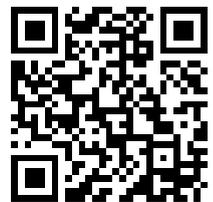


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# THE ASSOCIATION MONTHLY

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VOLUME VIII

February, 1914, to February, 1915

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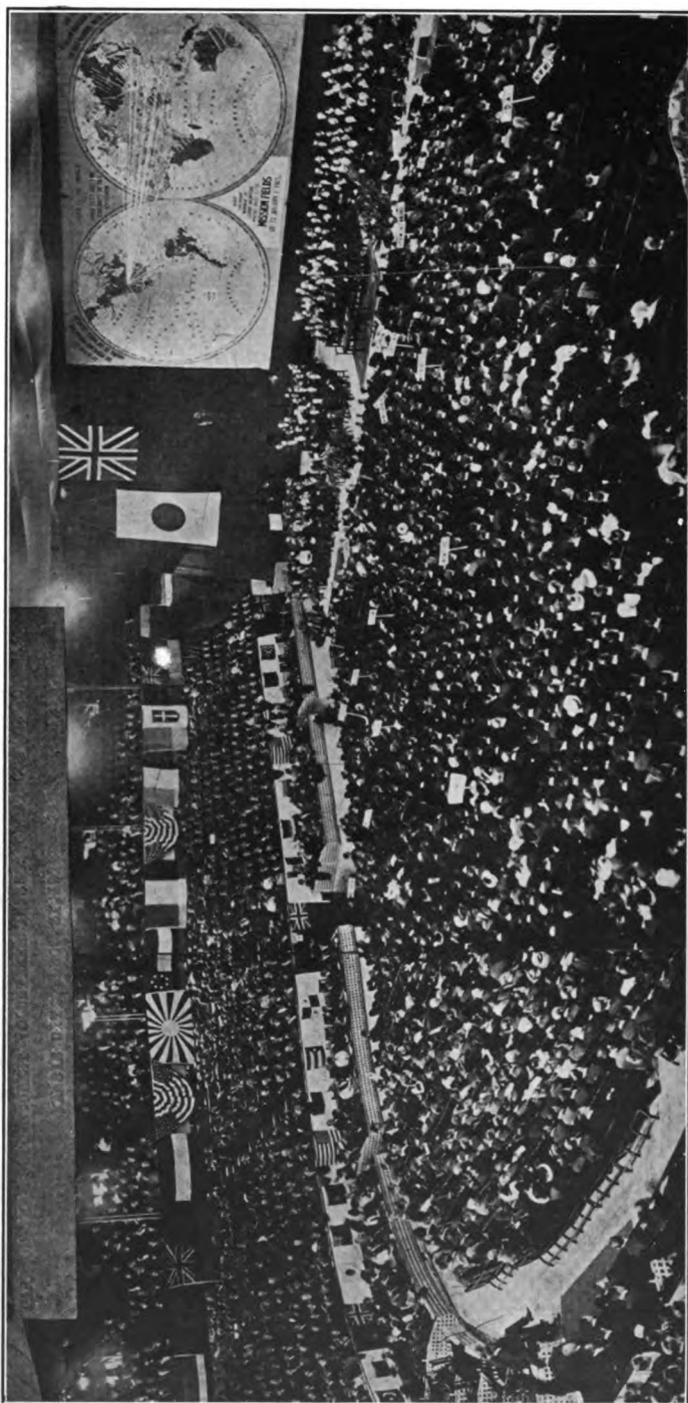
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THE STUDENT VOLUNTEER CONVENTION, KANSAS CITY, JANUARY, 1914.

# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

FEBRUARY, 1914

Number 1

## Educational Demands of the Modern Missionary Career\*

W. Douglas Mackenzie, D.D.

**T**HE task of preparation for a missionary career has suddenly assumed a new importance and a new urgency in our day. There is no great missionary board which is not concerned with it more deeply every year. And few young men and women at college to-day who are thinking of the missionary career are not anxious to hear all that they can about this matter. The object of all who are working upon this subject is a twofold one: to save the time of the young missionary during the first golden years of service on the field; and to increase the efficiency of the whole force which is to occupy the field during the generation to which you belong. And both of these aims press heavily upon the minds and hearts of all missionary workers at home and abroad because of the great changes which are taking place on every field of this great and glorious war.

The call is louder every year for people trained and ready to be, in a true sense, leaders. The leadership is of every kind. There is not only room but demand for the wise organizer of the institutions of the church, for the teacher of science in

school and college, the scholar who shall lay or help to lay the foundations of Christian literature, the educator who shall teach and train others to teach so as to win the youth of the land for Christ, the pastor who shall build up the native pastorate, the preacher who shall inspire native preachers, the medical man and woman who shall manifest Christ worthily in the ministry of healing, and perhaps establish or elevate the tone of the medical profession in those lands. And all these, if they are true missionaries, must be skilled to evangelize their fellowmen, to preach the gospel to individuals, to teach it to all kinds of small groups, or to proclaim it to greater gatherings of those who assemble to hear what God in Christ can do for the world of men.

In the first place, you must take account of the fact that during your generation of service, in the next forty years, education will become compulsory and universal in practically every region of the world. Western civilization is pouring into them all, far more rapidly than the Christian religion, and with civilization as their essential and foundation, there must arise everywhere the schools of every grade, the literature of every kind, the science of every department known to us in the lands of Christen-

\*We are fortunate in being able to print this address given on January 2 at the Student Volunteer Convention by President Mackenzie of the Hartford Theological Seminary.

dom. This entirely new situation is demanding of the missionary church of Christ a far broader and more difficult task than it has faced heretofore. The classes of workers that are required are more numerous, more specialized, and need to have a preparation at once more varied and more thorough than was possible or necessary in former generations.

In the second place, it will be your life work and your life joy to present in all these fields of labor and forms of service, and in the languages of these races, not only the primary elements of the Gospel, but the content of the Christian religion. Now, of all religions, the Christian faith is at once the simplest and the richest, in a sense the easiest and in another sense the most difficult and complex, of all the religions of the world: for of all religions it is at once the most complex and strange in its history from the earliest beginnings of the Bible story through all the vagaries, the ups and downs of its church's life. Of all religions, it is the most sublime in the truths which it contains concerning God and his Kingdom, concerning Christ and mankind. Of all religions, it is the most rich and free and powerful in the nature of that moral and spiritual experience which it creates in the human heart and mind. And all this must be so if it is the consummate religion, the final faith, the supreme method by which God is dealing with man to create the eternal kingdom of immortal personalities. What then does the task of presenting such a religion to such a world involve?

There are three great divisions under which we may arrange the subjects of special preparation for missionary work. The first includes all those which concern the field itself, the race of nations or tribes among whom you are going to spend your life and serve God. These people have a history, a religion, a political organization, a social system, a language, perhaps a literature, of their

own. All these, the missionary must study with ardor, system and passionate love. In that history he will see the life record of the people he loves in the name of Christ, in that political and social system he will see the human atmosphere in which he is to breathe all the days of his life, in that religion he must learn to see, and all his days to see more clearly, the secret soul of his beloved children and brothers and fellow-seekers after God. How can he hope to present the Christian religion unless he knows with equal thoroughness the religious history, doctrines, literature which he seeks to displace, correct, supplement and fulfil with the universal Gospel of Jesus. How can he hope to make his own vision of Christ attractive, his own knowledge of the grace of God real and compelling to them unless he knows the paths along which their souls have traveled, their crosses and their tasks, their deep soul hungerings and their deep and desolate and long despair? And he must master their language: for in that language their very spirit and experiences are expressed. The language of a people is the soul of that people in age-long converse with itself, made articulate to you. Even to pronounce it correctly is not merely a duty but a grace, not merely a grace but an art, not merely an art, but a science. You must master the modern science of phonetics that you may learn the inner genius of that language through which you are to reach the soul of that people. No missionary can count his consecration complete who is not willing to master the language problem for the sake of his Master.

The second field which a man must study is Christianity itself. It goes without saying that the man who is to go out as an ordained missionary should have the best theological course which he can find or his church can give to him. But we have become somewhat suddenly aware that a very large number of lay missionaries, both men and women, have gone

out to teach Christianity who have never given to it any true and consecutive study. That position always appears to me both ludicrous and appalling. To-day, it becomes tragic. I have heard of such men, college men, readers of the Bible in their devotional life, attendants of church at least once a Sunday, who have never learned the catechism; who have never gone through a text-book of Christian doctrine or of Christian ethics or of Christian apologetics. I have heard of their dismay and their self-reproach when on the field they found themselves unable to answer the inquiries about these subjects which were put to them by those whom they would win to the Christian faith. No board should send a young man or woman and none should consent to go to the great modern field, who have not had some adequate introduction to the scientific study of our own religion.

The third field of study is a miscellaneous one. It must include the mastery, so far as time and strength allow, of the methods and instruments of missionary labors. There is now arising what we may call a science of missions. There is a history of Christian missions in general, and a history of at least a hundred years of work in all the principal fields of the world. There is a distinct department of this science which we may call missionary sociology, for the contact of Christianity, and the Christian social order, through the family and the church and the school, produces certain natural reactions in every direction, modifying all native institutions which the missionary ought to recognize, expect, and, where possible, direct in the paths of health and moral growth. In addition, we must remember that since nearly every missionary is going to be a teacher, he ought to know the fundamental principles of psychology and peda-

gogy. And last, but not least, who shall say that the missionary is equipped to bring people to Christ on the foreign field who has had no inclination, made no effort and had no direction as to bringing people of his own race in his own home land to the Saviour of all men? It ought to be the passionate desire of every theological student and of every student volunteer to get some instruction and some practical guidance in the supreme art, surely the most wonderful work committed by God to man, of leading the human soul home to him.

I have been warned now and again not to make the educational demand too severe, lest some should be discouraged. But I am not afraid. I believe that in the program of studies for the minister and the missionary we have a broad and noble and even fascinating appeal to the mind of a man. No profession exceeds this in the breadth of its human interest, in the sublimity of the ideas which are its familiar food, in the depth and grandeur of those aspects of human history with which it is directly and vitally concerned.

I have known men who at college were unawake and unaware of the glorious life of the mind, who awoke and became eager as soon as they had passed on to their professional school or out into the business world. But the same change have I seen, and that with beauties of its own, when a man has given himself for life to the service of Jesus Christ. I have seen such a man's face become radiant with the joy and such a man's mind alert and vigorous, by force of that noblest purpose that can move the will of a human being, the purpose to be one of those whose lives are surrendered to the love and service of man, the service and adoration of God in the name and spirit of Jesus Christ our Lord.

# Foochow—A Sketch

A. Estella Paddock

**T**HIS city, isolated by mountain ranges, is made unique among the cities of China by its own situation,—unique in food, dress and customs. It challenges Christianity by its official and public willingness to hear of the Kingdom. It is situated midway on the coast between Shanghai and Hong Kong. The city is not *on* the coast, but it is approached for over twenty miles along the channels of the Ming River, with its tinted hills of rose, vermilion and pink, its scattered pine trees, its temples, and its pagodas, and its shores which are the haunts of pirates, still infesting the waterways. To the right, as one nears the city, are the Kushan Mountains, where dwell five hundred Buddhist priests in their monastery, and perched still farther up on the rock is the Moon Temple, with its Taoist devotees. Farther back is Kuliang, the summering place of the foreign community. On the left are the rice fields, locally called "paddy fields." Each plot is outlined by a mud built foot-path perhaps six inches wide, but rarely extending over eighteen inches—the highways of the country side, where merchandise is swung on the shoulders of sure footed coolies, and mankind is borne in sedan chairs. Wheelbarrows, carts, jin-ricshas, carriages and motor cars are all unknown—unusable.

The city lies in an amphitheater of the hills, red-soiled and pine-capped. Between the vast city, with its suburb Ponasang (at present the residence of our American secretaries) and the island where are situated the majority of the foreign houses, runs the Ming River with its crowded boat population. The river is spanned with a "Bridge of a Thousand Ages," on whose stone surface may be seen vegetables and fruits and cooked delicacies, barbers, dealers in old junk, brass, and old clothing, and sooth-

sayers. Through this confusion the chairs of those who ride are carried high above the slimy streets, made slippery by the slopping of water from buckets of water carried by coolies. The city has no water system, no sewerage, no sanitation.

Vegetation in Foochow is semi-tropical, including the giant pepper trees, bastard banyan, flowering flame trees covered with scarlet blossoms, azaleas from ten to thirty feet high, wistaria vines, banana plants that top the highest walls, fruits whose names are strange to western ears, and ferns with fronds six feet in length, and blossoms the year around.

The air is heavy and hot and humid for many months, when the western born pants for a bit of "life" in the air. There are days when the moisture congeals and runs from the painted walls like perspiration from the toiler's brow. This is the time when the people seek the hills of Kuliang, where, amid the crescent rice fields that terrace up the valleys, the foreign bungalow affords a welcome shelter from the heat. From this vantage point called by the Chinese poet, "the heart of heaven and earth," one can look out over the mosaic of the rice fields—each plot outlined in living green, and according to the age of the plant, presenting the tender yellow of the young stalks, the deep green of the flourishing grain, the varying golds of the ripening rice and the barren stubble of the reaped fields. Always there is the silver line of the river, with its water craft, and beyond and beyond, range upon range of mountains to the setting sun.

The most differentiated type of the population is the "field women," found nowhere else in China. Their head-dress consists of three short swords slipped through the knot of hair, with huge earrings five inches in diameter.

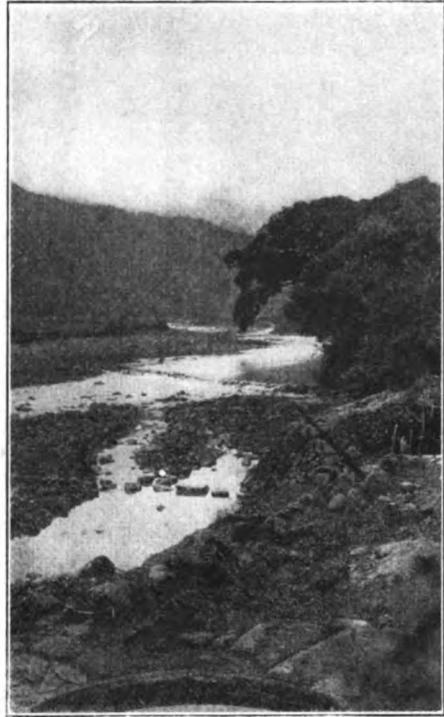
While in the country 'round about are women with the utmost extremes of bound feet, these women have never known the barbarous custom and they are taking their full share of manual labor, carrying burdens and occasionally being called to the care of infants.

The abundance of sea foods in Foochow is remarkable. All kinds of cuttle fish, jelly fish, shrimps, oysters, shell fish, shark's fins, fish skins, salt fish, sole, mandarin, and many other familiar sorts are on sale.

An instance of the unique mentality of the Foochow people may be summed up in the sign employed by one of the street dentists. It consists of the Chinese characters shaped of wire, strung with the teeth which he has extracted from his numerous patients. The character thus outlined is "fu," that is to say, *happiness*.

A city so vast in extent, situated on an island, and extending through miles of suburbs to the city wall, and within the city wall, presents problems of peculiar interest to the American woman who arrives without a knowledge of language, customs or locations. The island, "Nantai," is attractive in its cared-for vegetation and well built roads leading to the foreign residences and missions. Here are found two of the three great mission schools for girls in Foochow. These three schools are conducted by the three missions which are working in the province. They have been in existence for over a quarter of a century and from them has gone out that Christian education, culture and spiritual force which has placed the Foochow young women in a way of extending the great modern movement among women more fully perhaps than those of any other city in China.

The Church Mission School (English) leads in number of pupils, with approximately three hundred girls from all sections of the province. On entering pupils in the school the following requirements are made of the parents :

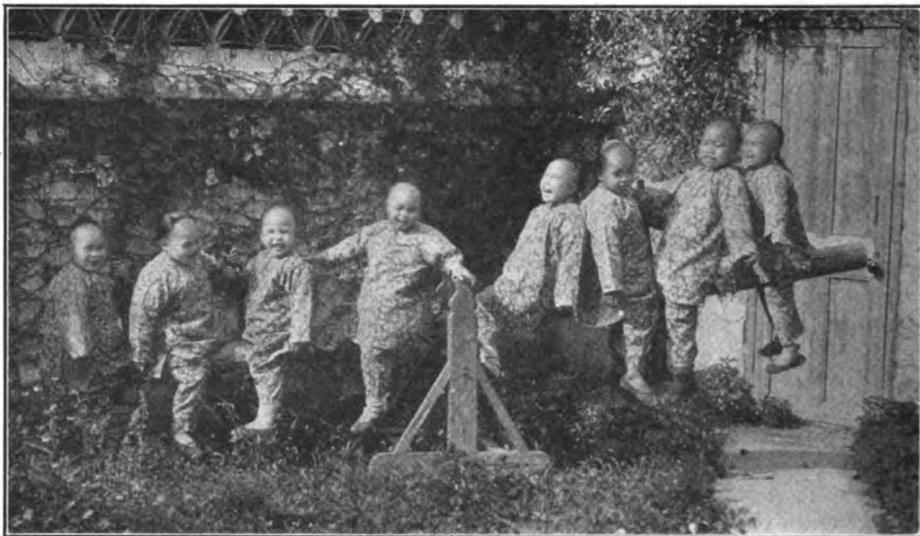


A BIT OF THE COUNTRY-SIDE

1. That the parents will not object to the girl becoming baptized should she desire to do so.
2. That she shall not be betrothed to a non-Christian.
3. That in ordinary instances she is to be left to study at school until eighteen years of age.

The Methodist Mission has two distinct schools for girls, the "Girls' Boarding School," the original one, and the Woman's College, which has been established for about five years. Enrolled in the college are young women who have completed their education in other institutions in different sections of the province. Besides these schools there are on "Nantai" several large schools for children of non-Christian parents, a school for blind girls, for orphans, for nurses, and many day schools.

The way across the "Bridge of a Thousand Ages" to the suburb of Ponasang leads through the market of



LITTLE BLIND GIRLS WITH A VISION OF HAPPINESS

dried salt fish and turnip pickles, which can best be described by the pidgin English expression, "very smell." At Ponasang is the girls' school of the American Board Mission and its outlying activities. This school, lying without the city walls and well near the city, has a large number of pupils. Going from Ponasang to the city proper one passes through one of the world's busiest streets, where incessant industry bewilders the onlooker. The partial list of the industries noted on one journey through the street is convincing:

Ink, pens, books, inkwells, scrolls, lacquer, jade, brass, silver, copper, tin, zinc, glass, kettles, candles, incense, idols, worship money, fans, flowers, embroidery, baskets, lanterns, frames, horn ornaments, wood turning, dusters, shoes, tanning, pipes, drums, violins, fifes, gongs, toys, brushes, dippers, bamboo, furniture, umbrellas, scissors, combs, scales, sieves, belts, silks, hats, cotton materials, macaroni, rice, food, coopers, rope, fuel, charcoal, dyeing, curios, teeth.

Within the city walls the missions have schools for non-Christian girls

and women as well as industrial schools and institutions where medicine and nursing are taught. Here also are a large number of the government schools for women, these including many private schools, normal, industrial, kindergartens and high schools. These government schools have enrolled about one thousand young women, among whom are a goodly number of young women from the best homes of the city. Graduates from the various Christian schools are teaching in some of these institutions. Some of the schools have modern buildings, and some are utilizing capacious and picturesque, if not convenient, official residences. All the students are keen for anything modern and progressive.

The history of the Young Women's Christian Association in Foochow is in the making. A student branch was formed by the Methodist Girls' Boarding School in 1899, being the second in all of China. A series of evangelistic meetings was held in the spring of 1907 in this school, and in the autumn was convened the first student conference in China, at Kuliang. This was attended by young women from eigh-



FIELD WOMEN SORTING TEA LEAVES

teen schools and it established the fact that a conference for women students in China was possible, practicable and desirable. It is of interest to know that this conference was entertained in the cottages of missionaries at Kuliang and that the entertainment was provided by several Chinese hostesses. An invitation for a secretary from the mission body of Foochow came in 1908, and in 1909 Miss Ethel Dobbins went to Foochow, only to find that her health being at that time much broken, she could not bear the strain of life in the East, and after a valiant fight to regain strength she returned to America.

In April, 1913, the mission body of Foochow was brought face to face with a situation that was beyond their capacity to meet. During a series of meetings for men conducted by Mr. Sherwood Eddy, one meeting for young women was held at the urgent request of the men and women of the government schools. This one meeting was attended by two thousand young women. At the close of his address an invitation was given for the signing of cards for those willing to study the Bible, to pray, and to be guided by the result of their study

and prayer. Over five hundred young women signed cards. The ladies of the missions, already over busy with their regular school, medical, and evangelistic work felt unable to care for these women, and a still more urgent request was sent to the National Committee of China to aid in organizing this work. In response to this appeal Miss Edith Wells, who had been three years in China, and who was especially well equipped to meet the need, was transferred from North China to Foochow, and with her was sent Miss Helen Bond Crane, who had been appointed to work in Shanghai, but who willingly consented to have her appointment changed to Foochow in view of this emergency.

On their arrival the secretaries found a most energetic and sympathetic group of missionaries, willing to aid, counsel, and encourage such efforts as they found best to attempt. Mrs. Angie Myers Thompson, for five years the efficient chairman of the National Committee of China, is now a resident of Foochow, and has been of utmost help in the shaping of the new work. With her are associated women of all the prominent missions, the international character of the Associa-

tion being especially noted in that on the committee are English, Irish and Australian and American women, all of whom were active Association workers in their own countries. During the spring months many government schools were visited and addressed. A number of Bible classes were organized and teachers familiar with the Foochow dialect were appointed to conduct them. Miss Wells and Miss Crane have been both acquainting themselves with the language and with the mission community. It will be yet a year before the secretaries can have a working knowledge of the language. A Chinese secretary is almost indispensable. The cordial reception of the faculty of the

government schools must be met by helpful suggestions and classes from the Association. Ripe, over ripe, is the harvest and few are they who work, and they who work must meet the grind of the language, the enervation of the climate and the limitations that every Westerner feels in an Eastern land.

Before them is an unlimited ingathering. Strength of mind, of body, and of soul must be theirs, and *ours* the upholding power of prayer, the sympathetic outgiving of substance, and if God will, the *going*, that they who labor may not be overworn by work which we might do if we obeyed his call.



A MANDARIN'S TOMB ON A PINE CLAD HILL

*Strange, that we creatures of the petty ways,  
 Poor prisoners behind these fleshly bars,  
 Can sometimes think us thoughts with God ablaze,  
 Touching the fringes of the outer stars.*

*And stranger still that, having flown so high  
 And stood unshamed in shining presences,  
 We can resume our smallness, nor imply  
 In mien or gesture what that memory is.*

—Richard Burton.

# A Year of Extension Work

Vera Campbell\*

IN THE ASSOCIATION MONTHLY for September, 1912, there appeared an article on "Extension for the Immediate Future," which should have been a wonderful stimulus to every industrial secretary in the country. The test of the real impression made by any article, however, lies not so much in merely recalling it, looking it up in the files and quoting from it, as in the appeal it may have made to one's will power. This appeal "to study our city as if at the other end of a knowledge of its industrial and social needs lay a Master's Degree," proved the incentive which one girl needed. She had several friends who were working for an M. A.; and she had seriously considered devoting that year to post-graduate work. These words, however, came as a challenge and led her to accept an industrial position.

The problem of extension work in Evansville, which is the fifth city in size in the Central Territory, proved wonderfully interesting because of its very difficulties. One complication was the fact that the Christian Association had grown out of a Working Girls' Association. Not only a large number of citizens, but also practically all of the industrial girls of the community were under the impression that the change involved the exclusion of the working girl. Prejudices of this nature are not easily overcome. One little laundry girl who had promised to come to one of the extension parties, when asked afterward why she had not come, replied, "Aw, the older girls told me if I went down there them society girls would spit on me!"

The largest factories in Evansville are cigar manufactories which refuse

admission for meetings of any kind. With a thousand girls in one of these and three hundred in the other, it seemed as though that was where our largest responsibility lay. Therefore, when the employer of the largest one refused permission for us to meet the girls in the building, we decided to wait until enough girls should be interested in the Association to the extent of desiring noon meetings. In the meantime we centered all our attention on the places that were open to us.

Only a block from the Association is a laundry, where the attitude of the management is exactly opposite to that of the establishments cited above. When we asked to start noon meetings the only stipulation made was that we should not organize a union. After the first few meetings the mere suggestion that chairs would be more convenient than boxes and clothes-baskets as seats, resulted in an immediate order for three dozen folding chairs. These, in addition to an organ loaned by a music dealer (the husband of one of the board members), and song books loaned by a Sunday school, added materially to the success of the noon meetings. An even more potent factor in the success of the work, however, lay in the enthusiastic support of the two fore-ladies, who encouraged, urged, did everything but command the girls to attend every meeting.

Early in the spring the laundry had its annual "open house." That day the manager asked the secretary for suggestions for some arrangement whereby the girls might have shelter for out-door meetings during the summer. The vision of a pergola in the attractive space adjoining the laundry proved most entrancing. Armed with a sketch of the possibilities of such a space, the secretary ap-

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THE PERGOLA AT THE LAUNDRY

peared before the manager the next week. It appealed to him: would she please have an architect draw up plans for the pergola just as she would like it and present figures on it? She did. However, not until the date had been set for a party in the yard "as a house-warming for the pergola" did that structure put in an appearance. The paint scarcely had time to dry before the day of the party arrived, hence no vines had time to grow. This deficiency was met, however, by a generous clothier who loaned his window trimmings. The sight of a luxuriant growth of full-blown wistaria upon a week-old pergola brought forth from one of the girls the exclamation. "Well, this beats Herpicide!"

The manager installed a string of incandescent lights as part of the permanent equipment of the yard. These, covered with gay Japanese lanterns and festoons of cherry blossoms, made a fairy-like effect. The men employed in the laundry took as much interest in the affair as did the girls. Several of them helped decorate in the afternoon; and every one of them brought either his wife or "best girl" in the evening to take an automobile ride and have a dish of ice-cream. As every single girl was there, the social success of the evening eclipsed even the financial consideration of forty-five dollars clear,

which made possible the sending of a delegate to Lake Geneva.

The girl chosen to represent the girls at the conference was given an opportunity to make her report at a similar gathering, limited, however, to the employees of the laundry and their families. For this event the yard was transformed into a miniature Geneva. Under the hydrant stood a copper tub labelled "Lake Geneva," bearing upon its surface three miniature sail boats. The row of sunflowers along the fence bore a placard with a hand pointing the way to Fontana; the pergola held forth bravely as the "dining hall," while an overturned bushel basket with a protruding paste-board tube answered beautifully for the Yerkes Observatory. In the foreground was a small tent wearing across its breast an Evansville Association banner.

That honor may go to whom honor is due, let it here be known that this idea came from the delegates from Akron, Ohio, at Geneva two years ago. The games and contests put everyone into a good humor for the report, which was excellently given; and the evening ended with the whole crowd, men, women and children, joining enthusiastically in the Association "booster song."

But we still wanted to reach the girls in the large cigar factory. The solution came through the library yard across the street from the factory, where the girls were accustomed to eat their noon lunches through the summer months. An appeal to the library board met with a generous response. Permission was given not only to hold noon meetings in the yard, but also to erect volley-ball posts so that the girls could enjoy outdoor exercise, both at noon and on Saturday afternoons. A picture torn from the first Camp Fire Manual, showing Association girls playing volley-ball, helped the men to appreciate both the attractiveness and the beneficial elements of the game. The posts and

the labor of erecting them were donated, so the ten cents paid by each girl who took part in the game proved sufficient to purchase the ball. Teams were organized between the right and left hand "rollers" and at the close of the season the "bunch-breakers" were planning to play the "packers." So enthusiastic were the girls that they spread their ardor at one of their parties by singing lustily to the air of "America":

"Volley-ball, 'tis of thee,  
Game of activitee,  
Of thee we sing!  
We love thy posts and net,  
Thy ball we can't forget,  
More girls upon each team we'll get,  
All our friends we'll bring!"

Only two weeks before the Geneva Conference the girls learned of the delegate who was going from the laundry, and one of them said "Can't we send a delegate too?" Two weeks seemed a rather short time to raise sufficient funds, yet plans were immediately made for an automobile ride with an ice-cream social combined, for the following Saturday night. The sale of tickets for this amounted to thirty dollars. The girls said that the poster in the factory, which was put up as a special concession by the management, helped materially in the sale of tickets. All of the employees were reading the "I should worry" squibs in the evening paper, hence the appeal of the sign:

"If you should worry like an auto and get tired,  
You auto take a ride at the Y. W. C. A.  
Saturday night and get rested!"

As the time was so short a party was arranged for the next Wednesday night which should serve the double purpose of adding to the Geneva fund and affording an opportunity to elect a delegate. The election resulted in so nearly a tie for three girls that, after ascertaining that each was willing to pay half of her own expenses, we determined to raise the additional ten dollars necessary to

make it possible for all three to go. This was done with little difficulty, most of it coming from the extension committee. Two of the girls waited on table at the conference to pay their share of the expense and seemed thoroughly to enjoy that part of the experience. Whole pages could be covered with an expression of what the conference meant to them: but suffice it to say they returned with a determination to have a club upon which to report at Geneva next year.

On the evening of the girls' departure for the conference, one of the younger girls gave each of the delegates a Blue-bird pin, and as a result of just this incident and of the post-conference meeting, which fifty girls attended, the Blue-Bird Club was organized. Since that time twenty-five girls of that group have come into the gymnasium and fifteen have joined sewing and crochet classes.

The opening of an outdoor swimming-pool in the yard of the Association this summer afforded rare opportunities for reaching the industrial girls on the stifling evenings. Four free swimming parties were arranged for successive Wednesday evenings, with members of high school Camp Fire groups and girls from various colleges at home on vacation acting as hostesses. The most interesting of these, which made first page copy for



NOON VOLLEY BALL AT THE CIGAR FACTORY

the morning paper, was arranged for the girls from an overall factory. The employer himself introduced the secretary when she went to extend the invitation to the girls. In addition to urging them to attend, he offered them denim at cost for their suits. He stated, moreover, that he would furnish thread, power, and the machines to enable them to make their own suits. That afternoon work on overalls was laid aside and the shop was transformed into a jolly swimming-suit bee. Needless to say, with encouragement like that from the management, all but four of the employees attended the party, and those four were old women!

Of all the summer activities, the one that seemed to mean the most to the girls who attended was the outdoor vesper service at five o'clock each Sunday afternoon. This was held always on the same spot, a quiet hillside overlooking a peaceful valley bordered by a fringe of low hills. The Association hymn leaflet was used, and a very short informal talk was given each time, the service rarely continuing longer than a half

hour. The quiet inspiration of that little time in the open came to fill a vital need in the lives of a number of girls. The total attendance was one hundred and twenty-five.

Statistics always seem very dull, yet it may be permissible here to note that the total number touched by the Extension Department during this year was 6,380. Of these, 2,403 attended the noon meetings, and 1,366 came to the various parties and entertainments that were held. The total number of volunteer workers was 160. This has of course but touched the very edges of the field. However, the fact that Evansville has assumed the raising of the last five hundred dollars toward the salary of the new industrial secretary for the Central Field, as a special thanksgiving offering, makes it evident that the Association intends to "enter in and possess the land."

As the only M. A. which an Association secretary really covets is the Master's Approval, if that has been won, then, and then only, has the work of this year proven truly successful.



## If I Were a Freshman Again

Oolooah Burner

A TIMID knock came at the door. "Come in." The visiting secretary dropped her pen in order not to look as busy as she felt. She was hurrying to finish a report overdue at headquarters. But what is a traveling student secretary for if not to be always ready for next comers?

A hesitant head was thrust through the crack in the door. Then came a look of relief as the secretary smiled encouragingly.

"Oh, I was so afraid you'd be busy! But I wanted to talk. I'm a freshman and I hadn't anything particular

to ask you, like the senior girls who are all upset by philosophy—whatever that means! And I'm not an awfully wicked person, so I haven't anything awful to confess. But my roommate said she thought maybe you wouldn't mind talking to me anyway. There are lots of things I don't understand yet, and I didn't know quite whom to ask until you came. The girls all tell me such different things."

She had settled herself comfortably on a high trunk and was swinging her feet as if she'd known the secretary always.

"You see, I've never been away from home before and everything's new. Everybody else seems to know everybody else, and they don't always remember that I don't, and I find myself feeling out of place sometimes. At home I was popular, and here I feel 'outside,' and it's a queer feeling. I don't like it."

"No, of course you don't like it," the secretary broke in understandingly. "But there's a way out. Did you ever read 'Everybody's Lonesome'? You could read it in a few minutes. But I've always thought it held a secret for freshmen—for making a girl's whole college life happy instead of sad, for making every girl of every kind fit in. It's based on the fact that you can almost always forget yourself in thinking of other people, and that folks are not really unapproachable at all, ever, if you go at them the right way. Perhaps the thought has never entered your head that you might be needed here at college. Yes, you! I'll tell you what I mean. I'll venture if you were to decide right now to uncenter your thinking from yourself and to begin to center it around others, very soon you'd find a chance to slip quietly into the life of some girls who need what you have to give—girls who are lonely or discouraged or awkward because they've never had a chance at the things that have been yours all your life. And the girls who seem to have everything, they need you, too. Everybody needs girls who are wholesome and natural and unselfish.

"And some day if the social or intellectual cliques that forget your existence now begin to discover you and 'take you up,' don't let that disturb your balance in the least. You may enter any group you will, but you will never dare forget the girls who are still feeling 'outside.'

"A girl is a girl, and worth knowing or not—according to whether she wears a pin? Not at all! She's worth while or not according to what she is. Don't ever let your judgment be con-

finned to a girl's 'style' or her awkwardness. Find every girl out for herself—not for what you can get out of her, but for what you can give of yourself, in sheer friendliness. Once you busy yourself in that way you'll never have time again for feeling either awkward or queer or snobbish. You won't know what self-consciousness is—others-consciousness is so much better.

"Then there's the church. That's somewhere to 'belong.' Don't let the fact that some of the other girls take that time Sunday morning to wash their hair or get a lesson disturb your own attitude. The church needs you, your interest and your loyalty and your help and your prayers and your presence. And you need the church. And if your influence for good in college is to hold steady, keep your place steadily and openly and unashamed with the organization that has stood through the ages for things that are right and fine and helpful. You can wash your hair some other time than between ten and twelve o'clock Sunday mornings!"

The freshman forgot to swing her feet.

"My!" she exclaimed, "I never thought of that. You must have been a freshman yourself once."

"I was," retorted the secretary with a reminiscent gleam in her eyes as she picked up her mending and hunted for a needle. "I was very much one. And I wish I could go back and begin over again, knowing what I do now. Do you know that thing of Kipling's:

'I wish myself could talk to myself as I left  
'im a year ago,  
I could tell 'im a lot that would save 'im  
a lot

On the things 'e ought to know.'

"That's how I feel about my freshman days."

"Oh, couldn't you tell me, and pretend it was your freshman self?" exclaimed the freshman, sitting up straight and eager. "Maybe it would help."

"Perhaps it might. I'm almost ashamed to, but I will," the secretary replied, dropping her sewing in her lap and looking out of the window.

"Like most freshmen I'd never been away from home before and I'd never had any need to develop initiative along many lines. My family had always taken care of me; my friends had been sensible, and clean-minded and fine.

"The first night I spent in a dormitory several upperclass girls, all strange to me, came to my room to pay a little friendly visit to keep off freshman loneliness. I appreciated their friendliness. They were very attractive girls. But before the evening was over they had told several rather doubtful jokes, of a sort I had never heard from my home friends. And they never knew how those stories were being burned into the mind of the freshman who sat so quietly they had almost forgotten her presence. And they never knew how for months afterward she had to fight those stories out of her mind. I didn't know then what I learned later, that even a freshman has the right to ask upper classmen to change the subject if it is not a wholesome one. I might even have quietly left the room for awhile, but I didn't know then that I dared—being only a freshman!

"From some of the books and the magazines that I hear of occasionally being circulated on the sly in certain dormitories, and from some of the language that comes indirectly to my ears, I find myself wanting to climb up to the college towers and cry out to every girl that passes, 'Oh, *don't!* Don't read or say or listen to things that are not quite fine. You *dare* not, if you would keep the type of womanhood that the world needs to-day in its college women—girls who have had the chance!

"Then there was my class work. It was awfully easy to 'bluff,' much easier than to put in real work when I could be out having a glorious good time. For I *did* have a good time in

college!" The secretary chuckled, and the freshman chuckled back in sympathy, because she'd already suspected as much—that's why she'd come to talk!

"I was reading the other day an article by a European university woman on 'The American College Girl.' In it she said, 'The memory of the American girl student runs too much to words and to the habit of reciting from a certain text. She also studies chiefly because she is expected to recite—an attitude of mind wholly too childish and mechanical for a serious student.' That's exactly what my freshman work was like—it wasn't work at all. I skimmed a lesson to get enough vague ideas around which to weave an answer if I were called on in class; I worked hard over an occasional trig problem that I thought nobody else would get, that I might shine thereby. I scorned 'ponies' and cheating, and all the time I didn't see that I was using a very similar method of sliding through. That year was not unsuccessful, so far as grades went—but later in college I discovered that it had been painfully poor preparation for real work. And all the years since then I've wished I might go back and do that freshman year over again. I'd put in some faithful study and some really honest hard work as a basis for the rest of college—and the rest of my life, for that matter."

The freshman had dropped her eyes, and was twisting a button on her skirt. Suddenly the button came off. She looked up with flushed cheeks and said with a little catch in her voice, "Please go on. It's good for me!"

"The question of my family was not one I had to consider in freshman days, because I went home over every week-end and they had no chance to miss hearing all the interesting things of college life. And the neighbors couldn't examine me critically to see if I were growing 'stuck-up,' because one can't change very much in a single week, you know. But I have known

of college girls who slipped into the habit of writing only colorless generalities home, either because they wanted the time to put in on something else or because they didn't realize how hungrily the 'folks' at home devour every little interesting detail of the life of the one who's away, and how dead, colorless letters leave them still hungry-hearted, and how live, glowing descriptions satisfy and make them glad."

The freshman's cheeks were growing redder and redder, but the secretary didn't look up from her sewing. That helped, some.

"You haven't had enough philosophy and science yet to get 'upset,' as you call it. Maybe it won't have to come. Some girls get their religious readjustment from childhood ideas to more grown-up conceptions without a great jolt. But if you do feel it coming, you may as well be prepared for it from the first. Remember this: each professor is a specialist in his own line, and probably goes at life from that one angle, eliminating all others. If you have work under three or four professors, each of whom has eliminated most in the world save his own viewpoint, don't ever be deluded into thinking for a minute that there *are* no other viewpoints. Accept what a specialist has to say concerning that realm in which he has authority to speak. But don't forget that there are other specialists in other realms. A biologist may know more of the laws of biology than Phillips Brooks knew. But in spiritual values, Phillips Brooks was a specialist and more to be relied upon for facts concerning spiritual life than any one who was not a specialist in that realm. Don't try to get your knowledge of the spiritual world from biologists or chemists alone. Go rather to the men whose lives have been devoted to the study of spiritual laws of cause and effect, of working them out in the laboratory of life and character. But am I going too far for you? Does all this interest you at

all?" The secretary dropped her sewing and looked up anxiously, to find the girl's color normal again, and her eyes steady.

"No—yes. But there's just one more question I'd like to ask—that is, if you don't mind my being frank. I don't see any particular good in the Young Women's Christian Association. The girls asked me to join it because it was 'the thing to do.' So I did. But I don't see much to it."

"I know. They haven't given you anything to do yet, have they? Well, I can't tell you all it means. But I can tell you this: The more you study its ideals and put yourself actively into it to help work out those ideals, the more you'll see what it means. An organization in which girls come to stand together for loyalty to that One whose life was the wonder of all ages in selflessness, in others-consciousness, in straight standards, in absolute fineness, in fearless honesty and thoroughness, in clear thinking, in all-round strength of development; an organization in which girls seek to grow together into that kind of thinking and being and doing; an organization which links you to the students 'round about the world who are striving shoulder to shoulder for the same thing—could you put yourself into that sort of an organization and do your honest best, not only individually to come up to the ideal but to help every girl in college in the same direction?"

A moment of silence, then the freshman looked up with shining eyes.

"Oh, yes! I do want to try. Some of it hurt—but I'm glad. And now I must go and really work on my German for to-morrow. Thank you!"

As she flew out the door, the secretary looked after her a moment wistfully. Then she picked up her pen and turned once again to her long-suffering report. "Um-m-m. Let's see, where was I? Oh, yes, 'not much to record this month. The usual number of committee meetings, etc.'"

# Call for the Observance of the Universal Day of Prayer for Students

**I**N the name of the General Committee of the World's Student Christian Federation, we call upon the members of the Christian societies of students in all nations and upon all others who have at heart the moral and spiritual welfare of students, to unite in the observance of Sunday, February 22, 1914, as the Universal Day of Prayer for Students. As a result of the growing volume of intercession in connection with this observance each year for nearly twenty years, the Christian Student Movement has continued to spread from land to land, until to-day it is recognized as the principal fact in the religious life of the universities and colleges of the world. The Federation now embraces Christian Associations or Unions in about 2,400 universities and other institutions of higher learning with a combined membership of fully 155,000 students and professors.

