for they were groping in the dark.

As early as 1855, a railroad reading room and library was established at Northfield, Vt., on the Vermont Central Railroad, the railroad furnishing and equipping the rooms. Soon, however, the reading room was abandoned and only the library remained. In 1857, a similar work was established at Montreal with more satisfactory results. In 1861, a library was established on the Illinois Central Railroad, where the corporation paid the librarian the small sum of \$10 a month and furnished room, light and heat. A few other roads followed with like efforts, but, with rare exceptions, these libraries made little impression upon the men and soon fell into disuse and decay.

So, too, in 1868, four years before the first railroad association was organized, the International Committee of the Young Men's Christian Associations sent its agent, Robert Weidensall, on a mission among railroad men who were building and operating the great western railroads. This effort was experimental and evangelistic and proved but temporary, though needed and appreciated. The railroad libraries and the work of Mr. Weidensall were steps in the right direction, and though they did not adequately meet the need they did indicate the way. They prepared the soil for the seed that was later to develop into the Railroad Young Men's Christian Association.

Looking back over the past we can understand why this seed so blossomed and bloomed. It possessed inherent qualities of growth and usefulness. It was vitalized by ideals. It was nurtured by faith.

One of the underlying secrets of the success of this unique organization is the spirit of partnership that ani-

mates it. The railroad corporations, the railroad men and the Young Men's Christian Association unite in an effort for the good of all. The railroads contribute toward the erection of buildings and their maintenance; the railroad men become members and workers; the Young Men's Christian Association furnishes a program, proven methods, and a skillful and sacrificial leadership. Furthermore, it brings a distinctive Christian message and purpose. In this triple cooperation there is strength, for, "a threefold cord is not easily broken."

That corporations alone can accomplish something in the field of welfare work has been evidenced by company-controlled libraries and clubhouses. That the men alone can make some progress along these lines has been shown now and again. That the Young Men's Christian Association can render a limited service to railroad men without railroad branches or corporate support has been demonstrated by some city associations, but it is only when all three factors are brought together that the most satisfactory and enduring results come to pass.

In this partnership, the corporation is in a sense the silent partner. It largely provides the working capital but makes no effort to control operation. The railroad men furnish the field in which to work and share in its cultivation. The Association furnishes the dynamic of a supreme purpose, the tools of an aggressive program and a trained leadership.

Another secret of the success of the Railroad Association is its secretarial leadership. As I have written elsewhere in this book on this calling, I pause here only to

emphasize its sacrificial character. Many men devoting their lives to the service of railroad men could have reaped much larger financial rewards in professional, business or industrial life. With full realization of all that was involved, they deliberately cast their lot with the Railroad Association because they saw in this Christian enterprise an opportunity for service for others—for the advancement of the Kingdom of God on earth.

I recall hearing the late Edwin Hawley, one of the master minds of the American railroad world, say to a group of wealthy men gathered in a New York club: "There is much in welfare work for railroad men that a corporation can purchase in the open market. It can buy buildings and equipment; it can employ caretakers, provide periodicals and books, but there is in the Railroad Young Men's Christian Association an invaluable asset that no corporation has sufficient capital to purchase. It is a commodity not quoted in dollars or pounds in any of the world's markets. I refer to its secretaries. These men do not hold jobs. They follow vocations; they bring to their tasks rare gifts and receive in return small stipends. Their work is to them an exalted duty and a constant joy. To my thinking, this is the quality more than any other that accounts for the amazing growth and influence of this organization."

Somewhat similar was the statement of the director of a system of clubhouses on a western railroad. He was discussing the relative values of such buildings and railroad associations. He said: "We can duplicate you in everything but one, but that is the most vexing of our prob-

lems. We cannot get the men to man our buildings who are capable of carrying on a program of welfare work. The thing that has puzzled us is to find out how you get your leaders."

Commenting on this significant statement, a thoughtful observer well said: "So far as I know, there is only one motive that makes a man espouse a policy of self-denial in order to serve his day and generation, and that is the Christian motive." Precisely so. How else can one account for this exceptional leadership? Highly competent men serving for meager remuneration, for the average salary of a railroad secretary, like that of teachers, clergymen and all servants of the common good, is less than that of a skillful mason or of a competent carpenter.

A further secret of the success of the Railroad Association is that it possesses the confidence of the great railroad labor organizations. From the early day when Chief P. M. Arthur, of the Brotherhood of Locomotive Engineers, proclaimed by spoken and written word his faith in the then struggling movement, the leaders of the various orders have been, with rare exception, among the foremost champions of this work. They saw in it not a paternal benevolence but a fine partnership. They recognized and appreciated the Railroad Association's independence of action. They observed with sympathetic respect its high ideals.

In times of labor crisis, the brotherhoods have been considerate of the Association's independent attitude and have never requested the impossible nor the unreasonable. They have recognized the inclusive character of the Asso-

ciation's interest and its potential value as a common meeting ground of mutual understanding and peace.

When it is remembered how large a proportion of railroad employes belong to the various brotherhoods, it cannot fail to be realized how potent and helpful this friendly attitude has been in the past and is today. High officials of these great orders serve as members of the Transportation Committee of the National Council and on the boards of local associations as well. Many of them are Christian men of fine character and high ideals.

The continental unity of the Railroad Association is another secret of its success. It is an international organization uniting Christian work for and by railroad men in the states of the Union and the provinces of Canada. There is a steady interchange of ideas and methods. Experiments are constantly being made by individual associations, the results of which are shared by the entire movement. If they are successful others profit—if they fail others are saved costly and fruitless effort.

Membership tickets in railroad associations are interchangeable. A man moving from one railroad to another or on a trip across the country continues his relation. No formalities mark his welcome. He is still a member of the same family. Then, too, in membership there is no ban of race, position or creed. Men of all languages and faiths are to be found in the swelling ranks of this brotherhood.

Every three years the Association gathers in a continental conference, and between times national and sectional groups meet to discuss problems and refresh enthusiasm. Those who have felt the magic spell of these meetings

appreciate how large a part they have played in the extension and development of this work.

The one supreme secret of the growth and influence of the Railroad Association lies in the religious motive that gave it birth, that has held it steady during trying days and that inspires it to press on, regardless of what problems or difficulties may confront it.

There is much that the purely secular railroad club can do. It can provide creature comforts and minister to passing needs. All this the Railroad Association does and more—much more. It stimulates the mind. It helps to shape character. It holds before railroad men that matchless artisan, the carpenter of Nazareth. It emphasizes the spiritual values in life.

