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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

July 29—Appreciating Our Immigrant Neighbors. Ruth 2:4-17.

It has been truly said that there are no native Americans save perhaps the American Indian. Practically every one of the 118,000,000 of the population of America is either foreign-born or the descendant of foreigners. There is, however, an old and new immigration.

The old constitutes those people who came over prior to the '90s of the past century and who came principally from Northern Europe and from Great Britain. They were the founders and fosterers of this country; they were the pioneers who cleared our forests, who built our cities and who laid the foundations of our government and of our institutions. They established our schools and colleges and built our churches. Many of them had come over from religious impulses and found here a land where they might worship God according to the dictates of their own consciences. Most of us are their descendants and today are enjoying the blessings of peace and prosperity which they assured for their posterity.

The new immigration set in during the latter part of the last century and reached its peak in the first decade of the new century. It consisted principally of people who came from Central and Southern Europe and from Asia, from Japan and China. They came over in large numbers, at one time two for every minute of every hour of every day of every week of every month for the year. They settled in our industrial centers, sometimes segregating themselves into colonies and communities. The area east of Chicago and north of the Mason and Dixon line is called "the immigrant zone," because the large majority of the newer immigration live in that section.

So great and so grave became the problems which developed for church and state that the government was obliged to restrict the number of immigrants for each year so that today the quota for each country is comparatively small, and for Japan there is practically exclusion. The chief problem today is not the recent immigrant, but the children of the immigrant, the second generation, for they are passing from the European habits, manners and language of their fathers and are adopting our American customs and speech, and are being readily and rapidly assimilated into our American life. So rapid indeed has been this process that it is well-nigh impossible to distinguish the child of the foreigner from that of the native stock. Our schools and our playgrounds, our industries and our newspapers have served largely to remove these lines of difference, which race and language and color and creed have sometimes drawn.

In spite of these facts differences still prevail. Race prejudices are very deepseated and do not speedily die out. Blood is thicker than water. Colors do not readily blend among the races. Creedal cleavages are apt to persist. Catholics and Protestants, Jews and Christians often look askance at each other. Sometimes they call each other bad names. When one of the other party moves into the block the rest move out. Now, race prejudices have always existed. The Old Testament is a history of racial and national conflicts. These persisted even in the New Testament. The Jews had no dealings with the Samaritans. They called them "dogs" and even worse. Jesus sought to break down the wall of separation. He showed no respect of persons. He took every man at his essential worth and recognized each and all as children of one common Father.

This attitude and estimate of Jesus constitutes the basis of our proper appreciation of our immigrant neighbors. These folks are also children of God the same as we are. God is interested in them as well as in us. We have no special claims upon God. He is the Father of all men and all are brothers. Therefore what right have we to say that we are better than they, or that they are outcasts while we are favorites? God has no favored nation, no peculiar people. But in every nation he that feareth Him is respected of Him.

We should appreciate our immigrant neighbors for what they do as well as for what they are. Some one has put this fact into the following words:—

"I am the immigrant
Since the dawn of creation my restless feet have beaten new paths across the earth.
My uneasy bark has tossed on all seas.
My wanderlust was born of the craving for more liberty and a better wage for the sweat of my face.
I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with new-born hope.
I approached its gates with great expectation.
I entered in it with fine hope.
I have shouldered my burden as the American man-of-all work.
I contribute eighty-five per cent of all the labor in the slaughtering and meat packing industries.
I do seven-tenths of the bituminous coal mining.
I do seventy-eight per cent of all the work in the woolen mills.
I contribute nine-tenths of all the labor in the cotton mills.
I make nineteen-twentieths of all the clothing.
I manufacture more than half the shoes.
I build four-fifths of all the furniture.
I make half of the collars, cuffs and shirts.
I turn out four-fifths of all the leather.
I make half the gloves.
I refine nearly nineteen-twentieths of the sugar.
And yet, I am the great American problem."