In issuing the Call to Prayer this year, we do so with added confidence because the past year has been characterized by greater manifestations of Divine power among the students of nearly all parts of the world than in any preceding year. Moreover, we are in the present year looking out into greater opportunities for Christian activity in the student field than at any time in the past. Notwithstanding the great encouragements, the primary need of this vast, potent, and hopeful field is that of more intercessors.

Why is it of transcendent importance that more prayer be enlisted on behalf of the student world? Because the most remarkable spiritual achievements in this field have taken place as a result of sincere and faithful intercession. Because the key to the solution of the other problems related to the evangelization of students and the releasing of their spiritual energies lies in the manifestation of the power of God in answer to prayer. Because those who have devoted themselves most to true intercession for students are most emphatic in their expression of conviction that the possibilities of such intercession are simply boundless. Another reason why this matter of multiplying the number of intercessors should receive more attention is because there are so many Christians in all parts of the world who know that they should be intercessors, and that they could be intercessors, but who have failed to master their circumstances and to devote themselves to this most important ministry. There is need of fresh emphasis also on the fact that one of the most Christlike forms of work is that of intercession, for Christ not only taught and commanded his followers to pray for others, but himself likewise prayed for others and ever liveth to make intercession.

Whatever can be done, therefore, in each country by those to whom this Call comes, to set forth among Christians the urgent need of prayer for students, to create a more realizing sense of this need of intercession, and actually

to discover and enlist intercessors, will be the most highly-multiplying service which can be rendered at the present time in the interest of the Christian conquest of the world.

On behalf of the General Committee of the  
World's Student Christian Federation,

KARL FRIES, Chairman.

JOHN R. MOTT, General Secretary.

### GROUNDS FOR THANKSGIVING.

Let us thank God for the remarkable results of the evangelistic campaigns among the students of the Orient during the past year. In China alone over one thousand students have been baptized or have become probationers for baptism, and thousands of other enquirers are in Bible circles receiving Christian instruction.

For encouraging progress in the direction of Indianizing the Christian Student Movement in India, that is, the making it truly indigenous.

For the continued advance of the Russian Student Movement and its recent admission to the World's Student Christian Federation.

For the growing sense of solidarity and responsibility among the Latin-American students as best shown in the recent International Conferences of students in South America and North America.

For the notable answers to prayer in connection with the Federation Conference held at Lake Mohonk and the meeting of the General Committee of the Federation at Princeton, which were the most cosmopolitan and constructive gatherings in the history of the Federation, and the results of which are already apparent in many Student Movements.

### OBJECTS FOR INTERCESSION.

Let us pray for the students of the large and most difficult and most neglected student field of the Occident—that of the Austro-Hungarian Empire—that the new Student Movements being developed in this field may be characterized by spiritual vitality, true unity, and convincing power of witness.

That, following the war between the Balkan States and Turkey, the Christian work on behalf of the students of all these countries may be renewed and carried forward with increased efficiency and fruitfulness.

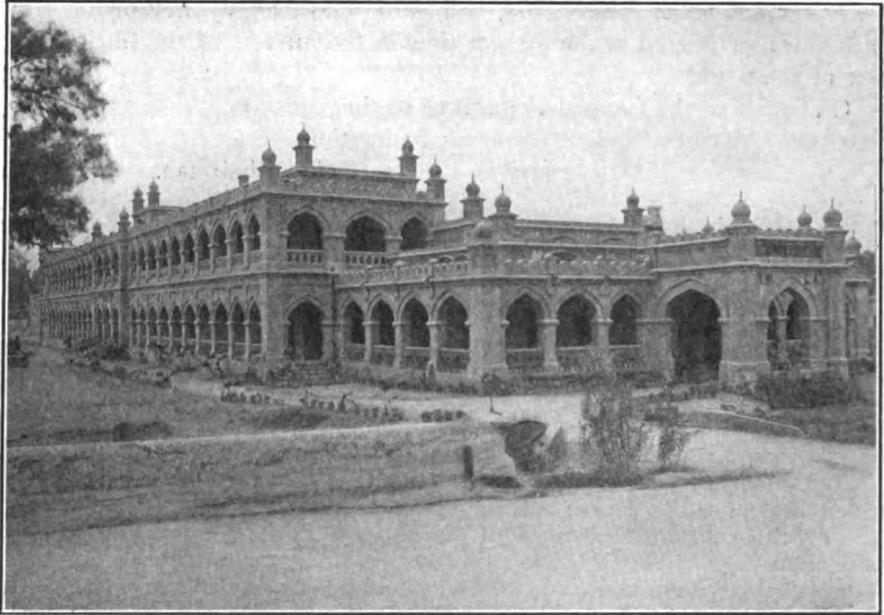
That the International Convention of the Student Volunteer Movement recently held in Kansas City, Missouri, may result in a large offering of lives for the missionary work of the Church.

That more secretaries of God's own appointment may be forthcoming for work among students in the Far East and Near East.

That new plans, influencing for Christ the various student migrations, may be earnestly prosecuted and be attended by permanent spiritual results.

That in every Movement there may be a steady increase in the reverent and thorough study of the sacred Scriptures.

That among the leaders in the various Christian communions there may be a far keener recognition of the absolutely unique importance of reaching the students for Christ and enlisting them in furthering the plans of his Kingdom.



## Morse Hall—Lahore

Annie M. Reynolds

“PAUL dwelt two years in his own hired house,” is recorded of the great Apostle. How many hired houses, large and small, adequate and insufficient, have sheltered the Association in different parts of the world! When at last we move on to our own home how glad and proud we are and how much more important a part we take in our community!

It is said that tourists who visit Rangoon are always driven by their guides to see the Young Women’s Christian Association building as one of the sights of the city. Surely Morse Hall at Lahore must share the same distinction. It has been so named in memory of Miss Rebecca Morse, the heroic pioneer in the establishment of the Foreign Department of the American National Board of the Young Women’s Christian Associations. It has accommodations for thirty-five residents, besides dining and drawing

rooms, library, three class rooms and a large gymnasium hall, holding 300 people, the gift of Mrs. Frederick Mead of Plainfield, New Jersey.

The imposing building is of red brick, and is long and narrow because of the shape of the land. The long corridors furnish the good ventilation so essential in India’s climate and promise that the building can be kept very cool in the hot season. Lawns, a good garden and tennis courts make an attractive setting. Electric light and electric fans provide the essential light and coolness while seeming a strange link with up-to-date America here in the heart of the Orient. The interior furnishing is as attractive as the dignified exterior. The library curtains are of cretonne, with a bold design of fruit and flowers of deep red and purple, and couch, chairs and cushions are covered with the same. Copies of the sibyls and prophets of the Sistine Chapel in Rome look down

from the walls. Six hundred library books fill the shelves, and additions to these as well as to the magazines are always welcome.

The drawing room is in soft gray and the dining room in pink and gray, the curtains being strawberry pink and the walls pale gray. The chairs were made by the American Industrial Mission in Gujranwala.

The bedrooms are furnished alike, with an iron bedstead, chest of drawers, dressing table, comfortable chair and table and a wall closet. The red carpet in each matches the curtain leading into the passage and the shades are stencilled in red and green. The bedsteads are red and white to match, making each room most cheerful. The Hill Memorial room is the largest bedroom in the house and the fittings for this have been sent by the various members of the Hill family. The names of Agnes and Mary Hill are stamped large on the foundation stones of our Indian Association work, and a definite reminder of them, especially in Lahore, is most suitable.

The boarding home has had every available space occupied. Fifty-three transient guests have been accommodated during the year, and at least thirty applicants have had to be refused for lack of room.

A brief account of the faithful, arduous efforts of those who made this beautiful building a possibility must find space here. Up to 1901 the Association house at Lahore accommodated only three girls. Quiet, persistent agitation concerning a new building was carried on. In 1906 the first donation of \$1,000 from Mrs. Boies of Pennsylvania was received. In 1909 Miss Mary Hill secured from Government through the Educational Department a grant of \$3,000 for the land, to which it added later \$2,000 more. Further sums from friends in Lahore and generous givers in the United States, interested through Miss Mary Hill, made a total of over \$31,000, which secured both land and building.

As the nearest Association educational center to Delhi, the new capital, the Lahore Association hopes to be the source of supply for the Government of India offices, many of which are beginning to employ women typists and clerks. Typists in Lahore earn \$10 per month and the least charge which can be made at the home is \$6.50, which is far less than they must pay elsewhere. It is because a couple of rooms are set aside for visitors who pay more than the running expenses of the boarding home are met. In the work that lies before them, the Committee of Lahore ask for prayer and sympathy, that in the future development of the Association they may have wisdom, understanding and right judgment in all things.

In the Association, as in missionary work, the greatest gift to India is neither sticks nor stones, houses nor lands, but the very lives of the women who go out to India to carry the good news of Christ's life and teaching.



## Where Originality is at a Premium

Mary Dudley Powell

ONCE upon a time the need for having different student Associations keep in touch with each other began to be felt so keenly that a new committee—the Intercollegiate Committee—was formed. Then began the writing of letters of greeting and the asking of questions, some few of which were answered, though most of them met all too soon the sad fate of being cast into the waste paper basket.

The first step in the evolution of this committee was its change of title to Information, and next to the Association News Committee. In future years there may be still another development with greater possibilities,

but at present it seems to me there is no more interesting work and none more worth while than that of this committee, which calls for all the originality of all its members, in order to make possible effective publicity work.

Know-Your-City Campaigns are not one whit more instructive or entertaining than Know-Your-College ones, such as those which have been conducted by some Association girls. This is one way in which the Association News Committee can get ready for the publicity work of the year. Help your fellow students to know their own student center, then throughout the year work systematically to show what is being done elsewhere. Show the members at large, and not merely the president and a few cabinet members, how to find the answers to those oft-repeated questions, "What is the Field Committee?" and "What is the National Board?" When I think of the many possibilities of this committee it makes me feel almost like going over the country "preaching" Association news work as I wish it had been carried on while I was in college!

Some of the ways in which this committee can serve the students and the whole Association movement are by means of:

1. A bulletin board.
2. An educational study in the cabinet.
3. Short reports at regular Association meetings.
4. Taking charge of some of the regular information meetings of the Association.

To take up these points in detail, have you ever seen any bulletin boards which were blank, except for perhaps a notice of calendars for sale, lost handkerchiefs, pins, belts, etc.? Do you not think it little short of a disgrace for an Association bulletin board to be allowed to descend to such uses? On the other hand, some bulletin boards are joys, and one's heart cannot but be cheered by the

sight of a real news bulletin, filled with (1) items of interest concerning *local affairs*, e. g., names of cabinet and committee members attractively posted, notices of prayer services and leaders, Association meetings; also (2) concerning *the world outside*, news of what some woman's club, perhaps, is doing for girls, an interesting item or so from some other student Association, or about a city campaign like that marvelous one for four million dollars recently carried on in New York; and (3) some bits of news from the *foreign mail*, helping us to keep in touch with our secretaries in lands across the sea, with maybe a picture or two to make it more real.

The possibilities of a bulletin board are unlimited. Just study it a little and see for yourself if it is not worth while to make girls say what one was heard to remark recently, after looking at an attractive bulletin board, "The Y. W. C. A. certainly knows how to advertise!"

Some chairmen are proving their usefulness by conducting short lectures in cabinet meetings on the history of our Association movement. A better plan, which is also being tried out, is to have in cabinet a study class, using some prepared outline—a study which is easy and simple but well worth while. After the new cabinet is chosen in the spring this plan would give the old Association News Chairman a good chance to do a practical piece of service, and help to make her feel that her usefulness is not at an end.

The third plan needs little comment. It is entirely practical and often helpful to have these short, snappy reports given by a different member of the committee at each regular Association meeting, using some article in *THE ASSOCIATION MONTHLY*, or *North American Student*, or some of the interesting news items in either one or both of these magazines. By this means the committee can educate the whole membership without

their realizing that they are being educated, sometimes a necessary art to learn.

What about the regular Association meeting in charge of the News Committee? Herein lies a big challenge, and more and more we must prepare ourselves to meet it. The subjects given below are, as you will see, merely suggestions, given in the hope that we may see more clearly, perhaps, than some have in the past, the possibilities of the literature issued by our National Publication Department, literature *to be sent for and used* to the limit. The suggested programs are as follows:

#### The Undiscovered County Girl.

1. The Development of Rural Leadership (see Biennial Report, 1913).
2. The Country Girl (see Biennial Report, 1913).
3. Country Life Notes (November ASSOCIATION MONTHLY).
4. School for County Life Leadership (see October ASSOCIATION MONTHLY).

(Refer to Chart, page 35, of pamphlet: The Exhibit.)

(For Poster, see page 24, of The Exhibit.)

#### Out of Doors in the Association World.

1. The Eight Week Club (Publication Department).
2. Country Life Notes (November MONTHLY).
3. Altamont's Third Year; Camp Nepahwin; Camp Makonikey; Club Council at Altamont (November MONTHLY).
4. Other Field Committee Camps.  
(For information write the office secretary of your Field Committee.)

#### The Students of the World.

1. Four Years of Progress (Report of your General Secretary).
2. Women's Work of the Federation.
  - (a) Introduction—the Women's Subcommittee.
  - (b) Various Groups of Women Students.
  - (c) General Tendencies and Outlook.
 (For subjects given above see Report of World's Student Christian Federation Conference, in 1913.

#### An Intercollegiate Force.

1. What is it? (Leaflets: The Greatest Student Organization; an Intercollegiate Force).

2. Some Fields for Activity (Leaflet: Religious Work Among Students; News Items from THE ASSOCIATION MONTHLY).

(a) Place of Worship in the Student Association (July ASSOCIATION MONTHLY).

(b) The Ethics of Social Relationships in College Life (May ASSOCIATION MONTHLY).

(c) Responsibility of the Association for the Religious Life of the Girl (April ASSOCIATION MONTHLY).

3. Some Results: Merely enthusiasm, or enthusiasm plus ability to do? (Leaflet: How May College Women be Found for Service?)

If the Association News Committees make this their life work, there are going to be many more wide-awake and interested Association members, with the result that finance committees can do better work, more girls will be interested in the possibility of reaching others outside college walls, and more students will consider going into training for Association work themselves. Along the way there will be so many other good results that one could not begin to name them all.



## When Little Things Loom Large

Alice Hutchins Drake

*From the absent chairman to the membership committee:*

I WONDER if we realize fully how important a factor are the "little things" in Association life. I am sure I never comprehended their value until I was called away, and there came a change in my perspective. Formerly I looked upon the Association from the inside out, but for the past month I have looked from the outside in, and may some good come of it and from my contact with the little things!

(If you grow weary of the tall personal pronoun will you remember, please, that its antecedent is not alone myself, but hundreds of other women who have had a similar experience. What has befallen me, must be the common lot.)

A flight of stairs was the first of the little things to be revealed. Always, there has been in my heart the feeling that at the head of the stairs conditions should be such that their ascent should be worth while.

In the Congressional Library there is a splendid mosaic by Vedder. One may approach it only by a short flight of marble steps. They have always typified to me the symbolism of a stairway. There is a special thrill in doing what seems essentially appropriate—in ascending to the height of better things.

And surely it is better things which one seeks at an Association. Whether it be a refreshing luncheon or sympathy, gymnasium or an understanding heart, employment or merry-making, it is usually that which one needs and has not which directs one there. If ever you have been swept to an Association building on the flood tide of necessity, you will understand what I mean by "little things" looming large!

At home, as I scarcely need say to you, there is the stairway leading to our rooms. Here in Virginia, one day in the midst of desolation I sought the local Association to find it "up theah," as my informant indicated.

Do you know, it helped the homesickness to be climbing to the office? It seemed familiar to stop for an instant on the landing. I could have closed my eyes and thought I was at home.

At the top I could see posters, gay announcements of tennis club meetings and canoeing parties, summer lodge notices. Who ever passed a poster bearing a Maxfield Parrish figure without stopping to inspect it? The old trick—catch the eye that

those who run will read. Really, the sight of them produced the "poster pain" between my shoulders. You will know what I mean if you have ever made one. But they were more of the "little things" and the sight of them rejoiced my heart. They spelled home and our Association and dear friendships, and familiar ways.

I found THE ASSOCIATION MONTHLY on the library table and solemnly turned to see if the spinning wheel were still on the back. Another of the "little things," but it breathed the comfort of things familiar. With this advertisement missing, I should feel as one would if the *Atlantic Monthly* should change its cover.

There was the office with its clicking typewriter and busy telephone, card index files and membership blanks—and callers.

And then, there was the secretary—quite one's ideal secretary, who for the moment has all day to put at one's disposal and seems to rejoice in the opportunity, cordial, warmhearted, merry Miss E. It may be you know her. I have occasion to be glad that I do.

I left the building with an acute consciousness of the value of Association atmosphere. In just the way that the familiar "little things" had brought me comfort, other little things at home must affect those who come to us.

I always feel impatient with a writer who adds a moral, whether it be Aesop, Hawthorne or George Ade, but for the sake of making clear my point, I am tempted to join their list this time.

You may wonder what the point of my letter was intended to be. In fact, you may be inquiring, "Did she ever have one?"

I have, and it is this: Are we sufficiently alert to the value of the little things in Association life?

Does our library look inviting?

Is the piano *open*, thereby beckoning eager fingers to play upon it?

Do the pictures on our walls teem with deep significance? (You will smile at this, in view of the loving thought we have expended upon ours.)

Has the office an air of hospitality?

Is there a warmth in the greeting which awaits one?

A woman once told me that the sight of a bowl of violets on our class room table had buoyed her above all things else at a moment of depression. A little thing, a bowl of violets. Yes, but at the same time a possible spiritual support. Some day, I shall write an essay on the spiritual value of a red velvet bow—the bow I am wearing to-day.

Do you believe that at all times we make the climb up our stairway worth while?

In our city there are so many women living exiled from their homes. Through the portal of our Association hundreds of them pass; when at last they descend the stairs is it with the consciousness that the Young Women's Christian Association is not simply an organization, but the spirit of Love? Have they felt the glow of certain personalities and been sustained and strengthened by it? Does the night loom less dark at the foot of the stairs because of new courage gained above through contact with some brave soul?

Oh, the little things! If a bowl of violets can bring fresh inspiration, let us have one on the landing. If a cup of tea by a glowing hearth-fire will revive self-confidence, let us be quick to serve it. And if open arms and a warm welcome will ease the heartache let ours be the arms to offer peace.

The little things of life, which after all, are caught from the spiritual world, should await one at an Association.

In exile, the little things loom large. And this I know, and know full well, for I myself am "desolately absent far away."

Virginia, 1914.

## A Business Women's Club

A GROUP of young business women who can themselves desire and adopt such New Year's resolutions as the following, and then proceed to live up to them for a whole year, is worth special mention. The Business Women's Club of Augusta, Ga., began a year ago January with the following statement of belief:

*Resolved*, That the Business Women's Club of the Young Women's Christian Association of Augusta is something to be proud of; that it should be a grand success, and the makers of said Club are determined to make it so. Further

*Resolved*, That, at the close of 1913, we shall have at least fifty earnest members.

*Resolved*, That the Business Girl is largely responsible for the greatness or smallness of the position she has to fill in the business world.

*Resolved*, That every member of the Club who writes shorthand strive to do so more accurately and rapidly; that every member of the Club using a typewriter learn to write by touch, unless she already does so; that every book-keeper in the Club strive to do her work with greater swiftness and accuracy. In a word, that we elevate the standard we have set for ourselves, so that our services shall command attention and appreciation.

*Resolved*, That each Club member endeavor to broaden her views by some good reading during 1913.

*Resolved*, That the members of this Club, one and all, keep their eyes open to the conditions existing in the business world of Augusta, taking note of where ability is appreciated and consideration shown, and vice versa, and give such information to the Club in open meeting.

*Resolved*, That we make some effort to get the stores to close earlier on Saturday night, at least in the summer.

*Resolved*, That we form some definite plan in regard to our proposed employment bureau, co-operating with the Association fully in this matter.

The secretary, Miss Louise Shields, writes that the above policy has been

very largely fulfilled during the year just past. A recognition service has also been drawn up by the club for the reception of new members, in form partly original and partly suggested by the student recognition service recently published. It states the object of the club as "the physical, intellectual, social and spiritual development of all business women, and the promotion of fellowship among them."

A most interesting feature of the club work is its program on the Evolution of Women's Dress, which is presented and discussed on the first Friday meeting of each month. The third Friday in the month is given over to play belonging to the period the dress of which has been studied at that month's meeting. Following a splendid program on the dress of the classical period, for instance, there was an evening of play, which included a supper with splendidly decorated table, after dinner stories, and an Olympiad with judge, trumpeter and registrar as well as contestants named in classic fashion. The foot races were somewhat hobbled, the wrestling was hampered by "mummy sleeves," and the "quadrigas" looked very much like quartets of spirited girls driven by two of the club officers. The discus throwing and boxing may have been a far cry from the great four-year Olympic games to which all sons of Hellas looked forward, but they helped to stir brain centers which might otherwise never have been roused to the excitement of the Greek point of view regarding the worth of the wreath of bay.

The eight months' program not only gives an historical survey of the great principles which have governed women's dress in all the ages, but presents some of the features of present-day so-called mission lands, and the life of the women who wear the various queer costumes studied.

## Two Notable Dedications

### I.

TO make a building that should be as fine for local work as the national Association building is for national work—that was the aim of the building committee at Newark. To make a building that should be fitted to the needs of all the women of the city, a house where they would naturally rally as at a common center; to include every convenience to accommodate those demands, and to make it all beautiful and at the same time practicable—that was the problem. And Newark has done it, but had it not been for the loyal support of the citizens this would all have been impossible. It is from the people that the building came, and to them it returns, as the most perfect expression of gratitude. It was indeed a challenge to consider the great company of women who call themselves Newarkers; forty thousand business women alone was a tremendous inspiration, and only so strong a support as the people of the city afforded could give the courage to conceive and the power to achieve so great a response to the need.

The new building\* has been occupied since September; the dedication services took place the first week of November. The consecration service was held Sunday afternoon, presided over by Mrs. Richard C. Jenkinson, its president, a member of the National Board. At the dedication service Monday evening Mrs. Jenkinson, speaking for the Association, acknowledged the debt it owed the Building Committee for its long and faithful service. Miss Annie M. Gwinnell, as chairman of the Building Committee, gave over the keys to Mr. G. Wisner Thorne, chairman of the Board of Trustees. The cafeteria had a special

\* A cut of this building appears on page vi of the advertising section.



PORTAL OF THE HOUSE OF FRIENDLINESS  
 (Courtesy of "Newark Women")

opening on Tuesday for demonstrating its efficiency, and throughout the week the board of directors and the secretaries held open house. More than five thousand people visited the building that week, and inspiring indeed was the enthusiasm and interest, and the whole congratulatory attitude of the people. Contributors-that-were and contributors-to-be mingled and

conversed, enthused or commented, until the halls were one great hum of rejoicing. Incidents of the campaign were recalled, and time after time there would come the proud announcement, "Yes, I was one of the four hundred who raised the money." That faithful company rallied again and were the true hosts of the week. Just as if they were coming home they

possessed the building and made themselves responsible for its hospitality. Their spirit was infectious, and the visitors went away, each convinced of the particular opportunity the building held for her.

Indeed Newark's new building was dedicated—dedicated to the work of the Christ for the girls and women of Newark. No one who attended the consecration services and saw the light on the faces of that company of loyal daughters, or felt the thrill of accomplished purpose and renewed resolve that spoke in the prayer and song of that service, could doubt the inevitable success of the Association. With the new quarters the work has expanded; some new departments have been added and the old departments are so metamorphosed by the larger equipment that almost it is a new-born Association, sprung to mature development in a day. Yet it is the same "Newark spirit" which moves it all, "The Spirit of Old 14," and it is that which speaks unflinching in every phase of the newer work, every policy that is framed for the further reach of the Association. It is that spirit that inspires the name of "The House of Friendliness"; that spirit which welcomes you as you come in, and sends you away with the assurance that here Christ walks indeed, and here is the house of God, "a beacon and a promise to all women who stretch out their hands in longing for his greater gifts."

MILDRED HAND.

## II.

A little later in the same month the "Harriet Judson," the building erected for the Brooklyn Association and named for Mrs. Charles N. Judson, long its president and also a member of the National Board, was dedicated with an unusually beautiful service which it would be a pleasure to reprint here if possible. This opened with the Hymn of the Lights and closed with a hymn of dedication, written for this use by Miss Sarah Day, and here partially given:

"In every part perfected  
Our labor, Lord, we see;  
Within these walls assembled  
We offer all to Thee.  
Except as by Thy mandate  
Each stone on stone was lain,  
Except as Thou hast builded  
With us, our toil is vain.

"May Love's serenest presence  
Through all this house be spread,  
The Master sit among us  
At breaking of our bread,  
Until through Love's transforming  
Each life his life shall share,  
Still more and more conforming  
To Christ the Pattern fair."

With copies of the service was included "The Dream and Its Fulfilling":

A Dream arose in the heart of Love.  
For Love had looked abroad, as is  
Love's wont, and had beheld her sisters  
who labor in the busy places of  
life.

And Love saw that the tired feet  
of many found only cheerless resting  
places when the day's close brought  
need of home and fireside; and that  
some were in perplexity and fear; and  
that others faltered by the way. And  
Love dreamed of a House Beautiful,  
whose walls should encompass these  
with pleasant safety; of an evening  
fireside whose warmth and cheer  
should foster the friendships and the  
joys of life; of quiet upper chambers  
in whose rest and peace should be the  
preparation for the new day's tasks.

And Love had found no way to  
make her vision true. When suddenly,  
with a great faith, she stretched  
forth her hands to the people of a  
great city, and lo, they were filled  
with abundance; for every man gave  
according to his ability; some much,  
from plenteous stores, and many the  
little they could spare, but all with  
the gladness of a single impulse.

And the House Beautiful arose in  
the streets where the toilers hurried  
to and fro. And over its door was  
written the name of one who had  
longest dreamed the dream.

To-day within the finished House,  
we celebrate the fulfilling of the  
Dream. Wherefore, at the holy bid-

ding of Love, let all who dreamed the dream, and all others who with these are now assembled here, lift their hearts and voices in thanksgiving to Almighty God. For he it was who sent the dream, and who of his great mercy has this day brought it to pass.



## News of the National Board Meeting

**G**IRLS so pre-empted all the pages of the last ASSOCIATION MONTHLY that the report of the National Board's December meeting was deferred until this issue. Hence much of the news is already known and it may be briefer than usual.

The meeting was held at headquarters on December 3. Important financial considerations were the announcement of an endowment of \$50,000 to be applied toward the upkeep of the headquarters building, and the adoption of the budget for 1914. In round figures the new budget is \$434,000, of which \$264,000 is for headquarters work, \$129,000 for the work of the field committees, and \$41,000 for the work carried on by the National Board in five foreign countries. Of the headquarters and foreign amount subscriptions and pledges cover all but \$34,000, which must be secured this year in new subscriptions, leaving the field appropriation to be raised by the field committees.

¶The Department of Method reported a new venture in sub-committee service. Seventeen of its members, both volunteer and secretarial, are serving upon one of the following sub-committees: Economic, education, colored work, girls' work, immigration, industrial, and physical education and recreation. To both secretaries and committee members the meetings have proved to be an edu-

cation in themselves, and all begin to have a better understanding of the difficult problems that are surrounding our advance work. The general aim of these first meetings was to acquaint their members with the work of local Associations from the beginning and the efforts of the National Board in the past two years. In almost every case the meetings have been arranged for a day when committee members concerned will come to the building for another meeting.

For many of the secretaries of the department the Association Handbook has occupied many days and some of the nights for the last two months. The plan of the book, which is to serve as a text book for the training of volunteer workers and will meet our long desired need of a book on the Association movement, is new. It begins with a rapid view of present-day conditions to which the Association, in both spirit and method, is intended to give an answer. Then it takes up the manifestations of the Association's aim—religion, education, shelter, occupation, protection, and recreation. Part Three explains the method of organized work in the large, in student, city and country, with a chapter on the method and aims of committee work. Part Four explains the relationships of local, field and national Association grouping and the relations to other organizations.

¶From the City Committee comes an interpretation of the brilliant New York campaign as built upon the fact that the city Association movement has publicly justified itself. The total amount of money raised by city building campaigns since the organization of the National Board is now \$9,300,000. In 1913 fifteen new buildings were occupied. Seven others are in course of erection and sixteen building campaigns are planned for the near future.

It was reported that Federations of Industrial Clubs have been formed by seven city Associations. The City

Committee is entering upon co-operation with the Social Service Commission of the Federation of Churches and with the Factory Investigation Commission of New York State, in investigation of industrial conditions.

¶Summer news from the Eight Week Clubs dominated the report of the Town and Country Committee. Almost one hundred college students led such clubs during the past summer, and when the 1914 leaders are chosen this spring it is hoped that there may be many more than that number, for seldom has an organized effort given such immediate and satisfying results. A few of the many comments from the leaders tell the story:

"I have enjoyed 'running' this club very much and have been strengthened by it."

"To the leader it has meant something that in terms of the Biennial she would call a vision. I hope she may keep true to it!"

"This is a community in which there is no real church spirit and education is almost neglected. The girls, as well as their mothers, have asked that the club be organized again next summer."

"Before the summer was out I began to feel the great need of these girls going to college, bright girls, all of them—and what a difference it would make in their usefulness!"

"Nothing has brought me nearer God than the study of the Bible with these girls on the benches in the thick woods. They have learned to love the out-of-doors and it is great to see them playing together. One girl said, 'I didn't know it was such fun to play. Why, it's just the best thing I have ever done!'"

"The fact that two fourteen-year-old girls walked two miles alone on the hottest days, to come, and that two others rode a mule double every time they came, shows their eagerness without further comment."

"The girls of a little Colorado town report that as community service

they 'Gave socials and kept the young men from the pool halls where they were accustomed to lounge.'"

Imagine the joy in the country community in Pennsylvania where the girls report that they "Gave two socials and raised \$30, which they gave towards the salary of the minister." And think of the real community spirit of the girls who raised money which was used to lay a board walk on a railroad bridge which was much used and which was dangerous without the walk!

¶Special work with the Oriental students in this country has been conducted for the Foreign Department by Miss Margaret Burton. This comparatively new work is being put upon such a basis that the department will be prepared for the great increase of Chinese women students in America when the Chinese government includes the sending of women in the administration of its indemnity fund.

Through Miss Taylor, close relations are being established with the United Women's Board of Foreign Missions and the mission work of the Federal Council of Churches.

The Executive Committee has appointed as delegates to the Stockholm Conference, Miss Reynolds, Miss Cratty, Miss Holmquist and Mrs. Bremer.

¶That the headquarters building is being increasingly used in valuable ways was indicated by the Buildings Committee, which reported that three women's college clubs have met in the building, that the David Mannes Symphony conducts its weekly rehearsals in the assembly room, and that the Mothers' Club of New York City holds its monthly meetings here as well. Through the Symphony Club's use of the building and the information thus acquired of the Board's work one of its members contributed to the recent New York campaign the sum of \$250.

## The Student Volunteer Convention

ONE could not live under the same roof with the Student Volunteer secretaries and workers for weeks before the holidays without realizing that something out of the ordinary was going to take place. The very atmosphere was charged; new faces in the lunch room, messenger boys hurrying in and out, lights after hours, all told that much thought, time and energy were being put into this once-in-a-student-generation-gathering—the results of which no one can measure—though one came away with the strong conviction that the Watchword of the movement—"the evangelization of the world in this generation"—was fast becoming an actuality.

It was like no other convention that any one ever attended, this Seventh International Convention of the Student Volunteer Movement, for everything moved with military precision under the leadership of the general of the occasion, Dr. John R. Mott. Every session began on time and often closed earlier than the scheduled time. It was very soon evident that it behooved one to be on hand some minutes ahead of time if she wished a seat. Nor was it a reproduction of previous Student Volunteer conventions, for in the opening session, in stating the purpose of the convention, Dr. Mott said: "For the first time the forces of the whole of Christianity face the whole of the non-Christian world. We are therefore to accentuate the oneness of our task; to realize the spiritual solidarity of the Christian students of North America; to demonstrate the reality, the vitality and the conquering power of our religion, and to sound out the call to the present generation of students of North America to face the absolute unprecedented situation in this generation." He spoke of the significance of this meeting being held in the up-

per Mississippi Valley, characterized by its spaciousness, its vast fields, its spirit of daring and adventure, and by the fact that a larger proportion of volunteers had gone out from this section than from any other. "Nothing so emphasizes the reality, vitality and conquering power of our religion as such a coming together as this of the future leaders of our church. Not only the threshold of a new year but the threshold of a new era in the world expansion of Christianity is upon us."

The first address was given by Dr. Robert F. Horton of England on "The Lordship of God." "God is not the autocrat," said Dr. Horton, "but the elected president of the soul's republic, and it is necessary to elect and re-elect because he will not reign over unwilling subjects." The strong and impressive appeal made by Dr. Robert E. Speer for the right mind to know God's valuation of life, its ends and its uses, and for a submissive will closed the first session of the Convention.

The situation in the Moslem World was most graphically presented by Dr. Charles Watson of the United Presbyterian Board and Dr. Samuel Zwemer, who speaks out of a rich experience of many years among the Moslems in Asia. "For the first time in history," said Dr. Zwemer, "the whole of Christendom faces the whole of Mohammedanism in the open." Africa holds only one-fourth of the Mohammedans. In a single country in Asia there are 20,000,000 more Mohammedans than in all Africa, and in America there are 8,000. Eight magazines are devoted exclusively to Mohammedan news; 86 newspapers in Cairo and 264 in Persia record every tremor of thought, every revolution in the Moslem world. Politically Islam is losing ground—in Europe it has lost its prestige as it has lost its territory. The impact of the West has torn loose 5,000,000 of the Mohammedans and left them without the old foundation. "We are on the eve of

facing a marvelous movement of the Mohammedan world toward Christianity." The needs of other fields were made equally appealing. The claims of Latin America were presented by Bishop Kingsolving, who characterized South America as "the neglected continent" where only one out of every five can read or write and where only two per cent. of all the college students acknowledge their allegiance to any religious faith.

The afternoons of the Convention were given over to sectional conferences, the division being made according to denominations, types of educational institutions and other special interests.

The Quadrennial report of the Executive Committee as presented by Dr. Mott stressed particularly the progress of the work here in America. Within the lifetime of the movement 5,882 volunteers have sailed, and of that number 1,466 have gone out during the past four years, exceeding the number that sailed during the first twelve years of the movement. Attention was called to the remarkable development of mission study among the churches. A decided increase in missionary giving was noted; during last year the colleges and seminaries secured over \$220,000—an increase of over sixty per cent. in the gifts for the year preceding the Rochester Convention. One needs to read and reread the report in order to fully realize all that has been accomplished and to understand where to place the emphasis in the next years.

Mr. Kato told of the growing tide of atheism and agnosticism among the educated classes in Japan—of the destructive and demoralizing influence of European philosophy, and of the urgent need to-day of the dominant influence of men and women who honestly exemplify Christian truths. Mr. Si appealed to his hearers not only for help in the work of Christianizing China, but for greater consideration by Christian people of for-

eign students in North America, young men and women who are seekers after the truth. "The 4,000,000 Christians in India, the greatest Christian host in any non-Christian country in the world, are the most critically observed 4,000,000 in the world to-day," said Mr. Hart, who has just returned from a stay of seven years in India. "They need our help and our prayers." In his masterly address upon "the Watchword" Dr. Speer sounded the note of immediacy in the Student Volunteer Movement.

Never before in a convention has so much emphasis been placed upon the Preparation for Leadership. President W. D. MacKenzie of Hartford Theological Seminary discussed the personal equipment and intellectual preparation of the missionary; Prof. C. R. Henderson of the University of Chicago emphasized participation in social study and service as an indispensable part of the preparation of the modern missionary. Dr. W. W. White of the Bible Teachers' Training School urged the necessity of vital spiritual preparation, and Mr. Sherwood Eddy made an appeal for soul winning in student days as an essential in this preparation.

There were three twenty minute addresses given at most of the sessions, but it required the time of one session for Dr. Mott to give a review of his World tour. He portrayed most vividly the striking contrast between his first and latest receptions in Russia, Turkey, North Africa, India, Korea, Japan and China, and made one realize as only he can the unprecedented opportunity for the spread of Christianity in both the Far and the Near East.

The Saturday morning session was given to "The Forces to be Wielded on Behalf of the World's Evangelization." These forces, Statesmanship, Money Power, Co-operation and Unity, Sacrifice, and Intercession, were presented in a masterful way by Secretary J. L. Barton of the Ameri-

can Board, Secretary J. Campbell White of the Laymen's Missionary Movement, Secretary Franklin of the Northern Baptist Board, Dr. Zwemer and Dr. Horton. World Strategy, the theme of the evening session, was ably handled by Dean Shailer Mathews of the University of Chicago, Dr. J. A. MacDonald, the editor of the Toronto Globe, whom Mr. Bryan called the "Gladstone of Canada," and by Secretary of State Bryan, who urged upon his hearers America's responsibility in helping evangelize the world.

The Sunday services were most impressive. In the morning Dr. Horton's sermon on The Message and Dr. Speer's on The Messenger, and in the evening Mr. Sherwood Eddy's address on Our Responsibility as we go forth from this Convention, caused many to reflect seriously and to ask themselves the question, "Where can I invest my life in order to secure the greatest profits for God and his Kingdom?" Dr. Mott made a final appeal for united intercession in the days to come and for the spending of unhindered time alone with God—this has been the secret of those who have gone from strength to strength. If prayer is given its rightful place in the lives of the five thousand who went forth from Kansas City the next four years will show results of which we have not dreamed.

**Statistics of the Student Volunteer Convention**

Students, professors and other representatives of colleges, universities and professional schools.....	3,984
Foreign Mission board secretaries, missionaries and other board representatives .....	279
Editors and press correspondents....	53
Special delegates and guests.....	365
Laymen .....	350
<b>Total.....</b>	<b>5,031</b>
Total number of institutions represented .....	755

# Concerning the Student Membership Basis

Theresa Wilbur Paist

**T**HINKING to a conclusion upon a fundamental problem which involves many people and many interests is an exacting task. And to just such a task the members of the Commission to consider the wording of the student membership basis in personal terms found themselves elected. They are doing their best to share this responsibility. The discussion at summer conferences and the questionnaire sent to presidents of student Associations have laid the question wide open, and the proposed meetings of advisory groups of faculty members and of church and Association leaders will still further increase the number of those who feel an obligation to assume a share of the burden. Moreover, we are eager to have the opinion of any one who may be reading this article as to what step she thinks wise. As we are all thinking together on this subject it may be profitable for us to consider the spirit which should characterize our study. Dominating all our discussion must be a spirit of faith in God. Whatever our differing opinions and prejudices, whatever the pressure of those who would use this occasion to turn us from our fundamental Christian aim, we know that God's power is sufficient to hold us true to him and that there is a solution which is his for us at this time and which he is ready to reveal to us with no upbraiding for our lack of wisdom, our groans over the difficulty of the problem, our long faces as we speak of its baffling intricacies, and a shameful exhibition of our small faith in God. We can trust him to keep us just where we are if our position is right, or to lead us into some new statement better fitted to equip the

student Association to win victories in his name if that be his will. But woe be unto any one of us who by the power of her own mind, or by the weight of her own prejudice, attempts to assume a leadership which is the Master's right.

Moreover, we need faith in each other. No Association leader should feel apologetic in giving, out of the fullness of her heart, her own personal conviction. We are bound to differ in our thought, but we can trust each other's integrity of purpose. We who are older must trust the undergraduate Association leaders. The basis of membership, if it is to be effective, must represent the conviction of Christian students. A mere assent to arguments brought forward by a traveling secretary does not involve a working conviction. We must allow, as we did in sending our questionnaire, spontaneous thought on the part of students. If we have genuine faith in each other we will have that spirit of toleration which is so difficult when a question of great moment is at stake. As we think of our attitude to each other we realize our obligation to consider all who are involved. As the students are a part of the movement for all young women they must take into account the results of their action upon other Association bodies. The members of city and county organizations, who look to the students to strengthen their hands, must be far sighted enough to see that any policy which cripples the working of the student organization will weaken the movement as a whole, perchance more than would a qualification for membership in student Associations differing from that in the other departments of the Association. Will we not all grant the fact that whatever the solution proposed, if it be consistent with the purpose of the Association, it is bound to be criticized. If certain of our critics were satisfied would we not have to do away with "the stumbling block of the cross"? But since, to use again

St. Paul's words, the cross has been to the Association "the power of God," we must be willing gladly to bear criticisms or misunderstandings arising from our lifting it up.

However small or great our part in the issue may seem to be, a humble, prayerful spirit is the only one in which we dare to work. May it not be that the prayers of faith uttered by many who may have no other part in the deliberations will be used by God to bring about his will.