The president of a great eastern railroad said to me one day as I met him on the street: "I see in the Christian religion and in such character-building organizations as you represent the only hope for a wise and enduring solution of the social and industrial ills of these days." It was a wholly unexpected and unsolicited appreciation of the underlying purpose of the Movement, for this railroad executive was not a churchman. He was viewing the world and all in it through the glasses of pragmatism. Nevertheless, he sensed the hiding place of the power of this Christian brotherhood.

It is well that we should be reminded of the present and potential value of the work we do. We are apt to be so immersed in our vision of the trees as not to see the forest.

President Wilson once wisely said: "The one thing that has surprised me about your Association leaders is your

apparent failure to realize the inherent power of the organization you are leading."

The fathers of the Movement may have been more keenly aware of this fundamental secret of success than we are today. One of them, in speaking of the religious spirit in which the Railroad Association was born, said: "And herein was the hiding of its power, the salt preservative of all that is good in its reading rooms, without which the best organized and equipped of them would achieve but indifferent success and the large majority undoubtedly soon run out."

Railroad executives of all faiths and of no professed faith recognize today the religious motive as the one and only sufficient explanation of the success of the Railroad Association. I have more frequently heard such officials complain because of insufficiency of religious effort than because of an excess of it. It was a railroad president of the Unitarian faith who was insistent upon a larger number of evangelical Bible classes and meetings on his line, while another official, not of the Protestant faith, in a recent address criticized a local railroad association for its lack of religious program in the past, stating that none could accuse the Association of proselyting, and that it was his belief that the ethics of religion were fundamentally a part of any organization grounded in good citizenship.

As a young brakeman, this official had worked on a railroad having clubhouses and no railroad association, and later on one having railroad associations only. Contact with both forms of welfare work had convinced him of

the greater value of the latter. He had been impressed by the difference in ideals and outlook.

By its aggressive and effective religious program, the Railroad Association has eloquently answered the fear expressed by some, that because of its intimate relation with great corporations and because of the essentially practical character of its program, it would lose spiritual vitality and so compromise and minimize its religious message as to render it ineffectual and futile.

These, then, are among the secrets of success of the Railroad Young Men's Christian Association—its tri-partnership basis: its sacrificial leadership, its continental scope, the confidence of labor organizations, and, above all, the Christian motive that animates its every endeavor.

It is this Christian basis that holds it fast when storms assail—that rallies to its aid men of vision and faith—that dignifies the most menial of tasks when performed in the name of Him who said: "I came not to be ministered unto but to minister."

The president of a great business corporation, who was also a director of railroads, looking out upon the Railroad Young Men's Christian Association, summed up his impression in these words: "It is good for the company. It is better for the men. It is best for the public." He saw clearly that the railroad companies, the railroad men, the traveler and shipper, all alike, profit directly and indirectly through the service rendered by this organization to railroad men in their hours of leisure and peril—a service born of Christian enthusiasm and permeated by the Christian spirit.

CHAPTER XXII

CRITICS—FRIENDLY AND OTHERWISE

TO be criticized is the fate of all aggressive individuals and organizations. "Criticism is easy," once said Disraeli. "It is much easier to be critical than to be correct." Criticism usually takes one of three forms. Sometimes it is jocose and good-natured. No malice lies underneath nor, as for that, any motive of helpfulness. It is simply that the joker must have his joke. Such criticism, however, may easily be harmful. The one criticized may not appreciate the humor even though the critical one is only like the *enfant terrible* in "Alice in Wonderland,"

He only does it to annoy,
Because he knows it teases.

Then there is the constructive critic with a genuine desire to be helpful. If what he says wounds, it is the wound of a friend and not of an enemy. If his words cut, it is the cut of the surgeon's lancet and not the vindictive thrust of the stiletto. He may reveal faults and weaknesses to which we have long been blind. He may point out to us the way from roads of peril we travel. Even as they pain, his words heal with the balm of Gilead.

Again there is the destructive critic. He is sometimes a poisonous reptile born in dank miasmas. The offspring

of serpents, he wends his way through slime. He reeks with the foul odors of malice, envy and hate. He never builds. He is too busy destroying. His hands drip with the blood of his slain. He is Satan materialized and in the flesh.

The joking critic we can dismiss with a smile. The constructive critic we should hail as a friend. The destructive critic must be faced and overcome.

It should be clearly borne in mind that these distinctions are not rigid. They shade into each other. The joking critic may have deep in his heart some hidden unworthy purpose. The constructive critic may carry with him the likes or dislikes that color his thinking, or may present the truth so tactlessly as to repel. The destructive critic may unintentionally shed searching light on some thought of which we were not conscious. He may even bring some unintended healing gift by his suggestions.

Just and kindly criticism should always be welcomed. Criticism of any sort should be carefully and honestly considered. He who resents, ignores or disdains the words of the critic may perchance turn from as good a friend as man can have in his progress upward toward the stars. Criticism may be as bitter to the taste as is quinine, but may also be as effective in destroying unwholesome and dangerous germs.

Let us not delude ourselves as men and as institutions, and let it be remembered that institutions after all are only aggregations of men. We are burdened with faults. The captious Cassius cried, "A friendly eye could never see such faults." Unforgettable was the answer of the wise

Brutus—"A flatterer's would not though they do appear as huge as high Olympus."

The manner in which men and institutions bear criticism affords some indication as to their character. When the storm comes the weak-kneed, the wobbly, the faint-hearted and the fearful skulk their way to shelter in self-content, while the courageous, great-hearted, serene and unafraid meet the storm like the unyielding oaks of the forest.

One may meet criticism in a spirit of crushed despair, in a spirit of angry defiance, or in a spirit of grateful appreciation and poise. Such an one can cry:

More than half beaten but fearless
Facing the storm and the night,
Breathless and reeling but tearless
Here in a lull in the fight;
I who bow down but before thee,
God of the fighting clan,
Lifting my fist I implore thee
Give me the heart of a man.

Those who profit by criticism may be recognized by these marks. They are big enough frankly to acknowledge mistakes in judgment and conduct. They know how to capitalize their errors and they have the courage to press on, rising on stepping-stones of their dead selves to higher things.

Criticism of the Railroad Department has been of all the types described and has come mainly from three sources: certain railroad officials, certain railroad men, and certain Young Men's Christian Association leaders, lay and secretarial. Let us consider each in turn, holding our

thought mainly to criticism which, however based on ignorance or misunderstanding, is not necessarily malicious in either intent or desire.

In railroad circles the Railroad Association has in the past sometimes been criticized primarily on four grounds. First, that, strictly speaking, it is outside the railroad world and the corporations therefore cannot absolutely control it. Second, that in cases of labor disturbance it has been shown that railroad associations cannot be wholly depended upon to sustain the corporation contention and to place the equipment and personnel at the disposal of officials. Third, that corporations have no right to give out of their treasuries to any agency as independent or even semi-independent as the Railroad Young Men's Christian Association. Fourth, that the Railroad Department is primarily a Christian movement, and that since railroad employes are of all creeds and of no creed, railroads cannot in justice to all involved encourage or sustain an organization of indisputable Christian origin and purpose.