We should likewise appreciate our immigrant neighbors for what they may teach us. They have a great contribution to make to our American life. Some of these immigrants come from lands of poetry, music, art and architecture. In their blood courses the blood of mighty heroes, of great orators, poets, singers, theologians, philosophers. These people contribute of their brawn and brain. We can use them. We are not crowded here. We still have plenty of elbow-room. Then, America is young. It is not finished. Its power of assimilation is not exhausted. There are millions of acres that can still be brought under cultivation. But there is not an inch of room for a single man or woman who is not heart and soul one with America, loyal to her ideals and undivided in allegiance to her highest welfare. We need the immigrant. We need him to put to the test our boasted democracy. Democracy is not a paper proposition. If the institutions of our democracy are too feeble to meet the present world situation and to assimilate these strangers in our midst, then these principles have been purchased at too great a cost when our fathers waded through seas of blood to win them.

We need the immigrant to test the validity of our Christian faith. It is beautiful to sing and speak of the brotherhood of man; it is interesting to search the Scriptures for those charming incidents when racial and national boundaries were overleaped in the interests of the Kingdom and when the stranger was given cordial consideration. But it puts our faith to a severe test when these strangers of other tongues and faiths and creeds and races are right at our own door. If we cannot Christianize these people with our men, money and machinery, what guarantee have we that we can do so at long range, in lands across the seas?

Then we need the immigrant to be the bearer of our Christianity to other lands. "Immigration is the wind that carries the seeds of democracy throughout the world." Here we have the thousands, hundreds of thousands of unofficial, unordained, but nevertheless, effective missionaries carrying back into their native lands the principles of democracy and of Christianity with which they come in contact here.

Now, what can we do to show our appreciation? First, we must give him a chance. America stands for liberty, opportunity, obligation. Then we must educate him. 3,250,000 immigrants over ten years of age cannot understand the English language and 2,000,000 over twenty-one years can neither read nor understand English. They must be taught. We must Americanize him. This is not something foisted upon folk by fiat or force. It is not a matter of linen and language simply. It is a process, an educational process, an assimilating process. But we need a uniform policy of Americanization. The various States differ in their laws and the government must determine on a common plan.

What about the duty of the Church? In this country, though the Church and the State are separate, the Church vitalizes and inspires the State. The Church sets up ideals, lofty principles, furnishes the dynamic of faith and inherent power. Thus Church and State, locking hands in homes and schools and neighborhoods, can accomplish the desired ends.

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POULTRY FACTS

POULTRY BREEDS BEST FOR FARMER

Which is the best breed of poultry for the Ohio farmer?

With more than 500 farm flocks on which to base an answer to this question, flocks on which records were kept during 1926 in co-operation with county agents and the agricultural college extension service of the Ohio State university, poultry specialists at the university make this answer:

"There are several things to consider, but probably the most important is the individual whim of the farmer."

Before framing this answer the specialists examined the records and analyzed them in "Analysis of Poultry Profits, 1926," a new bulletin published for free distribution by the agricultural college extension service. Copies of the 16-page bulletin may be obtained from the county agent or the university.

Averages used in comparing breeds of poultry were drawn from records of Leghorns, Plymouth Rocks, Wyandottes, and Rhode Island Reds. Leghorn flocks constituted 59.8 per cent of those reporting, and the average size of the Leghorn flock was larger than for any other breed, indicating that Leghorns are more adaptable to large flocks.

"The Leghorns averaged 13.9 eggs more per bird than any other breed," the specialists point out. "This bears out the contention that Leghorns are better egg producers than other breeds.

"There are exceptions, however, for some of the lowest producing flocks were Leghorns. There was little difference in egg production among the three American breeds, although the Wyandottes averaged 7.2 eggs more per bird than the Plymouth Rocks.

"Cash receipts were less for the Leghorns than for any of the other breeds. This is true despite the higher egg production for Leghorns, and is largely due to increased meat receipts from hens and broilers for the American breeds.

"Total expenses per bird were slightly higher for the three American breeds. This tended to balance the labor income so that it was quite similar for the four breeds. With only 59 cents difference between the high and the low in labor income, it is apparent that there is no practical difference in the profitableness of these four main breeds."

Egg-Shell Material Is Essential for Layers

Oyster shell which is used for poultry is made by crushing the whole shells, after which they are washed three times. Following the washing the crushed shell is dried in rotary dryers, the intense heat of which destroys all foreign and putrid matter, making the shell sanitary and clean. The heating insures freedom from odor and poisonous matter.

After drying the shell is screened into two sizes, for hens and chicks, respectively. The oversized material and dust is eliminated.