## WHERE THERE IS SPECIAL GIRLS' WORK

*(Concluded from the January Issue)*

The following reports of girls' work were crowded out of the last number of the ASSOCIATION MONTHLY:

### WHERE SATURDAY IS GIRLS' DAY.

Akron, Ohio.  
Ethel Niermeyer, Girls' Secretary.

In the Girls' Department at Akron any girl may become a member of the Association and receive all the membership privileges, but she must be of seventh grade, eighth grade or high school age before she can enjoy any of the regular department activities.

Saturday is girls' day at the building; it is alive with girls from early morning until late afternoon. Those desiring instruction in sewing, swimming, arts and crafts, cooking or gymnastics, enter the Saturday morning classes, taught by trained directors, and pay a tuition fee. Saturday afternoons the Industrial School is open to members without tuition, the classes being taught by volunteer workers. The afternoon of activity begins at one o'clock with a meeting of a self-governing Bible club, directed by an efficient volunteer leader. One Saturday a month is reserved for some special event. Sometimes it is a party, sometimes a travel talk or an interesting health talk by an outside speaker.

At the close of the club hour the girls hurry to the gymnasium for their lesson in gymnastics. Suits and shoes are furnished at a small cost to those who cannot buy their own. Cooking and sewing at 2:30 are the next features of the afternoon's program. Cooking is so popular and the applicants so numerous that it is necessary to limit the enrolment to pupils who have had one year of sewing.

## A SIX-YEAR-OLD GIRLS' DEPARTMENT.

Buffalo, New York  
Mary Mapes Dodge, Girls' Secretary.

October began the sixth year of existence of the Girls' Department in the Buffalo Association. Until last year the work was done in organized clubs, each having a center of interest with its own special time of meeting. One of the popular clubs is devoted to basket ball. Some match games were played last year and at the end of the season the girls had the record for having played eleven games, losing only two. Their total score was 281 to their opponents' 121. The elocutionists must not be overlooked. One of the girls suggested that their club name be "Tulip," and that name was chosen. The girls learn how to stand and breathe correctly, besides having exercise in certain recitations. Every year the Girls' Department dresses dolls for a settlement house. This year they dressed sixty of them besides making scrap books for the hospitals and taking Christmas dinners to needy families. Early in October, nineteen of the Camp Fire Girls, with two guardians, went into the country for an all-night jaunt. A friendly farmer gave them the use of an old shack for the night. It was a warm night, bright with moonlight, and the girls would have slept out of doors on the ground if their slumber had not been rudely interrupted by vagrant cows. In the morning they continued their walk into the country, returning to their homes in the afternoon with the memory of a happy, healthful experience. In midsummer thirty-four of the Camp Fire Girls camped on Lake Ontario. Every day had its regular program. After breakfast came Bible study, tent inspection, and folk dancing from ten to eleven. After dinner came second inspection, a rest hour and the regular afternoon swim. In the evening there was a story hour from eight to nine and at nine-thirty the bugle sounded for lights out. One of the helpful features of camp life was the devotional study of the Law of the Camp Fire. Each lesson had its personal application to the individual life of the girls.

## WHERE THE SECRETARY WISHES SHE WERE TEN.

Pittsburgh, Pa.  
Helen Pomeroy, Girls' Secretary.

With a Girl's Department now numbering 700 members the girls' secretary of the Pittsburgh Association realizes as never before the joys and the perplexities of the Old Woman in the Shoe. The girls seem to appreciate having for the first time

a secretary all their own. There are now twenty girls' clubs holding weekly meetings. Wide-awake college women have been enlisted in this most interesting work. Monthly round tables have been organized, when all the leaders come together at Central Association to exchange ideas, discuss problems, and make plans for the months ahead.

Three union meetings will be held this winter, the girls meeting in the auditorium of the Central Association. It is hoped that this plan will result in a stronger organization of the younger girls, and will fill them with a greater sense of loyalty to and participation in Association activities.

The doors of several of the high schools have been thrown open to the girls' secretary, with the result that upon three afternoons a week the gymnasium and pool are filled with girls from these schools. A most interesting club has been organized among the juniors and seniors of the Allegheny High School. On the first meeting of the month a vocational talk is given by some successful or professional woman of Pittsburgh. At the first of these meetings Mrs. Mary Roberts Rinehart delighted over 500 girls with most interesting facts concerning her personal experiences as a writer of fiction. Dr. Headland's "China's New Day" makes a most interesting hour for the second meeting of the month. A "hike" to some place of historical or educational significance insures a popular third meeting of the month, while the last and fourth meeting of the month is spent in having a club supper at Central Association, after which the evening is passed in discussing high school problems, making definite plans for social service work and a general good time.

The secretary writes: "What has been done in these first three months is only a picture in miniature of what can be done in the future in this city teeming with young, enthusiastic life, which is only waiting for the personal touch and interest to bring these girls within our walls. Would that I were ten secretaries!"

## THE NEWEST FEDERATION OF CLUBS.

Minneapolis, Minn.  
Lucile Miller, Extension Secretary.

A Federation of Industrial Clubs has been formed by the Association in Minneapolis. For ten days a campaign for membership was carried on in nine of the large industrial centers where noon-day meetings have been held for years. A club was formed in each of these places. As the close of the campaign these clubs came together and formally organized.

When at the end the seven hundred and fifty girls stood and sang their federation song one knew that great good could not help but come from such an organization—good to the girls and to the city. It was a most impressive sight.

Part of the program was a talk by Mrs. Florence Kelley of the Child Labor Committee on "Minimum Wage Legislation."

### A CLUB FEDERATION SUNDAY.

Bridgeport, Conn.

Grace D. Upham, Industrial Secretary.

November 30 was Club Federation Sunday in the Bridgeport Association, and the girls planned and executed the entire program. The twenty-third Psalm was most attractively presented to an audience of two hundred eager girls, by five women, who impersonated the characters in W. A. Knight's interpretation, "The Song of Our Syrian Guest." This vivid picture of the Shepherd psalm, together with good music by a girls' orchestra, and an excellent soloist, made the first Federation Sunday a great success.

### WHAT ONE HIGH SCHOOL CLUB IS DOING.

Yonkers, N. Y.

Louise Nelson, Assistant Secretary.

The High School Girls' Club of the Yonkers Association held its annual reception this fall for the freshmen of the school. Over one hundred girls were present. After a short, enthusiastic talk by the president of the club, thirty-five freshmen joined and have become active members. An interesting program has been arranged for the weekly meetings. The last meeting in each month is given over to a study of current events. At one meeting an outside speaker was invited to present the subject "Appropriateness in Dress." Garments were borrowed for the occasion from one of the dry goods stores, and the girls themselves dressed in these to illustrate points emphasized by the speaker. At the last meeting before Christmas the club gave a mothers' tea. One feature of the afternoon's program was the presentation to each mother of a gift made by her daughter.

### TO DO SOMETHING, LEARN SOMETHING, AND HAVE A GOOD TIME.

St. Paul, Minn.

Gertrude B. Sly, Assistant and Girls' Secretary.

The words "to do something, to learn something and to have a good time," indicate what the Girls' Department of St.

Paul is trying to accomplish. The high school girls, now forty-five in number, are organized in the "Ideya Club," the word "Ideya" meaning "Fire" and "Life." The first half hour of their meeting is given to a series of Bible talks to all the girls who later separate into groups for the Dramatic Club, Story Club, Arts and Crafts Club and Camp Fires. These meet during the remaining hour. The social committee of the club plans a party every six weeks. One of them is to be an evening party with boy friends invited and there is always a banquet at the end of the year. Associate membership is required for all activities mentioned as well as for the girls' gymnasium classes held on Saturday morning under the direction of the physical department.

### WHERE ONE-THIRD OF MEMBERSHIP IS FROM HIGH SCHOOLS.

Lakewood and Ocean County, N. J.

Julia Capen, General Secretary.

One hundred and thirty-six of the four hundred members of this county Association are school girls and they have more use of the building and its equipment than any other members. Monday afternoon is the meeting day for the Alpha Alpha Gamma Club, or "All Around Girls," composed of forty high school girls. Their rules of conduct are very strict, and are read at each meeting. Any one disobeying these is subject to reproach and afterward suspension by order of the executive committee. The girls of the seventh and eighth grades of the grammar school have formed a similar organization. If you should peep into the kitchen any day at noon you would see a dozen or more girls who have come from outlying country districts to attend high school gathered in happy groups around little tables, chatting busily as they eat their lunches and drink the hot tea and coffee which they prepare on the gas stove. Afterwards they loaf in the reading room, where they enjoy the magazines or they play ball or dance in the gymnasium before going back to school.

### REACHING INDUSTRIAL GIRLS WHILE THEY ARE HIGH SCHOOL GIRLS.

Cedar Rapids, Iowa

Ida M. Dodd, Extension Secretary.

For several years the extension secretary here has conducted clubs for school girls in a neighborhood where many industrial girls live. The aim was to give every girl of twelve and over a chance to belong to a club and the teachers tried to see

that girls who were likely to leave school early to go to work should belong to the club. Thus their love and loyalty to the Association were won before they entered the industrial world.

The first one of these clubs was organized four years ago and was known as the Princess Club. The superintendent of schools in his annual report to the board for 1910 commented most favorably upon this club. Other similar clubs were afterwards organized, and last year the clubs became Camp Fire Groups with Bible study as one feature. Two hundred and fifty-six girls were enrolled, averaging fourteen years of age. The guardians were a splendid group of young college women and were organized into a training class which studied the various lines of Camp Fire activity and compared methods.

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### STUDENT NEWS ITEMS

During **Association week**, held early in the school year at Colby College, Maine, no sorority or club pins were worn, but all Association members wore distinctive badges, so the freshmen were made aware of the Association before any other organization pressed its claim. Later a trained committee of sixteen members went one or two at a time to the rooms of the different freshmen, asking for five minutes in which to present the Association. As a result, nearly all of the new students have joined. Early this semester another trained committee will go to the associate members asking for permission to talk with them individually about church membership. One of the Colby students who was at Silver Bay has adapted the Association Pageant to a form especially suitable for use by small student Associations.

Because the **November Week of Prayer** was constantly referred to and advertised rather as a "special week when needs and conditions of women throughout the world will be discussed," the University of Chicago Association found that its special meetings at this time attracted a larger and more representative group of college women than if they had used the well worn phrase. This Association has created a strong sentiment against the extreme forms of dancing at university functions. In part this was brought about by consultation with the physical director for women and by securing the co-operation of the official chaperones for campus dances.

**Annual Association Day** was inaugurated this winter at the University of Nevada. The members were distinguishable on the campus by their blue badges.

The social committee served a buffet luncheon and in various ways each committee manifested its work to the college community at some time during the day. The Nevada Association knows the value of good printed matter. A slip bearing its name at the top carries a perpendicular statement as follows: "What do these words mean to you? Nevada. 1914. Service. Personality. Womanhood. Christianity."

**Thanksgiving hymns** were substituted for the usual rising bell on Thanksgiving morning by the Association girls in the dormitory of Linwood College, N. C.

At the first meeting of the **Stetson Association** (Florida) this fall, the girls were brought in six at a time and taken to groups one, two, three, etc., in turn, where the chairmen of various committees explained their work, until the tenth group was reached, where a member of the Advisory Board told the personal advantages to each girl of joining the Association, and sent them on to the chairman of the membership committee, who asked them to sign cards. After all this information had been given and received, refreshments were served. The aim was to have more intelligent membership. Five or ten minutes of each cabinet meeting are given to the chairman of the Association News Committee and used by her as an educational opportunity. "By Magic to Blue Ridge" is the attractive subject of a conference report given by the two Stetson delegates, who talked informally about the pictures thrown on a screen.

The first **common council** of the Young Men's and Young Women's Christian Association cabinets of the University of Michigan was held on the occasion of an informal supper, attended also by the Board of Trustees of the Students' Christian Association. Early in December a "Geneva House-party" was held at Newberry Hall. Twenty girls were invited for the week-end, some old Geneva girls, but more of those who were planning to go this summer. A conference program filled two days. The "discussion hour," bearing on the Association's work for the rest of the college year, was especially valuable. The double results—better and more unified Association work, and promise of a large delegation for the 1914 conference, are already showing.

**Eagles Mere Day** is observed by the Association girls at Goucher College once a month. On this day each of them wears a large green "E," and the curiosity thus aroused, especially because the college has thought it a sign of an addition to Goucher's "squelch" societies,

has resulted in the spread of much information and enthusiasm for the coming conference.

A large debt incurred by the Association of Brenau College, Georgia, for the support of a Japanese student at Brenau, was more than wiped out when pledges were taken at chapel service one morning. The president announced that certain tea-room proceeds amounting to \$550 might be applied toward this debt if the girls would pledge \$600, and in a few minutes, with much enthusiasm but no undue stress, \$840 had been pledged and a faculty member had promised to double the five largest subscriptions. Many in making their pledges spoke of what Ayah, the Japanese student, had meant to their own Christianity.

A twelve-inch measuring stick of standards has been devised by the Association of the University of Omaha for its members. Its twelve rules are: 1, Class room honor; 2, dependability; 3 to 6, regular attendance at cabinet meetings, Association classes, Association meetings, and chapel; 7, Sunday observance; 8, group responsibility; 9, team work; 10, daily prayer and Bible study; 11, reading of ASSOCIATION MONTHLY and student papers; 12, attendance at summer conference, if possible.

A Chinese pagoda erected in front of the Hall of Languages on the Syracuse campus is recording the growth of the Hershey missionary fund. Responsibility for one side of the pagoda is assumed by each of the two Christian Associations of the college, and the competition between the men and women is very keen as the building blocks representing \$10 each are added to one side or the other.

"Every student in college a member of the Association" is the proud record of the Southern Presbyterian College of North Carolina. There is strong interest in rural work here, as most of the students are from the country or small towns, and a large Eight Week Club is being planned.

The Student Council for North Carolina was held in Raleigh in November. The three student Associations of that city—Meredith College, Peace Institute and the State School for the Blind, sent wholesale delegations to all sessions. At this time the pageant, "The Ministering of the Gift," was given before an audience of 2,000 people by Meredith College, assisted by the schools of the city.

The girls at Queen's College, Charlotte, N. C., are working for a cottage on the Blue Ridge Conference grounds. They are planning to build this cottage as soon as possible in co-operation with the young men of Davidson College.

## CITY NEWS ITEMS

"The Young Women's Christian Association is to be a House of Play for Girls Little and Big, One Evening a Week. The Good Times are for You. So Come and Play with us Whenever You Can at 251 S. Hill St., Los Angeles." And beside this alluring brown poster hung in the city's factories, laundries, stores, dressing-rooms, etc., hangs a companion poster different in color and content each week, as the special programs are announced. And the girls flock to the House of Play—no wonder, with a name like that!—first for supper, then for a frolic with the physical director, then for the special part of the evening, which comes comparatively late for the girls from more distant parts of the city and which purposely lasts until 9.30, because an earlier closing time would only give opportunity for the girls to go to something else—probably "movies," which would keep them up till all hours. The "special parts" planned now by a departmental secretary, now by a group of volunteers, sometimes by the Camp Fire Girls, or even contributed to by outsiders, such as a group from a girls' school, have so far been as follows: Playlets from Madam Butterfly and Little Women; a vaudeville in which most of the girls could take part; a Japanese Evening given by the Japanese Association, which has just been organized in Los Angeles; a Christmas Pageant built upon the old Breton lays (to this, besides the 300 women and girls present, came a group of young Greek men who had read of this particular Play Night in the papers); a practising of Christmas carols; and a patriotic night, when the old veterans of the city were called upon to reminisce; and the Fife and Drum Corps furnished thrilling martial music.

These evenings always wind up in the Members' Room, where around a "marshmallow fire" there is singing to the accompaniment of ukeleles or mandolins. The attendance at these first six evenings has been 1,548. The extension secretary, Miss Ludema Sayre, with whom much of the plan has originated, writes:

"The vocational, lobby desk, religious work, and other secretaries who come in more or less transient contact with the girls, feel that Play Night meets a definite need. To be able to invite a strange girl who comes to the Association for whatever purpose to a good time at the end of that very week instead of 'a week from Monday' or some other forgettable date, is a solid comfort. Many of them come."

News comes of Christmas observance of many beautiful kinds among the As-

sociations, none more worth while than in **Evansville**, where plans for the community Christmas tree were originated by Miss Campbell, extension secretary of the Association. "The court house lawn will be turned into a great open-air Christmas hall," reads the press account, "where the entire city will be welcomed to receive the gifts of Love, Light and Song from Evansville's first municipal Christmas tree."

From **Baltimore**, too, comes record of the Association's making a striking contribution to the Christmas Eve celebration. Several hundred Association girls and women, wearing white surplices and carrying either torches or pine branches, marched from the Association building to the court house square, where the crowds were gathered around the great community tree, and here they led the Christmas singing—from carols to Maryland, My Maryland, and ending with It Came Upon the Midnight Clear.

At the Christmas party of the East End Association in **Pittsburgh**, a newly organized Glee Club made its first appearance by leading the wonderful old carols, without which no Christmas party could be.

The **Springfield, Ill.**, Association took charge of the local work of the Red Stocking Club by distributing over 300 of the well-filled red stockings on Christmas Eve among the children of the city who would otherwise have had no Christmas remembrance.

"A big Bible class built around three little girls!" so writes Mrs. W. S. Ward of the growth of the required Bible study for Denver's three Training Center girls into a class attended by sixty-five. Dr. Longacre of the Iliff School of Theology was secured to give nine lectures on the Prophets. Through Mrs. Ward's connection with the local and field committees and her church, many women were interested to take the course, which "has kept us face to face with our own national, municipal, and social problems as a natural and inevitable result of intelligent study of the lives and times of these old prophets. There is a unanimous demand for another course—a Lenten course, it may be—when I hope we may interest the women of other churches in this plan, a plan by which we shall have, instead of many small and perhaps ineffectual, scattered Bible classes, one fine, out-standing class of scholarly and spiritual inspiration, the churches and the Young Women's Christian Association doing it together!"

"The Central Branch Special" distributed among the audience at the Associa-

tion pageant in New York deceived every one at first glance; it was a perfect imitation of a general newspaper. Miss Sarah Wells, general secretary of the Central Branch of the New York City Association, had this six page newspaper prepared for publicity for every phase of the work of this branch. Not only was it distributed at, the pageant, but was also used during the campaign week which followed. Every conceivable fact which could be printed by the Central Branch appeared in one guise or another. There was genuine advertising, which doubtless paid for the paper.

At the **Emancipation Exposition** held in the fall by the colored people of New York City an Association rest room was conducted by the New York and Brooklyn colored women's branches with the help of the national secretaries for colored work. By charts, publicity literature, and personal information the thousands who visited the Exposition Building during the week were brought in touch with this special form of work being done for colored women in this and other cities.

A **Cottage Reunion and Photographers' Convention** was held late in the fall by the Milwaukee Association, when all who were at the summer cottage, and all interested in it as well, came for reunion and for exhibit of kodak pictures taken during the cottage season. Prizes were given for the best pictures. Added to an evening of great enjoyment—what can compare with the fun of looking over summer kodak pictures, personal and full of life as they are!—the Association now has a splendid set of pictures to use in promoting the coming season at its summer home.

The **foreign pageant** was given on a large scale by the **Jersey City** Association. Certain features of the national pageant were incorporated in it. A procession of all the players, with trumpets leading in the music of Onward, Christian Soldiers, opened the pageant; and at the close an aisle was formed by the players, through which passed the Spirit of Womanhood—the rest following her, all singing the Hymn of the Lights.

The **Winston-Salem** Association was also among those to give the foreign pageant this year. Its personnel represented interestingly different groups of girls; the college girls gave the prologue and epilogue; India was given by girls from one factory, Japan by a Bible class, and China and South America by basketball clubs of young business women and high school girls.

**WHEN THE FOREIGN MAIL COMES IN***From Abby S. Mayhew, Tientsin, China.*

There are now three physical directors in China. And the question has come to me, How can they be best used not only to further physical work itself, but in the end to bring about as soon as possible the consummation of our hope, the Normal Training School for China's physical work?

With three workers, we can invade three centers. And this is the plan that has come to me. We can send Miss Derry to Tientsin for the year, and let her work half time or less, teaching a few classes in the Association and finding, if possible, one girl whom she could train especially, this girl to be the future physical director of the Tientsin Association. Miss Chun could do the same work in Canton and train some one to take her place when she leaves. I could start in Shanghai and train one or two girls and send them out to get their training in the schools in Shanghai, as the Association has so little room. We would thus have at least three girls in normal training. If advisable, we might have a trial course of three months during April, May and June, bringing the girls from the different centers to Shanghai and giving them a great deal of theory. Miss Chun could come up from Canton the first of April to help and Miss Derry come down the first of May, giving full time or as much time as is necessary for those two months.

*From Mary C. Baker, Karuizawa, Japan.*

The impressions of the summer conference at the shore, with the two hundred odd students from all over Japan, have not yet grown cold. The letters from girls who have returned to their homes invariably begin like this, "It is such and such a time since I left Otsu," and follow with something of this sort, "I must thank you very much for your teaching how to swim for us. I had for the first time such an experience in my life, and enjoyed swimming very much."

Off for the summer conferences! Different as is the whole environment I was reminded in a thousand ways of similar conferences at home. As we approached beautiful Kamakura our interest gained—and a little later when twelve of us were lined up in jinrickishas for an hour's ride along the shore, we grew quite excited. At the door of the hotel were the welcoming and registering committee, and within a great chatter of voices and baggage piled up at the door—surely a regulation summer conference.

The hotel, which faces the sea, was a rambling affair after the fashion of Japanese hotels, with every room opening on a veran-

dah, all softly matted and with at least two walls of paper sliding screens. We left our shoes in the entrance (such an array of sandals! How do they ever know them apart?) and after registering, hurried to the dining room on the second floor, a huge matted room, open on all four sides and surrounded by a wooden corridor. On three sides we could see the pine covered mountains and the tiled roofs of the hotel, and to the front the sea, dotted with boats and beautiful in the sunset. When we entered the girls were lined up in double rows on the floor, each with a square tray in front of her on which were the several dishes of the meal. A maid sat at the end of each row with a small covered wooden tub of rice at her side ready to replenish the rice bowls. The Japanese can speak with authority on simple living. The meal was soon over, and the room, quickly cleared, was ready as play room or auditorium as the occasion demanded.

There was an overflow of girls from the hotel. Some were lodged in a Buddhist temple, and others in a newly and roughly constructed building which the girls called the "Camp." The latter had on either side of a passage large matted rooms, separated by bamboo screens, and with curtains hung in front which we pulled aside at night, and the whole length could be opened toward the sea. I found that I was to chaperone forty girls in this building and had five room-mates. There were the customary rules of "lights out and quiet" and the same difficulty in observing them, for many of the girls had not seen each other for as many as ten days, but we finally all stretched out under our mosquito nets on mats on the soft floor. But one thing was quite unlike conferences at home—by four o'clock the next morning there was commotion, and half of the girls seemed to be heading for the shore. At any rate there was no more peace. Imagine having to tell girls not to get up too early in the morning!

Mrs. Ibuka, chairman of the National Committee, and Miss Kawai opened the conference. The girls sat facing the sea in the prim Japanese fashion which no foreigner can really imitate. Along the wall was hung the motto of the conference—"Jesus Christ the same yesterday, to-day, yea, and forever. If a man is in Christ he is a new creature; the old things are passed away; behold, they are become new." This seemed to me a striking choice for this time of strange mixture of new and old in Japan.

About one sixth of the girls were not Christians. Delegates came largely from mission schools, but more and more from government and private schools. They seemed much in earnest and attended the meetings with astonishing regularity, and even the additional meetings led by students on certain days at sunset and sunrise.

Everything was Japanese and I could understand nothing but a phrase here and there, but as I sat on the seashore in the midst of those girls with bowed heads, we came near having a common language.

There were more Japanese leaders among the young women this year than before. The conference committee was composed of girls who had studied at Wellesley, Bryn Mawr, Smith, Cambridge and Oxford, and it was splendid to see how smoothly everything was managed.

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*From Florence E. Denison, Wellington Lines, Bombay, September, 1913.*

There have been a few steamy days when Bombay has been rather too much like a Turkish bath for real comfort. It has been rather discouraging to find my shoes and favorite books covered with green mould. But it is well to learn to take joyfully the spoiling of one's goods and chattels and it isn't a hard thing to learn after all. I wish I could be as philosophical about the dhobi (washerman). He is much harder on clothes than moth and rust. Last week I tried to impress on him the fact that I didn't want him to break or tear off all the buttons from my clothes. He seemed quite grieved and explained that it wasn't his fault, so why should the Miss Sahib blame him. He only did the ironing and he had two very careless men who did the washing, and they were very hard on everybody's clothes!

During the monsoon term we have had classes in Hindustani, Dressmaking, Shakespeare and Physical Training. I have had the physical training class and a more interesting or more mixed class I defy anyone to find. I wish you could all see it. My heart sank the first day and I wondered if I could do anything with it. There were four European ladies, one of them a drill mistress, as they call a physical director here, two little Eurasian girls from the Girls' Friendly Society Home, seven Mohammedan girls and ladies, and some business girls. As for the suits, they were as varied as those who wore them, from the richly embroidered saris of the Mohammedan ladies to the bathing suit worn by one of the girls. It was the first time most of them had ever seen a physical training class and it was also the first time the Mohammedan ladies have come to anything in the Association. I think it is a proof of the "mixing" power of the Association that the class has turned out so well. They have done so much better work than I thought possible and they are all most enthusiastic. To one of the ladies it is the "grand spree" of her life. She is keeping it a secret from her husband, not that he

would care, but she evidently enjoys the excitement. One of our girls teaches her English and says she talks of almost nothing else. Now these same ladies want us to have a class for them in plain English cookery. I hope that this may be the opening wedge for Association work among these people.

One of the things that has given most pleasure to the girls during the rains has been roller skating. There was a picture in some of the Association literature which Miss Clute sent me of girls on roller skates in a gymnasium. The picture was entitled, "Which shall we save—the girls or the floor?" and it gave us an inspiration to try it here. The girls were delighted when we proposed it and now three nights a week our hall is the scene of much gaiety. We bought a number of pairs of skates and rent them to the girls for one anna (two cents) a half hour. Tuesdays we have open house and men are allowed to come, by invitation only. They bring their own skates and pay a rupee. It has been so popular that we have more than paid for the skates. The girls got up a concert last week and we hope to use the proceeds to cement the tennis court so it can be used for skating and for tennis all the year round.

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*From Louise W. Brooks, Jerusalem, December 25th.*

It has been a wonderful twenty-four hours. We left Cairo yesterday morning and came by express train de luxe to Port Said, crossing a part of the delta of the Nile and also of the desert, and running for forty miles along the banks of the Suez Canal. We got our ship at Port Said, and a mighty poor ship it is! It was not overcrowded, though, except with freight, and we started on our voyage of ten hours under a perfect sky full of the wonderful stars that must have been shining on Bethlehem two thousand years ago. On the boat were some Arabs who in their shepherd's costumes added to the fascination of it all, and as they stretched out to sleep on the deck, with a dog beside them, we really did not need to dream much to imagine ourselves here in the Holy Land on the first Christmas Eve. About ten o'clock we went inside and had our Christmas celebration, which helped to keep us from feeling too lonesome. Then this morning I was up at six o'clock and called the Taylors, for there was the most wonderful new moon and sunrise over the hills of Palestine, all of it reflected in the strip of water between the land and the ship. It was glorious, and a morning not to be forgotten.

### TRAINING SCHOOL NOTES

Two new students who came too late to be included in the first list have brought the number of this year's class up to forty-one. These are Miss Harriet Thwing, of Kansas City, a graduate of Vassar and of the Central Training Center, 1912; and Miss Hazel Verry, Eureka College, Illinois, who took the Training Center work at Rockford and acted as extension secretary there and later at Indianapolis.

The class, under the presidency of Miss Myra Withers, has already contributed new customs to the school traditions. Early in the fall, those on the different floors were at home for a progressive evening, each floor entertaining in some picturesque way. As a result they all learned quickly where everybody roomed.

Just after the Week of Prayer, when the school graduates on the foreign field were vividly in mind, a letter of news and greetings was sent to each of them by some member of this year's family. This was planned one evening in Number Three, and as some one responded to a sort of toast to each name, and gave an informal sketch of the graduate in question, others who did not know them bid for the chance to write each letter.

Just before the holidays the Oriental women students in New York were entertained by the foreign department for a week-end at the School, and this unusual house party gave the class a friendly acquaintance with this group of young women. It was like a touch of Federation times.

Foreign interest is indeed keen this year; the class sent four representatives to Kansas City—Misses Emerson, McFarland, Hofrichter and Thwing.

About fifteen of the students stayed over for the holidays, and then especially were wonderful new customs invented. A Christmas Pilgrimage was made on Christmas Eve, down to Twenty-third Street, where the Community Tree blazed in the center of Madison Square, and over to Calvary Church for the nine o'clock candle-lit carol service, without which Christmas in New York lacks its most perfect interpretation. But first came the Hanging of the Greens, on the Monday night before Christmas. Here is an account of the quaint ceremony:

"Mystery filled the air as the stay-at-homes crowded around a table piled high with red tarlatan and Christmas colored papers. It was increased when three of the students went from the top floor down, asking every one at N. T. S., from Nancy in the kitchen to the most studious lost-deep-in-a-book, to come to Number Three to help hang the Christmas greens. No one had ever heard of the Hanging of the Greens, and the idea that every one was to take part in the ceremony reminded us of

the old custom in preparing the Christmas Pudding, when every one in the household takes the spoon and, as he stirs it, says, 'God bless us, every one.' It was a varied gathering, that came together from all parts of this country and some parts of Europe, for the nationalities differ considerably in the household, but all were united in having the Christmas spirit in their hearts.

"First the big Yule log was lighted with all ceremony, and part of it was rescued to be a torch to light the Yule fire next year. While some filled the tarlatan stockings with candy and nuts and Christmas happiness for the Juniors of a local branch who were to bring their Christmas entertainment over to us during the holidays, others festooned the rope of green about the fireplace and hung the red Christmas bells about the room and mistletoe in the doorways. Then 'Silent Night' was softly played as the big holly wreath was hung at the middle window so that the lighted Christmas candle on the table might shine out through the circle of love around the whole world to help brighten the Christmas spirit outside. The firelight, the garlands and the wreath drew us all together in a united group while, children all, we listened to 'The Night Before Christmas.' What more fitting for the close of such an evening than 'Oh, Come, All Ye Faithful' as we formed in a line encircling the room. Then we marched around and every one took a sprig of holly from a bunch on the table and placed it in decoration on the bookcases or above the doors, and felt that she, too, had had a definite share in hanging the Christmas greens. The nicest part came when one of those who serve us said, 'I suppose it was because we were all together that we liked it so much.'

"Christmas Day was the best of all the year. At seven-thirty, when the dawn was trying to break through a heavy fog which lay over the city, carols sung on each corridor drifted into our sleep and suddenly brought us back to the remembrance that it was Santa Claus day and we must see what he had put in our stockings, which hung by the fireplace. So we scrambled into our clothes and rushed up to the living room with its roaring fire and festoons. The stockings were bulging and a mountain of fascinating packages was piled in the middle of the room, and what hours of joy ensued!"

Just before the holidays Dr. Richard Cabot gave three lectures on The Consecration of the Affections to the students and a number of secretaries and representatives of other organizations and circles who were glad to attend.

A short course in business correspondence is being conducted through January by Professor Hotchkiss of the New York University School of Commerce.

# EDITORIAL

## We and Our Reading

Some one came and looked over our shoulder when we were making the dummy for this issue, and read in snatches the story of the Hanging of the Greens on the opposite page. "Now there's a suggestion for all kinds of Associations for next Christmas. I wonder if they'll read it." "No, only the Training School graduates read those Notes," we said skeptically. We turned over to "When Little Things Count Most.—The Absent Chairman to the Membership Committee." "There it is again. That means *city* membership. Ought we to have labeled it so?" But one cherishes a hope that the student readers will read into it the uses of their own Association rest-room or office, and that city readers will turn from "If I Were a Freshman Again" with a new understanding of the freshman life after all forever in our midst, and so on.

The Association worker and her reading! We all have our theories. We all have been caught at dinner-parties with "other kinds of folks" and have found ourselves bankrupt in book conversation. Of course we all have read the same two books this summer, and stirring books they are (every one knows the companion book to "The Inside of the Cup"), but how many of us can flash back to another kindred spirit, or to the girl who needs only our word, perchance, to unlock whole magic realms, or to the "general public" with whom we crave just such a point of contact—from our own individual, unerringly chosen, *sui generis* reading! We welcome with delight and zest the plan of reading on Christian fundamentals which has just been proposed to those of us who are members of the Employed Officers' Association. It is just what we need—to be *made* to read (by our own election, but nevertheless *made*). those stern and stimulating

books which stir our minds as ploughshares and keep us growing in thought and spirit. We have welcomed, too, *The Constructive Quarterly*, that hopeful interpreter of Christian unity which it has called out our best mental effort to read. And the splendid great biographies which come forth year after year, and one of which we always religiously "keep going," are surest nourishment for our particular kind of work.

But a time comes when the human mind balks at being *en rapport* with *all* the conditions that surround women's life to-day, and when one wearily takes the estimable *Survey* home with one on the car, hoping, perhaps, to absorb through its covers what the mind is too tired to read, and wakens in the morning to find it still invading one's home and sanctuary, all unread! And perhaps these are the times to read of the amazingly human adventures of Mr. Rat and Mr. Toad in "The Wind and the Willows"; these are the times, when one can't see ahead of work, to pick up "Essays in Idleness"—not when one is relaxed in next summer's steamer chair! Save for that time, rather, some of the stiffest things of all.

It is an utterly and absurdly impossible situation—grant you that: somehow, out of "the inexplicable raw material of twenty-four hours a day," already crammed to breaking, we are to pick out of the flood of printed things those which concern us greatly as Association people (a pointer: subscribe to one good book review, like the New York Times Supplement, and you will at least not miss notice of books or articles you ought to read!); and at the same time, lest we get "viewy" and one sided, lest we follow blindly the line of least resistance which is intellectual paralysis, we are occasionally to read books with which we can vigorously and joyfully disagree (try, for instance, that brilliant

essayist on "The West in the East," who has no grain of faith in mission work: see how it tones up our own indifferent convictions); we are to be experts on "good short stories for reading aloud," or nonsense novels for utter relaxation; or again, we are to know the rare and exquisite things which we and the world so desperately need because they are sheer beauty, and not, perhaps, akin to everyday.

And some one once maliciously said, "Remember that for every book you read you forfeit reading some other!" It's a life-long struggle and choosing, but it's a life-long joy.

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#### Changes in the National Staff

Miss Leslie Blanchard, of Sacramento, California, begins her work this month as secretary for State Universities under the Student Committee of the Department of Method. Miss Blanchard, like the first secretary to occupy this position, Mrs. Theresa Wilbur Paist, is a graduate of Stanford University and has had experience as general secretary of the Stanford Association. For the first few months of this year Miss Blanchard will remain at headquarters to make a study of the State University field.

Miss Margaret Burton of Chicago, after several months of special work for the Foreign Department among the Oriental women students in this country, is now filling the newly-created position of secretary for mission interests under the Department of Method. This work of developing interest in mission work in all types of Associations and of relating it to the various mission boards, the Student Volunteer Movement, etc., will naturally include a certain contact with the Oriental students as well. Miss Burton is fitted for this double responsibility by extensive travel in the Orient, following which she wrote "The Education of Women in China" and "Notable Women of Modern China." She is the daughter of Pro-

fessor Ernest D. Burton of the University of Chicago, of which she is a graduate and where she at one time held the general secretaryship of the student Association. She was also for a time student secretary at the University of Minnesota, and has recently served as chairman of the student committee of the Central Field.

Miss Rebecca F. McKillip, who was obliged in the fall to resign the extension secretaryship of Pittsburgh on account of ill health, entered in December the position of social secretary for the National Board. Miss McKillip is a graduate of Goucher College, of the Pittsburgh Training Center and of the National Training School, class of 1912. Her experience in conference management has given her a wide knowledge of Association personnel which especially fits her for the social secretaryship.

Miss Estella Paddock, who recently returned from Shanghai, where she has been national secretary for China, has been appointed as special worker in the Publication Department, for the preparation of new printed matter in the interests of the Foreign Department.

Miss Lorraine Willits, who for the past year has done general editorial work in the Publication Department, has accepted the extension secretaryship of the Boston Association, for which her industrial experience in local Associations and in settlement work has especially qualified her.

Miss Louise W. Brooks has been granted an eight-months' leave of absence from the Department of Conventions and Conferences and sailed on December 6 for a trip around the world, the majority of her time to be spent in the Orient. The other members of the party are Miss Helen M. A. Taylor of the Field Committee of Ohio and West Virginia, and Mrs. Taylor. Their address for mail leaving this country before February 20 is care of Young Women's Christian Association, 134 Corporation Street, Calcutta, India.

Miss Margaret MacKinlay, executive of the Office Department, has been granted sabbatical leave of absence for the year and later in the spring will sail for Italy and other points on the Mediterranean.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, Wis., August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

### The New Publicity

Mr. Charles Stelzle, former head of the Bureau for Social Service of the Presbyterian Home Missionary Society, has withdrawn from this work to give his full time to more general sociological work of a most modern character, undertaking, through a staff of consulting experts, to give advice and service along the lines of exhibits, sociological and religious surveys, social service campaigns and conferences, publicity, educational and evangelistic campaigns, and efficiency methods for churches and other organizations. Building on the truth that "religion is adopting business methods and business is incorporating the principles of religion in its practices," Mr. Stelzle and his staff announce their new project at a time when churches, Associations and similar groups are certainly perceiving as never before that the two much used words, "publicity" and "efficiency," must be accepted as a vital part of their platform if they are to keep their place of leadership.

### SUMMER CONFERENCES FOR 1914

Southern General—Blue Ridge, Black Mountain, N. C., June 2 to 12.

School Girls'—Eagle Mere, Pa., June 12 to 19.

Northwest General—(Date and place not settled).

Eastern Student—Silver Bay, on Lake George, N. Y., June 19 to 29.

Eastern City—Silver Bay, on Lake George, N. Y., July 21 to 30.

East Central Student—Eagles Mere, Pa., June 23 to July 3.

Pacific Coast Student — Asilomar Grounds, near Pacific Grove, Cal., August 4 to 13.

Pacific Coast City—Asilomar Grounds, near Pacific Grove, Cal., August 14 to 24.

### ASSOCIATIONS AFFILIATED SINCE JUNE, 1913

#### City.

Coatesville, Pa. Address, Second Avenue and Main St.; President, Miss Anne Harlan.

Norristown, Pa. Address, 540 Swede St. General Secretary, Mary Lehman.

Warren, Pa. Address, 306 Third Ave. President, Mrs. B. K. Rogers.

East St. Louis, Ill. Formerly a branch of the St. Louis, Mo., Association. Address, Coloma Building, Collinsville and St. Louis Ave. President, Mrs. H. C. Barnard; General Secretary, Lulu Cochrane.

Marion, Ind. Address, 214 East 4th St. President, Mrs. G. A. Osborne; General Secretary, Florence E. Stone.

The Tonawandas, N. Y. Address, North Tonawanda. President, Mrs. Miles Ayrault; General Secretary, Celia M. Scoby.

East Liverpool, Ohio. Address, 124 East Fifth St. President, Miss Florence Udegraff; General Secretary, Maude Slaght.

Lancaster, Ohio. Address, 149 West Mulberry St. President, Miss Alice M. Champion; Acting General Secretary, Ruth Reed.

Winona, Minnesota. Address, Winona. President, Miss Lorena M. Abbott; General Secretary, Ruby St. Amour.

#### Student.

Rice Institute, Houston, Texas.

Bluffton College, Bluffton, Ohio.

High School, Lyons, Kansas.

High School, El Dorado, Kansas.

High School, Fairmont, W. Va.

High School, Newton, Kansas.

#### County.

Cherokee County, Iowa. Address, Cherokee, Iowa. President, Mrs. F. W. Jackson; General Secretary, Anna Carlson.

THE ASSOCIATION CALENDAR  
FOR 1914 MAY NOW BE ORDERED  
AT THE REDUCED PRICE OF 20  
CENTS, POSTPAID.

## SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

### FIELD

Elizabeth Gill of the Central Training Center, 1913, to be county secretary for Central Field.

### LOCAL

#### GENERAL.

Leona Baughman of Central Training Center, 1913, to be general secretary at Owosso, Mich.

Mary Bennett to be student secretary at Oberlin College, Oberlin, O.

Gertrude Butterfield of North Central Training Center, 1913, to be student secretary at Iowa State College, Ames, Ia.

Anna Carlson of North Central Training Center, 1913, to be general secretary of Cherokee County, Minn.

Mabel Fowler of Pennsylvania Training Center, 1913, to be general secretary at Wilmington, Del.

Jessie Hagerty to be general secretary at Bangor, Me.

Mary Lindgren, formerly general secretary at North Yakima, Wash., to be acting general secretary at La Crosse, Wis.

Bertha I. Miller, formerly assistant secretary at El Paso, Tex., to be general secretary at Beaumont, Tex.