As to the criticism that railroad corporations cannot control the policies, projects and programs of the Railroad Young Men's Christian Association, it can only be frankly and honestly stated that such is indeed the fact. It should be added, however, that the more far-sighted officials are in cordial agreement with such an attitude and hold that in the long run it is more advantageous to all concerned.

With corporate control would come paternalism that weakens rather than strengthens, hard followed by a loss

of that sense of partnership of official, employe and Young Men's Christian Association which is among the crowning glories of this altruistic movement. Under company control welfare work would become a department, efficient and useful, but it would no longer be an organization of united voluntary forces inspired by a high ideal and approaching its task with buoyant Christian faith. It would no longer have as its guiding star the Light of the World whose love for all men was so great that His great follower said, "The laborer is worthy of his hire," and again, "Servants, be obedient unto them that according to the flesh are your masters." In company control *versus* Association independence there might be some gain but there would certainly be grave loss.

As to the attitude of the Railroad Department in times of labor disturbance it can only be said that its position is in theory at least one of neutrality. Its primal duty is toward the railroad men it serves. It claims no expert knowledge in the field of economics. Because it would not commit itself absolutely it has lost opportunities on some railroad lines of great importance in the United States. It has made its mistakes, some of them costly, but as a matter of fact it has survived the embarrassments, difficulties and problems arising out of many strikes in the railroad world. It has sought above all to be fair, just and honest. It has not permitted personal prejudices this way or that to swerve it from the path leading to the distinctive service for which it was born. It has almost always found itself, after the strife was over, in a position where it could help to bring to all concerned the healing of a

common platform, a new point of departure in the realm of understanding and friendship.

The Railroad Association is Christian in origin and ideal, and because it is Christian it is necessarily broad in its sympathy for men of all creeds and races. Its doors are open to all. Men of all forms of faith, some indeed not churchmen at all, share in the responsibilities of its administration. Its spirit is clearly evangelical; the expression of that spirit is tolerant and kindly.

As to the contribution made by the Railroad Department as an independent Christian welfare agency, no finer tribute can be found than that of M. E. Ingalls, then president of the C & O, in an address delivered by him at the Clifton Forge Railroad Conference in 1895, in which he said: "Some snarler might say, 'Well, this might all have been done without the Young Men's Christian Association.' Perhaps it might; it is pretty hard to deny a negative; but looking about at what has been done, I think it would have been pretty hard to obtain such results without such help. The fact that all this has been done and that the improvement has gone forward step by step with the development of the Young Men's Christian Association is a reasonable ground for claiming that without them such results could not have been attained."

It is well known that criticism within the family circle is often the most bitter and merciless. Some seem to think that kinship carries with it the right to a frankness that is often as cruel as it is unjust. The critic justifies himself for stinging words and staggering blows by, "I only say

it for your good," or the ancient conscience smoother, "It hurts me as much as it does you."

The Railroad Department has been criticized not a little by those of its own immediate household of faith. There have been and are city and other associations, and secretaries, who look down upon it either in gracious condescension or in watchful suspicion. It is accepted, to be sure, as kinfolk but accorded in the domestic circle the place of the "poor relation." Family criticism of the Railroad Department usually takes one of three forms. First, that it is only an institutionalized effort chiefly devoted to feeding and rooming men, adding little to the prestige and dignity of the Movement as a whole; that its secretaries are inferior to those in other departments. That they may be good men is granted, but with the same breath it is added that they are not students and that they lack breadth, training and culture. Then, too, it is said that the Railroad Department cannot always be counted upon as loyal to the Movement as a whole, that it is too self-centered, class conscious and sufficient unto itself.

Now criticism within the family should never be taken too seriously. Underlying it generally there is an abiding affection. The one criticized, however, is apt to raise the old question, "Perhaps it was right to dissemble your love, but why do you kick me downstairs?"

Every railroad secretary of experience has faced these criticisms again and again. Unhappily they do not always yield to reason. Sometimes they strangely persist even in the presence of facts to the contrary.

Is the Railroad Association merely a welfare agency,

quite content to limit its work to the operation of a restaurant and dormitory? That there have been and are such associations is unhappily true, but this is not peculiar to the Railroad Work. It is equally true of certain city associations. Such organizations, however, hardly warrant a sweeping criticism of the Movement as a whole. Fair men judge by general tendencies and not by occasional lapses. For the most part railroad associations—and I speak from close observation and experience covering almost forty years—have held steadfast to the exalted purpose and high ideals of the founding fathers. They have indeed undertaken needed practical ministries for railroad men in the name of Him who fed the hungry by the Sea of Galilee, but they have not allowed these valuable services to vitiate or undermine the underlying spiritual stewardship. They remember what high commendation Jesus gave to those whose ministry was practical as He said, "I was an hungred and ye fed me." But they remember also how He said, "It is the Spirit that giveth life." After all, the test is more in the motive than in the act, and the poet stated an eternal truth when he said—

A servant with this clause
 Makes drudgery divine;
 Who sweeps a room as for Thy laws
 Makes that and th' action fine.

As to the railroad secretary, it may be true that from the standpoint of academic training he does not as a class rank as high as a selected group of his city brethren. Many railroad secretaries enter their work at an older age, and

a number from the railroad service. In this connection, however, two facts should be kept in mind. First, the majority of railroad departments are relatively small organizations. Any contrast, therefore, should not be between their leadership and that of outstanding city associations, but rather between these men and city associations of corresponding size. Such a comparison they could face without fear. Second, a surprising number of railroad secretaries have gone from their training in railroad associations to important city and supervisory tasks, and have succeeded. It would be easy to submit an imposing list of such names. The number of large railroad associations is limited and the unusual, gifted and ambitious man is apt sooner or later to seek wider pastures than this Department can afford. The interesting fact, however, is this, that when he does make such a change he almost invariably succeeds. He has the qualities and has gained the experience to take his place among the outstanding leaders. I have no hesitancy in expressing the conviction that, bearing in mind the limitations of railroad fields, their secretaries equal in capacity, character and accomplishment any secretarial group working under the far-flung banner of the Young Men's Christian Association.

