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Young Women's Christian
Association of the U.S.A.
Report of proceedings

Third Biennial Convention

Indianapolis, Indiana

April 19-24, 1911

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OF THE

Young Womens Christian Associations of the United States of America

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NATIONAL BOARD OF YOUNG WOMENS CHRISTIAN ASSOCIATIONS

125 E. Twenty-seventh Street - - - - - New York City

Report of Proceedings
Third Biennial Convention
of
The Young Womens Christian Associations
of the United States of America

Indianapolis, Indiana

April 19-24, 1911



National Board
of The Young Womens Christian Associations
of the United States of America
125 East 27th Street
New York

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* Appointment to take effect September, 1911.

THE THIRD BIENNIAL CONVENTION

Indianapolis, Indiana, April 19-24, 1911

Wednesday Afternoon

The Third Biennial Convention came to order at two o'clock, Mrs. William S. Slocum, President of the last Biennial Convention, in the Chair. After the devotional exercises conducted by the Rev. Frederick E. Taylor, greetings of the Indianapolis Association were extended by the President, Mrs. C. J. Buchanan. Mrs. Buchanan said that the delightful work of preparing for the Convention had shown the women of Indianapolis the difference between working for and working with people, and had given the inspiration of personal friendship.

The response was made by Miss Grace H. Dodge, the President of the National Board. Miss Dodge thanked the twenty committees who had worked under Mrs. Buchanan as well as the able President and the citizens of Indianapolis, including the students, and the girls in stores and factories who had helped to make cordial the welcome offered.

The Chair appointed as

CREDENTIAL COMMITTEE

Chairman, Mrs. H. E. Whitaker, Detroit.

Executive, Miss Helen F. Barnes, New York City.

Mrs. E. P. Cator, Baltimore.

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Mrs. C. T. Upton, Lowell, Mass.

Mrs. R. F. Piatt, Wichita, Kansas.

Miss Elizabeth Bruchholz, University of Minnesota.

Miss Elizabeth Wilson, New York City.

Following was an address by Miss Frances C. Gage, Executive Secretary of the Northwest Territorial Committee, on:

THE URGENCY OF THE PRESENT OPPORTUNITY OF THE YOUNG
WOMENS CHRISTIAN ASSOCIATION

"What do you suppose God thinks of us?" It was a child's voice. She had just entered the day coach of a Western train with the big sister who sat down with her in the seat in front of me. And then I noticed that they were freshly gowned; it was, evidently, an important, an important, possibly a first journey.

I smiled at the ingenuous remark and then, not because the wish was a strange one, nor because it was evident that seemingly small things were of great import to the pair, but because the suggestion was vital—the thought held me, and I heard again a man's voice in prayer as he sent his daughter on a mission: "O Lord, it must have been a great thing to live in the days when God fought for men as God the Father. It must have been a greater thing to live in the days when God walked with men as God the Son. It is a far greater thing to live in the days when God dwells in men as God the Spirit. Help us to know when he speaks to us of righteousness, whether in the spirit of the Times, or through the increasing Knowledge of Law, or through the Still Small Voice.

It is this message I bring to you as an introduction to the presentation of the Young Women's Christian Association with emphasis upon the Spirit's guidance in our past and his urgency in the present. It is this for which we all must chiefly listen before action. It is this for which the spheres pause in the echoes of their music, before the birth of the great movements which stamp the ages.

My first impulse, as I look ourselves in the face, is simply to wish I did know what God thinks of us. But the wish—a child's thought—dies under the stimulant of the man's. It is our *business* to know. This is the privilege and duty of the dispensation in which we live.

The Spirit has met man's development in various ways, helping him to interpret God in action best understood by the times in which he lived.

There was a time when the highest type of Christianity was held to be the mystic who lived apart from the world in prayer. It was the time when men had to wait long to know truth, when crowds must be carried in civics, in ethics and religion.

There was a time when Christianity was best understood when it was embodied in those who died for it. It was a time when men were rising out of the crowd in individualism.

There was a time when those men were the best Christians who went on long journeys with pomp and panoply and pride and fought for the high places of our faith. It was a time when great feudal estates had created idle gentlemen who needed the stimulant of high purpose for their errantry.

There was a time when the words that define our faith were of more import than the faith itself, and men created new churches, so called, to embody their belief and the vision the Spirit had given them. It was the time when printing

was breaking down the bonds of tradition and men were thinking for themselves, often wrong, yet under the Spirit's guidance.

We live in none of these times.

It were a pity should we lose what the monk knew and bequeathed to the world. It were an equal pity if the martyr's or the crusader's or the reformer's gift to truth were left out of present-day Christianity; but to-day, with railroads binding nation to nation, and shafts connecting the bowels of the earth with its mountain tops, and artificial waterways uniting the upper and nether springs with the waste places, and "success," "fair chance," "progress," "education," "practical ability," "returns," "life," "life," "life," the watchwords of the times, the man who is the best Christian is the man who does things better than anyone else; that movement is the best exponent of Christianity which does better than any other the things which the people need in order to bring them fullness of life, that nation is counted the most Christian which, in most practical ways, solves the complex problems of its citizens toward liberty, equality, fraternity, eternity—and *the Spirit of God is in it*.

Our own citizens are demanding this of the Church. Europe is sending its disappointed crowds to us daily with one great question on their lips. The Orient is only waiting to find the answer to this one query before accepting our Christ. "Did his coming bring us life abundant?" This is the word the Spirit of God is saying to the world through the spirit of the times and the Association has come to answer it. This is the commission of our movement. We could not help but be. In the fullness of time we came to fulfill his word. The Church, his body, needs us to act. The urgency of our opportunity lies not in the need in the world nor in the fraud, nor in the incompetency, nor the ignorance, nor the suffering, nor the crime, nor the idleness, nor the vice. All these have always been, but in that the demand of the Spirit of God upon the Christianity of the times is that these facts shall be cured by Christians. I count it an important witness to our organization's right to live that even our motto interprets the spirit of the times. I count it a greater witness to our right to continue that at the very beginning of our entering into full estate, our first move was toward an investigation of things as they are, both in the world and in our Association, and that the second move was toward the establishment of a department of method which should be able to give us the knowledge and the experience of specialists in the way to do things best.

The Association has ever stood for four experiences as vital to satisfying being: good health and good time, a good mind, and eternal life, all these being axiomatically founded upon good morals and pinnacled in faith in Christ. It is interesting to note the emphasis that has been placed on these rights of citizenship. In early Association buildings the primitive needs of membership were met first, and the ideal Secretary was a matron. Soon meeting-places or audience rooms were provided, and the ideal Secretary was a preacher, and the people were asked to hold up their hands. Then the audience rooms grew of less importance and lobby or parlors emphasized. The ideal Secretary was a good mixer, and the social side of the Association was emphasized. Then we became

aware that young people were more prone to spend their time than to use it, and class rooms increased in importance, and the ideal Secretary became a teacher. Then we observed that large numbers of women could not, or would not, probably because they should not, come to the Association building, and all these provisions for fuller life were taken to them in about the same order. We call it extension, and the ideal Secretary became a promoter. It were a pity to lose any of these methods, but now we are reaching another stage, and we find offices larger, more numerous and better, and groups of key people are always meeting there to be trained for service, and the ideal Secretary has become, what do you call it? "A Social Engineer," and every member of the Association is on the staff. There is nothing more inspiring to a worker in any line of work than to know that the organization through which she is working is moving along universal lines, and each advance has been a vital one. This development in emphasis and method has been of this description.

Again the memory of my little maid comes to me, for she seems representative. I am sure she had been given good ancestors. This has ever been an important part of the divine plan. The Levite father and mother of Moses, the Prophets who were Elijah's teachers, Joshua and Moses who interpreted God to the Children of Israel. All this has ever been cause of thanksgiving. Do you know the third evidence of the Spirit's guidance in our movement seems to me to be that we have been exceedingly well brought up. If anything I could say could add to the joy of the women who were on the Boards of Directors in our adolescent days, or were Secretaries in the beginnings of things, how gladly I would say it. I cannot. Their works do follow them. The place in which we stand to-day, in which we have the privilege of entering with favor almost any avenue of service we will, is due to the wonderful way in which they knew God's plans and laid the foundation for our evolutionary growth. It is, however, important to note that to which this leads.

Every world force starts with leaders, and we may call the first period of its life the leader's age. Certain names stand out as those who have left their mark on the character of the force itself and on every individual within its sweep. Battles are fought and won, issues are met and absorbed, principles are established by individuals, that will never greatly change. It has been so in the history of the church and the state. It has been so with us. The next era has always been that of organization, because only so could economy, force, and permanency be combined. This has been the time of setting up of nations, of working out laws and charters. It is the period we are now completing. (May ours be a magna charta.) Individualism has been buried and then used. Favorite ideals have been used and methods discarded. Experts from other fields of life have come to us and helped us get our relations and our visions. Some nations have disintegrated at this period. Some never entered it, and some have never gone through to the reward it brings, because small principalities would not be a part of a larger whole, or because individuals could not give up pet theories, or because, when the end could not be seen, the beginning was not trusted. This period must always be short and professional. It calls for the

characteristics that are counted greatest, vision, adaptability, faith, loyalty, sacrifice; and brings a proportionate reward both to individuals and to movements. At the end of this session of our organization, we shall know what this era will bring to us, for the making of things permanent is to be settled here by us together—but we know the issue now, no wiser leadership was ever given, no braver or more loyal constituency could be found. We do credit to our bringing up “and we bring you good tidings of the promise” for the future.

It is witness to the wisdom of a master that even before we step out from this era we hear the rustle of a third. The third era in the evolution of every great movement, is the raising to importance of the individual, and before we knew it we were upon this period, not only in method of work as noted under the last head, but in the fact of the overwhelming presence of the *girl*. We are no longer asking, “How shall we get the girl?” The girl is here. She is the Young Women’s Christian Association. We realize this when we discover that our membership has increased a full third in four years. We no longer organize from a Board of Directors, or from the burdened heart of one woman who yearns for a daughter sent into the world alone. We start with crowds of girls—so many, the problem is not how to get them, but how to use them. Again we have a right to believe our movement permanent because it moves along the lines of universal growth. We have come here to-day to make this organization so strong that we can go away and leave it and be sure that it will run, in order that the Association may be able to use and serve this crowd of young women. How interesting that, just as we recognize a social engineer in the secretary, and the eager desire for work on the part of our membership, we hear of Big Sister movements, of Little Sister circles, of Girl Guides, and Club Councils. And the *Spirit of God is in it!*

It is plain to see that along whatever path we follow the development of our Association movement, we come to the same urgent issue for the present.

In the beginning of our history, it would seem we simply did things that people wanted, things that were needed, things that came to hand to do, without always definite thought that doing them was a worthy end to action. They were looked upon as a means to a greater end—Conversion; and the Church looked upon us as not having fulfilled any worthy function until this result was tabulated. Far be it from me to-day to minimize in any way the vital necessity of this great experience. It is the only illuminating and saving experience of life, but its relationship to the various functions of life is not always well taken, for the world has gone a step farther than it had even half a century ago in its knowledge of God’s plan, and we know that we must do the things that are needed because they are needed, and that this is demanded of converted Christians to-day with an urgency that is not always understood.

The young woman who does not know how to guide her maids or to properly keep her house, as the case may be, is criticized for her Christianity or lack of it. The mistress who does not provide a decent living place for those who help her, or pay living wage is less a Christian. The careless spender of money or health or love or time or words or effort, if he is called by the

Christian name, is questioned as to the reality of his experience in no whispered tones. Righteousness is a term which covers citizenship, and Christianity is expected to be righteous. It is the hardest demand that has ever been made upon religion, and when the Association, therefore, is undertaking to become the great unsectarian institutional church, it has entered into a timely inheritance, and one so urgent as to be almost painful.

The world has discovered all at once that it is a great bother to live with other people, and the problem of Christianity is to discover how it can be worked out. Not saved by works, but saved to works is the cry of the time. The way we have met this in the last years has been almost phenomenal. May I again point to the work of our department of method as bearing most emphatically upon this point?

Our Physical Departments are no longer merely gymnasiums in which valuable exercise and relaxation may be gained. They are influences toward health on all sides—protective, developing, and conserving. Our educational department is not content to ask, "Will girls come?" "Will it pay?" "Will it be good for them?" but are asking, "What is our righteous relation to public night schools, business colleges, or the professions which have been developed by nurses, doctors, crafts women, etc.?" Lunch rooms are not merely opened because they are demanded and make money, but their relation in righteousness to the man who supports his family from the profits of the restaurant next door, is of urgent importance, and the price of rooms is not determined merely by the salary of the young women who live in them, but by the money value, to the city, of the property used and by the moral effect on womanhood if incompetency in employes or avarice in employer is provided for. Boards of Directors are not content to expect Secretaries to work overtime or make the largest yearly contribution to the Association budget when they accept inadequate salaries, because all these things the Spirit of God has taught us are not trifles, and Christianity is being interpreted to-day by righteousness.

We precede the organizations and the beginnings of new departments by "Know your City Campaigns," and "Studies of the Local Field," that work may not be duplicated and real needs be met. Some of the facts that have been discovered in the progress of investigation are interesting. In the artificial relationships of life, school, factory, shop, office, and mill, there are more than ten million young women. Most people are either plus or minus in their development. About twenty-five per cent of the young people between five and eighteen are minus on the side of education. Only about seventy-five per cent being in school at all and ninety-five per cent leave school after the elementary grades are past. Only four per cent being found in the secondary schools and one per cent in the high-school grades.

As an example of the way that the Association is meeting this fact, and the appreciation of it in the lives of these same young people, it was found in certain sections of the country that there were more individuals enrolled in classes in the Young Women's Christian Association than in all the state institutions of the same district, and young people employed in almost every vocation were found

in the classes. More than half of them had left school during the high school period and five-sixths of the rest had not completed the secondary school stage.

More than two million of these women are in industrial centers, stores, factories, laundries. In New York forty-seven per cent of the wage-earning women work in factories at \$6.00 a week. In Chicago the average wage of clerks in retail stores is between \$6 and \$7 weekly. The average expense for these same women living at home is \$5.05, while the lowest possible cost of a girl away from home is \$9.00. It must certainly be that a large number of young women are either minus on the side of healthful living conditions, or on the side of good morals.

Returning to religious conditions, if we take Mr. Carroll's estimate that $31\frac{2}{10}$ per cent of the total female population are young women between ten and twenty-four, then according to the last available church census one out of four is a church communicant, and only a small proportion of the three fourths are studying the question through investigation of the Bible, certainly the young women who are minus on the side of religious knowledge and experience are many.

The presence of the organized Association in a community is a tribute to its maturity. No greater witness can be found to the effectiveness of Christian missions than the organization of national committees of the Young Women's Christian Association. When one goes back in thought over the merely half a century of missionary success, and thinks of the seclusion of Oriental women up to that time, the testimony of the illuminating power of the experience of the knowledge of God is almost overwhelming. Nothing else could, in so short a time, have emancipated these women. That Boards of Directors, made up of native women, could be found to think along great national lines, seems almost incredible, and yet in four great nations this has been done.

It is even more markedly true in our own country. The Association follows in the wake of the illuminating force of the Church of Christ. Its working force is always made up of women trained in church service. We would not dare trust it otherwise. Its first clientele of girls are those who, with their vision God-focused, are able to see the limitation of realities in their life and to help others without this power of sight to see it. This is the kinetic strength of our movement. May I offer a tribute of gratitude for the willing gift of leaders which the Church has made to the Association branch of its activities?

Figures count for very little in telling of the real value of our movement. Twenty thousand women in factories under Association influence in 450 institutions, 35,000 in educational classes, 300,000 finding their social life under its auspices, 5,500,000 served in its dining rooms, and 75,000 accommodated in boarding houses, 100 employment bureaus, and 19,000 young women in Bible study, with a full 100,000 served through the agency of the Travelers' Aid; and a total of 835 Associations with 216,000 members—all this gives but little conception of the results of all the investment of time, money, and effort. It is after all the atmosphere of influence, of the fact of the existence of these institutions as working forces that is counting most among the women of the United States.

In a Western city a man, not long ago, said to a Secretary: "What do you do? What does your organization do?" The answer was one that any Secre-

tary could often give, typical of the many entrances to many phases of society which the Association makes. She said, "I am going to tell you of four types of demands that I had the privilege of satisfying within four successive days. Several weeks ago, I was in a growing city of a great Western fruit district investigating conditions prior to organizing an Association. A letter came to the post office addressed to the Secretary of the Y. W. C. A. There was none. It was put with my mail. It read, 'I am going away from home for the first time, am nineteen years old and coming to ———. Will you meet me at the train and tell me where to room and help me to work? I do not know to whom else to write.' It was a typical demand from a normal industrial woman—one who must leave her home where her effort was not needed to save the money increment as had been true in all homes a hundred years ago, to go out into public service of some kind where she could earn the money increment.

"The next day in a state college the privileged girls of the institution met with me to confess how one-sided their life was growing, and the need they had of seeing their present relation to the world. The longing for worship, how soon it dies! The self-centered pleasures—how absorbing they are! The mental gymnastics of which they were increasingly proud—how insidiously pedantic they were becoming—the new social theories—how plausible they sounded! The artificial relationships—how real and necessary they grew to be, and they wondered what the trouble was, why had they not been able to keep their ideals? Why were they not getting out of life what they believed was in it?"

Then the Secretary told them, instead of preaching them a sermon, of another Association girl out in another artificial relation, with a little life to care for that had no right to a name, and asked these girls to care for her, and all at once they saw, and as they whispered, "How did it happen," and heard the story, they saw from what they had been saved, and without knowing it were safe-guarded. They prayed as they had never prayed before. They set up standards they had never dreamed necessary before. They were made citizens through the fellowship of the Association.

The next day in a city home to a company of ladies to whom the social conditions of the times had given leisure which they might use, the Secretary talked of the responsibility for service for them, and while she spoke she was called to the telephone, and after the introductions the anxiety of a mother fairly burdened the wires, "Can you find a girl who is lost?" The Secretary promised to call and see. She heard the story. A girl of leisure interested in the races, a college man who was a jockey, had grown fascinating—the daughter gone. A rumor of a life of sin in another state. In a week a letter was placed in this girl's hand by an Advisory Board member of a student Association offering this girl a position and a chance for a new life in another city.

The fourth day, in another city, as the Secretary waited in the Association offices for a vesper service, a man entered and asked for an interview, and the last type of woman is met and served. The story was not an unusual one, A young mother, three little children, an ardent religious nature, an abnormally excited mind, and she had imagined she had a call to service in the slums of New

York. The little mother had gone, would almost surely stop at her early home en route, could the Association find her and help her see. The Department of Public Safety for Women took up this matter, and in due time the mother returned and saw.

The glory of the Association lies not in the fact that they served these four types of woman, the normal industrial girl, the privileged girl, the abnormal degenerate girl, and the abnormally religious girl, but that they were equipped to do it.

This is Christianity to-day, and this brings us to some of the great facts that we must face. I do not wish to explain them or enlarge upon them. I do not claim that they are all the important problems of the age, but they are some of them.

First. The physical degeneracy of women.

Second. The lack of moral education among young women. Other nations teach systematically morals in their public schools; we have long expected children to absorb them, and they are not doing it. Some one said to me the other day he believed this was the next great systematic work in which the Young Men's and Young Women's Christian Associations should pioneer.

Third. The ignorance of the mass of women in regard to the fundamental principles to citizenship.

Fourth. The demand for a student's interpretation of Christianity.

Fifth. The large class of inefficient work-women who are expecting a living and the resulting degeneracy to their sense of righteousness.

Sixth. The great increase in the opportunity for a habit of travel and the consequent demands upon our courtesies.

Seventh. The hordes of foreign women who are coming to our country.

Eighth. The systematic trading upon the virtue of women.

Ninth. The inadequate scale of wages which the large majority of working women are obliged to accept.

And now may I ask you, at the risk of becoming tedious in pressing an illustration, to come forward and with me take the hand of my little traveling companion, for she is indeed typical. How sweet and innocent and naïve she is! How full of expectation and wonder and trust is her heart! I do not think she belongs to the first families of the town, but in this she is also typical, for the heart of our nation is found in the life of the middle way. But she has started out on an important journey and she is ready to "walk with crowds"—can she "keep her virtue"—or "talk with kings?" Can she, among them, "keep the common touch." But let us, as we stand before her, remember that we are meeting the most beautiful, the most hopeful element in all our nation's life, the real, American girl. And if sometimes in some places, her voice grows hard as she cries, "scab, scab!" remember it is sometimes from lack of food, and sometimes because of the hardships of real injustice. Or if, on the other hand, she sometimes seems carelessly selfish, because of the luxury of her life, let us always know that in her heart she

is true to the simple nature to which she was born and honestly wishes she knew what God thinks of her.

It is our business to help her to *know*.

The nominating committee presented the following names for officers: President, Mrs. Warren Olney, of California; First Vice-President, Mrs. C. J. Buchanan, of Indiana; Second Vice-President, Miss Annie M. Reynolds, of Connecticut; Secretaries, Miss Harriet S. Vance, of Pennsylvania, Miss Esther Chapman, of Missouri. Upon motion the report of the nominating committee was accepted and the secretary instructed to cast the ballot of the convention for the officers named.

Adjournment.

Wednesday Evening

The Convention met pursuant to adjournment, with Mrs. Slocum in the Chair.

After the singing of Hymn No. 275, "Judge Eternal, Throned in Splendor," the devotions were led by the Rev. C. S. Sargent, Rector of St. David's P. E. Church, Indianapolis. The chairman introduced the speaker of the evening, the Rev. Harry Emerson Fosdick, Pastor of the First Baptist Church of Montclair, New Jersey, who spoke on

FRIENDSHIP'S DEMAND FOR PRAYER

I call your attention to-night, to the words of Jesus Christ, in the beginning of his parable in the eleventh chapter of Luke, fifth verse; "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him."

Jesus had been apart, praying, just a little while before this, and the disciples watching him, had been conscious of something that they had often thought of before, and desired to understand—the mystery of the influence of prayer on the life of the Master. Every time that Jesus prayed a new world was opened up within him, a world of love and hope; and that new world becoming his possession, by the magic of his personal influence became the possession of the disciples also. When they were discouraged, Jesus went apart and prayed, and lo, that peace and joy and hope that came into his life, flowed like a refreshing river into them. Again and again they had tasted the refreshment of this stream whose source lay far up in the Master's quiet hills of prayer, and now they summoned enough courage to ask him for such a source in their own lives; they wanted to pray as Jesus did.

Of course they were Jews and had been praying from their infancy, but they had never prayed with such visible results as Jesus found in his experience. We

have no record that they ever asked the Master to teach them any other thing, but they did ask him for this, to teach them the secret of the spiritual power that made him so patient in endurance and so potent in service. They said, "Teach us to pray."

As you turn to their inquiry, you find that what they wanted was that Jesus should teach them a form of prayer; and Jesus did. He gave them the Lord's Prayer, but pushing on through this parable I read to you, he tried to induct them also into the spirit of prayer. The spirit of prayer, says Jesus, is just this: That as a man who has a friend come to him at night, will welcome him, and then feeling the bareness of his cupboard to supply his friend's need will cross the street to his neighbor and say: "Friend, lend me three loaves, for a friend of mine has come to me from a journey and I have nothing to set before him," so a man, conscious of spiritual poverty that makes his life so little serviceable to his friends, should pray to God for grace to be able to help them. This is the spirit of true prayer, born out of friendliness.

This suggestion of Jesus about friendship's demand for prayer, is an accusation, for it says to us that the real reason for the poverty of our prayer life is the poverty of our friendship. This man in the parable did not especially notice the bareness of his cupboard until his friend came. He was quite satisfied with the slender store of bread and meat with which his small means provided him. When, however, he looked at the man he loved and then looked at the cupboard, the thing that had seemed so sufficient to him before, seemed utterly inadequate, and he excused himself and crossed the street and said to his neighbor, "Friend, lend me three loaves." It was the demand of love in outgoing friendship.

We do not like the imputation that the poverty of our prayer life is due to the poverty of our friendship. We would far rather have some other thing urged as an excuse for our failure to enter deeply and seriously into the prayer life. We know that friendship is so beautiful and noble a thing; we have heard it praised in so many different tones, from the days of David and Jonathan until now, that we would far rather have some other excuse to offer for not praying. I would be surprised if more than one here has not been saying, "No, it is not the lack of friendship that restrains my life of prayer; it is my intellectual difficulties. I have never been able to get the true philosophy of prayer; the rationalizing of it bothers me. It must have been easier to pray in those old days when the world was warm and cozy, tucked so neatly under the great coverlet of the sky, before we pushed the horizons out so far and saw with what an iron rule God reigns over his entire creation. The world used to be small and neat, but now we take a shaft of light that travels one hundred and eighty-three thousand miles a second, and we figure up the number of centuries that it takes the light to travel from one star to another. On a clear night, also, when all the spheres are shining in the sky, we know that the astronomers have account of a thousand million solar systems like our own, and we say, 'How can it be that in a universe like this a man can lift up his heart to the God of it all and say: Friend, lend me three loaves?'"

Of course, this difficulty with the philosophy of prayer does bother a great

many people. It has been said that men who pray are like sailors who throw out an anchor to a great rock and think they are drawing the rock to themselves, when really they are drawing themselves to the rock. So are men who pray in a world of law, they think they are getting God to do their will, when the most they can hope for, is to get their wills in line with God's.

Well, suppose that that were all there were to the prayer life; supposing that when we pray we do not pray to move the arm that moves the world, but rather that through our prayer the arm that moves the world may more easily move us—would it not still be worth while praying? What else was Jesus doing in the Garden of Gethsemene, when, with his brow covered with bloody sweat, he threw himself beneath the olive trees and cried, "Not my will, but Thy will be done." Was he trying to draw the rock to him, or himself to the rock? Was he trying to get God to do his will, or to get himself more fully to do God's will?

If this were all there were to prayer, it would be still worth the praying. But this is not all there is to prayer. You never can get all there is to prayer into a figure where you have as the representative of God a dead and impersonal thing like a rock. You have to carry your figure over into the realm of life. You come much nearer to the truth of prayer when you say that it is like the farmer who plants his seed, and all the physical forces of the universe gather around to nourish it until first the blade, and then the ear, and then the full corn in the ear, come to their fruition. Did not the universe do it all? Yes, the universe did it, but the universe never could have done it if the farmer had not planted the seed. So prayer is one form of co-operation with God; it is sowing in the great soil of the spiritual universe the seed of an open-hearted receptivity, of a deep desire for spiritual good, and, lo, the forces of the spiritual universe gather around to nourish it, until God and the prayer together bring forth forty, sixty, or an hundred fold.

Even so, you have not gotten all there is to prayer, for you must carry life over into the personal realm before you can truly represent God. God, then, is rather like a great Father, all wise and all loving, who governs his home by rules that in the long run are best for all the children. In a home like that there is no place for a prayer that teases the father to change his plans. That is impudent and selfish. There is no place in such a home for a prayer that does not end, "Thy will, not mine, be done." But in such a home there is a place for a prayer that concerns itself with all the things that are deepest in our lives—with love and faith and courage, and in such a home the desire of the child to have, conditions everyway the power of the father to give. Prayer is not against universal law; prayer is one of the universal laws. You parents who are here to-night know well that you can drop a dollar even into an unwilling pocket, but you cannot drop faith, or hope, or fidelity, or high visions of life, into an unwilling boy's mind. He must pray with an open-hearted receptivity that longingly awaits the thing that you would give him. So God can do to the man who prays, things he never can do to the man who will not pray.

The intellectual difficulties, therefore, in the way of prayer, are not half so great as we have oftentimes imagined them. The real difficulties in our prayer

life are not intellectual; they are moral. They go back to our failure to have a great sense of spiritual need that nobody but God can satisfy. If ever you have tried to remove the obstacles from a brook-bed when the brook is all dried up in the summer time, you will recall how difficult it was. You could not start them. But let the water flow back again and a tumultuous torrent fill the bed of the stream to the banks, and lo, sometimes with the turn of the hand you can loosen those obstacles, and the flood will rush down the channel unobstructed. So when the bed of your lives becomes dried up, when no spiritual sense of need flows through, you may try as you can to get the intellectual difficulties out of your life, and they will not budge. Let that old sense of need come back again, however, let your spirit cry out for something that only God can give, and lo, with what ease the intellectual difficulties disappear, and you have a free course down which the torrent of your deep desire may pour itself toward God. Let us not deceive ourselves. Nine tenths of our intellectual problems are spiritual, and in prayer particularly, the real trouble with us is not with our heads, but with our hearts.

Now, if the prayer life really finds its greatest difficulty in the lack of a deep spiritual sense of need that calls on God for help, then it tangles itself up with friendship at once. For it takes our friends to show us how much we lack; just as this man did not notice the barrenness of his cupboard until his friend came. No man can ever know himself simply by introspecting his own spiritual consciousness. It is like trying to see your own face without a mirror. You cannot so twist your eyes as to look at yourself. So in the old scriptures when they had no mirrors, they used to look for their reflections in the bosom of some limpid pool, it is written, "As in the water face answereth to face, so in the heart man answereth to man." It is our friends who reveal to us our deepest selves. In loving them, in praying for them, in serving them we find what we really are. Are there capacities for love in us? It will take a friend to find them. Are there possibilities of sacrifice, patience, and courage in us? Love must be the discoverer. We are an unknown continent, until friendship finds us out; and it is the pioneering of love that opens us up to spiritual civilization.

Or is there meanness in us, is there spiritual poverty, is there paucity of moral ideals? Are we superficial and frivolous about life, do we lack moral stability? Then it will take our friends to discover those things for us, not that they will tell us of them, but that as we face their need of us and feel the deep instinct of friendship to be of help, the sense of our spiritual barrenness will appall us, and the profoundest impulses of our hearts will lead us up to God, to say "Friend, lend me three loaves, for a friend of mine has come to me from a journey, and I have nothing to set before him."

Surely, the deepest meanings of friendship lie in just this thing. Why is it that God has caused our lives to be all tangled up in this way, so that no man lives or dies unto himself? What is the ultimate purpose of it all, if not this, that each one of us, opening up his heart to God, should be the channel down which God can come, not only into us, but through us into our friends. When we pray for ourselves, therefore, we must take into the embrace of our thought

the friends who may be helped, through us, when God sends down his benediction on our lives. For all of us are built in suites, one room opening into another, and all the rooms have doors into the corridor. Only sometimes, just as in hotels, all the doors into the corridor are closed but one, and if you get into those rooms at all, you have to go through that one door. So friends are built in suites, and often among them all just one man has his heart open toward God. How he must stand guard over that entrance! He is on watch there not simply for himself, but for his friends, and every good or evil he lets in, comes in to all of them. No man can pray, therefore, knowing what he does, who does not take his friends into his prayer. No man understands what prayer means until he puts it this way: "Friend, lend me three loaves, for a friend of mine is come!"

There are many relationships in life where this truth has practical application. You fathers and mothers here to-night must feel the force of it when you have children coming to womanhood and manhood. About the time that boy or girl begins to lay hold on you, demanding guidance and inspiration, a lofty example, and an incarnate fine ideal, how bare the cupboard looks! "A friend of mine is come to me from a journey," you pray, "and I have nothing to set before him."

In less intimate relationship, also, is there anything that will more test the depth and quality of your spiritual life, than to have some friend come to you, who is facing a bitter sorrow and needs your help, or in temptation cries for rescue? How bare the cupboard seems, when you try to inspire that soul! How impossible it is for you to feel contented with your own life, when you face one whom you love and who needs your spiritual assistance? Read the prayers of Jesus, and see how almost all the deepest petitions of his life were born of this situation. The Lord's Prayer is not really the Lord's Prayer. We have no record that he ever prayed it. His prayer in Gethsemene, also, when he said, "If it be possible let this cup pass from me," was not typical of Jesus, because that was wrung from him in a moment of extreme crisis. There is, however, a prayer that John gives us in his Gospel, which I imagine thousands of times was on the lips of Jesus, and it is this: "Father, glorify Thy Son, that Thy Son also may glorify Thee." We might put it in other words: "Father, make me at my best, keep me at my highest, sanctify my life, and let it shine with Thee, that I may meet the needs of those whom Thou hast given me, and glorify Thy name in them."

This is the spirit of prayer.

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer,
Both for themselves, and those who call them friend?"

"Oh," you say, "it is well to pray with the thought of your friends in mind, but we all of us have private needs; we have individual troubles that we have to pray about." There is not a person here who ever had a private need. We have never seen, in this true proportion, the needs that we call private, until we

see, that in the last analysis, every one of them is social and public. We do not stand like bottles in the rain, separate receptacles, so that the gain or loss of one means nothing to the others. Rather we are interlacing rivulets, and what the heavens give or withhold in one case is the concern of everybody. It is not my affair, simply, that I make the most of my spiritual life; it is a matter of public concern in the community where I live, and among all the friends whom I possibly might influence. When a minister goes down to wreck in spite of the uplifting influences that surround him in the love and prayers of his people, it is worse for the nation and the town, than a bank failure. It shakes the foundations of the morals of the world. That is true of everyone of us. No one can make a failure in the moral life without dealing a blow that shakes the earth to its remotest circumference. Sometimes a young man upbraided for his habits, will turn on you and say, "Sir, you mind your own business; my habits are my own affair." But that is exactly what his habits are not. His habits may be almost anything else, but they are not private. They are public; they are as public as the control of corporations, they are as public as the tariff; they are as much a matter of social concern as the battle between capital and labor. Even though they never should be discovered, they are public, as public as poison in the town reservoir, that even when people do not suspect it, slays in a thousand homes, on every side. You remember the old scripture saying, "Be sure your sin will find you out." It does not say, "Be sure your sin will be found out." Maybe it will never be found out. "Be sure your sin will find you out," will track you down, will put a blight upon your finest success, and eat like a corruption into the heart of your character. And because your sin will find you out, be sure that it will find your friends out, will break their hearts, will spoil and disappoint their hopes of you, and to the end of their days will make it harder for them to believe in God and to trust in man. No man has really prayed for what he calls his private needs, until he takes his friends into his account.

Not only does this hold true in the home and in our personal friendships, but you feel it at once moving out into the life of the church. This truth of which I have been speaking to-night, brings the pastor to his knees in supplication for his own soul, that he may help his congregation. He may have been living for months in spiritual self content, and then great sorrow falls upon some family in his church (a young husband loses his wife, or a young couple lose their first child), and he goes to that house of sorrow to bring comfort there. How empty the cupboard seems! How he lifts up his heart to say, "Friend, lend me three loaves!" Or, perhaps he has been quite content with his own moral life, feeling that his standards have been high enough, and then some youth in his congregation comes to him with a great battle raging, honor and dishonor fighting like grim giants within the soul. Oh, how bare the cupboard seems in such an hour—when friends come at midnight!

Do you think that because I have been using the word pastor, I have been especially speaking of the ministerial office? I suppose there must be one preacher in the church, but there never ought to be one pastor. A church full of pastors is the only possible ideal. For what is a pastor but a man who loves his

friends and tries to do them good; a man who, for their sake, sanctifies himself, a man who tries to live so true a life, so close in touch with God, that he may be leaned hard on in the day of trouble, and in the day of tempest stand like the shadow of a great rock in a weary land. What is a pastor but a Christian, simply, who puts his life up close against the lives of other men and tries to call down blessings from the Holy Mount on them as well as on himself. Every Christian, when he becomes a Christian, by that fact is ordained to be a pastor, and the mark and sign of his divine ordination is that he can say to every friend of his:

"When I sue,
God for myself, He hears that name of thine,
And sees within my eyes the tears of two."

I have traced the application of this principle of friendship's demand for prayer, out through its various circles, to remind you to-night of that larger circle in which as a great National organization, you are especially interested. No man can consider very long how he has thus interwoven with family, friends, and church, without seeing that it is impossible for him to draw a boundary around the influence of this prayer that friendship asks him for. Each one of you here to-night has a hundred acquaintances, let us say, and each one of those acquaintanceships is a live-wire connection between your heart and some other person. Now each of those hundred friends has a hundred more friendships, each of which is a live-wire connection. You see, when you let your imagination run out a little way into this great network of humanity, that you are dealing with interlacing relationships that overlap all boundaries of race or nation, until they have taken into account every man, woman, and child that breathes upon the earth. I suppose you could take the most unlikely people you could imagine, a boss of Tammany Hall and a cannibal on a South Sea island, and trace, directly or indirectly, live-wire connections between the two.

Three years ago, in Washington, they tried a very interesting experiment at a railroad convention. The men there were naturally interested in rapidity of communication, and so a little before midnight they gathered in a room where there were two telegraph instruments, a transmitter and a receiver. At five minutes before twelve they sent out a message that lined up the telegraph stations around the world. At twelve o'clock the message started. It was ten o'clock when it passed through Denver; nine o'clock when it danced out through the Golden Gate; at one o'clock it came up out of the sea at Manila; at twelve it was singing through the Indian Ocean; at seven o'clock it jumped over the boundaries of Asia into Europe; at five o'clock it leaped across England, at one it reached Newfoundland, and finally, at twelve two, in that little upper room in Washington, the telegraphic receiver began ticking off the message that had just left the transmitter—around the world in two minutes. That is a far-off picture of the rapidity, the subtlety, the pervasiveness with which spiritual influences are transmitted through this great intermeshed humanity of ours.

The whole world drinks from a common reservoir, into whose feeding streams

the rivulets of your influence go, and sooner or later everybody tastes the flavor of your contribution. The whole world breathes a common air, into whose fragrance the odor goes from out your garden, and sooner or later everybody breathes the fragrance of your flowers. No man lives to himself, nor dies to himself, in all the world. We must pray with the whole of our race in our petition! "Why don't you write more books?" said Professor Palmer to his wife, the former President of Wellesley College. "Why don't you make more lectures with all these intellectual powers of yours? Why don't you come out on a larger platform?" "Oh," she said, "you see it is people that count; you must give yourself to people and they give themselves to other people, and they give themselves to still other people, and so you go on working forever and forever." I am more afraid that the young men and the young women of the Christian Associations, will forget that, than of any other danger which they face. This alone is the inward dynamic force of spiritual life and work, and not the most ingenious machinery that your great organizations can build, will make up for the lack of it. All your organizations can do is to bring people within touch of you, where you can lay your life, full of prayer, close against theirs.

In the old days when fire was precious, so precious that they used to keep fires upon the temple hearths, burning day and night, watched over by priests and vestals, when it was harder to kindle than it is to-day, so hard that they had legends that fire, in the first place, had been stolen from heaven, by a hero, in the early morning, from a dark and fireless village, some man would climb the hill to the temple and light his taper there, at the holy hearth. Then coming down from the sanctuary, he would distribute the flame to his neighbors who would distribute it to their neighbors, until throughout all the town where a moment before dreariness and cold had dwelt, there was cheeriness and warmth, with smoke curling from the chimneys. From that one visit to the temple the whole village had gotten light and heat. This man had gone up to the sanctuary alone and had come back to illuminate the firesides of his friends. That is the heart of friendship, and that is the heart of prayer.

Have some of you to-night been saying, "Oh, friendship has always meant a great deal to me, but it doesn't mean this." Then you have not been using friendship for spiritual ends. You have not been looking upon these open channels as God's great chances to get his truth through you into the lives of others, and your friendships, however highly you prize them, will never come to their best until they take this in. The finest of them will have something low and tawdry about them, until they are made the channels for spiritual influence. "The best way to clear a dusty trumpet is to blow music through it," some one said, and the best way to make friendship noblest is to use it for a worthy end. Lo, every day they crowd about you, these friends of yours! They touch your shoulders, they walk beside you in the street, they sit beside you in the home, the doors are open on a thousand sides, for the one work that is really vital, the work of personal influence, the work of the soul, that has learned the great prayer, "Friend, lend me three loaves, for a friend of mine is come to me from a journey and I have nothing to set before him."

After the singing of Hymn No. 169, "Jesus, These Eyes Have Never Seen," the benediction was pronounced by the Rev. Dr. Sargent.

Thursday Morning

The Convention met at ten o'clock, Mrs. Slocum presiding. The incoming president, Mrs. Warren Olney, of California, who had been unable to attend the Wednesday afternoon meeting was introduced and welcomed. Mrs. Olney assumed the Chair, and asked for the report of the former secretary, Miss Augusta Brown, on the resolutions under which the business of the last Biennial Convention, at St. Paul, was conducted. Miss Brown read the resolutions as follows:

Resolutions governing the conduct of business:

No. 1. Resolved that all resolutions shall be handed in in writing signed by the proposer.

No. 2. Resolved that in the business meetings each speaker shall be limited in discussion to five minutes.

No. 3. Resolved that each speaker shall address the Convention but once to a question, until all who wish to speak on that question shall have had the opportunity.

No. 4. Resolved that all resolutions or recommendations concerning the reports and recommendations of the National Board shall be referred to a Committee on the National Board's report.

No. 5. Resolved that all recommendations be referred, without reading, to the proper committee.

No. 6. Resolved that invitations for the entertainment of the next Biennial Convention be referred to the National Board, with power to act.

Upon motion seconded the resolutions were adopted. The appointment of the Convention Committees then followed.

Committee on Resolutions

Chairman, Mrs. B. W. Labaree, Connecticut.

Executive, Mrs. Edward C. Dayton, New York.

Miss Winifred Bosche, Texas.

Miss Isabel Bevier, Illinois.

Miss Lucy Helen Pearson, Wisconsin.

Committee on National Board's Report

Chairman, Mrs. Wm. P. Harford, Nebraska.

Executive, Miss Mabel Cratty, New York.

Miss Mary L. Babcock, New York.

Mrs. Samuel Ballantyne, Idaho.

Mrs. F. T. Crouch, New York.

Miss Alice H. Clark, Washington, D. C.

Dr. Emma S. Cooper, Missouri.

Miss Adele Disbro, Gulf States.

Miss Clara Greaves, South Carolina.

Mrs. W. A. Hubbard, Iowa.

Miss Mary Porter, West Virginia.

Miss Alice R. Marsh, Michigan.

Miss Mary Rathbun, Ohio.

Mrs. John Stauff, Pennsylvania.

Miss Cornelia Souther, Missouri.

Miss Mabel Stafford, Texas.

Mrs. Edgar Scott, Illinois.

Mrs. R. V. Taylor, Alabama.

Mrs. E. E. Stacy, Indiana.

Foreign guests were then introduced: Miss Grace Tottenham, of London, a member of the World's Committee; Miss Ethel Stevenson, of London, Corresponding Secretary of the World's Committee; Mlle. Suzanne Bidgrain, Secretary of the National Committee, France; Miss Susie Little, Executive Secretary for the Dominion of Canada; Miss Frances Cross, General Secretary of the Association at Madras, India; Miss Mary B. Hill, General Secretary of the Association at Lahore, India; Miss Caroline MacDonald, Secretary of the National Committee, Japan. Each brought a word of greeting and a message from the district of her labors, and each was listened to with earnest attention and applause.

The Chairman then introduced Mrs. J. H. Tritton, of London, president of the World's Young Women's Christian Association. After acknowledging the welcome of the Convention and saying that she came to present some of the world claims in the Association work, Mrs. Tritton said, in part:

The study of history shows us that there are, at all times, world movements and developments arriving simultaneously in many parts. Countries differing in language, race, ideas, religion, find the same awakening, independently and uniformly. In many ways, how widely differing are East and West, and yet both are finding that the time for women's advance and independence is upon us.

Splendid, of course, for those who are ready, but it is the unpreparedness of women in many countries, which constitutes the gravest danger. This kind of evolution cannot be stayed; progress is now the order of the day; social conditions in one country depend upon the proper development of such conditions in other countries. Such chains as these bind one part of civilization to all others.

It is remarkable to look back sixty years and find the twig of this now world-wide Association, planted by Lady Kinnaird and Miss Robarts, in England. In those days there was no specialized work for each class, and it was an inspiration given to these two women (as to Sir George Williams for the Young Men's Christian Association) to organize an association to meet the needs of womanhood, when such needs were still few and limited. The inspiration was begun, as it still is continued, in prayer, which explains its strength and continuance, for the word "Christian" has always been its key-note. Changes gradually came in women's lives, and the Association tried at each psychological moment to provide for and meet the fresh needs. If its work is to develop now and to take its proper place in the movements of the world we must be ready still to adapt the organization to the requirements of the hour in every country. It has greatly struck us, from the Old Country, to see how splendidly you in the States are doing this. We realize that right Association work involves all manner of social questions—economic conditions, of labor, sanitary legislation, and other matters essentially touching directly and indirectly the purity, health, and well-being of our young womanhood. We have in all lands to face a gigantic task and to join forces with all who work for the righteousness of each nation. Were it not for prayer and faith in our Lord, and the underlying aim to help each individual girl to find for herself the Great Saviour and Companion, our hearts would sink at the magnitude of the attempt.

To understand the present let us make a short résumé of the past history. There were, seventeen years ago, certain countries where the Association was already formed, some large and some smaller in number. In your congenial soil the organization had taken deep hold, and it came to the minds of the leaders of the movement both here and in Great Britain that instead of having only isolated Associations in each country, it would make for strength and power to have some connecting link. In 1894 Miss Morse, of New York City, and Miss Corabel Tarr (now Mrs. Boyd), of Illinois, came to London to confer with some of the leaders there as to uniting the existing Associations, under the title of a World's Young Women's Christian Association. The result was the formation, with its Constitution and its basis, of this Association. Throughout her life, we found in Miss Morse a wise and able counsellor and friend, and the World's Association of to-day owes more to her forethought in laying solid foundations than can be adequately expressed. The World's Committee is based upon numerical representation, each member of the committee representing a definite number of Associations in each country. This Committee meets at a Quadrennial Conference, and also at a biennial meeting between the conferences.

From the very beginning you have been sharing in this pioneer work of the World's Young Women's Christian Association; you shared in its conception; you

have given us our general secretaries, Miss Reynolds and Miss Spencer, who have made a world-wide visitation of the Associations; and to whom much of the progress is due; you have shared the financial responsibility; you have given secretaries to India and China; you have acted in close co-operation; and apart from you there would to-day be no World's Young Women's Christian Association.

The problems facing womanhood all over the world are alike; the same dangers, the same sins, the same temptations, the same aspirations, the same human nature, with increasing freedom from restraints and increasing traveling facilities. For this reason our Homes are needed as never before. But the work of the World's Committee does not alone deal with those countries which have national Associations, or are in corresponding membership, but it helps to organize Associations in countries which, by reason of old conditions, are not yet prepared to go forward and which turn to us for help. For some time the Anglo-Saxon races must be the ones to which all countries turn. We have had great privileges, an open Bible, with God-fearing teaching for generations; *therefore* our responsibilities are great toward those who have surroundings of darkness, of atheism, it may be of superstition and of ignorance. But though it is to us Anglo-Saxons that the call comes, it is not that we are to take with us an American or a British Association. No, the Association must always in every respect adapt itself to the country where it is planted, and become truly national; our aim is to develop leaders in each nation.

Applications come from all parts of the world for our help. You already know through Miss Paddock of the vast needs of China—that country which even fifteen years ago was said to be a country that never moved, but is now called by one who knows it well, "Changing China." The women are ready, nay, longing, for fuller education; emancipation is coming to them. They want examples of Christian living on all its sides, ideals of home life, in fact, all that sanctified Christian womanhood can bring. The same applies to Japan. But soon they will not need us. They will have the education and be able to impart it; they will have independence, perhaps without the restraints which the fear of God alone can give; our unique opportunity will have passed! From South America the call comes to us: "Send us secretaries." The country is settling down but women are needing our secretaries, our hotels, our lunch rooms, in the busy towns, in some of which there has been hardly a suitable or decent house for women alone to lodge.

Then Australia calls for secretaries—a young country full of enormous possibilities. Miss Esther Anderson, whom you have sent, is doing fine work, but at present they beg us to send more leaders to help in training others.

Think again of South America—Buenos Aires, perhaps one of the most dangerous cities in the world for girls, where there is an Association, but more help is needed. Think of Rio, where they beg for an Association to be started. Think of Mexico City, for which the salary is provided, but no secretary has as yet been found to go.

You have helped largely in sending to India secretaries who have brought great blessing. But those who are overtired, and whose furloughs are overdue

have to stay on, because there are none to fill their places—and there are many cities of India calling out for secretaries to start Association work.

The near East also calls us loudly. The women of Turkey, of Bulgaria, of Servia, also of Russia, are realizing their powers. Medical women students are in training and flocking with others to the university centers with, too often, no suitable provision for their reception. The interdenominational character of our Association enables us to enter where any denominationalism would be shut out. It may be that the Association is to make history, as it is no doubt helping to build empires, and become a unifying force in some of these countries, which are certainly now realizing that there may be co-operation in matters concerning the uplifting of womanhood among those who differ widely in many other respects.

We believe absolutely and firmly that the Young Women's Christian Association *can* meet the needs of the world to-day, but we must have fully equipped women, the very best, to go forth and expound it. As a concrete example of the work of the World's Young Women's Christian Association let me tell you a few of the matters which came before the last meeting of the Executive Committee.

We heard from Madame Bertrand, an Italian member of the World's Committee who often travels widely and helps us greatly, that at Lisbon a friend of the Association had offered to raise money for the support of a secretary, and that the British and Foreign Bible Society could provide a suitable one to train if we could provide the expense of her rooms, and she could be under the local control of the Association. At Oporto they have an excellent woman who could be also hospital trained, which in that country is much needed, and a house where she could live free of charge, but a salary must be found. In such Roman Catholic countries there is no possibility at present of raising funds locally, so the World's Executive Committee is consulted, and hopes to be able to arrange for a special fund for these purposes.