Laura Moore of Ohio and West Virginia Training Center, 1913, to be general secretary at Lancaster, O.

Edna Mumford of North Central Training Center, 1913, to be general secretary of Goodhue County, Minn.

Sarah L. Nelson, formerly assistant secretary at Yonkers, N. Y., to be general secretary at Newburgh, N. Y.

Ruth Reed, formerly acting general secretary at Lancaster, O., to be general secretary at New Castle, Pa.

Grace Sheppard, formerly assistant secretary at Baltimore, Md., to be general secretary at Williamsport, Pa.

Isabel Smith to be acting general secretary at Long Beach, Cal.

Mary Truman of Pennsylvania Training Center, 1913, to be acting general secretary at McKeesport, Pa.

Ruth M. Wheeler, formerly general secretary at Spokane, Wash., to hold the same position at Tacoma, Wash.

### DEPARTMENTAL.

Ruth Barnum of Pennsylvania Training Center, 1913, to be junior secretary at Wilkes-Barre, Pa.

Nora W. Binns of Northeast Training Center, 1913, to be extension secretary at Utica, N. Y.

Louise Bloodgood, formerly house secretary at Topeka, Kansas, now employment secretary at Everett, Wash.

Delight B. Butts to be junior secretary at Cleveland, O.

Sarah E. Cadoo of Northeast Training Center, 1913, to be assistant secretary at Plainfield, N. J.

Louise Corder, formerly assistant secretary at Salt Lake City, Utah, to be office secretary at same place.

Dorothea Curtis of Northeast Training Center, 1913, to be assistant secretary at Jamestown, N. Y.

Martha Dennison of Ohio and West Virginia Training Center, 1913, to be assistant secretary at Elkhart, Ind.

Ona Drake to be office secretary at Bloomington, Ill.

Maude Fergue of Ohio and West Virginia Training Center, 1913, to be assistant secretary at Wheeling, W. Va.

Dorothy Fitting to be extension secretary at Erie, Pa.

Josephine Foster of Northeast Training Center, 1913, to be assistant secretary at Trenton, N. J.

Gula Gamble to be junior secretary at Detroit, Mich.

Selma O. Hahn, formerly membership and social secretary at Detroit, Michigan, to be extension secretary at same place.

Mabel Hall of Northeast Training Center, 1913, to be extension secretary at Brooklyn, N. Y.

Helen Harshaw of North Central Training Center, 1913, to be membership secretary at Minneapolis, Minn.

Hazel Hayman of Northeast Training Center, 1913, to be assistant secretary at Eastern District Branch, Brooklyn, N. Y.

Mrs. Frances M. Holroyd, formerly lunchroom director at Kansas City, Mo., to be cafeteria director at Los Angeles, Cal.

Leota McCune to be lunchroom director at Kansas City, Kans.

May C. Marsh of Central Training Center, 1913, to be membership and social secretary at Detroit, Mich.

Anna Moffett of Central Training Center, 1913, to be assistant industrial secretary at Milwaukee, Wis.

Grace Moses, formerly physical director at Altoona, Pa., to hold the same position at Williamsport, Pa.

Ethel Nuzum, formerly assistant secretary at Battle Creek, Michigan, to be extension secretary at Terre Haute, Ind.

Gladys Passmore, formerly physical director at Chattanooga, Tenn., to be assistant secretary and physical director at Colgate Branch, Jersey City, N. J.

Ione Peacock of Central Training Center, 1913, to be extension secretary at Marion, Ind.

Emilie Pence of North Central Training Center, 1913, to return to Keokuk, Iowa, as office secretary.

## SECRETARIAL CHANGES

Mabel Penfield to be physical director at  
Beaumont, Tex.

Ruth Perkins of Northeast Training  
Center, 1913, to be assistant secretary at  
Bridgeport, Conn.

Helen Purdy of Northeast Training  
Center, 1913, to be junior secretary at  
Newark, N. J.

Irene B. Riley of Northeast Training  
Center, 1913, to be extension secretary at  
Providence, R. I.

Helen Sanders of Northeast Training  
Center, 1913, to be assistant secretary at  
Yonkers, N. Y.

Gertrude Steele-Brooke of Northeast  
Training Center, 1913, to be assistant sec-  
retary at New Bedford, Mass.

Ida Strode to be assistant industrial sec-  
retary at Pittsburgh, Pa.

Vinnie Van Hoogenstynne to be assistant  
secretary at Phillipsburg, N. J.

Ann Urner to be extension secretary  
and religious work director at Richmond,  
Va.

Ruth Whitney, formerly industrial sec-  
retary at Providence, R. I., to be assistant  
secretary at Larkin Branch, Buffalo, N. Y.

Lorraine Willits, formerly special worker,  
Publication Department of National Board,  
to be extension secretary at Boston, Mass.

### Watch for the Country Life Number of The Association Monthly MARCH

1914

## THE NEWEST PUBLICATIONS

The new, enlarged price list of January, 1914, has been mailed to every  
Association secretary and president.

Since then the following are being issued and should be added to the list:

### Handbook of the Young Women's Christian Association Movement

Probable price, 40 cents.

(Ready February 15th). A new study of Association principles and practice  
prepared by the secretaries of the National Department of Method. First fruits of  
the Commission on the Training of Volunteer Workers. For those newly entering  
Association work in volunteer or employed capacity, for classes on the Association  
movement, etc.

### Religious Meetings in the City Association.

Price, 5 cents.

(Noted in price list but just off the press). By Charlotte H. Adams. A thorough  
discussion of one of the most mooted of Association topics—full of constructive and  
practical suggestions—stirring in spirit.

### Being a County Secretary.

Price, 5 cents.

By Abbie Graham. Foreword by Jessie Field. "I wish every county secretary  
in our work could read that article"—[Henry Israel, County Secretary of the  
Y. M. C. A.] Miss Graham's "human interest" story of this appealing new work,  
printed in *THE ASSOCIATION MONTHLY* for January, is now available in leaflet form.  
*Of special interest to college seniors.*

### World's Directory for 1914.

Price, 15 cents.

Lists all Young Women's Christian Associations the world around; staff,  
addresses, etc. Indispensable in traveling. Out-of-date directories should be  
discarded for this.

### Woman's Edition of American Red Cross First Aid Book. Price, 35 cents.

Recommended for all classes in First Aid. Admirably adapted to Association  
use. Just issued.

PUBLICATION DEPARTMENT  
NATIONAL BOARD YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS  
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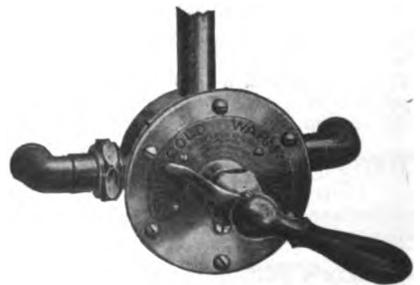


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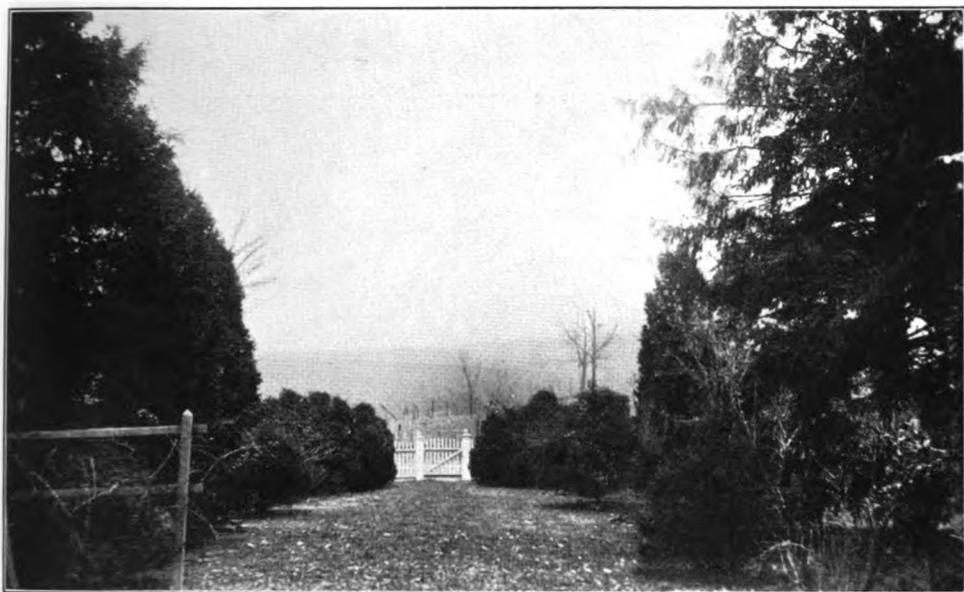
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# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

MARCH, 1914

Number 2

## Entering Into Your Country Inheritance

Alta Hooper\*

**T**HERE is no joy in all the world like that which springtime brings to country dwellers, and for those who have never known the glory of trudging along a country road, through fields and woods and across limpid streams in the months of March, April, May, and even exquisite June, to a country school that is surrounded by great old trees, maybe as old as one's grandmother and grandfather—for those poor, cheated folk I feel a supreme pity. Their hearts have never beat with that strong throb of life as did yours on those first mornings of the first springs you can remember, as you sped up the road, through the big gate and over the hill into the woods where the buds on the trees were bursting and the fresh smell of the brown, moist earth came like a tonic.

Never in all your life afterward did the glory of that springtime feeling quite pass away. Ah, country girls, wherever you are, whoever you are, and amid whatever surroundings, you have the chance to put into your hearts and souls and characters all the things that are most worth while, if you can only *comprehend* the God-built country.

Do any of you have a flock of chickens to care for, and do you ever get out early in the fresh spring mornings to feed them? And have

you ever watched the sun rise, the beautiful lights, so exquisite in their shadings—first a soft, delicate gray, then rose, crimson, gold, and finally a great dome of blue and fleecy white?

And in the evening, haven't you stood at the gate and looked out across the distant meadows, through a colonnade of tall, soft-topped trees,—at the end of it an early summer sunset? Then, maybe, as you stand there with your heart full of fancies and of all the beauty that entices you to dream, mother's voice calls out "Supper!" across the night-scented air, and the odor of freshly baked bread and cooking supper brings you back to dear home ties, to the busy, happy, wholesome life that is yours on the farm!

We carry our happiness and our satisfaction, to a great extent, in our own hearts, and if eyes are wide open to take in the infinite comfort and teachings of the out-of-doors, then one great source of satisfying life in the country is always at hand.

I know a country girl who this year graduates from the household science department of the University of Illinois. I have visited at her home in McLean county, Illinois. It is a beautiful, modern farm house, furnished with quiet taste. This girl can cook deliciously, she can drive, play the piano and entertain royally. Her sorority friends spent a week end with her last June and this loyal coun-

\*Miss Hooper is the associate editor of "Community Building and Permanent Agriculture".

try girl decorated the dining table for dinner. In the center was a board fence and all sorts of frisky, miniature farm animals standing about. Little branches from the trees out in the yard formed a landscape. The place cards were animal-shaped cakes.

Ah, that's the kind of country girl worth while! She didn't adopt any of the city characteristics there in her lovely home, but she had the love, the pride, the good taste, to copy after her own surroundings. There was no silly shame because she was born and bred on the farm. And these girls can see and appreciate beautiful pictures from their attic windows; they took me up there to see a big green pasture with a winding stream bubbling along between grassy banks, and under the drooping branches of willow trees the contented cattle were standing. The little town of Carlock nestles in its trees not far away, and there are picnics with the school mates, hay rack rides, parties, and long drives in the evenings. This country girl is always glad to be at home.

A quiet, green, big-windowed library is in this farm home, with books and magazines for all the family. In the long, brown living room there is a piano, and the girls play well.

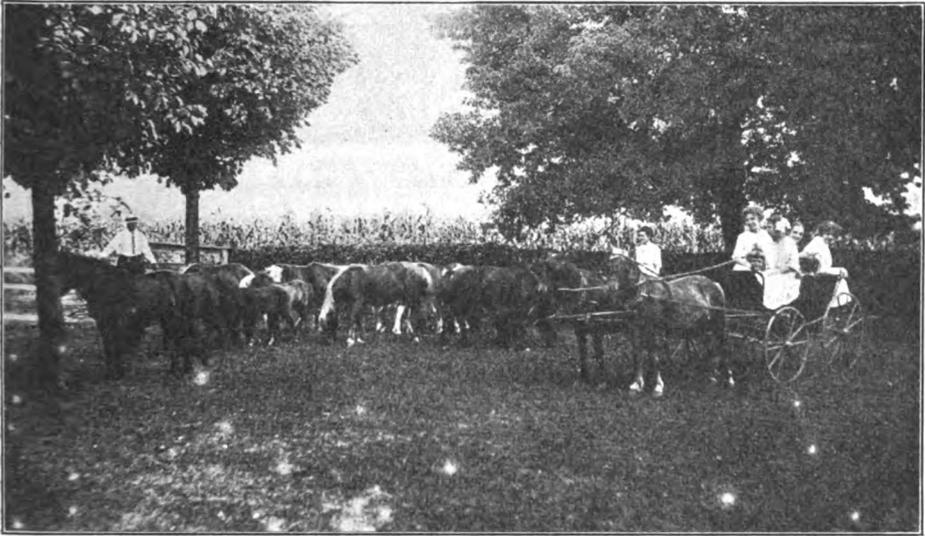
The kitchen has all those conveniences that make work a joy, and a vacuum cleaner run by an engine in the basement takes away the drudgery of housecleaning and ventilates the whole house, while it sucks up every bit of dust. Ah, the happiness and the satisfaction of it all! The atmosphere is courteous, cheery and kind; the daughters' guests are welcomed cordially, and the best in everybody is brought to the surface. The owner of this home is not a wealthy man, but instead of buying more acres he considers the satisfying of life and the right growth of his family. The girls have pretty, dainty rooms of their own.

But your home doesn't have to be as fine as this place in order to make

it beautiful, individual and inviting. Any girl can plant flower seeds in this corner, against the fence, and twine vines over the weatherboarding here. All those sweet and hardy flowers of grandmother's day make lovely walk borders and happy clumps close to the doorstep. Dull looking bulbs burst forth into fragrant blooms in the spring. What more interesting pastime could there be for country girls than to take this flower planting and planning into their own capable hands?

The kitchen door may look out upon brilliant beds of flowers, stately hollyhocks, or day lilies, and dear, human-faced pansies can easily smile through the living room window. When your outlook is so cheery how can you possibly be anything else? A bowl of pansies, a vase of roses, a single petunia—any one of these on the center table in a clean, neat room will give it an atmosphere all its own; they will help you welcome any friend of any standing without your feeling shame for shabbiness. It is not so much the money we have to spend on our homes as what we are willing to put into them of ourselves that counts. Don't ever be ashamed of your best.

I once visited a rich and beautiful old country home in Sangamon county, Illinois. Its owner has 3,000 acres of land and his wife has everything to make her love her life. But after luncheon the first thing she showed me was not her beautiful furniture, her handsome rugs and pictures, but her flower and vegetable garden, her dahlia walk, a lovely vine-covered Maltese cross with a seat beneath it, the locust grove and the fine old apple orchard at the back of the house that she had brought to a bearing state. There is a great wooded park about the fine old Southern house, and she loves every ancient tree and points them out to visitors. A huge bunch of gladiolas was on the handsome table in her parlor—and it was the loveliest thing in the room. This is a woman who has solid mahogany furniture in her bed room and the best of



" THIS COUNTRY GIRL IS ALWAYS GLAD TO BE AT HOME "

all comfortable equipment, yet finds her greatest pleasure and satisfaction in the apple blossoms, in her flowers, the great trees, the woodland pastures with their clear, calm streams, the sunshine and—a graceful basket of red-cheeked peaches on the big porch. And we can all have these things if we live in the country. It's appreciation we need in our hearts.

A country girl living near Farina, Illinois, tells us about her "little white room." "Every girl should have a room that she can call her very own, a room where she can spend her 'quiet hour' or study and rest as the case may be. That is one way of making farm life satisfactory to the country girl—it helps us to feel that we ourselves have a share in the home. Money isn't all we girls want. We want to feel that we have a share in making our home what it should be.

"My little room has a north and an east window curtained with sheer white material, and the wall paper is white, sprigged with pink sweet peas. The floor is painted white and has a

blue and white rug before the bed. The woodwork is all white, also the bedstead, dresser and chairs. An old-fashioned oblong mirror has a white frame. I used an extra long dry-goods box for a clothes wardrobe, cutting the bottom end out and draping it with curtains like those on the windows. There are hooks for dresses and the top is used for a book shelf. It isn't as expensive a room as it might be, but I like to make old things look like new and my room when clean is very pretty, we think."

That's a true blue country girl with the right thoughts in her heart, and I'll wager a prettier room could be found nowhere. And it is her very own.

And so it is, girls—what you are going to get out of your country home life depends on you and your attitude. The education of to-day is turning our hearts to the country. It is here at our doors, and it is you who inhabit it who are to develop its possibilities, enjoy its beauties and give our national country life a splendid, cultured, and kindly atmosphere.



THE COUNTY ASSOCIATION HOLDS ITS MEETINGS IN MANY KINDS OF PLACES

## The County Association and its Constructive Program

Jessie Field

COUNTY ASSOCIATION work is no longer an experiment, although it is still in its growing-up stage. Our eleven organized county Young Women's Christian Associations are constantly breaking new paths and developing greater power for service, in bringing all that is best to the girls living in towns and along country roads.

The final success of any Association is measured by the quality of its membership. We may well expect great things from our county Associations, with members possessing an abundance of initiative, enthusiasm, eagerness, and ability to do things. It was a high school girl, a member of the Xenia Branch of the Greene County Association, who first had faith to believe that a hundred girls in that county could secure Helen Gould Bibles. The five hundred girls themselves, scattered all over that county, who belonged to the Young Women's Christian Association, were the greatest force in accomplishing the wonderful record.

Another county Association numbers in its membership a country girl who has such earnestness and mental power that she learned all her six hundred and seventy-three Helen Gould Bible verses in six weeks, and did this while she was churning and washing dishes.

The same ability is shown at the county camps, notably Camp Ched-

wel, where girls from ten towns in Chautauqua County gathered last summer for two weeks of work and play, under the leadership of the Young Women's Christian Association. The governing body was a House of Representatives, composed of a member elected from each tent, presided over by a speaker from this number. The roll call of classes, the making and enforcing of rules, the decisions for the welfare of the camp, as well as the extending of camp hospitality, were in the hands of these girls. At the suggestion of the House of Representatives, a Camp Chedwel booklet has been issued by the girls of this Camp, containing half tones of pictures taken by them, their original tent and camp songs and yells, and editorials and poems from the camp newspaper.

One country club when asked about its activities, replied, "We just take turns teaching each other".

In Hall County, Nebraska, the competent teacher of a large class in crocheting is one of the members of the Grand Island High School Branch of the Association.

From these illustrations we see something of the quality of the membership in our county Associations. It is what we might expect, since for several generations the great majority of women leaders have been from the country and from small towns. Joan of Arc first saw the vision of service in the quiet of her country home and

there resolved to offer her life in leadership. Mary Lyon learned the lessons of life and power on a rocky New England farm. It was in a small Illinois town that Jane Addams grew into the possession of her wonderful human sympathy.

From such communities come most of our leaders in the Young Women's Christian Association. Of the forty-eight national field secretaries, only seven are from cities, nine are from the open country, and thirty-two from small towns. Considering the strength of its membership, the county Associations are destined for great achievement in the bringing in of Christ's Kingdom in the world.

The Young Women's Christian Association everywhere is working to make the complete, all-round life possible for girls and young women. We at once ask what the county Association, through its membership, its county and branch boards, and its secretarial leadership, is doing to accomplish this.

In counties, there are four great things to be accomplished:

1. To build up a strong local and county community consciousness

and spirit in every town and country community.

2. To create a bond of sympathy and mutual helpfulness and understanding between the girls of neighboring towns and between the towns and the country.
3. To be a force in the spiritualization of the country life movement.
4. To develop Christian leadership.

Those familiar with the many centrifugal forces at work among the girls in towns, dividing them among many churches and clubs and cliques, the petty jealousies existing among neighboring towns and the great lack of sympathy between town and country, will realize the difficulties and the magnitude of this four-fold program. It is possible only through the power of the spirit of Jesus Christ.

No real progress is possible in town or country unless there is co-operation among the people, and a fine spirit of neighborliness. This, the Young Women's Christian Association makes possible in a town where girls from all denominations—business girls, high school girls, home girls and teachers.



LEARNING HOW TO WORK TOGETHER BY PLAYING TOGETHER

come together for Bible study, gymnasium, courses in Home Economics, or First Aid to the Injured, etc., or where the girls of the Association are the united force for active social service in the town, as has been the case in Grand Island, Nebraska, Austin, Minnesota, and Xenia, three of the headquarters towns in our organized counties.

In towns of any size, the girls are divided by the very multiplicity of varying interests. In the country it is quite the opposite. There they are kept apart by their distance from one another and most of all because every one seems to have forgotten that country girls need companionship. But they are quick to respond to the call of the Young Women's Christian Association.

"Are there many girls in your neighborhood?" I asked a country girl.

"Well, when I first heard about our county Association and thought we might have a country club out here, I didn't think there were many", she replied. "But I counted eight I knew, and invited them to our home, and drove in for the county secretary. We have grown to twenty-four now and we are finding more all the time. I just heard to-day of twins who have moved in only three and a half miles away and want to join."



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It is sometimes hard to build up a local community spirit, yet most people have some loyalty for their home town or neighborhood. It is a far harder thing to break down the walls of unfamiliarity and jealousy between local communities and build a real county loyalty and acquaintance and spirit, yet the county-wide view is needed for permanency and for the growth of the girls. They must see beyond their own group out into the county and from there to the whole world.

This county-wide interest is the reason why we do not have buildings in most of our county Associations. A county contains six hundred or more square miles, with many community centers, and one secretary must discover and train the leaders and help plan the work, and start the unifying forces for all these groups. Woodford County, Illinois, has twelve different communities already at work. So our counties need an automobile or an aeroplane for their secretary far more than they do a building! As it is, our county secretaries are familiar with every known method of transportation, including mail hacks and freight trains.

As for places of meeting, they also are quite varied. Grange halls, libraries, churches, school houses, vacant tenant houses, homes and the great out-of-doors have been used for the activities of county Association

girls. Rooms are sometimes rented by town branches and used also as rest rooms. It is usually a question of what is available. One of the best meetings I ever attended was in a town where you could count the houses. It was held in a little yellow Illinois Central Railway station, in the part where the agent and his young wife lived.

The forces for county unity are the county Board of Directors, composed of women from all over the county, the county secretary, who keeps all the girls and volunteer leaders in touch with each other as she goes from one group to another and loves them all—and the forms of county-wide activity, such as the county groups, girls' congresses, industries, garden and tomato and domestic science clubs, girls' exhibits in cooking and sewing at the county Farmers' Institutes, and the county delegation at a summer conference.

Eventually, we are hoping for a county cabinet of girls, composed of leaders from each local group. A country girls' council will be part of this, made up of the presidents of all the country clubs, which will be federated. In the same way there will be

a high school student council and a business girls' council.

In these ways of real acquaintance, and also by an interchange of leadership between towns and country, the bond of sympathy and understanding is created. Through its definite purpose of personal loyalty to Christ, every Association activity is an expression of his life, and so Christian leadership is developed and a great force generated to help in forwarding the country life movement.

There are 2,600 counties in the United States where it is quite possible to have these opportunities for the girls if the people there care enough. How about the girls in your county? Do they know each other? Have they a community spirit? Are they interested outside their own small group? Is there an interchange of helpfulness between girls of the town and the country? Have they a chance for the right kind of good times? Are they growing into sane, all-round, Christian womanhood? If not, the Young Women's Christian Association, through its county organization, can, at a minimum cost, help to make it possible to answer these questions satisfactorily.



"OUR COUNTY SECRETARIES ARE FAMILIAR WITH EVERY KNOWN METHOD OF TRANSPORTATION"



## Chinese Rural Life

A. Estella Paddock

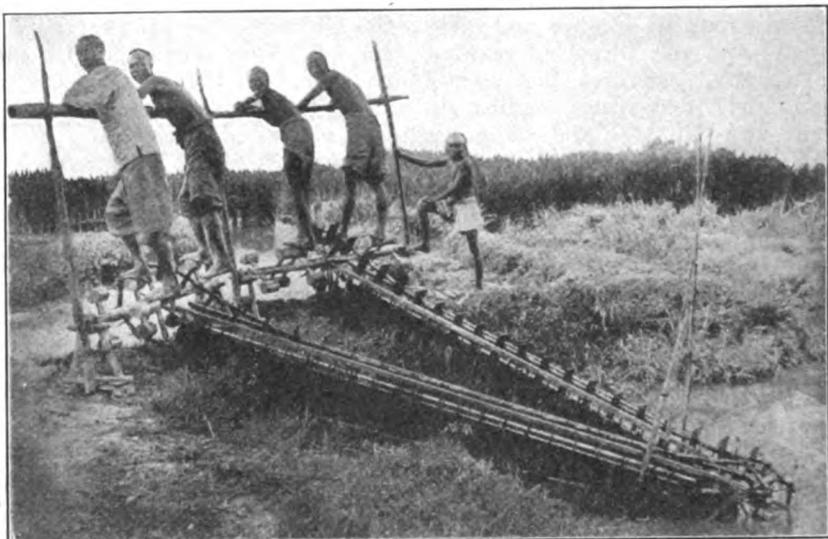
**T**HE invitation was from Dr. Ida Kahn, and it said, "Come out and have a day of Chinese country life." In the first place, one who has ever accepted Dr. Kahn's hospital-

ity never refuses a subsequent invitation, and in the second place, we had always lived in great cities and had seen the country only in passing to and from the summering places in the

hills. We were to start on the morrow, go 25 li (eight and a half miles) to the farms in the foothills, join Dr. Kahn, and with her, visit some friends and patients in the vicinity of her summer bungalow. There were two ways of going—one was by sedan chair, one afoot. We decided on the latter and went early to rest beneath our mosquito nets, while the hum of the pests formed the undertone of the heavy air of the plains.

At five A. M. the servants woke us to an early cup of coffee, and one of them hung from his bamboo pole

“Road” there was none—only a narrow path winding among the mounds that draw their silent ever-increasing lines beyond the city’s wall, mounds where rest the dead, growing fewer as we leave the town, but ever in our vision, in the fields, on the roadway, on hilly slopes. And on the mounds are sheep and goats grazing, and children herd their flocks of water buffalo, riding and guiding these ungainly, vicious animals that are the farmer’s beast of burden. Agricultural scenes in China have always wa-



“SHINY BROWNE D BODIES BENT TO THE TREAD THAT LIFTS THE WATER”

some lunch and nets and bedding, which we took with us for our night in the bungalow. The sun was rising as we passed from the old city gate, and dew hung like hoar frost on the trees and grasses on the causeway, between the lakes that led to the red soiled pathway toward the mountain. Just beyond the city there is a little hill and from it, blue in the morning light, rose tiny plumes of smoke from houses in the villages ahead. Twice daily, winter and summer, are fires kindled in them—the only fires in these one storied, mud plastered, comfortless abodes.

ter, always save in North China, where it is so little to be had.

Our path wound around amid the rice fields—fields of any size from the acreage of a hall bedroom to the extent of possibly one acre, not level fields, but terraced up the gradual rise that marked our way. Between the fields were bamboo pumps, on whose hand rail leaned shiny, browne d bodies bent to the tread that lifts the water from lower levels to the topmost field. Men and women ankle deep in water were setting tiny clumps of pale green rice plants in regular rows, and the farmers higher up were plodding through the murky water with their

three-inch plowshare and patient caribou.

The rice fields were bordered by rows of beans; in tiny corners were planted a species of *cladonia*, whose root is used as food much as the lotus root is used. The lotus were putting forth white and red blossoms and the high mud walls were a riot of climbing ferns and tiny white roses. There were wild "pinks" (*dianthus*) and *azaleas* as we neared the hills.

Along the stony stream that feeds the fields women were kneeling near their homes washing clothing, using pressed tea-cake as soap and rocks for wash boards and bamboo poles as clothes lines.

At a cross path Dr. Kahn met us with a hearty greeting, along with twenty questions as to why we walked and were we not tired, and she had expected us before. We were to dine, not with her, but at a farmhouse, and were to eat a farm dinner.

The house was not unlike scores we had passed, save that it stood isolate from others, surrounded by stacks of rice straw, the food and couch of the buffalo. Pigs wallowed just beside the doorway that led into the court yard. The court yard was paved with stone, it being the drying place of farm produce. On three sides a balcony with wooden posts formed a cloister; on one side was stored a winnowing machine overhung by a plow, a flail and a drag, all three of which the farmer bears at one time on his patient shoulders to the field. An old crone, the tottering grandmother of the house, hovered near us, until we took notice, when she drew us to see her lacquered coffin, which was the pride of her fast passing years. Laid up in a chest within were her grave clothes, provided by her dutiful, provident son—a gorgeous scarlet robe and shoes and coverlet, the pride of her contented heart.

The floors of the interior were hard packed soil; a bamboo ladder led to the blackened, cobwebbed attic. The table was of unpainted wood, the

company chopsticks of red lacquered wood, but such a repast! The first course was pancakes of whole wheat flour, six inches wide, served with coarse brown sugar, boiled down from sugar cane raised on the farm. And then the meal—twelve bowls of steaming food, duck, chicken, pork and chestnuts, cabbage, mushrooms, beans and red pepper, bean curd fried, chicken soup with noodles, water chestnuts, turnips, ham, omelet, heaping bowls of hot rice—all products of that farm, and the relishes, home made, salted ginger, dried turnips, molded bean curd, crushed pepper, bean paste—it was a filling feast.

Dr. Kahn lingered long enough after the meal to inquire as to all the family, to arrange for the daughter to attend the mission school, as the mother, who invited us but served us at the meal, had done, and we were hurried on through upland fields purple with water hyacinths to a wealthy family's country seat—a very long yellow, mud-plastered out-building it appeared. The central door of aging wood gave into a court yard, along whose length ran two rows of buildings, and we learned that around this court were gathered eleven distinct families, each family having a suite of two or three rooms. From doorway to doorway the children carried the word, "Dr. Kahn has come!" and by the time we were seated in the room they pointed out, the bedroom of our hostess, twenty-three young women of one family gathered about us, some on the bed, the younger ones afar off, the elder ones serving tea and cakes and paring oranges for us. Dr. Kahn kept up a fire of questions, while we gazed about at the city-like appointments, embroidered bed hangings, lacquered and carved cupboards filled with porcelain vases and rose jars, in which our hostess stored watermelon seeds, ginger, turnip cakes, candy, etc. Not one of the twenty-three knew who Jesus Christ is; not one had ever attended a church; not one of all that cultured, fine clothed group had

learned to read. The stories that Dr. Kahn told were simplified, and made for them, but the veil of ignorance excluded all except the thought of the creature and its needs, even the younger girls grasping only a thread of her meaning.

The sun was setting now and the doctor hustled us out into the gloaming. We passed a brick tomb crumbling in upon itself, where gleamed whitened bones within, and over which clambered a passion vine with pure white blossoms, making the spot beautiful. All day we had met but two women in chairs, had heard no railroad, seen no wheels, smelled no gasoline. We had bathed in sunshine, loved the odors of the wayside, all save those of the village. We climbed with Dr. Kahn the steps leading in among the hills. On a pine stem we catch the flutter of two odd leaves like bits of seagreen satin, and a quivering butterfly flutters away on five-inch wings through the misty eve. We come to the bamboos, whose rustling leaves blend in music with the stream murmuring its way through the stony course; moonlight floods all the spaces left free by the shadows, and even they are lit by wondrous fireflies, with

as many side lights as has a street car. An owl shrieks through the woods and a child call sends a shudder through us—it is the distant panther calling his mate.

We step into the veranda of the bungalow and pausing there the doctor recites the poem of old Meng Hao Ran, A. D. 700:

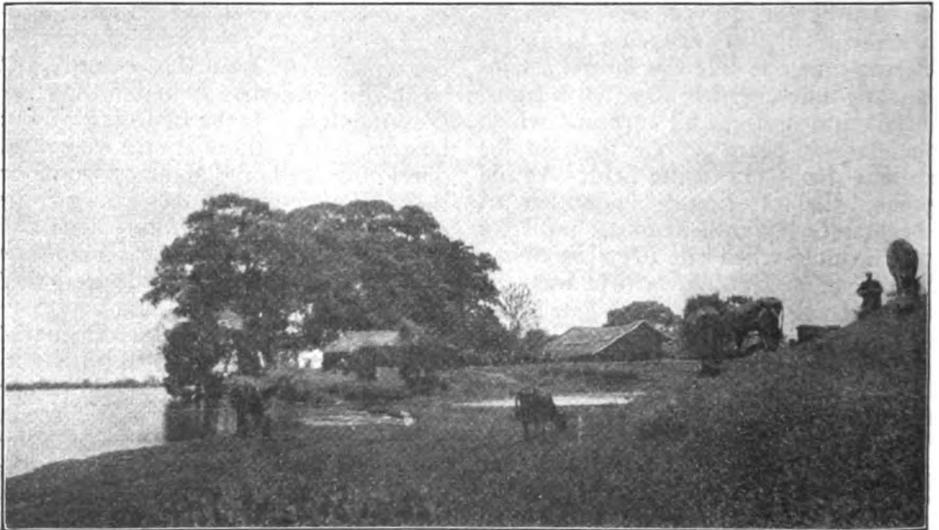
"Over the chain of giant peaks  
The great red sun goes down,  
And in the stealthy floods of night  
The distant valleys drown.

"Yon moon that cleaves the gloomy pines  
Has freshness in her train;  
Low wind, faint stream and waterfall  
Haunt me with their refrain.

"The tired woodman seeks his cot  
That twinkles up the hill,  
And sleep has touched the wanderers  
That sang the twilight still.

"To-night—ah! beauty of to-night,  
I need my friend to praise;  
So take the lute to lure him on,  
Through the fragrant dew-lit ways."

We seek the couches our servants have spread on the floor of the bungalow, to dream of the day when Chinese daughters shall sing His praise as they wield the washing bat, prepare the evening meal and learn the art of home making for their own.



CHINESE FARM HOUSE AND FLOCKS

# A Hymn of Country Life

(By permission.)

Rev. S. J. STONE.

Dr. C. J. FROST.

$\text{♩} = 108.$

A-men.

*Lord of the harvest! It is right and meet  
That we should lay our first-fruits at Thy feet  
With joyful Alleluia.*

*Lowly we prayed, and Thou didst hear on high,  
Didst lift our hearts and change our suppliant cry  
To festal Alleluia.*

*So sing we now in tune with that great song,  
That all the age of ages shall prolong,  
To endless Alleluia.*

*Yea, West and East the companies go forth:  
"We come!" is sounding to the South and North:  
To God sing Alleluia.*

*Glory to God! the Church in patience cries;  
Glory to God! the Church at rest replies,  
With endless Alleluia.*

Amen.

# The Christian Associations in the Community

Henry Israel\*

**N**O fact is of greater importance in any country community, regardless of its size or character or location, than the fact of the oneness of its life. To this end every institution which focuses on the town, village or rural community must contribute to its maximum ability. The Young Women's Christian Association and the Young Men's Christian Association must count themselves no exception. Their ministry to the all-round life of the individual finds its social complement in its efforts to minister to the all-round needs of the community. This ministry, however, is not undertaken by the Christian Association, without regard to existing agencies, active or even inactive as they may be. Multiplication of machinery is a crime, and therefore a careful survey is made of the existing forces at the inauguration of work in a county or a community. Effort must be made not only to prevent further social stratification of a prejudicial character, but to compel by practical demonstration a combination of available resources and focus on mutual interests.

The Christian Associations can therefore regard themselves as one of the co-ordinating agencies on whose platform every element in the community can unite on almost any betterment enterprise in the interest of economy, co-operation, efficiency, harmony and good will in community life.

In the personal needs of the millions of young men and women and in the progress of the forty-five thousand communities whose population is four thousand and under, the Christian Association finds its real field. For convenience of organization and supervi-

sion, the county unit is accepted. There are three thousand counties which are considered organizable by the Men's Association. With their essential task of making Christ King in young people's lives both of these Associations recognize the no less important task of Christianizing rural environment. The activities in the community which may be considered domestic, educational, vocational, recreational, political and religious, therefore, are the natural avenues of endeavor on which the Association enters. It is in the evangelizing of communal paganism that the Association by far finds its most difficult task. It is at this juncture also that the Association recognizes the oneness of community life, which in the final analysis is determined by the solidarity of the home. The bond of mutual interest between parent and child, grandparent and grandchild, brother and sister, necessitate co-operation under one roof for that larger co-operation of which country life is in such dire need.

The Young Men's Christian Association, therefore, finds in its community play days, anniversaries and pageants, that it is necessary to have the young women and girls co-operate to make its plan complete. So also has the Young Women's Christian Association discovered in its activities in the country that naturally groups of boys are desirable and anxious to co-operate in perfecting any plans which the girls might undertake. *So far as country life is concerned, and the advancement of community solidarity, these two organizations are inseparable.*

In the working out of a national policy for the advancement of our Christian rural civilization and in the perfection of programs and plans in the lives of individual boys and girls and communities, the more arduous, heavier administrative task should nat-

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\*Mr. Israel is County Work Secretary for the International Committee of Young Men's Christian Associations, and is also editor of *Rural Manhood*.

urally fall upon the men. The man's task of organization and financeering a county-wide program seems perfectly logical in order that the secretary heroine can have the widest opportunity to appropriate her entire time to the development and training of a future motherhood in the country. With the establishment in its largest realm of the rural home, the larger task of the problem of rural progress will be solved.

It is, therefore, ominous and encouraging that the spirit of co-operation and co-ordination is at the very outset gripping the plans and policies of these Associations which will do much to make for permanent economy and efficiency. It is the outgrowth of quite natural and insistent demands. Where the County Work of the Young Men's Christian Association is organized the call invariably follows that there be something for the girls, too, and many earnest county secretaries have, as far as they knew how, met this demand. Miss Jessie Field, town and county secretary of the National Board, wrote recently:

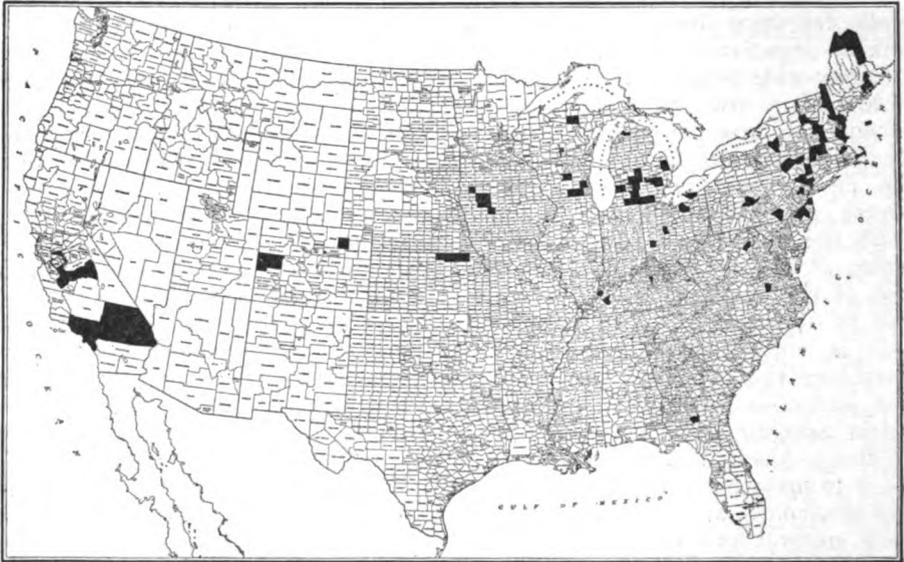
"When visiting a country Young Women's Christian Association group in Goodhue County, Minnesota, last spring, we found a splendid crowd of young women assembled in a lodge hall along the bluffs of the Mississippi River. They had been having Bible study and learning how to make country homes better and had always closed with a good time. The back of the room was filled with sturdy country boys and young men who seemed as deeply interested as the girls in all that was being said. During the social hour following, the country teacher, who was president of this Association, was asked, 'How about all these boys and young men here? We thought this was a Young Women's Christian Association?' 'Well, yes, it is,' the girl replied, then added with a smile, 'but you see we had to be fair to the boys, too. They didn't have anything so we formed a boys' auxiliary.'"

As the result of some thirty years of experimenting, our Young Men's Christian Association finds that much depends upon efficiency in organization, volunteer effort and expert supervision. Members of the County Committee, usually twelve to fifteen in number, must stand for the best things in community life. They constitute a voluntary body not unlike the faculty of a University at one time, or a health board of the county in another instance, or the clearing house for a religious campaign at another time, and often they lend very material assistance in advancing the agricultural or economic interests.

The county secretary, who is the employed executive of the County Committee, is in a real sense a community builder. He makes his largest contribution in reproducing his knowledge and experience in volunteer service. He must discover, enlist, train and utilize leadership. His relationship is with the few men who are the leaders rather than with the masses. Thus, with such a personnel and organization, that can be accomplished for individual communities which could not be done in individual communities apart from one another.