And how about the loyalty of the Railroad Association? When has it ever faltered in the presence of an Association crisis? When the Movement was under fire in the cruel post-war days, was any branch of the work more loyal than that serving railroad men? To be sure, the Railroad Association holds that its work calls for adaptation of program and administration, that to accomplish its

high ends it must heed and utilize railroad class consciousness, that it is entitled to and should be accorded a reasonable measure of independence and home rule, that it should not be forced against its better judgment into a common mold, that its status is not that of an inferior or of a superior, but that of an equal. These are principles to which it holds tenaciously. It may not cry "Amen" to every new Association project before it has become convinced, but once convinced it is alert and progressive. It asks only for such measure of freedom in administration and program as experience has taught will best enable it to render its largest service, and thereby bring to a united Brotherhood the prestige of an opportunity wisely capitalized, a responsibility nobly met. With Patrick Henry we would say, "If this be treason, make the most of it."

The criticisms of the railroad men who constitute our field of work are relatively few and limited chiefly to such charges as these, that we are a profiteering organization making money out of the needs of men, that we are over-severe in our discipline and too active in religious effort. Would that the latter charge were more soundly based on fact!

The increased cost of service and supplies in recent years has necessitated increased prices in restaurants and dormitories. In the good old days a satisfactory meal could be served for a quarter and a clean comfortable bed given for ten cents, but these joyous days are of the past and gradually dormitory prices, for example, have risen until now they range from thirty-five to fifty cents. Wages have also increased but there are always some men who

resent increased costs even if made against an increased income. These men do not hesitate to anathematize the Association in scorching terms. They are not many in number but they speak often and loudly.

Also, discipline must be maintained in any organization of size, and there are always those who grow angry at rules even if they are conducive to the greatest good of the greatest number. Those critical of our religious work are not many, but they are inclined to be highly vocal.

It should be said that there is sometimes criticism on the part of members as to Railroad Department house-keeping. All too often this criticism is justified. It should be gratefully received, carefully weighed and, where housekeeping is indifferent or worse and equipment is deteriorating, should be heeded.

I have not set up men of straw for the joy of seeing them fall. The criticisms I have discussed, friendly or otherwise, are all faced by secretaries and directors of railroad associations in all parts of the continent. We welcome the critic and in the words of Goldsmith say,

Blame where you must, be candid where you can,
And be each critic the good-natured man.

CHAPTER XXIII

THE TERMINAL

BOOKS like railroads have their endings and we have reached the conclusion of our journey. The train on which we have traveled from 1872 to 1930 has at last entered the terminal station. Before detraining let us wait for a moment to reflect upon what we have heard and seen.

We have been passing through historic scenes, pausing now and again at hallowed Association shrines. We have held inspiring fellowship with men of the past who have wrought wonders. To the writer—and he hopes to his readers as well—it has been a refreshing experience. Not only have we surveyed the past but we have ventured to pierce the curtain that veils the future, glimpsing faintly what lies beyond. Whether we have seen aright or but dimly the coming years will reveal.

In writing such a book as this, one is constantly haunted by a vague regret. There is so much he wishes to say. There are so many scenes he desires to picture. There are so many men he would gladly mention by name, so many historic events he would chronicle. Yet like the specter at the feast he is ever painfully conscious of space limitations. He cannot escape the fact that the task in hand is one of selection rather than inclusiveness. It was a wise

man who said to his friend who was writing a book, "If you make any mistake as to length let it be on the side of brevity."

No story of the Railroad Young Men's Christian Association would be complete without an appreciative recognition of the understanding and sympathetic interest of Dr. John R. Mott who through the long years has never allowed his clear world vision to dim his sense of the vital needs of the homeland. As General Secretary of the International Committee and later of the National Council, he has rendered constant and invaluable aid by both pen and speech. In hours of grave crisis his wise and far-seeing counsel has been as a beacon light in the darkness. He has never wavered in his comprehension of the Railroad Department as fundamentally and chiefly a religious ministry to the men of the rail.

In the development of the Railroad Association Movement in Canada the Brotherhood is under an enduring debt of obligation to Daniel A. Budge, now retired but for many years the efficient general secretary of the City Association of Montreal.

By long and faithful cultivation of key railroad officials located in that city he paved the way for the extensive development of this movement throughout the Dominion. In an historic trip made by him over the Canadian Pacific Railway he laid the foundations of the group of highly effective railroad associations now established between Montreal and Winnipeg.

There are many other names that come to mind, men of whom I would fain write but for two reasons. First, to

select some and not others might suggest a lack of appreciation of those who in character and service have proven as faithful as those named. Second, it has seemed to me that for the most part men now living and still in active service should have the measure of their contribution appraised by some writer other than myself, and not until years have passed. There are, however, some few exceptions I venture to make.

I cannot fail to pay high tribute, and in this I believe I speak the voice of a united Brotherhood, to the loyal, long continued service of such outstanding men as Edwin L. Hamilton, self-sacrificing, faithful and capable, H. O. Williams, whose personal charm, buoyant disposition and almost uncanny flair for friendship have endeared him to all with whom he came in contact, and Joseph M. Dudley who carried into every task, however difficult, the ideals of a fine type of Christian manhood. These men and others like them have now retired from active service but their interest in the Brotherhood remains as keen and eager as it was in the days when they were still on its firing line.

Fred B. Shipp, George D. McDill, William H. Day, Ed. M. Willis and Frank W. Pearsall are but a few of many men who after spending years of service in the Railroad Department left to undertake other duties within the united Brotherhood. They too have retired from active service but the contributions they made are of enduring value.

I recall also a long list of retired railroad secretaries, international, state and local, whose names constitute a

roll of honor and whose deeds entitle them to recognition and gratitude. A list of all the men who have retired since 1922 will be found in the Appendix. They have been true warriors of the Cross, some in positions of commanding influence, others in positions of relative obscurity but real usefulness. Alike they were impelled by an inner urge to spend and to be spent in the service of their Master.

Before the reader closes the final page of this story he may wish to look out upon the Railroad Department as it is today, the Railroad Young Men's Christian Association of 1930.

Perhaps I should earlier have made clear the distinction between the terms Transportation and Railroad, for I have used them both. The former term applies to the Department of the National Council which is directly related to railroad associations. The latter applies not to a supervisory committee but to the railroad associations themselves.

Railroad associations are not necessarily similar. They may be animated by the same spirit of service but their character may be affected by the environment in which they work, the specific class or classes of railroad men they serve, and the measure of corporate and other support they are able to secure.

The Railroad Association is not an eleemosynary institution for the afflicted or underprivileged. It is not a paternal enterprise more or less condescendingly bestowed by rich corporations upon needy employes. It is rather a Christian club of self-respecting men who share with each

TYPICAL INTERIOR VIEWS OF A RAILROAD "Y"



other and with their employers the cost and conduct of a common enterprise because they hold that a railroad association properly conducted conduces to the greater good of all concerned.