Miss Spencer wrote from Russia and told us of increased difficulties since her visit two years ago, of less freedom and liberty, but greater needs. Her call was for an American or British secretary, or better still, two, to go and live in Russia and quietly work toward the organization of the Young Women's Christian Association. Then she took us on to Bulgaria, and told us some of the needs of which we had already heard through the two Bulgarian ladies who came to Berlin, and have since sent a formal request to the World's Executive Committee to organize work at Sofia. It seems that our Association may be the very neutral ground needed. Representatives of the Greek Orthodox, Roman Catholic, and Protestant bodies have united in asking for a hostel for their girls. But great problems must be faced, and this must be done slowly and prayerfully. Miss Rouse asks if we are prepared to grant \$2,500 a year for two or three years toward an efficient hostel for students and a secretary for Sofia. Here is a worthy object for our extension fund for which we have had one generous gift, but much more is needed to meet the many demands which come.

An interesting report was given of the travels of Miss Knight (another of our secretaries) in Austria and Hungary, and of the formation of an Austrian National Committee, as well as their urgent need of a national secretary. One touching

story was told of a member of the Association in Vienna, who had been in one situation for twenty-five years, and had been the means of bringing each one of her employer's family to the knowledge of Christ. That humble member was an incentive to us all! It is possible that both Associations, the Young Men's Christian Association and Young Women's Christian Association, of Austria may help to bring a better understanding between the differing races and Churches in that empire.

The Bishop of Uganda came to meet us with a view to starting Association work in Uganda, leaving us to have a conference with some of his leading women workers upon the subject. This glimpse of only some of the matters shows you how wide are the interests and how great is the need in many countries.

You have heard how you have helped in the past, and I am here to thank you in the name of the World's Committee with all our hearts. But we want far more from you now. The faint picture of some of the needs of the world I have painted for you to-day. Oh! fill it in with your powers of imagination. I am here to challenge you to a great advance in prayer, personal service, and money. We want the very best women. We want the younger women to set themselves to become the very best in building up their own character. We want women of administrative ability for leadership, for all parts of the world. We want them to qualify themselves by study of languages, history, psychology, physical training—in fact, equipment on every side is needed; but first they must be women of vision—great faith, great patience, great hope, great courage, great love, great practical common sense, and *very human*. Nothing small or narrow will do for to-day. Does not this appeal to you? Surely, in the greatness of the vision, the urgency of the call, and the variety of the scope, you will find a compelling irresistible force that rouses *you* to face these marvellous opportunities. Women are needed of personal consecration, those who "know their God," and therefore can "do exploits," those who are not afraid of the way, which is Christ himself, but who are only afraid of losing the way, those who are followers of him, who "for the joy that was set before him despised the cross." But ask those who have been doing this work in China, in Japan, in India, they tell us that the joy of service in Christ's name for their sisters is so great that they urge us forward to a great advance. Will you make it? Will each one here ask herself, "What can I do?"

It has lately been said by Sir Edward Grey, the British Foreign Secretary, in reference to your President's suggestion of a Treaty of Arbitration between our two Anglo-Saxon countries (a suggestion which has been met with great enthusiasm on our side) that "what is impossible for one generation may become possible in another." It is rendered more possible by the fact that one generation presses in that direction even though it fails to attain the goal. Is not this equally true of the calls I have laid before you?

What is the cause of our comparative failure? Have our resources been insufficient, or has our faith been weak, or our love too small? Have we turned from the great adventure because we have not courage? Faith is not ignoring difficulties but surmounting them! We want women of faith and women of prayer,

such faith in God as will call us each to reconsecrate ourselves, and move forward to overcome the world because "I can do all things"—how arrogant this claim sounds without the words that complete the sentence—"I can do all things through Christ which strengtheneth me."

Following Mrs. Tritton's address Miss Grace H. Dodge gave a résumé of the Annual Report of the National Board, after which followed the singing of hymn 95, and a devotional hour conducted by the Rev. Prof. John Henry Strong, of Rochester Theological Seminary.

PROFESSOR STRONG: The exultant joy of Christianity, I had almost said, the hilarity of Christianity. I asked a young clergyman, a friend of mine, what he thought of that—for a subject—the hilarity of religion. He did not like the phrase. I presume there are objections to it, and yet this certainly is true that there is no better proof of the purity of our Christianity than its power to give joy. "Rejoice in the Lord, alway; again I say unto you, Rejoice." "Ask and receive, that your joy may be full." "These things I have spoken unto you that my joy might be in you and that your joy might be full." Why, even the prophets and kings of old, who looked forward to the glad things that were coming, expressed it in this wise: "Ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Christianity is the religion of joy; and may I bring to you a few of the reasons that make it such?

To begin with, Christianity is the religion of exultant joy because it frankly faces, and adequately and victoriously handles, that greatest of all our problems and enemies, human sin.

There are three ways in which to handle the sin problem: first, disprove it; second, ignore it; third, frankly acknowledge and correct it. The first two ways are much in vogue to-day. In our colleges many of our young men and women are being taught that there is no such thing as sin; that that which a man once thought he committed and blushed for, he never committed, in any proper sense of the word, at all; that what we call "sin" is simply the outcropping of tendencies which were deposited in him by his ancestors, and which are evoked by the proper environment. Not this man sinned, but his father who had those tendencies first; not his father, but his grandfather, who had them before him; not his father and his grandfather; but his great-great-great-grandfather; and so on, by a world-long regression, to the sea-slime from which he was developed, or to the God who made him. And when we have removed sin to such a safe distance from man's conscience as that, we might just as well stop talking about sin at all.

Under a schoolboy's pillow was found a piece of paper with these words inscribed upon it: "God, forgive me for the sin I am about to commit." But that boy was disturbing himself unnecessarily. He had not learned the modern scientific method of soothing his sinless soul.

Then, if we don't disprove it, we may ignore it. That is the method of

Christian Science, with its smile of vacuous blandness. That thing of which we are told that the wages is death, which Jesus Christ came into the world to put away at the price of his life, and of which the Apostle John says that if we say we have it not, we deceive ourselves and the truth is not in us—that thing, we are told, does not exist, except in the mind of certain tradition-ridden people.

Now, what I like about Christianity is the way in which it frankly faces, and then with the poise and adequacy of a superior power, handles the greatest of our enemies, human sin. Is there a more splendid sight in all the gospels, than the sight of Jesus Christ standing over that poor paralytic, and saying in the presence of his deniers and calumniators, "That ye may know that the Son of man hath power to forgive sins, He saith unto the sick of the palsy, Take up thy bed and go into thy house." Jesus Christ forgives sin. And if you ask me what he does with those tendencies to evil which remain after sin has been forgiven, I say that he gives the man that handles them the distraction of high thoughts and useful activities; he implants in his heart the certainty of cure, which, as every wise physician knows, is more than half the battle; and in those terrible days of testing, which are certain to come, his hand of strength is always near.

Christianity is the religion of exultant joy, also, because it implants in the soul of the Christian absolute inner certitude. When a man becomes a Christian he has not become a walking encyclopedia of religion, with all his problems and questions settled, but he knows that that old-time constitutional habit that kept him forever questioning and doubting is strangely, absolutely gone.

Not all people understand this. Some are perplexed, even irritated, by it. The scientific man, who ekes his slender religion out of the observed behavior of molecules, of beetles, of beasts and birds, cannot understand how his Christian neighbor can have such a certitude as this, when he, so much more learned, does not possess it. How can he believe in the Bible in the face of modern criticism? How can he believe in prayer, in the face of the continuity of natural law? How can he believe in the resurrection of Christ, when he, forsooth, has written a book of wide reputation proving that the body of Jesus was never re-animated, but stolen by the disciples or by the gardener, or by Joseph of Arimathea, or by some one else whom it would be out of the question of course absolutely to identify? No, this must be merely the inertia, stupidity of hopeless conservatism!

And yet the Christian rests on. He turns to the First Epistle of John and reads: "Hereby know we that we know him," and he says, "Don't we, though!" And he reads a little further, and finds the words: "Ye have an anointing that teacheth you all things, and ye need not that any man teach you anything, for the anointing which you have received, teacheth you all things and is no lie." Or he turns to the words of Jesus that "they shall all be taught of God," and he says that God must have taught him, for this certitude never came from himself. Do you wonder that Christianity is a religion of exultant joy, when it implants in man a certitude like this?

And then, Christianity is the religion of exultant joy because it holds

before the Christian the prospect of final perfect character. I suppose that we would all agree that the good man, all things considered, and in the long run, is happier than the bad man; but not all, perhaps, realize the consequences that are involved in the possibility of goodness. I mean this, that no man can ever have caught the vision of final perfect character and then be happy anywhere short of its fulfillment. The penalty of the coming of Jesus Christ into this world is that we have got some day to be like him or else be forever miserable.

I realize that this can be disputed. "Where," some one will say, "as you survey humanity in the mass, do you see any token that men are miserable who are not taking strides toward likeness to Christ?" I might, with equal truth, disclaim the contrary. You cannot tell what people are feeling by observing the exterior. But I content myself with saying that some of us have caught the vision of some day being like Jesus Christ, and that makes Christianity a religion of exultant joy to us.

And if you ask me how I know that some day we are to be like Jesus Christ, I might answer that the words of Jesus Christ himself ought to be authority. Yet there are other reasons. And here let me say that the Christian is one who has forever graduated from the foolish notion that final perfect character will ever be the result of any will or power of our own. If character is the product of my willing, and my will is simply the expression of my own imperfect self, then no willing of mine will ever land me in perfect character, either in time or in eternity. No; the hope of the Christian of final perfect character rests on no human power of his own or sum of such powers; but rather on the assurance, already partly realized in experience, that another greater than he is working for him. "It is God that worketh in you, both to will and to work." . . . "For we are his workmanship, created in Christ Jesus for good works, which God before ordained that we should walk in them." My friends, character is not won by directly aiming at it; it is the by-product, the reward of those who devote themselves to their Master's service; and do you wonder that Christianity is a religion of exultant joy, when it sets before us the prospect of a final perfect character like this?

Christianity is the religion of exultant joy, once more, because it furnishes the Christian with a work, a mission, at once absorbing and satisfying. For work, after all, these pleasant days notwithstanding, is the staple of our lives; and in our work we must find our joy. We hear a great many good things said nowadays about the gospel of work, and we need to be reminded even more than we are, of the dignity of work, and how, just as a selfish motive may drag the noblest enterprise down into the mire, so an unselfish motive may exalt the most menial task to the stars.

But what impresses me most about this is that a man's work must have a touch of the transcendent in it if it is to finally satisfy him. I mean that a man's work must be done in sight of the biggest horizon of which he is capable, and in reach of the biggest things that affect him, or else, at some time or other, he will awake to realize that his work was beneath him and that his life has been wasted.

Now Jesus Christ meets this great need of our natures by linking all our activities up to that great enterprise, the Kingdom of God—that great divine enterprise which organizes all our activities and stamps upon them the seal of the eternal. So that it makes little difference what we do, whether we are doctors, lawyers, teachers or clergymen, or workers in the Young Women's Christian Associations, or cobblers—we are all at work for the Kingdom of God. The cobbler is making shoes, not simply for time, but for eternity, for by his toil he is satisfying a necessity of the life out of which the eternal life grows. So he is not merely a cobbler but a king and a priest unto God.

How well I remember years ago, at Northfield, up under the pines of the Young Women's Christian Association camp, hearing Mr. Moody unfold the leading ideas of John's Gospel. He came to that seventh chapter: "If any man thirst let him come unto me, and drink." But Christ is more than the satisfaction of every life: he is the source also from which blessing flows to others; and in what abundance! "Rivers of living water." Here, up in the hills, is a little trickling stream, making its way down through the blades of grass, and the little birds come down to drink. It goes, gathering strength, and passes the road where sits the tired wayfarer, and bathes his weary hands and feet. On it passes to the mill, where part of it is diverted to grind the grist of the village lying near. On it goes, growing ever wider, past the great city, but not without sending up water to slack its thirst and lay the dust of its busy streets. On it goes, until its shores are far parted, and its bosom is dotted with the white-winged birds of commerce, carrying the products of a continent to lands afar, and when I think that you and I, if we believe in Jesus Christ, may have an influence like that, I pray God to make us faithful to our great opportunity!

My friends, do you wonder that Christianity is a religion of exultant joy, when it sets before a person such a work and such a mission as that? There is no one who can hold his head so high as the Christian; nor is there anyone who can be so humble, for all the time he knows that not he, but God, has wrought it all!

Professor Strong's address was followed by a brief season of prayer, after which the Convention took recess until the afternoon, at 2.15 o'clock.

Thursday Afternoon

The Convention met at 2.15, with Mrs. C. J. Buchanan, First Vice-President, in the Chair. Devotions were conducted by the Rev. Joshua Stansfield, pastor of the Meridian Street M. E. Church, of Indianapolis.

The reports of territorial secretaries were then called for by the chairman, Miss Annie M. Reynolds, of the Department of Field Work, who preceded the chairmen of committees with a brief explanation as to the reason of omitting the State Committees' reports. She said:

The group of states in which we are meeting, which has had the record of such magnificent and thorough state work, from the first days of our organization until now, were the strongest state organizations throughout the country, and therefore, in planning the work of territorial organization, we felt that we should take those parts of the country where the work was weakest, and that the work as a whole would suffer far less if we left state organization in the states which were carrying on that work well and efficiently, and occupied ourselves as a field work department with the states which were uncertain of their organizations, more or less, and which were themselves querying how they could make their state work stronger.

There are submitted, therefore, the reports of the chairmen of nine territorial committees, which are under the direction and supervision of the National Board. It is admittedly not a complete report of the entire supervisory work of the National Board, but presents facts which we are confident you desire to know, which are helpful and illuminating, and the National Board has farthest from its thought any ignoring or failure to recognize the work of the states, which are carrying on their work so faithfully and so well under state organization, but which do not appear on the programme to-day.

Reports from Chairmen of Territorial Committees of the National Board, were read, as follows:

NORTHEASTERN TERRITORIAL COMMITTEE

Headquarters, New York City

Date of Organization, October, 1909

The history of the first two years of the Northeastern Territorial Committee proves the truth of the old adage—"In union is strength."

Soon after the last Biennial Convention, with the advice of the National Board, representatives of the two Territorial Committees, the one for New England, the other for New York and New Jersey, met to consider reorganization. They decided to unite as one committee. So, in October, 1909, this Northeastern Territorial Committee was organized with fifty members, thirty-five of whom are resident, and fifteen non-resident. Most of the members were from the two former committees, and many have given much time and thought to the work, cooperating with the secretaries in the different departments, doing finance work, or speaking at conferences and other meetings. At first we had six secretaries, which number has been increased to seven, besides four foreign secretaries in India. Our office is in New York City, next door to the National Board, for which location we are very grateful.

Under the City Department, we now have fifty-one city Associations. Of these, three have been organized in the last two years, and are very encouraging in their growth: Batavia, New York; New Britain, Connecticut; and New

Bedford, Massachusetts. Also, it means a great deal to us that the Boston Association has just become affiliated with the National Board, and thus becomes a strong addition to the territory.

A most important piece of work has been accomplished in the organization of a Metropolitan System for New York City. The two existing Associations, Fifteenth Street and Harlem, with their branches, agreed to unite under a new charter, with a Central Board of Directors and Board of Trustees. The French Association, and the clubs for nurses and art students have also joined this new organization, and a large, united work for the whole city is being planned.

Besides giving much time and work to these new organizations, our secretaries have helped in several building and finance campaigns, and in developing new departments and strengthening the old. Holyoke and Newark have carried on successful building campaigns for new buildings, Brooklyn is in the midst of a similar campaign at present, and other cities have also secured new buildings, or are planning to in the near future.

The finances of the Associations, in regard to current expenses, are now in far better condition, at least seven cities having raised their budget a year in advance. A number of city Associations carry on work in more than one center, and forty-two own their buildings. There are twenty-seven equipped gymnasiums and twenty-seven lunch rooms.

In the Industrial Department, there are twenty-one city Associations doing extension work in factories with special workers, and seventy-four clubs in factories. Ninety-seven factories are entered every week. Three new industrial centers have been gained; one in the factory of the General Electric Company at Harrison, New Jersey, one in the Standard Silk Mills at Phillipsburgh, New Jersey, and work has been renewed in the Mohawk Cap Factory, Utica, New York. Several Associations have added industrial departments.

In the student field we have fifty-four Associations, in universities, colleges, normal, secondary and preparatory schools. The main emphasis has been laid on the fact that religion *must be* a vital part of every student's whole life. Syracuse University and Teachers' College now have secretaries of their own, while Cornell and Barnard are seeking secretaries.

The Studio Club of New York has grown steadily, and now rents a large house which is a home and a social and inspirational center for many of the students of art, music, and drama, a large struggling class of girls often much neglected in the metropolis. This club is meeting such a real need that we are at present helping to organize a similar work in Boston, another needy student field.

The Central Club for Nurses has been organized in New York City, with the National Board's help, and a year ago rented two houses as a home, social center, and central registry for nurses. The spiritual side has also been emphasized, and Bible classes are held for nurses in many hospitals with much success. The club is growing fast, and is much appreciated by an ever larger number of nurses.

Recreation work is growing. Eleven cities have summer camps, and this

year, the Territorial Committee is opening a large camp at Altamont, New York, the gift of Mrs. Christie, who started and conducted it in a wonderful way for thirteen years. This beautiful place, in the mountains near Albany, accommodating two hundred girls at a time, with its out-door recreation and inspiration, gives us a great opportunity to bring a more abundant life to the girls of our cities. Our Industrial Secretary will have charge of the camp, working with the Summer Camp Committee, and we hope to have many volunteer workers, such as college girls, to help.

The Newark Association has opened a recreation center in that city, where four thousand girls were entertained last summer.

A new problem facing us is the organizing of County Associations, to meet the needs of girls in the country and small towns. Many districts have asked for help. One such Association has already been established at Lakewood, New Jersey. Conferences for county work have been held at Newton, New Jersey, and at Westfield, New York. In Westfield, we are hoping to organize a County Association for Chautauqua County this spring.

Another urgent field is among immigrant women, as most of the hordes coming to this country enter by the Northeastern Territory. The National Board has started work for immigrants in New York City, which will be given over to the Metropolitan Board of the City. In many of our city Associations there are classes in English for foreigners. Binghamton, New York, has a separate center for Slavok girls in the foreign district.

Under our Foreign Department are four experienced secretaries in India, who are supported by our local Associations. Through our office, these Associations are kept in touch with the Indian work by correspondence and speakers. Miss Mary Hill, in her visits through the territory this winter, has awakened such interest that many Associations have doubled or tripled their subscriptions for India. Miss Hill has also raised, by personal solicitations, the larger part of the \$30,000 for a much-needed Association building at Lahore.

Our Training Center, with its course of three months, divided between lectures at the office, and practical work in nearby Associations, had six students in 1909, and thirteen in 1910. Almost all of these girls now have secretarial positions.

In the last two years, five sectional conferences have been held for students, and five for city Associations. This year, we held only one city conference, in New York City, to which came four hundred delegates from all parts of the territory; and we had many helpful speakers, besides meetings for free discussion.

Under this large territorial organization, more work has been accomplished; and a more efficient staff of secretaries secured than was possible before. The office management, including all the finance work, has been developed in a much more economical, businesslike way, and it seems to us, that, in spite of the difficulties arising from long distances, this organization has been a success in the Northeast. We hope that all parts of our territory are benefiting from the centralized work. We feel, at least, that the largeness of the field, and the experience gained in so many varying Associations, will more and more be a help and inspiration to all. With the same secretary traveling through many states,

there is a great interchange of ideas and good methods between all the Associations.

We realize how great the field is, and how little we have yet done, but with God's help we hope to accomplish more in the Master's service during the next two years.

TERRITORIAL COMMITTEE FOR VIRGINIA AND THE CAROLINAS

Headquarters, Charlotte, N. C.

Date of Organization, October, 1908

I bring you greetings from the Territorial Committee of Virginia, North and South Carolina. We may call ourselves the "country cousin" among the territorial groups; there are no large cities in this field, our people live mostly in rural communities, in towns or villages. This fact differentiates our work somewhat from that of many other territories. There is another fact which is to be emphasized in order that you may understand our field; namely, that our territory is the most intensely conservative part of the whole country, and therefore the least ready to undertake new forms of activity. It has sometimes been asked why the Young *Men's* Christian Association should have made more rapid progress in Virginia and the Carolinas than our work has done. The answer is very clear to those of us on the inside; it is because the center of conservatism in those states is their attitude to what we may call the "woman question." Their people are distinctly hostile to the "new woman," and jealous of anything that seems to encourage her evolution. For instance, in most cities we have no opportunity of bringing our work before the churches because women cannot speak before mixed audiences, and therefore cannot secure financial co-operation through that channel.

It is evident, then, that more perhaps than in most other places the young women of our territory need the training offered by the Association, to fit them to meet the changing conditions of the twentieth century.

And now, having suggested our especial environment, with its problems and difficulties, let me say that the two years which have passed since the last Biennial, have been in our territory years of slow but steady growth. Let these figures speak for us:

In 1909, officers employed in the three states.....	20
In 1911, officers employed	31
In 1909, local student secretary	1
In 1911, local student secretaries	3

We have organized in the last two years five new student Associations (two of these in new State Normal Schools which asked for Associations at the very beginning of their work); one new mill village Association; one new city Association; one department store entered; two new factory centers entered for noon work. The entire support of two foreign missionaries has been furnished by two

of our college Associations; our first Country Club has been opened, and our first playground; a summer camp established for the territory, and rendered self-supporting.

In addition to these definite advances, we see the results of the two years' work in the recognition that is beginning to come to us from people whose co-operation has been slow to win. Recently a prominent minister said in a public address: "If the Young Women's Christian Association should close its doors, we should have to set about immediately organizing anew such an Association to do the institutional work of the churches." Business men are beginning to say: "I appreciate your work." Newspapers, which have always been loyal, are not only printing everything that we offer them, but are asking frequently for Association material. Two subscriptions of one hundred dollars each have been volunteered this last year. The furnished mountain home for our summer camp was also a voluntary gift—another proof that the appreciation of our work is growing. We feel now that at the end of several years of reconstruction, we have the whole work in satisfactory shape and are ready to begin constructive activity in the field. There is still cause for anxiety in our finance outlook; prejudices still to be met; ignorance still to be overcome, and, most discouraging of all, indifference is still to be found, especially toward supervisory work which people find it hard to comprehend. While this continues to be the situation, the generous monetary support that we need, and must have to do our work successfully, is not apparently within our reach. For this reason (the lack of intelligent co-operation and of sufficient support) our Territorial Committee still goes rather haltingly with only three overworked secretaries, where we should have at least five.

In closing, allow me to say that in every step of our work we have found a source of strength in our close connection with the National Board. Their patience with us, their sympathetic understanding of our difficulties, their advice and co-operation have made possible the carrying of burdens that otherwise might have frightened our small committee away from work.

Throughout our whole field we have been benefited by the constant educational advantages offered from time to time by our close connection with the national secretaries; and in entering new places, the fact of our being an integral part of the National Board has prepared the way for us. As an instance of this latter I may quote the sentiment of a woman in Lynchburg, Virginia, a city which we have just been invited to enter; she said, "If the National Board is back of this movement, we may be sure of success."

Feeling this strength themselves, the Territorial Committee of Virginia, North and South Carolina send, through their chairman, hearty thanks to our gracious President and her co-workers for all the kindness and efficient service received from them in the past two years.

TERRITORIAL COMMITTEE FOR DELAWARE, MARYLAND, AND
PENNSYLVANIA

Headquarters, Philadelphia, Pa.

Date of Organization, October, 1907

In attempting to give a report of this territory which I have had the honor of serving for days only, I feel somewhat the perplexity which I fancy a step-mother must experience when suddenly she finds herself in possession of a full-grown family, and is told to write their biography. She is so overwhelmed with the abundance of her possession that she may be pardoned a moment's admiration before she plunges into their past history. In the few minutes allowed for this report we shall attempt to speak briefly of our field with its interesting characteristics, the needs, and how they are being met, and the opportunities for development in the future.

Will you think with me for a moment of that part of the map of the United States which our territory comprises? Delaware, Maryland, and Pennsylvania, with mountains and rivers, large cities and country villages, and mining camps all closely bound together by a network of railways making every part easily accessible. You will realize that although we are the smallest in area—59,475 square miles—yet in density of population we stand third on the list, with 9,162,779 people—the Northeastern (18,203,462) and the South Central (10,988,866) holding first and second place.

Certain characteristics which mark this territory and especially the state of Pennsylvania are none the less interesting because they are familiar. To save time, let me state briefly a few facts:

1. We have a country population—two thirds of the people of Pennsylvania live outside of towns of 2,500 or more population.
2. Twenty per cent of the immigrants entering this country settle in Pennsylvania alone.
3. The leading industries are manufacturing, mining, and agriculture. Nearly 600,000 bread winners—women—are employed in the territory—450,000 are in Pennsylvania alone, the highest number in any state except New York. The total number comprises twenty-two per cent of the population.
4. Educationally, the predominance of normal schools constitutes our chief problem.

The Needs and How They are Met.

The work of the Young Women's Christian Association includes twenty-one city Associations, forty-seven Associations in colleges, normal schools, and seminaries, with five boards of reference in private schools; and five Associations in industrial towns, where the company co-operates with equipment and money. Since 1909 two city Associations have been organized, in Washington and Easton,

and an industrial Association at Hershey. Three new student Associations—Washington Seminary, University of Pittsburgh, and Swarthmore College have been added to our list.

City Work.

New buildings in Pittsburgh, Scranton, and Wilkes-Barre have given the work in those cities its place as the center of all the women's activities of the city, and have made the work grow in every department because of adequate equipment as well as increased staff. The gift of the Crozier Annex in Philadelphia has enabled the Association in that city to give a home to a hundred more girls.

The growth of the Association in cities throughout the territory is shown in the increased co-operation with other social agencies, the recognition of the Association by the church, as seen in the Missionary Jubilee, and the inauguration of the student departments where alumnæ of the schools and colleges are becoming a part of the city work.

In Sunbury, Easton, and Altoona, larger buildings have been rented to replace the rented rooms where the work was begun, while in three cities plans are already under way for new buildings.

Industrial Work.

In this department during the past two years has come the reaping time after years of work. Extension committees have become better organized and trained for service, and the volunteer worker has taken her place as the real representative, while the extension secretary has become the social engineer, directing and inspiring the force, in one city of as many as fifty-four volunteer workers. Co-operation with public libraries of all the cities, with branches in hundreds of factories, with provident savings funds, with the Consumers' League in encouraging early Christmas shopping, and with settlements and playground Associations makes the extension department a real agency for social betterment in the industrial life of the cities.

Companies are turning to us to help them in welfare work among their employees, and one welfare worker has been installed in a large factory on the recommendation of the extension secretary. Ground is now being broken for a recreation building for men and women of another factory, to be supervised by the company's worker in co-operation with the extension department of that city. Another similar building is being planned in a neighboring city for a similar work, while in Philadelphia a building is being remodeled to be used as a club house under the direction of an industrial secretary soon to be called. An experiment in department store work has resulted in a large work in one store of one city—a piece of unlabeled social service to the firm and employees. A club center in the residence district of another city brings together hundreds of girls from many factories to a place where the four-fold Association activities are carried on—an extension of the central work.

Student.

In the forty-seven student Associations with a membership of 4,239, and a Bible and mission study enrollment of 2,314, there is still much to be desired. How to help the student girl to the realization of a religion that is real and vital instead of conventional, is the real need in many cases. In the Normal Schools, with their crowded programmes and constantly changing personnel, it has been difficult to make the results permanent. It is most important, however, that we cultivate the field, as it is a solution to the problem of the county work. In the normal school graduate lies the hope of bringing the Association to the county girl. Names of all seniors living in towns where there is a city organization are sent to the general secretary of that place, and each year the students are showing most definite interest in social service. Some are able to give personal service in city work, others contribute to the salary of the industrial secretary, while almost all send a box of clothes or toys to city mission workers during the year.

Secretarial.

The territorial committee has used in its training center two different plans. In Pittsburgh and Baltimore we have used the plans suggested by the secretarial department of placing the whole training course in the local Associations. This last term we used the Ohio and West Virginia plan, giving the students two months' work in local Associations and bringing them to headquarters for a month's lectures.

We have realized the difficulty in securing secretaries for our vacancies, but have been able to assist in placing eighteen secretaries during these last two years—nine general, three physical directors, and six student secretaries.

Staff.

The staff of the committee has never been complete at any time, but the executive, industrial, student, and office secretaries with, for a little over a year, the city and county worker, have carried the large work. Because of the varied interests of our field, all of these secretaries have been much needed. Every affiliated Association has requested the help of the committee from one to five times during these two years.

Foreign.

We have never yet raised the full \$1,300 for South America which we have hoped for, but there has been an increase this year due to the interest aroused by Miss Batty's visits.

Conference and Conventions.

Our territory has been fairly well represented at the summer conferences both years. With the co-operation of the National Board we have held five city institutes; two student sectional conferences; one secretarial conference; five in-

dustrial conferences; one private school conference; one general city, Reading; one general territorial, Wilkes-Barre. There are many reasons why we are still dependent upon these territorial conferences, but we realize each year they should have some change in representation, presentation of work, and length of programme.

Camp.

For two years the committee has established a camp for the self-supporting women of the territory. This has been well attended, and has proven its reason for existence by the inspiration given to the guests, and the renewed activity in the Associations to which the guests have returned.

Opportunities.

There are seven cities large enough for immediate organization. Two ports of entry make immigrant work on a large scale imperative if the Association is to meet this need among the immigrant women. Philadelphia, Baltimore, and Pittsburgh, with their large student population, challenge us for work among the professional women and many private schools are open to us for organization, while the demands for larger industrial work must, of necessity, grow more numerous year by year. To meet the growing need, not only must our budget be largely increased and our staff completed, but our committee must be built up far beyond its present number.

TERRITORIAL COMMITTEE FOR OHIO AND WEST VIRGINIA

Headquarters, Cincinnati, Ohio

Date of Organization, October, 1907

It was the privilege of the present chairman of the Territorial Committee for Ohio and West Virginia to be the chairman of the Provisional Committee when the proposal was made in 1907 that West Virginia leave her mother state and become united with Ohio in the work of the Young Women's Christian Associations. The proposal was favorably looked upon by most of the Associations, but there was an evident love in West Virginia for the motherland and a little hesitation or heartache was occasionally manifest. It was felt, however, that the union of this smaller state with one so much larger would prove to be an inspiration and uplift, and that more and better work would be accomplished. It was also felt that the work in Ohio would be stimulated, a broader horizon would be given and a new impetus, by the addition of this neighboring state.

What have been the results of our territorial work?

In the first place, the Territorial Committee has been greatly strengthened by the coming into its membership of those connected with both city and student work in West Virginia.

The Annual Territorial Conference, the Summer Conferences and the Association Workers' Institutes held in different sections of the territory have succeeded in amalgamating the entire work. The Institutes for the volunteer workers especially have given opportunity for the discussion of questions pertinent to the special field where the Institute was held, and the presence of the national secretaries has given a wider vision and a clearer outlook upon the wonderful opportunities that lie before the women of our land, and has helped to overcome provincialism and narrowness by acquainting us with the problems of other Associations.

We have been inspired and helped by the coming of the earnest young women from the colleges of West Virginia to our Annual Conferences, and they have repeatedly assured us that they have taken home with them fresh zeal and new consecration, and a surer comprehension of the vastness of our work. This has been true of the Ohio young women also, and they have been made eager to enter at once into the work of the city Associations as soon as college life was ended.

The touch with the national secretaries who are experts in their various departments, the touch with the world movements, and the knowledge of our affiliation with a movement recognized as the most thoroughly and best organized in our entire land, and one conducted with the most statesmanlike ability, have given importance to and confidence in our work, so that men of affairs could be more easily approached and were more willing to contribute to our organization.

Interest has been awakened in our industrial condition and in the need of county work. Both Ohio and West Virginia are demanding these forms of organization, and have been stimulated to desire it through our territorial work in affiliation with the National Board. We are ready to put in at once both a county and an industrial secretary as soon as the secretaries themselves can be secured.

Another feature of our work has been the Training Center held each year during the month of December. It has attracted earnest young women who have thus taken the initial step toward thorough equipment for secretarial work.

Because of the union of these two states we have been able to carry a much larger foreign work than would otherwise have been possible. For three years we have assumed the support of Miss Agnes Gale Hill in India, and this year have taken upon ourselves the support of her new work as Vernacular Traveling Secretary with headquarters at Lucknow.

The unity of methods and ideals in the work of the Territorial Committee has made the experimental work in our territory of value in other territories.

It is true also that the opportunities and possibilities worked out through our national secretaries and brought through them to the territories arouse a wholesome discontent at small results and an aspiration toward the highest achievement. Our joint work has been a benediction.

Through our staff at headquarters we have endeavored to make the office a real bureau of information, and to weld together the student forces of Ohio and West Virginia into an army of enthused young womanhood in touch with world-wide ideals and world-wide movements, and eager for work that will tell,

ready for sacrifice, Bible-reading mission-loving, service-wanting young women. Through the executive secretary we have endeavored to accomplish the same results among the city constituency. Nearly every city Association in both states has called upon her for her aid and advice. Months of time have necessarily been spent in this way, but the results have been marked, and the Associations bear indisputable testimony to the benefit of the territorial work. . . .

It is natural that the greatest amount of help should have been asked for by the newer Associations, but the work has not been confined to these. One of our older organizations found itself, at the beginning of our territorial work, in a most peculiar and critical situation, one which only an outsider could handle. It is the testimony of the members of the board of this Association that the assistance given by the Field Work Committee of the National Board has been invaluable in solving their problem and in creating confidence in Association principles, and also in suggesting methods of procedure.

The Association of Wheeling, West Virginia, through its President voices its appreciation in the following words: "My first real insight into the true Association spirit came from the Territorial Conference I attended at Cincinnati, and there has been no time since then that I have not realized the great benefit that has come to our Association, and to myself as its President, because of affiliation with the larger organization.

"Our board members who attended the Conference at Akron came home filled with something of the same spirit, and as we come to know more of what the territorial work may mean to us as an Association, in that degree will we appreciate the benefit of being allied with a larger and more effective state organization and be able, through the counsel and help of the Territorial Committee, to bring the work and standing of the individual Association to such a high standard as would not otherwise be possible."

The Outstanding Achievements of the Territorial Committee for Ohio and West Virginia since Organization are

Three Annual Conferences (city and student): October, 1907, October, 1908, and February, 1910.

Five Association Workers' Institutes.

Two Student Mission Leaders' Conferences, conjointly with the Young Men's Christian Association and Volunteer Unions of Ohio.

Three terms of Training Center, 1908, 1909, and 1910, with a total enrollment of eleven pupils.

Thorough investigation of four towns in preparation for organization.

Organization of one city Association, Canton, 1908.

Organization of one Affiliated Circle, Urbana, 1909.

Re-organization and reconstruction of methods in three Associations.

Work in which the Committee has Assisted

One building campaign, in which \$181,000 was raised.

Two membership campaigns.

One annual finance campaign.

Through the advice and co-operation of executive and student secretaries weak features of work have been strengthened and advance plans inaugurated.

Finances have been placed upon a good basis, and the territorial office work organized upon plan of the national office.

Eight student Associations have been organized.

A large advance in the interest in foreign Association work is also a feature. The territory has assumed the salary and support of a foreign secretary, at Lucknow, India.

In concise terms: The union of Ohio and West Virginia into one territory affiliated with the National Board has wrought the following results: Breadth of vision; a wider outlook; a World interest; has given us the help of experts in all departments of specialized work; has increased our ability to approach men of business acumen on account of our financial policy; has enabled us to establish the Training Center for secretarial work; has enabled our secretaries to weld together in a community of interest college women, business women, wage earners, and women of means and leisure in two states; has opened, before the volunteer worker, doors of marvelous opportunity; has amazed her with the vastness of the work; has overwhelmed her with her personal responsibility; has aroused a wholesome discontent at small results; has given her courage and strength by unifying the work and making her conscious that she is a part of a great nation-wide and world-wide organization whose sole motive is the up-building and leading to self-knowledge, self-reverence, self-control, and self-dedication the millions of young women of our beloved land—and these tremendous results could have been attained in no other way.

NORTH CENTRAL TERRITORIAL COMMITTEE

Headquarters, Minneapolis, Minn.

Date of Organization, February, 1911

The work began October 1, 1911, when the Provisional Committee and territorial staff of seven secretaries appointed by the National Board, together with Miss Theresa M. Wilbur, who remained ten days in Minneapolis as adviser, met to consider the responsibility of carrying the work laid down by five efficient state committees, these states being Minnesota, North and South Dakota, Iowa and Nebraska. Two important problems were considered:

First, enlisting the interest and securing the co-operation of representative women who would form the committee for carrying on the new work; and

Second, the demands of the field, which were very imperative.

The first work was to make schedules for five traveling secretaries. This was followed by an effort to secure additional members for the Provisional Committee, and to this end many special meetings and social gatherings were held in October and November.

The first few meetings of the Provisional Committee were held in the office of the former Minnesota State Committee, but this proved too small, and temporary quarters were secured. Later this office was also found inadequate. Permanent quarters were found January 10, 1911, consisting of three offices and a board room in the Bank of Commerce Building, Minneapolis. The work of systematizing the office and giving adequate consideration to matters laid before us by five state committees has been no easy task. A set of books was opened for the provisional work, but were closed December 31st, in order that the system of book-keeping suggested by the National Board might be adopted January 1, 1911. The committee and office secretaries have been brought into touch with the field by means of personal correspondence and by circular letters explanatory of the work. The offices have been very meagerly furnished up to the present time, but in spite of this fact, they have been a veritable workshop. The permanent committee was organized February 9th with a membership of thirty.

The student Associations have sent in a most gratifying response to the request for the annual subscriptions formerly given to the state committees, but no effort has been made to secure subscriptions from city Associations, nor have personal subscriptions been generally sought for, owing to the plan of the executive secretary by which the finance department might be placed on a firm basis. This plan was recently brought to a most successful issue in Minneapolis, and those most conversant with Young Women's Christian Association work are convinced that if our executive secretary had brought nothing else to this North Central Territory, her time would have been well invested. In a Joint Finance Campaign of ten days' duration, \$15,500 was raised in Minneapolis, being the combined budget asked from Minneapolis for the City and University Associations, the Territorial and National work. Other cities are asking for the same finance organization, and our Territorial Committee believes that assistance and co-operation in such effort is a most important part of our service. Among the many valuable features of this plan is this outstanding one, that ten days (or a few more or less as the case may be) having been given to money raising, the entire remainder of the year may be devoted to service, untrammelled by the pressure of money problems.

The fall term of the Training Center was conducted in the Minneapolis Association and the midwinter term was held in the Omaha Association.

The following conferences have been held:

In November, a county conference at Austin, Minnesota, when we had the valuable assistance of Miss Helen F. Barnes of the National staff. Miss Margaret E. O'Connell, territorial county secretary, was in charge of this conference.

In February a city conference at Des Moines under the direction of Mrs. Byers, executive, and Miss Nettie E. Trimble, city secretary.

In February a student conference at Morningside College, Sioux City, Iowa, attended by one hundred and forty delegates from portions of four states. This conference was under the direction of the territorial secretaries.

In March a student conference, in charge of the secretaries, was held at Iowa

State Teachers College, Cedar Falls, Iowa, with one hundred and ten delegates present.

Arrangements are completed for a conference for city and student Associations at Fargo, North Dakota, May 5, 6 and 7, 1911. This conference, like those preceding, will be carried on without the help of secretaries outside of the North Central Territory, owing to the pressure of work which the Biennial Convention entails upon the staff at National Headquarters. It seemed wise to arrange for these conferences during this busy period because of the demands from the field for something to take the place of the State Conventions.

The committee has had very little opportunity to study the foreign work of this territory, but reports have come to the office showing a fine spirit among student Associations, as well as some excellent work in the city Associations. We foresee some difficulty in having four states support the work in China and one in South America. It might be better if one other state should unite with Minnesota in the support of the work in South America. We are glad to report that Omaha has a foreign secretary added to its staff, being so fortunate as to secure Miss Ruth Paxson; and that Minneapolis has increased its former pledge of \$300 to the work in South America to \$450, in order that it might contribute the entire proportion asked from this country toward the support of Miss Cortez in her work in South America for 1911.

When the North Central Territory was organized, its city Associations numbered nineteen. The organization of Council Bluffs, Iowa, was the most imperative demand of our city field, and it was here that Miss Starkweather, city secretary, began her work September 20th. The organization, however, was not perfected until some weeks later. We are sorry to announce that Miss Starkweather was taken ill October 19th and obliged to go to her home in Ohio, and that we were without a city worker from that time until February 1st, when Miss Nettie E. Trimble was asked to take the office of city secretary. In the interim, when we had no special worker for this important field, our executive secretary, Mrs. Byers, made fourteen visits. Some of the special work of the field is reported in the following cities:

Organization completed at Council Bluffs; Waterloo organized; Fort Dodge affiliated; Marshalltown affiliated; Jamestown College affiliated; St. Paul making rapid progress toward the completion of its new building; Burlington received a gift of \$60,000 for a building; Omaha conducted a successful campaign for the support of a foreign secretary at a cost of \$1,000 a year; Cedar Rapids raised \$86,000 in eight days for a new building and for general support for two years. \$80,000 was the amount asked for. Duluth conducted a unique exhibit of industrial work, enlisting the co-operation of State Labor Commissioner and Factory Inspector, managers of seven local factories, besides the managers of several smaller concerns. Miss Florence Simms was one of the speakers. This exhibit resulted in bringing to the central Association building for the first time several hundred girls from the industrial centers. In March a successful joint finance campaign was held in Minneapolis, to which reference has already been made.

In the student field the university work has been under the supervision of

Miss Maude Raymond; the state normal schools in charge of Miss Maude B. Corbett, and the denominational schools and high schools under the general direction of Miss Eva F. Morris. As the last named field is much larger than the others, Miss Raymond and Miss Corbett have, in addition to their work, assisted Miss Morris. We are sorry to report that Miss Raymond was taken ill in March. The other student secretaries, and Mrs. Byers have carried the work during Miss Raymond's illness. As will be seen, we have not had the service of the full staff of secretaries at any one time during these six months.

The work in the normal schools has been as follows:

Cedar Falls has had a religious campaign, receiving valuable assistance from Miss Condé, national secretary. Three hundred and fifty are reported in the Bible classes and the Professor of Economics teaches a class in Rural Problems. Miss Corbett has spent much time in studying the problems in normal schools. She has brought intelligent aid to the work in this most difficult field, and we believe that much of our future effort should be given to the development of a strong work in normal schools.

Miss Melcher of the Student Volunteer Movement has proved a most valuable helper.

As the reports come in, it is gratifying to note the large number of schools that are offering classes in the study of Rural Problems.

Our county work has been made possible by the generous gift of a friend in the East, who contributed the entire proportion of our budget for county work. Miss Margaret E. O'Connell has had charge of this department and has developed the work already organized in Mower County, Minn., but has spent the most of her time in Goodhue County, Minn., where our enterprise has been carried on in much the same manner as in organized counties. Goodhue County is looking toward organization in the near future. Miss O'Connell has also contributed valuable help in the sectional conferences.

At headquarters all of the secretaries have been able to give considerable aid to the city Associations of the Twin Cities and the five student Associations of the vicinity. Much time has been given by both the executive and office secretaries in meeting the various boards and committees, and in giving addresses. The office secretary has spoken at business colleges and clubs in connection with the city Associations, and has given talks on territorial organization before the College Alumnae and assisted in student Associations in the absence from the city of the executive and student secretaries.

There have been ten national secretaries and two foreign secretaries as visitors in our territory during the six months of our organization.

SOUTH CENTRAL TERRITORIAL COMMITTEE

Headquarters, St. Louis, Mo.

Date of Organization, December, 1909

The South Central Territorial Committee was formed December, 1909, by the union of the Missouri and Arkansas Territorial Committee and the State

Committee of Kentucky and Tennessee. By request of the National Board, the unorganized state of Louisiana was included in this territory. Considerable time has been given to interesting and enlisting women for service on this committee, which now has a membership of forty-six, nineteen of whom are resident members of our headquarters city, St. Louis, the remaining twenty-seven, though seldom at headquarters, keep in touch with the work of the committee, and help and advise in the work of their immediate districts.

Our secretarial staff consists of Miss Mary McElroy, the executive secretary of the territory, Miss Myra Withers, student secretary for Missouri and Arkansas, Miss Sallie Foster, office secretary, and Miss Florence B. Lang, foreign secretary. These give their whole time to the work; Miss Abby McElroy, as city secretary with Miss Virginia Sinclair and Miss Grace Upham as student secretaries for Kentucky and Tennessee, give only part of the year.

In order to bring the workers together from all parts of the territory for closer acquaintance and better understanding, two Territorial Conferences have been held, one in St. Louis, October, 1909, one in Nashville, November, 1910, which resulted in a broader conception of Association work and the needs of our field.

Two Sectional Student Conferences were held during the past year, one at the University of Arkansas, and one at Columbia, seat of the Associations of Missouri State University and Stephens and Christian Colleges. One Sectional City Conference was held at Kansas City. Large delegations from our Associations also attended the Summer Conferences at Asheville, Lake Geneva, Cascade and Corpus Christi.

This field has been thoroughly covered by the student secretaries, each Association in the territory being visited from one to three times during the year. Appreciative letters are constantly sent the committee by presidents and faculty members of the strong work done by our student secretaries and the influence of the Association upon the institution.

Four Faculty Conferences, held in connection with our territorial meetings, have brought a better understanding and fuller co-operation on the part of the faculty.

This spring the student Associations in Louisiana were visited for the first time.

We have had the very efficient help of one of our territorial members, Mrs. Selden P. Spencer, who has visited five student Associations during the year, giving a course in Bible Study at Association.

Miss Florence B. Lang, secretary of Colombo, Ceylon, is supported by our local Associations. During the past year the St. Louis Association has undertaken the support of Miss Edith Wells, who has been sent to Peking, China. A month's visitation of Mrs. Harriet Christie, kindly sent to us by the National Foreign Department, greatly stimulated interest in our foreign work.

Up to the time that the Territorial Committee was organized, the city Associations in our five states had had no regular visitation, or help from a supervisory committee. It was thought best to concentrate on strategic centers in different parts of our territory and develop a few Associations to their highest possibilities. By means of parlor meetings, lantern lectures, local institutes, etc.,

a campaign of education was carried on in these states, through which the public was informed, strong women enlisted on boards and committees and the support of business men was secured. The committee also co-operated by finding trained general secretaries and department workers for local Associations and by securing the help of national specialists to aid in developing work in department stores, factories and along physical and economic lines. It is interesting to note that since the territorial work was organized the city Associations have so broadened their activities that the number of employed officers has been more than doubled and the force of volunteer works greatly increased. Since the last Biennial, the Women's Christian Association of St. Louis has been given a splendid building for the Blind Girl's Home by an interested friend; the Nashville Association rejoices over a beautiful, commodious building which is to be opened early next month; Chattanooga has secured a valuable lot in an admirable location, and enters soon upon a building campaign. Our committee has aided in a number of financial campaigns for current expenses, in a supplemental campaign for the furnishing fund at Nashville, and in the preliminary work at Chattanooga.

The outstanding events of the past two years are the building campaigns at Kansas City and St. Louis when sums aggregating more than \$800,000 were secured. As a result of the former, the Kansas City Association rejoices in the acquisition of two new buildings, a Boarding Home, erected the past year—simple, convenient and beautiful, with a capacity of 100—and a headquarters building, finely located in the business section, which was purchased last summer and when enlarged by the addition of two stories will give adequate provision for the general work and also yield a good revenue for its maintenance. Several months of our executive secretary's time last spring were given to preparations for the St. Louis campaign, together with one month's service of our city secretary, while the resident members of our Territorial Committee took an active part in the two weeks' public campaign. With the \$500,000 secured by the St. Louis Association has been purchased one of the finest locations in the city; contracts have been let for a spacious building which it is hoped will represent the highest Association ideals, and there will remain a small endowment fund for maintenance.

In February of this year two notable events gave cause for great rejoicing; the organization, after careful preliminary work, of a splendid Association of 1,000 members at New Orleans, and one of 1,400 members at Little Rock, Ark. As this gives us an opportunity to build up a city Association in the metropolis of Louisiana and of Arkansas which may be models for other cities in these states, the event is of unusual significance.

The growth of Association work in our territory is suggested by a few figures. Four years ago when the Missouri Territorial Committee was organized, there were in the five states now composing the South Central Territory, eight city Associations with a membership of 4,846, and forty-nine student Associations with a membership of 3,152; fifty-seven Associations in all with a membership of 7,998. In 1909 there were nine city Associations, membership 7,998, and sixty-seven student Associations, membership 4,645; seventy-six Associations in all with a membership of 13,561. Since that time there have been twenty-five

new Associations organized, so that now in 1911 there are eleven city Associations with a membership of 11,810, and ninety student Associations with a membership of 5,582, making a total of 101 Associations in the South Central Territory with a membership of 17,392. The number of employed officers in these Associations has increased in these four years from thirty-four to seventy.

This shows a creditable growth in two years, perhaps, you say, but what is before us? We seem to have touched only the fringe of our territory, and there is such a tremendous field beyond! So many women, so many girls who should have made real to them the "more abundant life" of the Lord Jesus through our Young Women's Christian Associations.