Many and varied are the activities which give expression to the meeting of real needs. Bible study which is the very basis of the local group under a leader is enlisting the interest and attention of 8,000 village and country youth. Agricultural contests enrolled 5,000, representing over 300 communities. There have been twenty different varieties. Five thousand have participated in play festivals and athletics from 250 communities, with 25,000 interested spectators, and so we could go on.

What is it that makes this work so attractive to all, from the smallest boy in the remotest rural community on up? There is some satisfaction in knowing that in 750 other communities a brotherhood of country boys and young men is engaged in a great task. In eighty counties in North America



THE COUNTY MAP OF THE UNITED STATES, WITH BLACK AREAS SHOWING THE SEVENTY-FIVE COUNTIES THUS FAR ORGANIZED BY THE YOUNG MEN'S CHRISTIAN ASSOCIATION

and in Southern India, country and village life with a distinctively religious motive behind it, is gradually evolving into evangelized environment. That 25,000 boys and young men are coming under the influence of our County Work this year gives one some foreboding of the future. On the present basis of progress it is estimated that in from fifty to sixty-five years every county in North America, that is organizable, will be in operation. There will be some 5,000 employed secretaries reproducing their energies in the lives of some 75,000 volunteer leaders, who, in turn, will be influencing directly a million and a half of boys, not to mention the young men. If business men were able to see sufficient reason to invest over \$300,000 in the County Work of the Young Men's Christian Association last year, then it is no dream to anticipate the day when ten millions a year will be dedicated to the advancement of the Kingdom in rural life of North America.

Whatever has been accomplished, however, has not come without patience and hard work, both on the part of the committee members, volun-

teer leaders of boys' groups, and county secretaries. On the whole, the experience of getting right down to business in a county will run about along this line: When a county is opened very little actual work is apparent the first two or four months, which are required for a careful survey of the field and for the selection of the best volunteer leaders, a scientific policy but recently adopted by professional social and religious workers. In one county not a single group was formed the first six months, the only definite and apparent result of the secretary's effort being a successful boys' camp.

"The first year I would rather start three groups in nine months than nine groups in three months," answered the secretary, when asked about his seeming failure to accomplish much worth while during this period. "If the county does not wish to keep me more than this first year because we have proceeded slowly and with great discretion, I will leave the field confident that the work is on a permanent foundation and that little or none of it will have to be done over again."

This attitude, unique in religious circles, is often disappointing to those

looking for pyrotechnics, yet it wins support, as the results begin to show.

"Here goes another \$100 for a foolish enterprise," said a prominent Michigan attorney six years ago as he made his initial contribution. Then there was no boy in the town whom he was willing to recommend for a responsible position, moral stamina and clean characters being unknown. To-day, he says, there are a dozen or fifteen who can meet those requirements and he is still contributing his \$100 per year to the work.

A young man teaching twenty-two pupils in an ordinary district school had been the member of a town group which the County Association had fathered, gaining there the desire to be a friend to the boys he taught.

"Organize them into a group with yourself as a leader," suggested the county secretary. The six boys who responded to his invitation elected for president a lad who on the following day went to this teacher saying, 'Dad says I can't belong to this Young Men's Christian Association because he doesn't want to help pay for a building in town. He says he'll let me have a new air rifle and *The Youth's Companion* if I won't waste my money in this.'

That is why the group elected a new president at its second business meeting. When that had been done, the leader produced the boxing gloves which had served for many a fast bout in the old group of which he had been a member. Several of the boys had never seen any before, but under his directions they enjoyed a lively frolic for fifteen minutes. On the following morning another boy walked to the teacher's desk, withdrawing his membership in the group by saying, "Pa don't want me to belong, for he don't want me to grow up to be a pugilist. he says."

"We hope you'll become something better than that," answered his teacher. "Hereafter we'll begin our meeting with Bible study, using the book, 'Men Who Dared.' Then may-

be we'll have a wrestling match, or another boxing contest, so you fellows can train your eyes and muscles, learn to think quickly and accurately and to control your tempers. Maybe some night we can get a doctor or lawyer to come out here from town to speak to you. Then some other time we'll have a 'feed,' and when winter is gone maybe we can get up a corn or potato growing contest or a poultry show."

Thereafter the attendance at that group's meetings was almost perfect, many a father going to the school house with his son to witness the fun and to hear the practical talks. Older boys joined the group, among them being one who entered the corn growing contests after he had been out of school a year. His interest and ambition ignited, he enrolled in the nearest high school, attended an Association camp the following summer and is now the leader of a group of town boys.

Ten years of real constructive work have marked the progress of the Young Men's Christian Association. It has learned to walk and find its way, with much yet to learn before it. No new lessons that are to be learned by solid studying and honest demonstrating are more essential than that lesson which will enable the two, the Young Women's and the Young Men's Christian Associations, to walk and work side by side to the fruition of a more abundant life for a Christian rural civilization of North America and the world. May God speed the immediate future decade to this great end of a co-operative Christian sisterhood and brotherhood.

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"Our thoughts may ordinarily be concentrated upon the city and the hives of industry, but it is from the great interspaces of the open valleys and the free hillsides that we draw the sources of life and of prosperity—from the farm and the ranch, from the forest and the mine. Without these, every street would be silent, every office deserted, every factory fallen into disrepair."—WOODROW WILSON.

# A College Girl's Debts

Abbie Graham\*

A COLLEGE girl's debts! That makes you think of the latter part of the spring term, doesn't it, when everybody and every organization seemed to be finding a bill against you. College annual bills; photographer's bills; additional assessments in clubs and societies that have somehow "gone in the hole"; new spring clothes, and possibly a bill at a corner grocery store—how can you pay it all? The bookstore will give you something for your books, and a "lab" deposit will help, provided you haven't broken too many test tubes and beakers, and also provided your generosity hasn't given it to the athletic association. Well, somehow, with the help of some checks from home, you manage to leave in June with everything "square."

You go home with your heart singing a song that my younger brother sings with great feeling—"I don't owe nobody nothin'." Summer after summer I have gone home from college with that song in my heart, too, never thinking that there were other debts that a college girl owes after the spring term bills have been paid.

But one day there came to our college chapel a secretary of the Young Women's Christian Association, who brought us one fact. The students left chapel as usual. They were talking in the halls as if nothing had happened. But I—well, I went to English class with a different point of view. There was a new reason, too, for my loving basketball so. I went to my literary society, to the Young Women's Christian Association, to our sorority meeting, with a new spirit. The reason for the difference was that the secretary's message was getting into my heart. It began to link itself with two words in our Latin lesson—*Aes alienum*, "Another man's bronze,"

\*Miss Graham is secretary of the Association of Coryell County, Texas.

which we translated as just one word, "debt." I wasn't thinking of annual bills and dues and assessments. I was thinking of the four hundred and ninety-nine girls who couldn't come to college, because the message at chapel was, "Only one girl out of every five hundred has the privilege of college." This privilege of studying, of getting a broader view of the world; the fun of college athletics; the good times together; the friends; the helpfulness of it all—this was not my own, but it belonged to four hundred and ninety-nine other girls. It was my debt to them.

As the Young Women's Christian Association had thus brought me to realize the debt, so it also brought me a way to pay it. The secretary came back in the spring to tell of a plan by which we could help the girls in our home towns. She called it an Eight Week Club. Now this would make a very beautiful story if I could truthfully write that I entered joyfully into the training class for Eight Week Club leaders, and then went home to take the good things of college to the girls there. But I had got out of touch with these girls at home. It would have been easier to have had an Eight Week Club in China, and there might have been more mutual understanding in such a club. I entered the training class only because I was the newly elected president of the Association. When I went home and found that I could spend a month with my brother in Mexico, I was very glad because there wouldn't be eight weeks left.

So two years went by with their empty, selfish summers. In the meanwhile I had gone out from college to teach in a small town. I began to feel the needs of girls, to get their viewpoint, to come in touch with the daily lives of the four hundred and ninety-nine. I began to try to help

them. Yet it was easier to do something for them than to help the girls at home. The atmosphere there at home was that of the prophet in his own country. On my way home I heard this remark, "A girl isn't worth anything that can't do something at home."

I went to the girls in my own home town. My sister said, "They need it if anybody ever did, but I don't believe you can do much." My younger brother, just out of high school, was very indignant. "I know these girls better than you do, and I know that club won't work. What's more, I don't want you to disgrace the family by failing, either."

Oh, college girls, in spite of all opposition, can you be honest enough to pay your honest debts? Have you learned that God's grace is sufficient for you, even you, and that his strength is made perfect in your weakness? I began to learn it in that club that summer. Toward the close of the summer, this indignant little brother could not get a girl in town to play tennis with him one day because that day happened to be club day. When it was all over he said, "I'll tell you what, that club's made a difference in these girls. Why, they don't talk so loud on the streets, and they've found out they can have good times without us boys. I like to go with them better now. They're more interesting." And two of my sisters voluntarily gave a contribution to the State Young Women's Christian Association work.

For the first time these girls came to the station to tell me good-bye. "You're coming home Christmas, aren't you? Can't you ever come and stay a whole year?" These questions were new to me. Then there were letters from them—just because they wanted to write them. In the two summers since then I have been home just a month each summer, but each time we have had a meeting. This last summer it was a breakfast with twenty-six girls. My little sister was among them. "Nobody ever does anything

like this for us," she said. "We want to have a Camp Fire, but there's nobody to be guardian."

"But some of the teachers will help you, won't they?" I asked. "Several of them have been to college."

"Only one ever helped us any. She coached our basketball team. Can't you stay?"

I couldn't stay, and how I hated to leave all those girls with nobody for a guardian. I was not surprised this afternoon when I found in the newspaper from home the following solitary account of the things that are being done for them:

"YE MERRIE MAIDS."

"Miss \_\_\_\_\_ was hostess to a 'girls' dance,' given in honor of 'Ye Merrie Maids' Saturday afternoon. Many of the new dances were introduced and every one declared it a splendid time. Following the dance refreshments were served."

These little sisters of ours, and the little sisters of other people,—they are needing us. There are so many things we can do for them. We could have a series of out-of-door good times. Breakfasts, suppers, apple-roastings, marshmallow toasts, watermelon parties, well-planned evening "parties," story-telling hours, reading aloud together, lessons about the flowers, the birds and the stars, studies in the lives of great women, Bible study, cooking and sewing, an explanation of the Travelers' Aid work of the Young Women's Christian Association, and an endless number of games—surely you could do some of these things.

The trouble is, you're afraid to try *at home*. You can be an Association president at college, and then go home and never mention "Y. W.," because you don't want the taunting greeting that this little brother of mine delighted in giving me at first, "Hello, old Eight Week Club!" Afraid you'll fail! You are like the man who had the one talent, the one opportunity. "And I was afraid," he said, "and went and hid the talent in the earth."



THE COUNTY SECRETARY AS A CIRCUIT RIDER. MISS GRAHAM IN CORVELL COUNTY

But the ones who used their opportunities had their opportunities doubled.

To continue my story—the using of my one opportunity has brought others, until now I am being given the opportunity of helping a whole county of girls through a county Young Women's Christian Association. To give you a definite idea of what I mean by "opportunity"—yesterday afternoon a girl came up with two dozen eggs. "I'm going to sell these and get some material for an apron to see if I can't win in the sewing contest. Would you get pink checks or blue?" Before she left two other girls came in from a nearby town, one of whom came to me one night after a vesper service and said, "I never wanted to be a Christian before, but now I do." She doesn't want to enough yet, but maybe that little visit up here in our Young Women's Christian Association room will increase her wanting. This morning a stenographer came up to spend an hour with me. We read a story together. Monday there was a chance to help a woman with a Bible study lesson which she was to lead at her church society. To-morrow it will be interesting girls in a series of cooking lessons, and playing basketball. Just

this minute I have come back from a wedding. The bride was very dear. Last spring she came to our town to take a position here and she was very lonely. All these months I have had the privilege of being a friend to her and having her friendship. When I went away on my vacation last summer I knew that she would miss me, but I did not realize how much until I came back to hear her say, "The reason why I hated so to see you leave was because there wasn't any one else whom I could really, truly call my friend." Her good-bye this afternoon was not about old shoes and rice, but just, "I love you." That is going to mean to her, in faith language—shall I tell you? Christ. This is why I know. She told me one night that she believed in the religion of only one person. Her good-bye meant that now she believes in the religion of two. When there are two witnesses, surely she will believe.

Oh, college girls, if I could just tell you what joy it has brought, this going out from college and trying to be honest; surely every one of you would try being honest, too. Of course, it costs something to pay any debt. There will be times when the people you are trying to help will criticise you unjustly, times when the way ahead all

seems dark, when you almost want to stop trying. Then, oh then, just thank our heavenly Father that the debt is so great, that he has trusted you enough to credit you for those four wonderful years at college.



## The Eight Week Club Plan

Jessie Field

**T**HE special peril facing college girls is that they may not make a full return for all they are receiving." So Mrs. Robert Speer expressed the thought that lies back of this Eight Week Club plan. It is just a simple, definite, nation-wide way in which college girls are bringing back to their friends—the girls at home—a share in the long vistas, the joy of living, the touch with the Infinite which college has brought to them.

Already the foundation for work has been laid in many student Associations through Country Life Study Classes. The next step is to hold

### AN EIGHT WEEK CLUB ENLISTMENT SERVICE

at one of the regular meetings in March. Planned for by the Social Service Committee, co-operating with the Religious Meetings Committee, the Enlistment Service should be well advertised and presided over by the person who has the clearest conception of real social service and the finest sympathy with rural life. Can you not find some one in your college community for this meeting who is simply alive with the zeal that is characteristic of those who truly love the country and have caught the spirit of the country life movement?

If your Association had some Eight Week Club leaders last year, have them give a report of their work. Explain the whole plan and quote some of the extracts from the reports of leaders given in this number of THE ASSOCIATION MONTHLY which will appeal most to the girls in your Association. Tell about the Eight Week Club Pre-

paration Band and that all who wish to lead clubs next summer will be expected to join and prepare for the work. Mrs. Jessie Wilson Sayre is the national student leader for the Eight Week Club work, and all student Associations having at least ten members who send in satisfactory reports of Eight Week Clubs will receive a certificate for Social Service from the National Board, signed by Miss Grace Dodge, the president of the Board, Mrs. Jessie Wilson Sayre, national student leader, and Miss Jessie Field, national secretary for town and country work.

The Eight Week Clubs have proved to be most helpful in opening the way for the organization of County Young Women's Christian Associations. Through them, the girls learn about what the Association is and they want to form a permanent organization. So if there is time, the club would afford a splendid opportunity to present briefly the County Work of the Association. The facts for this will be found in this issue of the MONTHLY under the article, "The County Association and Its Constructive Program."

The following scripture is suggested for this Enlistment Service:

A command—I Chron., 28:9.

A promise—I Chron., 28:20.

A question—I Chron., 29:5.

Attractive "Application Blanks for Appointment as Eight Week Club Leaders" have been printed and student Associations can secure a supply of these on request from the student secretary of the given Field Committee. At the close of the Enlistment Service, girls wishing to make appli-

cation for appointment as leaders of Eight Week Clubs for next summer should sign one of these blanks. Those asking for appointment will then be the members of the

#### EIGHT WEEK CLUB PREPARATION BAND

The purpose of this Preparation Band is, through training, to become stronger and more competent for the best leadership. Probably only a president and a secretary will be needed in the way of officers for this group. It should not have one leader or teacher for all its meetings, but should take advantage, at different meetings, of all the resources of the different departments, faculty members, gifted undergraduates and members of the community.

All the initiative and originality of its members should be used in evolving a program which will prepare them to give more spiritually, as well as to know the expression of the Spirit in the ways of every day service. Simply to start the creative power of the members of these Eight Week Club Preparation Bands, the following suggested outline is given for

#### EIGHT MEETINGS TO PREPARE FOR RURAL LEADERSHIP.

These meetings are planned to be one hour in length. The first fifteen minutes of each meeting are to be given to the study of the course, "Out of Doors in the Bible", and to a prayer for those who are leading the rural forces of our country and that the Spirit of God may be increasingly manifest in the spiritualization of the whole country life movement.

##### I. Health.

Fundamental problem of rural sanitation—20 minutes.

Demonstration of the principles of bandaging—10 minutes.

Practice by all members on an arm bandage; a head bandage—15 minutes. The leader to be a physician or a trained nurse.

##### II. Reading and Music.

Books girls like and how leaders can help secure them—10 minutes. This talk to be by the librarian who should be asked

to have all information about free traveling state libraries to give.

Plan for conducting a worth while evening with the victrola. List of selections, etc., by a member of the faculty of the Conservatory of Music—10 minutes.

An informal "Story Hour" in which members voluntarily take part, telling stories that girls would enjoy—25 minutes.

##### III. The Home.

Some simple, underlying facts that girls need to learn first about home decoration and about cooking.

Demonstration on bread judging and explanation of score card—30 minutes.

Practice by all members in judging and scoring bread. Conducted by the Professor of Home Economics—15 minutes.

##### IV. The Home.

Modern improvements in the farm home. Exhibit and study of the approved devices for lightening labor.

Demonstration with a home-made fireless cooker. Plans and directions for making a fireless cooker. Conducted by the Professor of Home Economics, or the Extension Worker in Home Economics.

##### V. The Home.

Textures and uses of different textiles (illustrated with samples).

Some of the most useful and best known handicrafts and where materials and further instructions in regard to them can be found.

Native materials that can be used in country handcraft (exhibited)—30 minutes.

Demonstration of stencilling—15 minutes. Conducted by the Professor of Home Economics.

##### VI. Good Times for Country Girls.

A seminar in which the members discuss what should determine the kind of social life girls in small communities should have; their social assets; their social dangers—25 minutes.

Playing indoor games. Members taking turns in teaching each other the games they know—20 minutes. Committee of three appointed at least two weeks before this meeting by the president to make an outline for the seminar and to plan for the games.

##### VII. Good Times for Country Girls.

Games out of doors that girls enjoy. Where to secure equipment and its cost. Rules.

The value of team play. Conducted by the President of the Athletic Associa-

tion, or the Physical Director for Women—25 minutes.

Playing outdoor games that require no equipment, such as Three Deep, Relay Race, etc.—20 minutes.

VIII. The Community.

The necessity for creating a community spirit as the first step in country life progress, by the Professor of Rural Sociology—15 minutes.

Some plans for creating community spirit. The country church as a community center.

The country school as a community center. Play festivals.

Pageantry.

Tomato and corn growing clubs.

Exhibits and contests. Short, practical talks by people who have had experience with these forms of community service—20 minutes.

Some ways of community service—informal suggestions by members—10 minutes.

A closing pageant or festival could be given on the campus by the members of the Preparation Band, showing the forms of service which they

are prepared to give in the great country life movement. This is only a suggestion, but if there are a large number of enthusiastic members and many of the different departmental professors have helped in their preparation, it would surely be both courteous and helpful if through some clever plan they could be given an idea of the joint results of their efforts.

Through some such plan, or at least in some public way, those who have taken the work in the Preparation Band, and are recommended by the cabinet for their qualities of leadership, and who have had this recommendation ratified by the student field secretary, now receive their "Certificates of Appointment as Eight Week Club Leaders". May each student Association be deserving of a crown for real social service when these leaders send in next fall the report of the summer's work!

## Eight Week Club Certificate

"Do ye the nexte thyngs"

*The Eight Week Club of Osceola, Nebraska is hereby commended for faithful and earnest work during the summer of 1917. The leader was Paula Madeline Spitzer, a member of the Student Young Women's Christian Association at the University of Nebraska.*

The National Board of



Young Women's Christian Associations

*Grace H. Dwyer*

President National Board

*Jessie Weston Sage*

National Student Leader

*Jessie Field*

National Secretary for Town and Country Work

# A Practical Opportunity for the College Girl Who Lives in the Country

Bertha Condé

**A**LMOST every college girl is attracted now-a-days by the lure of social service. The idea dawns upon her early in her course and comes to its zenith after her sociology courses begin. She longs to get actually to work on something live and worth while. Lectures, questionings and thinkings are irksome in comparison with the choice of practical laboratory work with real humans. The romance of the great city and the fascinating statistics and social problems discussed in college lectures cast their spell over her and quicken that latent instinct for the unusual and a career.

At a recent conference of some hundred or more students in a middle west college nearly all of them indicated a purpose to spend some years in social service and help solve the problems of a great city, and yet the great majority of those present were from small towns and country districts and had never even visited the congested districts of a great city. These students, like many other people, do not see that the social problem is, after all, the problem of the individual in relation to the community. It does not center alone in the city streets; it is also to be found in the college community and country districts.

The Student Association Movement has done much to develop in students a desire for social service and to inspire them to bring the Christian solution to social problems. It gives the student a chance to discover the sweetness of human relationships when a group of people with country interests become comrades for a common service. In east and west, college Association women whose homes are in the country have transformed the usually dull summer days into radiant ones by organizing an Eight Week

Club among the country girls. Last summer sixty-eight college Associations enlisted between one and sixteen students each for this service. This meant that about five hundred towns and country districts had Eight Week Clubs in which the girls were linked together for community service. The purpose was worded thus: "To bring the girls and young women in small communities together during the summer vacation season for the purpose of learning some of those things which mean a happier and more useful life; to unite them for definite service in their home neighborhoods; to learn about the work of the Young Women's Christian Association and to be of help in bringing its opportunities to other girls in the country and small towns."

Although last summer was the first one during which Eight Week Clubs were vigorously promoted, the reports of the leaders show that the service was more than worth while. The club members met each week. Sometimes they gathered on the country hillside to study in their Bible the out-of-door life of our Lord, or went on happy excursions into the surrounding country, or did some useful work in sewing, basketry, weaving or cooking. Before the summer was over each club had to decide upon some service which it could render to the entire community, and to accomplish that service, whether it was cutting the noxious weeds by the road side, bringing far separated people together socially, buying a picture for the schoolhouse, or keeping the church decorated with flowers. Several clubs made a beginning in securing a circulating library for the schoolhouse or town, and one enterprising group equipped a rest room for the county fair with couches, rugs and pillows.

There is no adequate report of the way in which many girls in the country saw for the first time their opportunities to transform the life of their community by diffusing a spirit of cheer and helpfulness and social service. And the leaders who had to return to their colleges at the close of the summer vacation are eagerly waiting for an opportunity to repeat their experiences next summer and to do the work even better than it was done last year.

We need about five thousand college girls this year who are enough in earnest in their desire for social service to enter preparatory training classes in their various student Associations and to equip themselves for leadership in an Eight Week Club this coming summer, either in their home community or in some country place where they may be spending their vacation. It is obvious that the leaders who will be most successful are those who have lived in the country themselves and who know the boundless resources for happiness and service during the summer time. For the girls who live in cities there are vacation Bible classes and other ways in which they, too, may enter into practical service, but we are hoping that every earnest Association girl who lives in a town or in the country may have the joy of leading an Eight Week Club. Student Associations should enroll their club leaders early in the year, for the preparation classes ought soon to begin. The National Board is glad to give a special certificate to every club which meets certain requirements. The Eight Week Clubs will bring new life and joy to the girls in the country this summer, but they will also bring to the college girls who lead them the opportunity to discover their vocation and to find their places in the great purpose which our Lord has for this world. And surely there is nothing to be discovered which is more worth while for every one of us.

## What Some Universities and Colleges Are Doing to Furnish Country Life Leaders

THE challenge of a definite program of country life service has been splendidly met this year by our student Associations. Country life study classes have been held in many universities and colleges. Actual service in the surrounding country has been given in some. Everywhere a keen spirit of interest in this, one of America's most fundamental problems, is felt. Many strong student Associations have for a number of years been leaders in helping to spiritualize the great movement that is welding country neighborhoods together in the making of a permanent country civilization.

To show definitely the way in which this work is being done reports are published here from the University of Chicago, Rochester University, Iowa Wesleyan and State College of Pennsylvania, as typical:

### *Interest in Country Life at the University of Chicago.*

Situated as it is in a large city, the University of Chicago has always emphasized civic interests. The students have answered the call of all movements for the welfare of Chicago's people and have willingly gone out as volunteer social workers. In all their activities, in and out of class rooms, as well as in preparations for work after college, their horizon has been crowded with features of city life which have hidden the problems and attractions of rural communities.

A small group of girls from the University realized this provincialism after a class on "Country Life" with Miss Field at the Lake Geneva Conference. They were amazed at the successful movements for better country schools, at the modern country

church and its achievements and the clubs organized to make country life more attractive to boys and girls. They had never heard of milk testers, corn germinators nor of model farms, in the school room. They returned to college in the fall with a resolution, not only to educate their class mates on rural problems and terminology, but to give them an active interest in and a new sympathy with country life.

Soon after college opened, the women of the University were surprised at the notices in the college daily and the numerous posters announcing a country life study class. One of these posters might be repeated here:

"Join the Country Life Class, if  
Your Home is in the Country.  
You expect to teach school in a town.  
You hope to be a scientific farmer's wife.  
You want to be an all-round American,  
not just a city American."

The subject was unusual and interesting, so they came. But before the six days of study were over they wanted to do something for the country just as they have been doing for the city since the University was founded. Many of the girls who had come from small towns realized that they might

begin Eight Week Clubs during summer vacations. With this in view, fifty girls organized into groups, and the seniors made plans for a class of Camp Fire leaders in the spring, in connection with the Eight Week Club Band. Although at present they have no opportunity for active rural work, city girls gained an entirely new attitude toward country life. After hearing a talk on the possibilities of a modern farm home, they no longer pitied but respected the farmer's wife. And after hearing the county superintendent of schools speak on the plans for his country schools and the qualifications of his teachers, they could no longer ignore the responsibilities and the powerful influence of the country school teacher nor look upon her as "buried".

We who originated the country life class are happy that it has brought about a new attitude toward rural problems among city and country girls alike. We hope to reach many girls in many country districts through our leaders who are in the making. And most of all, we want a strong Eight Week Club Band in the spring. We hope that the Eight Week Club girls



A CLASS IN "THE CHALLENGE OF THE COUNTRY." COLORADO COLLEGE

who leave college in June will not only be successful organizers, but will be able to lead groups of girls in classes in cooking and sewing, hygiene and First Aid; that they may themselves be interested enough in good books to stimulate a like interest among the girls in the club; that they may be able to conduct religious meetings without feeling awkward or self-conscious; and that instead of being labeled as exclusive and snobbish, they may be able to create a new social life among the girls in their home communities. They can accomplish this last if the eight vacation club meetings are attractive enough to be continued. And if our Eight Week Club Band next spring is truly successful, the girls going from it will be so trained as to make the meetings of their clubs a vital part of the lives of the members. We acknowledge that our hopes are dangerously high, but we feel that the cause is a big one and justifies optimism.

CHARLOTTE VIOLL, '14.

*Report of Rural Conference to be held at Rochester University, March 6, 7, 8.*

So much interest was aroused by the three Eight Week Clubs conducted by members of the Association that it was decided some time during the year to hold a conference to which the members of these clubs would be invited, also students from all the high schools in small towns lying around Rochester. These delegates are to be secured by the assistance of high school teachers, Sunday school superintendents and local pastors. The girls have planned the conference themselves, only asking the Field Committee to make suggestions for the speakers. We have suggested Miss Mary Turner, the general secretary at Chautauqua County. The Field Committee also is going to pay whatever share of Miss Turner's traveling expenses the student Association does not feel it can assume. All the women of the Uni-

versity are most enthusiastic over this gathering and it has been one of the most talked of events of the college year.

*Working Out County Problems in Iowa Wesleyan.*

The first attempt at Iowa Wesleyan to investigate county problems was made two years ago, when one of the Association classes took up the study from spring vacation until June, but owing to the short time the work was necessarily very limited.

This fall a regular mission study class was organized in this work and twenty girls enrolled. It is one of the most enthusiastic classes we have ever had, for the subject is very real to us, since all of the girls are from small towns or the open country, and most of them have taught or intend to teach in the schools there. Our text is Fiske's "Challenge of the Country," and we supplement it with various government publications, such as those dealing with good roads, corn and tomato clubs, etc., and just now we are looking forward to a talk by the County Superintendent on "Consolidation of Schools."

We did not want to deal merely with the theoretical side of the work, so we decided to take up something definite and practical. Each of us is trying to give to one girl in school—in most cases a freshman—the things she has missed through lack of co-operation. And then we felt so strongly the need of an Association for the town girls that we began planning for that. Of course it was impossible to do it all at once, and we decided that the establishment of a rest room would be the best beginning. We intended to have a woman's exchange in connection with it, thinking that this would interest more people and at the same time give us more financial support. But when our plans were well under way, we learned that there was to be a rest room in the new Court House which is just completed, so.

at Miss Field's suggestion, we are turning our attention to that, advertising it well among the country people, placing it upon the mailing list of publications that will be of interest to them, adding little touches to make it seem more homelike, and spending part of our time there in being of help to any tired country women who come in. The work is most fascinating, and we are interesting girls who formerly have not had any connection with the Association.

The cabinet is planning a training course for Eight Week Club leaders in the spring, and there is every indication that they will find a number of interested, capable girls who will take back to their homes a message of love and service.

EDITH POWERS, '14.

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*A Letter from State College, Pennsylvania.*

It is a great encouragement to our Association at Pennsylvania State College to know that you think our social service work is worthy of recognition. We are very glad to feel that the work now is growing very rapidly and the interest that practically all our girls are showing for the work is almost remarkable.

Our rural work here presents a problem that is rather unique, in that we are situated in the center of a great number of separated and isolated communities. Each community is a unit in itself and needs its own particular care. Because of the difficulty of access we can reach only a very few of these places. However, we are hoping that the college will some day recognize the importance of our work and furnish us some sort of a vehicle.

The last thing that we did was the organization of hand-work classes in two of the rural schools. The girls teach the children and the mothers sewing, crocheting, and different kinds of hand work. The work is supervised by the teacher in Domestic Art.

The people responded to the work eagerly. If we owned a vehicle we could introduce this work in at least five other rural schools. But as the results are secured we can surely depend on encouragement and help from the educational authorities.

About two weeks ago we had a corn and baking contest for the boys and girls in one of the rural schools. One of the college professors judged the corn and gave a talk on corn, while Miss Lovejoy, the Dean of Home Economics, gave a talk on the use and value of corn as a food. The corn show was attended by both the men and women students. We gave them recipes and pieces for recitation and furnished musical entertainment. This was the first time that anything of the sort had been tried in that community. The people there were rather backward, but it was surprising to see how they all entered into the spirit of the thing and how they all enjoyed it and expressed their appreciation and asked for more recipes.

At the present time we are busy working up Christmas entertainments within the communities themselves. Heretofore the college has given a Christmas party and brought the children here. But this year we are bringing to the college only those children who live too far away for the girls to work with them. I am planning to organize a mothers' club out at a rural school next Saturday afternoon.

And now, lest you might imagine that we are doing and doing and doing and not praying, I want to tell you, too, that we are setting aside one prayer meeting every month and we are calling it the Social Service Consecration Prayer Meeting.

ANNA COHEN, '14.

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Life is sweet, brother. There's day and night, brother, both sweet things; sun, moon and stars, all sweet things; there's likewise a wind on the heath.

—GEORGE BORROW.



IN ASSOCIATION HOUSE. UNIVERSITY OF ILLINOIS

## A Student Association in Its Own Home

Martha J. Kyle\*

**T**HE Young Women's Christian Association of the University of Illinois dedicated on the ninth of November the new Association House. The building is a three-story brick structure, costing, with its furnishings, about \$55,000. It is planned to serve the double purpose of a residence hall for women students and a center for the activities of the Association.

On the first floor are located the administrative offices, cloak rooms, the large Association parlors, the reading room, and a beautiful little audience room, with a seating capacity of about two hundred. There are also four smaller parlors, which serve the double purpose of committee and class rooms for the Association and reception rooms for the use of the young women who room in the house.

The second and third floors contain, besides the guest room and a

\*Miss Kyle is acting dean of women at the University of Illinois.

suite of rooms each for the secretary and the matron, accommodations for about fifty students. Some of the rooms are single, some double; all are provided with running water and telephone connection with the office. The sleeping porch on the third floor and the two large porches on the main floor add much to the attractiveness and comfort of the home.

The basement is occupied by quarters for the servants, a kitchen, dining-rooms with a seating capacity of about one hundred people, and a bowling alley, the gift of the Women's Athletic Association of the University.

The part of the building devoted to residence is so arranged that it may be kept entirely separate from the Association rooms. The whole forms a very complete and beautiful equipment for the work of the Association.

A brass tablet near the entrance reminds the visitor that the young women of the University owe the building quite largely to the generosity of William B. McKinley, whose home is in Champaign and who has long been a liberal supporter of the Association. The inscription reads: "The Hannah McKinley Building, named in honor of the mother of

Hon. William B. McKinley, M. C. In grateful appreciation of his generous contribution toward its erection. A. D. 1913."

About two years ago, at the suggestion of Mrs. N. V. Stowers, then matron of the old Association House, Mr. McKinley offered the Association a gift of \$20,000 and a loan of \$15,000 more, without interest, until the building should begin to bring in returns, this toward the erection of a \$50,000 Association Building. The offer was accepted and an active campaign was inaugurated to obtain the remaining \$15,000 necessary to secure the gift. About \$10,000 was obtained by the young women of the Association within ten days among the faculty and students of the University. The remainder of the sum has come quite largely from local sources. There were but few large gifts. The building thus represents the appreciation of the University and the community in which it stands for the services of the Association during the twenty-five odd years since its establishment.

The dedication, which was held in the University Auditorium, was an occasion of great interest. The service was a simple and beautiful one, made impressive by the genuine feeling of all those concerned in it. Vice-President Kinley presided in the absence of President James. Fifty Association girls, dressed in white, sat upon the platform, to lead the singing of the hymns and to head the procession which marched, singing "Father of Lights," from the Auditorium to the Association House after the service for the dedicatory prayer by Bishop McDowell.

The responsive service used at this time was prepared for the occasion by Miss Elizabeth B. Curry, the general secretary of the Association, to whose ability and devotion the success of this undertaking has largely been due. No account of the dedication would be complete which omitted an appreciation of her services, and those of

Miss Maude Raymond, student secretary of the Central Field, who spent a month last year at the University assisting in the financial campaign.

The new building has given a strong impetus to the work of the Young Women's Christian Association at Illinois. Every part of it is already occupied and doing effective service. The membership of the Association has reached the unprecedented number of 465, and more are being added every day. The Bible and mission study classes are full, and the influence of the earnest spirit is being felt in every department of University life.



## Eight Week Clubs at Work in 1913\*

THE following quotations were taken from reports sent in by the one hundred college girls who succeeded in the experiment of conducting Eight Week clubs at home last summer. See if it does not sound worth while!

### WHAT THE EIGHT WEEK CLUB CAN MEAN

*To the girls in our home town:*

"The fact that two fourteen-year-old girls walked two miles alone on the hottest days to come, and that two others rode a mule (double) every time they came, shows their eagerness without any further comment."

"The girls of this club were scattered over a large neighborhood. The president drove six miles to the meetings, the secretary five, while the vice-president walked two miles. All of our meetings were held out of doors, either in the school-house yard or at the leader's home. After the business meeting, we usually played games. Everyone enjoyed the club, and all of the members want to continue it next

\*Compiled by Mary Turner, secretary for Chautauqua County, N. Y.

summer. The greatest good it did was to get the girls together, to let them get acquainted."

"These girls were eager to do something this summer. Time hung heavily on their hands, and as one mother put it, there seemed to be nothing active among the girls except cliques, whose chief entertainment was criticizing each other."

"I believe that it has been helpful to the girls in several ways. I think they will all be better friends for having worked together this summer. It has been good for them to have something to think about, other than their clothes and their boy friends."

"I had no idea that the girls whom I had grown up with were such strangers to each other."

"I want to tell you that the girl who said that her Bible was just a book that could be read alone and be let alone as she liked, said at the close of the club when talking with the leader, 'I have found that my Bible is a book I just can't let alone and am not willing to study it entirely alone.'"

"Three members of my club have very unfortunate home surroundings. When they gladly joined the club the other children, who considered themselves too nice to go with them, would not associate with them. This was the first barrier I had to break down. This was done in a short time and finally wore off."

"The girls certainly surprised me. I didn't know that they could do so nicely and I doubt if some of them knew their own powers."

"Before the summer was over I began to feel the great need of those girls going to college, bright girls, all in high school, and what a difference it would make in their usefulness!"

#### *To our home communities:*

"The Eight Week Club in S—— has been of considerable benefit to its members and I think to the whole community. I have had several people of influence in the village come

to me and thank me for organizing such a club. They all said they had felt the need of it here, but that everyone had said the girls would not be interested and take hold."

"One of the older girls said, 'We never had anything in the town that so united the girls.' One mother in whose home we met said, as twenty-six came in, 'I didn't know we had so many girls!' and another mother, when twenty-five girls came to her home, said, 'Where do they all come from?'"

"I want you to know, too, that the girls between whom there was a family quarrel went to every meeting and have visited each other since the club closed. Their families, too, are now on friendly terms, and the mothers and sisters of each of the girls came to the public exhibit of work at the leader's home."

"The social service work of the club was the thing which appealed most strongly to the girls, as a rule, and it was the most helpful because it helped the girls to see the possibilities in their own town."

#### *To the leaders:*

"I feel richly repaid for any effort I may have put forth in the work, in the friendship I have with the girls."

"I have never attempted any bit of work which has meant so much to me as the Eight Week Club work. I thoroughly enjoyed every phase of it—even if my patience was tried to the limit, before I succeeded in getting as many as a dozen girls together."

"I have enjoyed 'running' this club very much and feel I have been strengthened by it. I think those Bible lessons are remarkably well adapted to this sort of work and I found my keenest interest in them. Nature seems just a little more beautiful since I have studied that book."

"Yet in spite of the fact that I was extremely busy with other duties, I was very happy, happier than I have been any summer, for I had



AN EIGHT WEEK CLUB STUDYING "OUT OF DOORS IN THE BIBLE"

heretofore had nothing to bring me in touch with the people in the community."

*To our colleges:*

"Some good was done, for many of them are soon to go to college where there is a branch of the Young Women's Christian Association, and I feel sure that they will go into the work with enthusiasm and interest."

"We had six or seven college girls in our town who had been interested in Association work at school. I had them co-operate with me throughout the meetings. It seems that it was really as helpful to them as it was to the other girls. I am sure that they will be more interested in all such work now than they ever were before."

"For our final 'good time' meeting we went to Hillsdale and had a picnic on the college campus. We were shown through the buildings and invited to a very pleasant home in the evening to wait for our train. I cannot but feel that some girl will turn her thoughts toward college as a result of that day."

*Some of the services that the Eight Week Clubs were able to render their communities:*

"Equipped a rest room for county fair with couches, rugs, pillows, wash

stand, sanitary toweling, soap, talcum powder, etc. A committee of eight girls took care of the room and the babies each day."

"Fixed up a tennis court on the high school lawn, furnishing a net, marker, etc."

"Aroused interest in general condition of village. Had some lawns cleaned up. Started some interest in some good walks."

"Gave two socials, raising \$30, and gave it toward the salary of the minister."

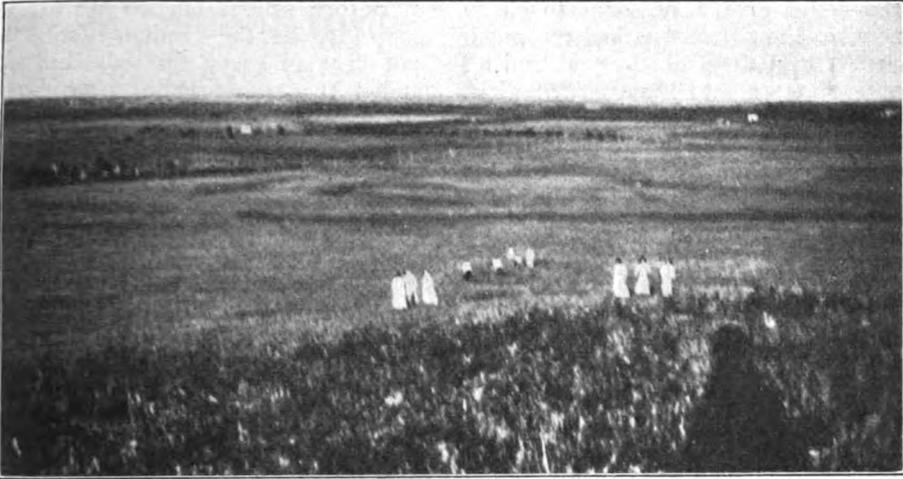
"Helped to maintain Christian Endeavor during the summer months, and during the pastor's absence of the month, held song services Sunday evenings."

"Helped to get one of the club member's sewing done for school. She had no mother and home conditions were poor."

"By giving socials, raised about \$15 to buy books for the High School Library."

"A year's subscription to THE ASSOCIATION MONTHLY given to the Free Library."

"Purchased pictures (prints of famous pictures) for the school room.



GOING HOME FROM THE OUT-DOOR BIBLE CLASS AT SUNSET TIME

Purchased stamp to stamp and number the books of the library. Bought curtains for the dinner-box cupboard."