Broadly speaking, there are three types of railroad associations: those located in cities or large railroad centers catering primarily to passenger and office men; those located in railroad communities whose constituency is largely composed of shop or freight men; and those in isolated division points where the railroad association is often the only wholesome resort open day and night to men with lay-overs. These three types may shade into each other according to local circumstances but they are sufficiently distinct to be classified.

There is also a fourth type which, while not as yet common, gives promise of becoming increasingly important in the future, namely, non-equipment work. This type is sometimes operated as an outpost of a city association, sometimes directly by a local railroad department or through national or state offices. Non-equipment work often calls for the service of a specialized secretary.

Although all types of Railroad Association work are the same in fundamentals, each calls for its own adapted program. Their common denominator is the underlying Christian purpose and their inclusion within the same worldwide Brotherhood. They differ mainly in incidental outward expression. To illustrate, a bowling alley would be of slight use at an isolated junction point where the first need of weary men is rest and quiet; while the restaurant, perhaps a necessity at such a point, may not

be required by a city railroad association surrounded by excellent lunch rooms and cafeterias.

Then, too, these differing types of railroad associations call for somewhat different qualities of secretarial leadership. In the large city or important railroad community a man must be a capable administrator, a skillful director of programs, while in the small and isolated railroad department he must above all be a wholesome home-maker, a winner of friends, a personal counselor. It is true of railroad as well as of city associations that the larger the field the less direct the contact of the secretary with the individual.

The wise Pontiff, Leo XIII, once said, "It has been too much the fashion in writing history to omit what is unpleasant. If the historians of the last century had written the Gospels, for example, we might never have heard of the fall of Peter or the treachery of Judas." It is pleasant to write of successes but depressing to tell the story of failures. Nevertheless it must be confessed that individual railroad associations sometimes fail either partially or completely, the reasons being many and varied. Failure may be due to changing railroad conditions, to inadequate supervision due to the limited number of men available for this service, to incompetent local leadership, or to unfair prejudice of unfriendly groups of men. Any of these difficulties may so lessen prestige, reduce opportunity and weaken the effectiveness of an individual association as to perilously limit its work, and on rare occasions force its discontinuance.

Unfortunate experiences such as these, however, are not

frequent, nor are they peculiar to the Railroad Association. They are equally the lot of the parent organization and of all similar philanthropic and welfare agencies. So long as the human equation lacks omniscience and super-human wisdom is the possession of the few, not the many, tragedies such as these are unavoidable now and again.

Such losses do not affect the growing and wholesome character of the Movement as a whole. Organizations like individuals are judged by fair-minded men not by occasional lapses and failures but by the motives that animate them and the general tendencies of the Movement as a whole.

A catalog of the wide range of activities in a typical railroad association would be enlightening. It would reveal the comprehensiveness of the program that has been evolved in nearly threescore years. The privileges offered may not be found in their entirety in any one railroad association but they fairly illustrate the composite Railroad Department as it exists today in Canada and the United States.

In the preparation of this book two courses lay before me. One was to follow rather rigidly the historical method in the commonly accepted sense of that term, to record events in sequence and order, to follow faithfully step by step the courses of individual associations and men, to outline with painstaking thoroughness each tendency and trend from its inception to the present. The other path—and the one I chose to follow—was to select only events of outstanding significance and men whose contributions for one reason or another have been particularly vital and

important. In other words, I have sought to picture the mountain peaks, leaving to the imagination of my readers the vales that lie between.

It has been my desire to iterate and reiterate the spiritual origin and purpose of the Railroad Young Men's Christian Association for in these materialistic days there is grave danger lest it be minimized or forgotten. Its religious message and ministry is its supreme glory, the crown of splendor which the ancient Greek had in mind when he said, "Having well polished the whole bow he added the golden tip."

Furthermore, I realized that if I faithfully kept in the forefront of my thinking and writing the underlying spiritual character of our Brotherhood, I would not be apt to go far amiss in lesser matters. With the greatest quality stressed, other important though lesser phases of program and work would fall naturally into their proper places. The reader would then see the Movement in all its fine temporal aspects but he would at the same time see back of it and forever permeating it the one supremely great principle that lifts it above even the most effective welfare agencies and gives to it an enduring beauty and power. The writer of Ecclesiasticus summed up this thought when he said, "Whatsoever thou takest in hand remember the end and thou shalt never do amiss."

And now our journey is over. We are ready to leave the train. The experiences of the past lie behind us but we can never again be quite as we were. The scenes we have viewed together, the events in which we have in imagination participated, the robust and vibrant personali-

ties of other days whom we have encountered have consciously or unconsciously colored and molded our thinking and our lives.

We turn from the delights of the tourist to the stern realities of life. Informed and inspired by what we have witnessed, it is our high privilege bravely to assume again the yoke and the gladness of our task. Ours is the opportunity to speed the coming of the finer and more helpful Railroad Young Men's Christian Association that may be when the present and future, profiting by the lessons of the past, add new stories of usefulness and service to the structure whose foundations were laid by loyal servants of the living God in the passenger station of the City of Cleveland in the year 1872—only fifty-eight years ago.

For our part let us face the future hopeful and unafraid, led on by a glowing vision of better years to come.

We are the pilgrims, masters,
 we shall go
Always a little further: It may be
Beyond that last blue mountain barred with snow
Across that angry or that glimmering sea
 . . . But surely we are brave
Who make the golden journey to Samarcand.

APPENDICES

APPENDIX I

(Report of Robert Weidensall telling of his work at Fremont, Nebraska, taken from the Report of the Executive Committee of the Young Men's Christian Associations of the United States and British Provinces, presented to the Portland Convention, July 15, 1869.)

"Went out on the road to the first important town, Fremont, which contains a population of fifteen hundred persons. It is a quiet town, with many excellent citizens, having but two church buildings while there are eight Christian denominations represented. As soon as I went into the town I sought out the leading men in all evangelical denominations; also looked at all the public buildings, with a view to secure a room for the use of the Association I was about to establish. Having obtained the required information, I immediately proceeded to canvass the place; began at the extreme limits on one side and finished at the extreme limits on the other; did not pass by a single building wherein there was an intelligent being. I met persons of all kinds, and, with but a few exceptions, was kindly received. Took pains to lay before every one I met the objects and aims of Y. M. C. Associations, as I understood them. Occasionally I met those who were familiar with the workings of such associations. They passed into brotherly sympathy with me, and encouraged the formation of one in Fremont. A public meeting was called in the Congregational Church, Sabbath evening, October 25th. It was a precious meeting. It was new to many citizens in Fremont; however, all were pleased with it. As your agent, I stated the object of the meeting, and told them why I was in their midst; also specified a number of things to be accomplished by the Association, when it was once established."

An Association was formed here which promises much of good.