The late census shows sixteen cities with a population of from 25,000 to 300,000 in our territory, in only half of which we have Association work. A still larger number with a population of from 15,000 to 25,000 are unorganized. Student Associations are needed in many schools and colleges not now on our list. No county work has yet been attempted. We hope for training centers in Nashville, Kansas City, St. Louis and Little Rock, as soon as these Associations are thoroughly established in their new buildings, with a full staff of workers. An industrial secretary is needed to aid in developing work in our large factories and other industrial centers.

The South Central Territorial Committee is larger and stronger than at any previous time in its history. Some progress has been made in organizing the departments of our territorial work, and an earnest effort is being made to induce committee members to take a more active and responsible part in the conduct of the work. Much thought and attention must also be given to enlarging our financial constituency. So far, except for contributions from city and student Associations, and committee members, the financial support has come chiefly from Missouri and Tennessee. Louisiana has been purely a missionary territory.

And so we follow step by step our great Leader and press on toward the goal unto the prize of the high calling of God in Christ Jesus.

WEST CENTRAL TERRITORIAL COMMITTEE

[PROVISIONAL]

Headquarters, Denver, Colo.

Date of Organization, December, 1910

During the St. Paul Convention much of the interest centered about the question of territorial committees vs. state committees. The significance of territorial organization was not completely grasped, nevertheless, the majority of delegates expressed confidence in the National Board by voting for the territorial form of organization. Immediately following that convention the state committees of Colorado and Wyoming and of Kansas and Oklahoma disbanded and petitioned the

National Board for the establishment of a territorial committee. Utah was added to the four states and the West Central Territory was in prospect. Denver, because of its size and its position geographically was naturally chosen as headquarters. Measuring it by the Association standard, however, it apparently fell far short of the ideal. The Association work in Denver was confined to a small Scandinavian organization and a boarding home, with Travelers' Aid and summer home, and the general public seemed to evince little interest in extending the Association movement. But quietly and surely the profound conviction of the need of the social work for young women had been gathering force, and under the able leadership of Mrs. McLean, special worker for the National Board, a committee of the Boarding Home Directors began the plans for the down-town branch. A wave of enthusiasm swept the entire city. There was no "small beginning." At the opening of the Rest and Recreation Rooms the membership was six hundred. In three months it had reached the thousand mark.

The education that was needed to launch this enterprise made fertile soil for the growth of further Association ideas, and when the National Board began the organization of the West Central Committee, there was a ready and a cordial response on the part of the Denver women. The enthusiasm in Kansas was no less marked. Every Association was eager for the new plan to be put into operation. Splendid committee members were secured in both Topeka and Wichita.

The Provisional West Central Territorial Committee had been in existence barely a month when evidence of its importance and value appeared in a request from New Mexico for annexation. The West has a generous heart, and although the committee members were already finding it a little brain-fatiguing to hold a vision of five large states, the addition of another was gladly accepted. The Northwest was formerly our rival in area, but with 561,502 square miles we now stand far beyond the possibility of any competitors. New Mexico and Colorado are closely akin, and the problem of taking care of tubercular girls facing both states makes it imperative that they belong to the same territory. The solution of this problem is not yet in sight, and it may be that it will have to be met not only territorially but nationally. The raising last spring of \$64,500 for a Young Woman's Christian Association building for Colorado Springs—a sum now increased to \$65,000—shows how well equipped that city will soon be, to meet this work.

No other territory can boast a more interesting field than the West Central. The population may seem infinitesimal when I say it is about equal to that of New York City, but when Oklahoma City is increasing at the rate of 539 per cent in ten years while the average city increases only twenty-one per cent, it may not be long before this territory can vie with some of the eastern ones. There are Indians in this territory: the five civilized tribes in Oklahoma and many others, uncivilized. There are Mormons, whose religion is a serious and threatening evil in all this region, but especially in Utah, Colorado, Wyoming, and New Mexico. Miss Robinson, special worker for the National Board, has been winning a way for the Association in Salt Lake City against the most tremendous odds. There are several county high school Associations in the

territory, which are unique. Three of the states, Wyoming, New Mexico, and Utah, are nearly untouched by Association ideas, and are a great uncharted field for missionary work.

The present status of the work is as follows: Nine city Associations; forty-four university, college, and academy Associations; thirteen county high school Associations; three Indian school Associations; two colored school Associations.

The secretarial staff at present consists of Miss Henrietta Roelofs of the National Board, who is acting as executive; Mrs. Lester McLean, Jr., student secretary, who has to give all her time to developing the Denver city work, which the National Board sent her out to do last autumn; Mrs. John Parker Wise, who, since coming in February, has been doing the student work in Oklahoma and a part of Kansas and Colorado, and Miss Ruth Ragan, office secretary.

The committee has not been able to cover the entire student field—it has been quite impossible because of the critical situation in Denver, which required all the time of Mrs. McLean; but eight Kansas universities and colleges had a cabinet conference in Topeka last fall, and Miss Miller of the National Board visited the high school Associations. Miss Allen visited the Kansas and Oklahoma city Associations, and Miss Barnes spent a few days in Bartlesville, Oklahoma, and also investigated the problems presented there by the towns of Tulsa and Muskogee. Topeka, whose splendid new Association building will be dedicated in June, has shown, since raising \$83,000 for it, how actively the work goes on from that center.

The territorial committee has not yet been divided into departments. The members at headquarters have all met together twice a month to be educated in this scheme of national organization. Through constant correspondence the resident and non-resident members have been kept in close touch with each other and have tried to meet intelligently the situation facing them.

Our work is almost all in prospect; our plans are yet vague; and our support, outside the Association pledges, not yet certain. The Denver public has much to learn of its duties and privileges in the Association movement; but to one with faith and vision the work holds inspiring possibilities. The privilege of trying to establish the highest and best Association ideals for young women all over this great area of our beloved land presents a powerful appeal and the entire committee is facing this difficult task with courage and hope.

TERRITORIAL COMMITTEE FOR CALIFORNIA, ARIZONA, AND NEVADA

Headquarters, Los Angeles, Cal.
Date of Organization, May, 1907

At the last Biennial Convention this territory was represented by our able chairman of finance, Mrs. Salisbury, by Mrs. Olney and Mrs. Richardson, and by our two secretaries, Miss McElroy and Miss Davidson. The enthusiasm and

impetus which they brought from the great Convention were strong, and plans for the coming year were made with wide scope and searching policies.

Before actual work began in the fall, however, the committee found itself abruptly confronted by the loss of its secretaries. Peculiarly favoring circumstances have tempered the delay in securing Miss Patch, formerly of the Los Angeles staff, as executive, and Miss Salisbury, from the National Training School as student secretary, but inevitably the delay caused temporary re-trenchment.

The inspiration of the Biennial remained with us through our committee members. We have been especially proud to have Mrs. Salisbury chosen as member of the National Board and also of the World's Committee. Mrs. Olney has become the guiding genius in the northern part of the territory and promises to make possible any policy the National Board may have regarding that part of the territory. Mrs. Richardson, also, has been active in co-operative efforts with the California Federation of Women's Clubs.

The *Territorial Plan* of the National Board has worked well. The vast reaches of territory have not dismayed us, accustomed as we are in the West to "magnificent distances." A greater diversity of interests could hardly be found, ranging from frontier and mining camp conditions in Arizona and Nevada, to the cosmopolitan problems of San Francisco, the "Paris of America;" but the differing needs have served not to disserve but to unite us by their great human appeal.

The advantages of highly *specialized National aid* which have been made possible by the territorial system have been manifest. In the perplexing problems of our city Associations, we have had the clear vision and steady hand of Miss Hays to untangle intricate situations and point the way to safe and substantial growth. From our Training Center in two years have been sent ten secretaries who are all at work in our field, in the foreign field, or are in the National Training School. To our student Associations the National Board has been most generous. Last year the timely and extended visit of Miss Wilbur saved the day for us during our enforced lack of a territorial student secretary. It is impossible to estimate, or express, the blessing brought to our girls last year, or this year, by the influence of Miss Condé. In this age, students move rapidly, and it would be impossible to reach and hold them without such progressive ideas and methods as Miss Salisbury has brought from the National Training School and Miss Condé from the National Student Department.

The "untouched field" has been poignantly indicated to us by two specialists, Miss Dabb and Miss Barnes. After a careful investigation of existing conditions among the Indians, Miss Dabb made us earnestly hope to move forward and occupy this field when her plans are matured. Meanwhile we have tried to carry out her suggestions for special correspondence, and to prepare veritable home-missionaries from the Indians themselves, by getting as many as possible from the Indian schools to the Capitola Conferences. The Associations of more favored students pay the expenses of these Indian girls to Capitola; there they are the inspiration of all because of their spiritual earnestness and joy.

They are marked Christian leaders afterwards in their schools, and may readily become leaders in their Indian communities when Miss Dabb's policies are inaugurated.

Eighty-five per cent of our field is still untouched, as we learn from Miss Barnes' statistics and her revelations of conditions and needs in rural communities and small towns. We have an able chairman for that department, Mrs. Ritter. We hope before another year to have a secretary for rural and county work.

Conferences conducted by the National Board, or made possible by their aid, have been notably valuable and successful during this Biennial period.

Two Volunteer Workers Conferences have been held in San Francisco, led last year by Miss Hays, and this year by Miss Barnes. The results have been distinctly helpful. The attendance this year at the Conference, at the luncheon given by the San Francisco Board, and at the Contributors' Conference, was gratifyingly large and enthusiastic in spirit.

A Sectional Student Conference was held in the South last fall. It served admirably to unify and intensify the work of the year in the Southern colleges and schools. Both years senior councils have been held to lay before our young women the call to the secretaryship. Before Miss Salisbury came to us the student work was carried by volunteer workers, and the last four months by Miss McCreery from the Los Angeles Training Center, Miss Wilbur spending one month in our field.

Miss Rose Smith, a member of the committee, consented to act as office secretary for the past six months.

We claim with pride our foreign secretary, Miss Margaret Matthew, of Tokyo. Miss Macdonald of Japan awakened interest in her work which reached a climax in the recent inspiring appeals by Miss Kawai.

The foreign department has for its chairman Mrs. Gertrude Smith Spaulding, who has formulated a policy and worked energetically. Particularly attractive meetings have been held with high class Japanese women in San Francisco.

The Territorial Committee has worked faithfully. The resignation of our chairman, Mrs. Mathuss, was a severe loss. Several valued members have been obliged to withdraw. Chairmen of departments at headquarters have had to be especially diligent, owing to the unusually small proportion of resident members.

The budget was increased by \$1,000 last year, reaching about \$6,000.

With confidence we anticipate a closer co-operation with the National Board in regard to both budget and bylaws.

In co-operation with a committee of the Collegiate Alumnae, the secretaryship as a vocation for college women has been presented and will be included in a new course to be offered for the first time next year at the University of California.

Travelers' Aid work has had a distinct encouragement in the placing of two of these secretaries on the payroll of the railroad company for part salary, thus protecting women at one city station from eight o'clock in the morning until the hour of midnight. This work is most absorbing, also classes in English for for-

eigners and extension work in the packing houses—where one branch was opened last spring.

Miss Tatham severed her official relation as general secretary of Los Angeles Association, February 1st, but she promises continued interest in us.

Two general secretaries have come into our field, Miss Myrtle Mills, from Decatur, Ill., to Oakland, Miss H. P. Anderson, formerly assistant secretary in Paris, to Pasadena.

Two new Associations have been organized, a city Association at Redlands and a student Association at Redlands University.

Membership in the city Associations has increased sixteen per cent in two years—two cities adding over 1,000 each as a result of special effort. Two gifts have served to encourage local boards; a home to be erected in Los Angeles by Senator Clark in memory of his mother, valued at \$150,000, and a similar gift to the Long Beach Association, valued at about \$55,000.

With the opening of the Panama Canal, population and problems increase with startling rapidity—and we ask the prayers of this Convention that they may be met with wisdom and rapidity so as to be able to help hold the Coast for Christ.

NORTHWESTERN TERRITORIAL COMMITTEE

Headquarters, Seattle, Wash.

Date of Organization, February, 1910

The enticing word West has spelled Opportunity to the youth of our country for three generations, and its lure is still sending forth its wireless, mystic message, influencing multitudes from all directions to respond to its appeal. The marvelous growth of our population in the far Northwest as shown by the recent census, ranging from three hundred per cent in some places to one thousand per cent in others, has arrested the attention and excited the amazement of the entire country.

The great irrigation projects opening to cultivation vast areas of desert land hitherto undeveloped, together with wide advertising, and low home-seekers rates, have created a rush of settlers that is sending the crowded trains west in double sections. Scientific farming and fruit-growing are attracting a fine class of college-bred men to the grain belts and fruit-growing valleys of the Northwest.

It is said that Hood River has more college men than any city of its size in the country. The extension of railroad mileage in our territory last year is worthy of note, amounting to about one fifth of the total for the whole country. With wonderful foresight its agents detect the strategic points, project their twin steel rails into the desert and lo! before the tin cans left by the construction camps are cleared away, the young city is fairly started.

The magnetism of the West attracts a class of educated women as well as men. In Seattle alone the Association of Collegiate Alumnae numbers more than one hundred members, while Portland, Tacoma, Spokane, Yakima Valley, Boise,

and Missoula have flourishing branches. Boise and Missoula branches report active support of the Young Women's Christian Association as well as Public Safety and General Betterment Work. The Missoula branch has investigated and vouched for lists of boarding and rooming houses and cab lines for guidance of strangers.

Our territorial area of 400,000 square miles has a population of only two and one half millions, which is about half that of New York City. We have only three cities of more than 100,000. Portland, Spokane and Seattle. 500,000 of our population are young women between the ages of thirteen and thirty-four. Of these, 150,000 are self-supporting, and about 100,000 are girls of leisure at home. This is our field. What are we doing in it?

In May, 1909, immediately following the Biennial, Miss Annie Reynolds came to the Northwest as a representative of the National Board in response to requests from the State Boards of Oregon, Washington, and Montana, looking toward territorial organization. After careful investigation of the field, a Provisional Committee was formed of five ladies, residing in Seattle, who pledged \$250, or one month's expenses toward the next year's budget. Seattle was chosen as headquarters, Portland as the Training Center, and three secretaries were employed. In September headquarters were established in a pleasant four-room apartment where the secretaries kept house as well as conducted a business office. The Oregon State Board made the first substantial contribution to the furnishing and others have added to these, so with the personal belongings of the secretaries the rooms are attractively furnished. Many travelers and guests gladly bear witness to its cordial hospitality. The Provisional Committee adopted a finance policy which it believed would prove adequate. First, to ask a few people for large sums that we might not infringe upon the clientele of the local city Associations. Second, to ask each board member to be responsible for \$100, feeling that sharing financial responsibility would increase her interest.

During the fall the budget for the year was provided, other committee members found, and enough preliminary work done to warrant the organization of the permanent committee in January, 1910. The National Board being unable to send a representative to our assistance, left us to perfect our organization alone. We deeply appreciate the confidence it placed in us for we realize the young giant of the West has not always been conservative. If a pun might be forgiven, though no one was sent from New York, we had a Gage who has proven an invaluable leader. Upon her shoulders has fallen the heaviest burden in the reorganization. In addition to the usual duties of an executive secretary, she has assisted in securing committee members, both at headquarters and from the field; has taken the initiative in helping to work out our policies; has helped raise our budget, and trained an inexperienced committee; all this in a territory whose distances necessitate 12,000 miles of travel. Her unflinching courage, cheerfulness, and rare tact, have been our bugle call to duty and our inspiration.

We started with the modest budget of about \$5,000, trimming our expenses carefully so that we were always able to meet our bills promptly, and at the

end of the year to make a small contribution to our mother Association in New York.

During the year two of our eight city Associations were ushered into the sisterhood, one at Boise, Idaho, one at North Yakima, Washington, each started with six hundred members, adequate finance, and earnest Board members. This very month two more are added. One at Everett, and Missoula, Montana. Everett has been working for an Association for many months. As a result of the Billy Sunday meetings, a Bible class was formed which became the nucleus of the Association. Our executive secretary was able to give Everett but a few brief visits during the year, but the enthusiasm thus wisely directed has resulted in a vigorous young Association of which we are justly proud. In Missoula the interest developed so rapidly and desire for immediate organization was so urgent that being quite unable to send our executive secretary we telegraphed an emergency call to the National Board. In hearty response Miss Long was despatched to the field and has safely guided the new Association. In addition to her work in Missoula she conducted a parlor conference in Billings, and did investigation preliminary to organization in Great Falls.

The establishment of the Training Center at Portland has been of great importance to the Northwest. An efficient committee whose leading spirit has been Mrs. Honeyman, whom we may call the mother of Association work in the Northwest, has given much time and thought to the work. We believe this will be instrumental in calling attention to the new profession for women as well as in giving us a larger number of trained workers.

The work of Miss Hays, both at the Training Center and at the volunteer workers conference at Portland, Seattle, and Spokane, has been of lasting educational value to us all. Although the audiences in some places were small, the influence has spread as the ripple in the pool, and we frequently hear her words referred to as authority. You, who live near to the center of Association work, can hardly realize what her coming meant to us, 3,000 miles away.

Our Travelers' Aid department has been waiting for the National Board to establish its policy regarding the unifying of the various organizations interested in the work. A year ago we asked that Dr. Brown be sent to us to assist in forming a policy that would be satisfactory many years hence. We know the National Board has been making a careful study of this problem and we look for definite results from this Convention. The following cities have Travelers' Aid departments: Butte, Billings, Spokane with three workers, North Yakima, Tacoma with three workers, Seattle, Bellingham, and Portland with four workers. The railroads recognize the importance of this work and willingly share in its support. The department of Public Safety for Women needs only to be understood to be valued. As our Mrs. Baldwin, of Portland, says, "The province of the department is not to rescue the girl but to make safe the path for her feet. It does not, should not, deal with the dissolute woman, but with the conditions which made her downfall possible." From a multitude of beneficent achievements of this department, I may mention only two: The closing of all the five-cent dance halls in one city; eight convictions in the white slave traffic in

one city. Four of our cities have this department, Portland, Bellingham, Tacoma, and Seattle.

Our territory still has many large Indian reservations. Chemawa in Oregon has a large and efficient training school. Outside of this, little Association work has been attempted. We recognize the importance of Miss Dabb's investigation, and as a committee stand ready to take hold of the work in the way she may suggest.

The Conference at the Breakers was an inspiration to the young women and to the Board members present. It gave us the opportunity to meet the girl as well as to bring our vexed problems for discussion and for expert advice.

Four of our city Associations have flourishing summer camps. Spokane at Lake Newnam, Portland at Gearhart on the Sea, and Seattle and Tacoma on the Sound. Tacoma has donated the Japanese Tea House from the Seattle-Alaska Exposition, making an ideally beautiful resort.

The conscientious work of our student secretary among our thirty-three student Associations, for two previous years has resulted this year in a marked advance in the numbers enrolled, in the quality of Bible and mission study work done, in more cordial co-operation of faculties, and in increased popularity with the students. Great advance was also shown in the planning for and conducting of our technical conferences. It is with sincere regret that we accept the resignation of Miss Lucy J. Hopkins. We love and appreciate her for her sterling qualities and wish her Godspeed in her new life. As we speed our parting secretary, we extend a cordial welcome to Miss Elizabeth Fox and assure her of our loyal support.

In starting upon our second year, the only discouraging feature is the loss of some of our most valuable committee members. One by removal from the Northwest, three by ill health, and one by summons to her heavenly home. The bacilli of wanderlust have infected the remaining number, so that with the exception of the chairman, every one has been on an extended journey to the East, to Europe, or to the Orient. While their absence has interrupted committee work, we confidently expect to reap our reward in the broader outlook they will bring back with them. Time fails me to speak of the work at the Chautauqua assemblies and in the hop fields. We are still a home missionary field, and our greatest need is for a trained helper for a year, to assist, develop, and unify the field, to organize county work, and to study the possibilities of extension work in fruit canneries, fish canneries, and other occupations where a short season attracts a mixed company of people.

Some pertinent facts in the growth of the Association work in the Northwest are the following:

They have unitedly put in circulation \$148,626.65 during the year 1910. In order to do this they have asked the public to give but \$16,370.05; our Associations average ninety-two per cent of self support. With the need of advance work in our rapidly growing communities no Association should exceed this proportion; our Association membership has doubled during the last two years. The number and membership in our clubs has tripled in the same time. The attendance

at the Northwest Conference has increased by one fourth in two years; the secretarial force has doubled. The Bible study enrollment has quadrupled; every city Association but one, and four fifths of the Student Associations gave through their membership, to the extension of the Foreign, World's National, and Territorial work. No fuller testimony to their belief in the importance of the Association could be offered. We have five general secretaries in student centers as over against two, two years ago. Twenty-eight of our seventy-three secretaries have come into the work through the student department; twelve of these are from the Northwest. One missionary went into the field this year from our student Association and another is under appointment; we have served upward of 50,000 women through our Travelers' Aid and placed more than 8,000 in positions.

Through the work of the four Associations, with which are connected Departments of Public Safety for Women, more than a thousand young women each year have been helped through some serious difficulty, legal, moral, or economic. In each of these cities the city councils help to support this work. The service of these departments in connection with the second World's Coast Exposition has been incalculable. And yet the demands are coming in to us for more extended work than our present equipment can accomplish. The amount of work that can be done is really only limited by workers and time and means.

The outlook for the future is fair with promise. The attitude of our Committee is one of gratitude that we have been thought worthy to help to bring the Christ life into the lives of these thousand young women in our dear Northwest.

At the close of the reading of the Reports of the Territorial Committees, the Chairman read to the Convention communications from the Board of Directors of the Young Women's Christian Association of Asheville, N. C., and from the Asheville Board of Trade, cordially inviting the Young Womens' Christian Associations of the United States of America, to hold their Fourth Biennial Convention in Asheville.

Adjournment.

On Thursday evening, a reception of Delegates by the National Board, was held at the Claypool Hotel.

Friday Morning

The Convention met at 9.30, Miss Annie M. Reynolds, Second Vice-President presiding.

After leading the devotions Miss Reynolds read to the Convention the Rules governing the conduct of the business of the Convention, previously adopted.

THE CHAIRMAN: About two years ago I had the pleasure of being shown through one of those marvelous cotton mills of the South, and as the superintendent went from one part of the building to another, he called my attention to certain pieces of machinery. I remember one very interesting machine for the weaving of certain patterns, and that machine went on and on with its work, until by chance one thread dropped. This interfered with the pattern, it broke the harmony, it destroyed the perfection of the piece of work; and that marvelous combination of so many varieties, shapes, and forms of steel, stopped, also, when that single thread broke. But it tried once, twice, three times, four times, to pick up the thread. It was nothing but a block of steel, yet it tried four times to pick up the thread and continue the perfect pattern; and then it stopped automatically. Now, the analogy may not be quite perfect in detail, but I think we all recognize that in the machinery of the National Board there are various shapes and sizes and forms and uses, and yet on the efficiency of the whole Board depends the perfection of each part in fulfilling its work; and we may try once, thrice, many times, yet if there is a flaw in the machinery, the pattern is lost in its completeness.

In the matter which we have before us this morning, the report of the Committee on Basis for Support, we have one of those vital questions which we may call mundane and secular, or any other disrespectful name we may wish, but after all, on that very question the perfection of the whole pattern depends—the pattern which is to be submitted to our Lord and Master.

I would remind you that this Committee was appointed two years ago, at St. Paul, not as a Committee of the National Board, or from the Board, but distinctly and definitely as a Committee from the field, appointed by the Convention, in order that in presenting their report they should have the field viewpoint. As we listen to the reading of this report and to its conclusions, we may be tempted to say "I don't really see how it could take two years to make out a little thing like that." All I wish to say is that the work represented by this report is one far beyond what we can any of us properly grasp or understand. It has meant a vast amount of careful investigation, and very particular querying, as to everything that would make this report not only practical and definite, but reliable. And so, in asking Miss Prentiss, of Buffalo, the Chairman of the Committee on Basis for Support, to read that report to you, I ask you, also, to listen to the report with an understanding of the labor that has been involved, with the assurance that it has been worked out from the field viewpoint, with the realization that it is based, not on theories, but on carefully compiled and digested selected facts, given by you from your own Associations, from your own standpoint, from the replies to letters sent to the Associations all over the country.

I will now ask Miss Prentiss to present the report of the Committee on Basis for Support.

MISS MARY E. PRENTISS, Buffalo: Madame Chairman and members of the Convention: Two years ago you appointed the Committee on Basis for Support.

You have probably forgotten that you did it, but I have not forgotten it, because I sat in the front row there, with my heart thumping hard and wondering just what it meant to be chairman of the Committee on Basis for Support. You gave us perfect freedom to carry on the work of the Committee as we saw best. And the unusual part of it is that this Committee doesn't report until after two years. Usually, as we know, in our local Associations, our committees report once a month.

Our Chairman has referred to the hard work of the Committee, and before reading the report I would like to refer to a few of its privileges, and then to a few discoveries that this Committee has been able to make.

The first privilege is that of knowing the National Board and of working with Miss Dodge; and I want to say that many of the things would not have been possible if she had not been back of us in all this work. Then I want to refer to the privilege of knowing the national secretaries better. I got so well acquainted with them that they asked me to a birthday party. And the privilege of knowing the Field, as we did, through the replies to the questionnaire, which were so responsive, so loyal to the work. Then the privilege of that wonderful trip I made through the East, the South, and the West. It was a *tour de luxe*, if anybody ever had one, and the reception accorded me was certainly equal to any reception Mr. Roosevelt has ever had in any of his trips, because the wives of the men who greeted him came to greet me. In fact, Mr. Roosevelt and I were entertained at the Union League Club in Chicago on the same day! As I look into your faces I don't see just an imposing Convention, as I would have done at St. Paul, before I knew you, but I see faces of women who said encouraging words to me and who did courteous and kindly things for me while I was on that trip.

Then as to some of the discoveries that I made: There is one not at all original, but which has impressed me, and that is just what "national" means. I always thought that the National Board had the exclusive right to the word "national," but since I have been working on this Committee, I find we are all national. Whether we are student workers, city workers, or whatever our position may be, we are all part of a national body.

And also I discovered the worth of a national secretary's opinion. In our local work we decide things according to our local experiences, but I found that while I had an opinion as to matters in New England, when I went to the South my opinion changed; and when I went to the Middle West my opinion changed again; so that when a national person has an opinion it is worth while considering.

Then I discovered that in every place I went they had peculiar conditions! I was constantly greeted with the remark: "You know conditions here are rather peculiar; our Board hasn't yet awakened to bigger things," etc.

Moreover, too, I discovered that we have the very best women of the communities on our local boards. They came out splendidly to the meetings.

And you will doubtless ask, "but didn't you discover anything lacking?" Surely you would not expect me to report everything perfect. So I might say

that I found that some Associations were satisfied with just a cafeteria, or just a gymnasium, when they ought to be doing something bigger. Or I might say that some of the Associations were satisfied with an inadequate building. But these would only be illustrations of the thought. And what is that thought? That thought, in just a word, is that we, as women, have been working too long with our human strength and our human vigor, and our human natures, and the work is getting too big for our human natures. It is time that we add something to the work besides our human nature. If we have done as well as we have with our human natures, with our human strength, what might we be doing if we drew upon the Divine Source that is ours if we want it. You ask how I know this and why I say this. It is because I find women are doing, everywhere, what they want to do, and not, possibly, what they ought to do. Women say "I don't like to raise money," and they don't raise money. Other women say, "I don't like to make speeches," and they don't make speeches. Therefore, I say, if we had this Divine power that we should have, we would not be saying "I will do this, and I won't do that." We would not be limiting the Lord's power by our wills. Women talk and talk, and discuss and discuss at board meetings. And yet they don't like to make speeches! Have you ever heard, at board meeting, a discussion that lasted a long time, as to whether you could afford an industrial secretary, or whether you could afford to send some one to a convention? We can talk, if we want to talk. So don't you think that the work has gotten too big for our human natures, and hasn't the time come when we ought to put into it something more than that—something of the Divine nature?

Miss Prentiss then read to the Convention from the Report of the Committee on Basis for Support, copies of which were in the hands of the delegates.

REPORT OF THE COMMITTEE ON BASIS FOR SUPPORT

Election and Purpose of the Committee

The Committee on Basis for Support was created by the National Convention of the Young Women's Christian Associations of the United States of America, held in 1909, to report to the next convention a basis for the support of the territorial or state, the national and world's work.

The personnel of the committee was designed to include the president of the National Board and seven members from the field, representing different sections of the country and the various phases of Association work, state and territorial, student and city. The committee was empowered by the convention to fill any vacancies in membership which might occur.

The members chosen by the convention were: Chairman, Miss Mary E. Prentiss, President of the Board of Directors of the Buffalo, New York, city Association; members, Miss Grace H. Dodge, president of the National Board; Mrs. Albert

S. Best, member of the Illinois State Committee, Mrs. Goulding Marr, member of South Central Territorial Committee; Mrs. George H. Fowler, president of the Board of Directors of the Providence, Rhode Island, city Association; Miss Harriet S. Vance, general secretary of the Pittsburg, Pennsylvania, city Association; Miss Abby McElroy, then executive secretary for the Territorial Committee for California, Arizona and Nevada, and Miss Augusta Brown, then state student secretary for Iowa. Mrs. Fowler was unable to serve on the committee, and Mrs. Donald Dey, president of the Board of Directors of the Syracuse, New York, city Association, representing the same work and territory, was appointed in her place. To fill the vacancies caused by the resignations of Miss McElroy, representing the Pacific Coast, and Miss Brown, representing the student work, following a change in their official positions, Miss Frances C. Gage, executive secretary for the Northwestern Territorial Committee, and Miss Maude Corbett, student secretary for the North Central Territorial Committee, were named.

While Young Women's Christian Associations have been doing organized work for many years, our present national body of affiliated Associations is only four years old. We find ourselves in a unique situation. At maturity we have the privilege of looking ourselves over by the light of years of experience and of reconstructing our habits and character.

In 1907, at the first meeting for organization after the union of the International Board of Women's and Young Women's Christian Associations and the American Committee, we did just one great thing; we decided upon our spiritual motive, the underlying principle which makes and keeps us one, and which demands that we advance to meet the need of the times. At our next gathering we did just one more great thing: we chose our marching orders—adopted our constitution.

We are now asked to provide for making our organization permanent. Until this convention the national movement has not been sufficiently co-ordinated or developed that either its possibilities or requirements could be definitely presented. The Association is now in a position to view its opportunities intelligently and to plan broadly for the future.

In the meantime our National Board has been doing the greatest thing which the leaders of an organization could do. With the help of a comparatively few friends who have been given a vision of the future, it has built up its working plant, and can present a corps of specialists, a store of method, an exhibit of work accomplished, that covers the need of the young women of our country—not merely the demand of our Associations—and has paid the cost. At the last Biennial Convention it was felt that the time had come when the national development must depend more largely than in the past upon the support of the field, and that the field was ready to assume its proper responsibility. The election of this committee was therefore a natural sequence of development.

The National Budget

The national budget of expense includes the budget of the National Board and the budgets of the state committees.

The budget of the National Board may be roughly divided into four parts:

	Percentage of total budget.
(1) For headquarters	63
(2) Territorial offices	27
(3) Contribution to the World's Committee	1
(4) Support of foreign Associations	9

Statement of Associations Contributing to Headquarters in 1910

	Student	City	Extension
Total number of Associations.....	637	189	9
Number contributing to work in United States.....	231	53	4
World's work.....	241	106	6

Total Expenditures and Total Contributions from Associations for Headquarters, Territorial, and State Supervisory Work in 1910

	Expenditures	Receipts from Associations		
		Student	City and Extension	Total
Total.....	\$239,627	\$14,049	\$8,195	\$22,244
Headquarters.....	155,547	2,448	2,219	4,667
Territorial.....	66,000) 80,000	10,500	4,500	15,000
State.....	14,000)			
World.....	4,080	1,101	1,476	2,577

The Problem of the Committee

The words *basis for support* convey a serious meaning, and it was no small task which confronted your committee. The question of support must be considered from the national and from the local point of view. The relationship between the national and the local work must be discovered, and the committee must reduce that relationship, we may say, to dollars and cents. It had not only to propose a plan of support that would be adequate for the present development of the national work, and so conceived that it would be expansive with the need of the Association movement, but to evolve a working plan which would provide for a fair distribution of the burden.

The first step after the organization of the committee was to gather up the data which have already been given concerning present conditions. With this material in hand two main lines of investigation were followed: (1) What are other organizations doing? (2) What, in the opinion of our own membership, ought we to do?

(1) The officers of twenty-four other organizations and of various church boards were consulted, and the committee wishes to acknowledge gratefully the uniformly courteous response which its inquiries received. In every case except five it was found that some regular contribution was made by the local to the national body, the amount varying from five to seventy-five cents a member, and covering from one ninth to two thirds or all of the national budget.

(2) The committee was from the first convinced that local co-operation was essential to success, and in the belief that from the field itself the committee must get its real help, an earnest effort has been made to secure the advice and opinions of local workers.

The first approach to the field was through a questionnaire which was sent to every city Association, with copies for the president, the treasurer, and the chairman of the finance committee of the board of directors, and to every student secretary and some student members. The questionnaire was accompanied with a statement of present financial conditions, and the questions asked were intended to call forth frank expressions of opinion. The replies to that questionnaire were numerous and illuminating.

There was general recognition of a responsibility, but the suggestions as to just what that responsibility is and how it should be met, were so varied that some means of crystallizing them became necessary. The chairman of the committee was able to attend the Silver Bay and Lake Geneva city conferences for personal discussion with local workers, and Miss Prentiss met with the Boards of forty Associations in the East and Middle West, and Miss Gage visited sixteen Associations on the Pacific Coast. These meetings were usually held with full Board attendance, so that the committee came into touch with a large number of workers.

It is from the field, itself, therefore, that the committee has received the advice and assistance which has led to its conclusions, and the committee wishes to express its sincere appreciation of the cordial co-operation which has been met on every hand.

Findings

THE WORLD'S COMMITTEE. Our responsibility to the World's Committee is definite. The National Association is pledged to a yearly contribution of two cents a member, or, for this year, \$4,000.

The pledge to the World's Committee is a part of the budget of the National Board, and *your committee is of the opinion that special collections for this purpose should be discontinued, and that the regular contributions of Associations to the national organization should be made sufficient to cover this item.*

FOREIGN ASSOCIATION WORK.—Our contributions for this purpose represent the foreign missionary interest of our Associations, and while our responsibility to the foreign work is great, the committee is of the opinion that it cannot at this time be definitely apportioned. The realization of the responsibility must to a large extent depend upon the interest which can be aroused, and because this branch of the work is still almost in its infancy in development, it would not seem wise to place any limit upon its advance.

Your committee is of the opinion that the contribution to foreign Association work should continue to be in such an amount and raised by such means as the individual Association may elect.

SUPERVISORY WORK.—We come, then, to the general consideration of support for the supervisory work, which will include the budget of the National Board for

headquarters and territorial work and its contribution to the World's Committee, and the budgets of the State committees.

After carefully considering the problem from the standpoint of both the local and the national work, the committee is prepared to state, as it believes, with the advice of the field, that the local Associations should aim to be responsible for carrying fifty per cent of the national budget deficit.

The term *budget deficit* is defined to mean the difference between income and expenditure. Since the committee is of the opinion that foreign Association work, as a missionary interest, should be separately provided for, the term budget deficit as used in this report will be taken to mean the total expenditures less the amount used for foreign Association work and the income from the departments of Conferences and Conventions, Publications and the National Training School.

The committee has borne in mind one of the principles under which the National Association was organized, that there should never be anything in the way of a tax upon the local Associations.

During the discussion upon the resolution under which this committee was appointed, the following statement was made: "The voluntary principle should always be the principle to be observed, but the voluntary principle does not mean that there should be no business method back of it."

After the conclusion was reached that it is our responsibility as local Associations to carry at least fifty per cent of the national budget deficit, the discovery of a "business method" under which contributions may be made resolved itself into a study of the merits of the membership and the budget bases.

STUDENT ASSOCIATIONS.—Except in those Associations which employ a general secretary, which is done in but forty-five of the six hundred and fifty-nine student Associations, the budget of the student Association is principally made up of a few items of which the largest is probably for missionary contribution. The main source of receipts is the membership fee. Colleges are usually located in small towns and the townspeople do not have the same proprietary interest in the college Association which they have in the city Association, so that the field for personal contributors is practically limited to the college community of faculty and students. For these reasons your committee is of the opinion that the membership basis should be adopted for student Associations.

Student Associations have already begun to make some proportionate contribution toward supervisory work, the amount varying from twenty-five to forty or fifty per cent of the receipts from membership fees. After a study of the question, and with the advice of student secretaries and members, *your committee is of the opinion that a contribution of forty per cent of the receipts from membership fees may properly be expected from student Associations toward the support of the supervisory work.*

CITY ASSOCIATIONS.—In the course of study from the point of view of the city Association it developed that to adopt the membership basis for city Associations would tend to place a disproportionately heavy burden upon the small city Association. The budget may also be considered as the recording gauge of Association activity. The growth of each department is shown, the demand for equipment

is shown, the outreach of the work in every direction is easily read in the budget. And with this growth we may presume that the Association is calling for more advice and help from the National Association, and that it is in turn able to give more largely to the National Association.

Your committee is therefore of the opinion that the budget should be adopted as the basis for contribution for city Associations, and it believes that four per cent of each city Association budget would be a proper standard for contribution.

EXTENSION ASSOCIATIONS.—The work of the Associations in mill villages and industrial and rural communities is in general conducted along lines similar to the work of city Associations.

Your committee is therefore of the opinion that the basis recommended for city Associations should be adopted for extension Associations.

Forty per cent of student membership receipts and four per cent of city and extension Association budgets would somewhat more than equal fifty per cent of the national budget deficit, as the term has been defined in this report.

FURTHER RESPONSIBILITY

The fact must not be lost sight of that even when local Associations shall be carrying fifty per cent of the budget deficit, there will be still another fifty per cent which must be secured, and in the securing of which our co-operation will be needed.

At present two possibilities for such co-operation suggest themselves: (1) Effort to secure personal contributors for the national work; (2) Joint finance campaigns.

A rising vote of appreciation of the report, being called for by the Chairman, was given unanimously.

Miss Prentiss was then asked to read the Recommendations based on the report of the Committee. It was pointed out that while there were sub-divisions the whole might be called one recommendation; that they could be read as an entirety and then discussed paragraph by paragraph.

RECOMMENDATIONS

Your committee begs to present the following recommendations:

I. That the local Associations aim to assume the responsibility for securing fifty per cent of the national budget deficit. (This will mean that fifty per cent of the territorial and State budgets and fifty per cent of the headquarters budget deficit will be carried by the local Associations.)

II. That the equivalent of four per cent of the amount of each city Association budget be accepted as the standard for annual contribution from city Associations toward the support of the National Association.

Appreciating the difficulties which may at first attend the raising of this contribution by many Associations, your committee suggests that this standard may be reached by progressive steps, as follows:

1912.....	1 per cent
1913.....	2 per cent
1914.....	3 per cent
1915.....	4 per cent

III. That the standard recommended for city Associations be also accepted for extension Associations.

IV. That an amount equal to forty per cent of their receipts from membership fees be accepted as the standard for contribution from student Associations.

V. That each Association include in its budget a definite contribution for foreign Association work, and endeavor to increase its contribution to this important work progressively.

VI. That Association contributions be sent to the offices of the territorial and State committees.

VII. That Associations and Association members co-operate with the National Association to assist in raising the remaining fifty per cent of the national budget deficit by seeking to interest persons who can make large annual contributions, by joint finance campaigns, and in other ways which may suggest themselves.

The motion to take the Recommendations article by article and discuss each one, as it was read, was adopted.

The Chairman read Recommendation I.

MRS. STEPHEN PENROSE, Walla Walla, Wash.: I would like to say a word or two on this recommendation. There is not a woman here who has not in some way benefited by the work of the National Board. If we have asked for help, it has been given us. And yet we have been expecting them—we, of the field—to go along with voluntary contributions of a very slight character. For my part, I want to say right here, as coming from the field, as one of those who has benefited, and, perhaps also, as one of those who must help to raise the money, that I hope that just as far as possible, every single Association will come, as quickly as possible, to this four-per-cent basis. I not only hope this, but I firmly believe that there are a great many Associations that will be able to assume this four per cent of their budget almost immediately. In view of the long patience and the willing helpfulness of the National Board to us, it seems to me that it is only right that we should do this. The committee has suggested an easy way of reaching it, and if it be impossible to come at once to the four-per-cent basis, let us most earnestly urge and encourage everyone to come to it as rapidly as possible. (Applause.)

MISS CONSTANCE MACCORKLE, Virginia: It seems to me that we consider a local Association on a good basis if it meets eighty-five per cent of its expenses.

Now, if the National Board is composed of local Associations, should we not meet a larger per cent of the expenses? I think fifty per cent is too small, and I think it would be a far better financial policy to assume a larger per cent, and then have less responsibility in any special finance campaign, or in any special contribution work. It seems to me that would be a wiser policy.

MISS M. BELLE SMITH, Syracuse, N. Y.: I would like to speak of the efficiency of the help of the National Board. In Syracuse we were doing work along the line of the boarding home, and we had a Travelers' Aid. It was thought best to develop the work, and we appealed to the National Board. They sent a lady to our rescue. She canvassed the situation and we took up the work in the different branches in the proper way. We were able to secure a general secretary, which we had not had up to that time, a physical director, and also a financial secretary. We have branched out a good deal, renting rooms down town and opening classes. We feel very grateful to the National Board for sending to us this very capable woman.

MRS. CHARLES WETMORE, Connecticut: I wish to speak regarding the benefits of the visits of the national secretaries. We, as a new Association, had a secretary visit us when we organized. The influence of that visit was keenly felt, and gave us an insight into the influence of the National Board.

Recommendation I having been adopted, the chairman read Recommendation II.

MISS FLORENCE M. BROWN, Washington, D. C.: I would like to ask if that means the entire budget, or does it mean four per cent of the amount of money that you ask for as a contribution to your general fund?

MISS PRENTISS: It means four per cent of the total budget. The budgets of the local Associations amount to \$2,500,000, and it is that total budget that we ask the per cent on; just as we would have asked the per cent on the total membership, if we had decided to recommend membership.

MRS. EMMA F. BYERS, Minneapolis: I wish to speak on the percentage of budget from the standpoint of being the best way to get at this very difficult situation. It seems to me that we should have a percentage of the entire budget, because every detail of that entire budget has some special relation to supervisory work. When we build our new buildings, we plan what the building is going to cost, and we take into consideration the money that shall be paid to the architect for his services. Perhaps some one, going over the plans, will say, "No; we need that money for brick and to pay the painters and the builders; we have no money for an architect;" and so the architect is cut out, and we go on and put up our building haphazard, and you know what kind of a building we will have. I think that the percentage should be upon the entire budget, because every detail of our work is in some way identified with supervisory work. We write to the territorial office and ask about how to do something, and they write and explain how to do that thing, and we don't think of all the money that has been put into that one reply. The question may arise as to why we should give a percentage on

the entire budget. It is because all of these things that enter into the work require the great planning of a specialist, just as the building requires the services of an architect, and I believe in the method of a percentage on the entire budget. (Applause.)

MISS HARRIET VANCE, Pittsburgh: Madam Chairman: There is another point that I think should be made with reference to this per cent of the budget. When we consider that we spend ninety-six per cent on ourselves, and for the girls and the women of our Associations, four per cent is not much to give.

MISS HELEN F. BARNES, New York: Madam Chairman: I feel that we ought to be perfectly frank with reference to this, and I just make a plea for all of you to speak. When you go home, do not say, "I didn't have a chance to speak." I feel that perhaps some of our friends are not saying what they really want to say.

MRS. HENRY W. GREEN, Philadelphia: When that first recommendation was voted on, there were some "Noes," and I was instructed to vote "No" by my own Association. People in our Association, and a great many others who have talked to me, have objected to paying fifty per cent of an expenditure over which they had no control, and which might go on increasing indefinitely. But when the second clause comes in, of four per cent of the budget, it seems to me that I can conscientiously vote for that, since the committee has proved—to their own satisfaction, certainly, and we accept their computation—that four per cent of the budget of the local Associations will be equal to that. It seems to me that any of us who objected to the fifty per cent of the Board's deficit, could conscientiously vote for this. I know that we have paid more than one per cent for two years, and we will probably be able to pay considerably more than that in the next year. I thought that possibly might settle a little disturbance in some people's minds. (Applause.)

MISS JESSIE E. BALDWIN, Cincinnati: I know I have heard some objections made here with reference to this matter. Our Association in Cincinnati really doesn't come up to our expense, and I think that four per cent seems pretty large.

MRS. JOSEPH STRONGE, St. Paul: I think that every woman here believes in a living wage, and when Miss Prentiss came to us last fall, our Association was prepared to give four per cent. We figured it out and rather flattered ourselves that we would not have to pay any more, and when we found that Miss Prentiss based it upon this gradual growth of one per cent, two per cent, three per cent, and four per cent, we were surprised. I do feel, as a delegate to this Association that we ought to go back to our city Associations and say to them that we ought to at once give our four per cent. As I look at the figures here and find that we have only been contributing three tenths of one per cent, I wonder, in my own mind, what we would think of an employer if that were the basis on which he ran his business. (Applause.)

MISS HELEN A. DAVIS, New York City: Must we not remember that we are going to promote work, in the future, work that we have never touched at all? There are foreign girls coming to our cities for whom we are all responsible, and our budget in the future is going to contain an expenditure for investigation along that line. Are we not, all of us, whether we have a large foreign population in our

individual cities, or not, responsible for the foreign girl, and must we not think of the advance and the promotion of the work that is to be done from this time on?

MISS CORNELIA SOUTHER, St. Louis: Is it presumed that the national budget will grow as the budgets of the local Associations grow? If it is not so presumed, then the four per cent will not, in the future, be fifty per cent.

THE CHAIRMAN: I will ask Miss Brown to answer that question.

MISS AUGUSTA BROWN, New York City: It is a little hard to answer that question, since the future is more or less indefinite, but I think that we might say that for, perhaps, ten years, the proportionate growth in the two will be about equal; and I think that in the future fifty per cent of our national budget deficit will be less than four per cent of our local Association budget. But I see no reason why we should not put into operation a standard of work at the present time, which the future may adjust, as found necessary.

MISS ELLA SCHOOLEY, St. Louis: St. Louis this year has given four per cent of its entire budget, to supervisory work, and we think that that is a very small compensation for the splendid help that we have had, both from the territorial committee and the national workers. (Applause.)

MISS CONSTANCE MACCORKLE, Virginia: I should like to know why we assume fifty per cent. Why don't we assume a larger per cent? What are we going to do about that other fifty per cent? It seems to me that while we are making a budget, we ought to make it adequate. I feel that it would be far better if we would give even as much as eight per cent of our budget for the National Board, and then feel that we were free from responsibility for future contributions.

MISS PRENTISS: There isn't any intention that we are going to raise money for the National Board, in addition to this four per cent. However, the thought is, that having put that in our budget, we are not going to close our doors if we happen to know some woman who is perfectly able to support a national secretary, or if some one should come from our National Board and say "Can you introduce us to such and such a person?"

MRS. F. S. WALLACE, Pasadena, Cal.: May I ask if the personal contributions to the territorial and national work will go through the local Associations, and the local Associations be credited with them?

MISS PRENTISS: If we, as board members, make small contributions, they might go toward that percentage, but if some woman in our territory has given a large amount because the National Board got her to give that large amount, we cannot credit that to our part of the fifty per cent. But the smaller pledges that we raise ourselves can be counted in the four per cent.

MRS. L. C. MASTICK, New York: We have had the encouragement of hearing of one Association which has given four per cent. Would it not be helpful to us to know if there are any other Associations which already have that record, or if there are Associations here that have given one per cent?

MRS. F. S. WALLACE, Pasadena, Cal.: We have given about four per cent to territorial and national. The national got a small proportion of it.

MRS. E. J. CARPENTER, Seattle: I would like to let you know that every city

Association in the Northwest Territory has given one per cent to the supervisory work, and that four fifths of the student Associations have given their full proportion. (Applause.)

MISS ELIZABETH HUGHES, Cincinnati: Not long ago I called upon a business man and asked him for a contribution to territorial work. After I had explained to him our methods of raising money in Ohio and West Virginia, he said: "You are going at this in the wrong way; it is an almost impossible proposition that you have before you, and we men of the Young Men's Christian Association are finding it out. You must go at it in a large way, in a combination, and we men will come in and help you." In the State of Ohio, the Young Men's Christian Association has raised a hundred and twenty-five thousand dollars, and of that amount fifty thousand dollars has been pledged for the local Young Men's Christian Association, and in one city, where they thought they couldn't raise anything, they have raised \$35,000 for supervisory work.

Recommendation II was then adopted.

The Chairman read Recommendation III.

MRS. BURDETTE G. LEWIS, New York City: I want to say that the Extension Associations will subscribe to that. I know the girls will do it, and I have gone to the managers, who have said, "Don't we have to pay you anything for the help of the national and territorial work?" I think they will co-operate in this plan.

MISS MAUDE CORBETT, Minneapolis: I am very glad that this recommendation with reference to student work has been made. To the student Association, advisory work means everything, and I feel quite sure that the student Associations can and are willing to give their forty per cent.

MISS HELEN SEWALL, Cincinnati: I think the fifty student Associations in Ohio and West Virginia will be able to come up to that percentage in a short time. This last year forty per cent would have been sixteen hundred dollars, and they have given fourteen hundred dollars to the territorial and national work. Some of the Associations are giving a good deal more than forty per cent, and several have not given anything in the past year, but I think that this will appeal to them.