"Interested mothers in canning vegetables."

"Held one meeting at the home of a blind lady."

"For six weeks members of the club visited a home where there was typhoid fever and helped with the cooking, washing and whatever else was needed."

"Established a rest room in two neighboring towns. Interested the Grange in such matters."

"Told stories once a week to small children, part of the time in the library, part of the time in the church parlors."

"Bought bulbs which the club members will take care of and when they blossom this winter, they are to be taken to church or to the sick."

"Cleaned school yard, two churches and the yards for the county Sunday school convention. Kept papers off the ground during the convention, and kept flowers in the church vase."

"Conducted a playground and story hour."

"Gave socials and kept the young men from pool halls, where they were accustomed to lounge."

*Lines of activity followed by the clubs:*

Practical discussion of family life; mission study; Bible study; study of present day movements and social conditions; book reviews; reading of specially selected books; study of lives of famous women; bird study; nature study; collecting and pressing wild flowers; lessons in sewing, cooking, embroidery, crocheting; basketry; lessons in table setting, bed making and etiquette; lessons in elementary bandaging; canning, games, music; practice of songs to improve the music in Sunday school.

*How one girl went about it and what the club accomplished:*

"There was no difficulty whatever in getting the initial interest of the girls. We told them what girls were doing elsewhere this summer and a little of what the Young Women's Christian Association does for girls in the city—how girls help each other—and of the plan of the National Board to bring the opportunities for social helpfulness and Christian service to the girls outside the cities. Miss Wilson's letter and the articles in *Good Housekeeping* helped more than I can tell. The chief difficulty with the use of the magazine articles was that I was the only person present

who could give a personal touch to them, so I'm afraid I talked too much when I told them about how real all these things are to hundreds of girls. Then we talked over what we could do to be learning something worth while to ourselves and to make us more helpful. Then came the enthusiastic demonstrator for the government work for boys and girls, and when she had told about the canning clubs with the exhibits at the State Fair, the club pin and the prizes offered by the Grange, our need for some practical thing to do was met.

"From mid-July until late August the canning demonstrations and brief social and business meetings kept the girls busy. They had a lawn party and made \$10 one evening to pay for a canning outfit for use of members of the club. Mothers became interested, attended the demonstrator's lectures and encouraged the girls in their home canning. Some girls helped housekeepers who had no club member in their homes to give the necessary instructions.

"Before school opened we had a camp fire at the 'Indian Rocks,' a spot dear to every girl who had attended the rural school near there. This was a new experience for all the girls. The toasting of 'weenies' and marshmallows, roasting eggs and boiling coffee stimulated the usually healthy appetites, and the generous supplies ordered by the leaders and committee on supper proved to the skeptical ones, as the last vestige disappeared, that girls can have a good time without spending all day preparing elaborate menus for picnics.

"I feel that we have done very little this year in direct Association work. Our girls are mostly immature, but they are splendid in resources, if only aroused and directed. They need and need pitifully, to feel that being a Christian can mean happy, helpful, busy everyday living with everyday fun included. If the same group gets together next summer they will surely need a deeper purpose—the mere fact that they have been so busy learning canning this year will necessitate something bigger next time."



A CABINET MEETING AT LAbETTE COUNTY HIGH SCHOOL, KANSAS

# A High School Bible Class

Mrs. S. Warren Douglas

THE Selma, California, High School Girls' Bible Study Class was first organized in January, 1912, under the supervision of the Y. M. C. A. County Work. The idea was to create a better atmosphere among the high school girls, to aid in reaching the high school boys, and to give Bible study a better standing among the high school students.

With forty-two girls enrolled and only one teacher, it came to be a problem just how to get personally in touch with each girl and actually strengthen her Christian character. The idea of an Inner Circle suggested itself as being the best method. So at the close of one of the lessons on the "Call to Discipleship" an invitation was given to the girls to come into this Inner Circle. These were the conditions: those who were willing to give more time for prayer, Bible study and thought for other girls were to come to me individually if they decided to come into this circle. During that week six girls came from five different churches in town and asked to become members.

These six were the nucleus around which the spiritual work is developing. These are the ones who are the first to take part in the meetings, and in our heart-to-heart talks they are the ones concerned about the Christian growth of all of the girls. They constitute the executive committee of the class. All names for membership come before this group, before the invitation is extended to come into the class, for we are careful about the type of girl who comes in. Occasionally a girl will come and ask to come into this "Inner Circle." This is what makes the work seem worth while.

Our course of study is "Jesus, the Man of Galilee." We find it a most helpful little book in opening up the

Gospels and bringing us to a better understanding and I trust a little closer to the Man of Galilee.

Last year we held two public meetings on Sunday afternoons for women and girls, one in April and one in May, and we intend to have a number this year. It was an inspiration to the girls to have the church filled with women at these meetings, and an inspiration to the women to see such a number of girls in this sort of work.

Inasmuch as the old saying that "all work and no play makes Jack a dull boy" applies as truly to Jill, we have not neglected the social side of this work with the high school girls. We have had several good social afternoons when the girls have come together for a splendid time with games, music and refreshments. At some of these affairs each girl has asked another high school girl outside the class to increase the interest among the girls. Some of these visitors have become members. On one occasion the High School Boys' Bible Study Class were invited to a geographical party, and on leaving "Switzerland" and going across the street to "Holland" they were surprised to find it already inhabited by Dutch maids—the Girls' Bible Class. These girls served the refreshments and joined in the good time with the boys for the rest of the evening.

On the whole we feel that this work among the girls has in a large measure accomplished that for which it was organized, and it is still growing. This year we are on a firm foundation. About thirty of the old class are left and we are not seeking new members but the development and training of those whom we have. Yet there is such a demand from the new students to come into the work that we are forming a new class with nearly as many in this division. Another teacher is taking this work and now with such a start we hope to accomplish great things this year.

As soon as a teacher can be secured a class will be started in the grammar



THE HIGH SCHOOL BIBLE CLASS OF SELMA, CALIFORNIA

schools, to comply with requests from many of the girls, parents and teachers.

A reunion of last year's classes was held recently, with about sixty boys and girls present. It was an evening long to be remembered, and such singing as those girls and boys did—separately and all together—would be hard to find.

We are trying to bring out leaders and train them for skilled Christian workmanship, that the work of the churches may be strengthened with new leaders, the standard of womanhood raised in the community, which will help in making a common moral standard for the girls and boys, and the atmosphere at the high school so saturated with Christian influence that it will be felt by both boys and girls and be made so attractive that many who are out of the work may be drawn into the Master's service.

#### THINGS OUR COUNTY ASSOCIATIONS SAY ABOUT THEMSELVES

Many counties have made wonderful records in memorizing the well chosen passages of Scripture for which Mrs. Finley J. Shepard gives recognition with a Bible. Greene County, Ohio, heads the list for the past year with forty-seven members of its county Association,

representing many churches and communities, who have had the perseverance and the enthusiasm necessary to have a place in this honored list. Woodford County comes second with over thirty members who have their **Helen Gould Bibles**. Coryell County, Texas; Goodhue County, Minnesota; Hall County, Nebraska; Greene County, New York, are all at work on this and have reported progress. In fact every county has found this a splendid thing for the girls to do. The results of the work have shown in better lives. As one girl said, "I can't do some of the things I used to do, for those verses just come right up and stop me." The following is an extract from a letter from one of our county secretaries: "A woman came up to the Association rest room yesterday afternoon to get a Helen Gould Bible leaflet. She isn't strong looking and is over fifty-five, I'm sure. It would be hard for her to memorize, she knew, but she wanted to win it and give it to her boy. She believed that after she had worked so hard to get it, he would read it. He isn't a Christian—just never has given Christ a chance, she thinks. If he will read it, she believes it will make him give his life to Christ. Isn't that splendid?"

Hall County, Nebraska, holds the record for the number in Association Bible study classes, having 127. The Grand Island High School Association, which is a branch of the county work, is doing strong and effective work with over a hundred members. The Association united in bringing Christmas cheer to fifty-eight families. They gave clothing,

dinners and toys, the business men contributing over \$200 to help in this. It is also interesting and encouraging to know that this county came to the end of its first year with a balance of six hundred dollars in the treasury.

**Lakewood and Ocean County, New Jersey**, is constantly growing in its ways of service to girls. Plans are now being made looking toward the placing of a traveling county secretary in Ocean County, the work heretofore being so well developed in Lakewood, with its beautiful building, that the interest has centered there. The people at other points are becoming interested now in having similar opportunities for their girls. Lakewood now has an endowment fund of \$25,000, through the interest and generosity of one of the board members. Bible study work has had a large place in this Association as well as physical work. A fully equipped gymnasium and a secretary who is an exceptionally good physical director have made this work mean much to the girls.

**Woodford County, Illinois**, held their first County Girls' Cooking and Sewing Contest on January 16 and 17. This was planned for and directed by the County Young Women's Christian Association, the Farmers' Institute giving the money for the prizes. It was held at Benson, one of the most wide-awake branches in the county, and 167 girls representing practically every part of the county took part by sending their work. There were entries for the following lines of work:



LETA BARTH, WINNER IN COOKING AND SEWING EXHIBIT. (WOODFORD CO., ILL.)



VIVIAN BURROUGHS SHOWING HER PRIZE CAKE TO MISS SHEPHERD. (WOODFORD CO. ILL.)

darning, patching, work aprons, fancy white aprons, buttonholes, bread, canned fruit, pickles, cake and menu for threshers. Each girl who made an entry received a Woodford County three-leaf clover pin in recognition of her effort. This pin represents scientific agriculture, since every good farmer must raise clover. On the pin are three "H's" standing for the all-round education of the head, the hand and the heart. The recognition for those having the best work in cooking classes was a Woodford County souvenir spoon; and in the sewing classes, a silver thimble. A silver trophy was secured and awarded by the progressive and earnest county superintendent of schools for the girl having the most points in both cooking and sewing. This was won by Leta Barth, a member of the Country Club led by Louisa Parks, a member of the Woodford County Board, who will soon take up work as county secretary of one of the counties that is being organized.

The Farmers' Institute elected Miss Shepherd, the county secretary, on the Domestic Science Committee for next year and have requested that the Association again have such an exhibit for the girls. It was the general opinion that it added much to the attendance and interest of the Institute and the girls of the county found great joy in it as well as help in learning how to do every day things well.

Clara Smith of Eureka College, told at Geneva of an interesting club of girls in her home community which is in the country in Woodford County. The Club met in a tenant house that happened to be vacant on one of the farms.



THE COUNTRY TEACHER A LEADER OF GIRLS

The girls had covered boxes, old benches and chairs for furniture. One of the mothers gave an old dining table and a sewing machine. The name of the Club is "Deeds, Duties and Delight," the Three D's, for short, and the motto, "Let your deeds prove." In telling of the work the Club did last summer Miss Smith said:

"We just simply tried to teach each other, and for different weeks the girls gave lessons and learned something new. Among the many things we taught each other were all kinds of embroidering, tatting and crocheting. One week we discussed our favorite aprons, both kitchen, sewing and fancy aprons. Then we had our favorite candy recipes and samples. Another time we had shown to us the care of the sick. We used a table for a bed and the girls brought sheets. (One of the girls had taken a correspondence course in nursing.) She showed us how to change the bed covers with least disturbance to the patient; how to bandage wounds on any part of the body and how to prepare food for the sick. We started with a club of seven girls and when school started in the fall, we had over twenty. Some of the girls lived six miles from our club house."

The Gatesville, Texas, girls who were home from college held a Young Women's Christian Association meeting in **Coryell County** during the holiday vacation. A girl said as she came away from the meeting, "It made me want to go to college!" It was interesting to hear of the student Associations in the four colleges these girls represented.

At a seminar on "The Country Girl" held during the recent Annual Conference at National headquarters, Mrs. Warren H. Wilson, who presided, read some exceedingly interesting points in regard

to the **attitude of some real country girls toward the country.** These opinions were gathered by Ruth Rogers, and are the opinions expressed by her many friends among the country girls living in her neighborhood near Sherman, Conn. Most of the girls declare for the country, though they find it rather hard to give their reasons. Evidently they like the country because they like it, or because, as one girl said, they don't like the city at all.

Alice said, "I like the country for its freedom. I like to look out on something that is my own, and something that is beautiful. Then, and I suppose this is the main reason, I like the country because it is my home."

Miriam likes it because it is so much more beautiful than the city, because there is more room to breathe.

One girl said, "In the country you know everybody and can have a better time when you go anywhere. In the city strangers don't get much attention. Good times cost less in the country."

Nelia suggests that the country girl has to develop her own talents and resources and cites the case of one of her friends with as many talents as the ordinary girl who "in a place of this size would be a leader," but because she is in a larger place where there are others

THE COUNTY SECRETARY'S AUTOMOBILE  
MISS BRINTON. (MOWER CO., MINN.)



THE COUNTY SECRETARY UNDERSTANDS THE HOMELY TASKS OF COUNTRY LIFE

to lead and many to follow, seems to Nelia not to be "in things" very much.

Another says that one's individuality counts for more in the country. "In the city you can go to theatres and concerts, but you're only one of a crowd."

Among the Newest County Associations is Greene County, New York. It is a splendid example of co-operation with the Young Men's Christian Association, which in two branches has opened its building to the women and girls, and with which many joint committees are formed. For example, in the East Jewett Branch a committee of both boys and girls, men and women, plans together for the social gatherings and Sunday night services held in the Association building. A joint library committee has been responsible for installing one of the State traveling libraries and subscribing to the best magazines, which were not before available for most of the community.

The branch committee system works well here. For instance, the Tannersville Branch has its social committee of townswomen to promote the best interests of the Association in Tannersville and to act in an advisory capacity for the group; to assume financial responsibility to the extent of planning ways and means of raising the yearly budget; and in various ways to stand back of the Association and the general secretary.

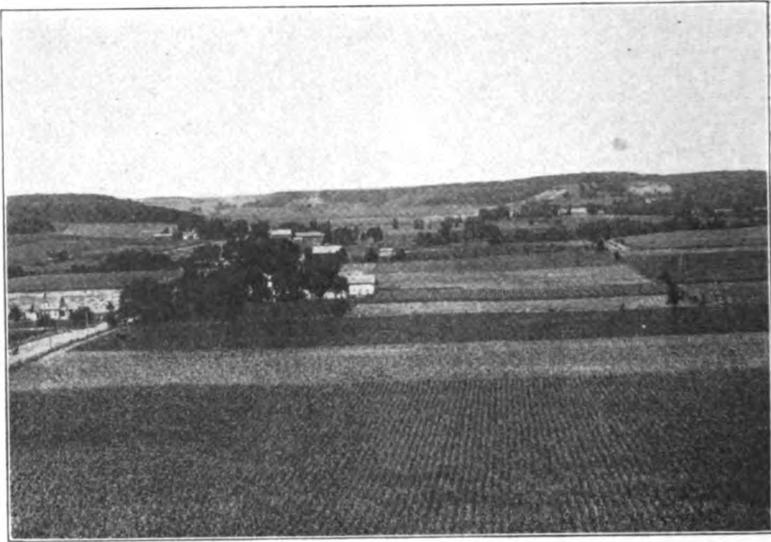
Few movements have taken such a strong root in Austin, Mower County, Minnesota, as has the Camp Fire organization. Less than a year ago the

seed was planted and now we boast of about 145 active Camp Fire Girls.

Our success we attribute to four reasons: competent, attractive leaders; the best possible use of the newspaper space offered to us; systematic planning, and emphasis upon service. About once a week we send to the three county papers spicy items regarding the work of each group, and once a month we publish a list of the activities of the girls for that month. This informs the public and saves the girls the work of copying (each girl has her own record book). We make a great deal of "local honors" and have found that through credits given in this department we can guide the girl's life and can improve our little city. For instance, this year we have hoped to raise the standard of the school work so we have given a local honor if a girl's grades are above a certain average. The Chief Guardian will find that she can help her guardians a great



CAMP CHEDWEL. (CHAUTAQUA COUNTY, N. Y.)



"WHERE THE FIELDS HAVE DIFFERENT COLORS LIKE A GREAT CHECKER BOARD"

deal, if she carefully plans the month's work. We have found that even our small city presents plenty of opportunity for the exercise of service. And how the girls love this part! For instance, this Christmas time every group "adopted," as we enjoyed calling it, a child, a group of children, or some old people. One group cared for two very old, poor, crippled people. They cleaned their little home, decorated, then filled the house with the savory odors of a real Christmas dinner.

The people of Austin have begun to recognize the Camp Fire Girls as helpers, and therein, I believe, lies the secret of our growth.

CHIEF GUARDIAN OF MOWER COUNTY.

Would you like to visit a real County Association? Then come with me up to **Goodhue County, Minnesota**, and you shall have your wish. First, we will stop at Red Wing: that is the county seat and headquarters, and important in general. Beautiful Red Wing! I know you will love her river and bluffs and white birches, and especially big old Barn Bluff right out on the edge of the Father of Waters. We will go straight to the Association rooms down on Broadway. Here is the class in First Aid, large and enthusiastic. Some of the members are Camp Fire Girls who want to win new honors, some are teachers who want to be "prepared for the worst"; and some are mothers who are likely to run up against all kinds of in-

juries to sundry small arms, heads and legs.

Perhaps you will be interested in the secretary's supper Bible class. It is composed largely of business girls who, if they walked home to supper after work would not feel like coming back to any class. This plan works equally well for committee meetings. We have one committee, Religious Work, that won't meet any other way because they have such a good time.

This is the smallest glimpse of all the classes and clubs that crowd our three rooms to overflowing, but I'm sure you are anxious to get out to some of the branches. We'll go by rail to Dennison, a wee mite of a village over on the extreme west of the county. Just a year ago the girls of this town wanted an Association, but, lo! the boys arose in their ire and declared themselves much hurt over the fact that in such a small village, where there wasn't even a moving picture show to go to, the girls should have to organize something that they couldn't be in. So after much discussion and many conferences the boys were organized into an "auxiliary" Young Men's Christian Association and met in one room of the school house while the girls met in another and then they came together for a social hour at the close. This winter they have co-operated in securing two or three lectures from a teacher in the Agricultural College in a neighboring town, and are expecting to put in a traveling library and are going to get up a play to be given some time

in March. The Young Women's Christian Association constitutes the entire social life of Dennison.

But our real country branch is Belle Creek. Don't be alarmed when I tell you that you will have to drive overland for eight miles. You won't freeze if the mercury is low, for they always bring a fur overcoat for the secretary, and a hot soapstone.

Here we are in the hall where the meetings are held. Men and boys? Yes. Old and young? Yes. Well, is this a Young Women's Christian Association? Of course it is, but you are out in the country now where "everybody goes." I wish you might have heard the speech one of the farmers made at the last meeting. "Let's make farming a profession. Let's quit thinking other people have an easier time than we have. Let's learn something every day. Let's live better than we have. Let's not be satis-

fied with present attainments. Let's love our neighbors as ourselves." The secretary sat back in open-eyed wonder till she found he was a university man. He didn't look it.

You ought to see how they have fixed up the hall. It was a bare old building a year ago with wooden benches for seats, and kerosene lamps, but since the Association came two other organizations have helped and the three have put in a new stove, organ, gasoline lights, folding chairs, curtains and window shades.

Goodhue County is working toward a four-fold aim:

1. Fifty Helen Gould Bibles.
2. A Girls' Congress in April.
3. A summer camp.
4. A whole tentful of girls at Geneva.

EDNA KYLE MUNFORD.



GYMNASIUM CLASS, XENIA, (GREENE COUNTY, OHIO)

# EDITORIAL

## Present Status of County Work

It is just five years since the Young Women's Christian Association organized its first county. When the National Board began County Work in 1908 Miss Helen F. Barnes was the secretary in charge and for three years, until her departure for Australia to enter Association work in that country, she gave to this new enterprise all the devotion and painstaking labor which the pioneer spirit in her called forth. From June, 1911, until January, 1913, there was no county secretary, and real development of the work was retarded, though necessary national supervision of work already organized was carried on by executives at headquarters. At present the work is in charge of Miss Jessie Field, the Department of Method specialist for work in towns and country communities.

It is the policy of the National Board to place field county secretaries in the different sections of the country and the rapid organization of counties is contingent upon that condition being fulfilled. Field supervision at present includes four sections:

North Central Field (Iowa, Minnesota, Nebraska, North and South Dakota) — Secretary, Margaret O'Connell.

Central Field (Illinois, Indiana, Wisconsin, Michigan) — Secretary, Elizabeth Gill.

Northeastern Field (New England, New York and New Jersey) — Secretary not yet secured.

Locally, county Association growth has been steady if not rapid. The list which follows gives the name of each county Association, its date of organization and the name of the secretary. Other counties are in the process of being organized and the future promises rapid progress:

Woodford County, Ill., October, 1908, Jane Shepherd; Mower County, Minn., April, 1910, Florence Brinton;

Lakewood and Ocean County, N. J., May, 1910, Julia Capen; Lake County, Ill., June, 1911; Goodhue County, Minn., June, 1911, Edna Munford; Chautauqua County, N. Y., June, 1911, Mary Turner; Greene County, O., November, 1911, Katherine Childs; Coryell County, Texas, June, 1912, Abbie Graham; Hall County, Nebr., January, 1913, Emma Sheely; Greene County, N. Y., September, 1913, Clarinda Richards; Cherokee County, Iowa, December, 1913, Anna Carlson. A. S.

## The Country Home

"Yes, the country is a fine place to live—when the work is done," a tired young country mother said. In our whole wonderful movement which is trying to create a permanent, satisfying community life in the country, we have too often forgotten the women's and girls' side of it all. Though improved farm machinery has been quite generally accepted and used, in many homes the women are still carrying water and bending under the burden of work, which is not lightened by the many improvements that would make their work lighter.

But now we are beginning to consider this. Secretary Huston, of the United States Department of Agriculture, recently sent out thousands of letters of inquiry to farm women all over the United States, asking what they thought the government could do to advance the interests of farm homes. It is suggested that a model country home may be established in certain places as a demonstration, just as experimental demonstration farms are now being conducted by the government, and what is more, it is suggested that there be a farm women's bureau. For two years Iowa has sent to Washington the country girl who baked the best loaf of bread, as

well as the boy who raised the most corn on an acre. The Girls' Tomato and Canning Clubs are enrolling thousands of girls and interesting them in the possibilities and opportunities of country life. State Universities and Colleges of Agriculture have established Extension Departments in Home Economics which conduct short courses and correspondence work, and send out helpful bulletins on subjects of interest to farm women.

It is time the problems of women in the country should be considered. Many farmers have retired, leaving their land to be rented and going into town because it would be easier for their wives and their daughters. With the new country life should come the up-to-date farm home with as many improvements and conveniences for the work in the house as the farmer now has for his field work. The best is not too good for the country girl. She will pay back all that is given her in opportunities for development, by creating the finest kind of a permanent, satisfying, Christian home out in the country where homes have a chance to be the finest in the world.

J. F.

#### **Thrift and Efficiency for Country Girls**

Some people think that country girls do not have much money to spend or to save. That depends upon the country girls you are thinking of and how interested they are in doing something to make money. Every country girl can find in her environment unlimited possibilities for earning.

A little girl out on an Iowa farm wished to join the King's Daughters group which had been started by the pastor's wife. But she had no money to pay membership dues or to contribute to the missionary activities. When she went home after the first meeting, her father noticed her dark, troubled little face and rose to the emergency by giving to her a poor,

wizened, runty pig which had hitherto refused to grow. Such care as that pig did receive! A rack was fixed up to hold a bottle of milk which was at its command day and night. It was named for the missionary to the support of whose work the pig, if it lived and grew, was to contribute! Its little dry, wrinkled skin grew fine and glossy, and in a few months it was sold for \$15.15. Quite a fortune that seemed to this country girl, who paid all her dues with it and sent five dollars for the missionary and still had some left. And then, since she had never heard about Thrift and Efficiency, she tried to see how many different things she could buy for her family, friends, and relatives out of what remained, and wonderful to behold was the conglomeration of brass jewelry and tissue paper bric-a-brac that she brought home proudly that Friday night!

Last summer the Young Women's Christian Association, with the help of the Presbyterian Board, took a survey of the conditions and lives of the country girls in certain agricultural counties. Very few girls had any definite idea of the amount they had spent for various things during the past year. The results of this investigation proved very conclusively that country girls, quite as much as any others, need the help offered by the Thrift and Efficiency Commission.

Country girls need to co-operate in finding practical ways of earning money. They need to know how to spend wisely from the money they have earned, and from the money which comes from the products of the farm and which they use in the home. A farmer once said, "I can't see the sense of teaching boys to raise more corn to the acre and better stock if the girls don't use that extra money to make better homes. And I can't see how they can do this unless we train them for it."

Then there is the question of saving. Every girl should have a savings

account. Country girls should use the Personal Account Book, which can be secured from the National Publication Department, and county Associations should establish the Association Savings Account plan.

To prepare our girls to earn all they can, to spend wisely and to save something regularly—let us make this the aim of every county Association.

J. F.

#### Annual Conference of National Leaders

"A consideration of *how it is* with girls and young women to-day"—that was the theme of the annual conference of the National Board, its headquarters and field committee members and secretaries, held in New York from February 4 to 7. That in itself indicates 1914's great forward step in our national leadership. January 1 of this year set the stamp of completeness upon the plan for supervisory work. The organization on that date of the Southwest Field—Texas, New Mexico and Oklahoma—finishes the division of the entire United States into eleven territorial groups, eleven sub-stations of the National Board. The plan is proved and at work. To this conference for the first time came a complete representation, at least three from each field, 178 in all. For the first time they were free in a large measure to pass over questions of organization and to bend all their powers of thought to a scientific study of a cross section of girl-life.

Two striking sets of lantern slides had been prepared with great care for this conference. On the first day, picture after picture of girls and women at work and play in many places was thrown on the screen in the Assembly Room. It was a sobering study in contrasts, beginning with the women of the fields in Europe, and ending with the most privileged group—American college girls. In a series of thoughtful and sharply contrasted papers seven resident members of the

National Board presented characteristic groups of girls who are ours to know. On the following day a second set of pictures showed the Association as an instrument of service at work among these groups of girls. The final mental effect was that Association leadership must gird itself for a new and intensive study of changing girl-life, rather than having contentment for the activities already started.

So tremendous a thing, as a *national consciousness* on the part of the 650 women who are the national leaders of the Young Women's Christian Association, which was the manifest result-to-be as this conference moved forward, could not come without an equally overpowering consciousness of the need for strength more than human. Again and again the addresses of Dr. Robbins, Dr. Jowett and Dr. Jefferson reiterated our inseparableness as daughters of the church, from the church's one and supreme commission of preaching Jesus Christ and him crucified, and at the close Dr. Mott showed us once more the old way—too forgotten and unused—the way most powerful, of intercessory prayer.

Many specialized pieces of work were reported on at this time, notably that of the Commission on Headquarters Support. Its impressive report was accepted, and at the dissolution of this Commission a new one was appointed—fifty-five women representing the entire country, who shall experiment on the plan submitted by the preliminary commission of research and report to the Los Angeles Convention next April. The work of this Commission will be of intense interest to every Association in the country, and will be made known in detail as it progresses.

A week-end of rest—then followed the four-day conference of national secretaries, more informal and technical than could have been the general gathering preceding. Twenty solid

hours of counselling together on innumerable interests, from the "assimilation and development of members" to "where does the responsibility for religious work actually rest", with certain refreshing talks introduced at frequent but unexpected times on such good things as, "The secretary as a human being," or "Being personally sensitive—what it exacts from us," and with united worship in a very real sense at the opening of each session—such a program was nothing less than a great commission to the 102 secretaries of the National Board, almost all of whom were present, to go forth into their nation-wide work, whether headquarters or field, in a unity and courage never before so marked.

#### What Everyone Wants

*Letter I.*—"I am making a study of the conditions of women's life in America, and I turn to you for any printed matter that you, as experts on just this subject, may have."

A PROMINENT SOCIAL WORKER.

*Letter II.*—"I am to present the scope of your Association before the opening in this city of a \$400,000 campaign for the local work. Can you send me any printed matter, etc."

A CITY PASTOR.

*Letter III.*—"I have just been elected president of our college Association for next year and want to start a training class in Association work for our new cabinet. Can you, etc."

AN UNDERGRADUATE.

These three letters have just come to the National offices. There is one answer for all three: the Handbook of the Young Women's Christian Association Movement, published February 20. It is now incredible to think that we ever got along without it! Yet never till this year could the flowing current of Association growth be caught and held long enough to be made into a real book. This is a forty-cent book of 150 pages, prepared by eleven secretaries of the National Department of Method, as a by-product of the Commission on the Training of Volunteer Workers. An

abridged form of its Table of Contents runs as follows:

#### INTRODUCTION.

Organization of the Young Women's Christian Association of the United States of America.

#### PART I.

Chapter I. Changed Conditions Among Women.

Chapter II. The Student Movement Within the Young Women's Christian Association.

#### PART II.

*Manifestations of the Young Women's Christian Association.*

Chapter I. Religion.

Chapter II. Education: General Education; Physical Education.

Chapter III. Shelter.

Chapter IV. Occupation.

Chapter V. Protection. General; Travelers' Aid; For the Immigrant.

Chapter VI. Recreation and Social Life.

#### PART III.

##### *Organization.*

Chapter I. Local Associations.

Chapter II. Committee Work.

#### PART IV.

##### *Relationships.*

Chapter I. The Local Association and the National Organization.

Chapter II. The National Organization and Other Organizations.

#### CONCLUSION.

Appendix: National Constitution; Chronology; Bibliography.

Student, city and country forms of work run side by side in equal treatment. One sees the movement as a whole. Orders for this text and guide to all Association principles and practice will be filled by the Publication Department, 600 Lexington Avenue, New York. *Write for the Handbook.*

\* \* \*

Now, while your interest in country work is keenest, remember the leaflet announced last month on "Being a County Secretary" by Abbie Graham, 5 cents. The Application for Leaders of Eight Week Clubs and the Certificate awarded to the clubs may be obtained through your field student secretary.

In connection with this editorial see page VI of the advertising section.

**Our Hampton Scholarship**

Those who were on the train carrying us from Hampton Institute after the unforgettable April day spent there just after the convention, will be interested to know that appreciative letters have once or twice been received at headquarters from Carrie E. Kerr, who—be it known—is a student at Hampton this year by means of the scholarship fund collected from the delegates on the train that day. A faculty member in charge of the scholarship department writes that this student has succeeded in making all her promotions, is now a “junior middler” in the domestic training classes, and is well deserving of the opportunity to finish the Hampton course.

For the photograph used as the cover of this issue of *THE ASSOCIATION MONTHLY* we acknowledge the courtesy of the Association of Takoma, Washington. While this picture was taken near Takoma’s summer camp it illustrates so well the significance of this issue that it seemed appropriate to use it in this way.

We acknowledge the kindness of the University of Wisconsin in lending the cut used on page 82 and of Mr. Henry Israel for the use of two cuts used in the November issue of *Rural Manhood*.

**SUMMER CONFERENCES FOR 1914**

Southern General—Blue Ridge, Black Mountain, N. C., June 2 to 12.

School Girls’—Eagle Mere, Pa., June 12 to 19.

Northwest General—Cohasset Beach, Wash., June 23, to July 3.

Eastern Student—Silver Bay, on Lake George, N. Y., June 19 to 29.

Eastern City—Silver Bay, on Lake George, N. Y., July 21 to 30.

East Central Student—Eagles Mere, Pa., June 23 to July 3.

Pacific Coast Student—Asilomar Grounds, near Pacific Grove, Cal., August 4 to 13.

Pacific Coast City—Asilomar Grounds, near Pacific Grove, Cal., August 14 to 24.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, Wis., August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

**SECRETARIAL CHANGES**

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

**NATIONAL**

Inez Kinney, formerly executive secretary of West Central field committee, to be special worker in field work department. National Board.

**FIELD**

Inez Beebe, student secretary of Texas State committee, now student secretary of Southwestern field committee.

Sara Mathews, assistant executive secretary of Northwest field committee, now acting executive secretary of same field.

Mabel K. Stafford, executive and city secretary of Texas State committee, now executive secretary of Southwestern field committee.

Helen S. Whiting to be office secretary of the Southwestern field committee.

**LOCAL****GENERAL**

Jane C. Banks, formerly extension secretary at Camden, New Jersey, to be general secretary and extension secretary at the same place.

Miss Habberton to be general secretary at Willowvale Branch, Utica, N. Y.

Gertrude James, formerly general secretary of the Colored Branch, New York City, to hold the same position at the colored branch of the Norfolk, Va., Association.

Ruth Seymour of the Ohio and West Virginia Training Center, 1913, to be acting general secretary at Everett, Wash.

**DEPARTMENTAL**

Mrs. Gertrude Albert to be house secretary at Mason City, Iowa.

Mrs. Mary H. Banks of Pennsylvania Training Center, 1913, to be extension secretary at South Bend, Ind.

Anna Borland to be boarding house secretary at Providence, R. I.

Mabel Bowen, to be office secretary at Providence, R. I.

Mrs. Jessie E. Bradley to be sewing teacher at Riverside, Cal.

Etha L. Buchanan of North Central Training Center, 1913, to be girls' secretary at Cedar Rapids, Iowa.

Myra Cahoon to be housekeeper at Providence, R. I.

Elizabeth Campbell to be lunchroom director at Providence, R. I.

Annie Clements to be travelers' aid director at Kalamazoo, Mich.

Louise S. Curtis of North Central Training Center, 1913, to be office assistant at Minneapolis, Minn.

Martha Dennison to be assistant secretary at St. Paul, Minn., not at Elkhart, Ind., as formerly announced.

Parmelia Donner to be physical director at York, Pa.

Narcissus Dossey to be teacher of millinery at Riverside, Cal.

Mrs. I. Errion to be travelers' aid worker at Little Rock, Ark.

Anna Ewing of Ohio and West Virginia Training Center, 1913, to be assistant secretary at Elkhart; Ind.

Florence Foster, formerly physical director at Asheville, N. C., to hold the same position at Norfolk, Va.

Gertrude Geopfardth of North Central Training Center, 1913, to be extension secretary at Lincoln, Neb.

Ann Gittens of North Central Training Center, 1913, to be social and membership secretary at Des Moines, Iowa.

Zaida Gordon to be night matron at Providence, R. I.

Mrs. F. Holroyd remains at Kansas City, Mo., as lunchroom director; formerly announced as going to Los Angeles in same capacity.

Mrs. I. P. Huffman to be substitute travelers' aid worker at Little Rock, Ark.

Helen Hull to be travelers' aid director at Mobile, Ala.

Mabelle Jeans to be girls' secretary at Rochester, N. Y.

Leila F. Jones, formerly extension secretary at Erie, Pa., to hold the same position at Utica, N. Y.

Eleanor A. Kiler to be immigration secretary at Trenton, N. J.

Lucy Kelton to be domestic science director at Columbus, Ohio.

Miss Lindorp to be cafeteria director at Sacramento, Cal.

Helen Marian McDonald to be physical director at San Antonio, Texas.

Mae McDonald, formerly business secretary at Providence, R. I., to be membership and social secretary at same place.

Elsie Miller, formerly junior secretary at Milwaukee, Wis., to be extension secretary at same place.

Miss Annie Nold, formerly lunchroom director at Yonkers, N. Y., to be house and

lunchroom director at Harlem Branch, New York City.

Agnes Orton to be assistant secretary at Mobile, Ala.

Julia Richardson to be travelers' aid director at Missoula, Mont.

Margaret Rohr, formerly house secretary and cafeteria director at Mason City, Iowa, to be cafeteria director at same place.

Mildred Shelton to be house secretary at Long Beach, Cal.

Sue Gay Short of Pennsylvania Training Center, 1913, to be assistant secretary at Warner Branch, Bridgeport, Conn.

Ethel Street, formerly bookkeeper at Minneapolis, Minn., to be office secretary at same place.

Millicent Teter to be physical director at Knoxville, Tenn.

Erma S. Tubbs, formerly physical director at Wilmerding, Pa., to hold same position at McKeesport, Pa.

Mrs. Etta Williams to be substitute travelers' aid director at Little Rock, Ark.

Maude Wolff, formerly religious work director at Milwaukee, Wis., to be extension secretary at Fresno, Cal.

Mrs. Harriet Wright to be travelers' aid director at Lewiston, Me.

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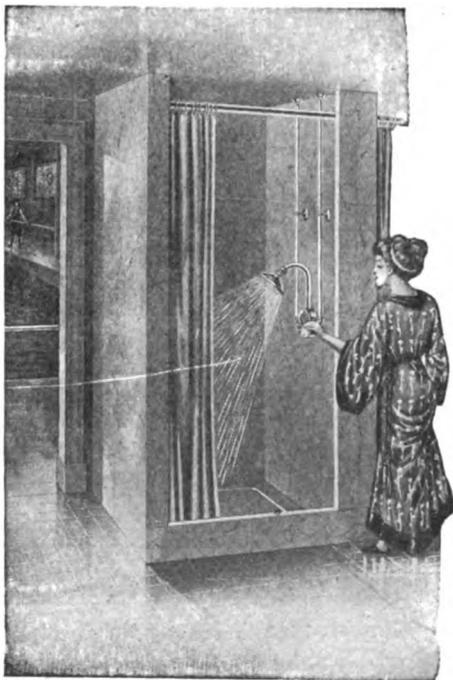


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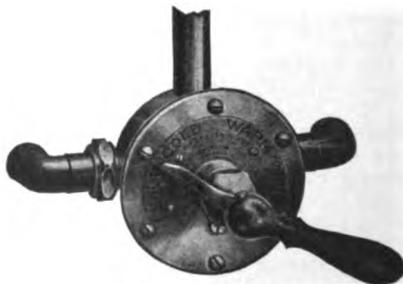


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# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

APRIL, 1914

Number 3

## Intercessory Prayer\*

John R. Mott

**T**HIS work to which you have set your hands is not a human enterprise. Increasingly it becomes apparent that it is a superhuman undertaking, and the more closely we study the Young Women's Christian Association and all corresponding organizations and movements which are working in the different nations, the more strongly do we believe that our great need is that of a larger manifestation of superhuman wisdom, superhuman love, and superhuman power. This is only other language for saying a deepening acquaintance with God and a larger realization of his power. Are we producing Christian work more rapidly than we are producing Christian experience? Are we producing Christian activity more fully than we are producing Christian faith? If so, we are drawing upon our reserves, and it does not take long to realize where that will lead us. All of this is only other language for saying that we must in some way discover how to lead our members into large exercise of their responsibility with reference to intercessory prayer.

For some reason that never fails to move one with wonder and with awe, God has cared to associate the communication of his wisdom, his love, and his power, with our faithfulness with reference to intercession. It

never fails to move one with wonder that the outbreking of the superhuman depends upon the faithfulness of human creatures relating themselves to this great divine source of life and energy and complying with his conditions.

What do we not owe to intercession in the life of this movement! You recall the very origin of the Young Women's Christian Association. I have had conversation with those who were God's instruments in its foundation days, and I find that their most distinct recollection is how God intervened and manifested his life-giving presence and power in ways that have never ceased to cause them wonder. How can we explain the marvelous, outreaching, vital influence? How can we explain the productivity and the impression of this movement upon the nations save by bringing God upon the scene? Is it not more simple to take the explanation of these founders for its face value: that they gave themselves to prayer—that God manifested himself—that miracles were wrought? Here and there we may trace some of the doors that now stand open to the faithfulness in prayer of a little group. The deeper we go into the study of the sources, the more we are surprised to find here and there lives that were so pure, so humble, so serviceable, that God found this opportunity, when they gave themselves to commune with him, to work through them, opening up great vistas of op-

\*Stenographic report of address given by Dr. Mott at the closing session of the Annual Conference of The National Board, held in February.

portunity and possibilities for this movement.

The battering down of some of the most baffling walls of difficulty that ever confronted a body of women is traceable to the wielding of these same forces of the prayer kingdom. I think there is nothing more heartening to faith than the record of how this organization has met its most baffling and subtlest difficulties. Then again, the most remarkable advance movements with which we are familiar within this organization and outside this organization on the North American continent are attributable to united intercession. Take the Student Volunteer Movement, which had its conception deep in the heart of the Young Men's and the Young Women's Christian Associations—those who had most to do with activities in the beginning of that movement as well as its successive stages well know that it is to God that we must trace this great life-giving stream.

Then take the problem of money—how intimately it is associated with every other problem we have to solve! What a striking experience the Young Women's Christian Association has had! The secret of the releasing of the money power in and through this movement has been back in those secret places of prayer. My whole view about this matter of getting money has changed in recent years. There was a time when I thought it was a matter of human devising and manoeuvre, and of masterly presentation of causes, and of the highest form of organization. I still believe that that is unutterably important work and this phase of it requires the best exercise of all of our organizing and educational ability, but I am coming to see increasingly, as you have come to see, that the secret of having all the money that an organization really needs, and all that it really deserves, lies in the larger manifestation of the living Christ. Wherever Christ looms up in proper proportions as Lord, wherever we come to feel his touch as a living personality, we have

no serious difficulty about money or about anything else. Dr. Gordon of Boston said near the end of his wonderful life that he had changed his method with reference to securing money for the various causes in which he was interested. "Instead of devoting myself primarily to making money appeals and setting forth the facts," he said, "I seek to deepen the spiritual life of my members." And then he gave an interesting statistical statement showing how there had been an increasing volume from all, the poor as well as the rich. How many illustrations you have had in connection with building enterprises! I think some of the most thrilling facts in connection with that wonderful New York campaign were the facts less noticed than some of the more spectacular ones. So in many of the city and in many of the student communities in your movement the pathway of prayer has been the clear pathway to the solution of the financial problem.