APPENDIX II

STATISTICAL REPORTS FOR OCTOBER, 1877, SHOWING DETAILS OF THE WORK IN THE BEST DEVELOPED RAILROAD ASSOCIATIONS

	Union Depot, Cleveland, Ohio	Union Depot, Crestline, Ohio	Grand Central Depot, New York City	Altoona, Pa.	Union Depot, Columbus, Ohio	C. S. & M. S. & R. I. Depot, Chicago, Ill.	Grand Trunk Junction, Detroit, Mich.	Detroit, Mich.	A. & G. W. Depot, Meadville, Pa.
296 Attendance of Readers.....	3,175	1,606	1,616	1,233	3,302	2,302	1,244	2,522	3,000
Number in attendance at Sunday Services.....	805	185	.....	474	832	76	160	128	.....
" " Temperance Meetings.....	550	.....	.....	.....	.....	.....	75	.....	.....
" " Cottage Prayer Meetings.....	120	.....	.....	.....	.....	.....	75	.....	.....
" of Lady Readers (Passengers).....	290	394	.....	.....	27	13	.....	.....	.....
" Religious Services held (Sunday).....	4	4	.....	4	4	12	8	4	1
" Registered Visitors.....	391	299	47	261	324	442	589	475	.....
" Men Writing Letters.....	214	62	35	96	225	55	54	44	175
" Persons Calling for Stamps, Postal Cards, etc.....	.....	96	.....	.....	316	23	.....	.....	.....
" Volumes Donated to Library.....	.....	.....	.....	.....	2	.....	.....	.....	.....
" " Drawn from Library.....	296	148	.....	.....	139	57	.....	.....	.....
" Papers, Magazines, Tracts, etc., Distributed.....	1,030	918	155	.....	636	.....	206	288	.....
" Papers and Magazines Donated for Distribution.....	750	645	.....	.....	240	100	208	303	.....
" Cabooses Visited and Furnished Reading Matter.....	112	82	.....	.....	47	.....	.....	.....	.....
" Visits to Sick and Injured Men.....	41	5	.....	.....	13	.....	.....	.....	.....
" Men Calling in Rooms for Papers, etc.....	125	153	.....	36	28	.....	102	34	.....
" Papers and Magazines Filed.....	650	564	.....	160	412	640	.....	.....	129

APPENDIX III

LIST OF RAILROAD GENERAL SECRETARIES
1872-1879
IN ORDER OF APPOINTMENT

<i>R.R. Center</i>	<i>Name</i>	<i>Date of Entrance into the Work</i>
Cleveland, O.	Lang Sheaff	{ Cobb in 1872 { Sheaff in 1875
Detroit, Mich.	I. G. Jenkins	{ Warren in 1876 { Jenkins in 1878
Columbus, O.	W. A. Waggoner	{ Stockwell in 1876 { Waggoner in 1878
Crestline, O.	W. N. Todd	1876
West Albany, N. Y.	G. S. Spencer	1877
Chicago, Ill.	John Morison	1877
New York City	O. R. Stockwell	1878
Toledo, O.	F. W. Smith	1878
Indianapolis, Ind.	Geo. W. Cobb	1878
Baltimore, Md.	John Watts	1878
Toronto, Ont.	W. E. Burford	1879
Sacramento, Cal.	S. E. Carrington	1879
Grand Central Depot, N. Y.	W. M. Hitchcock, Asst.	1879
Chicago, Kinzie St.	Wm. Cook	1879
Elmira, N. Y.	F. Z. Wilcox	1879
Chicago, So. Canal St.	Harry Day, Asst.	1879
"	"	1879
Peoria, Ill.	H. F. Sayles	1879
New York, 30th St.	M. O. Mace	1879
Meadville, Pa.	J. M. Thoburn	1879

APPENDIX IV

(Letter from Cornelius Vanderbilt read by Mr. Morse at the Second International Railroad Conference held in Altoona in 1879.)

New York, September 15, 1879.

Cephas Brainerd, Esq.,
Chairman of the International Committee.

MY DEAR SIR:

I regret that pressing and unavoidable engagements will prevent my acceptance of your invitation to the Conference of the Railroad Men's Christian Association, to be held at Altoona on the 18th inst.

I have for many years felt the deepest interest in this work, and believe that its importance can hardly be overestimated, both to the men and the companies in whose service they are. It educates and spiritualizes; it promotes economy and thrift; it brings railroad men together with surroundings and discussions which produce the happiest results to themselves, their families and their employers.

It seems to me very fortunate that the movement is under the fostering care and guidance of the Young Men's Christian Association. That gives it a permanency, position and power not otherwise attainable. The Young Men's Christian Association has become a national institution. Its influence is felt and recognized everywhere, and its active countenance and support is of the greatest importance to this work. These subordinate and struggling Associations at different railway points can thus have the experience, sympathy and cooperation of a numerous and powerful body of Christian workers. It brings them at once into fellowship with the best elements in the great communion of churches of all denominations, who are laboring for the spiritual and temporal welfare of the young men of the country. While the Railroad Men's

Christian Associations might survive a separation from the Young Men's Christian Association, yet I believe such a step would be a great misfortune. The Parent Society, strong in the support and respect of all good people, whether professing Christians or not, while extending its care and protection to the Railroad men's efforts, should receive in return their loyalty and gratitude, and that vigor and life in their Associations, which will be its most satisfactory and gratifying reward. In thus recognizing the relations between these Associations, I do not lose sight of the independent position of the railroad men, and the necessity of maintaining this. They will, of course, have their full representation upon all committees, and their voice and counsel to be heard in all the details of the work, and to their active participation as officers and promoters of local movements, and advisers in matters relating to the general welfare of the whole scheme, will success be mainly due.

Trusting that the coming Conference may lead to the wide extension of these admirable organizations of railway men, and devise methods to add greatly to their attractions and usefulness, I am

Very truly yours,

C. VANDERBILT.

APPENDIX V

SEC. 5—THE SECRETARY AND THE WORK AT THE ROOMS

—From *Office, Qualifications and Work of the General Secretary*, being a series of Papers prepared for the Third Annual Meeting of the Association of General Secretaries of the Y.M.C.A. of the United States and British Provinces, held in Poughkeepsie, N. Y., July 5-8, 1873.

1. *The Secretary at the Rooms*—The following, taken from the diary of a Secretary, is full of practical suggestion:

"In my office at 9 A.M. First callers, two young men who wanted to find a cheap boarding house and good employment. One had come from New York and the other from London; I directed them to a boarding house, and spoke to them of personal religion, telling them that now was a good time to begin a new life, inwardly as well as outwardly. After these two knobby young fellows put in an appearance; they had been stopping at one of our first class hotels, but wanted a good boarding house with best of fare. These were harder to speak to, but I showed them round our building and invited them to come often. The next visitor was a lady who had room for a boarder. She had seen our advertisement asking for places where young men would feel at home, and wanted me to send her one of good character.