MISS MILDRED RUTHERFORD, Georgia: Madame Chairman: I should like very much to know if the contributions that are made to the National Board at our summer conferences, are to be included in this percentage? I am very much in favor of a liberal proportion. My experience has been that the more we give the greater is the blessing. The National Board has been very good to us and we are greatly indebted to them, and I say that we, in our part of the territory, want to give liberally. (Applause.)

THE CHAIRMAN: As one who has been happily associated with Miss Rutherford for many years, I am very glad to say that her deeds are much larger than her words. Will Miss Augusta Brown kindly answer Miss Rutherford's question?

MISS AUGUSTA BROWN, New York City: Does Miss Rutherford mean personal subscriptions, or Association subscriptions?

MISS RUTHERFORD: I refer to all.

MISS AUGUSTA BROWN: There will be no Association pledges taken at the summer conferences this year, or any year in the future. It has not been the thought that personal subscriptions taken at summer conferences will be credited to any particular section of the country, or to any particular Association, but that they will be considered to be the offerings of those girls who are in our summer conferences for the summer conference, and all that it means to them.

MISS ANNA D. CASLER, North Carolina: The Virginia student Associations, in the Virginia-Carolina field, have, for almost two years, given practically forty per cent, with the exception of some very weak Associations, in schools for the blind and deaf and dumb. I feel that we can ask that amount because our girls have proved that they want to do it.

MRS. LESTER MCLEAN, Colorado: The student Associations in Colorado, for four years, have given fifty per cent to the supervisory work, and they have done it gladly, willingly, and each year pledges have come in from each Association. (Applause.)

The Recommendation was adopted.

The Chairman read Recommendation IV; it was adopted.

The Chairman read Recommendation V.

THE CHAIRMAN: As far as it is my privilege to know the definite details of finance, it seems to me there is no part of our work that is at present so hopeful, so splendid, as this work of the foreign Association budget. But there is still room for improvement.

MISS LILLIAN JANES, Buffalo: This recommendation makes me suspect that the National Board must have had much the same experience as the local Associations have had, in connection with their subscriptions to current expenses. We have received pledges to our current expenses, when the one making the pledge thought if it was convenient for him to pay that money any time during the year, he would do so. Whereas, we had definitely counted upon that pledge, and had planned our work accordingly; and you know what happens when the year closes and that pledge has not come in. It may be possible that the foreign department of the National Board has received pledges from local Associations, and has had the same experience that the local Associations have had with individual pledges, and finds itself in the same predicament that we are in, when the pledges are not paid. It seems to me that the National Board ought to be in a position to expect that we will enter this amount upon our budget as an obligation which we will meet each month, or at least each year, even though subscriptions given for that particular object do not materialize.

And then there is the second part of this recommendation: "and endeavor to increase its contribution to this important work progressively." This has been tried out in our Associations so successfully that I can heartily recom-

mend it. We started out with a hundred dollars subscription, and that seemed great. Then we raised it to two hundred, then eight hundred, and then a thousand, and a thousand seemed really as easy, with the increased interest aroused, as did the first hundred. And so, surely, if Associations which are to become interested in the foreign work will have the thought that each year they will add to the pledge of the year before, they will be surprised to see how the contributions will keep up with that plan. (Applause.)

Recommendation V was declared adopted.

The Chairman read Recommendation VI, upon which there was no discussion. It was adopted.

The Chairman read Recommendation VII.

MRS. C. W. GARDNER, Minneapolis: The joint campaign has become part of my Association creed. These are some of the reasons why we want to have a joint campaign: I believe in the joint campaign because a band of earnest, determined, prayerful women can accomplish whatever they start out to do, so long as it is for the furtherance of God's kingdom; because the finances for the year's work should be raised early in the Association year, leaving the remaining months free for the work that we wish to accomplish; because a person should be asked but once each year to give to Association work, whether national, territorial, or local; and a time should be set aside, consecrated to the work of raising money. I believe in the joint campaign because it cements friendships. In no way could the workers in the various branches of the Association in Minneapolis have been drawn so closely together, as they were in the joint campaign. I believe in co-operation, because in union there is strength—one purpose, one thought, one prayer, will accomplish what we desire. Because of the joint campaign, Minneapolis was able to give six per cent of its entire budget to the national work. (Applause.)

THE CHAIRMAN: I would like to ask Miss Gage, as a member of the Committee on Basis for Support, to say some closing words in regard to this proposition.

MISS FRANCES C. GAGE, Seattle: There is nothing so dear to my heart as the subject of finances. I believe it is because I didn't have any finances when I was born (*laughter*). I entered college without finances; I ended college with a debt; I was burdened with it. At first I was economical—I said I wasn't able to do this and I wasn't able to do that, and I soon saw that I was going to be out of life, unless I changed my attitude.

In the Northwest, when I went out there almost seven years ago to be student secretary, I found the finances in this condition: They were carrying a small budget in two states, and they were accustomed to go to the Convention and present the needs of the field to a company of interested and enthusiastic young women, who gave out of their small pocket books, and the girls who were the most generous gave the most, and the schools which were the

most generous gave the most, and those who gave the least were oftentimes the ones who ought to have taken the largest responsibility.

In the Northwest about eighty-five per cent of the people who are in the Associations and in the colleges, are self-supporting. Now, that is a large per cent, and yet I found that these little colleges were carrying very much larger responsibilities than some of the larger ones. I found that the city Associations were giving, some of them twenty-five dollars, some of them fifty dollars, and a few ladies were giving ten dollars to the support of the work; but most of the money was coming in very small subscriptions, and it was always poor.

I began to think about the necessity for systematic finances, and we got to work at it. The result is that this year, after six years of work, every city Association that had had a year of life, gave ten per cent of its membership, and did it gladly and thankfully, to the supervisory work of the Northwest.

Now, this is just the machinery of the thing, and I sincerely believe in a machine. Some one has said here that people have criticised the idea of having a budget set up which they haven't anything to say about. That is not true. One of the recommendations of the National Board is as to the amount of the budget—the amount that shall be spent. We come here to this convention and decide what the National Board shall spend, and I believe that the safeguarding of the National Board's expenses depends upon what we do toward the support of the national work. We don't want to be burdened by the thought of the way this thing is to go, and whether it is a self-respecting, well-clothed institution or not. We want to feel that so far as the machine is concerned it is well equipped and well organized, and that it will carry us in such a way that we will have confidence. It is for us to see that it is put in a self-respecting relation to other national organizations in the United States; to see that the means is provided with which to equip the offices and the people who are to be our specialists, in a way that we shall like.

May I say just one word about the great harm of provincialism? I think a city that thinks first and last of itself is, of all places, the most uncomfortable to be in; but the city that has an outlook for the field, for the whole state, and is thinking about its influence in other places, is the city that you love to be in. (Applause.)

THE CHAIRMAN: Before putting this question to vote I will ask Miss Taylor to say just a word.

MISS HARRIET TAYLOR, New York City: Those of us who have been giving a great deal of thought to these Recommendations, want to urge very earnestly that you do not accept them as a whole unless you honestly believe that the time has come to put them into operation. We have not a shadow of a doubt that there is no person in this room who doesn't want to do all she possibly can for the advancement of this organization. There is no question about it; and I honestly believe that if we do accept these Recommendations and use them as our standard, to be put into operation just as soon as possible, we will be laying the foundation for a structure which, twenty-five years hence, we will

realize the importance of. However, if you think it wiser to try to go along without adopting these Recommendations, I am sure that the Committee on Basis for Support, and the National Board, will be satisfied. So please be honest in your vote. If you carry it, it means that this is the national standard for our future conduct. We want to put a foundation under this structure that will stand permanently.

The discussion rested and Recommendation VII was adopted.

The Recommendations as a whole were then passed by a rising vote.

The subject of "The Association Monthly" was presented by the editor, Miss Mary Louise Allen, of New York City, who urged upon all board and committee members, volunteer workers and secretaries the necessity of becoming subscribers. The subject of the "World's Quarterly" was also presented.

After singing Hymn No. 102, "The Heavens Declare Thy Glory Lord," the Rev. Prof. John Henry Strong led in the Devotional Hour.

PROFESSOR STRONG: The thought which I would bring to you in this second hour of meditation and devotion is, The Problem of Praise.

The title needs explanation. The Problem of Praise? Is God a problem? Are God's mercies a problem? Is that acknowledgment, then, of God's mercies which we call praise, a problem at all?

When we praise we seem to come out of the realm of problems into the realm of realities. Praise is our natural response to God, as we discern him in his works and in his gifts. How spontaneous it is! As one of my friends is accustomed to say, "Praise is the incense which makes all our worship acceptable to God."

Yet there are areas of our lives which do raise a problem as respects thanksgiving. A number of years ago I was much impressed by those words of the Apostle Paul—"In all things give thanks, for this is the will of God in Christ Jesus concerning you." And I told a friend of mine I was going to preach a sermon on that text, and she said, "What a terribly big word that word 'all' is!" I knew what she meant. She had just been going through an experience far more crushing than bereavement. I went down to my church in Connecticut and preached the sermon, and at the close there came up an old white-haired man, shaking his head, and saying, "I can't grasp that, I can't rise to that," and I knew what he meant: he had had the heart-breaking experience of seeing two of his sons, grown men, going to moral ruin.

Now, these are extreme cases. Yet we may take them as typical of whole areas of our lives where thanksgiving and praise do present a problem. How much of my life may I believe that God is actually personally connected with? Let us be concrete. Take our failures. Which of us has not had the experience of gnashing his teeth like an old-fashioned grist mill because of work poorly

done? Infinite tasks, infinitesimal time—and results corresponding! How often we have more than a lurking suspicion that we ourselves are failures. How much more others do than we, with the pen, with their words, with silent influence. What concentrated potency we see in some lives; what organization of powers; what strategic application of their force where everything counts; while we—we're battling with difficulties they know nothing about: moods, dispositions, frightful handicaps of fears. If these were outside us we should not care how mountain-high they heaped themselves; but to be inside us, to be ourselves divided, to have half our forces in league with the enemy and ready to capitulate—that is sore fighting indeed!

Then what about our spiritual blindness? Our circle of truth has great arcs gone; and yet we are set up, perhaps, to instruct the world. Or take it in practical matters; how we stand vacillating before alternatives on which great consequences depend! We seem to be feeling our way, rather than seeing it. Is blindness a matter for thanksgiving and for praise?

And—worse than this—what about our personal defects, the sins and lapses that, to our own clear eye, mark us out as spiritually raw and unmade? Oh, don't we get depressed, though! And yet we cannot help feeling that somehow or other God is in it all. What are those words of Jesus—"The very hairs of your head are numbered." A minister whom I know, in speaking to his congregation said, "Some of you do not believe that your heads are numbered; He knoweth our thought afar off." One of the great doctrines of the day is the doctrine of the immanence of God. God is in the star. God is in the tree. God is in the little flower at the foot of the tree. God in all these things, and not in my experiences? I can hardly believe it. If there is such a thing as Providence at all, it would seem as though Providence in some way ought to include all our life. Is Providence just an occasional incursion of God's goodness and benevolence and kindness into our lives? Then what happens to us in the intervals? How can you assure the permanence of these occasional blessings, if in the intervals God is removed and we are left alone?

A man was traveling from one city to another. Two trains stood in the station, both bound for his destination. He took one of them. The other was dashed to pieces, with loss of human life. He came to a friend of mine and said, "What a deliverance! What a providence!" My friend replied, "What about the people on the other train?"

What about them? There were presumably Christian people among them. Was there no providence, no benevolence, no goodness for them?

In our early Christian lives, I suppose, we always interpret God's providence in terms of the favorable. He saved me from this calamity, he delivered me from that. But God does not intend us to stop there. Unless I can finally arrive at a faith in God's care which makes it conterminous with my whole life, I am forever wretched. What I can give, God can take. And what God can take God can keep. If I disbelieve them, I lose God. If I could believe that, when I have committed myself to God, it is in him to let my life slip at

the minutest point, then I could believe that it is in him to let my life slip at the supreme point, and I have no Savior!

Well, what about those experiences which are doubtful as respects praise? Are they unmixed evil? Take the failures. I suppose we preachers have as much to disturb ourselves with in that matter as anybody. How often one would like to crawl through an infinitesimal knothole, if one could find it, and be gently let down into the lower parts of the earth, never again to see the face of man! And yet it is astonishing how, even after an experience like that, people come to one and say that their spirits have been blessed. A friend of mine up at Northfield, two years ago, told me of a man who right in the midst of his sermon entirely forgot the thread of his discourse, and there he was! The only thing he could do was to begin to repeat scripture, and so he began to repeat verse after verse until finally that thread again appeared, and he grasped it as a drowning man would grasp a straw and pulled himself through. He went home feeling terribly mortified. Long afterwards there came to him a man who said to him, "I owe you a great debt of gratitude." "In what way," asked the minister. "Well," said the man, "because of a sermon I heard you preach." Upon inquiry it turned out that it was this very sermon; and the minister said to the man, "I am very much interested in what you say, and I would be pleased to know what it was in that sermon that impressed." "Well," said the man, "right in the middle of that sermon you stopped, and in the most impressive way you began to repeat scripture. One of the verses gripped me and saved me."

Then, take our defects, take our apathy, take our deadness. I will say to you young women what I would say to a great many audiences—that there are a great many things that we class with our defects, which with a proper diagnosis, ought to be otherwise labeled. How frequently apathy and deadness are simply a reflex of weariness. Air and rest and exercise are means of grace. It sometimes takes much more faith to rest than it does to work. And yet, when we have made all benevolent deductions, there remains, alas, sin and fault enough, and that I do not propose to put any light and easy interpretation upon. But is there really nothing to praise God for, in such a case as this? It is better to know our weaknesses, is it not, than not to know them? Which is better, as the foundation of life, truth, or falsehood? Are we likely to pilot others safely through life so long as we ourselves are like seas full of rocks and shoals, uncharted and unknown?

And then it is still more, is it not, to mourn over and hate our sins, rather than to be satisfied with them. When I can take a defect of mine and put my foot upon it and say, "Oh, Christ, I hate that as thou dost hate it," that sin no longer rules my spirit. It may remain owing to natural momentum and the association of ideas, but in God's programme for my life, the day of its extirpation is settled; and when it has fulfilled its design in humbling and chastening me, God will take it away.

And which is the really fine, chivalrous thing—to be utterly unwilling to bear any share of the great load which we ourselves have had part in creating, or to be willing to do it? It seems to be that we ought to be ashamed not to be

willing to bear some of the consequences of our own misdeeds. If they had absolutely no good effects in chastening and humbling us, we ought to be willing to bear them, but, as a matter of fact, they do have good effects.

Do you realize that just so long as you have strength you are going to make that strength a substitute for the strength of Christ? Do you realize that just as long as you see, you are not going to believe? Would life be richer, if it were suddenly stripped of all occasion for trusting and depending? And is not that what Christ's words meant to Paul as he struggled to get rid of the thorn which had been sent to chasten and bless him: "My grace is sufficient for thee, for my strength is made perfect in weakness?" "My strength suffices!" Do not think that Paul's interest was merely to get rid of the pain, the distress. He was afraid that the cause of Christ was tottering, that his hands were bound by this infirmity, that he could not do the work which God had appointed him to do; and to this fear the answer was, "My strength, my grace suffices; for my strength comes to perfect manifestation in weakness." It is only when we are weak that Christ has his opportunity, because only then all that illusive strength which we press into the field with the terrific impulse of self preservation is removed, and Christ is left free to manifest himself.

The Problem of Praise! That problem is solved when we come to see God in everything; when we realize that nothing can touch us unless it first have the impress of the signet of his will; when we see that God is thus coming to meet us in all the minute experiences of life, that at every moment we are in his presence, and that in every experience he is reaching out his hand to make us whole.

May God help us to relax, to believe and acquiesce; to cease from struggle, that we may know him, and that others may know him through the lives which we, this day, cheerfully and with thanksgiving submit afresh into his hands.

Friday Afternoon

The President, Mrs. Olney, took the Chair for the afternoon meeting on Friday and the religious exercises were led, after the singing of Hymn No. 274, "In Loving Adoration We Come to Worship Thee," by the Rev. O. D. Odell, Pastor of the Second Presbyterian Church of Indianapolis.

The Secretary read to the Convention messages containing greetings, from the Young Women's Christian Association of St. Paul, Minn., the Paris, France, Association; the College Department of the Women's Foreign Missionary Association of the Methodist Episcopal Church, Evanston, Ill.; and from the Marion County Women's Christian Temperance Union, in annual institute assembled; also greetings from the National Association and an invitation to hold the next Biennial Convention in Nashville, Tenn.; also letters from the Los Angeles Association and from the Chamber of

Commerce of Los Angeles, asking that the next Convention be held in that city.

The Chairman then called for the report of the Committee of Research and Investigation on Work Among Immigrant Girls. Mrs. Lemuel Call Barnes, of the National Board, presented the report as follows:

The Committee of Research and Investigation, appointed by our President, Miss Dodge, on April 16, 1910, accepted as its first task "a study of immigrant young women, their conditions and needs, with practicable ways in which our Associations may meet those needs."

Our Field for Study and Experiment.

For a study of the broader aspects of the subject, we found a mass of statistical material ready for our use in Ellis Island records; in the report of the Commission of Immigration of the State of New York, transmitted to the Legislature in April, 1909; in the issues of the report of the federal investigation which have been sent to us as they have come from the press, and in well-authenticated reports of a multitude of other organizations, public and private.

In the matter of personal investigation, in order to secure the largest returns from the use of our resources of time and money, we limited our field for intensive study for the first six months to New York, not all of New York, even—only Manhattan.

Later, a new task was assigned involving a study of immigrant women in Yonkers, a city of 80,000 inhabitants just over the line from New York. In order to secure unity for the material bearing on immigration, we will group together the findings from these two pieces of work.

Some Urgent Phases of Immigrant Life.

The report of the work done previous to October 5, 1910, was submitted to the National Board on that date, and its eleven recommendations were unanimously adopted. The printed report, "Some Urgent Phases of Immigrant Life," is presented for distribution here, and we need not weary you by repeating it.

Later Developments.

In October, Miss Edith B. Terry was engaged as special worker for the immigration work which the National Board had voted to undertake, in accordance with the recommendations of the report, her work to begin December 1, 1910.

In a meeting held November 14, the Committee voted unanimously requesting that the work for immigrant women in New York, as authorized by the National Board, having "reached the stage when it can no longer be classed as purely a work of investigation," be adopted by the Association Extension Committee of the Department of Method.

This request was granted. Since that date the Department of Method has had entire responsibility for immigrant work in the United States.

The essential "conditions and needs of immigrant young women" in the smaller city do not differ greatly from the conditions and needs in the metropolitan city, except that in Lower New York the congestion of population increases and intensifies all unfortunate conditions and needs.

As always, in research and investigation concerning any large subject, ultimate truth is not found in a study of isolated details in any one locality, but the isolated details have their chief value as illustrations of broad, general facts.

Governmental Immigrant Reports.

As to the extent of the field we had found, even among intelligent people, a more or less vague theory afloat to the effect that immigrants are chiefly men and that the few women who come to our shores offer no field for the activities of the Young Women's Christian Association. On the contrary, governmental reports show that more than one third of our immigrants are women, that they are coming to us at the rate of more than 200,000 a year, and that about six sevenths of them are between fourteen and forty-four years of age.

From a report of the Research Bureau of the Federation of Churches and Religious Organizations of New York, for June, 1902, we find that "throughout Manhattan as a whole, foreign-born women exceed foreign-born men by 1,298," in Brooklyn the excess of women over men is even greater than in Manhattan." That this excess of foreign-born women over foreign-born men is not peculiar to New York, is proved by the fact that from the annual report of the Rhode Island Bureau of Industrial Statistics for 1909 we find that women between the ages of fifteen and twenty-nine exceed in number the men of the same ages in that state by 1,902, almost 2,000.

Who are these more than 200,000 women who have come to us from foreign shores since last April, when our Committee was appointed? The people whose women are coming to us in largest numbers to-day are Hebrew, Italian, German, Polish, and Scandinavian. They include some of the noblest types of young womanhood in America. I know something of college life, something of church life, something of Association life. I can say unqualifiedly that I have found no brighter intellects, no nobler spirits, no higher ideals in any of these circles than I have found among immigrant young women who are unable to express their ideals, their aims, adequately in English. They need our help in developing their noblest possibilities in the new life to which they have come. None of the young women to whom we are now ministering need us more.

Within the last two weeks we have found two young women, one Finnish, one Russian, holding government certificates as teachers in their own countries, who have come to America to learn English; one is employed in domestic service, the other in a carpet factory. In a group of thirteen young women unable to speak English, whom we met last week, only one was illiterate in her own language. Twelve of the thirteen could speak three or four languages, each. Who was ignorant? they, or the teacher who knew only English? At the close of the lesson when they were asked to copy the script on the back of the leaflet which they had learned to read, one wrote out the words in lines as regu-

lar as the copy and far more ornamental. It was the most beautiful penmanship that I have ever seen. In the limited vocabulary which we have in common she could not explain to me what the training of her hand has involved, but the writing seemed the expression of an artistic soul.

It has become the fashion to deplore the character of the immigration of recent years in comparison with that of generations ago. The fashion may change with closer acquaintance with life. Already through Miss Balch's "Our Slavic Fellow Citizens," Mr. Monroe's "Bohemia and the Cechs," the works of Dr. Steiner and other sympathetic students, foundations are being laid for truer estimates of character.

Incoming Foreigners.

Of the 12,000 to 14,000 Bohemians who come each year to the United States, only two per cent are illiterate. Of non-Jewish Russian women we have record of more than 2,100 coming to our shores in a single year. Of nominal Hebrew women, many are Jewish only in name. The high mentality of Russian women is proverbial. It has been estimated that at least one fifth of the Russian young women who participated in the shirtwaist strike of last year in New York had had the equivalent in Russia of our high-school education.

It should be said for our Jewish people that they are doing more to help immigrant girls both at ports of embarkation on the other side of the sea and in America than all our Protestant Christian women have done. We are awaking late and slowly to the great opportunities for service which they began to meet, actively, years ago. Their Educational Alliance, their Hebrew Young Women's Association, their Clara de Hirsch Home, frankly under Hebrew management, teaching, and control, but open to those who, regardless of race, nationality, or creed, wish to accept their regulations and teachings, are worthy of our emulation.

The work of the Italian Government on behalf of its people in America is too well known to need mention here.

The leagues for the protection of immigrants in New York, Boston, and Chicago are ministering nobly to the necessities of newly arrived aliens in America.

Needs of the Young Immigrants.

In fulfilling the task assigned us of finding "practicable ways in which our Associations can meet the needs of immigrant young women," we must place as first, greatest, most fundamental, teaching them English. This conviction, gained by personal investigation, is confirmed by many competent authorities.

To quote from only one: The report of the Commission of Immigration of the State of New York transmitted to the Legislature in April, 1909, says:

"The difficulty of the newly arrived alien is augmented by the fact that over eighty per cent come from countries in which some other language than English is spoken. Six-sevenths of all the aliens arrive at the age of fourteen or over, when they can no longer be required to attend school, with the exception of children between the ages of fourteen and sixteen, who, under the Child

Labor Law must show that they have had a specific amount of school attendance and English education. The fact that the alien upon arrival is obliged to immediately earn his living, and is likely to associate almost always with those of his own nationality tends to delay his Americanization." This, which is true of all our immigrant people, is most emphatically true of our immigrant young women with their many needs, many perils, many-sided relationships to the new unknown life on which they are entering.

All other help for them is inadequate, almost impotent, unless accompanied by the means of self-help which a knowledge of our language would give.

Of the eleven recommendations of the report rendered last October and adopted by our National Board, several would not be found practicable for our smaller Associations. The teaching of English need not involve machinery so elaborate or so expensive as to be prohibitive to any.

Method of Teaching English.

Very early in our work of investigation we met the necessity of presenting a method of giving quickly, definitely, a working knowledge of the simple terms of common life and daily need. After diligent search for the lessons best adapted to meeting the need, we began trying to make them, testing each lesson in the making with a young Hungarian girl who knew no English, then having the lesson so made tested in classes taught by other teachers. It was by this process that our "*Early and Later Stories in English for New Students of English*," based on selections from the Old and New Testament Scriptures, began to be made.

A three-fold aim guided their preparation; the use of the terms which are needed in common, daily life for daily need, the use of concrete terms, which can be defined by objects or by acts, and the suggestion of that third dimension of life which, in relation to breadth and length, may be called height.

Two men, host and guest, stood in a little patch of ground at the rear of a small house in a row of city houses—high brick walls on either side, and the pale greens of a shaded garden at their feet.

"This is my garden that I have wanted you to see," said the host. The guest found it difficult to praise. The host, becoming aware of his embarrassment, looked down at the little garden with a new estimate of its paltriness—"It isn't very long," he said, and it isn't very wide." Then lifting his face skyward, he added, "but it is wondrous high." We want the lives of our brave young immigrant girls to be not only broad and long, but *high*.

One of them said not long ago, "Lessons good. Not just words, but more." No other commendation of the work has touched us so deeply.

Religious Bodies.

There has been a theory that our immigrant people are all Romanists or Jews. It is a point not to be settled by Government statistics, because the first amendment to our Constitution has been interpreted to forbid inquiry by our census takers as to religion. The statistics of religious bodies given in Gov-

ernmental census reports are based not on personal investigation among the people, but on diocesan, presbyterial, classical, and associational reports. Hebrew and Christian memberships are given, but not Hebrew and Christian populations.

The Federation of Churches and Religious Organizations in New York through its research bureau has made personal investigations since 1896 as to the affiliations of the people, making the test of affiliation, the marriage and burial services used, when there is no closer relation with religious observances; on the theory that at these critical times in life there is an instinctive turning to that form of religious expression which the life finds most adequate.

By this census there was found in New York City a population of from 407,000 to 568,000 foreign born persons of Protestant affiliation but not yet attached to any church.

A recent writer says concerning the Bohemians, "One is at a loss for an explanation of Bohemian character which makes them apparently religious in the fatherland and distinctly non-religious in the United States." Is it because we have met them on the assumption that our ideal of religion is not theirs? Bohemia was Protestant one hundred years before Luther's day.

People of lands as far distant from ours in character as in space are ascribing to the open Bible among the people, the difference between their civilization and ours. The nations whose children are coming to us in largest numbers are the nations of unrest. Hungary, Bohemia, Poland, Portugal, Italy—dare we assume before they tell us, that they are not ready to welcome the teachings which have made America to differ from the lands from which they have fled?

Last week I saw a letter from a New York secretary who had been teaching our "Early" and "Later Stories in English to New Students of English," in which she said, "A Catholic priest asked to see the entire series of lessons. He took them home for examination and returned to commend them, objecting to only one, and that the forty-first—The Lord's Prayer, the wording of which is not quite like that of the Catholic version." Have we realized that others are as broad in appreciation of help as we?

We report as practicable ways in which our Associations may meet the needs of immigrant young women.

1. Teach them English.
2. Sympathize with their experiences, their aims, their aspirations.
3. Co-operate with all other organizations that are undertaking helpful work in any line, for them.
4. Study not only the individual, but the nationality represented by the individual, and be ready to recognize breadth in others as well as in self.
5. Remember that lessons in English for the foreign speaking are only second in importance to lessons from foreigners for the English speaking.

The Chairman then introduced Miss Edith B. Terry, Secretary of the National Board for Immigrant Work.

MISS TERRY: It is a great privilege to follow Mrs. Barnes, and it is a great privilege to tell you that the recommendations made by this Committee to the National Board have already taken concrete form. Suggestions from the work of last summer have already been put into active operation.

And yet I must beg you to remember that we are talking in terms of whales, whereas we now have but little fishes. The new work is barely four months old. When people say, "Now tell us exactly what you have in New York," one is tempted to answer like the small boy who, while zealously fishing, was asked, "Jimmy, how many fish have you got?" "Oh, if I could get this one and two more I will have three."

With the work in actual operation, combined with that on the verge of operation, we can truthfully say we have more than a good "three."

We have launched the work in New York City under the name of the International Institute for Young Women of the Young Women's Christian Association. Our problem was to present the message and the service of the Young Women's Christian Association in terms intelligible to the immigrant girl, fresh from the Old World, with all its narrowness of social standards, with all its prejudices against non-Catholic interference, with all its fears and suspicion of strangers.

We chose the name as showing our respect for her. The term "immigrant" is not a name she is proud of. "Institute" to the foreign intelligence means a place of dignity, a place offering education, a means to self-help, a place to be trusted.

We aim to render four distinct services.

First. Protection. After receiving direct from Ellis Island the names and addresses of girls released to New York City, we send out our visitors to look up the girls, to see that they are properly placed, to see that each girl has found the right kind of friends, to offer her any assistance she may need, to acquaint her with the nearest opportunity for learning English. Our visitors must command among them all the tongues of Europe. This work of protection by immediate visiting, you will be interested to know, has for some time been in successful operation in Chicago under the Protective League for Immigrants.

Second. We aim to place English classes within the different foreign colonies up and down the East side of New York. We place a class wherever we can find housing room. It is our ambition that every girl in New York City who wants to learn English can find some congenial class near her home.

Third. At headquarters we plan to establish classes and clubs designed to meet the peculiar needs of the foreign girl for economic and social betterment, even as the Association clubs and classes are designed for her American sister. And we plan to develop special work that shall interpret for her directly, American standards and customs.

Fourth. But most important. Through native workers imbued with the Christ spirit, we aim to be for the girls the open door to the American ideal

for Christian young women, embodied in the Young Women's Christian Association.

But in the broadest sense let us look squarely at the question: What can be our work for the immigrant girl? Because we, a great organization, have seen our responsibility for her, and have taken up this responsibility, we must ask ourselves the question, Can we, in any way, feel that we are solving that overwhelming, vague thing called the "immigrant girl problem?"

We must not let our eagerness to serve, our zeal to help, blind us to the actual situation.

The immigrant girl is not a thing apart. She is not an odd creature from a wild land. She is a girl—and very much of a girl, and her needs are essentially the needs of every girl. It is only the chance that transplanted her to a strange country that makes her at all extraordinary. This distinction vanishes as soon as she has found her place, in the vital sense of that term, in the new world.

Then she becomes one with her American sister in the great social system. Her life, like that of her American sister, is the result of the forces for good and evil at work in that great system.

The immigrant girl, like every other girl, needs first a living wage and healthful surroundings under which to work. She needs the wholesome recreation that meets the craving for social expression.

Let us face our responsibility—its breadth, its limitations. Let us make the distinction between the girl when first she comes to us, and the girl after she has lived and worked in America for a few years. For the sake of clearness, we may call the newly arrived girl the immigrant, and refer to the foreign girl who has spent some months or years in America, as the "post-immigrant."

When English becomes to her a natural tongue, when she has acquired the American view of life and her surroundings (whether she acquire the good or the evil rests with us) then she ceases to be an immigrant girl and becomes the post-immigrant girl, the city girl, or the country girl. Then she takes her place in the crowded ranks of the girls of the shop, of the factory, of the mill village. *Then* she is ready to be told of the Young Women's Christian Association. We must get the news to her—break in upon her narrowing circle of privileges and pleasures; and see to it that she knows of the good things the Association can give her.

A study has been made of the foreign social machinery of one large city, that the Association may be adapted to it; and the plan may now be put in operation in city Associations. From the experimentation in this first Institute will come more and more tested methods applicable to the general plan; and together we can transmit the result of our findings into forms of service to the post-immigrant girl wherever she may be found in our country.

We alone cannot give her a living wage; we alone cannot give her healthful conditions under which to work; we alone cannot blot out the greed that throws temptation in her way, for its own gain; but we *can* reach out a hand

to help her in the cruel process of adjustment to the new surroundings in America, to the new life.

We can build up stations of help and friendliness like the International Institute for Young Women of the Young Women's Christian Association, in every city, in every town, in every community in this country where the immigrant penetrates. We can make such Institutes so well known, so well understood throughout the foreign communities in our cities, that every girl who needs assistance of any kind whatsoever will know where she can find it.

And by co-operation with all other organizations for work with immigrants (and there are already splendid ones) we can establish a *system of protection and assistance* that will reach to the other side of the world, that will guide and protect them on the long journey from the homeland, that will search them out where they have settled, that will open the doors of the real America, the America of better things, of richer life!

Through the system begun, and now being developed in the first International Institute of the Young Women's Christian Association in New York City, with the help and guidance of him who made of one blood all nations of the earth, we hope, we believe, we shall be privileged to build up a work of world value.

The Chairman then announced an address by Miss Grace Abbott, of Hull House, Chicago, Director of the Immigrants' Protective League. (Applause.)

MISS GRACE ABBOTT: In spite of the fact that we are a nation of immigrants, we have been inclined to resent the claim which the immigrant makes upon our attention, and to view rather impatiently the problems which come from our complex population.

In the last four or five years a great deal of study has been given to the so-called immigrant problem, but the conclusions have been of little value because of the desire to interpret these facts collected in favor of, or against the restriction of immigration.

I remember not long ago I heard a sanitary engineer present a paper on the subject of "The Relation of the Immigrant to the Health of the City." He had made a very careful study of typhoid fever in a certain city in the United States, and he found that most of these epidemics start in our foreign colonies, and from there spread to the other parts of the city. He concluded that this was due to the fact that the foreigner is accustomed to a pure water supply at home, and consequently, upon coming to America, he falls a victim much more easily to our impure water than does the American, who is accustomed, since birth, to struggle against the diseases which come from such water. (*Laughter.*) Now, his conclusion—and that is what I wish especially to draw your attention to—was not that we should have pure water for the benefit of us all, but that some new basis of exclusion should be worked out, in order that our native population should be protected against the menace of epidemics of this sort.

MISS GRACE ABBOTT

But I take it that that is not at all the way in which the Young Women's Christian Association is approaching the problem of the immigrant girl, for Mrs. Barnes's and Miss Terry's reports have both indicated that it is not.

You undoubtedly realize that no matter what policy is adopted, immigrant girls are going to continue to come to us by the thousands, and the problem of their economic and social, and in a sense, political adjustment, is one that is going to remain for the American women to solve.

The part of the problem that I am to speak of this afternoon, is based upon the work that the Immigrants' Protective League of Chicago has been doing in the last three years.

We have been receiving for the past three years the names and addresses of the young foreign women and girls who have been coming to the city of Chicago from the various ports of entry.

We have visited them in their homes and through these visits we have learned that so far as the immigrant girl is concerned, she is in need of a safeguarded journey from New York to Chicago. We have found that a very large number of girls could not be located. In the first year and a half something over eighteen hundred girls, whose names and addresses we received, could not be located. Sometimes we found that the address was absolutely incorrect—no such name, no such number or street existed. In many cases we found that the person had lived there at some time, but had not been known to have been in that house or that region for a year, or six months, and nobody knew anything about an immigrant girl who was expected to come. In many cases we found that the name of the person was correct, and that such a man or such a woman actually lived there, but no one knew anything about an immigrant girl—they hadn't seen her, they didn't expect her, and why their names and addresses should be given, they could not at all understand. An example of this sort will illustrate. Three young German girls, sixteen, seventeen, and eighteen years old, were supposed to come to an address on South Clark Street, in the business district of Chicago. When we visited the address we found that the man, whose name had been given, was a former member of the firm, had been dead for ten years, and no one knew anything about these girls. We have also found a good many cases where an absolutely fictitious name and address has been given by the girl who was coming to Chicago—whether innocently, or purposely, of course we cannot tell, because we didn't find the girl. Then we have had stories of trouble on the way to Chicago, which explained to a good many of us the reason why we could not find the girl in Chicago. For example: A young Polish girl was coming with her sister to a brother in Chicago, by way of Canada. At Detroit one of them got off the train to get something to eat, and in returning she was prevented from passing through the gate in time to catch the train, and the conductor would not allow the other girl to get off the train to look for her sister, so they became separated. The girl who was left in Detroit had only a ticket to South Chicago. She had neither money nor the address of the brother to whom she was going. They did not know what to do with her in Detroit, beyond sending her to that refuge for

the stranded girl, the police station, where she spent the night. The next morning they sent her on to South Chicago, and from there she was sent to the Women's Annex to the Harrison Street Police Station. The matron there concluded that it was absolutely useless to try to locate the girl's brother, and she found her a place to work in a restaurant. Now, it just happened that one of our visitors in South Chicago found a certain neighborhood very much alarmed over the fact that this girl had failed to arrive. They had telegraphed to Detroit, but were unable to get any information. One of our visitors made a visit at about the same time to the Harrison Street Police Station, and the matron told us the story of the girl who had come in. We visited her and found that it was the missing girl.

Except for the chance visit which we made to the police station, this young girl, whose life had been spent on a small farm in Galicia, who was ignorant of the English language and of the temptations of city life, would have been alone in Chicago.

Sometimes we cannot trace them so well. For example, two Polish girls were coming to cousins "back of the yards," in Chicago. We went to call on the cousins and found that the girls had not arrived, and the cousins were very much alarmed. They had had a telegram from Ellis Island, but the girls had never come. We wrote to the Commissioner at Ellis Island, asking him if he could give us any information as to the route by which the girls came, or additional information of any sort about them. He reported that the girls had started, and the road by which they had come, and he found that two tickets had been used only as far as Rochester, and that possibly these two girls had gotten off at that place. We visited a number of the other girls who came on the same boat and the same train, and they said that the girls had gotten acquainted with a man from Rochester, and possibly they had gotten off there.

Not long ago—in December, in fact—a young Swedish man came into the office and said he would like to help when an immigrant train came in; not because he had been cheated when he came to Chicago, himself, but he had sent for his sister in 1905 and had never heard from her after she left Ellis Island.

Sometimes we find these girls after a considerable period of time. The ones we find, of course, are the ones to whom nothing serious has happened, beyond considerable temptation and difficulty which they were strong enough to overcome.

This sort of a situation we have felt, means that there ought to be traveling with the girls on the trains, from the port of entry to Chicago, official inspectors, able to speak the language of the immigrant, able to find out the needs of the young people and the girls on the train, so that it would make it easier for a girl who is trying honestly to reach her relatives, to do so.

We have also felt that the railroad conditions were not at all what they should be in Chicago, and I hope very much that in undertaking any work that you do, you will look into the subject of the protection that is offered to the immigrant girl upon her arrival in the various cities in which you live. The immigrant trains run on a schedule all their own, and arrive at almost any

hour, so that the friends and relatives of those who are coming, find it almost impossible to meet them. They are expected, for example, early in the morning, and they arrive very late at night, or they are reported late at night and come in so that no one can tell how to meet them. These trains arrive in Chicago with three or four or five hundred people. A great number of them are transferred to trains going to points north and west, by the transfer company, on their tickets, quite safely, and without any disorder, trouble or difficulty. But those who remain in Chicago are turned over to the tender mercies of private express and cabmen. As a result, we have found this sort of thing happening: An expressman would start out from the railroad station with a wagon load of girls and men who paid as much, or more than you and I would pay to ride in a taxicab, and would leave them at any place he chose. For example, we had, not long ago, two Slavic girls, who were going to Forty-sixth and Honore streets. They were taken to Forty-sixth and Huron and left on the corner. A man happened to come along and took them to his boarding-house, but the boarding boss refused to keep them, and so he took them to a nearby saloon keeper, who, at considerable trouble and expense to himself, undertook to take the girls to their relatives.

In another instance two girls were left at three o'clock in the morning by an expressman, at a house where the woman refused to receive them, because she said they were not coming to her. A saloon keeper again came to the rescue, and they stayed three days in his saloon before their sister was finally found.

Now, if one could trust to a saloon keeper or a chance stranger passing by, to take care of girls in distress, one would hardly need to give further consideration to cases of that sort.

Many immigrants bring addresses so difficult to decipher that expressmen or cabmen cannot afford to spend the time which is necessary to discover the new comer's relatives or friends. For example, one day, about a year ago, a girl was brought to the office; she had spent the night in the Harrison Street Police Station and could not understand why she had been locked up. She had the address, 116 South Canal Street, which was the office of an employment agency, and she had been taken there, but the employment agent said that he did not know who she could be coming to, unless it was some one that he had shipped out from his office. But the girl insisted that she was coming to another girl, and not to a man. She had the address written in the front of her little Testament, and showed it again and again. We tried all the names of streets in the Polish neighborhoods, which were similar to Canal, but we could not find the girl's friend. Finally she suggested that her friend worked in a bed-spring factory, and in the third bed-spring factory we visited we found the friend, who lived, not at 116 Canal Street, but at 1116 Canal Street.

To expect a cabman or an expressman to take this interest, is obviously unreasonable. We have felt very strongly that there was needed in Chicago a Federal Protective Bureau, where all immigrants would go on their arrival, and where they would be checked up. Friends and relatives here, expecting immigrants, would then know where to go to find them, and if they did not find them

they could learn to whom they had been released. Those who were coming to suspicious addresses could be held pending an investigation.

We have had in the city of Chicago an investigation of the white slave traffic. During the time of this investigation they had young immigrant women in the various jails in Illinois held as witnesses against resort keepers; some of the women had babies, and had spent as many as eight months in jail. Now I believe that at times it is necessary to sacrifice girls in this way, in order to bring people of this sort to punishment, but I do not feel that American women should be satisfied with this method of prosecution alone. For no fine or punishment of any one of these resort keepers, would have undone for the girl or for the community, the wrong that she had suffered. But after the government has so protected the immigrant girl that her safe arrival is assured, there is still the very large problem of her adjustment to American conditions.

As Mrs. Barnes has pointed out, one of the first needs of an immigrant girl is a knowledge of our language and of American customs. A great many immigrant girls waste much time waiting until they get over that initial greenness, before starting to night school. If some one calls on them it makes a great difference in the time that is saved in their adjustment to conditions. The leaflets that have been prepared are also a great help. Altogether too little attention and thought has been devoted to the subject of how English can best be taught to foreign adults. Until recently we have been teaching them with the old primer method that we used to use in teaching little children—the "See the cat on the mat" variety. I have seen classes so poorly conducted that only the most ambitious or the hopelessly stupid would survive.

I remember one teacher at Hull House, who had a class of Italian girls who had been here for a little while and could speak some English, but could not read or write. They worked at the tailoring trade, some of them at home. The teacher thought that she would prepare some leaflets along the line of Mrs. Barnes's idea, and so she worked out a lesson which was to go in some such way as this: The pupils would begin by saying, "In the morning I get up, I wash my face and comb my hair, I get my breakfast and then I go to work," and so on through the daily routine. The teacher explained the idea to the girls before she administered the first lesson. They started off very nicely in concert, "I get up in the morning," and then for the second sentence they said, "I sew pants all day." For to them the most important thing was not the dressing and doing the other little things, but their real work in life. And just so it is with us, for I take it, if I asked any one of you to give an account to me of your day's work, you would not begin by saying, "I get up in the morning. I comb my hair and wash my face." It is needless to say that after that the lesson leaflet was made from the sewing trade. A great many of these girls are extremely eager to learn English and to get an education. I remember one little Lithuanian girl of sixteen, who came to America with an aunt, because she thought that every girl in America could have an education. When she got here she found that her aunt kept a disreputable saloon, and after a black experience, the little girl ran away. She was taken in by some of her country-

men, and brought to us. We found a place for her to work in a nice family, and thought that her future was more or less solved, because they said they would teach her English. However, we went around not long afterwards and found that she had quit work and had started in to school. She had saved thirty dollars, and as she had come to America to get an education, she said she was going to get thirty dollars' worth of education anyway. So she had started in at the first grade of the public school.

Most girls, of course, do not have quite the determined, simple faith in their future that this girl had. We found a great many girls whom we visited the first year, and found eager to learn English, at the end of the second year giving it up, owing to the fact that they found it too difficult. This is especially true in Chicago, where many of the Polish girls work at dish-washing and scrubbing, which are not included under the ten-hour law. Most of them work fourteen and fifteen hours a day, and when they come in from their work they do not feel like studying. Those girls have been accustomed to farm work, out of doors, at home, and the change from that kind of work to a sub-basement in Chicago, is a killing one for them, physically. With the physical exhaustion which comes in work of that sort, we generally find that there comes a moral demoralization. That is, the girl who has worked such long hours, is not in any condition on Saturday night to accept the sort of wholesome relaxation which an organization like yours would offer her, or which the settlements and the parks would offer her, but because she is so exhausted physically, she seeks her amusements in the saloon dance halls. I am sure that one of the things that you will have to meet with these girls, is the effect of overfatigue and unwholesome conditions of work. I am also sure that you will find, upon investigating the homes of many of the girls, bad boarding conditions. Even those who come to relatives or friends find themselves among a group of boarders. It may be, for example, a four-room flat, in which there are already a man and his wife and some children, besides, perhaps, five men boarders and one woman boarder. The girl comes quite innocently to a place of this sort, not accustomed to live at all in the way in which she is going to live in Chicago, but expecting to find things different, because this is America, and not home. She does not understand the danger which the lack of privacy, and the restraints which privacy exercise over a girl, is going to be to her. We often move girls from surroundings of the sort I have described, but too often there is nothing else to offer her, and consequently all that we can do is to deplore a situation for which the girl herself does not feel any alarm, because of her ignorance of the situation. But we hope before long that we may have something else to offer her in a city like Chicago, and in other cities.

Of course, in any work of this sort, the cases that stand out more before your mind than any others, are the rather tragic ones which you have had to deal with, and in which you have been able to render some assistance, but these, after all, are comparatively few, in the great group of foreign women who pass through your hands. I feel sure that anyone who is meeting these young women, will come out of the experience with an optimistic spirit.

The thing we want to do for the immigrant girl is to help her to keep the virtue which she brings with her. The ordinary American woman, as she goes into a foreign neighborhood and sees the dirty streets, the bad plumbing, and the dark hallways in the dilapidated buildings, feels some disgust and annoyance at the women who are trying to keep house in such places. Yet the women who are trying to do this are the ones who are having the hard struggle. As a matter of necessity they come to our poorest neighborhoods. They must live and bring up their children in the neighborhood of our segregated vice districts. Outraged public opinion keeps such places out of our so-called better neighborhoods, but if the immigrant were to ask the same protection for himself and his children, I am afraid that he would be answered by the statement that he does not appreciate the great blessings of American liberty, and that there his protests would end. At any rate, the immigrant learns all too soon how law may profitably be defied in America. The only one he finds in the neighborhood who is interested in his future is the ward boss, who extends to him a welcome, which he expects to profit by; and the girl finds others there who are selfishly interested in establishing friendships.

So I think it is a great thing that the Young Women's Christian Association is undertaking to interest itself in the large group of women who need its interest and help, because they are strangers in a strange country, because they do not know English, because they do not understand industrial conditions here; but, more than all else, because they want to get on and are ready to take advantage of the help that will be offered them. (Applause.)

Adjournment.

Friday Evening

The Convention was called to order at 7.45 P.M., at the First Baptist Church Auditorium with Miss Grace Dodge in the Chair. The devotions were led by Mrs. S. B. Penrose of Whitman College, Walla Walla, Washington, after which the chairman introduced Miss Theresa M. Wilbur, Secretary for the National Board. Miss Wilbur's address was printed in the June number of *The Association Monthly*.

The Rev. Henry Churchill King, President of Oberlin College, followed with an address on "Facing the Facts of Life."

DR. KING: I suppose there are few things that the real man or woman hates more than simply to mark time—to go through the motions of things without getting anywhere. And surely, if there is any place where, above all, we do not wish to mark time, it must be in the region of our moral and spiritual lives, and it seems to me, therefore, peculiarly worth while at times to call up into clear consciousness those great silent assumptions that underlie every such gathering as this. Beneath all the work attempted by these Associations, all the activities of the church, all the labor of Christian education, there lies, first

of all, the clear assumption that *the supreme interests are those of character*; that, as Thomas Arnold used to say to the boys at Rugby, whence have gone out so many of the great leaders of English political life, "The only thing of moment in life or in man is character," or, as another has put it, "The great soul will be strong to live, as well as to think."

But this assumption, which underlies every such gathering as this, implies another: that *convictions and decisions and ideals and hopes are needed*; for character does not spring up out of vacancy. It roots in certain great convictions; it expresses itself in certain great decisions; it is guided by certain great ideals, and inspired by certain great hopes. And the only thing that justifies such a gathering as this—your coming and my coming—is that out of it, somehow, we expect that there shall come some deepening, some producing, some maintaining, at least, of convictions, decisions, ideals, and hopes. Unless something of that is attained, we merely go through the motions of things; we mark time; we do not achieve.

But this assumption, in turn, involves another, that *time and thought and attention are necessary*; because we do not come by mere drifting into great convictions and decisions and ideals and hopes. They necessarily imply that we have stood with time and thought and attention in the presence of the great truths—of the great facts that make for character and for reality in the spiritual life. Every service of the church and every agency of these Associations goes back ultimately to this assumption that men need to give time and thought and attention if the great things of the spirit are to have for them the grip of reality.

And there is still one more of these silent assumptions that underlie every such gathering as this: that *these questions of the moral and spiritual life are always individual questions*. One's father may leave to one his fortune, but he cannot leave his convictions. One's mother may turn over to one some precious heirloom; she cannot turn over her ideals, her decisions. Convictions and ideals and decisions are matters for individual settlement always. You know that great picture of Raphael's—"The School at Athens," with the little group where the students are gathered about a geometrical demonstration on the floor, and where one pupil follows the teacher with attention, evidently getting it himself, and another, not quite catching the demonstration, looks up with inquiry at the one bending over him to see whether he sees. It is no help to the second that the first sees; it would be no help to him to find that the third saw. He must, himself, see. And we are getting nowhere in the moral and spiritual life except so far as we, for ourselves, see.