So it is with reference to the workers and the leaders. The problem of securing a sufficient number of capable leaders is the most fundamental problem of the Young Women's Christian Association, and that is exactly what could be said about every other organization with which I am familiar. Christ was familiar with the solution of this problem. His solution was very original—in fact, it was absolutely unique. He summoned his followers to give themselves to intercession. I have never known the leaders to be lacking if we had the intercessors. But we are being humiliated again and again because those who are most busy in trying to secure the ablest workers fail right at this point. The workers whom we most value in this organization and in every other organization that bears the name of Christian were God-appointed workers. They were secured in answer to definite prayer, and the reason why we have so many gaps in the ranks today lies right here. Why do you look for some other explanation? Upon the clear authority and example of Jesus

Christ, here lies the secret of finding those workers who shall bear the great responsibility in an organization such as this.

The spiritual awakenings which have shaken our universities and colleges and some of our difficult city fields to the very base have been revivals brought on by an increasing company of men or women giving themselves to faithful prayer. I have seen this demonstrated so many times at home and abroad that I have no mental reservations whatever on the subject. I confidently expect the out-breaking of the power of the living God when I find even a small group of people who believe in God with such elemental faith-claiming simplicity that they act as though they believed God meant what he said when he said he would be inquired of.

The conferences of which we have so many in both the Men's Associations and the Women's Associations, should have taught us eloquent lessons on this point. Why is it that out of this bewildering maze of conferences that we are holding every year so few of them are associated in our minds with the manifest presence of the living God? And why is it that we have a conference like the one at Kansas City, concerning which no one who was present (and there we had over five thousand witnesses) would hesitate a moment on the point as to whether God was there and as to whether he did his mighty works? What explains this? We do not need to look far, those of us who knew the hidden forces and the quiet methods that were being employed. Why should not every one of our summer conferences next summer be a virtual spiritual dynamo, sending the spiritual vitality far and wide out from this great movement that the greater field, wherein we are serving, may be readily supplied? I suppose it is well that it is not easy to supply this cause.

Then is it not true that the fruitfulness of every department of the work hinges upon the quality as well as the volume of intercession? I sup-

pose I am accurate when I say that through our Bible study department alone in the Young Men's and Young Women's Christian Associations we are releasing each year more truth than was released in a decade in the first century of Christianity in the Roman Empire. If it is not accomplishing as mighty wonders, we may look for the cause right here: truth alone does not do wonderful works; it is the Spirit of God wielding the truth Who accomplishes the super-human works.

The spiritual power, and therefore the spiritual fruitfulness, of our workers depend upon intercession. When people let themselves become so busy that prayer has a smaller and smaller place in their lives, God increasingly fades out of their lives. You and I are curtailing the power of many another worker. "God forbid that I should sin against the Lord in ceasing to pray for you," is a phrase that ought to startle us. I sin against myself when I cease to pray for other workers, because I in so far develop selfishness, narrowness, uncharitableness in my own life. I sin against other workers in ceasing to pray for them, because I in so far keep their lives turned from the larger manifestation of God. But the most serious aspect of it is that we sin against the Lord. We prevent larger manifestation of his glory by way of the larger manifestation of his power. God forbid, therefore, that in this organization or any other Christian society, we should be guilty of this most serious sin of omission—this sin of omitting to pray for other workers.

I think one of the finest things which has been developed in this Young Women's Christian Association—and I have noticed it as I come back from my foreign journeys increasingly—has been its spiritual solidarity. I cannot explain the great victories that you have had, notably within these last six or eight years, save in a drawing together of sections that at first were not so near together; you have lost your differences in a great cause and

in a great Presence—and one has been thrilled by the development of the prayer power of the movement.

I will not now stop to speak of why we are not praying more, although it is a matter that may well cause us wonder. Perhaps our wonder may make it an object of some special reflection as to why, if this matter is of cardinal importance, it has such a comparatively small place in our lives. I pass that and mention a number of points we need to emphasize. First, that we make much more of the Week of Prayer, and much more of the Universal Day of Prayer for Students. Likewise, that we utilize Holy Week, with its deeply moving associations, in opening up great fountains of everlasting life, by this means, which has always set them to flowing far more than we have ever done. Moreover, as we go about, as members of boards and committees, and as secretaries, that we seek to place more emphasis, not so much in great meetings as where we are meeting little companies of kindred spirits, on this vital process. Believe me, my friends, it will be incomparably the most important thing you do next year.

Let us make wise use of the growing literature upon this matter of intercessory prayer as well as private prayer. Groups meeting for prayer will become the very power house of the movement. I would encourage the practice of retreats, and I am glad to see that this practice is increasing in our movement—that is, the going apart

of members of our committees, and secretaries, to become acquainted with God, as contrasted with becoming acquainted with our work. We will get a penetration, an insight, an illumination, that come by no other path. Problems will melt away, difficulties will fall before us, we will sweep from victory to victory by this process.

Then I hope that we may revive the Morning Watch. I know of no more life-expanding habit. And, of course, the principal means must be that we give this matter the first place in our own lives. This is incomparably the most important work that you and I have to do. Let us therefore recover more fully than we may have done this comparatively buried talent of intercession. What right have we, when we stop to think of it, to leave unappropriated and unapplied this greatest force known among men for the transformation of individuals, the energizing, the vitalizing of movements.

"The weary ones had rest,  
The sad had joy that day.  
I wondered how.  
A plowman singing at his work  
Had prayed, 'Lord, help them now!'

"Away in foreign lands  
I wondered how  
Their single word had power.  
At home, the Christians, two or three,  
Had met to pray that hour.

"Yes, we are always wondering,  
Wondering how,  
Because we do not see  
Some one, unknown perhaps,  
Far off on bended knee."

*O God the Holy Ghost, who art Light unto thine elect,  
Evermore enlighten us.  
Thou who art Fire of Love,  
Evermore enkindle us.  
Thou who art the Lord and Giver of Life,  
Evermore live in us.*

*Christina Rossetti.*

# The British Student Movement in Art and Music Colleges

Zoe Fairfield

SINCE 1898 the Christian movement of Great Britain has included in its field students in art and music colleges. At first this work was carried on through a special organization called the Art Students Christian Union, but in 1910 the question was reconsidered and Christian Unions in art and music schools now hold exactly the same relation to the Student Christian Movement as do those in other universities or colleges.

To take music students first. The field of music is divided roughly into two classes of students: those working at the great music schools in London, of which the Royal College of Music and the Royal Academy of Music are the most important, and in one or two other large cities, such as Edinburgh and Manchester; and those students who are studying as individuals under masters, doing most of their work at home. The last class is practically untouched and it is probably rightly considered to be outside the sphere of the movement.

Art students are to be found in schools and studios of various sizes scattered throughout the country. The tendency is for those students who propose to teach art or to earn their living by working at applied arts or crafts, to work in municipal schools of art or other institutions working under the Board of Education, whereas those students who intend to become artists in the sense of portrait, landscape or subject-painting are increasingly studying in the studios of some of the leading artists. There has been a remarkable development in this direction during the last ten years. We are seeing something like a return to the conditions of the middle ages in this respect.

Christian Unions have been established in nearly all of the important schools throughout the country, and in London, where there is some possibility of corporate action, a good deal has been done to come into touch with groups of students in these studios. During the last eighteen months fortnightly "At Homes" have been held at a private house in the center of the city, to which students from all London art and music schools and studios have been invited, and these "At Homes" are becoming quite a feature of the city's work. In London and other centers, lectures have been arranged from time to time for groups of schools or studios on such subjects as the poetry of Robert Browning and Tennyson, or the work of Watts and Holman Hunt, or on such subjects as the Relation of Art and Religion, Greek and Hebrew Ideals, Art and Character, Art for Art's Sake, the Place of Art in Human Life, Art and the Social Problem.

Where a group of students in any one school or studio is large enough to be organized, the study circle method is adopted as in other Christian Unions, and works fairly satisfactorily. But we have always felt and still feel that it is not a method which is easily adapted or very suitable to this class of student. Speaking as one who was herself an art student, and who has had a large number of art student friends, I can say frankly that they do not lend themselves as a class at all readily to any plan of organization, that they frequently forget to come to the circle meeting unless they are reminded at least six times during the day, and that any kind of ordered and orthodox discussion does

not seem very attractive to the artistic temperament.

There is no doubt that a very large number of individual students have been helped through association with the Student Movement and every year a considerable number of them attend the summer conferences. It is true, also, that they make a very real contribution to the Movement as a whole. Curiously enough, this contribution has been given along rather unexpectedly practical lines! The art students have always been responsible for preparing diagrams and similar things for our large conferences, and they have each year organized—with considerable success—a sale of specially designed Christmas cards on behalf of the funds of the Movement. One of our members has carried on for years a missionary illustrating department, by which art students are put into touch with various missionary societies, and sometimes with social societies, and give their help in all kinds of illustrating, cartoons, motto cards, pictures, diagrams, lantern slides, etc. The work has varied during the last year from twenty notices for bookstalls to a painting of "Christ the Consoler," for a hospital chapel in India. The first editor of *The Student Movement* was an art student, as is the present assistant secretary, and also last, but not least, the wife of the general secretary of the British Movement is an art student!

But while we can look back on a certain amount of result from our work we have always felt, and are still feeling, the need of development. We want to do much more in the direction of what we understand is being done in America, namely, the development of the club idea, and we need one or more special secretaries to devote their whole time and thought to the problems of these students. We also recognize the need for special literature, and so far very little has been done in this direction.

One of the most encouraging features just lately has been the holding

of retreats, or small week-end gatherings of art and music students in the country. These meetings are very informal indeed, most of the time being spent in the open discussion of special problems affecting both work and personal life. The small conference or retreat is put into the hands of one leader, who may possibly give a series of short addresses, but the most important and helpful features of these days has been the possibility of close personal intercourse, giving an opportunity for getting at the fundamental difficulties and needs of those present, and of the answer which we may find to them in Christ.

The idea is very prevalent among those to whom art means most and who possess the artistic temperament, that there is a conflict between art and religion, that while Christianity demands self-sacrifice and is concerned with such questions as sin, self-restraint and self-discipline, art is concerned only with a search for beauty, with the ideals of self-development and self-expression. Again, there is the idea that there is no real relation between art and character; we are told that many great artists and musicians have been bad men. Or, again, we are told that art and religion are the same thing, that as a Christian finds God through religious exercises, so the artist finds him through his art. The difficulty is partly due to the fact that in the past many religious people seem to have had little sympathy with art in any of its manifestations; that except in the case of sacred art as such, or sacred music, it has been considered a secular pursuit.

We of the Student Movement believe art has a place in human life, and therefore, in the completion of the Kingdom of God. We believe that it must be won for the service of Christ's Kingdom, that it must be redeemed from the powers of evil, and consecrated to the uplifting of all that is beautiful and at the same time pure, and we believe that it is the function of those art students who have found

in Christ the Way, the Truth and the Life to win their fellows for his service. It must be the will of God that this should be done, and surely if it is anybody's business, it is ours. Our aim is nothing less than to win art and music students for Christ, not only for their own sakes, but so that art may be purified, and we may hope in

the future to see a greater Christian art, an art which shall be pure right through, the greatest art which the world has ever yet seen.

The aim is far beyond us, and our work, viewed in the light of the aim, is utterly inadequate, but we can aim at nothing less.



THE GATEWAY TO A GOVERNMENT SCHOOL

## Tientsin

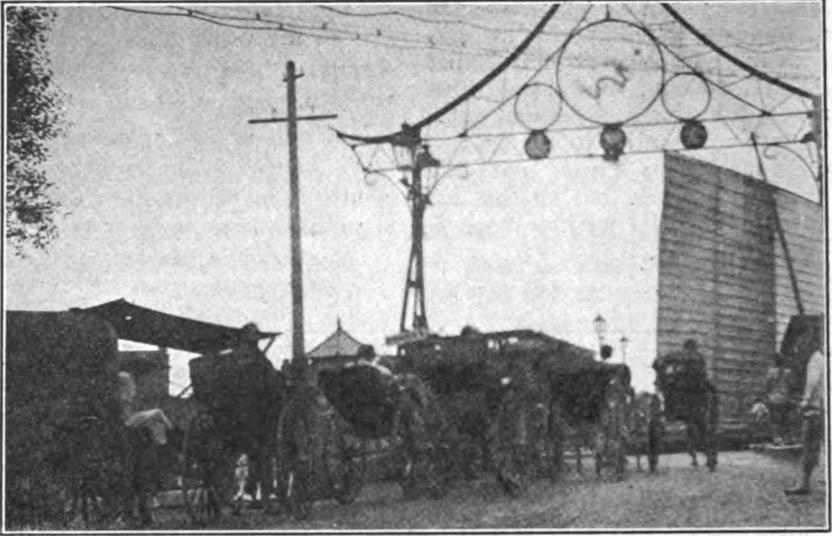
A. Estella Paddock

**F**ROM the mouth of the North River, whose shores are so low as to seem to rise and fall with the tides, to the city of Tientsin and beyond, there is a monotonous level of dusty gray soil. Guarded heaps of salt evaporated from sea water alternate with venerated mounds of earth that mark the burial place of the hardy ancestors of the people of North China. Merry-go-rounds of sails break the horizon, and smoke stacks wind their tortuous way through the river, looking more like men going along a foot-path than the nostrils of mighty steamships.

Tientsin is really three cities. The successive foreign settlements are laid out with broad streets, shade trees,

beautiful parks and modern business blocks, great "go downs" of merchandise, and the inevitable race course, whose semi-annual contests afford a bank holiday and a feminine flutter of fashion. Even shops take color from the nationalities and one sees in succession signs in German, Russian, English, French and Japanese.

West of the settlements one comes to the old city whose walls were razed by the allied troops in 1900 as a punishment for the Boxer atrocities. A tramway winds its modern trail of haste about the erstwhile sleepy city. The streets have been cleaned, lighted by electricity, and a single carriage just barely misses striking the walls on either side along the narrow alleys. At



BRIDGE OF THE GOLDEN DRAGON—A DRAWBRIDGE ACROSS THE NORTH RIVER—  
A SAIL RIBBED WITH BAMBOO IS PASSING

the center of the city the old drum tower, from which in former days sounded the alarm of danger to the inhabitants, now stands silent.

The new Chinese city lies still further on beyond the tramways that connect the foreign settlements and the old city. The government drawbridge crosses the North River. Across it passes the ever broken stream of men with burdens, open carts, Peking carts, elegant carriages, jinrikshas, donkeys laden with casks of water, or bales of rice, leading to the broad boulevards, with their young shade trees, in the model city beyond. The city has grown up since 1900. It has public buildings of the old and new style; memorials like the Temple in memory of Li Hung Chang; huge military camps with outlying sheds full of uncouth hardy ponies, and encroaching upon all, tumble down mud houses and cheap shops that a reactionary governor has allowed to mar the beauty of the original plan of a model city.

The climate is subject to the utmost extremes. Through March, April and May dust storms from across the Gobi Desert fill air and space with a gritty white dust that penetrates the tightest

window and defies housewifely standards of cleanliness. This, with the incessant winds, tends to rasp the nerves of the strongest. Summer's heat is intense, but autumn, with its clear live air and its indescribable brilliant sunsets, followed by snappy invigorating winter, make the people in North China claim it as a healthful and desirable residence.

Owing largely to the disturbed condition of North China during the past thirteen years, mission schools for girls have been few in number. One of these is for high-class young women and was established by a woman of magnificent courage and missionary zeal. After some years in China as a missionary, she returned to the United States to be detained because of illness in her family for fifteen years. Then with interest unabated, she returned to China and established almost single-handed a school for high-class young women which has become within four years a leading power for good in Tientsin. Well advanced in years, a curtain of disease has been slowly growing over both her eyes, but with the physical dimness has come a vision

for Chinese young women that is turning many unto righteousness.

The government system of education in Chili Province, in which are both Tientsin and Peking, is the most fully developed of that of any province in China. For boys there is provided a complete plan of education—primary, middle and high schools, and universities—universities for medicine, law, commerce and military tactics. For girls, there are kindergarten, primary, public and high schools and a normal school, besides many private institutions. The schools are well attended and the educational system is more in accord with western ideals than elsewhere in China. In the government schools are a number of both Christian and non-Christian women who have given faithful and self-sacrificing service in building up schools for women.

In the government normal school began the first touch of the Young Women's Christian Association with the students of North China. During her period of language study, Miss E. M. Saxelby, M. A., Manchester University, England, taught, at the request of the authorities of the school, physical exercise during two terms. She rose at five o'clock, riding three or four miles in the chill of the dawn to accommodate herself to the hours in the school. It was during her second

term of teaching that the Chinese Revolution broke and the school dissolved, the girls leaving Tientsin. Miss Saxelby was then called to Shanghai to help in the work for Mandarin refugees in that city. In as timely a way as the meeting of Philip and the Eunuch, Miss Saxelby met on the street car two girls from the Normal School who were in Shanghai and learned to her astonishment that almost the entire class were in Shanghai drilling, making soldiers' clothes and preparing to join the army at Nanking. She was asked to call on her students and the suggestion to have a class in First Aid to the Injured was favorably received by them. The services of a refugee missionary doctor were secured, and together she and Miss Saxelby took a weekly ride to the Chinese city of Shanghai through streets swarming with soldiers, the rough and tumble clipping off of queues, and other unpleasant conditions. In time some of the young women of the First Aid Class asked that they might have a class in Bible, and it was arranged that nine of them should meet with Miss Saxelby for study at the Shanghai Association building. On the day of the meeting the Women's Army was ordered to the front and the young women left Shanghai with their Bible study books, which Miss Saxelby had carried to



THE STUDENT CABINET, METHODIST GIRLS' SCHOOL

the station, in their hands. Fortunately peace was declared. In an incredibly short time the young women had returned to Tientsin. Miss Saxelby went back to her study in that city and within four weeks she had a Bible class, among these government normal school girls, of more than twenty. It was these young women who formed the nucleus of the Association which was organized in March, 1913, Miss Saxelby having been appointed general secretary for Tientsin. Associated with her for various periods have been Miss Edith Wells, Miss Ruth Paxson and Miss Frances Taft, our American secretaries.

The process of organization in Tientsin is of interest. A number of women were pledged as members by the Advisory Board which was appointed by the National Committee. This board dissolved at the first meeting of the pledged membership, at which time the permanent board and officers were elected. The normal school has already furnished one secretary to aid in the Tientsin work. It is difficult to realize all that a secretary's work in Tientsin involves because of the few Chinese who are conversant with the English language. Not only must the secretary be fully acquainted with the constitution, parliamentary records and general Association information *in Chinese*, but in the teaching of the Bible she meets a unique condition. There are many books of Bible study written in Chinese that *take for granted* the knowledge of the Old Testament history, the Israelites, Moses, the Roman Empire, Greek history, etc., and there are many text books written in very elementary terms for entirely ignorant women, but there is almost nothing in Bible literature written for the educated non-Christian woman, explaining to her mature mind the background and historical setting of the Bible, without which she can scarcely grasp its content.

It might not be out of place to give a sidelight on the life of one of the members of the Tientsin Board, Mrs.

Wu Lien Teh. Her husband is the celebrated Cambridge man who has been decorated by two governments for his fearless work during the awful plague of 1911-1912, and who was the past winter (with Mrs. Wu) a delegate to the opium conference at The Hague. During the time when Dr. Wu was pursuing his heroic investigation in the plague district, Mrs. Wu was asked whether she was not suffering with anxiety because of his peril and she replied: "I miss him, but it has been his ideal to serve his country. This is an opportunity and I am content to have him do his duty."

The location of the headquarters in Tientsin is still in the foreign settlement because many of the residents from the Chinese cities are temporarily in the safety of the settlement and it seemed unwise to take on a residence in a quarter so subject to disturbance as the Chinese city, but eventually the Association will be located in the Chinese city.

Through the courtesy of the London mission, a house was rented to the Association as headquarters—a house dedicated to women's work. This headquarters is the center for the Bible classes and social work and board meetings. It is also the residence of the secretaries. In May, 1913, Miss Mayhew, the national secretary for physical education, visited Tientsin and was cordially received by missionaries and government authorities. Following her work Miss Evelyn Derry has been sent temporarily to Tientsin to have charge of the physical work during the present year, and Miss Ethel Pyke has been assigned to the Tientsin work, devoting part of her time to the study of the language.

The girls from the government schools are entirely free on Sunday to follow their own inclination, and a few of them gather at the Association for singing and Bible classes. Parlor meetings and social gatherings are held and extensive Bible class work is conducted.

There is one student branch in the mission school for high class young women, and these student members conduct a story telling hour in a private school organized by young women from the Government Normal School.

Much of the development and progress that has been possible in Tientsin has been due to the sympathetic support and influence of the Young Men's Christian Association, and to the wives of the Young Men's Christian Association secretaries, whose ac-

quaintance with Chinese ladies is extensive. They secured the interest and support of numbers of Chinese ladies in connection with the government schools.

Each month brings a marked return to the better and more conservative forces in Chinese life, and this means for the Tientsin Association a steady and solid growth—a place of strong influence among Chinese women students.



## A Prince and a Judge\*

Ruth Emerson

**T**HROUGH the tall, cool, pillared colonnade of the palace came two men in earnest conversation. The older wore a long, white linen robe, with a handsome fringed sash around his hips, and on his bare breast hung a wonderful scarab set in heavily wrought silver; he was, as his robe signified, the master of the house of Seti—the great court university of Egypt, where the highest art and learning of the world was taught to the sons of Egyptian royalty. The youth who walked with the prophet (as these masters of the university were called) was dressed in the sumptuous manner of the court, and yet carried with him a sense of aloofness from the luxury surrounding him. As one watched him, even in this moment of apparent restraint and suppressed excitement, one almost unconsciously felt a strong sense of freedom, of brushing aside all barriers, of trampling under foot all bonds. Perhaps it was the fearless flashing eyes and the free grace of his movements, which brought to mind the far flight of an eagle, as the sturdier build and heavier head and shock of hair, in con-

trast to the lithe form and highly polished head of the Egyptian, brought the thought of a lion, and its forceful disregard of weaker things which crossed its path.

As if unable to keep silent an instant longer, the youth broke through the other's discourse, not as pupil to master, but as man to man. "I tell you it is not right! All these years I have been living in ease here at the court, while my own people, bone of my bone, flesh of my flesh, have toiled and slaved out there at Pithom and Raamses. And now, because of my fostermother's death, they think I have no friend at court, and dare to taunt me before the face of the school. Oh, I could kill them! But I shall endure it no longer. I will return to my people, who shall no longer bear the heavy yoke Pharaoh has fastened upon them."

"Not so fast, my son, it is the rashness of youth that speaks. What shall it profit you, or your people, if you return to them to become as one of them, a slave before Pharaoh? Far better were it for you to remain at the court, face down the taunts of your fellows, and continue to increase in wisdom; so best shall you serve your people and become pleasing to Pharaoh

\*Written in connection with the course on Old Testament given by Miss Cutler at the National Training School.

and the court, even as your forefather Joseph did before you."

These words of the master whom he so much admired, lodged in the mind of the young Moses, and bore fruit, so that he came to feel that he could best help his downtrodden people by dwelling at the court, keeping always before him his great national hero, Joseph, the son of Jacob, of whom even the Egyptians told many splendid stories, and of whom Moses had heard much more from a Hebrew nurse he had had as a little child. And perhaps, who could tell?—when another Pharaoh should succeed the aged one now upon the throne, the name of Moses might become as great as ever that of Joseph had been—then should the people be free!

But his nature chafed against inaction. He grew restless under enforced waiting, though he devoted all his energies to learning of the history and customs of the Hebrew people, and spent much time wandering among them as they made the bricks for Pharaoh's store-cities. And as Moses saw more and more of the cruelty of the treatment accorded the Israelites, it became more and more difficult for him to restrain himself—until the day came when he gave vent to his pent-up feelings.

He had been strolling around among the Israelites as they worked, listening to conversations here and there, so growing to understand them, though unknown of them. And always at his heart there was the burning sense of injustice that these, his brethren, should bear so heavy a burden. Suddenly he heard a cry, but saw no one. In his meditation he had walked away from the workers, out among the sand dunes, and hastening on in the direction of the cry, he came upon an Egyptian guard mercilessly flogging a Hebrew. All that Moses had suppressed within himself of late surged to the surface in one great wave of anger, yet through it ran the current of thought, "I must be careful or Pharaoh will be angry and send me

from the court, and then I cannot help my people." And so, first casting a hurried look around and seeing no one, Moses rushed upon the Egyptian and felled him with a blow. The man lay still, horribly still, and finally Moses realized that he had killed him; and to one brought up at a brutal court, in a brutal age, when a human life as such was of little or no value, the fact seems to have come with no shock. But let us not forget that it was this very Moses, later become the first great humanitarian, who gave his brethren the law, "Thou shalt not kill."

As it was, after finding that the man was dead, Moses coolly buried him in the sand, and went back to the palace. The next day he went back again to watch the Hebrews at work, and this time he came upon two Hebrews quarreling. Moses tried to intervene, whereupon one of the men turned upon him in hatred and said: "Who made you a prince and a judge over us? Do you think you can kill me as you killed the Egyptian?" This question startled Moses and he returned to the palace pondering over it. By what strange chance was it that he should have been reared and trained as one of royal blood, while this Hebrew brother of his had spent his life as a slave?

Upon reaching the palace Moses was met by his friend, the master of the house of Seti, who said: "Ah, my son, even as I prophesied, the spirit of rashness has carried you too far; Pharaoh has heard of your killing of the Egyptian guard, and fearing you are inciting your brethren the Hebrews to rebellion, he has decreed your death. So haste you. I have prepared the way—you must depart into the land of Midian to escape the wrath of Pharaoh." And Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

All that happened to Moses during his sojourn in Midian is another story, and a long one; but when the old Pharaoh died and a new one sat on the throne of Egypt, it was a changed Moses who returned to his

people. For in the land of Midian Moses had found the great Jehovah of the Hebrews, and now he knew that it was not strange chance which had placed him at the court to be reared and educated; and now he knew that not by his own might and any help from the Egyptian court, but through the might and power of Jehovah, was he to deliver the children of Israel out of the land of the Egyptians, and to bring them into a good land and large, into a land flowing with milk and honey.

Filled with enthusiasm and power from the great Jehovah, Moses hastened back to Egypt. There he and his brother, Aaron, gathered together all the elders of the children of Israel, and spoke unto them all the words of Jehovah; and when, in the sight of all the people, Aaron did signs in the name of Jehovah, the people believed,

and seeing that Jehovah had looked upon them in their affliction, they bowed their heads and worshiped.

Then came to Moses, Uri, the son of Hur, one of the elders, and said, "I am he who once turned on you in anger and hatred and said: 'Who made you to be prince and judge over us?' But now do I see you have found favor even with the great Jehovah, and none other than he has made you to be prince and judge over us, and I rejoice therein."

And later history tells us that when the altar for the Tabernacle was to be built, it was Bezalel, the son of Uri, the son of Hur, who was so "filled with the spirit of God in wisdom and in understanding and in knowledge and in all manner of workmanship," that he was chosen to be the maker of the altar.



## Summer Conferences

A SERIAL IN THREE PARTS

### *I. How to Work Up a Delegation.*

**O**UT of your mail one shining spring morning, tumbles the first communication for the season from the Conference Department in New York. Winter thoughts and troubles dim before the lure of the word! All that it means to you comes

flooding back, quite with the tug of "something lost behind the ranges, something lost and waiting—Go!" Yes, you can go, yourself, or perhaps you've had your share; but there's nothing that one feels so overwhelmingly that she *must* share, with a girl

here, a young board member there, a group of students who "could swing the whole college if they just went to a conference," as the experiences of those ten days. How, granted you have an Association to work through, are you to make this possibility known to just these people?

If you are on a college campus there are probably a lot of traditions to follow already; the student Associations seem to have led the way in means for getting a delegation into shape. They know who should be the girls to go: those juniors of influence; all the cabinet and active members who can possibly go and pay their own way, and more who may be sent at Association charges; the girls who even as freshmen or sophomores have been marked for leadership in the upperclassmen years; the Advisory Board and faculty members. From the city standpoint delegations will be made up of industrial girls and young business girls (so far as they are not drawn to the field and local camps) of young business women, volunteer workers, young alumnae, board members and employed officers. And the county Associations, linked as they are to student work, will send people rather like both.

Here are the people—there, behind the ranges, or by a lake shore, or near the din of ocean breakers, are the conference grounds, and the promise of a program in the course of which a girl "probably comes in contact with more influential persons, more interesting books, more lives of useful service, and gains a deeper insight into the life of the spirit than during any ten days of her previous existence." How bring them together?

There are perhaps three definable steps: preliminary publicity; a conference rally or the equivalent; and a sort of preparation band of those who are chosen, that each may go prepared to bring some definite thing back to the Association.

I. Several tons of literature are being sent from the shipping room at 600 Lexington Avenue to all corners

of the country, about nothing but conferences. If the poster is really put on the bulletin board, and the Conference Announcement really put into the hands of some one whom it, and it alone, might influence to go, there is the first good seed-sowing (and, incidentally, it is too costly a seed to be allowed to fall among tares).

These are the obvious ways, but there are countless original means of stirring up a vivid curiosity. For instance:

Announce "moving pictures" on the Association bulletin board, and each day put into a frame below this notice a fresh picture, gathered from the snapshots owned by previous delegates, or by the conference club.

Issue a conference number of the local Association paper.

Send marked copies of the last conference number of THE ASSOCIATION MONTHLY to those, especially among the more grown-up people, whom you want to interest, calling attention to the type of addresses given at the conferences and the cumulative effect of the eleven conferences on the girlhood of this country.

Supply the town or college or city paper with snappy and attractive write-ups of the conference in question. Above all else depend upon personal letters, calls and talks to interest special people who could go, rather than relying on general interest alone. For instance, if the Association in a college put half the vim into their undertaking that some of the same people put into sorority "rushing," all the conference grounds in the country couldn't hold the resulting delegates!

At certain intervals during this last year the Goucher College girls who have been to the Eagles Mere Conference have appeared on the campus each wearing a large green E. By the time everybody's curiosity has been satisfied the college knows a good deal more about Eagles Mere than it could in any other way, for each question brings contagiously enthusiastic explanation. Arm-bands giving the

name of the conference would give a similar result.

II. A conference rally may sometimes be just for concentrated enthusiasm, or sometimes for that, plus the raising of money to send delegates. It certainly ought not to try to do the latter without also achieving the first. It would perhaps seem that the first purpose might best be accomplished separately. The best plans for this come to us from student Associations, as follows:

To mention again a plan tried at the University of Michigan, a "Geneva House Party" was held over a weekend in Newberry Hall. The twenty girls were made up of those who had been and might be delegates. A conference program—bells, group councils, quiet hour, recreation, delegation meetings and all, filled the two days. To be sure, the technical hours were given to discussion of local Association matters, which is what the house-party was primarily for, but there promises to be a large and unified delegation of the 1914 conference as a result.

A day at Geneva, carried out one evening at the University of Iowa, could be adapted to a city or country Association. A talk on the conference was apparently interrupted by twenty girls in middies and carrying tennis racquets, suitcases and other conference symbols, who came down the center aisle singing a Geneva song. Following the College Day stunt and a typical delegation meeting, some one started down the aisle again with,

"Let's go and listen to the music from the lake," and as music was heard outside, the audience broke up.

Another Association held a representation of a delegation meeting outdoors around a camp fire and attracted students from all over the campus. Some have acted out the letters of the conference name in characters. Others have represented the well known speakers at a conference. Still others have followed all the forms of the annual foot-ball rally held by the men of the college. Different Association clubs and groups could bring up at one of their spring gatherings in the very near future the whole question of what they would like discussed at their conference, and could send in their requests to the field committee. Such requests would gladly be honored by those who plan the programs, for each conference should have in it the element of open forum for the free speech of those who, after all, *are* the conference.

In the second installment of this serial, in *THE ASSOCIATION MONTHLY* for May, it will be possible to announce at length the features of each program. There are rumors of an intensely interesting plan which will give each year's conferences one great, underlying purpose. There are plans for radical changes in Association Day and College Day. Meanwhile, on page 126 of this issue will be found the conference dates and the names of the Association leaders, so far as they can thus early be announced.

*(Continued in May number.)*



# Girls of Asia Minor

Frances C. Gage

**I**F before you read this, you will open your Bible to the first chapter of Peter's first letter and let that spirit and situation sink into your hearts and minds, you will be able to think with the Christians of Asia Minor to-day—still strangers, still being tested, still rejoicing in faith. It may have been a greater kingdom to which Peter referred as ruling, than the one that occupies the land to-day, but certainly not a more interesting one.

The kings of Pontus occupied noble tombs and built great castles, as their ruins testify, but the educational institutions are helping better to solve the problems of the land than any of the great fortifications of the ancient days.

I want to invite you to make an Association visit at one of these great institutions. You will need to get an early start to meet with these Association girls for they had breakfast at 7 a. m., did their allotted part of the housekeeping and are ready for their meeting at 8:30. There is an air of expectancy everywhere, for this is an unusual occasion, the reception of new members to the Association.

A time of much heart-searching had preceded the meeting for several weeks. The Association Board had decided to emphasize the real meaning of the active personal pledge by making the associate membership broad enough to take in any girl whose face was turned with interest and sympathy toward the purposes of the Association, no matter whether she had personally accepted Christ as her Saviour or not.

Almost all the girls in the school had belonged to the so-called "Christian" population of Turkey all their lives. They were born there. They were Christians in this sense. If they were not Christians what were they? Why, heathen, or Mohammedan, of

course—but no, they were not that. Yet many knew they were not really Christians because they were not willing to take the responsibilities they themselves believed went with real Christianity.

Up to this time they had been quite willing to be associate members if it meant they just didn't want to be active in Association work, but when it meant that they were not yet Christian, that was a very different matter. It had been a time of real thought to the board and to all the girls in the school, for the question was being asked of everyone in the four upper classes, by the membership committee: "Will you join the Association?" "Will you be an active or associate member?" How I do honor these Christian girls of Asia Minor for the result. Forty new members stood on their feet that day to join in the membership service and twenty-three of them were active members (five of these were teachers). The decision had been just as harsh for the associates as for the active list. There were over forty old members to receive these new ones and the service was an impressive one. The Association president gave her earnest charge to the new members. She is an Armenian from the ancient Armenian stronghold at Van, but since there were Greeks and Turkish girls before her as well as those of her own race, she spoke in English. Miss White, who is acting as general secretary for the Association this year, gave a splendid, lucid presentation of the meaning of the Association in its different aspects. Prayer in Greek, English, Armenian and Turkish followed.

I wish you could just get the thrill of a meeting like this in which you seem to listen with God to the nations speaking to him in every tongue. The new members read together their pledges and read responsively the ser-



AT THE LAYING OF THE CORNERSTONE OF A COLLEGE BUILDING IN TURKEY

vice adopted from our American form. Then they sang again and we all sat in silence as each one put her name to the constitution. Who can count the influence of these new decisions on all this country? We hope many others of the associate members will transfer their names to the active list before the year is over.

And now perhaps you would like to take a carriage and go half a day's journey to Amasia to visit the ruins of Mithridates' castle and see the "Tombs of the Kings of Pontus," just to get into good condition to enjoy contrasts before you visit with me the next Association occasion, showing the social committee at work instead of the membership.

This time it is the membership banquet to which you are invited. You can't come without paying for your dinner—two and one-half piasters it will cost you (10 cents), and you get your ticket beforehand. You couldn't do better at home. How pretty the tables are with their white cloths and English ivy decorations! Yes, you will find your place card at your seat, and a real hand-painted one it is, too, done by one of the Greek teachers of the school. Scattered up and down the middle of the table are bits of water

color paper cut and shaded to represent books. On one page the "menu" is written and on the other the toasts. It is a Book Evening, you see.

I suppose you want to know what we ate for ten cents—chicken, giblet gravy, rice pilaf, bread, quince butter, beet pickles, apples and nuts, doughnuts and coffee. The domestic science department of the school had helped with the cooking.

Just pinch yourself, please, so as not to forget that you are in Asia Minor—in old Pontus. Here is the program of toasts:

My most important book (the primer).

My most necessary book (pocket-book).

The book in which my secrets are safe (the dictionary).

Some books we want to read (our teachers' books of marks).

The most interesting book I ever read (my algebra).

From my book of experience—

The Book of Books (the Bible).

The book of life (the one we are all writing).

We laughed in Greek over the literature of the primer, in Armenian over the thinness or fatness of our

pocketbooks, in Turkish at the rhymes about the marks our teachers keep, and enjoyed in English the tribute to the perfection of the processes of algebra, and then did it again in each language till we turned our hearts God-ward in wonder at the all-inclusiveness of the Bible and went away hoping the book we all planned to write better would be worth reading in the light of heaven.

And now I wonder if you had not better run down to the old Hittite ruins and pictured rocks at Erjuk. It will take you about ten days to go and return, but it will be well worth your while to make the effort, not only because of the interesting archæological ruins you will find, but to help you again to know you are in a land that has a right to dignity because of the importance of its past. When you get back it will be Thanksgiving Day at the school and the service committee is doing what all such committees should do, helping in one of the school exercises.

After the Thanksgiving address in the college all the girls gathered together in the school room (more than 260 girls are enrolled in the school) to make their gifts for the poor. After a song together the kindergarten children formed their circle in the front of the room, and folding their wee hands, repeated their prayer of thanksgiving. They then brought up to the platform their offerings of clothes, food and money. Next the deaf children from the "King School for the Deaf" came up, each bringing two little baskets of candy which they had prepared. Then from all over the room girls came with gifts of clothing and food and the King School children passed the contribution boxes. Next, from all over the room came the presentation of the needs of poor families and institutions. The committee, made up of the service committee of the Young Women's Christian Association and representatives from each of the Christian Endeavor Societies, then withdrew, to decide

how and when the gifts should be distributed. Fifteen dollars had been given in money besides five dollars in special gifts for shoes for the deaf children, and also a heap of clothes and food. The service committee, with teachers for chaperones, went out to distribute the gifts. Half the money was given to the old ladies in the Old Ladies' Home, one-fourth went to the King School for one day's expenses, and the other fourth to the hospital to save the eyes of a poor girl who came from the mountains last summer for treatment without a penny. The food and clothing went to fifteen families in the city.

All this is but a sample of the kind of work being done by Association girls in each of the fourteen organizations in the schools of Turkey, which are affiliated with the general committee in Constantinople.



## Economic Notes

Blanche Geary

¶Why put \$100,000 into a building when \$60,000 or \$70,000 will serve all needs?

*Endless time is lost in Association work because interest in its speedy and correct development is so negligent that oftentimes the publications of the movement are not read.* Building campaigns suffer more than any other effort the Association makes because of inadequate preparation and untimeliness of program. Nevertheless, ample warning is to be found by those who care enough to read the booklet to be had from the Publication Department concerning these matters.

A little while ago a floor plan was sent to headquarters for criticism and suggestion with a letter announcing that the contracts for the building had been signed. Whose is the responsibility if the mistakes of the past are duplicated?

¶A good site for an Association Administration Building is not necessarily a good site for an Association Residence. A good site for an Association Residence is more often than not a bad one for an Administration Building.

A well-equipped new building depends for its serviceability on location, or the girls will not come to it; on management, or they will not stay by it. An empty building, in the mind of the community, indicates bad management, for the community appreciates but little the Association requirements in the matter of location. Bad location, therefore, is often responsible for a bad reputation and for consequent failure to interest the community in the annual budget; hence, better no building than one badly placed.

The story of progress in opening new residences during the past year is a sad one, for three or four cities only have made any large effort to meet this need. So urgent does the German government consider the problem of housing wage-earning women in comfort and decency that in one large city, for example, it has given the ground whereon private enterprise is to build a large home for the benefit of girls.

¶Among important questions to be considered when planning increased accommodation are these:

What is the real demand from girls who have recently left home and girls who have just begun their wage-earning life?

Shall the Association Residence be large enough to be self-supporting, or not?

There are few cities in which present accommodation is adequate to the demands. There are few cities in which the Association *at the present stage of its development* can contemplate the erection of revenue producing dormitories for the support of non-revenue producing departments. The public expects the Association first of all to take care of the girl who is beginning her wage-earning life, and she

is not in a position to pay rates which will give revenue to the Association for its general work.

¶Three good points to emphasize on behalf of the employment bureau for the future, are these:

1. To encourage a more adequate appropriation in the budget.

2. To develop plans for the successful conduct of the domestic servant section.

3. To systematize the follow-up work.

More and more do we realize that the domestic section is a problem *not* to be shut out and that our follow-up work must be developed and carried on with persistence. To place any girl in any place and see no more of her is not Association work. Even the commercial agencies do better than this.