"Next a schoolmistress with two pupils, the youngest (15 years old), being an orphan with an income of \$225 a year, but liable at that early age to get intoxicated. She wished me to get him and his companion to sign the pledge; I persuaded them to take this step toward reform, and they both came to our boys' prayer meeting the next evening. Then a young druggist appeared, to confess how yesterday he had spent all his money in going from tavern to tavern. He had become disgusted with himself. Some two weeks previous he had been invited to our prayer meeting, but could not remain on account of remorse of conscience; but now in his extremity, he had come back and in an excited state related his case to me. He fairly broke down when describing his condition; I read to him a gospel invitation; he said that for some years he had neither prayed nor attended church. I prayed with him and asked him to repeat the Lord's Prayer, that he had learned at his mother's knee, but he had forgotten even that. I lent him a Bible, drawing his attention to several chapters, gave him the temperance pledge, and he left me. Since then he has been a changed

man, and I believe he is earnestly seeking the Lord. Several other callers were received; two ladies asking advice about the Woman's Christian Association, which is now being organized in our city. A saloon keeper making a complaint about our young men causing a loss to his business. A minister from —, asking me for the names of our most liberal givers, as he was collecting for his church in that city, which request I could not accede to. Then I was glad to welcome the President of the Y M C A in —. After him came two ministers asking me to look up their sons and invite them to the Association; a woman requesting me to lend her \$3 for a few days; a mother with her son who was an inveterate drunkard, (I talked and prayed with him and he took the pledge); and last, a woman came rushing in almost crazy, beseeching me to come instantly and make peace between her husband and herself."

APPENDIX VI

RAILWAY BRANCH Y M C A CLEVELAND READING ROOM

Regular Monthly Report for July, 1872

Mr. President and Brethren of the Association:

It is with feelings of gratitude that your committee present their first monthly report of progress, realizing the importance of the work and the magnitude of the field. Already we begin to see the fruit appear that bespeaks a rich harvest in the future. During the month past, fourteen hundred and two persons visited the reading room, and two hundred and ninety visited the Sunday afternoon meetings—a total of sixteen hundred and ninety-two for the month. The railroad employes are improving the opportunity offered for reading

and writing, and as the knowledge of this privilege extends, your Committee expects a much larger attendance. One instance will suffice to show how the room is appreciated: A man employed on one of the freight trains came in and asked for writing materials, which were furnished him, and he wrote his letters, and then with tears in his eyes thanked the superintendent, and spoke of the pleasure it afforded him in the relief from temptation. He said: "Before today my letters have been written in saloons, and cost me three or four glasses of beer before they were finished; now I am free from the beer and its bad influence, and have my money in my pocket, and feel like a better man. Oh! how nice such a room as this is!"

One railroad man has been led to accept Christ through the influence of the Sunday meeting. On the 26th, many of an excursion party from the towns on the Columbus road visited the room, and the pleasant recollections of the time spent there may prove to be seed sown by the wayside. During the month, two men—James Malone, of the Lake Shore, and Charles Brown, of the Pittsburg road—were injured. Brown died from his injuries. Eleven visits were made to these men at their homes, and everything done that could be, and the sympathy and care of the Association tendered and gratefully received (especially in Brown's family, who were left needy). It is confidently hoped that much good will be accomplished in this branch of work, and many hearts led to look to "Jesus, the Saviour of souls." The railroad companies have put a porter in the room to take care of it, and this will enable the superintendent to visit the railroad men in their shops. Arrangements are being made for a thorough canvass of all the railroad shops and round houses in the city, and for a distribution of tracts and papers among the men and on the trains leaving the city, which will be put in operation as soon as possible. Five hundred copies of the *Cleveland Pulpit* have been distributed on the trains during

the month—the sermon by Dr. Eells, subject: “The sinner destroys himself.” Two men have signed the temperance pledge. Donations have been made of the *Ohio Farmer* and *The Standard of the Cross* (Episcopal), which are now regularly received. Meetings of the Railway Branch Committee are held the first and third Wednesday evenings of each month.

The library is an especial object of attention, and is being increased by donations of books from time to time. The Committee expect soon to have from five hundred to one thousand volumes. Your Committee ask the prayers and assistance in their work of every member of the Association.

Respectfully submitted,

H. A. SHERWIN,
Chairman of Committee.
GEO. W. COBB,
Sup't Reading Room.

Cleveland, August 1st, 1872.

APPENDIX VII

RAILROAD SECRETARIES WHO HAVE RETIRED SINCE 1922

Albertsen, A. P.....	Russell, Ky.
Anderson, McClellan.....	Glassport, Pa.
Aukerman, H. J.....	Altoona, Pa.
Callender, Melvin W.....	Pittsburgh, Pa.
Campbell, J. R.....	Trenton, N. J.
Cherrington, I. E.....	Cincinnati, Ohio
Cook, George A.....	San Antonio, Texas
Davis, Albert B.....	Rouses Point, N. Y.
Dudley, J. M., National Council.....	New York, N. Y.
Emig, Louis P.....	St. Louis, Mo.
Farbridge, Albert A.....	Chicago, Ill.
Finch, H. M.....	Rocky Mt., N. C.
Fisher, Charles E.....	Bluefield, W. Va.

Fraser, Simon F.....	Douglas, Ariz.
Gazeley, Arthur E.....	Boston, Mass.
Gillette, Alonzo P.....	Boston, Mass.
Gregory, Frank H.....	Harrisburg, Pa.
Hamilton, E. L., International Committee.....	New York, N. Y.
Hayes, Alfred H.....	New Haven, Conn.
Hicks, Albert K.....	Long Island City, N. Y.
Hogue, John W.....	Baltimore, Md.
Jenkins, Isaac C.....	West Detroit, Mich.
Jones, John.....	Roodhouse, Ill.
Judd, Theo. F.....	New York, N. Y.
Kent, Charles C.....	Connellsville, Pa.
Lawrence, D. T.....	Brainerd, Minn.
Lawrence, Fred E.....	New York, N. Y.
Lefferty, William E.....	St. Louis, Mo.
Liddle, Robert P.....	St. Thomas, Ontario
Marshall, George H.....	Hazard, Ky.
Matthews, Wm. C.....	Selma, Ala.
Merritt, A. E.....	Island Pond, Vt.
Miller, Jacob S.....	Canton, Ohio
Mitchell, C. C.....	Atlanta, Ga.
Moore, John C.....	Louisville, Ky.
Moore, Samuel W.....	Sapulpa, Okla.
Morrison, James O.....	Mattoon, Ill.
Percy, John O.....	West Detroit, Mich.
Prout, Thomas E.....	Topeka, Kans.
Rice, James M., Atlantic City RR.....	Camden, N. J.
Sample, George C. K.....	Columbia, Pa.
Sheppard, Julius.....	Helper, Utah
Starkey, James C.....	Mattoon, Ill.
Stetson, R. K.....	Two Harbors, Minn.
Streight, J. C.....	Brunswick, Md.
Sunderlin, J. L. B.....	Albany, N. Y.
Taylor, Alvin.....	Norfolk, Va.
Taylor, Darius D.....	Moberly, Mo.
Thatcher, Frank H.....	Buffalo, N. Y.
Thomas, Robert S.....	Baltimore, Md.
Thomes, Edward M.....	St. Louis, Mo.
Thorburn, Thomas.....	Brooklyn, N. Y.
Waggoner, W. A.....	Atlanta, Ga.
Warr, Samuel.....	Scranton, Pa.
Weeks, Silas D.....	Hinton, W. Va.