The feeding of oyster shell is a good practice in poultry husbandry as the high calcium content provides bone-building material for growing birds and egg-shell material for laying hens. For this reason the material should be available in feeders at all times.

Poultry Hints

Lack of sunshine often causes leg weakness in chicks.

* * *

Overcrowding the house causes roup as well as stunted chicks.

* * *

The color of the egg shells has nothing to do with the food value of the eggs.

* * *

Eggs cannot be produced without nitrogenous food in some shape. Bones are absolutely essential.

* * *

Give the young poultry plenty of fresh air without drafts. An open growing coop will do this.

* * *

Remember that the hens which lay the golden eggs are the ones that produce them when they bring the highest prices.

* * *

A broiler is a young bird weighing less than two pounds. The best prices are received for the plump, well-developed birds.

* * *

The products of the great American hen rank fifth in our agricultural products list, and every year more people are realizing that there is money in hens.

* * *

The standard weight of the Pekin drake is nine pounds and of the Muscovy drake, ten pounds.

* * *

Many breeders sell the Leghorn cockerels when they weigh about one pound. At this size they are known as squab broilers.

* * *

When the hens stop laying they may often be started again by a change of feed, but do not give them much corn in summer, unless, of course, you have cooped them up to fatten for market.

SPURNED STUDENT KILLS DANCER AND DIES BY OWN HAND

Ordered Out by Woman When She Learns He Has Wife and Children.

New York.—An Argentine medical student whose romance with Maria Montero, Spanish dancer, was broken off when she found he had a wife and four children in Paris, died in City hospital, a bullet in his brain, after he had shot and killed the dancer and then turned the revolver on himself.

Ten months ago Horatio Columbres, thirty-seven-year-old son of a wealthy Argentine planter, met Miss Montero, who was twenty-seven, and fell in love with her. Recently she learned he had a wife and four children in Paris and ordered him to leave her dancing studio and never come back.

Later he returned and forced his way into her private apartment at the West Fifty-seventh street studio. An assistant heard a heated conversation in Spanish and then several shots. The assistant ran into the street and summoned police. They found Miss



Killed the Dancer.

Montero lying dead on the floor, wrapped in a Spanish shawl which, associates said, King Alfonso of Spain had presented to her, one hand clutched over religious medals in a pocket of her dress and her pet spitz whining at her side.

"Because I Loved Her."

Columbres was lying near by, a pistol in his hand and a wound in his temple. A policeman bent over him to take the pistol and asked, "Did you do this?"

"I shot her because I loved her and she wouldn't have any more to do with me," he said, and lapsed into unconsciousness.

Four letters were found in his pocket, one to the police, two to friends and one to the Argentine consul, giving directions for the disposal of his body.

Miss Montero was a native of Seville, Spain, and a resident of this country since 1922. She first appeared in New York in Raymond Hitchcock's "Pin-Wheel Revue," and since then in several shows here and in Chicago. She was in Douglas Fairbanks' film, "The Gaucho," as a Spanish dancer.

Danced Before Royalty.

Clippings found in her apartment indicated she had danced before the king of Sweden and the British royal family, and had appeared in the Follies Bergeres and at the Olympia in Paris, and at the Alhambra in London. She had conducted a dancing school for several months.

Residents in the West Fifty-fifth street apartment house where Columbres lived said he had attended a medical school in Paris before coming here and intended entering Columbia university in the fall. They said he received $350 every three months from relatives in Buenos Aires.

Uses French Bread Loaves to Rout Three Bandits

Bordeaux, France.—One of those French loaves of bread, three feet long, which Americans find so amusing, was used successfully as a weapon by a local baker, who drove away three bandits, and one of the bandits had a pistol. The loaf of bread weighed six pounds.

The baker was sitting with his wife at a table when three masked men entered and ordered hands up. Defying the pistol, the baker yanked a long loaf out of the umbrella-stand sort of container and hit one bandit. His wife, encouraged by her husband's success, seized another three-foot loaf and so belabored the other bandits that they fled, their faces scratched from the tough crust.

Pay Roll Robberies Few in Mexico City

Mexico City.—Bank holdups and street robberies hardly ever occur in Mexico City, although large sums of cash are transported openly on the streets daily. Almost no paper money is used in Mexico and it is common to see trucks practically unguarded loading and unloading bags of gold and silver.

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