But, as I suggested, convictions, decisions, ideals, and hopes do not spring up out of vacancy. They come from re-action upon the facts, and that is why I am asking you to think with me, of what it means really to face the facts of life. I suppose that John Fiske was quite right in saying that the men of this generation are separated from those whose education ended in the thirties by a wider intellectual gulf than ever separated two successive generations of men; and yet there remain, in spite of this enormous intellectual revolution, the great, common, human facts that are just the same. And the facts that I ask you

to face with me to-night are those great, common facts that belong to you and to me simply as human beings, that abide through all intellectual changes, that are essentially the same to-day as they were centuries ago, and shall be the same centuries hence; the same for the West as for the East, the same everywhere. Are we willing to face the facts, or are we ignoring them—these great, common, human facts—as most of us are tempted to do? I cannot forget that my own old college president used to remind us that the essence of unbelief was not denial of the truth, but refusal to treat the truth as true. That was all. You are not measured by the truths that you deny, but by the truths that, recognizing, you still are practically ignoring. You remember that momentous sentence that lies so near the beginning of Coleridge's "Aids to Reflection," "Truths, of all others the most awful and interesting, are too often regarded as so true that they lose all the power of truth and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors." It is not the truths that you deny, but the truths that you ignore that measure you. Your real inner creed is not that list of propositions, short or long, that you might be persuaded to write out some day in your study, but that much shorter list that you are ready, steadily, day after day, to put into your life. That is your real inner creed. As Gladstone long ago said: "Many men know their opinions; few their convictions; but in the long run convictions rule; opinions go to the wall." And convictions come only from reaction on the facts. Let me ask you then to face with me for a few moments some of those great, common, unmistakable facts that are quite unchanged by any revolutions that have gone on, even in this most revolutionary time.

First of all, there is that *fact of our double nature*: that we have that in us which links us with the animal downward, and we have that in us which links us not less certainly with God upward, and no man who means to live the life that he ought to live can leave that fact out of account. I used to think that it mostly concerned the young. I do not think so any more, for I know that there is a more cold-blooded, but I am inclined to think deadlier, sensuality that besets the older than the younger, and it is not confined to one sex either. As the speaker before me has indicated, we are all tempted under the pressure of our present material civilization to allow, somehow or other, the material aspects of things to dominate the ideal. It is still as true, as when John wrote the words, that all of us have need to guard ourselves against "the lust of the flesh, the lust of the eye and the vainglory of life." It was not for nothing that that old fighter said of himself: "I buffet my body and bring it into subjection, lest having preached to others, I myself should be a castaway." And a man does not really face the fact of his double nature unless he is making sure he is living his life on such a plan that the hold of the animal on him is steadily lessening, and the hold of the Godlike on him is steadily strengthening.

And side by side with that fact of our double nature is *the fact of the fateful gift of will*. I raise no metaphysical questions to-night. I only ask you to remember that the philosophers of all schools practically recognize that we all have much to do with the shaping of our own characters. It was one of

the least sentimental of our American poets who compared this fateful fact of Will with that other fact that men often think so solemn—the fact of Death, to remind us that this is still more solemn:

“Men think it is an awful sight,
To see a soul just set adrift,
On that drear voyage from whose night
The ominous shadows never lift;
But 'tis more awful to behold
A helpless infant, newly born,
Whose little hands unconscious hold
The keys of darkness and of morn.”

And he makes the man who has come down to an unworthy deathbed say:

“Mine held them once; I flung away
Those keys that might have open set
The golden sluices of the day,
But clutch the keys of darkness yet;
I hear the reapers singing go
Into God's harvest. I, who might
With them have chosen, here below,
Grove shuddering at the gates of night.”

The fateful fact of Will! What would it be rationally, squarely, honestly to face this fateful gift of Will? Not less, I think, than this: that one should make it certain once more that he is living his life on such a plan as to insure that the righteous will is gaining in steadiness, in breadth of application, in depth of application, and in skill and tact and delicacy of application. It ought to be true, ought it not, that as the years pass over our heads we should find it more and more second nature to do that which we believe we ought to do? It ought to be true that, with our widening knowledge, we should now be awake to whole spheres of human life in which we have obligations, to which we used to be blind. It ought to be true as a man deepens the meaning of life for himself in his own experience, that there should deepen at the same time a sense of his obligation to his fellowman. And it ought to be true as he comes into a sense of what fine, reverent, human, personal relations mean, that he should be capable now of a tact and skill and delicacy to which he was quite a stranger in his youth.

And side by side with the fact of Will, lies that other *fact of Responsibility*. We call this generation of ours the generation of the “social consciousness,” and I suppose we have a certain right to use the term. It is the proudest boast of our time that probably in larger degree than any generation that has ever trod the earth, ours has wakened up to the sense that we are members one of another; and yet I am afraid we are still far short of seeing what it really means. I think sometimes that we feel it economically, politically, and socially where we

do not feel it in the realm of the moral and spiritual; yet if there is any place where we are members one of another, it is here.

One of my own pupils said to me some years ago, when I was urging an important decision upon him: "But I don't care to influence anybody." That had nothing to do with the matter. That was quite out of his power. He could not decide whether he should influence. Steadily, hour in, hour out, day in, day out, he was tending to bring to his level, with the whole power of whatever personality he had, those about him—pulling them down to it or raising them up to it, as the case might be. We are members one of another.

Do you know that little poem of William Canton's, addressed to his daughter, in which he compares the influence of that little daughter to the power of the angels?

"God's angels, dear, have six great wings,
Of silver and of gold.
Two round their heads; two round their hearts;
Two round their feet they fold.

The angel of a man I know,
Has just two hands—so small!
Yet they're more strong than six gold wings,
To keep him from a fall."

I confess I do not know what kind of stuff a man or woman is made of who does not feel the mighty grip of this thought of the way in which our lives are inevitably knit up with other lives. So it is utterly impossible for any one of us to go down alone or go up alone. Neither you nor I can yield to an unworthy, an ignoble thing, without at the same time making it harder for every life knit up with ours to make his fight for character, his fight to be what he ought to be.

We are members one of another. And the earnest man cannot fail to face also *the fact that he is made capable of absolutely indefinite progress* in knowledge and power and character and fellowship with the living God. You know how persistently Browning emphasizes this single characteristic of man, that it belongs to man to grow, and that to his growth you can set no limits. How does a man ever face that fact, without making it sure that he is laying the foundations so broad and strong that he is preparing for that endless development? For, even if a man forgets himself, he cannot forget that the only thing ultimately that he has to give another is himself, and if that self is not a growing self, he is not making the gift he is bound to make.

And there is another fact that the honest man cannot refuse to reckon with—the fact that the modern novel and the daily newspaper, just as really as the great religious literatures of the world, have had to reckon with: the fact of Sin—a growing fact, if a man's face is not in the right direction. I do not fear, for those whom most I love, that they shall suddenly under some tempest of temp-

tation be swept into outrageous wickedness. That practically never happens. Long before that time has arrived, the battle has been lost; the inner guard has been broken down; the man has failed in the inner citadel. No; that I do not fear. I do fear that subtle, deadly, gradual deterioration that sets in, almost unconsciously to the man, until it eats out the very heart of his life. You know, some of you, that terrible book of Harold Frederic, "The Damnation of Theron Ware." The damnation of Theron Ware was that the young minister, almost unconsciously to himself, had allowed this subtle, deadly, gradual deterioration to set in, and could still think of himself as sleek and prosperous, while he was false and hollow and corrupt.

And there is *the fact of Death*. I quite sympathize with my generation in the feeling that the best preparation for death is to think upon living, not to think upon dying, and yet I confess that it seems to me that the reaction goes too far, if it means that the thoughtful man is to leave quite out of account that one inevitable experience that comes to all. For myself, I would far rather say with Browning:

"I would hate that Death bandaged my eyes and forebore
And bade me creep past."

I should like rather, with open eye and mind to face that inevitable experience of death and get out of it all that God has for me in it. That would mean that I should need to forecast my memories, to anticipate how life was to look to me as I looked back over it from its end, and to wonder whether the things that had seemed to me so important were not then, after all, going to sink back into relative insignificance. I should want to be sure who my visitants were to be at that time, and to be certain that they were not those that came to him of whom Lowell speaks in the poem already quoted:

"There my dead Youth doth wring its hands,
And there, with eyes that goad me yet,
The ghost of my Ideal stands.
God bends from out the deep and says:
'I gave thee the great gift of life;
Wast thou not called in many ways;
Are not my earth and heaven at strife?'

Oh, Glorious Youth, that once was mine!
Oh, high Ideal; all in vain
Ye enter at this ruined shrine
Whence worship ne'er shall rise again.
The bat and owl inhabit here;
The snake nests in the altar-stone;
The sacred vessels moulder near,
The image of the God is gone."

And beyond Death lies the *fact of Accountability*. One may set aside as simply pictorial, if he will, all the biblical representations of the day of judgment; still, so far as I can see, the essential fact forever abides. If there is any rationality in the world at all, the life that is to be, connects inevitably and rationally and logically with this life that now is, and it remains, therefore, forever true, as when Paul wrote it: "So then, everyone of us shall give account of himself to God."

And beyond the fact of accountability stretches the *fact of the Future Life*. There is much that I do not know about the future life, and there are many curious questions that I ask and cannot answer; but if there be any future life at all, there is one thing that I know about it, and that is simply this: that I must live it out with myself. I must live it out with myself, and I should like to be certain that I should be decent company. I should like to be sure that I had here laid such foundations as made it certain that the self with whom I am to spend the eternal years had something rewarding and enriching and inspiring about it. Less than that, I think, would not be to face that fact.

And there is one more fact that the man who means to live in any degree outside himself may not forget: *the fact of our need of help for other men*.

A brilliant young Jew of my acquaintance said that it was this fact, perhaps more than any other, that took him beyond even the great truths of the Jewish faith into the Christian faith. Because, he said, it somehow seemed to him that he had no message quite large enough and deep enough to fill the need of man. Have you ever made it real to yourself that, time and again in the course of your years, you are going to find yourself face to face with souls desperately in need? It will not always look so on the outside. The common things will seem to go on, but, here and there, there shall be given you a glimpse into the depths of another life, and you will understand how great the need is. And if that other, now, is some one for whom you greatly care—your son or daughter or nearest friend—and, if for you your great convictions now are in the past, your great decisions all done and gone, your ideals faded and dead, your hopes buried, what is your message of help? It seems to me that there is one prayer that the earnest soul, who wishes to live in any degree outside himself, must be perpetually putting up to God: "Lord, speak *to* me, and then speak *through* me." For it is perfectly certain that you cannot bring home to another soul, with the grip of conviction, a truth that has not first of all gripped you, and God must first have spoken to you that he may speak through you.

For myself, I should not know what to do with these facts of which I have spoken if there were not another fact. I should not know how to meet and face with cheer and courage and mighty hope in my heart the fact of my double nature, the fact of the fateful gift of will that makes it possible for me to choose with God or choose against him, the fact of my responsibility for others, the fact of the capacity for indefinite growth in knowledge and power and character and fellowship with the living God, the dark fact of sin, the fact of death, the fact of accountability, the fact of the future life, and of my need of help for other men, if there were not the other fact of Christ. I have nothing meta-

physical to say about him to-night. Let just this thing be enough: here at least is the best life the earth has seen, and I cannot pretend to be in dead earnest either in fighting my own fight for character or in trying to help other men if I am not trying to learn the secret of that life and putting myself just as close as I possibly can to that life, until it becomes second nature for me to see things in the light in which Christ saw them; to feel about men as he felt about them; to echo and re-echo his great purposes in my own heart. Not until then shall I have proved myself in earnest, either for myself or for others. It was something like this, I suppose, that was in the mind of Browning when he put into the mouth of the aged John these words:

“Then stand before that fact, that Life and Death;
 Stay there at gaze, till it dispart, disspread,
 As though a star should open out, all sides,
 Grow the world on you, as it is my world.”

If I have said anything to-night that has had any tinge of exaggeration in it, you may forget it. The facts—the abiding human facts, need no exaggeration. They need only to be squarely faced, with honest response.

At the suggestion of the Chairman it was voted to send, by cablegram, greetings from the Young Women’s Christian Association assembled at Indianapolis in the Third Biennial Convention, to the World’s Student Christian Federation Conference meeting at this time in Constantinople.

The Chairman then introduced Dr. Grenfell, of Labrador, who spoke on “The Joy of Service.”

THE JOY OF SERVICE

DR. GRENFELL: I am scheduled to speak to you to-night on the joy of trying to do what you can—“the joy of service,” and I have been thinking that it might prove the point to show how unnecessary, how almost ridiculous it is to argue the phrase. Fancy how it would be if I were to stand here solemnly and describe the “joy of being useless.” True, every man or every woman who has worked—and you are all students, therefore of course you have all worked—has known at times the joy of being idle. That is quite a different thing. I have enjoyed it many times; I have had to know it, and we have all got to know that sometime. But that is a very different thing from being useless. Some years ago I was staying with a friend in London, who is now one of the best-known surgeons in the world, as he operated on the late King Edward—Sir Frederick Treves. When he came home one evening he said: “I have had a strange case to-day. I was called to the Metropole Hotel, and I went up to one of the best suites of rooms to see a young man of about thirty. He said he wasn’t well. I asked him what was the matter and overhauled him, and I couldn’t find anything wrong with him. At last he said to me: ‘Well, what I

really want you to give me, doctor, is a lethal draught.' 'Why do you want that?' I asked. 'Because I am tired of life,' he answered. 'What is the matter with your life?' I demanded. 'Oh,' he exclaimed, 'I have had about everything that is worth having in life; I have been around the world; and I have had everything to eat and drink and wear that a man could possibly have.'" Sir Frederick answered, perhaps cynically, "Why don't you try horse-racing, gambling, and betting, and see if you can't make some of your money go that way?" He said, "I have tried all that. Won't you put me to sleep so that I shall not ever wake again?" This man found no joy in life because he was simply useless. We cannot buy the true joy of life. It is one of our greatest mistakes to think we can.

A little while ago a lady who was a doctor asked me to come and see her. I went to her, and found her ill with acute rheumatic arthritis, that is to say, every joint in her body was practically dislocated. She could not sit up in bed. She was a duly qualified physician, and had set up her office only ten years before. There she was, lying flat on her back, and she wanted to know whether there was *anything she could do to help me* in my work. You might have supposed that as she was in that condition she should be thinking of helping herself.

The result was she started in by getting her nurse to write a letter for her to one of our very isolated people who never had a correspondent. Then she got to writing to two, and then got others also to write, until she had a whole literary association just writing letters to people all along the Labrador coast—lonely people who did not have any other correspondents. Doctors of all kinds have been in that room again and again since; yet she has never asked any of them for a lethal dose, because she has a joy in life, and because that joy is that she is constantly doing something for others.

Now, if we are honest with ourselves, we have got to admit that the ordinary sources we look to for getting pleasure are not really satisfactory. For instance, the joy of having fine apparel; or the joy, I was going to say, of eating too much food, which is really one of our greatest dangers to-day, except perhaps in Labrador; or the joy of securing men's praise; or the joy of family; or the joy of security of income. To be honest with ourselves, the joy of having done something worth while has infinitely more to offer than all these, even at the moment; and in retrospect it is joy that does not pass away. You know the old play on the word: when some one asked, "Is life worth living anyhow?" the answer was, "Well, it depends on the liver." That is wonderfully true. A great many people do not have any real joy in life because they are just clogged up. Instead of giving out anything that is worth while, they are like one of these sea-barnacles which you can always find at the seaside. They are free swimming animals when they are first born. Then they put their heads against a rock and hold on there and grow a beautiful covering, and they spend the entire rest of their lives hanging on and kicking food into their mouths with their hind legs. They never let go if they can help it.

The joy that God gives to the person who believes that we are more than

animals, that we are sons of God, is the joy of capacity. Presumptuous as it seems, personally, I really believe that God needs my help. Indeed I do not see how—unless we have the belief that God needs our personal help in this world—we are going to make the most of life, or going to think life worth having. We can only play at being alive, unless we use life to do things for which he gave it to us.

A man walking down the road that lay between Jericho and Jerusalem saw a wounded man on one side. But he didn't have the imagination to go over and help him. He walked on and prayed. I suppose he was hurrying to a prayer meeting, so far as I know, for he was a priest. And the next man came along, and did much the same thing. And another man came by. He was a Samaritan. But he went over and picked the man up and helped him. In order to do it, he didn't mind the danger to himself of having to walk along that insecure road. You may imagine that it was not a pleasant task. The man was wounded and naked. It meant for the Samaritan, having to tramp along while the other man rode his horse. Moreover, the other man was nothing to him, in particular. He was only "a certain man," and at the end the rescuer would have to pay the expenses of the rescued. You would not suppose this was the direct road to joy, but it was. The services that shall bring joy into our lives are within our reach.

I was up at a big college this morning, and the professor of chemistry was showing me some of the new elements, such as neon and argon and crypton, and others, which I had never had an opportunity of seeing. Some of you know that there are many more elements existing than man can as yet get hold of. They are prophesied, because they have got to fall in with the periodic law, and there are two which have already been discovered as existing in the heavens although they have not yet been found on earth—these are called coronium and siderium. As I looked at all of the professor's elaborate work, he said: "We haven't got hold of those elements yet, but we are all ready for them. If they do come along we shall find them." That is all that God really demands of us. He wants *us* to be ready, that is all. He wants us to be willing and ready to render it, when the kind of service we are adapted for comes along.

My view of a missionary used to be that he was a person with a somewhat elongated countenance and a very unhappy view of life. But when you find that your particular mission field, whether it is here or anywhere else, offers you a problem that is really within your power to solve, there can be nothing monotonous or unhappy about that. Perhaps you ask, "How do you find it down in Labrador?" Well, I have known young surgeons who have gone through their schools and their internships at home, and then found that the practice didn't really satisfy them; the duties were too regular and monotonous. But there in Labrador all sorts of people come for surgical treatment—deformed children whose legs can be straightened, and who would never have walked but for help; blind men who can be made to see again. I remember that one man came who hadn't seen for seventeen years; he had a double cataract, just

ripe for the knife, and the operation gave that man his sight again. Monotonous life? Would anyone prefer playing at Atlantic City or at Bar Harbor? Which affords the truest joy?

And remember, you too have your opportunity right at hand. Which is the truer comfort, knowing that Jesus Christ made somebody see, or that *you* have made somebody see? Arguing whether John wrote the Fourth Gospel, or going to work and seeing if you can reenact the things therein related, yourself? I am glad to believe that the gospels are true, and that these things were enacted, especially for the sake of Bartimæus and the others. But it affords a thousand times more gladness to me to believe that we can do similar deeds of love, and to learn here in this great convention that by God's power we too can do them and are doing them.

I used to think also, that the problem of the missionary abroad was a visionary one. But I find it just as concrete as if it were work here in Indianapolis. I find that there is a man's work anywhere for those willing to do it. I am sure there is work to be done for others, and plenty of it, in any college I ever went into, and that you will find your truest joy in doing it. God gave us this faith in the value of our lives, in order that right here *we* can be doing his work as his missionaries. There can be no monotony in seeing reenacted through the Christ in our own lives the wonderful things that some men argue never could have happened at all.

It is a comparatively easy thing nowadays to take a child born with a club foot, and doomed of itself to be a helpless, miserable cripple for life, and without even keeping it in a hospital, to straighten that foot out, to let the child come back once a fortnight, and to know that in a few weeks it will be walking perfectly straight. It is a huge joy and not a very difficult matter to make people with crooked legs walk straight. But the still more worth-while problem that is up to you in the colleges, and up to me as a man who believes that God can use me, is just as enjoyable; and that is to make people with straight legs walk straight, and this is the spiritual problem, and is a great deal more difficult.

If I ever have a chance I would like to write on "the fun of being a missionary." It is the greatest sport in the world, and there is never any reason to weep about it afterwards. You can't be beaten at it, because you are united with the source of all power. These trolleys outside cannot go of themselves, but when they put their arms up and get in touch with that electric power, they *can* go, and that is the message I would like to leave with you. It must be a joy even to a trolley to be "going all right" and serving mankind.

Of course, we all sometimes are in doubt as to what we should do and say and believe. Suppose we have not got a clear intellectual conception on all points. Every mortal has *got* to do certain things by faith. I am staying at a hotel here, and I would like to be able to prove that all the things on the table are not poison, before I eat them. But I just enjoy eating my breakfast there by faith. And if I did not, you would have a right to laugh at me. What would you think of a man who sat up all night because he could not enjoy

going to sleep unless he first *knew* he would wake up again? The fact is that no one can do anything worth doing, without faith. I have been amused at hearing men talk about "doing business." I was in a room in the Cotton Exchange in Liverpool about a month ago, in one of the cotton broker's offices. He said: "I am getting too old; I simply cannot buy cotton any more. I can buy it when I am sure I am going to make a profit on it, but while I am still not sure, some other person gets in and gets it first. I have got to put a young man in here who has faith in himself." That is the way the Lord's business has to be done. You don't have to know everything. The man who tries to get all Heaven into his head is going to have his head split. As for me, I am a surgeon, and I haven't much time for theology, but this I will say, that I enjoy trying to work on the basis of faith in Jesus Christ. It has not left me sorrowing yet. People sometimes say to me, "Do you believe that all operations for appendicitis are really necessary?" I have to answer, "I don't *know*. But I have seen several people die who did not have it done in time." And the joy to both doctor and patient when a life is obviously saved, makes working in faith worth while. That also is just the way I stand with regard to Christ's power to work through us, when I want to make new men out of old ones. Men say, "Do you know all about these things?" I say again: "No, I do not, but I am willing to try them."

Some while ago I went aboard one of the fishing schooners that was anchored in our harbor. They had their flag at half-mast, and I went to see what I could do. When I climbed over the rail, the skipper of the vessel said: "I have a man down below who is very ill. Will you go and see him?" When I went below, I found a man in a dark bunk who had double pneumonia. He wanted to know the truth and I told him I didn't think he would pull through, but we would try it. He said: "You don't remember me?" "No," I said, "I don't think I ever saw you before." "Yes, you did," he replied. "I am the man who said I would take Christ as my Master on the rocks at a place called Indian Tickle two years ago, one evening, after you had been preaching on the shore." I said, "Well, what difference did it make to you? Did it make *any* difference?" He answered, "You talk to the skipper; I'd rather you would ask the skipper." I asked the skipper if he had noticed any difference in this man in the last two years, and he answered, "Well, he has a new home, a wife, children, and a new outfit altogether, and has been a new man." What do you think had made him a new man? He hadn't been brought within reach of more dollars a week; he hadn't earned a cent more than before. He had taken Christ into his home and heart. Do you want to *argue* with me as to whether that is a good thing to do? I could tell you that if you have certain symptoms you should have an operation for appendicitis, because experience has told me it might save your life, and you won't regret it. And experience has also taught me that the cruel man can be made kind, and the selfish man unselfish, and the impure man pure by Jesus Christ coming into his heart and his home, and I naturally enjoy prescribing that remedy.

But let me say one thing more, and that is this: we must be willing to be-

lieve, and then must be willing to act. That is the whole trouble, we just want to fend off faith in the Master because it is in one way so expensive a faith. It is really the most remunerative thing possible, but it is the most expensive in other ways. You have got to really do things, and sometimes it is difficult to begin that; for instance, the act of giving your last dollar, or perhaps having one spring hat less, or giving up something of that kind which you imagine is necessary, is hard. If you are not willing to do that one act, whatever it may be, you will never reap the habit of doing it, and if you do not reap the habit of doing these things, you will never attain that character which spells happiness all day long. Faith and willingness will cost us many of the "tin-selly" things which blind our eyes, but instead they give us real joy.

Who was the man that did not have "his master's joy?" The man who didn't work. It wasn't the man who didn't get the conception of predestination right in his head. No, it was the man who didn't pay; he was unprofitable. That is the man that did not enter into "his master's joy." And what was *that* joy? Well, it wasn't the joy of eating, that is pretty sure; it wasn't that of drinking, of a fine house, of rich company, or any of those things. It was the joy of the victor, the joy of doing the best that could be done. We all know the story of the Christ, and who shall say that his was a wasted life, and therefore a joyless life? It was a useful life, and therefore the best life; and that life can be our life—gladly worth while from the cradle to the grave.

A little while ago I was standing opposite the statue of Moses by Michael Angelo. You know what a beautiful thing it is. It is so lifelike that the sculptor himself, when he had finished it, made a dig with his chisel in the knee of marble and said, "There, I have made you perfect and beautiful, but I can't give you life." The statue was like a person who is rich and handsome and intellectual, and who has all the graces that education can give, but is without Christ's spirit in his heart—without the joy of life abounding.

May God grant that the Christ may at the end of this Convention be our companion. May he come and relive his beautiful life in our lives. It won't matter then what other people think. If we do not then realize that we are getting the very best out of life, I am much mistaken.

Hymn No. 190, "Soldiers of Christ Arise," was sung, after which the benediction was pronounced.

Saturday Morning

The Convention was called to order at 9.30, Miss Annie M. Reynolds in the Chair. Mrs. B. W. Labaree led the devotions.

Before calling for the report of the National Board the chairman begged the Convention to take into consideration the fact that Recommendations for any change of working plan are not binding laws though they carry moral obligation to be considered and well looked into before being

adopted or rejected. Miss Reynolds illustrated her point by an anecdote of a salad she made soon after returning home from a sojourn abroad; each member of the family while praising the salad in the main, asked for some change to be made in its composition at another time; one wanted more salt, one less vinegar, another more oil, etc., until the salad's ingredients were quite changed. Applying the simile, Miss Reynolds said:

Now I wonder if there is not, in this experience, just the basis of a suggestion for us this morning, as we think of those questions which are to come before us. We are to work out these Recommendations to suit the tastes of different palates, and there will be an adaptation necessary. I wish that we might realize that these Recommendations carry a moral obligation with them, but are not a binding law. We recognize that a recommendation is something that is approved, but is not obligatory as a law, to be obeyed and absolutely carried out to the letter at home. I think that if we just realize this and recognize that the Recommendations go broadly over our country, meeting different necessities, we shall look upon them with a broader eye and a broader understanding, as an ideal, than when we very naturally say, "That is an excellent idea, but it won't fit my Association." We recognize that these are ideals that may be broadly recommended and broadly followed. We do not wish our delegates to feel that they must impose upon each particular Association these Recommendations in detail.

Mrs. Harford, Chairman of the Committee on the report of the National Board, was then introduced and read to the Convention the report of the Committee, as follows:

RECOMMENDATIONS

I. That the department organization authorized by the Second Biennial Convention, 1909, be maintained, carrying on the work of the Department of Method, the Department of Conventions and Conferences, the Foreign, the Field Work, the Secretarial, the Publication, the Finance and Office Departments, thus continuing the development of the Association movement among young women in city, student, industrial and rural communities.

II. That in view of the measure of success which has attended the territorial plan of organization, its effectiveness continue to be tested in the nine territories already organized or in process of organization until the time of the next national convention.

III. That during the interval between this convention and the next national convention the National Board be given liberty to organize additional territorial committees in such sections as desire them.

IV. That the budget for the next two years shall be not less than \$290,000 annually; of which \$193,000 shall be the budget for the general work; \$72,000

shall be the budget for the work of the territorial committees and \$25,000 shall be the budget for work in foreign countries.

V. That a building be erected and equipped in New York City to be the general headquarters of the Young Women's Christian Associations of the United States of America, and the home of the National Training School; and that the Field assume the responsibility for the furnishing of the building.

VI. That all Associations recognizing the value of united intercession, give especial thought to the observance both of the World's Week of Prayer and the Universal Day of Prayer for Students.

VII. That this organization record its approval of the resolutions passed by the World's Conference in Berlin, 1910, relating to personal evangelism, missionary interest and industrial conditions among women, and its intention to co-operate in the carrying out of the same.

(See Abstract of World's Conference Report.)

VIII. That every city Association which has a full corps of secretaries shall, during the next two years, endeavor to add a foreign secretary to its staff. Also that when it is impracticable to assume a full secretaryship, the Association shall, through the organization of missionary clubs, and the observance of foreign Association days, secure as large an amount as possible toward the support of the foreign representatives of the territorial and state organizations.

IX. That the President of the National Board be one of a committee to represent the Young Women's Christian Associations in an effort to federate the organizations doing Travelers' Aid work.

X. That, in view of the agreement between the American Red Cross and the National Board to issue a joint certificate to those who pass the First Aid to the Injured examination, each city Association plan to extend, as far as possible, a knowledge of the principles of First Aid.

XI. That through their physical education departments the Associations promote the work of the Health and Honor League by the organization of local clubs.

XII. Inasmuch as the utterly inadequate wages paid to thousands of young women throughout the country often hamper the work of the Association as a great preventive agency, and as the white slave traffic is admitted to be closely related to the lack of living wage, the Association recognizes its responsibility as an influential unit in the body of Christian public opinion, and accordingly it is recommended:

a. That the Association shall seek to educate public opinion regarding the need of establishing a minimum living wage and of regulating the hours of labor compatible with the physical health and development of wage earners.

b. That the Association shall declare its belief in the right of a woman over sixteen years of age in good health, working a full day, to a living wage which shall insure her the possibility of a virtuous livelihood.

c. That the Association, recognizing the necessity of legislation for the regulation of hours and wages of wage-earners in industry and trade hereby expresses its sympathy with the great purpose of securing the determination by law of a minimum living wage for women.

d. That the Association, while endeavoring to improve the industrial condition of the working girl shall point steadfastly to a higher standard of faithful service and achievement for the worker and of justice and consideration for the employer.

XIII. That, in order to make more far-reaching the contact of the Young Women's Christian Association with women in industry, the extension of Association work into factories through noon meetings, classes, and informal clubs be continued; and that wherever possible, in preference to organizing Associations within factory walls, the establishment of rented centers in the industrial sections of cities be advocated and employers be encouraged to contribute to the funds of the central Association which shall employ the secretaries in charge of this work.

XIV. Inasmuch as the housing of girls away from home under proper conditions is clearly within the sphere of the Association's fourfold purpose, it is recommended:

That emphasis be laid on the danger of neglecting to provide for the large number able to pay fully for their support while endeavoring to solve the housing problem of those who are not earning a living wage.

XV. That a committee be appointed to consider the question of an amendment to the constitution in relation to the ex-officio vote in the Biennial Convention.

In case necessity for such amendment be found, that the committee be authorized to submit in writing to the National Board, six months before the next Biennial Convention, such recommendations as conditions seem to require.

XVI. It is recommended that a committee be appointed to submit in writing to the National Board, six months before the next Biennial Convention, an amendment to the Constitution, in relation to extending the time between the conventions.

Upon motion to that effect the report was taken article by article and discussed.

Before action had been taken on Recommendation I, Miss Elizabeth Wilson, of New York, said:

May I call the attention of this body to page seventeen of the blue book? The first recommendation, you will notice, speaks of maintaining the work of the Secretarial Department, and on page seventeen of the book, you will see what that department includes: the Bureau of Reference, interviews with candidates, preparatory training in the Training Centers, which have been carried on in nine sections, with eighty-four students, in the last two years, and in the National Training School, which has its purpose stated here as a place for graduate students.

Some of you will be interested in knowing that four hundred and twenty-four recommendations have been made for the technical directors' positions in your Associations. Some of our friends do not know, perhaps, that we could not find department teachers for them. And then the last paragraph, "Judging from recent tables of a similarly organized movement in which nine per cent of the general secretaryships were reported temporarily vacant, the time may never come when all the important positions are filled." So I say that we hope for the forbearance and co-operation of the field, that the Secretarial Department is doing its feeble best to satisfy the demands of the field.

The Chairman put the question, and Recommendation I was declared adopted, as were also Recommendations II and III.

Before Recommendation IV was put to vote, Miss Augusta Brown, of New York City, said:

May I explain that the sum of \$193,000 as the budget for general work, means the budget for the work at headquarters. And \$72,000 is for the work of the territorial committees, and \$25,000 for work in foreign countries; that \$193,000 includes the budget for general administration, the budget for the department of method, the student, city, and Association extension committees, and the general work of that department, the foreign department administration, the field work department, the secretarial department, the Training School, and the summer conferences and conventions department, and the work connected with them, the finance department, the office department, and the publication department.

Also I would say that \$45,000 comes in as income from the Training School, from the conferences and conventions department, and from the publication department. An income of \$18,800 from the summer conferences this year is estimated, which means that the conferences will practically carry themselves; that \$12,000 is expected from the Training School, and \$14,352 from the publication department.

MISS HARRIET BROAD, Chicago: Question has arisen as to whether the \$72,000 for the territorial committees is simply the estimate of the budget for the committees as they stand, or will it include territories to be organized within the next two years.

MISS BROWN: It includes the present territorial budgets; but it says "not less than" that; so when the other territories are organized we can include the other territorial organizations in the budgets.

Recommendation IV was then put to vote and adopted.

Recommendation V being read brought out the following remarks:

MRS. W. P. HANFORD, Omaha: Madam Chairman, it may come to some of us as a little surprise, but I am sure with great pleasure, that we have an

opportunity to vote for a building of our very own, in New York City, including the headquarters. How rich we are going to be! We may feel somewhat disappointed that we are to have only a part in the furnishing of that building. We have heard it hinted that already splendid contributions and donations have been made, and the lot has been purchased, and that we shall not have any part in it. It was very gratifying to hear it whispered that one young woman gave a splendid donation toward this. She doesn't want her name to be known, believing that in the future the girls must support and believe thoroughly in supervisory work. Wasn't that refreshing! I had to tell that, but I don't dare to tell you the name. In fact, I don't know it myself, and I couldn't tell you. (Laughter.) But it did seem to the Committee that we ought to have some part in that building, that the New York people should not have all the fun of building and owning it. But we do want to supply the furniture, at least. It has been said by some one that they don't want any old furniture. So you people out in California and Oklahoma, and Nebraska, just keep your old furniture, and sell it to the second-hand man and send the money on to New York. (Laughter and applause.) I shouldn't wonder at all, if from some of the foreign countries there would come contributions toward the furnishing of this building.

THE CHAIRMAN: In regard to the foreign Associations, I want to say that when the British Associations were purchasing the National Headquarters on George Street, I think the first contribution came from the Association at Rangoon, India, saying, "We want to send enough for the hinges on the front door."

The Recommendation was adopted, as were also Recommendations VI and VII.

The Chairman read Recommendation VIII. Its adoption was moved and seconded, but Miss Harriet Taylor, New York City, said:

I understood that the Committee made two alterations in that recommendation. I thought the Committee added, "Territorial and State Associations."

The Chairman said she had read it as it was submitted to her.

MRS. W. P. HARFORD, Omaha: Madam Chairman, I read it so, because I thought it ought to be that way. (Laughter and applause.) I will just say that the Committee had very little time to consider that report, and we worked very hard, and of course there was some of the wording that might have been changed, if we had had time to carefully consider it; and as I read that recommendation I felt sorry for the States and I put that in. I move that the recommendation be amended so as to add the words "and State organizations."

The amendment was accepted, but before the Recommendation was adopted, remarks followed.

MRS. W. P. HARFORD, Omaha: From our Association we have been privileged to send out, just within a few months, Miss Ruth Paxson, as our secretary in China. And you don't know how it has brought us in touch with women in the foreign countries, and I should like to recommend to every city Association, that you add, as soon as possible, a foreign secretary to your staff. I thought when we were hearing from India the other day, of what they were expecting of us, Oh, that we might meet that expectation. And then, as dear Mrs. Tritton spoke of what the World's Committee was looking for, I thought that we ought to try not to disappoint them. (Applause.)

MRS. S. P. SPENCER, St Louis: I want to add the testimony of St. Louis to what Mrs. Harford has just stated. We took on the salary of a foreign secretary just on the eve of our building campaign, and it seemed as though we were doing a very foolish thing. However, we not only raised the salary without any trouble, but we had enough to send out Miss Edith Wells, and equip her. This has meant so much to the Association itself. Of course all our girls are not going to the Orient, but to a certain extent this has brought the Orient to them. Their altruistic tendencies are enlarged, and we consider it one of the greatest blessings that has come to our Association, to have this foreign secretary, whom we can call "our secretary." (Applause.)

MISS CHRISTINE W. COWIE, Detroit; The Detroit Association is experiencing the joy of preparing to have its own secretary before very long. Owing to certain conditions there, this year, we have not been able to assume that, but the board has voted to attempt it in 1912, and there has been a committee appointed to investigate and prepare for it. (Applause.)

MISS HARRIET TAYLOR, New York City: At the St. Paul Convention, about fifteen recommendations were passed, which bore on foreign work. That became the working basis for the foreign department, and continues to be the same. We bring before this Convention only one recommendation, even though the foreign work is fully fifteen times as pressing as it was two years ago. We do this because we believe that if it became the custom for large city Associations to add foreign secretaries to their staffs, the need would be supplied. In addition to this we have been very happy to have, during the past two years, two young women go out at the expense of their families. This, too, we want to encourage, between this and the next Biennial Convention. These two methods, if fully carried out, will make it possible to enter the open doors that are waiting for us. (Applause.)

MRS. R. F. DAVIDSON, Indianapolis: My experience has been that it is harder to raise a half salary than it is to provide for the whole salary. The money simply comes, and I believe that the more we undertake, the more we will be able to accomplish.

The Chairman put the question, the motion prevailed, and Recommendation VIII, as amended, was declared adopted.

On the reading of Recommendation IX, request was made for some explanation of it from Miss Grace H. Dodge, of New York City.

Miss Dodge said: I do think, my dear friends, that the time is coming when it will be necessary to combine and co-operate with other organizations, to protect the girlhood of the whole country, and that as there are only a comparatively few cities that can carry Travelers' Aid, it should be possible for the whole country to co-operate. We realize that with the great tide of immigration before referred to, the girls of this country need protection more than ever before; also that the time is coming when the great organizations that are doing protective work under the Jewish Council of Women, and the great Catholic organizations, and many others, will have to carry on their work, in some way, together. How this should be done, I cannot tell you. That will have to be worked out, but I am sure that it is necessary to share with other friends, so that the work can be broader. The greatest point is the necessity of protecting the girl when she leaves her home, as well as to meet her in the strange country or city. Some great combination of forces throughout the United States must be so used that a girl will be followed and watched from the time she leaves her farm, or her small village home, until she is in a safe place to live and to work.

I want to say that work has been started in New York City, where this idea took root five years ago, and materialized in the form of a Travelers' Aid Society, with the hearty sympathy and co-operation of the two Associations that were doing Travelers' Aid work; it also united with the Jewish Council of Women, and the Catholic organizations, and others, and all have worked together in a small way. I am happy to say that a few weeks ago there was organized in New York City a great body of men and women who are working for the protection of girlhood, Mr. Wanamaker being the President of this new Travelers' Aid Society, and that among its members are such men as Archbishop Farley, a representative of the Western Union Telegraph Company, a representative of one of the great Hamburg-American Steamship Lines, and some of the most prominent railroad men of the country, forming a group of fifteen men, who have been giving time and earnest attention to the matter. So the time has arrived when women must co-operate with men, as well as with the country at large, to do a proper share of the work of the world.

MISS FRANCES C. GAGE, Seattle: I would just like to ask a question in regard to this. I see here it is said, "in an effort to federate the organizations doing Travelers' Aid work." That word "doing" troubles me a little bit. In the Northwest we have been doing Travelers' Aid work ever since the first World's Fair came West, and we have already federated in our committees, members of the Jewish and Catholic organizations, and of other large organizations in the country, which have been doing Travelers' Aid work. But there are other organizations of women who would like to have a part in this work. For instance, the Women's Clubs of the Coast, and the Woman Suffrage Movement, and other organizations of women who are earnestly interested in the welfare of the girlhood of our country, and I am wondering if that word "doing" is not a limitation that is not absolutely necessary. Perhaps the one who framed the suggestion, could give an answer, and it would not be necessary to change it.

MISS MARY E. S. COLT, Baltimore: May I say that in Baltimore we have already called a meeting of the representatives of all the various organizations, to meet and consider this question of Travelers' Aid work.

MRS. W. P. HAFORD, Omaha: Answering Miss Gage, it seems to me that the language of this recommendation will not prevent other organizations from coming in. The women's clubs have been doing it as a general body, in a small way, in different places.

MRS. WARD, Denver: I think one point has not yet been touched upon, and that is that our home missionary societies throughout this country, and especially the women's boards, are going to be very glad and willing to co-operate with us.

MISS CORNELIA SOUTHER, St. Louis: As I understand it, this recommendation does not involve any of our local Associations especially?

THE CHAIRMAN: It is merely that we officially appoint the President to be one of a committee to represent the Young Women's Christian Associations.

MISS GRACE H. DODGE, New York City: I feel that the Travelers' Aid especially belongs to the Young Women's Christian Association movement, and that instead of doing what we have done, we should do—I was going to say an hundredfold more. (Applause.) This proposed federation is not to prevent the Associations doing more. The Associations should do more than they ever thought of doing before. It seems to me that perhaps we can eventually form a special committee—not only a committee for the purpose of meeting the girls at the stations, but a committee to look after the strangers when they come into our Associations. Is it possible, in our large cities, for one or two persons to cover the whole city, with all the trains that are constantly arriving? Do you realize that great question? I was glad to learn that the Indianapolis Association is taking care of these great Interurban Lines coming in from different places. As I study this matter, it seems to me that we must do more than we have ever done before; that we must co-operate gladly, willingly with all the other agencies, and be a great force through the Association movement, plus all sorts of other movements, the Home Mission Boards, and all, to try to protect the girls of our country. (Applause.)

MISS M. BELLE JEFFERY, Minneapolis: We have been doing Travelers' Aid work in Minneapolis, in the two stations there, where we have some one from seven o'clock in the morning until eleven o'clock at night. This movement will mean an increase of our own Association responsibilities, rather than the lessening of the responsibilities, for it seems to me that preëminently the work of the Association is reaching out after these girls when they first come to the city; that we have the equipment and opportunity of helping them, as no other local organization can; and I think this Convention should take this step with the realization that it is for the advancement of our own responsibilities in the line of the Travelers' Aid work, and that it is our work more than that of any other organization.

The Chairman put the question, the motion prevailed, and Recommendation IX was declared adopted, as was likewise Recommendation X.

An explanation of Recommendation XI was asked for from Dr. Anna L. Brown, that the details of this clause might be quite clearly understood.

DR. BROWN, New York: The Health and Honor League is simply a proposition on the part of the National Board to relate all the young women of the country to the Board, to develop through practice, the standards which we hold to be essential to success in life—the standards of health and efficiency. The world is not perishing for a lack of knowledge so much as it is perishing for lack of a conviction strong enough to practice the knowledge already possessed.

The Health and Honor League is an attempt to encourage the Young Women's Christian Association in the active promulgation of plans which shall enlist the girls themselves in the practice of the elementary, fundamental rules of health.

Clubs should be formed in local Associations for the purpose of promoting various activities; not only out-of-door activities—although we would like to emphasize the value of those—but also indoor activities, the promotion of social activities and the development of the social side of the girl's nature, while, at the same time, she is being taught that it is anti-social to have ill health; that in order to be at her best she must be physically well, and it is worth her while to make the effort. The Health and Honor League proposes to impress upon the girlhood of the country the value of patient persistence in practice, as a means of making perfect. It must do this in such a way as to make the work wholly attractive and desirable. The girls themselves must want it; they must want to have, to do and to be. And so we put the responsibility where I think it belongs, upon the Department of Hygiene and Physical Education, and it gives that department in our local Young Women's Christian Associations, a chance to prove what they have so long been preaching, and it gives us a chance to practice, ourselves, what we have been so long preaching—that if this thing which we call health is worth having, it is worth working for.

And when the local clubs have been organized with the definite purpose of promoting some recreational activities, then the girls who have enlisted shall have given to them these simple rules of health, which they will be required to practice daily, along with the rules of the games, or the sport, whatever it may be, and after they have had time enough to prove that they are in earnest, and to have gotten rid of the bad habits which they already possess—for we all do possess them—and to have acquired good habits, those fundamental habits, and have also acquired skill in the activity which they have chosen as theirs, then we want them to have recognition, we want them to belong to a great company of girls and young women, who, throughout the land, are working for the same great end. We want all of our Associations to pledge themselves to give our girls and our young women a chance to do the things about which we talk.

This plan of organization is so very simple that anyone who wishes to possess herself of the facts, may pick up the leaflet in the Publication Room at

the Young Women's Christian Association, and look over the rules and decide upon the value of them for herself.

MRS. W. A. HUBBARD, Iowa: I think that Dr. Brown omitted one point which she made before the Committee yesterday, in regard to dress reform, or in regard to sensible dress.

DR. BROWN: Occupations or amusements will teach the need of these reforms. For instance, should a group of girls form a walking club, the first thing that those girls are going to discover, is that in order to walk they really must be properly dressed; they must have shoes in which they can walk.

MRS. C. W. WOODS, Iowa: I would like to ask if this could not be best introduced through a new committee especially adapted to that particular line of work?

DR. BROWN: Through a new committee, which would be responsible to the Associations, for promoting the whole scheme. The committee should be under the supervision of a part of the Department of Hygiene and Physical Education. When I speak of the Physical Department I always feel as if I were speaking of the small wing of a large bird. I wish we might remember that this whole department is standing for big things; it is standing not only for the physical health, but the moral health of the womanhood of this country.

MRS. EMMA F. BYERS, Minneapolis: I want to indorse this suggestion. I think it is something that we are looking for in our city Associations. I think it will solve a great many problems for us and I want to especially emphasize the word "honor" that comes in there.

Recommendation XI was duly adopted.

Recommendation XII (Recommendation XIII in the printed list) provoked much discussion.

MRS. HUNNICUT, Evansville, Ind.: It seems to me that this recommendation is one of the most important recommendations submitted by the National Board. It takes up questions that are confronting workers in all lines of activity, and it seems to me that it should receive the hearty support of all those who are interested in the work of the Young Women's Christian Association.

MISS MILDRED RUTHERFORD, Georgia: Georgia must speak upon this question, Madam Chairman. I come from a section of the country that stands for State's rights, and here is a question that is going to mean much to us. From the South alone, that section that brought in nine hundred million dollars last year, through her cotton crop, all the mill girls employed in that part of the country will speak to you. If we advocate this measure those factories in that section of the country will be barred to the Young Women's Christian Association. Those mill owners will say to us, "No, you cannot dictate to us what we shall pay our wage earners; that is a question for the individual to settle." Now, realizing the importance of seeing that those wages are adequate to the work rendered, I shall be glad to enter into any educational line with reference to that point. I shall do all in my power, as Chairman of the Gulf States Committee, to ad-

vocate that the wages shall be adequate, and I shall do everything to express disapproval of conditions that keep back a woman from having the wage she deserves. But I want to sound now a danger note, that the work of our Young Women's Christian Associations will be greatly hampered in these mills and factories in our section, and I must go on record that it will interfere with our State's rights and our individual rights in the matter. (Applause.)

MISS MARIAN LUMLEY, Ohio: I want to speak as a business woman, who has been engaged in business for a long time, and I want to say that you have touched the deepest chord in my nature this morning, when you say that it is the right of a woman to have a living wage, which shall insure her the possibility of a virtuous livelihood. (Applause.) I want to say, as a woman who started with a small wage, and as a woman who now commands the highest wage, that I stand for this justice, in defiance of all opposition, and I am sure that I have the sympathy of many of our noblest business men. (Applause.)

MISS ANNA D. CASLER, North Carolina: Representing, also, a section of the South, and dealing with employers who are interested in the mill village and the industrial question, I feel that I would like to say a word, after what has been said by the Chairman of the Gulf States Committee. I fear that there will be a misunderstanding of the position of the men with whom we are concerned in the industrial questions of the South, if I do not add that word.

As I understand the recommendations which are before us, we are not advocating radical and extreme measures, but are expressing our sympathy with every movement and every effort that has to do with the advancement of the wages of young women until they shall be a living wage. I know that we are, in that matter, heartily seconded by those who are themselves employers, in the best industrial concerns with which we have dealings. I have, within a few weeks, talked with the president of one of the leading cotton mills in the South, who told me that unless we, who are connected with the industrial conditions, do stand for a constant improvement of those conditions, we will not be doing what we should do as the Young Women's Christian Association. And I know that such employers are themselves working along these lines, and that they are not only at present paying good wages in the best cotton mills, but they are working to bring other employers up to those standards. Therefore I believe that we shall not find opposition but co-operation if we adopt this recommendation.

MRS. WM. F. SLOCUM, Colorado. Madam Chairman: We say here that we are going to seek to educate public opinion. It seems to me the wording of this whole recommendation shows the minds of the people who formed this recommendation. It seems so carefully worded. We are not rushing into hasty legislation, or asking any of our friends to do it. We are not asked to do anything more than to express what is in our hearts—the desire of abundant life for these girls. We are asking for a minimum wage, that their personal honor and virtue may be strengthened. I cannot but feel that this is a most guarded, Christian and worthy expression of what is in all our hearts. It does not mean hasty legislation, but the education of public opinion.

I have lately talked with a man who is chairman of a committee, which I

wish I could name, but I cannot. It is a national committee, composed, as I understand it, of the heads of the most important manufacturing interests in the country, and no one of us could voice more intensely than did he, the desire that the person who works should receive full justice. A large employer, he spoke what I think is the exact expression here, of the desire that we shall so educate public opinion that we may at least have a minimum wage. (Applause.)