White, Richard T.....	Philadelphia, Pa.
Williams, H. O., International Committee....	New York, N. Y.
Winslow, G. H.....	Washington, D. C.
Wolfe, Marcus A.....	Kansas City, Mo.

APPENDIX VIII

(From an article by Clarence J. Hicks entitled "Early Days on the Chesapeake & Ohio," appearing in *Railroad Association Magazine*, November-December, 1915.)

"The writer and Mr. Richard C. Morse were delegated to have a conference with Mr. Ingalls, who at that time and for years afterwards was President of both the C & O and the Big Four. We called upon Mr. Ingalls at one of the New York hotels, but our conference lasted something less than a minute. Mr. Ingalls was an expert at getting rid of unwelcome callers and after a very cordial greeting he assured us that our project was impossible and closed the interview by walking away.

"A few days later Mr. Brainerd ordered (and what a joy it was to fall in with the orders of such a leader!) that I go to Cincinnati prepared to stay until Mr. Ingalls had been interviewed and the coveted quarters secured. Fortunately I was able to annoy Mr. Ingalls so much that he not only granted our request as to Cincinnati, but in desperation and half jokingly inquired, 'Why don't you tackle Hinton, instead of working in an easy place like Cincinnati?' I replied, 'All right, we will tackle it if you will agree to help financially and will tell us where Hinton is.' He then explained that Hinton was a division point on the C & O and that it was the toughest, most God-forsaken place that he knew of; that he was sure we would fail, but if by any chance we should succeed, he would own up that he was mistaken and would gladly help to organize the Y M C A at every division point on the system. We had at that time one Association

on the line, at Richmond, Virginia, located in a single room in the passenger station and having as its secretary one of the most godly, unselfish and lovable men I have ever known—R. E. Michaels. But with no equipment and inadequate support Michaels was greatly handicapped and the idea that the Railroad Association could be developed into an essential part of the road had not dawned on any of the officials.

APPENDIX IX

(From "Transportation's Fundamental Need," a Summary of the Sixteenth International Transportation Conference, at St. Louis, Mo., November 15 to 18, 1923.)

FROM REPORT OF FINDINGS COMMITTEE

WHEREAS, the attitude existing between managements and men on railroads is spiritual, and

WHEREAS, the Railroad Young Men's Christian Association, because of its years of service to railroad men and its character building policy, is in a peculiar position to render helpful service in the promotion of right relationships between men and managements, we therefore recommend that this Conference resolve:

That each Railroad Young Men's Christian Association undertake a more determined and aggressive policy and attitude toward the promoting of closer relationships between managements and the men and that we use every possible means toward this end.

APPENDIX X

(From Proceedings of the Thirty-fifth International Convention of Young Men's Christian Associations, Buffalo, N. Y., 1904.)

REPORT OF THE COMMITTEE OF TWENTY-ONE
AS AMENDED AND ADOPTED

First—The "Grand Rapids Resolutions" unanimously adopted by the international convention of 1899 and reaffirmed without change by the international convention of 1901, fairly interpreted, express the historic basis of relationship upon which the associations have developed and have been so abundantly blessed of God.

Second—Radical organic changes in the polity of the associations are neither necessary nor desirable.

Third—Efficient state and provincial organizations have long been recognized as essential factors in the successful development of the local association; and an important part of the work of the International Committee has been to establish and assist these organizations. This policy becomes increasingly important with the development of the association work. It is, therefore, the duty of the agents of the International Committee, when working in fields having state or provincial organizations, to aid and strengthen those organizations. It is equally the duty of the agents of the state and provincial organizations to support and aid the International Committee in its relation to the associations and in its work for the North American association brotherhood.

Fourth—The local association, as the independent unit, has the right to apply for aid to either supervising agency, and it is the right of each agency of supervision to respond directly to the calls of the local associations.

It is desirable that the local associations should employ the

State Committee to the largest practicable extent in close supervision of the work.

To this end, and for the harmonious development and administration of the whole work, save in exceptional cases, the International Committee should respond to applications from the local associations in conference and cooperation with the State Committee. The right of the local association, however, to apply for and receive aid from either supervisory agency should not be denied or abridged.

Fifth—The historic and well-settled autonomy and independence of the local association should and will continue unquestioned; and nothing in this report shall be construed as in any way interfering with the right of the local association to organize branches of its own in any department.

Sixth—State, Provincial or International Committees may, in exceptional cases and only while necessary, recognize each for itself provisional railroad, army and navy associations, and also (with the consent of the local association) provisional industrial and city associations, at points having local associations with which for the time being organic relations cannot be established or maintained.

In the organization of associations or branches on interstate railroad systems, the International Committee should treat with the railroad company and assume the responsibility. In the supervision of the work when established the same rule of conference and cooperation with State and Provincial Committees shall prevail as in other departments of association work.

Seventh—It is desirable that all local association real estate be held either in fee simple or leasehold by the local association. When this is not practicable, it may be held by the State, Provincial or International Committees; but these committees should seek to transfer the same as soon as expedient to local associations. This policy should be made plain to

railroad officials when leases of railroad property are made; and to carry this out an assignment clause should, when possible, be incorporated.

Eighth—In any case of disagreement, where two agencies of supervision are unable themselves to arrive at a satisfactory settlement, and where the local association, as the court of final appeal, is not directly concerned and so is not available, the ordinary principles and methods of arbitration are recommended, namely, each party to appoint an arbitrator and these two to appoint a third, no one of whom shall be a salaried officer of an association, and thereupon the three to hear the case and reach a final settlement. The costs of the proceeding to be paid as the arbitrators or a majority of them may determine.