MRS. L. WILBUR MESSER, Chicago: This recommendation is one that should appeal to the heart of every true woman here, who sympathizes with working girls. But the question comes to my mind, and it is to me, a very serious question, as to whether or not it is for our Young Women's Christian Associations to take up this matter of an adjustment of wages. I think that we, as women, should do everything that can be done to bring about the right condition of things, and it seems to me that we should be at present satisfied to do what we can do individually, or by identifying ourselves with other organizations which have that for their particular work. There is the Consumers' League, and all those other organizations that are working along that line. We are organized as a Young Women's Christian Association, which has a particular line of work, and aren't we having all that we can do to-day to organize our work, just as a Young Women's Christian Association?

I feel that anything that we may do that is likely to be misunderstood, that might take us into difficulties and disputes between employer and employee, might be a very serious matter. The Young Men's Christian Associations have studied this question very thoroughly. Five years ago this very matter came up in that Association. It started in a small way, and they felt that they should take up the matter. Somebody said, "But that is not what we were organized for; the other aims of our work should have predominance." But finally it went on and the National Committee of that Association called a meeting in New York, and after careful consideration it was decided that it would be unwise, and that they could not support this particular line of social service, but that they would encourage in every way other lines of social service.

Just that one thing I do think is a very serious matter for us to take into our line of work. I think that we should study this question most carefully and am sure that we want to show our sympathy with it, but that we should do that in a personal way and not as an organization.

MISS CLARA GREAVES, South Carolina: In view of what has been said of our cotton mills of the South, I feel that this recommendation refers very much more to the city work. I feel that those who know anything about our cotton mill girls of the South, know that they are getting a very good wage, that they are getting a living wage, and that in many cases their wage is equal, and occasionally in excess of the wage of the school teacher in the South.

MISS CONSTANCE MACCORKLE, Virginia: I think we are neglecting to note the emphasis as expressed in the recommendation—"that the Association shall seek to educate public opinion," and "that the Association shall declare its belief in the right of a woman over sixteen years of age, in good health, working a full day, to have a living wage." We are declaring our belief. We are not

proposing a matter of legislation; we are simply putting ourselves on the right side. It also says that the Association "hereby expresses its sympathy with the great purpose of securing the determination by law of a minimum living wage for women." That is surely our problem. "That the Association, while endeavoring to improve the industrial condition of the working girl shall point steadfastly to a higher standard of faithful service." That is our business.

In every direction and in our Travelers' Aid work we are constantly having to protect girls and save girls that have fallen, because of the low wages, upon which it was not possible for them to live. I think this is the most vital recommendation that we have before us to-day. (Applause.)

MISS BLANCHE GEARY, New York: I want to say that if I were to diagnose the pulse of this meeting of women who are so closely in touch with the industrial girl, it seems to me that it would be impossible for me not to realize a high pulsation. You and I, at all events, are one, in this. We are glad and proud of the privilege of offering, through these recommendations, the hand of fellowship to the girls whose minds and bodies are starved because of the lack of a living wage. (Applause.)

I do wish that we might all realize that we are not attempting to lay down the law as to what shall or shall not be done. We are heartily in accord with Mrs. Messer's feeling, that it is for us individually, to put forth our views on this subject, and to realize that we are units in the body of Christian public opinion. My friends, I do not believe there is any force in the land that will, in the long run, touch the question of a living wage, as will the Christian public opinion of the country. And surely, the Young Women's Christian Association should be in the vanguard of all new thought on the part of Christian public opinion. (Applause.) We are not starting out on something that is new, or on a new line of thought here. The Minimum Living Wage Board is in existence in New Zealand, for women as well as for men. It is also in existence in England. Is it not right, and are we not justified in looking forward to the establishment of some such board in the United States? A board which will have the consideration of the rights of employers as well as those of employees? But the means to the end we are not attempting to set forth. We are, however, attempting to set ourselves in line with those who declare that an end to the present situation is needed.

MISS FLORENCE SIMMS, New York: I wish to say that the nature of the investigation which has just been made in Chicago concerning the condition of the working girl, points out the close relationship between the wage that is below a living wage, and the white slave traffic. I think that we, as a body of Christian women, knowing this fact, should not vote against this recommendation, and still pray that prayer which we are taught to utter, "Thy will be done on earth." We have no right to pray that unless we shall, at the same time, take that step which will put us on the side of justice and fair play.

If, by taking such a stand, we are excluded from some factory, we do not care to go there. What we want to do is to be a factor in the social life of the girls, which influences and makes the individual. We want to be a force in their

social life, and to do that we must take a stand for the thing which will make for justice and right; we must be a force to shape public opinion, which shall, in the end, give us justice and right.

MISS ELIZABETH WILSON, New York: May I speak in regard to the analogy between the Young Men's Christian Association and the Young Women's Christian Association? This resolution is introduced on the ground that the utterly inadequate wages paid to young women, not only hampered their development in the Christian life, but the white slave traffic is closely connected with the idea of the living wage. I believe that is our unique position. We are speaking of girls and young women. I have never heard the low wages paid to young men made an excuse for their immorality. (Applause.) The approach of the Young Women's Christian Association to the young women in industrial life, is, so far as my observation and experience go, slightly different from that of the Young Men's Christian Association.

We shall shortly take action upon Recommendation XIII, which speaks of doing work in industrial centers, outside of the factories, under the direct control of the Association. I know that in most of the institutions that we are now visiting, we are co-operating with the employers; but if any of the employers wish to shut the door against the Young Women's Christian Association, we may consider the fact that the young women employees do not reside in those factories, the law does not allow them to be on the premises all of the twenty-four hours of the day, and we still have a means of approach to the young women who live in that community and have social and church relations in the community, though we may not have an opportunity to approach them in the place where they are working.

MRS. W. P. HARFORD, Omaha: I wanted section "d" brought out, Madam Chairman.

THE CHAIRMAN: Owing to the lateness of the hour I must ask that the discussion on this recommendation be closed at this time.

DR. CHARLOTTE J. BAKER, San Diego, Cal.: I move that the time be extended five minutes, for the further discussion of the recommendation.—Carried.

MRS. L. C. BARNES, New York: I wish to say one word in behalf of the very large body of young women whose interests we are considering. It seems to me that they have a right to representation, however indirectly, while we are discussing this question.

A little more than a year ago nearly thirteen thousand wage earning young women, in a single occupation, were trying to secure for themselves a living wage and right conditions under which to work, in New York City. I came in contact with many of them, day by day, closely enough to know their attitude. I went among them to try to secure their interest in the Young Women's Christian Association, during that time of their idleness. I want just this word to be appreciated by every one before she votes: Not one of those young women could be persuaded that the Young Women's Christian Association cared whether she lived or died in the streets, and our offer of spiritual help to them was treated with scorn, with the assertion that we did not care whether or not they

were driven to the depths by the lack of a living wage. They claimed that we were dealing with disembodied spirits, and that we were in existence for spiritual help alone.

MRS. W. P. HARFORD, Omaha: I want to state that I am in entire sympathy with everything that has been said here, but I want to call attention to section "d," which I am afraid will be overlooked. While we are endeavoring to improve these industrial conditions of the working girls, we shall point steadfastly to a higher standard of faithful service, that will be commended by every employer, and achieve for the worker justice and consideration from the employer. (Applause.)

DR. CHARLOTE J. BAKER, California: I just want to point out the fact that there is a stumbling block in the path of Mrs. Messer. It doesn't do any good to pass resolutions and recommend a thing that we wish to have done, or call attention to evil things that we want to have remedied, if we go no further. The only way to remedy them is by legislation, and that is the reason this committee put this into the recommendation.

MISS ERNESTINE L. FRIEDMAN, New York: I would like to say, in behalf of the many managers whom I have interviewed this fall, and with whom I have talked on this subject, that they would give to us the respect which they have never before given to the Young Women's Christian Association, if we took this stand. Many of them want to bring about the right conditions, but they cannot, of themselves, do anything, on account of the conditions in other states. But if national associations like ours, take a stand and bring about the right public opinion, all of them will have to come up to the standard, and they will be glad to do so.

MISS ELIZABETH A. SWEETS, St. Louis: I think that eventually it will come to legislation, but there is a step that has to be taken before that can be brought about, and in the South there is a peculiar condition. We all know that in the South there is one thing that is held sacred, and that is, woman's chastity, and if this Association, as an organization, stands as against the white slave traffic, and that fact can be pointed out to these men, I think that we will be preparing the ground for future work. (Applause.)

The Chairman put the question, the motion prevailed, and Recommendation XII (Recommendation XIII in the "Blue Book") was declared adopted, as was, in turn Recommendation XIII, after which the business session of the Convention adjourned until Monday morning.

After the singing of Hymn No. 209, "We May Not Climb the Heavenly Steeps," the Rev. Prof. John Henry Strong led the devotional service.

PROFESSOR STRONG: There are two things which are necessary, if we are to live stable and efficient Christian lives. We must first fully believe that God is master of circumstance. We must, secondly, believe that Jesus Christ has actually given himself to us to be the center and the principle of our life. If

we can believe that God controls the outer life, and if we can believe that Jesus Christ is the center of the inner life, we shall be equipped, we shall be efficient.

I spoke, yesterday, about the control of God as regards circumstance and detail, whatever that detail and circumstance may be. This morning I would ask that we make the subject of our meditations "Christ's actual gift of himself as the source and principle of our inner life," and I would try to set that before you in two aspects; first, that Christ gives himself to us as an ever-present Friend; and secondly, that Christ gives himself to us as an indwelling Savior.

When I say that Christ gives himself to us as an ever-present friend, I say something which ought to bring him very close to us all, for there is no one of us, I am sure, who does not have a friend, some one to whom we can go at all times and under all circumstances and find ever the same. We know this also, however, that not all people lend themselves to friendship. Friends are not as plentiful as blackberries in summer, and they are not to be treated as though their loss could readily be made good. Some people seem to live in glass cases. They think and work and perform the ordinary acts and functions of life; we have no doubt whatever but that they are human beings like ourselves; and yet, all the time, there is an intangible something between them and ourselves, so that our lives seem never to touch theirs, and theirs seem never to touch ours. Some people seem to live behind stone walls. One tosses a word over and gets a word back, but that is the end of it. You don't toss another word over, because you know it would be to no effect.

Yet I have not described all the world when I have said this. There are some who have a wonderful power of establishing sympathetic relations between themselves and others. We are hardly introduced to them, we barely come into their presence but that we are conscious of something, an atmosphere, a mutual understanding, a common interest, which like the fundamental note of an organ, binds together all that is said and done into a beautiful unity. These are those who allay the friction of life, and move this world silently onward. They are the uncanonized saints of the world. They are like those odors that meet us out on some sweet country road, coming we know not whence, but haunting the memory ever afterward.

Now I have long believed that Jesus Christ was such a person; that he had a wonderful power of establishing sympathetic relations between himself and others, so that people never came into his presence, provided their hearts were free from radical evil, but what they felt wonderfully at home. There was just one explanation for this: Jesus Christ gave himself to men as had never been done before, and he did this because he saw in men, and made the object of his love, what had never been seen in them before.

People sometimes say that love is blind. Infatuation is blind, passion is blind, but love has eyes to see that which love alone can see; and Jesus Christ loved these men as they never had been loved before, not because he was blind, but because he saw in them that which had never been seen there before. The really great men of this world have always been men who have had a deep feeling for the essential dignity and worth of our human nature. Phillips

Brooks was such a man. Phillips Brooks once said that he could not look into the face of the meanest man without feelings of awe. I believe that Jesus Christ could not look into the face of the meanest man without feelings of awe. For just as you go into a friend's house and take from the mantelpiece the picture of a boy, and looking upon it, say, "How wonderfully he reminds me of his father, whom I used to know years ago," so Jesus never looked into the face of the meanest man but what he saw there that which reminded him of his father; but what he realized anew the great truth that man is made in the image of God, that in his veins flows the blue blood of heaven, that before him stretches the endless avenue of glory if only radical evil can be taken from his heart and his feet set in the path of a free and fair development.

And this wonderful insight of Jesus into the worth of men had two consequences of which I would speak. In the first place it enabled him to look over the heads of all those accidents of birth and condition which arrest the attention of men in their estimate of one another. It made no difference to Jesus Christ what clothes a man wore; it made no difference how hard his hands were with toil; it made no difference how much money a man had in the bank; it made no difference to Jesus Christ who a man's father and mother were, or to what social clique he belonged or what his financial prospects were in life. These things never yet made a man. They may make that incarnation of selfishness which we call a "man of the world," but they do not make manhood. Manhood is made of other things, and Jesus looked over the heads of all these things until his eyes rested upon the man himself, and he loved him for what he saw there.

This wonderful insight which Jesus had into men, made him also the greatest champion of men that ever lived. You have been championing the cause of the poor, friendless woman—what a champion Jesus was of men!

Now if these things are so, what it must have meant to have been one of the inner circle of the disciples of Jesus! I have seen a mother go into a darkened room, with her hand shielding the light of the candle, lest it fall upon the face of a sleeping child, and look down with an expression of ineffable love; and yet I suppose no mother ever loved or cared for her child as Jesus loved and cared for those men. He seems to have cared little for himself. He could trudge the dusty roads of Judea, or Samaria, and Galilee, and all aweary, sitting by a well, preach one of the most wonderful sermons uttered to a poor sinful woman who came there to draw water. At one time his brethren actually thought him demented, with such abandon did he pour out his love and power upon a multitude that pressed into the house, and would not allow him even to eat. His disciples came and offer him food; but he replies, "I have meat to eat that ye know not of; for my meat is to do the will of him that sent me, and to finish his work."

He seems, I say, to have cared little for himself; but how he cared for those men! Had they just come back from their first experience of preaching? I remember my first such experience. I saw a confused mass of faces; I have very little idea what I said, and I imagine no one else has; but I remember how overstrained and weary I felt when I came home and found my father,

who had been praying for me, waiting for me, and I think I can understand to some extent how those men felt as they came back from their first experience of healing the sick, casting out demons, and preaching the good news of the kingdom. And how did Jesus meet them? With a whip of small cords, saying, "Go back to your work and when I want you I will send for you?" No; but with the words, "Come apart and rest awhile; come over on the other side of the lake and cast in a line and catch a fish." Or had they been out all night fishing, and come in the gray of the morning wet, tired, and discouraged, having taken nothing? It was to find Jesus upon the shore, saying, "Children, have ye anything to eat?" and when they disembarked from their boats they found a fire, and upon it a fish laid for their breakfast.

And if he cared for their bodies, how he cared for their souls. How he watched them for the beginnings of evil. How he taught them by parable and by explicit teachings. How he warned them against the leaven of the Scribes and Pharisees. He was too true to flatter them, he was too kind long to chide them. To Peter he must needs say, "get thee behind me, Satan;" to James and John, "Ye know not what spirit ye are of." And so he was able to say, as he looked up to heaven in that last high-priestly prayer, "Father, while I was with them in the world, I kept them in thy name;" And one of his disciples, writing long after summed his life up in these words, that "having loved his own, he loved them unto the end;" which has come to mean to me not simply that he loved them to the end of time but that he loved them to the limit of all possible love.

And what does this mean to us? What, but this, that Jesus Christ is the same friend. No one need go through life, no one need undertake Christian work alone and friendless, so long as Jesus Christ lives. He is not a mere historical character who lived nineteen hundred years ago, who flashed out on that dark Judean sky, lighting up the darkness and then disappearing, leaving it all the darker for having come; he is a great, overshadowing presence; he is a great, ever-present friend. I hear a great deal nowadays about the Historical Christ. I hear a great deal about the Ideal Christ. I hear a great deal about the Theological Christ. But why do I hear so little about the Living Christ, who is with us always, unto the end of the world, and who is able to do for us exceeding abundantly above all that we can ask or think?

Jesus Christ is our ever-present friend. But I think we want to go farther than this. I should like to set him forth, also, as the indwelling principle and power of our lives, shall I say, as the indwelling Savior?

That word "salvation" is a very great word. When I think of salvation I sometimes think of a great city, with palaces and towers and minarets, approached by a dozen different roads, and by whatever road you approach, you get now a new view of its glory. If I should ask a dozen people what they meant by salvation, I suspect that I would get a dozen different answers, and every one of those answers would be correct. One would say, "Salvation is getting to heaven." Salvation is certainly that; and I never feel so sure of it as when we are laying aside some aged servant of God, who has fought the good

fight and kept the faith and has laid his armor down, and as his last remains are lowered into the tomb, we seem to stand so near to that invisible line that divides us from the spiritual world that it almost seems as though the wind that blows through the trees by the side of the river of life would waft over the songs of that innumerable multitude which he has so recently joined. Yet I cannot help thinking that salvation is very much more than that.

And how shall I set it before you? How near does Jesus Christ actually come to our lives? How closely does he identify himself with us? Is it true, as some people seem to hope and say, that he is actually part of our life and that we are actually part of his? It would seem to be so, from his own words. Do you remember that allegory of his, of the vine and the branches? "I am the true vine and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away; but every branch that beareth fruit he purgeth it. Now are ye purged, clean, through the word which I have spoken unto you. Abide in me and I in you." Does Jesus Christ come as close to our lives as the stock is to the branch? Or is that a mere figure? Is that mere allegory?

There seems to be two ideas of the Christian life and of our relation to Christ. One idea is that we ourselves are separate, independent; that the whole strain comes on our will and obedience; and that Christ simply helps us by way of example. The other idea of the Christian life represents us as actually and vitally joined to Christ, members of his body, receiving from him constantly all our spiritual life and power.

If we could only get hold of the idea that there is one life, and one only; that if we have any spiritual life at all, it is because we have Christ. There is no life apart from Christ. Life is an abstraction apart from the person who lives the life. Is there any life of a seed apart from the seed that lives that life? And so there is no life of Christ apart from the Christ who lives it; and if you live the life of Christ at all it is because you have Christ; and if you have Christ you have all of Christ, for Christ is not divided. Oh, if we could only grasp this, that our only great problem in life is to realize this relation of indissoluble oneness!

I remember reading of a poor discouraged evangelist who was going through the fields, utterly disconsolate, when suddenly the words of Paul occurred to him, "When Christ, who is our life, shall appear." From that moment new buoyancy, new faith, came into him. "Our life!" No wonder there was something universal and invincible in the Apostle Paul; and there will be something invincible in us when we learn that Jesus Christ has actually given himself to be the center and principle of our life. And if we believe that God is master of circumstance and that Jesus Christ has given himself to be the source and the principle of our spiritual life, then our problem is solved; we are equipped for life's battle!

Adjournment.

April 23, 1911.

The Convention met on Sunday afternoon in special session for Young Women, at Murat Temple, at 4 o'clock, Mrs. C. J. Buchanan in the Chair.

Music was rendered by a chorus choir and orchestra from the Young Women's Christian Association, and by a quartette choir from the Second Presbyterian Church of Indianapolis. Devotional exercises were led by Mrs. J. H. Tritton of London. A second selection of music was rendered by the Second Presbyterian Church quartette.

Miss Grace H. Dodge, in an informal talk to girls, spoke, in part, as follows:

MISS DODGE: Dear friends: it is a joy to be here and to come with a message of joy, but it is hard to feel that we are not, all of us, *girls*. I do like to talk, "we girls"; I like to feel that I am a girl myself, and that I am privileged to be one with the great girlhood of this world of ours. The last time I had the privilege of standing before a group of women as large as this, was in Berlin, where we had thousands and thousands of girls meeting together as fellow-sisters to learn to know more of the One who came and gave himself for us.

What is it to be one of and belong to the Young Women's Christian Association? Is it not a message of friendship, a message of fellowship, a message of oneness? Together we stand; we stand to help each other; we stand to serve each other, and we stand to love each other. Oh, friends, what is it to love one another? That thought comes to me over and over again when I think how our Father in Heaven sent his Son to bring to us a message of love. Discouraged, weary girls, especially girls with all their great problems of life, need to realize what life should mean to them, what they should mean to life. Last night we had a wonderful group of girls from fourteen cities, representing different Associations, meeting to show how they studied life, how they grew stronger and happier and more joyful in the gymnasium. In one of their songs there was this line, "We need the Young Women's Christian Association's National Board"—and then came that delightful refrain—"And the Young Women's Christian Association needs us." So we need each other; we need help; we need inspiration; we need service from each other.

It seems to me that you are all so far away from me there in the audience, that I can't talk to you as I should like. I should love to meet the girls up in the gallery yonder and talk with them upon what life should mean to them, and of what the Young Women's Christian Association can give to them; and then to say to them: "You must give us more than we give to you." And as friends, together we must all stand; and fight for other girls, fight for those who are sadder and harder in their lives.

They said I was to speak in an informal way to girls. It is hard to speak in an informal way to girls, but, if I could, I would tell you of some of my

girl friends, those who have educated me. I was never privileged to go to college and to be educated as to-day young women feel they must be, but I started the petty responsibilities of life when I was very young and learned and gained by my friends. We studied life, the problems of life, together, they helping me much more than I could help them; and so I am sure if I could be in the midst of my dear friends up there in the gallery they would help me and bring me inspiration.

But we stand together. We have three messages that mean much to us: The first is the great world motto: "Not by might nor by power, but by my spirit, saith the Lord." And the other: "I am come that ye might have life, and give to you the fulness of life; and the third message which meant to some of us a great deal this past year: "I am the light of the world." Thy light hath come; walk as daughters, as sisters of light.

Shall we not then, as we go out from our meetings, from all the inspiration of having been together, learn what it means to carry in our lives that glorious spirit of light, the glorious spirit of love, the glorious spirit of service, and shall we not strive—you and I, we, us, all of us, together—to see what we can do to make the world better and stronger so that the earth will be a happier place, not only for us but for our fellow-sisters in every part of the world?

Hymn No. 139, "Walk in the Light" was sung by the Convention, followed by music rendered by the quartette choir from Second Presbyterian Church.

The Chairman then introduced Rev. Edwin H. Hughes, D.D., of San Francisco, Bishop of the Methodist Episcopal Church.

After a few remarks as to the equal worth underlying the work of the Young Men's Christian Association and the Young Women's Christian Association, Bishop Hughes continued, in part, as follows:

My friends: It has always seemed to me that one of the special provinces of the Christian Associations was to make religion natural. As I have come in contact with the young people of the United States of America, one of the fundamental difficulties that we have to meet in dealing with them is their idea that our religion is not quite natural. They are prone to consider it as a medicine rather than to consider it as a food; and there is a vast difference lying between those two conceptions. Sometimes the word "natural" is used as opposed to "supernatural," or "human," and we speak of the world of man and the world of Nature. Then again it is used as opposed to "artificial," and we speak of the "natural" and the "artificial." But one of the most frequent contrasts that we make in the use of the word "natural" is with the word "spiritual." That contrast began with the King James version of our Bible. We have in that translation this passage: "The natural man receiveth not the things of the Spirit of God"; and we have the contrast even directly made in one passage familiar

to us all: "There is a natural body and there is a spiritual body"; and it may be that when we use the word "natural" as apparently opposed to the word "spiritual," we come out with a very foolish conception that since the spiritual is not natural in that sense, the spiritual is therefore unnatural.

We are living in a day when there is what we might call a passion for reality. This appears as a recent writer of some note has pointed out, even in the slang phrases of our period. We talk a good deal about "the real thing," and although the phrase borders somewhat on slang, it indicates none the less one of the characteristics of the age in which we live—a passion for reality, and the Christian in our day puts himself at a very considerable disadvantage if he seems to be unnatural. If he changes the tone of his voice when he begins to speak about Jesus Christ, if there comes anything that is sepulchral into his voice, or anything that is artificial into his manner, immediately he begins to put the presumption against his Lord and Master, and my plea to-day shall be a very simple plea, based on the idea that when a man is religious after the order of Christ, he is just simply a man at his best. Jesus Christ didn't come into this world to make us angels here, but to make us men and women at our very best. In other words, he did not come to make us unnatural, but to make us truly natural. We see this when we come to study the terms of the religious life.

We sometimes feel that there is something arbitrary in the demands that God makes upon us, and wherever that notion prevails, God is at a great disadvantage in moving it upon our spirits. There is a certain line of Christian evidences that has steadily grown on me all through the years of my ministry, the marvellous way in which our gospel can be illustrated by real life, until again and again I have said to myself, it is just simply out of the question that Jesus Christ should have come into the world back yonder over nineteen hundred years ago, without any of the advantages of education, as we speak of education in our day, without any of the advantages of travel, held there to a little province not quite as large as the state of New Hampshire, and away from all the highways upon which even the fastest civilization of that day was making its mark, and that he could have brought to us a religion whose terms are so wonderfully illustrated by all of the real factors of life everywhere, unless he shows that real life is in harmony with the infinite purpose. Let me run through that for just a moment with you, to see how it touches us.

If you hear the text, "Repent, for the Kingdom of Heaven is at hand," you immediately begin to feel perhaps that something is being demanded of you that is not demanded anywhere else, and you say: "I can go into business places, into the marts of trade, into social circles, to school, and nobody meets me at the door with anything that resembles the word 'repent.' Yet as I approach the religious life, there stands a solemn preacher with that word that John the Baptist used, and the word that Jesus used so often, and he tells me that one of the conditions of entering religious life is that I must 'repent.'" And immediately, because you do not quite think the thing through, you begin to think that the religious life is an unnatural one, that it meets you right at the

start with an artificial demand. Now, see whether that is true or not. Let me use the simplest sort of illustrations. Here is a man who is living in a miserable shanty, the fence about the house torn down and neglected, the house itself unpainted, and within the house nothing that is attractive and homelike. What is the first condition that must be met in that man's life ere he will be moved to obtain a better house for himself? Evidently, the first thing that that man must do must be to become sick and tired of the miserable shanty in which he lives. Here is a man doing business in a little ten by ten shop. What is the first thing that man must meet as an inner law if he is ever going to do a better business? Evidently the first thing is to become sick and tired of the limitations of his present business, and as long as he is not and does not repent of his poor surroundings, he will go right on in them. Stand in the office of the president of a university. What is the first law you must meet if you are going to acquire an education? You must recognize your own ignorance, and you will never get an education unless you meet a certain law of repentance. I was a college president long enough to learn that the hardest pupil to teach anything to is the pupil who thinks he knows it all already; but when one comes into the office with a virtual confession on his lips that he is not only very ignorant, but he knows he is very ignorant, immediately you know that that student has met the first and necessary law of scholarship, and you can do something with him, because in a sense he is repenting himself of his intellectual limitations.

The same thing is true with reference to faith. What is the second inner law that the man who is living within that shanty must feel moving within himself? The second inner law relates to a certain optimism of faith. He must not only be sick and tired of the shanty he has lived in, but he must likewise in the vision of his own heart see some stately building arising on the highway in which he and his family directly shall take up their residence. There is a certain element of faith that you must have in that man's life ere he is going to move from his shanty into a more comely residence. The same thing is true with reference to business. The man is not likely to leave that little shop with all his limited opportunities for doing business, unless, directly within him, he has a vision of a bigger store on a larger street, and gets a tremendous faith in his own commercial possibilities and in the opportunities that the city itself may afford to him, and he will have to have the faith there. And when the young man goes to the college president and says he wants an education, and expresses first of all a sense of repentance for his intellectual limitations, he then has likewise a vision of the scholar that he may be, so that he is willing to plod on and on and on through years, because he believes in his own intellectual possibilities; and there you have the second element, and it is all just as natural as possibly can be. Whenever in any realm of life you can do something that corresponds with repentance and corresponds with faith together, inevitably and invariably you have conversion. You cannot help it, and if any of you here to-day becomes truly sick and tired of sin, and, in addition to that, comes to a faith in your own possibilities spiritually,

and especially a faith that there is some one who can help you to realize your own spiritual possibilities, why you cannot help being converted.

We have a good deal to say about service and self-sacrifice. God Almighty has put that word "sacrifice" at the gateway of every single one of his kingdoms, and there is no kingdom in this world, religious distinctly, intellectual distinctly or commercial distinctly, into which we can come unless we meet that law of sacrifice. So I may say to the young people who go to school, it will be necessary for you to stay in a room and study while the birds are singing in the trees outside, and the smell of the springtime is in the air, with its enticing invitation to wander in the woods and on the hillside, and when a dozen attractions may be luring you forth from your studies; if you are ever going to be a scholar, it is an absolutely necessary thing that you deny yourself and take up the cross of learning and follow learning only.

How strange it is that when that law of sacrifice is really everywhere, none the less we somehow got the idea that it applies only in the Christian life; the reason we get that idea is this: we become in love with learning, and what seemed to be a cross before becomes a glory. We become in love with business, and what seemed to be a cross before becomes a glory, and I say to you, my friends, that precisely that thing is true in the religious realm. Whenever we become in love with Jesus Christ, what seemed to be a cross becomes a glory, and what we were shrinking from a while ago comes to us with the glow of a glad invitation, until like our Lord, we count everything that is loss for the excellency of the glory that is revealed in us.

I presume that some of you will say "I am not quite sure of the orthodoxy of what you are saying. Does this thing agree with our deeper thought?" Yes, my friends, it agrees with the deeper thought of everyone of us. One of the most suggestive ways of getting at the real thinking of a man is to study his phrases. We have certain phrases that we use every day that give us a real point with reference to this particular aspect of the religious life. When we see some one who has become very, very angry and excessively brutal in his attitude toward the world, what do we say? Do we say he is very human; very manly? I think not. Our phrases run precisely opposite. We say that he is inhuman; we say that he is unmanly, and when we really desire to pay the finest, simplest tribute we can pay to a person, we are very apt to drop all our adjectives and adopt the language in one of Shakespeare's plays, "Julius Cæsar," where Marc Antony, speaking of the dead man, says:

"His life was gentle; and the elements so mixed in him,
that nature might stand up,
And say to all the world, '*This was a man!*'"

which is the general assertion that this man had somehow reached the thing for which manhood itself stands. Whenever we fall into the natural language that has been affected by the hearts of people of all ages and generations, we are very apt to put the presumption of naturalness in favor of righteousness, as

Jesus Christ reveals righteousness to us, and that same thing may be said with reference to the teachings of the Bible concerning the same matter.

Take the Old Testament and follow man back to what you would call his only natural position, as it is revealed to us in the Old Book, and what do you, find? You must go back beyond the Psalms of David; back beyond the Second Law; back beyond the Exodus; back beyond the Ten Commandments; back beyond the faith of Abraham; back beyond even the murder of Abel by his brother, until at last you come to the place where our first parents, in that great poem in the beginnings of the Scripture are represented as in natural communion with God; the language couched in the most natural terms, "and Adam and Eve talked with God in the garden in the cool of the day," and we never reach a proper naturalness in our study of the Old Testament until we come precisely to that point.

Much the same thing may be said, only it is put in a somewhat different aspect, concerning the New Testament. Suppose we take the teachings of our Lord and Master, as he himself represented the particular type of his kingdom; what do we discover when his disciples asked him who should be the greatest in the Kingdom of Heaven? What did the Lord do? Did he go off and take some specialist in the religious life, some man who had been repeating the psalms and songs of Israel all through his days, until at last there was a sort of holy quaver in his voice, and stand this man in the presence of his disciples and say: "This man is the greatest in the Kingdom of Heaven?" No. Did he go and take some woman into whose face there had come a heavenly loveliness through all the wrinkles of her age, matured by the discipline of love and life, and say: "This woman is the model of the kingdom?" No; he took a little child and placed the little child in the midst of his disciples and said: "Except ye be converted and become as little children, ye shall in no wise enter into the Kingdom of God."

In other words, Jesus took human life in its freshest and most natural condition, and made human life in its natural condition the type of his normal kingdom, and I am quite sure that in our experience many of us know precisely what that means, for no matter what may be our view of theology, when it relates to the early stage of childhood, we have only to review our own experiences to know that Tom Hood was near the truth in the poem for which he is most widely known: "I remember, I remember, the house where I was born," and then directly he comes to say:

"I remember, I remember,
The fir trees dark and high.
I used to think their slender tops
Were close against the sky.
It was a childish ignorance;
But now it's little joy
To know I'm further off from heaven
Than when I was a boy."

I should like to send forth from this meeting to-day all of the young women, all of the older women, who are here but do not profess Jesus Christ our Lord, and who are not endeavoring to love and serve him day by day, with this idea: not that when we ask you to love and serve him we are asking you to do something artificial and unnatural, but that when you do not love and serve him you have not come really to the life that is deeply genuine and that has the mark of the highest naturalness all over its features and its products, and if we can put that conception into the lives of our young people everywhere, the idea that Jesus Christ does not come to us with any artificial and unnatural demand, the conception that we entertained back yonder in the fresh and dewy days of our childhood when God seemed to us so tremendously near and so real to our lives—if we can get that conception, it seems to me that our feet will immediately turn toward the Father, because, indeed, first of all, we have come to ourselves. And so, let me ask you in closing, my friends, are you living the life for which God Almighty intended you? Are your feet walking along the way of God's choosing? Is your life in harmony with the infinite purpose? If not, your life is an unnatural life; but the very moment that your feet begin to walk in God's way; the very moment you begin to see the wonderful reasonableness of the demands that Jesus Christ makes on your life, that very moment you come to yourself; that very moment you begin to lead the life that is genuinely natural. We come back naturally on that way.

Grant us, O Lord, we beseech thee, by especial grace and benediction upon this message, to see how foolish we have been in our thought of thyself! How many many times in the days of our waywardness did we think of thy commands as being unnatural; yet when we came to ourselves how truly natural and how truly blessed we found them to be. Oh, God, our Father, we beseech thee to call us to-day into the faith of thine own appointing. May we see the reasonableness of the terms that thou dost impose, and with glad feet may we walk in the ways of the Lord, for Jesus' sake, Amen.

Hymn No. 166, "I Lay my Sins on Jesus," was sung by the Convention.

Benediction.

Monday Morning

At 9.30 o'clock the Convention met, pursuant to adjournment, in the First Baptist Church, with Miss Annie M. Reynolds in the Chair. Mrs. D. M. Pratt, of Cincinnati, led the devotions.

The Chairman then asked the Committee on Resolutions to report.

Mrs. Labaree, Chairman of the Committee on Resolutions, read to the Convention, the Report of the Committee, as follows:

Whereas we, the members of the National Board and delegates of the Young Women's Christian Associations of the United States of America in Biennial

Convention assembled, have met with the most cordial reception in the city of Indianapolis, and have been in every possible way aided in carrying out the purpose for which we have assembled;

Therefore be it resolved:

I. That we do hereby tender our heartfelt thanks to the officers and committees and members of the local Association and the co-operating Associations of Indiana; to the city and railroad authorities for the courtesies extended to the Convention; to the churches and institutions which have so hospitably opened to us their doors; to the musicians; to the representatives of the Press; to the friends who have made the delightful outings possible; and to all who have in any way assisted to make this Convention successful and memorable.

And be it further resolved:

II. That we express our deep appreciation to the members of the fourteen Associations who, at great expenditure of time, labor, and money have come long distances to delight and instruct us with their gymnastic exhibition.

And be it further resolved:

III. That we express our gratitude to the speakers whose words have inspired us and spurred to action; to all the officers of the Convention; and to those whose consecration and tireless labors for months past have made this Convention possible; and to the honored President of our National Board, whose devotion, wisdom, and courage have guided the Association through these crucial years of its history.

Be it further resolved:

IV. That we heartily thank the President of the World's Young Women's Christian Association, and those who have come to us from other lands with messages of greeting and cheer, and that we ask them to take back to the local and national Associations which they represent, our warmest greetings and cordial good wishes. Also that we send to our secretaries now in the foreign field our greetings and assurances of prayerful remembrance.

The Convention, by a rising vote, expressed its approval of the resolutions submitted by the committee.

The Committee on Credentials not being ready with their report the Recommendations which were carried over from the business session of Saturday morning were taken up.

THE CHAIRMAN: I wish, before entering on this business, to express my sorrow and regret that Mrs. Olney, the President of the Convention, is ill, and still unable to be with us, and I must, therefore, ask your indulgence that the second Vice-President, a member of the National Board, is obliged to preside at the business sessions.

Before proceeding with the consideration of the recommendations, I would like to call your attention to one matter in connection with the wording of the closing phrase in clause "c," in Recommendation XII. It has been sug-

gested that the phrasing of the closing words, "With the great purpose of securing the determination by law of the minimum living-wage for women," gives them a technical significance, which was not intended, and it should read, "With the great purpose of securing the determination of a minimum living-wage for women." If there is no objection, we will instruct the secretary to make that slight change.

We will now proceed to the consideration of the recommendations.

The Chairman read Recommendation XIV.

Mrs. C. A. Rawson, Iowa, moved and Mrs. C. C. Rainwater, St. Louis, seconded its adoption.

MISS LOUISE C. GERRY, Buffalo: It would seem that this resolution is so delightfully simple that it would need no explanation. I think that some of us feel that we have a very large field and a very great opportunity with the girl who is already self supporting, and the desire, I am quite sure, of this Convention, would be to express some sense of heavy responsibility on the part of the girl who has achieved independence. I hope that this recommendation will be adopted, and that the delegates will return home with the determination to bring before the wealthy men and women of their respective towns, the problem of the proper housing accommodations for the girl who is earning from ten to fifteen dollars a week, in order that she may have the background and the basis of a Christian home life.

The question being put, the motion prevailed, and Recommendation XIV was declared adopted.

The Chairman read Recommendation XV.

Mrs. Cornelia Souther, St. Louis, moved and Miss Mary Porter, Charleston, W. Va., seconded its adoption.

MISS MABEL CRATTY, New York: Our Constitution gives an ex officio vote to the members of the National Board and to the national secretaries. The term "national secretaries," is the difficulty. If the field secretaries of the board are national secretaries, in deed and in truth, as we have been saying they are, then they should have a vote, as well as those secretaries who are resident at headquarters. Then the next question arises, if the field secretaries have an ex officio vote, why should not those committees which employ them, have an ex officio vote? If we should add to the list of ex officio voters already provided for by the Constitution, the votes of the territorial secretaries and the members of the territorial committees, we would have an ex officio vote so large that it could control the Convention. This is our dilemma.

The Chairman put the question, the motion prevailed, and Recommendation XV was declared adopted.

The question arose as to how the Committee provided for in the Recommendation be appointed. It was moved that the Nominating Committee appoint that committee and report in the afternoon.

The Chairman read Recommendation XVI.

Its adoption was moved by Mrs. Henry W. Greene, Philadelphia; seconded by Mrs. F. T. Crouch, Rochester.

MISS EMMA HAYS, New York: As a background for your decision, I might point out some objections to the present plan of holding the Biennial National Convention. In the first place, if we carry out the policies that we vote in this Convention, it will surely take us longer than two years. Of course, this recommendation cannot affect the next Convention, which will have to meet in two years, but considering the whole matter, it seems that our policies could hardly be worked out sufficiently in two years to justify our coming together again to discuss them. In the second place, the present plan involves a great expenditure of time on the part of the national staff. If you will examine this program carefully, you will realize how much time has gone into its preparation, not only on the part of our own Department of Convention and Conferences and the secretaries employed there, but on the part of the secretaries of the board itself. From six to eight secretaries have been in Indianapolis from one to three weeks before this Convention, assisting the local convention committees. Ought we to do that every two years? In the third place, it involves too great an expenditure of money. If you consider the distances from which our delegates come, if you realize how much this program itself costs, you will know that many thousands of dollars have gone into this Convention, and must always go into a National Convention in order to make it a success.

I would also point out that this is a legislative body and that the inspirational and educational features of this convention would not be entirely eliminated for a period longer than two years. We could strengthen these features in our summer conferences and in our educational institutes, and try to meet the demands felt in that way, and the National Body could come together at a longer interval for the purpose of legislation.

MRS. C. J. BUCHANAN, Indianapolis: I want to say, for the benefit of the committee that will be appointed, that the inspiration that comes to the city where the Convention is held, is a very great help. Nothing could come to us here in Indianapolis, that could possibly be so great a help as this meeting, and when you think how many years we shall have to wait before we have another Convention, it makes us feel that if the time could remain two years, it would be well. I simply say this to show how the cities which are visited, feel about it.

MRS. C. C. RAINWATER, St. Louis: I would like to speak to the point, Madam Chairman, of the extension of time, for the reason that in the different territories we are obliged to have a great many conferences, and it has been a question in my mind how we could plan for those conferences that are necessary in the

territories, in order not to conflict with the National Conference. And then there are the sectional conferences that have to be held in the different territories. It is a wonder to me how we are going to get them all in, and how we are going to get money to send our delegates to all the conferences that we would like to have them go to.

As there was no further discussion of Recommendation XVI, it was declared adopted.

In the matter of appointing the committee Mrs. W. P. Harford, Omaha, moved the appointment be referred to the Nominating Committee. Mrs. Cornelia Souther, St. Louis, seconding the motion.

The Chairman put the question, and the motion prevailed. The resolutions, in their order, having been considered the vote upon the Recommendations as a whole was taken up.

MRS. FRED M. GILBERT, New York: May I ask that we may have a little explanation of Recommendation XVIII, which was voted upon very rapidly at the close of the last session? It involves such a far-reaching policy that it might be well to have Miss Simms, or some one else, explain it to us.

MISS FLORENCE SIMMS, New York: The point in this is that in planning our industrial work, in order that we may be able to befriend the girl at her every point of need, as was suggested at our meeting last Saturday, it seems better that the Association should continue its work independently. That is, that we shall be able to carry on our work in an independent way, looking after the interests of the girls, and not governed altogether by the wish of the employer. We, however, solicit the help of the employer, and we wish to make him believe that we are specialists in dealing with girls, and can do the best thing for his girls, and therefore, ask his contributions to our central work, that we may, in our independent way, plan our work in the vicinity of his industry, where the girls can come to us and we can help them. The meaning of that last part, which suggests that we go into the sections where industry is located, is that we shall come in closer contact with the girls themselves. Out of our two millions of women in industry, we touch a little more than two hundred thousand. The point is that we have got to do something to come in greater and larger contact with girls in industry, and this is an attempt to do it.

The Recommendations as reported and discussed as a whole were then adopted.

Mrs. Joseph Stronge, St. Paul, proposed a rising vote of thanks to the unknown friend, or friends, who have made it possible for the Association to have a building of its own in New York City. The motion was carried unanimously. The Chairman expressed the hope that this vote

would reach the ears or eyes of the unknown friends. She then called for the report of the Nominating Committee.

Miss Elizabeth Bruchholtz, Secretary of the Nominating Committee, read the report of that committee, as follows:

REPORT OF THE NOMINATING COMMITTEE

The nominating committee recommends the ratification of appointments by the National Board to fill vacancies as follows:

Term to expire in 1913,

Mrs. John J. McCook to take the place of Mrs. Malcolm D. Whitman.

Term to expire in 1915,

Miss Gertrude MacArthur to take the place of Mrs. John J. Burton.

Mrs. James Pedersen to fill the place of Mrs. Frank North.

The committee also recommends the election of the following persons to succeed themselves:

Term to expire in 1917,

Miss Grace H. Dodge

Mrs. William W. Rossiter

Miss Maude Daeniker

Mrs. Stephen Baker

Mrs. Edward S. Campbell

Mrs. Seabury C. Mastick

According to the Constitution of this body adopted at the last convention only resident members of the National Board may be elected by the delegates in convention. The non-resident members are to be elected by the several state or territorial committees to serve for a term of two years and shall be their official representatives on the National Board. In consequence of this provision, this committee recommends the following names of resident members to succeed the following non-resident members:

Mrs. S. J. Murtland.....to succeed....Mrs. F. L. Durkee;

Mrs. Fred M. Gilbert.....to succeed....Mrs. B. T. Vincent;

Mrs. Dave Hennon Morris.....to succeed....Mrs. William F. Slocum;

Mrs. G. K. Swinburne.....to succeed....Mrs. A. McD. Wilson.

The report was accepted, and the report of the Committee on Conventions was called for.

MISS MABEL CRATTY, New York: The other day, when the report of the Committee on the Basis for Support, was being presented, I felt very sure that

the persons who sat here felt that in some sense each one was not only thinking for herself, but trying to represent her constituency. Now, you need only to think for yourself, this morning, because this is to be a personal pledge, and concerns no one but yourself. The question has been asked, within the last two or three days, why we are asking for a pledge, such as the report the other day implied? Why we are suggesting that the field help in the equipment of the National Headquarters, and then coming with a request for a further pledge?

May I just say that this is the opportunity of every person in this company this morning to make her personal pledge. It has nothing to do with your Association. You voted the other day, a budget for the support of this work, for the next two years, and you voted it very much more expeditiously than could well have been expected.

I can only speak approximately, but in round numbers we shall need to have fifty thousand dollars—which are not yet in sight—before the end of the current year, for the work of the headquarters, and for the work of the territorial committees. May it not be that there are some, or that there is one in this audience who may find it possible, and who may be glad to look into our finances intimately and closely enough—as we are willing to inform you if you will ask—and to take even the support of a department? And may there not be others who cannot do this, but who may be able to take the support of a secretaryship? whether it be a secretaryship for headquarters, or out in the field. Or, if not that, may there not be some who may begin to-day to put their shoulders down underneath the real burden of this budget and make a gift of half a secretaryship, or a quarter of a secretaryship?

MISS FRANCES GAGE, Seattle: I have been asked whether the pledges that have been already made to the territorial work, by individuals, are to be duplicated here?

MISS CRATTY: I should say not.

MISS GAGE: So that anything that is given here at this time, is in addition to that?

MISS CRATTY: Yes.

MISS GAGE: The question was also asked: What is the price of a secretaryship?

MISS CRATTY: That varies. In our office we will call a secretary if two thousand dollars be promised for two or three years, in advance—that is, two thousand annually.

MISS GAGE: Then, if anybody wanted to do something toward a secretaryship, could the location of the secretary be indicated by the person giving?

MISS CRATTY: It certainly could.

A DELEGATE: What does it mean to support a department? What would be the cost of such support?

MISS CRATTY: That varies. If anyone wants figures we will be glad to furnish them.

MISS ANNA D. CASLER, North Carolina: I do not think that it is clear in the minds of some of the delegates, with regard to pledges at territorial conferences,

and at this Convention. Is it understood that one pledging here is meeting an obligation toward her territorial committee budget, through this pledge, or is she expected to make a pledge in addition to that, at the territorial convention?

MISS CRATTY: It becomes a question of what she has pledged to. If she wants to pledge something to territorial work and nothing to the national work, I presume she should wait until another time.

MISS CASLER: She is at liberty to do both if she wants to?

MISS CRATTY: She certainly is. You can pledge for what you want to give to, this morning. Of this money that I have said has to be secured, at least forty thousand dollars of it should go to headquarters—four fifths—from the point of view of deficit.

MISS ELIZABETH WILSON, New York: On the blank there is no statement as to where the money is to go. If one wishes to give distinctly to territorial work, she might just state on her card that her pledge is for a certain territory. But if no statement is made, of what department, it goes to the general administration, doesn't it?

MISS CRATTY: It is left to the finance department of the National Board to decide.

MISS WILSON: If you wish to give to the secretarial department, you will be obliged to state it on the card.

The Report of the Committee on Credentials was then called for. Miss Barnes, Secretary of the Committee, read the Report of the Committee on Credentials, as follows:

The credential committee, through its chairman, Mrs. H. E. Whitaker, of Detroit, presented the following report, which was accepted by the Convention.

REPORT OF CREDENTIAL COMMITTEE

Members of World's Committee	8
Members of National Board	25
National Secretaries	27
Special Workers for National Board	5
Secretaries from other Countries:	
Canada	5
France	1
India	2
Japan	1
Student Volunteer Secretary	1
Speakers	8
Chairmen of Territorial Committees	4
Members of Territorial Committees	14
Territorial Secretaries	20
Chairman of State Committees	3

Members of State Committees	5
State Secretaries	9
Members of County Boards	2
County Secretaries	3
Mill Village Secretary	1
City:	
Presidents of Boards	42
Members of Boards	96
Members of Associations	57
General Secretaries	78
Bible Secretaries	8
Extension Secretaries	15
Physical Directors	23
Travelers' Aid Secretaries	2
Other Secretaries	29
Student:	
General Secretaries	19
Presidents of Student Associations	19
Members of Faculty	2
Advisory Board Members	7
Students	33
Total number of Voting Delegates	562
Total number of Visiting Delegates	557
	<hr/>
Total number Registered	1119

The Report of the Committee on Credentials was accepted.

The Chairman then introduced Prof. Jeremiah Jenks, of Cornell University.

PROFESSOR JENKS: Madam Chairman and Ladies: A little while before the December holidays, a lady went to the Division Superintendent of the Lehigh Valley Railroad, at Ithaca, and said that a young girl was coming to spend the Christmas holidays with her from Springfield, Massachusetts. She had to come to New York City, entering the Grand Central Station, cross the city to Jersey City and take the Lehigh Valley railroad for Ithaca. She was afraid to have the young girl cross the city alone and wanted to know what could be done. A special messenger was sent from the Lehigh Valley ticket office in New York City to the Grand Central Station, to escort this young girl across the city and put her on the train for Ithaca.

Some two or three weeks later an old gentleman who had lived some forty years before, in Ithaca, came back to visit some of his friends of bygone days. He was an old man from the country districts with plenty of money. He needed to go from Ithaca to some point on Long Island to attend to some business, and it would be necessary for him to cross New York City. The agent knew that

it would be extremely dangerous for this old gentleman with plenty of money, clearly from the rural districts, to cross the city of New York alone; he would certainly be the victim of some confidence man. So again, word was sent to New York to the central office, and an escort was sent especially to take this kindly, but innocent-minded old gentleman across the city of New York. Men who know say that it is often dangerous for innocent people, especially girls or young women to cross that city alone. The agent at Ithaca did not know that there was in New York City a Travelers' Aid Society, and that instead of sending a special messenger from the central office, at a cost, doubtless, of considerable time and some money, a postal card might have secured the same service free.

These are instances, of course, where no very especial danger was apparently in sight; but one doesn't know.

Some six or eight months ago a young girl, fifteen years of age, went to London to enter school. Her father was an officer in the English army in India. She was to be met at the terminal station by her uncle. He was delayed and came on a later train. When he reached the station, he inquired for his niece and found that such a girl had arrived at the station. The station officials knew that she had been there, but from that time to this she has not been heard of.

About the same time two young girls, daughters of a German pastor, who were studying in England, and who had been there for two years before, went to London to enter school again. They were to be met at the station by an attendant of the school. He was not there. They waited a few moments. A kindly looking gentleman came to them and asked about their trouble. They told him. He bowed politely and went away. Five minutes afterwards another man came hurrying up, said that he was a new servant of the school and had come to take them to their destination. They went with him. Five weeks after, when their parents were almost frantic with grief, not knowing what had become of their daughters, the older girl came to a police station in London, said that she had just escaped from a house where her sister and she had been imprisoned, and begged for the rescue of her sister. The police went immediately to the house, but it had been hastily abandoned; the sister was gone and has never since been heard from.

There are real things for the Travelers' Aid Society to do. The danger is great, in many instances. The former Commissioner of Police in New York City, General Theodore Bingham, you will perhaps recall, some little time ago published in one of the popular magazines, a statement that no less than fifty thousand girls and women in the United States disappear every year—no one knows whither. It is perfectly certain that a very large proportion of them are simply taken prisoners; others disappear, perhaps, of their own accord. In many, many instances they go into a life of shame. When General Bingham was asked, two or three months ago, whether he didn't think that statement was exaggerated, he replied that he considered it a very conservative estimate, based on his experiences of some years, as the head of the police force of New York City. Those estimates have been justified in many cases, by other men of similar experience.

Now, as Mrs. Goodnow has said, in writing of these horrible facts, "The work of the Travelers' Aid Society touches life, the throbbing, pulsating life that is always near to tragedy. It has to deal with the spectre called Vice, that hovers close to the innocent, the unprotected, and the defenseless."

It should be kept in mind that the work of the Travelers' Aid Society, or of the Young Women's Christian Association in its Travelers' Aid work, is not primarily—perhaps not at all—rescue work. It is *preventive* work. What are the best methods by which it can be carried out? The usual method is to provide at the railway stations in all of our large cities, as fast as this work can be organized, and at the wharves in the great ports, where immigrants are coming from Europe, visiting agents who meet travelers, and give to them whatever assistance they can—necessary information; escort, free of charge, to boarding houses or respectable hotels; or across the city to put them on their trains. In case there is no place to which they can go immediately, to take them to homes provided by the religious denominations to which they belong, or by the nationalities of which they are members, if they are coming from abroad, and give to them any and all kinds of assistance needed. In order that the work may be carried on most successfully, it must, of course, be widely known. As your honored president has stated, this is, perhaps, the chief need beyond the present work.

I wish now to outline briefly the main plans that have been made under the direction of Miss Dodge for New York, and the extension of the work by Miss Mary Potter, with suggestions from Mrs. Goodnow, regarding publicity.

In the first place, in order that these women who are to meet the travelers as they enter the stations, may do their work effectively, they must be easily recognized. It has been found from the experience in New York, that in very many cases when they are designated only by a special badge, and that a comparatively small one, they are not easily seen. When one enters a large station where, perhaps, hundreds of trains are coming and going every day, it is not easy to pick out a person unless designated by a badge of some type that can be easily seen. In my own judgment it is not necessary that there should be a special uniform worn, but there should be a broad sash or a band on the sleeve, or some distinction that would be plain enough, so that there could be no difficulty whatever in determining who the person is. A timid girl coming from the country, would be on the lookout in the crowd, and would say, "There is my friend; I will be safe if I can get to her."

I have already spoken about the ignorance of the official of the Lehigh Valley Railroad of the work of the Travelers' Aid Society. I have spoken to perhaps fifty people with reference to the matter and I have yet to meet one not directly connected with this work who knew anything about it. One or two said, "I think I received a few months ago a circular letter asking for a contribution for that society;" but I have found no detailed knowledge on the part of anyone. It is very desirable, especially in the country districts, that the work of the Young Women's Christian Association, or the work of the Travelers' Aid Society, should be better known. Provision has been made that

in the railroad stations of great cities, there shall be placards placed, large enough to be readily seen, and written in such a way that people will want to read them. For example, seeing in large type the words, "WHEN YOUR DAUGHTER LEAVES HOME," people will want to know what that means, and they will go and read and find out. Such placards should be not merely in the central stations of great cities, but in the small country villages throughout the land. Those placards should be placed in rural post offices, and in the small country stores, so that it shall be practically impossible for any person who has intelligence enough to want to go to the city—even though mistakenly perhaps—not to know that if they do go, they will be able to find there a friend.

In addition to having attractive placards provided and distributed throughout the country, arrangements have already been made with some of the railroads, to have placed beside the ticket windows little leaflets, as they are now placed by the Travelers' Insurance Company, whereby a person buying a ticket will have his attention called to the Travelers' Aid Society.

Again it is desirable that people shall speak directly on this subject in the country districts. Arrangements have been made and will be carried out in many cases, doubtless, by which aid societies in the larger cities shall send letters to the pastors of all churches, of every denomination, calling their attention to the terrible dangers awaiting innocent girls coming to the city, and asking them, as Christians, as men who are interested in doing good work for humanity, to speak to their parishioners, to speak from their pulpits on these great questions, perhaps setting aside one or two days each year for this purpose. In such a Christian work they can well afford to give at least one Sunday. They should also have organized in their church, a society, or have some existing organization in their church take up this question and study it, and see what the social conditions are in the city, that girls must meet; and whether the conditions in the cities are such that country girls ought to go there.

One of the chief services that can be rendered, in my judgment, is to inform the people in the country districts as to the conditions in the cities, in order to prevent their girls from coming; but if they must come—and many of them feel that they must—then inform them how they may best be guarded when they reach the city.

Mr. Wanamaker has suggested that the aid societies in the great centers of population, that send out these circular letters, might offer to send an agent to any locality to give special information with reference to how the work can be carried on. It would not be expensive, and this agent could advise the people as to the way in which these local organizations might be brought together and might do their work most successfully.

An extremely interesting suggestion came to me from one of the railroad station agents. He said that in the small country towns no one stands higher, socially, as a rule, than does the station agent. Moreover, the station agent is well acquainted everywhere and he would in many cases be proud to be the agent of a great state organization like the Travelers' Aid Society, or a national organization, if one should later be formed. He suggested that it would be well

for the societies in the central cities to provide a certificate with a seal and the signature of one of the most distinguished citizens of the state, who might be the president of the society, authorizing the local ticket agent to act as the agent of the Travelers' Aid Society. Then, with his commission duly framed and posted in the ticket office, he would be in a position, when any person came in from the village, going to the city, who might need assistance, to call attention to the fact that there was a society of that kind, that it was his duty to give them the address, and, if necessary, to send a letter or telegram ahead, saying that on such a train there would arrive a passenger, who needed the services of the society. I think the suggestion a very good one, and those of you who are to be engaged in helping this work along, in the different localities, might, I think, have a central group in every large city, authorized to appoint local agents, who would be in the best position to carry on this work.

A second thing that is of equal importance, perhaps, with publicity, is the closest co-operation in this work between the different sections of the country. A girl starting from New York to Chicago, or from Chicago to Indianapolis, should be thoroughly safeguarded. There have been many, many cases where an immigrant girl has been placed on the train in New York, and no one ever knew what became of her from that time on. She has never been heard of since. It should be the work of the Travelers' Aid Society, whenever a person in its care is to be sent to another city where she may have need of aid, to send a telegram ahead notifying its agents to meet her when she reaches her destination.

Only a few weeks ago, two little children, aged four and six, were being sent from New Britain, Conn., to Buffalo. Merely by accident they were picked up in the station in New York City. They had their tickets to New York, but not to Buffalo, though they had money with them with which to purchase them. The station agent called the attention of the Travelers' Aid Society Agent to the children. They were taken in charge, their tickets bought; they were put upon the train; the agent in Buffalo was notified that they were coming, and they were met in that city and delivered to their mother. Now, without some such assistance as that, there are people who are bad enough, criminal enough to have taken advantage of those children, taken their money from them and left them stranded in New York.

This co-operation is extremely desirable. I think it should be in the minds of you all that as you do this work in the different localities you do it in connection with all other organizations in different sections of the country; that there be no independent work, but co-operative work everywhere.

With a very slight expense the efficiency of the work can be greatly increased, and ultimately, I think, there will be in the United States a central federation of the Travelers' Aid Societies, brought together at the instance of the different local organizations, and they will so federate the work that it will be practically one throughout the United States—for that matter throughout the world. Even now the largest societies are working in co-operation with those in London, Paris, and elsewhere; and there is no reason why that organization should not be so

compact, so uniform, that practically the entire world will come within the scope of this Travelers' Aid Society.

There is no time to go into the details of the way in which such a result as that can be brought about, but the larger cities, where the stronger societies are located, should take the lead, should prepare the best literature, giving illustrations, showing how the work should be done, in order that it may be furnished at the lowest expense to local societies everywhere, adapted to the needs of the various sections of the country.

What are the principles upon which such co-operation could be carried out and upon which such work should be done? I think there are but two or three that need be mentioned. In the first place, there should be the light of knowledge. Very, very few of us know anything about the dangers that beset people who come to a great city. How few of us even who live in the great cities themselves, know anything about it. Had there not been forced upon me some three or four years ago, the necessity of making a special and detailed study of the conditions of vice in the great cities, I should not have ever dreamed of the things that are happening from day to day in all great cities. Not one person in fifty, who has made a careful study of the conditions of vice, has any idea of the temptations and the dangers that surround young girls coming to the cities. It is time that all of us should read and study that subject, before we allow our daughters to put themselves under such conditions.

So, first let there be knowledge widely distributed, on the questions that concern the Travelers' Aid Societies. It should be the business of the stronger central bodies to prepare information that shall be distributed everywhere.

In the second place—and to my mind this is, in many instances, of even greater importance, because, so far as I can judge, it is the chief obstacle that has to be overcome in many cases—a fundamental principle is that of Christian tolerance. A girl, so far as I can judge, is equally precious in the sight of God, whether she be white, or black, or brown; whether she is a graceful Hindoo girl with her shimmering veil and her glittering armlets, or a tiny Buddhist from Japan, or an olive-tinted Mohammedan girl from Egypt or from Turkey; or, most difficult of all, perhaps, in many cases, for us to meet in the proper spirit, because we know them better and are more familiar with them, a Jewess, or a Roman Catholic. They are all equally precious, and should all have equal care.

I think, however, it is often not so difficult for us to be ready to care for any person in time of trouble, even though that person's race or creed may be different from ours, as it is to work in the heartiest co-operation with people who differ from us in views. You know that in the larger cities, especially in those upon the coasts, east and west, there are many immigrant homes to which girls of different creeds, different races or nationalities, may go in time of need, for a few days. It should be the work, of course, of the Travelers' Aid Societies, whether conducted by the Young Women's Christian Association, or by others, to work in cordial co-operation with all these homes. A Roman Catholic girl should invariably be taken to a Roman Catholic home. A Jewish girl

should be taken to a Jewish home, an Austrian girl to an Austrian home. There should be no effort made toward religious proselyting! There should prevail the spirit of humanity, the spirit of true Christianity.

And further—there must be not merely co-operation so far as the different homes are concerned, to which these girls may be taken for assistance, but there must also be the closest co-operation among the different societies. As Miss Dodge has lately said, the Jewish Council of Women is already, in three hundred places in the United States, doing this Travelers' Aid work, while the Young Women's Christian Associations are in about one fourth that number. Now, there should be no division whatever; they should all work together. There is an opportunity for the Young Women's Christian Association to do one of the best pieces of Christian work by taking the lead in bringing about the heartiest and closest co-operation between Jewish societies, Roman Catholic societies, Protestant societies and all societies of whatever nature (applause) that are trying to do this Christian work for the girl, whoever she may be.

I believe that there should be not merely separate societies in the great cities—especially in the large cities—but there should be in smaller cities one society with representatives from these different organizations, in order that the work may be most efficiently done.

May I give this word of experience that we had in New York a little while ago? In attempting to re-organize the Travelers' Aid Society to strengthen its work, get upon the board men whose names were household names throughout the country, like that of Mr. Wanamaker, and the president of the Erie railroad, it was found desirable to interest some of the most influential Roman Catholics and Jews. I went to Archbishop Farley, as the best known and most influential Roman Catholic in New York City, to see if he would go upon the board and take an active part in its work. He told me that he wished two or three days to consider the question. He had no doubt whatever as to the usefulness of the work; he, himself, was already more or less actively engaged in it, but he wanted to be sure as to the right method. He referred me to Dr. McMahan, the superintendent of Catholic charities in New York, suggested that I talk the matter over with him, and said that he would give a decision, himself, within three or four days. I went to Dr. McMahan and laid the case before him. I found that he was much better informed with reference to Travelers' Aid Work, than I. I had been studying it for a month or so, under the guidance of your honored President—and I know of no better guide in such matters—but I felt that I was a child as compared with Father McMahan and his knowledge of such work. He had been in charitable work for years. That had been his business. He told me that the Roman Catholic church has organized Travelers' Aid work throughout Europe, among Catholics. He said, for instance, if a girl was starting from Strassburg, Germany, or some city in Italy, to go to Paris, if she was a girl of the poorer type she would speak to her pastor, he would give her the names of people in Paris and she would be taken care of by sisters, upon her arrival. He showed me a monthly publication in Europe, representing this work. He said, in substance, "I, myself, feel that this is not

a work for the Roman Catholic church, or for any church, alone. It is a great Christian work for us all. Last year, at the International Catholic Charities Conference, in Washington, a delegate came from Europe asking us to organize in the United States, a Travelers' Aid Society for the Roman Catholic church. Now, we are a conservative people and we did not organize at once, but we did appoint a committee, and that committee is now studying conditions in all of the great cities of the United States. They are to report at our next meeting, as to whether we shall organize as a separate church. But I believe this is a great Christian work, and in consequence I shall recommend that we do not organize as a separate society, but that we join with you and that we all go together in making this a general Christian work in New York City and in the United States." (Applause.) "And," he added, "I shall recommend to the archbishop, that he go on your board." Archbishop Farley is one of the vice-presidents of the New York Society, now, and Father McMahon is on the executive committee, and there is no more efficient member than he.

Now, it seems to me that it is in the spirit in which Father McMahon spoke that we must all go ahead, if we are going to have this work done efficiently. It is for the Young Women's Christian Association, I think, to lead in this work. In many, many places, of course, it would be wise for the Young Women's Christian Association to do this work alone. The conditions are such that they can do it better alone in some instances. In many other places they will probably find that it would be wiser not to take it up as an independent Christian Association work, but to join with others, even under the leadership of others, where the others have started first; but in all cases it should be their business to see to it that the work itself is carried on in the most effective way; to take the lead in places where the work is not being done, and see that it is properly carried out. In so doing, in my judgment, they will be putting the Travelers' Aid work on a true Christian basis.

And the third principle is service, loving service. Some two or three weeks ago a friend of mine, a woman of means, who at home has servants, not merely to care for her housework, but to wait upon her personally, was at her country home. She found that across the road there was a farmer's wife with a sick child, at the point of death, a woman who had been the mother of thirteen children, nine still living, and in the house with her and her husband, with only a daughter twelve years of age, to help do the housework. She was doing the work for them all, with the sick child, that she had to carry in her arms many hours a day, getting only three or four hours' sleep, and practically at the point of illness herself, unable to get any help.

This friend of mine was intending to go back to the city, where she had guests to entertain, but when she learned of the state of affairs in this family, she sent word to her guests to postpone their coming, and she stayed for two days with this farmer's wife. With her own hands, she did two weeks' washing for this family; she cooked the meals and served them herself, although it was something that she had never done in her life before, excepting as she had (as every good housewife should, I suppose) learned to cook, in order that she

might manage her house more efficiently. At the expense of her strength, of her feelings, and with her inexperience she did this work. (Applause.) But what is of still greater consequence—what appealed to the farmer's wife more than having her heavy washing done, that she could not do herself, was the fact that here was a city woman of wealth who recognized her as a sister, and who was willing, with her own hands, to do the disagreeable work of that household.

I have not known, in the last ten years, another example of purer Christianity than that. That woman, I know, is in some doubt as to whether she is a Christian. I have heard her express doubts on the matter. She is not much of a church woman, but I have known her, when she discovered that an acquaintance of hers, through carelessness, perhaps, in her home living, had been seized by the demon drink, and was near to becoming a drunkard, go with that woman week after week to church, telling her that she believed that the only hope for her was in the strength of God, and that she wanted her to get religion in order to save her from drink. And still she doubts whether she is a Christian, because she doesn't go to church very regularly and hasn't much faith in Christian forms. But I, myself, believe that her faith and work and life is Christianity, and that whatever she believes, she is one of the best Christians that I have ever known. It seems to me that in that spirit of service the Young Women's Christian Association has to go into its work, and it is not for it to inquire who it is helping, but—Is help needed? It is its business to take up this Travelers' Aid work in the spirit of tolerance that I have spoken of, in this fundamental spirit of service, and I believe that by so doing it will find that the work will be a great success.

We should not forget that customs, and, to a very great extent, even morals are matters of latitude and longitude. I suppose that a dozen times within the last few months I have been at dinners in good homes where, had some of my Chinese friends of ten years ago been present, they would have been inexpressibly shocked at what they saw and heard at those respectable dinners. I mean their sense of decency would have been shocked. But then, we also would be equally shocked at what we might hear and see at a Chinese dinner. And so I say that morals, as well as customs, are matters of latitude and longitude. But Christianity goes further. It is a matter of service to our fellow men. I hope to see the Young Women's Christian Association take the lead as no other woman's organization can, in my judgment, take the lead in making this Traveler's Aid work what it ought to be—a matter of Christian service in the broadest sense. (Applause.)

At the close of the address it was announced that Professor Jenks would answer any questions on the subject.

MRS. J. S. JENCKES, Indianapolis: I would like to ask Professor Jenks what he would suggest as being the best way in which to approach the railroad officials with reference to this Travelers' Aid work?

PROFESSOR JENKS: The best way is to go to the highest official that is available and tell him the story. In my own experience, I went to the president of the New York Central Railroad, and I found him extremely sympathetic and glad to do anything that he could. Another person interested in the society went to the president of the Erie road in New York City. The president of the Erie road was the one who made the suggestion in the first place, that we should have these leaflets by the side of the ticket windows, and he said that he would give orders himself, to every station agent on the line, to put boxes with these leaflets in them, by the side of the ticket windows, if they were wanted. In the same way, others went to the manager of one of our great international steamship companies, with the best results. It is best to go directly to the one in highest authority, tell him the story, and show him that it is for the benefit of his road that the travelers be protected. Even our railroad officials are kindly men, honest men, with good hearts, and when they know of the work they are sympathetic and are glad to help.

MRS. J. S. JENCKES, Indianapolis: We have not been able to get the permission of the officials of the Union Railway Station in this city, to allow our Travelers' Aid Society to put a matron there. They claim that they have their own employees and matrons in the waiting rooms and that they are able to do everything that is necessary for the traveling public. They don't seem to want anyone there who is not on their pay roll, and they are not willing to place our Travelers' Aid matron on their pay roll.

PROFESSOR JENKS: I wonder if this may not be an excellent opportunity for hearty co-operation with people who are not themselves, perhaps, actively engaged in this work, but who surely recognize the need of it, because they have matrons there to do this work. I wonder if it would not be possible in this case, to have the matron who is paid by the railroad officials here, on your board of helpers, so that you could be working directly with her, and so that she would be referring people to you and other agents in the city, and co-operate with you in that way?

It is true that in a great many cases the railroads, as well as other people in authority, are afraid to have outsiders come into their administrative body, as they look upon it. Now, if they have really an efficient work of this kind being carried on, I can easily see how they might feel about it; but I should still think that it would be entirely practicable for you to work in hearty co-operation with them for a time, and the problem may possibly be worked out in that way. If that work is done efficiently enough now, in the railway station, I would suggest that you devote your energies pretty largely to doing work with the people after they leave the railway station, taking them at that point, because there ought to be a good deal of a follow-up system in such work. I simply make that suggestion. I know nothing of your local conditions.

MRS. J. S. JENCKES, Indianapolis: I wish to state that the officials in the Traction Station have allowed us to have a Travelers' Aid matron in that station for the past two years, and she is doing most excellent work.

MISS EVA SEEVERS, Detroit: In a certain way we have met with most hearty

co-operation from the railroad companies. The Père Marquette Railroad has even been willing to pay the expenses of putting up posters in the two thousand stations that they have in the state of Michigan, calling attention to the work of the Travelers' Aid Society.

PROFESSOR JENKS: I notice that they are putting up posters in the state of Michigan, and there are other places where that is being done. I would like to throw out the suggestion that as soon as we can obtain hearty co-operation throughout the country, as soon as we can get this federation that I spoke of, in different places, it will add, I think, to the efficiency of the work, if there can be one form of poster, one badge—one general form throughout the country—so that anyone recognizing it would at once say, "Travelers' Aid," just as we now say "Red Cross."

MRS. B. W. LABAREE, New Britain, Conn.: I want to ask how local bodies, Christian Associations, or otherwise, can connect themselves with the central bodies, so as to be able to co-operate with them?

PROFESSOR JENKS: From New Britain you will find it easy to co-operate with New York City, or Boston. I would suggest that your society write to the Travelers' Aid Society in New York. You can easily make connection with that society, although that is, of course, local. But this idea of a federated society is, I trust, a matter of the immediate future.

MISS TERRY: May I ask if the Travelers' Aid Society proposes to take up the immigrant problem, or will that be left to the Federal authorities?

PROFESSOR JENKS: I have said nothing about the immigrant, except incidentally, in what I have said this morning, because I did not want to take the time to discuss that subject. I think that the time may come—and that, before many years—when the Travelers' Aid Society will be doing this work so efficiently that the Federal government will be glad to let that society have a place on Ellis Island in New York, and at the other chief immigration stations, and it will be the chief agency to meet the immigrants and see that they are properly distributed. There are, at present, on Ellis Island, and in the other great immigrant stations of the country, representatives of a great many different homes, missionaries representing a good many different denominations. There are, if I recall rightly, something like thirty or forty different representatives in New York, and I regret that there is often more or less unfriendly feeling and bidding back and forth for the immigrants to come to their homes. From very thoroughly collected evidence, I know, too, that many of the homes are not worthy to have anyone sent to them, and some of them have been put off the island by the Commissioner, on account of their unworthiness. I think the Federal authorities would like it if they could concentrate this responsibility in the hands of some one organization that they could trust. But that would be absolutely out of the question as long as there was any doubt whatever as to their perfect impartiality among the different races and nationalities, and creeds, everywhere.

MRS. R. M. PIATT, Wichita, Kan.: I wish to ask Professor Jenks if he approves and advises the employing as the Travelers' Aid matron, of a deaconess,

who will wear the deaconess garb and be easily seen throughout the station. We are working in connection and in co-operation with the Home Missionary Society of the Methodist Episcopal church, and do employ a deaconess for our work.

PROFESSOR JENKS: In a number of places I know that deaconesses have been the agents for doing this work. In my judgment that is a very wise thing to do, wherever it is convenient for it to be done. But I think that if a deaconess is to do this work, she ought to put on the general universal badge of the Travelers' Aid Society and do it as one of the agents of that Society. Where a city is large enough I would have a deaconess, and I think I would have a Sister and I would have a Jewess too. (Applause.)

MISS LOUISE W. BROOKS, New York City: The Credential Committee wanted me to announce that they neglected to state in their Report that there were five visiting delegates from Canada, that were included in the total named. (Applause.)

Following a ten minutes' intermission, the Rev. Prof. John Henry Strong led in the devotional hour.

PROFESSOR STRONG: One of the first words of this Convention was a call to prayer. Shall we make that same subject of prayer, the thought of our last devotional hour? For prayer is the beginning, middle and end of all our work. I think we might define our Christian work as prayer, and all that comes out of prayer. And it has always been so in the lives of those who have had a share in moving this great world heavenward. Martin Luther once said that he had too much work to do to pray less than three hours a day. When Hudson Taylor was visiting Dr. A. J. Gordon, in Boston, Dr. Gordon, so his son Ernest told me, felt led to protest with Mr. Taylor on the ground of health, because he was in the habit of rising four hours before breakfast each morning, to spread out the necessities of the China Inland Mission before God in prayer. Now what is there in prayer that fits it to occupy such a central place in our lives? What is there in that which so often seems to us so futile, so unrelated to the practical life, which nevertheless fits it to hold this strategic place in the Christian life and work of the world? That is the thought which I wish might occupy our attention for a few moments this morning. And I shall simply give a few reasons that have occurred to me to explain this central place of prayer in religious life and work.

To begin with, prayer is central in religious life and work, because it makes the Christian willing to work. How often unwillingness stands between ourselves and religious duty. I have seen men and women protesting not their duty alone, but their desire to take up Christian work, and yet stumbling and staggering before some great mental mountain of unwillingness. I have seen a man on his knees for an hour, battling with himself. I was not battling with him: he was battling with himself; until at last that mountain was plucked up and cast into the depths of the sea, and another soul was added to the ranks of the Master.

But I was thinking more of religious work, and of those who are conscious within themselves of an indisposition which they feel in duty bound to acknowledge. "I do not feel drawn to religious work," someone says; "I do not care for meetings; I have no religious experience worth contributing to others; I am never in a position to speak to a person about the interests of his soul. I know that it ought not to be so, but these are the simple facts and nothing is gained by disguising them."

There is the wonderful word of Paul, in his Letter to the Philippians, the second chapter, thirteenth verse: "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to work, of his good pleasure." Both "to will" and "to work." For the will, the impulse, the initial desire, as well as for the work, the accomplishment of that desire, we depend upon God. God is the only one who ever yet made a Christian worker. Men hate work, fear work, shrink from work. How are missionaries made? They have to be thrust forth. How are settlement workers made? It is the inspiration of the spirit of God. I shall never forget hearing Commander Booth, of the Salvation Army, tell of his mother, in the streets of London at night, crossing the street amid a rain of sticks, stones and rotten vegetables, and approaching a group of abandoned women, throwing her arms about them and pleading with them to be reconciled to God. He said, "I could not understand it, I could not understand how she could do it; until, at last, I remembered standing outside of her chamber door as a boy, and overhearing her praying God that he would fill her heart with the same love for the lost as filled the heart of Jesus Christ when he was on the earth." My friends, do you realize that God can give you a heart for Christian work, a hunger for it, a great floodtide of his own love for it? And this is one of the miracles that he works in prayer.

And then prayer is central in religious life and work also, because it clears the mind of the Christian for work. And when I say that, I am not referring to that mental development which is unquestionably one of the results of prayer. A cultivated gentleman of Hartford, Conn., once told me that one of the principal means of his intellectual development had been prayer. And prayer requires powers of abstraction, attention, imagination, responsiveness and expression, such as very few other exercises require; so that it may be wondered whether any development compares with that which ensues when all our powers are enlisted and illuminated with the spirit of prayer. And yet of this burnishing of the machinery I am not thinking at present, but rather of that clearing up of the whole field of duty which is one of the results of prayer. We all know what the thunderstorm does for the atmosphere in the summertime. It clears it. Now, prayer does that for the mind of the Christian, and in various ways. Prayer clears the mind of the Christian, by taking out of the field of vision things which have no right there; for example, our own limitations. What right has the Christian to think of his limitations? Does he not know that what he calls his limitations are the steel that encases the steam that propels the locomotive that pulls the train? Does he not know that what he calls his limitations are

the banks which make Niagara a mighty torrent instead of a muddy morass? Does he not know that this little bundle of strength and weakness which he calls his personality is able, in the hands of God, to do that which no other personality which he ever created can possibly do? How much of our talk about our limitations is unfaithfulness to God? If God be with us, how can we possibly fail? Such thoughts as these come to us in prayer, and our limitations vanish as they should out of sight.

But prayer clears the mind of the Christian not only by taking out of the field of vision things which have no right there, but also by bringing into the field of vision things which otherwise we should not see. I remember a few years ago standing on the shores of St. Mary's Bay, in Nova Scotia, and looking out over the waters, over which a fog had descended, touching the water at the distance of a mile from shore, and producing the impression of the boundless sea. But suddenly the wind arose and the fog was lifted, and there, within easy reach, lay Digby Neck, with its red banks of clay and its receding hills of green. And so in the life of the Christian, when the fog has settled down about him and there is nothing in sight that he can do, suddenly, in the sharp stress of prayer, the fog is lifted, and there, within easy reach, lies some opportunity, beautiful and great.

I remember going out into the woods one morning in Nova Scotia for a time of prayer. It has always seemed to me that there is no more beautiful place to pray in than the woods. The trees stand so silently, they bow their heads so reverently, as one draws near to God in the great cathedral of the woods. I had no sooner finished my prayer than I looked up and saw a man coming through the trees. He was leading a horse. I had never seen him before. We talked together about the weather, I suppose. We talked about the woods. Then we talked about religion. He was not a Christian, but he had long wanted to be; and then we had prayer together; and now there were two worshipers in the great cathedral of the woods. And I shall never forget how that man wrung my hand in parting. There was an opportunity that had been given me by virtue of this clarifying power of prayer.

But prayer clears the mind of the Christian not only by taking out of the field of vision things which have no right there, and by bringing into the field of vision things which otherwise we should not see, but also by enabling us to see those things which are in the field of vision as they really are. It is a question whether we come into such closeness with reality, as when we pray. I was speaking on this subject in Buffalo a time ago, and a woman came up to me after the meeting and said, "Mr. Strong, when you speak on this subject again, tell the people that prayer gives proportion to life." That is just what I mean. There are certain things in the background of your life which ought to be in the foreground. There are other things in the foreground which ought to be in the background. The whole furniture of our lives needs every now and then to be completely rearranged, and prayer does this. It is in prayer, if ever, that we confess our sins. It is in prayer, if ever, that we allow that this world, with all its undeniably great attractions, is not big enough to fill the heart of

a child of God. It is in prayer that this world dwindles away, and heaven looms up large, and a father's or a mother's face appears, and the hills from whence comes our strength, and those invisible cords are knit which bind us to all that is good and great; and if we only remained more in prayer, how strong those cords would be!

But prayer is central in religious life and work, also, because prayer produces upon the character, those subtle and indefinable effects which issue in vision and influence. Vision requires a sensitive organ, and prayer gives sensitiveness. Prayer gives microscopic power. Prayer also gives telescopic power. How many servants of God have been enabled to foresee great revivals, great movements of God's spirit upon the face of humanity, by virtue of this telescopic power of prayer? I do not see how anybody who knows anything about prayer, can doubt the fact of prophecy in the Bible. Men prophesy to-day. A number of years ago my father was speaking with Mr. Bell, of telephone fame, on the problem of telegraphing to ships at sea without a medium, at a time when that matter was so undeveloped. Mr. Bell reminded my father of the familiar experiment in physics by which, if a tuning fork be set vibrating in one corner of the room, another tuning fork in the opposite corner, provided it be of the identical pitch, will begin vibrating also. It is simply the problem, he said, of the establishment of an electric sympathy. Now between God and the Christian there is no intervening distance. In him we live and move and have our being. How is it possible, then, that when the spirit of the Christian is brought into pitch with the Spirit of God, that the thoughts of God should not affect the thoughts of man? We talk about telepathy, about suggestion, about thought-transference, not realizing, sometimes, that we may be laying our finger upon the fundamental mystery of the soul-life of this universe. What God requires is a leverage, a sympathetic spirit, before he can impart himself, and that leverage, that connecting sympathy, is born in prayer.

And the secret of vision is the secret of influence. Certain it is that in some way, directly or indirectly, God affects the whole spirit of a man engaged in the sympathetic act of prayer. And in God's power to affect us is enwrapped our power to affect others. In that influence which he exerts upon us in the sympathetic state of prayer he capacitates us to exert an influence identical in kind upon others. The greatest influences in this world are not to be defined. They are matters of spirit and atmosphere. Everyone carries about with him an atmosphere, and that atmosphere is perhaps the most powerful influence that he exerts. There are some people in whose presence it is easy to be good, and there are some in whose presence it is hard to be good. There are some people in whose presence it is easy to believe, and there are others in whose presence it is exceedingly hard to believe. Was it not Marguerite in Faust who found that she could not pray when Mephistopheles was near? My friends, you and I may be very well-intentioned Christians, but unless we have that subtle spiritual aroma about us, our influence for Christianity will be comparatively insignificant. Prayer produces that, because in prayer we touch him of whom it is written that "as he prayed the fashion of his countenance was altered."

Prayer is central in religious life and work also, because prayer is a cause, prayer is a power, producing the effects in the world about us. It is a great mistake to think of prayer simply as a subjective spiritual exercise, having wholesome reactionary effects upon ourselves. Prayer is a cause, prayer is a power, producing objective results in the world about us, under the all-superintending providence of God.

A time ago I picked up a book by a professor in Harvard University, entitled "Reason in Religion." He had a chapter, entitled "Prayer and Magic." Prayer he said, is simply the projection of our wishes against the clouds. When those wishes happen to be fulfilled, we call it answered prayer. When they do not, we call it submission to the Almighty.

That is not worth answering. Men do not speak so who have experience in prayer, and know the results of prayer in the development of Christian movements and in the life of the individual.

But prayer is central in religious life and work, lastly, because it is the inexhaustible fountain of energy, hope and courage. What shall a man do when he is down? Jesus Christ says, Let him pray. I have seen times in my religious life when I have gone out into the woods and cast myself upon the ground and told the Lord that I would not leave that place until he gave me help; and sometimes it seemed as though not five minutes had elapsed until my mouth was filled with singing, and I was leaving the place with my feet hardly touching the ground, to knock on doors that opened to me, and make appeals which I never would have had courage to make before. This is why Jesus spent whole nights upon the mountain side in prayer, because he knew that "they that wait on the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint."

Adjournment.

Monday Afternoon

At 2.30 in the afternoon the Convention met pursuant to adjournment, with Miss Annie M. Reynolds in the Chair.

Prayer was offered by Rev. A. B. Philputt, pastor of the Central Christian Church, of Indianapolis.

The Chairman then received the report of the Nominating Committee on the appointment of certain committees.

The report was read by Miss Elizabeth Bruchholz, Secretary of the Nominating Committee, as follows:

(1) On the committee to consider the question of an amendment to the constitution in relation to the ex-officio vote in the Biennial Convention:

Chairman, Mrs. J. R. Thompson, Portland, Me.

Miss Lida S. Penfield, Scranton, Pa.

Mrs. Winfield S. Freeman, Kansas City, Kan.

Mrs. T. S. Lippy, Seattle, Wash.

Mrs. Elizabeth Preston Allan, Charlotte, N. C.

Miss Mildred Rutherford, Athens, Ga.

(2) On the committee to consider the question of an amendment to the constitution regarding the extension of time between conventions:

Chairman, Mrs. Wm. F. Slocum, Colorado Springs, Colo.

Miss Gertrude E. MacArthur, New York.

Mrs. C. C. Rainwater, St. Louis, Mo.

Mrs. Frank S. Wallace, Pasadena, Calif.

Mrs. C. J. Buchanan, Indianapolis, Ind.

Miss Maude Corbett, Minneapolis, Minn.

The report of the Nominating Committee was accepted, and the committees appointed, as named.

MISS ANNIE M. REYNOLDS, *Chairman*: At the close of my duties as *Chairman* of the business sessions of this Convention, I beg the privilege of thanking you all who have poured so much of the oil of courtesy and sympathetic co-operation on the somewhat creaking inefficiencies of your *Chairman*. (Applause.)

Mrs. C. J. Buchanan, *Vice-President*, assumed the *Chair*.

THE CHAIRMAN: This is the time when we turn our eyes away from our own land, to consider the work being done among other nations. And we truly congratulate ourselves that we have with us the *World's President*, of the Young Women's Christian Associations. We are going to ask her to preside and to introduce the different speakers. Will you receive her standing as she comes?

Mrs. J. H. Tritton, of London, *President* of the *World's Young Women's Christian Association*, assumed the *chair*.

As Mrs. Tritton took her seat, Miss Helen Salisbury, of Los Angeles, came forward and presented to her a magnificent bouquet of American Beauty roses, tied with ribbon whose color is named for the hue of the flowers. On the streamers of the ribbon was gold lettering recording the occasion and nature of the presentation, and with the flowers was offered an American flag, both being tendered with words fittingly expressing the spirit that dictated the gift.

Mrs. Tritton's words of acceptance showed earnest feeling and appreciation. Her administrative duties were preceded by her request that a message of greeting be sent from the Convention to Mrs. Gladding who was unable to preside or to be present at this session; then a few minutes for silent prayer were asked for. At the close of this short period the Chairman took up the business of the day by calling on Miss Ethel Stevenson, of London, Corresponding Secretary of the World's Committee, to speak on "The World's Committee as a Pioneer and Unifying Force."

MISS ETHEL STEVENSON: A very interesting part of the work of the World's Committee is the development of the Association work among different nations, not only in accordance with Association principles but also according to national characteristics. Sometimes countries appeal direct for help to the World's Committee, sometimes the need of the country is felt by some member of the committee. However, the need is brought, it is considered, investigation follows, by correspondence with those already interested in the country or by visits of the general secretary or other secretaries.

Russia is an instance of the need being felt by the World's Committee. Some members had been praying especially for that country. One or two had visited it unofficially and had brought back reports of the great need, and a little over two years ago, Miss Spencer, accompanied by the Honorable Mrs. Fraser paid a visit to that country. They found a very mixed population in some of the big cities and very difficult conditions. An excellent work was and is being done for Protestant girls in St. Petersburg. But those who work among the Russian Protestants could not work among the Russians belonging to the Greek Church. For in Russia law declares your church membership. Long ago when Peter the Great founded St. Petersburg he induced a large number of Germans living on the border of Russia to come in and help to colonize his city. Among other things which he promised was that their religious liberty should not be interfered with and that promise holds good to this day. These people though virtually Russians are Lutheran Protestants and have their own churches and perfect liberty to worship in their own way, although they may not intermarry with Russians belonging to the Greek Church. Work among these classes was easy and spread to many cities: Warsaw, Moscow, Riga, etc.

But the needs of the real Russian girls appealed to Miss Spencer and Mrs. Fraser. Girls who were already living in the city and many others who came in looking for work—almost nothing was being done to meet their wants. If you will add to the needs of girls, as you know them in any of the big cities, these facts, you will understand something of the difficulty of the work in St. Petersburg: atheism and indifference are rife everywhere; there are no good schools, no stirring lectures, no Christian literature, no religious periodicals worth speaking of, no strong preachers, no public opinion. And, on the other hand, impure and blasphemous books and pamphlets and translations from infidel publications in other countries, are sold cheaply in every book store. Girls of

fourteen and fifteen are reading, and discussing with enthusiasm, books in which theories of free-love and abolition of marriage are pictured as the ideal society, and the materialistic point of view is permeating all ranks and classes from the frivolous woman of fashion to the hard-working servant girl or factory hand.

And yet the great need for help is there. The Russians are innately a religious people. They are seeking for God and they do not know where to find him.

Some effort was being made, although generally without much religious influence. A Russian lady had started work among the girls of St. Petersburg and when Miss Spencer went back again some two weeks ago she found that this work reaches over one thousand girls in a year and includes four or five evening schools and four homes with two hundred beds. Definite religious teachings and influences such as exist in our Associations are lacking, though small Bible circles are being formed. Means of helping these people are not so difficult. The Bible is an open book in Russia, in fact Russia is the only country which carries the Bible free through its length and breadth. But although the Bible is an open book, the people are too ignorant to understand it.

There is great need of a secretary or even two secretaries if possible to go and live there quietly and help the people in Bible study and just live a Christ life among them. They need the same Jesus Christ who means so much to us in our daily lives and surely it is part of our privilege to help them to know him.

The last appeal for help which the World's Committee received was from Bulgaria. Madam Economoff and Madam Nedelkoff came to the Berlin Conference with their hearts full of the need of their country. Few who heard it will forget Madam Economoff's impassioned appeal as she pleaded for help for Bulgaria, at one of our meetings in Berlin. Bulgaria is waking up and, just as in the more advanced countries, girls are clamoring for education. Although its people have figured in history since the ninth century it is a new country. Its independence of Turkey has only been won for thirty-four years and in this time it has sprung from a nation of peasants to a modern state. There is, as a natural result, great disorganization of character and morals resulting from a too rapid transition from old to new. Twenty years ago women were still in semi-Oriental seclusion and to-day school girls of fourteen and fifteen as well as women students come up to the city and board and lodge alone. There is a complete cleavage between old and young. Peasant parents have no control over their children and no key to their thoughts. Russian influence is strong and the worst class of Russian literature is read. Atheism, too, is in the country and those Bulgarians, who visit other lands, come home and report that Christianity is played out in educated Europe. Madam Economoff and Madam Nedelkoff went back to Sofia believing that the Association was the one possibility of meeting this condition. At the last meeting of the World's Committee, which I attended before sailing, we received their official appeal from which I would like to read you a word or two.

"We, the undersigned, knowing something of the beneficent influences of the Association in other lands, and feeling the tremendous need, in our city and the

nation at large, of like influences which shall work for purity and righteousness among the younger generation, appeal to you to help us.

"We are fully convinced that Christian principles form the only sure foundation upon which our young people can build a strong and noble character and we fervently wish the spread of such principles among the women and girls of the city, believing that the whole country will be influenced thereby.

"As a preliminary measure we have appointed a committee of nine women, of whom three are orthodox, two Roman Catholic, and four Protestant, to work up interest in the Association and draw up a constitution upon which they can all agree."

Miss Spencer left Sofia a few weeks ago but will go back again so as to investigate the situation thoroughly and Miss Rouse may be with her. The great need in Bulgaria is for an experienced secretary who must know foreign languages and foreign conditions and can guide in this critical and difficult time. Her support will be needed as Bulgaria cannot as yet undertake this and the expense would come to something like \$2,500 or \$3,000 per year. The ladies, however, thought that if the work is financed for two years and started on a satisfactory basis Bulgaria could undertake it.

Many of us are remembering the World's Student Christian Federation Conference which opens to-day in Constantinople. Do we realize that this meeting in the near East will bring us further responsibilities? Turkey is waking up, not to mention the Eastern Christians. For the first time Turkish girls are being sent to Christian schools for the sake of education. Imagine what a power they might be as they go back to their homes. But the schools cannot undertake to follow them there. Secretaries will again be needed—wise, tactful women with hearts full of the love of Christ, who will be able to follow the girls and draw them into closer touch with Jesus Christ.

I should like to tell you of Belgium, another needy land. A country where perhaps the largest proportion of women are found doing industrial work; wages are terribly low and women work even in the coal mines, and yet in this little country with two or three different races, speaking at least two different languages, there are thirty-two small Associations with a membership of six hundred. Not one Association in Belgium has even a room of its own and the leadership is almost entirely in the hands of the pastor's wives who have more than enough to do.

I would like to tell you of Austria where the difficulty of mixed races is such a large one and where the Association is just beginning to get hold of girls in Vienna and also in some of the Provinces, such as Bohemia and Galicia. The need in these countries and in Portugal as well as the needs I have mentioned are for secretaries. For women who are willing to go for the sake of Jesus Christ and tell others of the joy they have found. These are some of the needs which I bring to you as a result of the pioneer work of the World's Committee—what are you going to do with them? I have told you of the need of secretaries and the need of money but there is a deeper and more pressing need than either and that is the need for prayer, a need which each one here can supply. It is

the hardest form of prayer and the most self-sacrificing, but it is the most Christ-like. The Kingdom of our Lord is coming on earth, we can lift up our eyes and see signs of it on all sides. Shall we not all have our share in bringing it to pass?

May I add just one word in closing on the unifying force of the World's Association? By its very existence it must be a power for unity, for to-day it links together five hundred and eighty thousand members in twenty-eight different countries for the same end, the uplifting of womanhood and the bringing of that womanhood into the service of Jesus Christ. The greatest factor in this work is the spirit of Jesus Christ and it is his spirit working through us which makes unity possible. How else could people of different races, different thoughts, different moods and aspirations work together except in that spirit of love which he brought into the world and in which alone we find a common ground.

"For in him there is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus."

Miss Grace Tottenham, member of the World's Committee, was called on to speak upon "The Work of the Young Women's Christian Association in Great Britain."

MISS TOTTENHAM: The year 1855 was distinguished by the work of two women whose names will be always honored. One, Miss Robarts, started a Prayer Union for the women of all lands. The other, Mrs. Kinnaird, interested in the selection of suitable women for army hospital service during the Crimean war, opened a home where such women could be boarded before sailing and where they could be received on their return home. This suggested to her mind a more permanent effort for the benefit of all girls coming up to London from the provinces.

In 1861 these two ladies united their work under the name of the Young Women's Christian Association. It was not until 1877 that the provincial branches joined with the London organization to form the British National Young Women's Christian Association with its divisions of North and South England, London, Ireland, Scotland, Wales, each with its Divisional Council and staff of secretaries.

The present number of Associations is 1,353, with a membership of 102,471.

Association work in Great Britain has to contend against certain difficulties.

1. Interdenominational work is unpopular; societies attached to church are more in favor. 2. The Association draws its money and service from those who have small means and willing hearts; it has not attracted the notice and interest of the well-to-do as a body. Hence the work is somewhat hindered, by the question of funds, but is savoured by much sacrifice. 3. In Great Britain, people still recognize the distinctions of class. While there never was such a sense of brotherhood so widely spread among those who care for the Kingdom of God, we may still with truth apply the words of the oft-quoted English working woman to each class as being typical of its *social* life—"I keeps myself to myself." In consideration of this, work has to be undertaken by the Association for different

types of persons, which results in what to the onlooker may seem lack of centralization and the formation of many different departments.

Bearing this in mind, we find that the work of the Association falls into two sections: (1) direct work, (2) indirect work, or work done under the auspices of the Young Women's Christian Association. The direct work is among business, domestic and professional classes by means of boarding homes and institutes.

The boarding homes are used chiefly by those in business and professional life. At times whole parties of girls emigrating to Canada or Australia are committed to the homes at Hull, Liverpool, London and Southampton by the government offices concerned. Ames House in the London Division has rooms for ninety-seven boarders, and four hundred girls come in to dinner every day. In Birmingham, there is a boarding home for fifty girls with restaurant and rest rooms for two hundred daily.

The great domestic class vies with the business class in its use of the institutes. Of these the Digby Institute at Bournemouth and the Forward Club at headquarters are among the best types.

Hitherto the work of the Association in professional circles has been among nurses and teachers. The Guild of Teachers emphasizes the spiritual side of the teaching profession. Scotland leads the way in the Nurses Union with a membership of one thousand. The latest development in the direct work of the Association has been a boarding home in London for actresses. It is perhaps the most modern boarding house in existence. Breakfast is at eleven o'clock, in dressing gowns; a hot supper is provided at midnight, and a smoking room is set apart to avoid smoking being done in bedrooms. One day in the week an address after tea is given by a well-known speaker, but attendance is optional. It is hoped that similar homes may be established for this class of professional women in other great towns.

The Association has its evangelization department, its junior department, foreign department, with thirty workers abroad, and its social service department. This latter has recently had to call the attention of local secretaries and members to the Mormon propaganda, which is a source of great danger to the young women of England at this present time. During 1920 over 69,000 families were visited by Mormon missionaries in England and Ireland, and the results have been disastrous.

Another work instigated by the Association was the establishment of a lunch and rest room at the White City Exhibition in London. This ultimately led to the passing of a bill by Parliament through which provision has been made for the future comfort of all exhibition employees.

At the present time the Association is co-operating in investigations having to do with the establishment of lodging houses for women in London, along the lines of the Glasgow municipal lodging houses.

I must pass over the holiday homes, the foreign club, employment agency, loan library system, prayer union and other forms of work to the indirect work, i. e., work originated by but not now under the auspices of the Young Women's Christian Association.

Travelers' Aid (for women and girls) comes under this heading; twenty-two different societies have amalgamated this side of their work with the Association to avoid overlapping.

We have, too, union of girls of leisure. There are scores of girls who are putting their energies into games and amusements all day long, who need to have a sense of responsibility for life awakened or to have other interests opened up to them. For some fifteen years, in different parts of the country, wherever groups of girls were to be found, centers have been formed in connection with this Union, each with its president and secretary, who keep the members in touch with existing needs, be it Association or the needs of other societies or local needs. Three scattered members' branches are conducted by correspondence.

Each center in town or county aims at having a Bible circle missionary study band and lectures on current questions. Girls who are just out are invited to a camp in the summer, by private invitation. Bible circles are held and an evening hour with prayers closes the day.

This Union, besides having its own magazine, has its own settlement in a very poor part of London, and since 1899 it has organized two splendid girls' clubs for the working girls of that neighborhood, one of them being for very rough girls. The restaurant connected with this settlement is crowded with girls from factories nearby in the dinner hour, and the girls of leisure do the entire work of the service themselves. It is wonderful how many girls who come to stay at the settlement because their friends do, and who have no definite purpose in life, go away with a realization of sisterhood between themselves and other girls and with the purpose to serve Christ all their days. Many members in towns help their local girls' clubs and they also, through the Guild of Teachers, help to bring friendship to many teachers at lonely posts in town and country. Spiritual life and widened life and service have been the outcome of this Union which, at present, numbers about fifteen hundred.

We pass on to the other work under the auspices of the Young Women's Christian Association—the Federation of Working Girls' Clubs. There are one hundred and fourteen affiliated clubs for working girls. Their membership includes superior working girls in skilled trades, and the roughest factory girls doing the most unskilled work. It has had for the past twelve years organized competitions between clubs. This is now a great feature and interest has grown so great that there is each year a senior and junior competition in physical drill, singing, needlework, embroidery, knitting, scripture study and other subjects. The challenge shield, pictures and certificates are presented at a great prize-giving and entertainment.

The Federation gives financial help to struggling clubs in poor neighborhoods and in growing districts. It arranges conferences for clubs and by these, also through its magazine, *The Girls' Club Journal*, it keeps club leaders in touch with all movements affecting their girls' industrial and social life. In the clubs themselves everything that will help the girls in physical, educational, moral, spiritual ways is arranged for. In summer, holidays at seaside or country are planned for the girls who save up all winter and, when possible, club leaders

go with parties of their girls. White Ribbon Temperance Bands, married members' guilds, dinner hour services in factories, days in the country, Bible classes, and mixed choirs are other features of the work. The aim of this Federation is to win the girls to know and serve Christ and to be good citizens.

I feel that in presenting to you this brief account of Association work in Great Britain I have given you the shell without the pearl. But the pearl is there, and all the outward protection of the shell is for the cultivation of the gem and to forward its growth.

The vital thing in our boarding homes, institutes, girls' clubs, departments and unions, is the spirit in them; the effort and the desire to win the girls, for whom all these things exist, to the mastership of Christ; to send them back to daily life to witness for him in shop, factory and home, as well as in far places, and through them to extend the kingdom of God on earth.

The Chairman next introduced Mlle. Suzanne Bidgrain, Secretary for the National Committee of France.

Mlle. Suzanne Bidgrain: As this is the international day of your convention, I hope you will forgive me for addressing you in French-English. (Laughter and applause.)

The first French Young Women's Christian Association was started in 1849 in the southeast of France. It was a very small branch and up to 1870 only very few other branches sprang up. After this date interest was awakened; in 1893 the organ of the Association, *Le Journal de la Jeunes Filles*, was started; in 1894 all the branches then in existence united and agreed to have a national organization. Since then the number of branches, their extensive activity, their religious, social and educational importance has steadfastly increased.

When saying this after I have seen something of your splendid American work in New York, I have some fear that my words may lead you to think the French Young Women's Christian Association much stronger and more effective than it really is; please keep in mind the tremendous difference in importance, wealth, etc., between your country and mine, remember that everything, progress included, is on a smaller scale and (as our idiom is translated) look at us through the small side of your glasses. Having thus I hope cut in the root all possible misrepresentation I am glad to say that our progress, if comparatively small, is real; there is a rising tide of life and interest. Our *Alliance Française des Union Chrétienne de Jeunes Filles* numbers now sixteen territorial divisions, 289 local branches and over 9,000 members.

Each branch, each division enjoys much autonomy. Circumstances, needs and means differ widely and our motto could be, "Union in diversity." We hold that all methods may be tried and ought to be tried as long as all tend towards our ideal which is the same as yours; to help every young woman to become a Christian woman in the fullest sense. We try therefore to meet every need and to supply in every life what is lacking. To some girls we give lessons, lectures, an opportunity to develop on the intellectual side and, as in France all classes

of girls come together in the same branches, this gives to the girl of education the privilege of making a disinterested use of her knowledge.

To other girls whose life is sadly devoid of wholesome pleasure our Association attempts to provide such: social gatherings, walking excursions, little feasts on special occasions, etc.

For all, the Association is the home of their spiritual life and everywhere the Bible is studied, hymns are sung to God's glory, and girls are strengthened in the one thing needful, and learn the unmatched beauty of Christian friendship.

Our little girls have not been forgotten and a great number of Associations have junior branches where Bible studies, lectures, songs and pleasures are planned according to their age.

What I have tried to bring before you is only the general idea of our Association program, for many of our branches add other lines of work to these essential activities.

In such parts where our branches are happy enough to have a place small or great where they can feel at home, extensive work of a social and evangelistic character can be done. In Rouen, for instance, the Association has a house-keeping equipment and teaches cookery. In Alais, a manufacturing city in the South, the Association works especially among factory people. Evening classes for working girls, and free libraries have been started. The Association also provides a place to which school children may come until their mothers return from work; the children being then looked after by the Association members. In Marseilles the Association arranges special meetings for shop girls and clerks. Invitations are distributed by the members in all the great stores and shops of the city, to attend the artistic evening parties given by the Association. In this way girls are reached who would never be seen entering a church.

Unfortunately such important work is impossible for the majority of our branches. Not in most cases for lack of zeal or of volunteer workers but through lack of money to hire a neutral place of meeting. For the numerous branches which hold their meetings in a parish room or at the house, the field of work is limited to Protestant girls and even among these every kind of work requiring special equipment as, for instance, housekeeping instruction is out of the question.

All our branches are interested in missions, sew, collect, manage bazaars, have work of one kind or another for the support of missions. Alongside of this general interest our Association has its own special mission work in Madagascar. Seventeen girls are brought up there as our adopted children, by missionaries, all their expenses being paid by one hundred and nineteen branches of our Association, and we hope to adopt seven more girls this year.

A thrift department and also special classes where our girls sew on house and personal clothing, prepare them for their future duties of housekeepers and heads of families, teaching them to be farseeing and economical.

There is one form of social work which appears to us as always more needed and useful; it is what we call our "*Maisons de vacances*," holiday homes for girls. Five such houses all situated in the country or at the seaside have been opened. Our city girls stay there two weeks or more if they can, paying generally

thirty to forty cents a day and they remember these holidays as a time of spiritual refreshment as well as of physical rest.

In many cases we co-operate with fellow workers of other organizations. For instance, with *Les amies de la Jeune Fille*, which may be compared to your Travelers' Aid Society, or with *L'Étoile Blanche*, the French Purity Alliance.

Last but not least stand our foyers, restaurants and homes. In Paris we have seven of these, open to non-members as well as to members of the Association, with an attendance of seven to eight hundred girls every day at noon and where eighty of them are accommodated. Our desire is to give these as much as possible the home atmosphere. Marseilles, Bordeaux, Lyon, St. Etienne have also their foyers and homes.

Isolated girls living in the country too far from any branch to be able to join it have formed between themselves "*L'Union des destituées*" or "society of lonely ones" and exchange books, papers, magazines, letters, etc.

We have also circulating libraries for those of our branches which cannot afford to have a library of their own.

All this is only a very modest beginning, but our task is a peculiarly difficult one owing to the religious circumstances of our country, where both Catholics and free thinkers are equally hostile to our work and where Protestants are a very small minority; in fact, only the seventy-sixth part of the whole population. Our work as secretaries is not only to visit and organize but also to encourage, to brace, to uphold our local workers who are all volunteers and mostly engaged in some paid profession besides their Association work.

Above all we have to place unwaveringly our religious ideal and object before the conscience of our girls and to live up to this ideal in the face of a world which rejects or distorts the Christ who is to us both our motive power and our goal.

I have been told that you would be interested to hear something of the Eastern countries of Europe where I have had the privilege to work lately with Miss Ruth Rouse. Our object was to present the World's Student Christian Federation to the students of Roumania and Servia, among whom no Christian Association of any kind exists and where the beautiful Christian movements of other countries are wholly unknown.

It is under these very unfavorable circumstances that we started on our pioneering tour, the prominent feature of which was a wonderful sense of direct guidance and help from God smoothing the path and showing us the way in a most difficult field.

Not only Christian faith but even religious problems seem to have dropped entirely out of the sphere of thought and interest of Roumanian students. Their church, the Roumanian Greek orthodox church, has lost all hold upon them; they do not discuss or fight against her, they consider her as dead and state the fact, when questioned, without either bitterness or sorrow. A strong feeling of astonishment at our interest in these matters was elicited in many, most of them having rarely given it a thought.

The first but not the easiest question to settle was how to get at these people,

how to arrange a meeting, and before we knew how or why the problem was solved. Seemingly by pure chance we made the acquaintance of a theological student who was deeply interested in what we told him of the Federation, so much so that he offered us, two days after our arrival in Bucharest, the most splendid opportunity we could have wished for. He invited us to address a meeting of men and women students representing all the student societies of Roumania which met under his presidency to discuss questions of university extension. Over a hundred students, out of which only twenty were women, were present. Our account of the Federation was received with great astonishment, but with some sympathy and the most courteous attention. As in many other countries the emancipation of women, suddenly freed from old-fashioned customs, has at first lowered the moral tone of womanhood, but it appears that the Roumanian students have quickly regained their balance; the state of moral life amongst them seems infinitely better than in other surrounding countries.

Our second step was to win the confidence of a remarkable woman who has done more than anyone else in Roumania for the welfare of women students in founding the *Caminul Studentel* or, "Student Home." This is a delightful home where ninety students are accommodated, helped, advised, in many ways educated. No religious influence is at work in the house and we were very doubtful as to what we would be allowed to do for these students. There again the door opened wide before us. We were received most cordially and we could once more stand up for our Master before a hundred women students and tell them of the rising tide of Christian faith among their fellow-students all over the world.

The intense fear of Protestant propaganda to be found everywhere in Roumania will be the greatest difficulty to be overcome, before any regular work can be begun there.

This fear has a political "*raison d'être*," misunderstandings, misrepresentations are nearly impossible to prevent; those who having caught a vision of our ideal will try to realize it in their country, will have a hard struggle to face, and need our faithful prayers. In Servia, a poor, sad, little country always on the verge of civil and foreign war, everything is more behind the times than in Roumania. The lingering effects of Turkish oppression are still to be felt and the women students are few. We found there the same complete religious indifference combined with a shade more loyalty to the church of their country, which is another branch of the great Greek Orthodox Church. But this is a political not an evangelical loyalty and manifests itself only through attendance at some important church festivities. We had a Roman Catholic lady, an Irish woman, as hostess for one of our meetings and used this opportunity to explain what Student Christian Associations stand for, and what splendid work some of them have achieved. It is quite a revelation to these poor misled students who think, because they have read Nietzsche and Renan, that the modern mind has definitely tested and rejected Christianity.

Our greatest help in Belgrade came from a student who had studied in Paris and for five weeks only had been an associate member of the Student Hostel there. Her feeling of gratitude was such that she laid herself out in every way

to ease our work and she convinced us anew that the hope for such countries as Servia and Roumania lies in the impression made upon the students who migrate to Switzerland, France, and Germany to get the best possible instruction. The responsibility rests with us to give them more than this, and to let Christ shine through us so clearly that they could not but be brought to him.

The Chairman welcoming the secretaries representing the field introduced Miss Mary B. Hill, General Secretary of the Lahore Association, on the work in India.

MISS HILL: We, of America, think of the women in India as being our sisters, because we are all one in Christ Jesus. But does it ever occur to you that the very blood that flows in your veins flows in their veins? If we go away back to our ancestors, the Aryan race when they left the Caucasian Mountains and came down through the Tiber Pass, and invaded the whole of India, which they occupy to-day, you will realize the relationship. So you and our young women of India are actually of the same flesh and blood, as well as being one in Christ Jesus. But at the time that great Aryan horde was coming into India, through that Tiber Pass, just above Lahore where my work is at present, two thousand miles away occurred a scene with which you and I are more familiar. The children of Israel were facing the land of Canaan, and you will remember that they got to within eleven days of that land, and then sent twelve spies in to spy out the land and come back and report. This the spies did; and they brought back two reports. They agreed as to the land and the people, and the advantages of it, flowing with milk and honey, but they disagreed as to whether they were able to go up and possess it. Only two out of the twelve, Caleb and Joshua, stood up bravely and boldly said, "Let us go in at once and possess the land, for we are well able." The others said, "We are not." We know what the result of that was. The majority ruled, and forty years of suffering and wandering in the wilderness ensued.

Here is an actual, parallel case, it seems to me. We are presenting India to you to-day. And I say, "We are," because Miss Cross is here; just came from India; and we, too, have been over and spied out the land, and we have come back with our report, and it is a minority report—only two of us; but we are going to hold up our bunch of grapes and let you look longingly at it, but if you want to taste any of it, you will have to come over to India. (Applause.) Did you ever think that the map of India is just the shape of a bunch of grapes, and it hangs to the highest peak in the world, Mount Everest.

I am going to report to you about this land, and the people, and I am going to say, "Let us go up at once and possess this land, because we are able." We Americans are well able. I am sure our British friends here to-day will forgive me if I just leave them out a little bit, for I am going to talk from the American standpoint. We want to bring you a compelling conviction that we are well able to possess India, from an Association standpoint.

Now, a little bit about this land. It is a land flowing with milk and honey. I wish I had time to picture the beauties of India, and the desire of those hundred and forty millions of women of India for a knowledge of Jesus Christ. It means personal service and sacrifice to bring this knowledge to those women. Three hundred millions of people, a land half as big as the whole United States, with that awful caste system, and religions so vile that the lives of the gods cannot be written in English; not allowed by the government. Of the women of India, it may be said that, taken as a whole, their birth is unwelcome, their physical life is outraged, their mental life stunted, and their spiritual life denied existence, in a land where they believe in the sanctity of the cow and the depravity of woman! And it is all true, the worst that you can possibly hear, and a great deal worse than you can possibly hear. But all of the western, civilizing influences that are coming into India, are going to have an effect in molding the lives of the young women of India. Are we going to face these enemies and fight for these young women, and win that country for Him?

Eleven little American secretaries—eleven, among one hundred and forty millions of women! There are some splendid English workers there, and we have about seventeen hundred women of the country trained, who are helping in the work. But there are just eleven Americans—eleven in sixteen years, dear friends. We keep hearing about all these American secretaries that are going out to India, but it has taken us sixteen years to produce eleven, and we are as grasshoppers in their sight, and in our own. It is going to cost life blood. Already, one of our dear secretaries, one of the finest English workers we have ever had, has laid down her life. Why are our numbers fewer than they were a while ago? Because our American secretaries have not come to the rescue, and there are six to-day who will soon be broken down under the pressure of the work they are facing, unless help comes.

While there was a split in that report, they all agreed about the country and about the size and strength of the enemy; and we all agree about that, but is there going to be a split when we come to go a little farther, as Caleb and Joshua did, and recognize the hand of our God upon us, and give him the glory for what he has accomplished? How much we of America have to thank him for, as we hear these wonderful reports of what God is doing for our Association. As the children of Israel looked back upon their wonderful deliverance from Egypt, the pillar and cloud directing them in their flight, only two could look up, and in view of what they had done say, "Let us go up and possess it, for we are well able."

Is this compelling conviction going to lay hold of you to-day? Are we going to recognize the fact that we are well able, basing that conviction, not upon our own strength, for we are poor and weak, but upon the strength and the arm and all that God can give, to enable us to go and win India?

Now, what is my little bunch of grapes that I am going to hold up to you to-day, as an example of what God has done and what he can do in India? There are our one hundred and twenty-nine little Associations—seventy-seven city, and fifty-two student Associations—with a membership of 8,674 (applause);

thirty foreign secretaries and seventeen home secretaries. There are six holiday homes in the hills, and there are constantly camps and conferences being held for the young women. And I would just like to say right here, that our Quadrennial Conference, which closed a few months ago in Calcutta, passed a financial budget which, in percentage, is far and away ahead of your four per cent that you passed here (applause), and that India was the first, and I think the only country that has ever met its full quota of the penny support of the World's Work. (Applause.) I wish I could just show you some of the young women scattered all over India, in missionary work, in government places, in business and commerce, in every line of activity in life, all leaders, as promising and splendid young women as you will ever see, who have come into a vision and have seen light as something worth while, through the work of the Association.

I wish I could tell you what the Association has done for the leisure class; how their lives and services have been given for the benefit of the young women of the country. And then I wish you could see, with us, that the strong confidence we have is not only based upon what God has done, but upon the command and the promise unfulfilled. God swore to their fathers, Abraham, Isaac, and Jacob, that he would give them the land. He has sworn to us that he would give us the heathen for our inheritance, and he has also promised us his blessing if we would go in and possess. I believe the American Association stands to-day where, if it goes forward largely on this foreign department of the work, it is going to have a reflex action of such blessing upon the home work, as we have never before seen. I think the testimonials that we have had in this conference, of the blessings of the foreign department, are just a sample to show what God can do, if we will just rise to fulfill his blessed commands, believing that his commands will enable us to go in and possess the land.

Shall we face this question with that strong, compelling confidence that we are able to do it? Or shall we turn back with murmurings and complainings, to our wanderings?

I want you to realize that the young women of India are to-day in a state of transformation and change. The mold is setting. Are we going to have a part in the shaping of it? We have an opportunity to-day; we don't know whether we shall have it to-morrow or not. We don't know whether or not all these open doors in India are going to be open to us to-morrow. I want you to realize that now, as in the days of the children of Israel, there are two reports, a majority and a minority report, the optimist and the pessimist. What are you? These pessimists said, "We can't do it; we haven't enough money; we are not able." Some here are saying, "We have got to fill our places here at home before we send secretaries out to India, and we will have to finance things very differently at home before we can do anything out there." They keep saying, "A little later we will have plenty of secretaries and plenty of money for India." "A little later" is the devil's device. It is now or never, with India to-day! To which of these two do we belong? The majority is

the crowd; it is fearful and fretful and faithless and cowardly, and turns back. But the minority—well, if it is ten to two, that is five to one, and there are five times as many young women in India as there are in the United States—it is five to one on the other side there; but if you belong to the minority, you will realize that we have got to do something more than to send one secretary to India for every hundred and two secretaries at home. That is what we are doing now. Don't let us pat ourselves on the back and say that we are doing well. We are not doing all we might.

"We are well able, let us go up and possess the land." If we have the courage, the faith, and the confidence, and the hope of this blessed conviction, and not only say that we are able, but that we are *well* able, we can do it. We have women enough and we have wealth enough. The question is, have we *will* enough? Will to go? How many secretaries here have come up with, down in their hearts, the call of God to go to the ends of the earth to serve him, and they are hiding it away and are not willing to go? And then, a willingness to let go—how many of you dear board women are saying, "Now, don't you talk to our secretary, don't you get her to go out to the foreign field!" I have heard that several times. You ought to be praying for your secretaries to go out to India, so that the younger ones can come up. If some of you good, experienced secretaries would retire to the foreign field, it would make room for some of the promising young material to come on, here at home. (Laughter and applause.)

And then, it is not only to let go, but to help to go. And there is the money question. I very much wonder if this financial support that you are talking about, is not going to strike the death blow to the need for buildings and equipment in the foreign field, which we are going to have to undertake. We have women enough and wealth enough—have we the will? "Let us go up and possess the land at once, for we are well able." (Applause.)

The Chairman introducing Miss Caroline Macdonald, Secretary for the National Committee of Japan, said that another thrilling story was to be heard.

MISS CAROLINE MACDONALD: "Bliss is it in this dawn to be alive. But to be young is heaven." I wonder if we realize, all of us, that we are living in one of the greatest ages in the history of the world? We are living in a time when we see the age-long sleeping East awakening and in the great crash of world events, we are realizing that the world has become one.

This age, of all ages, should remind us of those days nineteen hundred years ago, when One went apart with a few friends whom he had gathered together, and prayed that the world might be one. And this is the first age, I believe, since the day of that prayer, when it is possible for the world to become one in sympathy and in union with Jesus Christ. The barriers between nations have been broken down, and whatever be the problems between the East and the West, the East has arisen on the horizon of the world's politics and we can no longer

ignore our relation to these problems, whatever we may do with them. Commercially and politically the East has to be reckoned with. Is the Church of Christ to be behind statesmen and politicians in their recognition of this great truth? Are we to go forward or are we to remain behind, in this great movement of unity among the nations of the world?

What are the signs of the times? Wars, and rumors of war? No! Peace, and rumors of peace. The day is coming, and coming speedily, I believe, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ when he shall reign forever and ever.

In connection with the progress of Eastern nations, the Land of the Rising Sun is mainly significant because she has been in the van of this new movement. It is she who has compelled Western nations to reckon with the Eastern peoples. She has been the first to realize the power of the Eastern nations to stand side by side with the great Christian nations of the world. And there is nothing more significant than the fact that Japan has had to prove by her prowess in war, her ability to stand by the side of the great so-called Christian nations of the world. I hope that is not going to be true of the other great nations that are coming to the fore. Well may it be that China shall teach us, not the arts of war again, but the arts of peace.

One of the most significant things that Japan did in her early days was to emphasize the need of education, not only for men but for women as well. We deal with what one might call a unique situation in the world at the present time, namely, we think of Japan, therefore, as an educated, non-Christian country. Women, for the past thirty years, have been receiving at least a primary education, and they are reaping all the advantages and all the difficulties of the great transition period through which they are passing.

We have been talking a good deal, the last few days, about the problems among our own women in this country. I wish that we might use our imaginations a little. I am sure that Miss Hill will agree with me when I say, that representing India and Japan, she and I could have occupied your attention for four or five days, speaking of the social and industrial and educational problems of those great nations of the earth, and have thrilled you, even as much as you have been thrilled during these days, in connection with the problems of the women of your own nation.

I want it to be remembered that in this Christian land and in the lands which we represent, there is a Christian consciousness, and it is not because you are American women that you have come together during these days to discuss the problems of the young women of this land. There are thousands of other American women in this land who are just as devoted and loyal to their country as you are, who are not here discussing the problems of the women of this country. It is because you are *Christian* women, and because you are such you have no right to study the problems of the women of your own nation, to the exclusion of the womanhood of any other nation of the world because in the Kingdom of God there are no Americans, nor British, nor French—we are all one in Jesus Christ.

It is within a field similar to your own that the Young Women's Christian Association has begun its work in Japan. I want you to remember that we are one of the most infantile Associations affiliated with the World's Young Women's Christian Association.

There are in the city of Tokio alone, fifteen thousand school girls and students, of whom five thousand are away from home and living in ordinary, common boarding houses. We speak a good deal about the housing problem in this country, and I have no doubt it is a serious problem; we are in the midst of a Christian civilization, and so one can understand how the difficulties of the housing problem are increased in a country where these problems are worked out in the midst of a non-Christian civilization, which in many ways is doing so much for the advancement of women. The girls are attending, for the most part, government schools, and our work has been to get hold, in small numbers so far, of many of these girls in government schools, and enroll them in Bible classes. We have been able, in the last two years, to build two hotels or dormitories for students away from home, and so are able, in a small way, to touch the housing problem in Tokio at least.

We have also our summer conferences, just as you gather at your Silver Bay and Lake Geneva, there to study the word of God, and come into fellowship one with another. I shall never forget what one girl said to me at the close of our last conference. She said, "This conference has given me courage to go home," and when speaking to her afterwards, I found that she was not only the only Christian in her family, but she was the only Christian in the village to which she was going. I knew one girl who was almost the only Christian in her town, and who went back and gathered her neighbors together into a Bible class, and she interested her father and mother in such a way that they insisted that all of their children attend Sunday school.

Shortly before I came away two of the great cities of the country, one of over a million inhabitants, and the other of almost a million, through the Christian representatives, the Japanese clergymen and the missionaries, invited the Young Women's Christian Association to come and form Associations in those cities, and requested that we send *experienced* English or American secretaries.

One might go on and give details of the work, but it is similar to your work here, and I have not time to touch upon the industrial possibilities. Women are in banks, offices and shops, and in one city alone there are over forty thousand girls in factories.

Now who is responsible for this work in Japan? Some of us happen to be located there, but we are not ultimately responsible for the whole work. You here, who represent the Association movement in this country, are responsible for the carrying on of this work, and for the special needs of the Associations in foreign lands. It is our responsibility to see that these young women of the East, growing up in the new life which has come to them, and which is coming to them—it is our responsibility to see that they know the touch of the loving Christ. It is for us to help them realize that the things which are eternal are the things which are significant; that the life which they see about them, the

material things, is not the real life, and that God himself is the most real thing in the world, and can be realized to be so in their daily life.

I have been listening very attentively to the talk about the advances that you are going to make in your Association work in this country. I have heard of the new secretaries that you are going to add to your staff—Miss Barnes, for example, has suggested that some of the city Associations should take on county secretaries—and some day, when everything is done here, you, perhaps, if you feel in the mood, are going to take on a foreign secretary. Why should you wait until your own work is finally established? I wonder if there is an Association brave enough, in the United States of America, to take on a foreign secretary before the home field is fully manned? If there is it will be the beginning of a new life, not only for your Associations in the United States, but for the Associations throughout the world.

“There is a scattering that yet increaseth, and there is a withholding more than is meet, and it tendeth to poverty.”

We talk a good deal during these days about the coming of the Kingdom of God. Surely we are on the eve of a new life; surely we are beginning to realize that the only true Kingdom is the one in which the teachings of Christ and the spirit of Christ predominate. Surely also the Young Women's Christian Association has a large opportunity even through its work at home to influence the womanhood of the world and thereby further the coming of the Kingdom; because to the degree in which you solve the social problems of this country, to that degree are you helping solve the social problems of every other country. One of the worst stumbling blocks to work in non-Christian lands is just our inability to solve our own social and economic problems in the spirit of Jesus Christ. But by working together, with a great advance in our home work and a corresponding advance in our foreign work, we shall be able to do something in the spirit of God towards bringing to pass the Kingdom of Jesus Christ.

Surely he cometh, and a thousand voices call to the saints, and the deaf are dumb. Surely he cometh, and the earth rejoices, glad in his coming who hath said “I come,” and God grant that when he shall appear, we, as individuals and as a corporate body, shall have confidence and not be ashamed before him at his coming. (*Applause.*)

THE CHAIRMAN: I am sure that our hearts are greatly stirred with what we have heard from Miss Hill and Miss Macdonald. We do realize the enormous field, but we do want to be extremely practical, and we want to know what has been done in the past two years, and what may be done in the next two years, God helping us. So I just want to present to you, in two or three minutes, the result of the work of the foreign department, during the last two years, and some of the great needs of the present time, in very practical form. There is certainly much for which to praise God, in what has already been done. Progress has been made, and we do thank Him that in two years you have been able to send out ten secretaries. It may be said that that is very small, compared with those who are needed, but we do thank God, and thank you for the ten who have gone. Three have gone, representing city Associations; one repre-

senting Wellesley College Alumnae Association; two have gone supported by their own families, and two more are going to be supported by their families. You will notice the two methods of money being supplied—one by the city Association, and then the colleges can have their secretaries. Won't it be splendid when every city Association has its own secretary and when every college has its own secretary at work in the foreign field? Won't it bring enthusiasm, happiness and joy to us all when we know that we are working through our own special representative?

What we want is more enthusiasm, friends—isn't it? And surely the two addresses from those who know, will arouse that enthusiasm. Miss Taylor says that she wants to ask for an increase of an hundred per cent before the next Biennial Convention. Let us expect great things. (Applause.)

And now let me just tell you what secretaries are most urgently needed in the next two years. There is a little discrepancy between Miss Taylor's estimate and Miss Hill's. In the next two years there are urgently needed general secretaries in Calcutta, Madras, Bombay, and Rangoon, experienced in city work. That is for India and Burma. Then in Rio de Janeiro, one is wanted, experienced in city work.

Student secretaries are also wanted for Japan; Miss Taylor says three. Five each are also wanted for China and Japan, and one for India. There are specialists also wanted—two physical directors, one domestic science director, one expert stenographic teacher, and one educational director. The new fields wanting help are: Mexico City, Turkey, Bulgaria, and South Africa—all urgent.

Friends, this Convention has meant an immense amount of good for us all, I am certain. It has been a magnificent Convention, and we have been helped, stirred, and encouraged; we have felt God's presence here. We have had practical discussions upon how to help our sisters, and how to go back home and translate into our own lives and characters and work, what we have heard. But it must mean much more than that to us, after this afternoon's meeting. It means for each one of us an individual responsibility that these sisters should have an opportunity of hearing of the love of Christ; it means our individual responsibility toward God, for them, also. Do remember that no missionary societies are doing this work. Missionary societies are asking the Young Women's Christian Associations to go in and do this work that is really needed, and it is only through this blessed, loving sisterhood that we can help.

Now we are going home with great enthusiasm. But do not let us be limited to our little corner of work; let us take home with us some of the needs of the great world in our hearts. Let us realize that we cannot all go to these foreign lands, to take up this great work. Many cannot go and devote their lives to this work, but everyone can help.

I want to ask you, everyone, to do what you, in the beginning, promised to do for us—and that is to pray. I want you to pray that kind of a prayer that means hard work, definite, persistent, continuous, that kind of prayer after which things happen; wonderful miracles, perhaps, happen. We don't know how it happens, but those at home have been praying and the answer comes. Perhaps

it is easier to suggest that we concentrate on one country; that we should make ourselves acquainted with that one country, by reading and learning all we can about it, by knowing the names of the secretaries who are there, and by praying very, very definitely for that place.

We are quite sure that our dear secretaries on the field, need all our help by prayer, that their faith may be strengthened, and that their hands may be held up in great difficulties.

Some, perhaps, may be able also to help with money. Those who will, I am sure will rejoice to do so when they realize what the needs are. But, oh, may it be said of each one of us, whether it be little or much that we can do, in the words of the Master, "She hath done what she could." That is all we want. That is all he asks of us. If he will show us what that is, I believe that we shall get, in the next two years, in this splendid country, and with this splendid Association, all that we are asking for now.

There is a beautiful recent scientific discovery, that the same electric discharge that disperses clouds and fogs, and darkness, also enriches the soil. Isn't it true of this beautiful work? We know that this will help to dispel fog and darkness among our dear sisters, who are living in superstition and without God. I am quite sure that in the giving of prayer, and help, and secretaries—even, may I say, in suffering our very best to go—we shall also be greatly enriched as never before, and find that God is blessing us and blessing our home work as we never could have dared to hope or expect.

Now, before we close with one verse of a hymn, Miss Taylor will lead us in a short intercession.

MISS HARRIET TAYLOR, New York City: I hope that we shall never have a convention when we cannot quietly and unitedly remember those who represent us in the field. And so we will bow our heads, and I will read the names of our secretaries, without comment, so that you may breathe a prayer for them. I hope, if you know them personally, you will whisper some personal petition; but if not, let us, in a united way, ask that they be empowered. I think that they ought to feel that at some time during the National Convention they are being remembered.

Agnes Hill, National Secretary of North India; our first secretary on the foreign field; Mary Hill, Secretary of Lahore, India; Laura Radford, Secretary of Calcutta; Frances Cross, Secretary of Madras; Lela Guitner, Secretary of Colombo; Mary Rutherford, Secretary of Bombay; Mary Bentley, Calcutta student work; Estella Paddock, National Secretary of China; Grace Coppock, Secretary of Shanghai; Margaret Matthew, Secretary of Tokio; Alice Fitch, Shanghai. All of these were out on the field before our last Convention. The names that I will now call, have gone out since we met at St. Paul: Mary Kerr, from Indianapolis, now in Tokio; Mary Thomas, Buenos Ayres; Dora Maya Das, first Indian national student secretary, belongs to us, because the Association is supporting her; Edith Wells, Peking; Florence Lang, Colombo, Ceylon; Elizabeth Wistar, Bombay; Louise Wright, physical director, Calcutta; Lucy Jones, Madras; Frances Taft, North China; Ruth Paxson, North China.

With the singing of a hymn, on motion the convention adjourned.

Monday Evening

The Convention met pursuant to adjournment, with Mrs. C. J. Buchanan in the Chair.

Devotions were led by the Rev. Harry Blunt, pastor of the First Congregational Church, of Indianapolis. Music was rendered by a quartette from the *Matinée Musicale*.

The Chairman then introduced Robert E. Speer, Ph.D., of New York, Secretary for the Board of Foreign Missions of the Presbyterian Church, who addressed the Convention on "Some Things to be Desired in the Christianity of To-day." (Applause.)

MR. SPEER: Whoever sits down to a careful study of the religious conditions of our country to-day, in comparison with the corresponding conditions a hundred years ago, will rise from his study with gratitude and new courage. There are those, I know, who tell us that the result of such a comparison will be otherwise. But these people either look out on the present with a pessimistic view, or their knowledge of the conditions that existed a hundred years ago, is inadequate.

In the year 1800 only seven out of every hundred of our population, were found in the communicant membership of our evangelical churches. To-day I think the percentage is twenty-eight. This fourfold increase in the last hundred years, marks not only a great mathematical growth in the power of Christianity in America, but it also symbolizes, I believe, a great change for the better, in its quality. We have a better Christian leadership in America to-day than we ever had before. The great multitudes of Christian people to-day, represent a higher standard of Christian character, of purer moral life, and better understanding of Christian truth, than characterized the Christian people of our land a hundred years ago.

The whole general attitude of the country toward religion also has undergone in these hundred years, a radical and revolutionary change. In the year 1796 the United States made a treaty with the government of Tripoli, in which it was explicitly declared by our government that "the government of the United States of America is not in any sense founded on the Christian religion as it has in itself no characters of enmity against the laws, religion, or tranquillity of Mussulmans. No pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries." Contrast with the official utterance of the United States in the treaty, the language of the Supreme Court of the United States, in 1892, in the case of the alien labor contract law. The particular case was one in which an objection was raised to the importation of a foreign minister to the effect that the contract with him was in violation of the terms of the alien labor contract law, and the

Supreme Court overthrew the complaint on the ground that no purpose of action against religion could be read into any legislation in America, that the United States Government rested on religion—and that it did not rest on Buddhism or Mohammedanism—but on the Christian religion. And this highest court of our land, recognizing the Christian character of the American people, cited judicial decision and a great volume of unofficial declarations to confirm the judgment of the court and many state courts, that the United States was not only a religious nation, but a nation founded on the Christian religion. The beautiful irony of it all was that this decision of the Supreme Court was written by the son of an American missionary to a Mohammedan land!

The last hundred years have witnessed a great and hopeful change in the whole attitude of our land toward the subject of religion. I believe that there never was a country in the history of the world, where there was as much true religion as there is in our land to-day. I believe that there are more good Christian men and better Christian men in our land to-day, than were found in the first century of the Christian Church.

It is out of this optimistic view that I wish to speak this evening, of some of the deficiencies in our current Christianity, some of the needs which are to be, and which it falls to us, in a measure, to seek to supply. What I have to say is not merely my own speculation about the situation. I am going to suggest half a dozen needs that came out in a little conference at which I was present not long ago attended by about twenty men who are prominent in the different Christian movements of our day. This particular group of men is accustomed to set aside one day each fall in which they go apart to talk together of their past experiences and of their outlook upon the present conditions of the land, and to measure, as far as they are able, the particular needs, which, during the coming year, they must give their lives to meet. In the last meeting of this little conference the question was raised, What are the outstanding deficiencies and perils in Christianity in our land to-day? What I am going to say is simply a comment on the six or seven suggestions made in that conference.

These men were all agreed, in the first place, that one great need of Christianity to-day is more reasoned, religious conviction. There is a certain mood with which we have to deal to-day, that is doubtless the product of an excess of emphasis on creedal opinion. That we have gone to the opposite excess to-day is beyond all dispute. There are those who tell us that it doesn't matter any longer, what men think—especially on the subject of religion. To be sure, it is rather a comfort to have a man put the thing in this way, because it always gives us the easy retort, that on his own theory it doesn't matter to us what he thinks. But could anything be more preposterous than that it doesn't matter what people think? If there is anything in the world that matters, it is what men think. It was all that concerned our Lord when he was here. "What think ye of me?" Men were to love God, he taught, with their minds. What they thought, he held, was the central and determining thing about them. Out of that, all acts and conduct flowed.

There is nothing that matters so much as the holding of true and positive

convictions; and nothing is more essential in our land to-day than that men and women should think through to fundamental Christian opinions, know what it is that they hold and why it is that they hold it. We all of us know how many men and women we meet every day who could not give us the reason for their holding any single Christian conviction. If you ask them why they believe in God, they would be hard put to, to tell you. If you should ask them what they thought about Christ, they might say that they hold this or that view regarding him, but if you asked them why, they would be at a loss to give you reasons for their view. Even among ourselves, if we should take the Apostles' Creed, for example, and say it through: "I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord," and ask ourselves why we believe each one of those assertions, I suspect many of us would find it an all too exacting task to answer. But we ought to pick out at least four of these great assertions: "I believe in God, the Father; I believe in Jesus Christ, His Son, our Lord; I believe in the forgiveness of sins; I believe in the communion of the saints," and ask ourselves, What do I mean when I say I believe these things? Why do I believe these things?

Men's power rests, in the last analysis, on the depths, on the certitude, on the truth of their convictions. I like to read the thirteenth chapter of the Gospel of St. John, with that marvelous explanatory interpretation of our Lord's great act of human service, which John gives when he tells us that Jesus, knowing that the Father had given all things into his hands, and that he came from God, and went unto God, arose from supper and girded himself with a towel, and took a basin and washed his disciples' feet. Why did he do it? Knowing that the Father had given all things into his hands, and that he came from God and went to God, he stooped and served. And the only way in which the world is ever to be taught to stoop and serve, is by learning those three great certitudes that underlay our Lord's stooping to wash his disciples' feet. One primary need in the religious life of our land to-day is this need of reasoned, religious belief, and of reasoned religious belief on these three points about which our Lord was unmistakably clear.

The second need that this little group of men suggested as among the things to be desired in the religious life of our land to-day, was more actual experience of Christ. Now, I suppose there never was a day when Jesus Christ was so much admired as he is to-day. But Christ never asked to be admired. He asked to be experienced. Christianity was not when he brought it, nor is it now, an idealistic effort. Christianity was and is a supernatural life, and while it is a fine thing to have our Lord admired as he is to-day, the great fundamental need of the land is more actual experience of Christ, a real living knowledge of him.

I am at liberty to quote a letter from a friend who, a few months ago, moved forward into this new experience, which is yet but the repetition of the evangelical experience of all the Christian generation:

"I *must* try to tell you something of what has been done for me.

"This summer has been the occasion of an utterly new experience in my

Christian life. It is so new and so different that I am sometimes tempted to wonder whether my old life, in its meagerness and barrenness, ever was Christian. The truth is simply that in some miraculous, revolutionizing way our Saviour and Master, the Lord Jesus Christ, has given himself to me in a way that I never before knew was possible.

"The experience commenced on a Sunday, August 14, when I was facing a week of daily responsibility, for which I knew I was miserably, hopelessly incompetent and unfit. For a year back I had been getting hints, from various sources, that there was a conception of Jesus Christ, as one who wanted to take me into his own spiritual body, and who wanted to enter into my body, my mind, my soul and spirit, in a fulness and a literalness that I did not know. On that Sunday morning I prayed at length that, if there was a conception and an experience of Christ which I did not have, God would give it to me. And in his long-suffering forgiveness and love he did so. A sermon that I had with me on 'To me to live is Christ' helped me greatly.

"I know the meaning of that verse now. And from that hour to this, every fact and factor in my life has been different. The experience began seven weeks ago; but it has continued with unbroken and steadily increasing reality and power and blessing ever since. I do not understand it. The mystery of it deepens with every passing day. So does the victory. Christ in me has given me habitual victories over my old besetting sins, that I never knew before. There is a mountain-height of steadily sustained fellowship with him that is heaven. Life is simply tingling joy. There is a new creation. Everything is changed; my prayer-life, the Bible, my Christian service, all my relationships with others, my work, everything.

"Christ is able to use me as I would never let him before. My two most intimate friends, men of my own age and long-time Christians, have had their lives as completely broken down and made over as mine was. Eleven of my fellow-workers in our office have been reached by it, some as profoundly as I; it promises to continue there—I am praying and believing and working for this—until our office is revolutionized for and by Christ.

"Galatians 2:20 expresses my own experience better than any other one verse, but the whole of Ephesians teems with it, especially 3:14-19, 'Filled unto all the fulness of God.' If Paul had not said that, we would not dare to think of it or say it.

"Praise God with me for his forgiving goodness. Ask him that I may let Christ hold me unswervingly true now, to every use that he wants to make of me.

"P. S. No, I have no unbalanced notions about sinlessness or perfection. There are plenty of sins and failures still, but Christ has brought the fighting, even the failures, on to higher ground; the restorations after conscious failure are almost instantaneous; and the victories he keeps winning are bewilderingly blessed."

Have we passed into this experience? Do we know Christ in this living way? Could we say with any measure of truth what St. Paul said, "I am crucified with

Christ: nevertheless I live; yet not I, but Christ liveth in me"? If men once in this way really experience Christ, all difficulty vanishes from the miracle of his earthly history, and the spiritual realities of life become its dominating realities.

And the third thing which these men suggested was the inadequacy and the unnoticeableness of the moral superiority of Christians over those who are not Christians. Now, there are two different ways of putting this. People tell us, on the one hand, that there are so many hypocrites inside the church that the standard of moral living inside is just as low as it is outside. And on the other hand, people tell us that there are so many good people outside the church that the standard of moral living outside of the church is just as high as it is in. There is a great measure of truth in each of these views, and the truth that is in each of them is a great tribute to the living, dominant, massive power of Christianity; for the presence of hypocrites inside the church is an indication of their desire to hide themselves under that which is recognized to be superior; and the presence of so much real Christian morality outside the church is only a testimony to the coming of that for which we prayed a few moments ago—the permeation of all human society by the mind and spirit of Christ. We rejoice that the influence of Christianity has wrought, far beyond the bounds of the organized church, in improving and purifying and uplifting the whole life of man. Nevertheless, so long as a Christian is not visibly, and unmistakably and indisputably a better man, or a better woman, than a man or a woman who is not a Christian, all Christian apologetics will lose some of their power. If we cannot produce inside the Christian church a moral purity which the world cannot equal; if we cannot produce inside the Christian church a passion for truth which no man of science ever can possess, alone; if we cannot show inside the church a spiritual tenderness, a wealth of beauty of human service which cannot be produced outside of the church, and of the influences that spring from that relationship to Jesus Christ which is the core of the Christian church, my friends, I tell you our cause is hopeless. If outside the church men can achieve the same purity, the same truth, the same service that is achieved inside the church with the help of Christ, then all men do not require the help of Christ; they can do without him. We shall have to demonstrate by the superiority of the fruits that Christ produces in us, the impossibility of achieving those results save under that contact with Christ which we claim to be the dominant motive and the transforming power in our own lives. That is the third great need of the day. In every college from which any of you come, the Christian women should be, by a wide chasm, better in character, in passion for truth, in all loving gentleness and service, than any women can be who have not connection with Christ. In all the communities from which we come it should not be necessary for us to stand up and say, "I believe in God, the Father," and the other articles of the Apostles' Creed, to demonstrate to the world the reality of our Christian faith. What we are should be its irrefutable demonstration and a proclamation, so pure, so clear, so irresistible, that just to live should be the daily announcement to all men, of the saving power of the Savior. That is the third great need.

The fourth great need these men pointed out, in their little gathering, was an attempt—and it came home to this particular group—to avoid the excessive over-manipulation of the existing religious forces of the day, and to set to work to create new religious forces. This little group of men were carrying on I suppose a score of different religious enterprises, and every new one that was started drew on the energies of this little group of men. We know how easy it is to do this. Movement after movement is started, the primary purpose of which is to enlarge the bounds of the Christian church, to gather in the men and the women who are outside the Christian church, and before it has gone very far, lo and behold, it has metamorphosed itself and it is simply a new movement for stirring up Christians to do something new or something old in a new way. Well, much of this is useful enough, but the whole business is getting to be debilitating—this piling on of the harness until the poor beasts cannot do any more than to carry their harness, not to speak of drawing the load that is waiting to be drawn. One of the greatest dangers of to-day is the perpetual multiplication of our machinery, until at last it takes all our motive power to drive our wheels, without accomplishing any of the ends for which our machinery exists. We need to be strong enough to shake ourselves free from the slavery of our mechanism. You know how religious movements start; they start with a true spontaneous impulse. Christianity had no organization at the beginning. Our Lord, we know, was a master in his understanding of men, and if he had wished he could have built up the most perfect organization ever erected on the earth. You know how studiously he refused to do anything of the kind. His disciples asked of him, again and again, "Who of us is to be first when thou are gone? Arrange us in our order, assign us to our work." Never one word in reply. He who was the master organizing hand of all humanity, died without having done a thing to perpetuate his kingdom by organization. And it was generations before the elaborate organization came. I do not mean that the organization is not necessary; that organization and spontaneity are not better than spontaneity alone. I believe that they are. But it is well nigh impossible to keep the two balanced. The great religious movements of the world have never spread on wheels; they have always run on souls. Buddhism spread over the Eastern world not by building up great missionary organizations, but in part at least by spontaneous movement. There are to-day no great Mohammedan religious organizations like ours; there are no great Mohammedan missionary treasuries. How resistlessly the great tide of propagandism is moving south over Central Africa! And why? Because the spontaneous power of discipleship and conviction is there. And we need to be aware lest in the perfecting of our organization, we should lose the thing that is indispensable, for which all organization exists, the living contact of soul with soul and the pouring out of life upon life. That is the fourth great need of Christianity in our day.

And I am at a loss to state the next. Maybe I can put it best positively. We need to drive through life a more fearless faith in the supernatural, in the living, personal God. I was going to put it negatively—that one of the great

weaknesses of our time, is what you might call the desupernaturalism of our life. We have identified God with the will; all that is done, the will does for itself and the great living, personal God we have come nigh to losing. We need to believe with a new belief, with a great, firm, conquering faith in the presence in the world of a living, personal God. It is not so with a great many of us. All that is done we do with the thought of God. God is just ourselves working for God. But God is vastly more than this and we can't lose him then, out of reality. And, indeed, we shall not lose him. So long as we conceive of God as our Father, we cannot lose. Read the words of Christ, "My Father," "Oh, my Father," "My righteous Father"; so long as in each of us is a filial heart we cannot lose God. He will be more than we and other than we.

And death will help too. St. Paul speaks of death as our enemy; but in Christian apologetics we have no better friend. Let death once touch a man's life, let it quiet some little voice in his home, let it still forever some little running feet, let it make a great chasm in the group of those he loves best, at last let its shadow fall across his own life, and the walls that separated him from that real world, grow thin, and begin to fall, and he knows, then, that God was something more than a mood touching men's souls, that the natural order is not only not all but not much and that this little thing that we call life is only a preparatory school for a career that is the reality. More and more we need, ourselves, to lay hold of the great, deep conviction in the living God, in whom our fathers believed as here and now, in us and over us. All is right with the world, not only because God is in it, but because, also, God is in his heaven.

And once more, we need in our Christianity to-day a clearer discernment of the indispensable reality of the corporate life, just what the best type of socialism is feeling after. Pure individualism has done its work, and it has been a good work; but after all, it is not life, at all. Pure individualism, if you could ever attain it, would be the extinction of personality, for a person is a being with relations, and life consists not in isolation, but in relationships.

This great movement that we see to-day—may God speed it—of the gathering together into one, of all the great branches of the Christian church—what is it but our groping after our long hidden and undisclosed resources, which are only to be made ours, at last, when we know the power of the corporate life! Deep down in our hearts now, we know ourselves all to be one, and I believe that there are great spiritual gifts which are withheld from us until we attain to that corporate oneness in reality.

You know the power that comes from a single human love; when one life is bound to another life the impossible can be achieved. How many times has a mother's love done the thing that could not be done! How many times has death itself been rolled back by the power of human love! When at last all the children of God, all the friends of Christ, are united in the reality of his own life, the supernatural powers that were in him will be in them, in that corporate unity, and we shall be able to do again what men did in the days when men were fused into one in Christ.

And last of all, these men spoke of the supreme need in the Christianity of

our day of great and commanding spiritual objectives. Christianity is life, and life is a movement, and there can be no movement except toward a mark, toward a goal. What are the marks, or goals toward which our life is directed? The great weakness of our Christian life has been that it possessed no clearly defined, no great commanding, dominating, sovereign, spiritual objectives. We need those in our personal characters. We need these to set before us the possibilities in Christian life and Christian work, infinitely beyond anything that we have ever dreamed of. We might be so much richer, so much better, so much purer, so much holier, so much nobler men and women than we are. And what the Christian church in our land needs—what, thank God, it is increasingly being given—is the great, commanding spiritual objective, of a world to be conquered, and to be conquered now. Could there be anything more enticing, more inviting, more inspiring for us to think about as we separate this evening, than the limitless possibilities of life, in service and in character, that unfold before us, in Christ? Ours is not a little ministry. All things are ours, Christ is ours, the world is ours, life and death are ours, if only we will recognize that we are his. Can we not lift up our eyes to discern that the task given us to do is not greater than the power which is offered us for its doing, by him who assured us, as he gave us the task, that all authority and strength were his, and that he would be with us—how far? Unto the end of the world, unto the end of time, to the bottom, the depth of all human need. Would that, passing back over all the barren wastes, the long deserts, the weakness and discontent and insufficiency, we might all again come to Christ, the same Christ who was here nineteen centuries ago, and who is here to-day, and who is saying to-day just what, on that last great day of the feast, he said then, to men and women in their need, to us in our need, “If any man thirst let him come unto me and drink”—“and drink,”—“and drink,” and out of the depths of his life shall pour the torrents of living water. Thither, before we go, oh my friends, let us come to-night and drink, deep, deep, deep, and be satisfied.

After the singing of Hymn 47, “God, the Rock of Ages,” the benediction was pronounced.

The Chairman (Mrs. C. J. Buchanan). The Third Biennial Convention of the Young Women’s Christian Associations of the United States of America is now adjourned *sine die*.

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