Do we begin to realize the usefulness of the employment bureau in our service to girls and the place which it occupies in the mind of the public as part of true Association work? Have we really grasped the scope of up-to-date employment bureau work in which, for instance, each committee member has her particular responsibility, such as:

1. A knowledge of the law governing employment and conditions.

2. Responsibility for follow-up work, noting the progress of each girl placed; bringing guidance and encouragement to her; never letting go of her, no matter what may happen.

3. Responsibility for the social life of the young women placed by the employment bureau; seeing to it that they are brought in touch with all that the Association offers, etc.

4. Responsibility for general reading of magazines and dailies from the point of view of the employment committee; bringing present thought on labor interests to the knowledge of that committee.

¶Why not put a new content into the term "subscription" as distinguished from "gift" or "donation?" Why not proceed upon the assumption that a donor expects to be asked each time

for his or her donation, but that a subscriber understands the contribution to be an annual matter for a number of years, or at all events, until further notice? Why should not an annual subscription to the Young Women's Christian Association become a family affair, the obligation descending from generation to generation?

Campaigns may come and campaigns may go, but as surely as they go they must come unless the Association puts in strong underpinning by means of a large subscription list and a good endowment. Why not appoint a small sub-committee on securing endowments, its members having a keen appreciation of the basis on which its appeal shall be made—an appeal analogous to that made by the college.

¶The necessity for a uniform method of bookkeeping is urged as a basis for just comparison, for deductions benefiting the work as a whole, whether local, field or national.

If thousands of dollars can be saved to numberless Associations by the general use of one good system in place of a hundred varieties of good and bad ones, why delay improvement while waiting for that which all kinds of bookkeeping experience and Association opinions can unite upon as perfect?

¶The merits of the Association Savings Fund plan appealed strongly to

the annual conference of field and headquarters secretaries held in New York in February. Associations contemplating this plan are invited to report the fact to the Thrift and Efficiency Commission with all possible speed. This applies especially to Associations in which no other method of promoting the habit of saving is now being used.

Another large edition of the Personal Account Book has been printed. The book has been enlarged but still sells for 15 cents—10 cents each for orders of twenty-five and other rates for larger numbers.

Several Association secretaries, to say nothing of the members, now have substantial sums in their local Savings Banks because of the influence of the Personal Account Book.

A newly married young woman, a personal friend of a board member, was much surprised and not a little distressed because at the end of her first year of married life, she and her husband found themselves obliged to sell a couple of bonds in order to make up the difference between a \$12,000 expenditure and a \$10,000 income. The board member prescribed the use of the Personal Account Book with the result that six months later the newly married couple found that a \$12,000 taste could be confined to a \$10,000 income.

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### THE WOMEN AT THE TOMB

MUSIC: GERMANY

*Their only right to weep and pray,  
Faithful they came at early dawn;  
The Master whom they sought was gone;  
The Lord of Life is risen today.*

*Darkness and death are swept away,  
"He is not here," the angel said,  
"Look not for Him among the dead"  
The Lord of Light is risen today.*

*Bearing that message on its way  
Once more their Master's voice they heard;  
Compassion breathes in every word,  
The Lord of Love is risen today.*

—Elizabeth Wilson

## Book Reviews

### *Religion in Social Action\**

To find in book form the results of years of experience, co-ordinated by a man like Graham Taylor, is a privilege for any social worker, and to see the New Testament words, "we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man," implying that "we all" come together into one common life, "all our hearts into one greater heart, all our lives into one larger life, fitly framed and knit together," acquires a new meaning when we think of the social conscience which the writer is helping to awaken, and the social solidarity for which he is working.

It is said that in the old days a man who wanted to be a hermit was allowed to be one. He went off by himself to the lone woods, or the rocky mountain peak, and nobody bothered him or scolded him. He thought that if he lived alone in his cave and meditated and never troubled anybody he was a comparatively worthy kind of person, and rather picturesque. That was before they invented the word "social." Nobody had ever heard of "social consciousness" or "social sympathies"; and "co-operation" was left out of all the dictionaries.

But now the hermit is not permitted to meditate in selfish seclusion. Social workers come and call at his cave and shake their heads over him. They talk to him of "community solidarity" and other things he never heard about, and they urge him to throw himself into uplift work and help dig up the weeds around the school house. This is a lightsome way of treating the new sociological trend, and in spite of its facetious tone, which does not do us any harm in these days of serious thinking, the truth is in it.

The greatest hindrance that all people find who adopt social service work as an expression of their convictions is in these words: "the undoing of 'evangelized' souls by 'unevangelized' surroundings and relationships is the tragedy of modern religious experience." And our hearts echo this: "From the human point of view, the social emphasis, therefore, is just as personal as religion is. . . . And on the other hand, the individual emphasis is just as social as is the life of mortal man."

For nineteen hundred years we have been telling others the things Christ said; to this age alone has come the revelation that it is time we began to do the things Christ did. It may be that we are swinging too far that way now, but surely adjustment will come when "the word becomes flesh; faith becomes life; and creed

becomes deed." There has never been a time when we cared more for others than now, and there has never been a time when it was shown in a greater number of practical ways.

### *My Lady of the Chimney Corner\**

It is small wonder that Mr. Irvine is a socialist if his life was spent amidst poverty such as he depicts in this book. Neither is it a thing to wonder at that he stood so staunchly by the truth as he saw it to his own worldly detriment and loss, if he had such a mother as he has described. Neither price is too great for the life-long lesson of love which he experienced, a love mixed with the humor and pathos and wit which belong alone to the Celtic race, but which made so interesting a nature as was his peasant mother's. She was what might be called a spiritual genius, and one can only regret that her means of self-expression were necessarily limited to her own family and to the little coterie of friends in Antrim.

While we know the poverty of the peasants of Ireland, at the same time it seems well and fair that Mr. Irvine has shown the possible joy in poverty and proves clearly what is on the cover of the book, that "there's only wan kind ov poverty, Jamie, an' that's t' have no love in th' heart."

### *The Secret of Achievement†*

This book by the president of Smith College is good anchorage for the college woman's mind after graduation. The principles underlying all achievement, President Burton tells the graduation class in June, 1913, are three: First, vision, understanding this to mean "sometimes seeing clearly and accurately, and sometimes vaguely and indefinitely, the needs of the future"; second, courage, including physical courage, for we all understand the word to-day to be necessarily applied first and foremost to thought and principle; third, perseverance, implying an attitude of mind which makes one press on, which has not attained but is attaining.

"No one," the author says, "is to be more pitied to-day than the person who thinks he is educated. The only institution which deserves our sincerest sympathy is the one which shelters a spirit of intellectual arrogance. . . . To attain is to die. . . . Achievement in the deepest sense holds before us nothing other than a life of resistless, undaunted perseverance."

\* *My Lady of the Chimney Corner*, by Alexander Irvine. Century Company, \$1.20.

† *The Secret of Achievement*, by Marlon Le Roy Burton. Pilgrim Press, \$.50.

\* *Religion in Social Action*, by Graham Taylor. Dodd, Mead & Co. \$1.25.

*Harriet Beecher  
Stowe\**

What girl of twenty years ago has not been thrilled to weeping over Little Eva and Uncle Tom and Eliza and her baby? If the girl of to-day has not breathlessly crossed the ice floes with Eliza, when a pack of hounds bounded behind her to capture and bring her back to the slavery and to the separation from her child from which she was fleeing, she has lost one of the most exciting experiences of the imagination which a girl can have! We, who are wise and old, should advise that girl to hie herself to the library and get that book, or search around on her Aunt Minnie's book shelves until she hauls it out for her delight. All the companionable old-maid aunts have Uncle Tom's Cabin hidden away somewhere; and there are so many "companionable old-maid aunts" who have not forgotten how they felt when they were young! This would save a trip to the public library.

Beside being an epoch-making book, and a book most influential on the slavery question—for no other one person did so much toward abolishing slavery as Mrs. Stowe—it is the work of a good woman tremendously in earnest; a woman to whom the young may safely proffer all the hero-worship in their warm youthful hearts; a woman whom it is perfectly safe for them to mould their lives after without harm to their own personalities.

In this biography, most pleasantly written for the young, a girl may find her idol in her every day surroundings, a real girl, a normal school-chum, and a Christian mother. Sorrow and trouble were there to hamper her, but she was not the sort of a woman to be hampered by such small things. Indeed, they were gifts which opened her eyes to many secrets in life she could not otherwise have discovered. A girl who admires a "good fight" and would like to know how to win character out of every passing phase of her life will be able to search out the secret in the life lived by this wonderful woman—a life surpassing in its mastery and fineness any incident her book contains. One of the "Uplift Books," we might call it, of truth, not of fiction.

*The Children in the  
Shadow†*

It is bad enough to think of grown folks "in the shadow," but when one reads of the "children in the shadow" and under the eaves and in the narrow slits of streets in our own New York City, the thought becomes quite unbearable.

The author, formerly clerk of the Children's Court in New York, and founder

\*Harriet Beecher Stowe, a biography for girls, by Martha Foote Crowe. D. Appleton & Company, New York City. 305 pages. \$1.25.

†The Children in the Shadow, by Ernest K. Coulter. McBride, Nast & Co., New York City. \$1.50.

of the Big Brother Movement, has enlisted strong allies in this book. He has used his camera with a telling advantage, and there is an introduction by Jacob A. Riis, whose words always carry authority.

Just one photograph is enough to suggest to one the act of signing a check and sending it off at once to do something, somewhere! This is a picture of two little "tads," a boy and a girl, not over five and seven years of age, who had come into the Children's Court as a result of their own little reasoning powers and had asked to be "put away." Their mother had died a week before, and their father had disappeared and they had been wandering around the streets meanwhile until they thought out this possible conclusion to their problem. If they weren't happily situated now in the country through some one's purse and kindness, one would take the next Lexington Avenue car downtown to adopt them! The book is, indeed, a "stirring appeal for the citizen of tomorrow."

*The Use of  
the Bible Among  
Schoolboys\**

The conclusions in this book result from a conference composed of headmasters and teachers in secondary schools, with others interested in religious work among schoolboys.

Most of the private schools in America are avowedly Christian in aim and character. Bible study is one of their proper and established courses in the curriculum. To reach some opinion regarding the best methods to be used was the purpose of this conference. Representatives from Hotchkiss, St. George's, Mt. Hermon, Lawrenceville, Hill, Groton, Phillips and Taft, met with the secretary of the International Committee of the Young Men's Christian Association.

The wish to make Bible study interesting and effective and not have it a bore to the boy has resulted in the bibliography on curriculum courses included in this book, with a chapter devoted to the use of Scripture in Chapel services. Methods and courses are another help to the reader, while the consideration of making the Bible one of the college entrance requirements takes up an appendix.

*Exercises for  
Women†*

Recommended for teachers of classes in physical education or for personal use. Fully illustrated.

\*The Use of the Bible Among Schoolboys. Association Press, New York. 84 pages. \$0.60.

†Exercises for Women, by Florence Bolton. Funk & Wagnalls Co., New York. \$1.00.

time ago, so they have had a good deal of Christian teaching. Their little girl is the one who started our Sunday school here when we first moved in. The first day she got up at five and scoured the neighborhood to bring the children in. Four were here that day, but now there are forty, with three teachers. Her parents hope that she will become an evangelist. She has certainly started out well. When they say their grace at meals the little girl is not satisfied unless she says her own separately. Often if we go back to the house after the early morning work is done we can hear them singing their hymns and having their prayers. One day the cook's wife said, "Our work is no different from what we have done for many years, but how different it seems now that we are doing it with a different heart!"

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*From Persis Breed, Buenos Aires, South America:*

During the visit of Mr. Theodore Roosevelt in Buenos Aires, he was the guest of the Young Women's Christian Association at an afternoon reception. Mr. Roosevelt expressed himself as agreeably surprised at the arrangements for housing and boarding, and asked by what means the Association had made itself known. The general secretary explained that as yet it was the only institution of its kind in South America, and the good results obtained had been the means of adequately advertising it. In the drawing-room, where a large audience of ladies was present, Mr. Roosevelt thanked all for his cordial reception, and added: "As much as I believe in the Young Men's Christian Association, I believe still more in the Young Women's Christian Association because it seems to me there is even greater necessity for its work."

An interesting feature of the Buenos Aires Association is the Department of Legal Advice. For an hour on Wednesday afternoons a skilled lawyer gives his services at the Association to any members who wish to avail themselves of this opportunity. His report from September to the last of December records thirty consultations.

Christmas Eve was celebrated at the Young Women's Christian Association of Buenos Aires by a party on the roof garden. Strings of Japanese lanterns were in strong contrast to the snow clad figure of Father Christmas; but such discrepancies were not criticised by those who held up their hands for his gifts. These were drawn from a great scarlet and yellow stocking which trailed heavily from the good spirit's shoulders. The roof garden is proving itself a valuable factor in social activities.

For our Christmas dinner the long tables in both dining rooms were overlaid with

red crepe paper and decorated with small Christmas trees and flowers. Further color was added by the lines of Japanese lanterns above. A festoon of the flags of all nations reminded the guests of the cosmopolitan character of this Association, for in this gathering of thirty persons at least ten nationalities, counting those of the three secretaries, were represented: French, Austrian, Hungarian, English, Irish, German, Argentine, Mexican, Uruguayan and American. From soup to coffee the dinner was a success, and the time-honored pudding was praised in a clever song in Spanish.

Another successful affair was the Children's Party for Grown-ups, an idea familiar to American minds, but an entire novelty to Buenos Aires women.

The Association recently played hostess to a wedding of Senorita Carmen Davales of the office staff and Senor Florido Camerini, a secretary of the Y. M. C. A.

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*From Louise Brooks, Bombay, India:*

And now we are here in Bombay. Martha Whealdon of the Training School class of 1912 met us at the train at six o'clock in the morning, and I am living with the secretaries in their little flat.

If you really want to see color, you should come to Bombay. I wish one might close one's eyes in New York and open them here in Bombay; of course, we have been getting a little used to it all the way along, but it absolutely beggars description and you feel as if your eyes would be almost hurt by it at times. And it is not only the rich but the poor—they may have only one rag on but that rag may be a wonderfully brilliant color and as you look down a native street or even down some of the big broad European streets you are enchanted with it all. And you can wear any possible combination; there is no such thing as symphonies of color out here, they are just colors!

Last night was a treat, for we went to a party for the best society people among the natives. It was in a Mohammedan home, and was given in honor of the marriage of the son of the house, Mohammed Ali Shirazee, to a Persian girl. These people live in the most exclusive suburb, up on Malabar Hill, overlooking the ocean. The whole estate was lighted by electric lights put in for the occasion, and the trees and shrubs were just like Christmas trees, with myriads of little lights and Japanese lanterns. There was a big band on the lawn. On the broad verandas we met the father of the groom, and were introduced to some other Europeans. The place was full of men and we soon realized that we were in a Mohammedan home where the woman were not allowed to put in an appearance, so we asked if we could see the bride and were taken behind screens to meet her. She was a girl of about eighteen, speaking only Persian,

so none of her guests could talk with her, not even the other Hindus in the room. She was most gloriously dressed in pink silk covered with gold bands and leaves, and all the others were equally magnificent—it almost seemed too dazzling. No men could go into that room and none of the bridal party could go out of it, so it was a queer two-sided affair—the men outside, the women in, and the Europeans and certain of the Hindu women being the only ones who wandered freely.

Then we went downstairs to another lawn and had our refreshments—great luscious strawberries and rich cream, ice cream and cake, candies and favors. After we had looked at some of the presents, especially a wonderful diamond necklace, we started to call our taxi and were given a bouquet of roses and jasmine and a package in gold paper, which turned out to be a betel leaf, which is a sort of chewing gum and is always given to guests on their departure.

We saw one thing last night which made us catch our breath. We were sitting on one of the verandas when a group of men went by. One of them, a man of about thirty, was leading by the hand his little girl wife, a child not more than eight, if that old. She was all dressed up in her best and looked so small and so pitiful that we could hardly believe our eyes, for she is the first little girl wife we have seen, and it does make it all so tragic. . . . Each person, if a true Hindu, wears his caste on his forehead. As soon as they become Christians they leave all of this off and dress as they wish. The marks are put on fresh each day in ashes and paint and are right square in the middle of the forehead. Some are very simple—just a circle or a dot or a square, while others have branches and regular drawings. They say now, though, that it is getting more and more difficult, for so many more occupations are coming into existence that it is hard to keep them all separate, but it does look queer to see a handsome man in full evening dress with a gaudy red paint and ash mark on his forehead—one is tempted to stare pretty hard.

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*From Jessie E. Mather, Allahabad, India,*

Our European girls, especially where climatic conditions are favorable, are very keen about physical exercise, athletics and out-of-door sports. There are endless opportunities in the physical work among these girls, to transform them morally and physically and to inculcate in them something of the team work and "gang spirit" which they do so sadly lack. Tennis is a very popular game with many of them, but in this as in all physical exertion, it is the exceptional thing to find keenness and animation that goes in for winning. Tournaments offer some extra

incentive to the more energetically inclined. Our clay courts for tennis and badminton have been kept up and were in use almost constantly during the long dry spells.

The Government has recently made large and liberal money appropriations for the advancement of education among women in India that promises much for the future. Government is fast coming to realize that here, as in other lands, it is the hand that *might* rock the cradle (if it had the chance) which holds the destiny of Christ's India in the balance.

It is exceedingly interesting to note the different types of people that a small up-country Home of our Association, such as this one in Allahabad, accommodates in a year's time. From October to March we have the shop assistants, then they go to the shops at the hill stations until the following October. From April to September, there is the transient who stops off for only a few days, and there are always the few poor unfortunates—lone widows on small pensions who ask to come and stay while they seek posts as housekeepers and matrons. Then we have two student groups (Indian and European girls) in April, and again in November.

Our Employment Bureau is always full of applications from and for nurses, governesses and teachers, and of late, typists as well, and secretaries, traveling companions, housekeepers and matrons. For instance, for the last week we have had a little Mohammedan girl from Isabella Thoburn College who had come in for preliminary medical examinations. She hopes to take up the five-year course in the Medical College at Lucknow and then return to her people in Kashmir, a full-fledged nurse and doctor. She told me of how she would have to go into *urdah* the moment she returns to her father's province, and what a hardship it is, once having known the freedom of the life she has had at college. On two occasions, I took her out with me; once to the meeting of our Indian branch at Muirbad, and again to a badminton tea.

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#### TRAINING SCHOOL NOTES

The beginning of the new semester found our family at the National Training School increased by four new members, gathered to us from the four corners of the earth. Baroness Olga Meyendorff of Rev. l. Estonia Province, Russia, who has been interested in the extension of Christian work among the young women of Russia has been general secretary of the Association of Rev. al for five years. After completing the semester's work at the National Training School she will attend the World's Conference at Stockholm. Baroness Meyendorff will return to Russia and become a

traveling secretary for the World's Young Women's Christian Association. Miss Marguerite Kriel, a Boer from South Africa, has been for several years the traveling secretary in that country for the World's Christian Student Federation. She was one of the delegates to the Lake Mohonk Conference last spring. Miss Alice Shields of Lahore, India, has been general secretary of the Lahore Association for four years. Miss Shields will return to India next autumn to take up Association work again. Miss Margaret Matthew, a graduate of the University of California, has been for five years the general secretary of the Tokio Association. Miss Matthew was also a delegate to the Lake Mohonk Conference. She will return to Japan when her work in this country is finished. Soon after the four arrived an initiation party was given, to welcome them into our midst. We are sorry to lose two of our first semester's students. Miss Martha Hoyt of Portland, Oregon, sailed on February 25th for a year's travel abroad. Miss Florence Hale of University Place, Nebraska, was compelled to leave on account of ill health.

Washington's birthday was patriotically and beautifully celebrated by a Colonial party. Never had Number Three received within its hospitable walls more handsome dames or stately gentlemen. At 6:30 some fifty ladies and gentlemen of historical fame, resplendent in colonial attire and powdered wigs and patches began to arrive. At dinner, old southern melodies were sung. "Uncle Egypt," the black butler who dispensed the refreshments, added greatly to the elegance of the occasion. After dinner the stately minuet was danced in the living room. As favors the ladies received from the gentlemen yellow daffodils. The happy evening ended with all singing patriotic songs.

During the annual meeting of the Northeastern Field Conference in January and February many of the delegates were entertained at the National Training School. It was our pleasure to have with us during the annual meeting Mrs. Stephen Penrose, president of the National Young Women's Christian Association.

We have had many interesting single lectures and short series of lectures. Dr. Frank K. Sanders, president of Washburn College, Topeka, Kansas, has given five talks on the Post Exilic Prophets; Dr. Graham Taylor, director of the School of Civics, Chicago, two lectures on the Sociology of Missions; Mrs. William Howard Barrett, two on Personality; Mr. Owen Lovejoy, general secretary of the National Child Labor League, five on Business Management; Dr. Talcott Williams, eight lectures on the Psalms, and Dr. Duncan Black Macdonald of Hartford Theological Seminary, five lectures on the Hebrew Literary Genius.

Visitations to local Associations and the various philanthropic and charitable institutions in New York City have begun. On the 27th of February the class was entertained at the new Harriet Judson Boarding Home in Brooklyn. Most of the students attended Dr. Mott's addresses during the Campaign for Modern Religion for the students of New York City from March 3rd to 6th. As soon as the perils of examination week were safely passed we were launched into a new semester and new class officers were elected: Miss Pauline Sage, president; Miss Jeanette Dutchess, treasurer; Miss Anna Nesom, secretary; Miss Irene Armes, historian.

Miss Dodge has contributed to the pleasure of the students by entertaining them in small groups in her home. During the snow-bound days of the last month we have enjoyed as never before the warmth of our own fireside and the companionship of our guests and associates. Several informal teas and reading circles have occupied the hours which could not be spent out of doors. One of the days when a blizzard raged without we served tea for the office staff before they started on their long trips home through the storm.

Two donations toward a loan fund have been received recently from former students.



FROM THE TRAINING SCHOOL WINDOWS,  
AFTER THE NEW YORK BLIZZARD

# EDITORIAL

## Stockholm and World Peace

The American Young Women's Christian Association is interested in the World's Conference of 1914 for several definite reasons. The growing foreign work under the American Board has brought us into closer contact with all the nations of the earth and into especially close relationships with other countries which send out representatives to foreign lands.

The problems arising from work attempted by Associations from several countries give rise to questions which can best be referred to the World's Committee, and which ultimately come before the World's Association.

The Association is facing an era of information and reformation in *woman's conditions throughout the world* which makes wise counsel and prayer with other nations imperative for us. America is slowly coming to realize that older countries and civilizations have something to teach us; that the example and experience of centuries in these nations are of use in working out policies which are right for us and which we do well to consider. The intense pro-nationalistic spirit of the people of the countries of Europe is met and tempered by a social interchange of ideas.

The overestimation of the efficiency of the United States by the countries of Europe is remarkable. They regard us as a country of great deeds and great accomplishments, of perfected organization and of splendid freedom from the social limitations which make their work so difficult. The contributions which America may give to the conference through the problems it has solved, through the hope it can hold out to the women whose very newness to progressive life and its privileges keeps them from realization, is a wonderful opportunity. It is a debt which we owe to the countries of Europe, as well as to those from the Near East and the Far East, to be

present at the Conference with an efficient, intelligent, working delegation.

The reverse side of the "problem of immigration" which is now to the fore in America is viewed on the other side of the Atlantic as the "problem of emigration." At the World's Conference, as nowhere else, can one learn of the home longings and affections, the fears and dangers of the long, toilsome journey, and the steps taken to prevent young women from coming to "awful America." At the last world's gathering, we learned of one national leader in a small country of Europe who gave weeks of her time traveling in an automobile warning her young country-women not to come to the United States.

The theme of the World's Conference is The Place of the Young Women's Christian Association in the Home, the State and the Church. It opens up from a world point of view the largest study of woman in all her relationships that has yet been undertaken.

The Conference is historic in its importance. Throughout the world during the past year investigation has been made to bring to the Conference theses worthy the consideration of the delegates. The problem of church and state, which is so little vexing in the United States, is here presented with its benefits and limitations. It is a thought-provoking thing to realize that in Russia, for instance, no student enters a university without having presented to the authorities his certificate of birth, of confirmation and of church affiliation. The homes not alone of the rich and poor of *one* nation, but of *thirty-three* nations, will be in the thought of the discussion.

Those wishing to attend the Conference will please send their names to their field headquarters, as the lists of delegates are being prepared for publication in London. The date of the Conference is June 10 to 18. Passage on the Atlantic is difficult to ob-

*Daily Readings from the Gospel of Mark\** The gospel of Mark is divided into portions for daily readings, with a commentary by the author on the texts in a few vivid words. The attention is called rather to what Jesus *did* than to what he *said*. Helpful as a test for the everyday life.

*Recipes and Menus for Fifty†* The recipes here given are those used in the kitchen of the School of Domestic Science of the Boston Young Women's Christian Association. A cook book with the portions sufficiently large to cater to fifty people without special figuring and planning is a boon indeed to Association house secretaries, to domestic science teachers, or to any one thrust suddenly into a position where she must supply food for more than the ordinary number. A table of weights and measures is an especially comforting addition. To know that three teaspoons equal one tablespoon and two tablespoons of butter equal one ounce, is to put science into culinary terms. A high accomplishment!

### SUGGESTED READINGS ON RELIGION AND ART

(Bibliography for article on page 93)

**BROWNING.**  
 Andrea del Sarto, Fra Lippo Lippi.  
 Abt Vogler.  
 Old Pictures in Florence.  
 Easter Day.  
 Rabbi Ben Ezra; etc.

**STOPFORD BROOKE.**  
 The Poetry of Robert Browning.  
 Chapter on "The Poet of Art."  
 Christ in Modern Life.  
 Sermon on "Art Expenditure."

**GAIRD.**  
 University Sermons.  
 Sermon on "Religion and Art."

**FORSYTH.**  
 Religion in Recent Art.  
 Christ and Parnassus.

**KAUFMAN.**  
 Culture and Christianity.

**LEIGHTON.**  
 Addresses to Royal Academy Students.

**LILLEY.**  
 Right and Wrong.  
 Chapter on "Ethics of Art."

**LOWELL.**  
 Masaccio.

**MARTINEAU.**  
 Hours of Thought.  
 Sermon on "The Offering of Art to Worship."

**MOBERLY.**  
 Sorrow, Sin and Beauty.

**FRANCIS PAGET.**  
 Facilities and Difficulties for Belief and Disbelief.  
 Sermon VI. The Love of Beauty in Art.  
 Sermon IX. The Dignity of Man.

**PLATO.**  
 Republic. Book V. Symposium.

**JOHN RUSKIN.**  
 Stones of Venice.  
 Modern Painters.  
 Seven Lamps of Architecture.

**JAMES SMETHAM.**  
 Letters.

**STRUT.**  
 Personal Idealism. Chapter on Art and Personality.

**TENNYSON.**  
 The Palace of Art.  
 The Vision of Sin; etc.

**TOLSTOI.**  
 What is Art?

**WESTCOTT.**  
 Lessons from Work. Chapters on "Spiritual Ministry of Art."  
 Religious Thought in the West. Chapter on the "Relation of Christianity to Art."  
 Christos Imperator. Chapter on "Christ in the Realm of Art."  
 St. John's Epistles.  
 Essay on "Religion and Art."

**CHESTERTON.**  
 Life of G. D. Watts.

**THOMPSON.**  
 Essay on "Shelley."

### BOOKS RECEIVED

*My Home Is God, and Other Poems*, by Frances Brook. Marshall Bros., London. \$40.

*The Quest of Life*, by Charles Reynolds Brown. Pilgrim Press. \$1.25.

*The Economics of the Household*, by Louise Creighton. Longmans, Green Co. \$50.

*The Life of Jesus*, by William B. Forbush. Charles Scribner's Sons. \$75.

*Quiet Talks on Following the Christ*, by S. D. Gordon. Fleming H. Revell. \$75.

*Elementary School Standards*, by Frank M. McMurry. World Book Company. \$1.50.

*The Hope of the Redemption of Society*, by Malcolm Spencer. Student Christian Movement, London. \$75; paper \$35, net.

*Abraham Lincoln, the Christian*, by William J. Johnson. Eaton and Mains. \$1.00.

*Not Lawful to Utter*, by Dan Crawford. Hodder and Stoughton. \$1.00.

*The New Era in Asia*, by Sherwood Eddy. Missionary Education Movement. \$50; paper, \$35.

*Roughing It With Boys*, by G. W. Hinckley. Association Press, \$75.

\*Daily Readings in the Gospel of Mark, by Wm. D. Murray. Association Press, New York. 100 pages. \$0.40.

†Recipes and Menus for Fifty, compiled by Frances L. Smith. Whitcomb & Barrows. \$1.50.

**GLEANED FROM RECENT CAMPAIGNS**

The following information is as much as can be secured from clippings or letters received at headquarters. Many Associations are contemplating campaigns in the near future; adequate mention of such will be made in so far as accounts are sent in to THE ASSOCIATION MONTHLY.

**Baltimore, Md.**—Wished \$400,000 for a new building: secured entire amount, the teams themselves pledging the final \$60,000 to be raised in the last few hours. Members of the colored Association in Baltimore raised over \$10,000 of the amount. There were only eight subscriptions over \$5,000 and only one over \$10,000. The Association Pageant, The Ministering of the Gift, was given on the eve of the campaign by over 800 girls, under the direction of Miss Anna Pyott.

**Scranton, Pa.**—A joint campaign with assistance from field and national headquarters wished \$12,000 for fiscal year beginning May 15, 1914: secured \$15,144 in seven days, which included two Saturdays and one holiday. Three campaigns of other organizations had been held in Scranton a short time previous. Especially fine work was done by the business women's team.

**Springfield, Mass.**—Wished \$5,000 for current expenses: secured \$6,500.

**Springfield, Ohio.**—Wished \$6,000 for running expenses: eighty women working for only four of the ten days secured \$6,485.

**Newark, N. J.**—A joint campaign with assistance from field and national headquarters. Wished \$25,000 for running expenses: secured only \$14,000 owing to difficult local conditions, which, however, were much helped by the very fact of the campaign. A follow-up plan for securing the rest of the amount by sustaining memberships has been carefully worked out and put into operation.

**New Britain, Conn.**—Wished \$75,000 for a building: secured \$75,672. The business girls of New Britain were especially active, bringing in \$6,800 of the amount.

**New Castle, Pa.**—Wished \$100,000 for the purchase and remodeling of a former Young Men's Christian Association building: secured \$101,375 in six days.

**Los Angeles, Cal.**—Wished \$25,000 for running expenses: secured almost \$20,000. Final reports not in. This was preceded by the Association Pageant, given on by far the most spectacular scale yet attempted, not even excepting New York City. Under the directorship of Miss Sue Barnwell over 2,000 girls and women participated. Many of the epi-

sodes were elaborated to suit local conditions.

**Winona, Minn.**—Secured \$60,000 with which a building has been bought, remodeled and equipped, a gymnasium erected around which a new building may eventually be built, and the current budget provided for.

**Plainfield, N. J.**—An experimental joint campaign with assistance from field and national headquarters. Wished \$10,000: secured \$12,256 in only four days, ninety per cent of the women of the teams giving full time every day. Much of this success is due to the fact that an Information Day preceded the campaign, when all the team members spent an entire day in the building becoming familiar with the details of the local and national work.

**McKeesport, Pa.**—Wished \$7,000 for running expenses: secured \$8,350. The slogan of this campaign was, "Seven thousand dollars! Seven hundred members! In seven days!"

**CITY NEWS ITEMS**

**Gymnasium Sunday** was observed at one of the vesper services of the Flin., Michigan, Association, the principal address being on "The Complete Life." The enrollment in Flint's classes in **English for foreigners** has been so heavy that the city Board of Education has assumed entire charge of this work, leaving it under the auspices of the Association, but providing and compensating the teachers.

Twenty girls recently visiting Athens Georgia, to take an **agricultural course** provided by the city for those producing the greatest amount of canned goods from one-tenth acre of land, were accommodated in the Athens Association, and in addition to their lectures on gardening, canning arts and industries, home economics, etc., were given the sort of contact with Association influences which will help to send them back to their own counties capable of greater leadership.

A **house club** for the employees of the Boston Association has recently been opened and the forty maids, elevator girls, and other attendants in the Boston building are greatly enjoying having their own club room and self-government of their club activities.

As a result of the Association work in a laundry in Duluth the young women employed in the laundry gave a dinner to the wagon drivers connected with the establishment. The wives of the drivers and several of the Association secretaries were also present.

The youngest life member of an Association in this country is probably Margaret Ellen Woods, the daughter of the president of the Waterloo, Iowa, Association. Shortly after her birth her mother and father gave one hundred dollars to the Association to make small Margaret a life member. The age limit was waived for this occasion!

An interesting piece of co-operation with the Young Men's Christian Association has grown out of Waterloo's Mothers' Club, formed of women having a daughter in the women's Association or a son in the men's Association. Reciprocal social events in connection with this club have intensified the interest of parents in all the work of both Associations.

A Banyan Club has been organized in Wichita, bringing together one hundred and seven girls in the interests of Wichita's support of work in India. The name Banyan, of course, carries with it the idea of that strange tree which covers acres of land in India as new trees spring up from the roots of one central tree. So popular has this club been that its first subscription of fifty dollars for foreign work is almost certain to be doubled for 1914.

Sectional teas have been held in various parts of Syracuse in the homes of members of the board or committees. The women of the different neighborhoods are invited to these homes for an afternoon of a social nature at which the work of the Association is explained more personally than it could be at a formal meeting.

When Miss Margaret Matthew of Tokyo visited the Association of Bellingham, Washington, this fall, a special meeting was held which all the Japanese women in town were invited to attend. A little lady living near the Association and who had been a teacher in Japan for three years was especially interested to have reminders of "my country" in readiness for the guest. The evening before Miss Matthew's arrival she and her husband brought a bouquet of narcissus and willow branches exquisitely arranged in one of her own Japanese vases. The next evening, just before the meeting, a delegation from the Japanese Association brought a gorgeous bouquet of yellow chrysanthemums in a basket-vase. With it came the following note of appreciation: "We, Japanese Association, will welcome Miss M. Matthew with the sincerely heart. Japanese women in particular are to be deeply touched by her great work in Japan. So that we, Association, have the pleasure to present this bouquet as

a means to express our sincerely gratitude and to thank her great endeavor among our brother and sister in Japan." Eight women, three children and a Japanese man connected with the mission in town came to the meeting.

An exciting and successful membership contest was held in Oklahoma City last fall along unusual lines. The head of the main Business College of the city contributed to the Association a life scholarship either in commercial law or in stenography and typewriting. The manager of the Musical Art Institute contributed four terms of instruction in voice, violin, piano or expression. These two scholarships were to be offered as prizes to the two girls who secured the most memberships for the Association. For two weeks before the contest began it was written up frequently in the papers. The certificates for the scholarships, signed and with a blank space for the name of the recipient, were framed and placed in the show windows of the principal jeweler in town. Dodgers were sent to every possible place in town, and enclosed in all correspondence. The opportunities offered by the scholarships were talked of to every girl. This is probably the most important part, for upon the number of contestants depends the amount of competition, and consequently the number of memberships obtained. Two girls finished the race for the business course, and three for that in music. It was felt that there should have been second prizes as well.

The contest closed with a great demonstration of the work done by the Association. Between the acts a Western Union boy rushed up to the stage with a telegram announcing the latest score of the contestants. The contest closed at 9.30 to the minute, and no more points were credited. Such a deluge of memberships had come in at the last moment that announcement of the winner, which was planned to be the climax of the "Membership Act" in the entertainment, had to be postponed. The delayed announcement was made during the refreshments. There was a moment of hushed excitement and then an uproar of applause. Congratulations followed and the company broke up with great merriment. The contest called the attention of the public to the Association in a way most beneficial, and it was felt that there was none of the ill feeling usual in a contest of this sort.

The Domestic Exchange conducted by the Seattle Association is unusual in that its high standards for employment are backed by a Home Club formed by women interested in the Association and

in standardizing domestic service throughout the city. Its members will be able to call on the Exchange for specialists in housework on the time basis, so that the employee need not live at the house of her employer; and in many other ways the irregularity of domestic work is being helped. The two dollars paid by each girl registering in the exchange is considered more as her membership fee, entitling her to all privileges, than a registration fee.

The Association, assisted by the extension department of the University of Washington, had been presenting the ethical, psychological, economic and domestic phases of this problem in a lecture course attended by many Seattle housewives, and the formation of the Home Club was the climax of this course.

"A Family Council" is an organization of the girls living in the Association building of Nashville, Tenn. It is not only a simple form of self-government, but undertakes the promotion of social life, church attendance, religious activities and general helpfulness in the work of the Association. In this new annex in the old Ward Seminary building one hundred girls can be accommodated in addition to the one hundred or more in the main building. A popular feature given in the latter building is the series of musicales which attract many business girls and women during the noon hour on Wednesdays.

A new kind of Association play was written by Miss Louise Clark for an educational rally held by the Racine Association. It is in the form of a dream of a girl hesitating whether or not to join the Association. Among some of its unusual features is a chorus of committees and a chorus of ghosts of the typical parties held at the Association during the year. Racine has undertaken to distribute a typewritten statement on "Girls' Standards." Claiming that the Association is in no way assuming control of its members, it yet states in a helpful and straight-from-the-shoulder way what standards an employed girl might well be governed by in the stress and change of present day conditions. For instance: "Every girl should seek to dress herself in style and beauty within her income, but she should condemn outlandish and immodest dress and extremes in garments and hair dressing." "Every girl should divide her income so that she can have some financial part in the up-building of her city and her church, some for recreation, some for self betterment and some to put away for the future."

A dedicatory program was held in Springfield, Ohio, in October, to celebrate the opening of Springfield's new building. The services of the first Sunday were all in the thanksgiving spirit. Monday was a day set apart entirely for prayer; the remainder of the first week was given up to social activities and during the last week a special course in Bible study was offered. Among the different groups entertained during the first week were all those who had taken part in the construction of the building, who came to inspect their own finished and inhabited piece of work on "Builders' Evening." This \$80,000 piece of property starts this Association on a new era.

"Ten Studies in the Use of the Ballot" is an interesting title of a course given this winter by the Quincy, Illinois, Association. The course is most pertinent because Illinois women have just been given the vote. Since Quincy has a commission form of government, the Association is thus doing its share in educating the public.

To the Governors of all the States of the Union the Young Women's Christian Association of San Francisco has sent letters asking their aid "in coping with a situation which is rapidly becoming alarming." Women from all walks of life have been coming to the Association in constantly increasing numbers, leaving good positions in the East, under the impression that the Panama-Pacific International Exposition will create more positions than can be filled by women of the State. Many of these women say they are already starving. "There are already in California," announces the Association, "more than enough women to fill every position now open or which might be created as the result of the Exposition."

The new swimming pool at the Springfield, Ill., Association registered 5,813 paid entrances in its first seven months of existence. Twelve young women have here completed the first life-saving course to be offered by a Young Women's Christian Association. A life-saving pin and a certificate are presented to those who have qualified by their skill in rescue and resuscitation.

The Holyoke Association rejoices in the first wedding held within its doors, the bride being a young clerk in one of the city stores, who had lived at the Association a year.

The Panhandle Club of the Brooklyn Association is a group of young housewives who have banded together for mutual help in solving domestic problems. They were originally members of one of the Association cooking classes.

Even one of the worst blizzards of the winter couldn't "snow down" the enthusiasm of the delegates who came to the **High School Girls' Conference** in Jersey City on February 14th. Since "the weatherman showed no discretion" all of the two hundred and seventy-five girls who expected to come didn't arrive. The clubs of Passaic, Paterson, Plainfield, and Lakewood were among this unfortunate number, but Bridgeport, Yonkers, Harlem, Newark, Brooklyn, and Jersey City were well represented.

The morning session of the Conference opened with devotional exercises by Miss Helen Farquhar, of the Northeast Field Committees, and by Miss Lucile Elliott. Then came Miss Margaret Slattery's address on "True Values," which will be long remembered by every girl who heard it, for the practical direct message, the vivid illustrations and the note of sympathy for all girls in all walks of life. At luncheon, when one hundred hungry girls somehow ate almost all the food prepared for two hundred and seventy-five, the clubs sang their songs and gave their yells. The afternoon session opened with reports from the different clubs, showing what each had accomplished during the past year. Most of these were given verbally by the presidents in the simple, direct and even a bit slangy language of the high school girl. We were especially proud of the clubs which had made efforts to interest the mothers, or had cared for the sick whom they could reach, or had sought big membership by planning Freshman Rushes. After the reports were given, Miss Eliza Butler led us in a very impressive Quiet Hour, when we learned that prayer and Bible study are truly necessary to the life of an all-round womanly girl.

It was hoped that we might federate the clubs at the Conference, but the disappointment was quite forgotten when Miss Butler told us of the Eastern City High School Girls' Conference to be held at Altamont Camp next August. Then the delegates will be together for a whole week, studying a part of the day and enjoying a glorious romp the rest of the time. At such a place, the Federation can be carried through with the best possible results.

We felt that in large measure the Conference was worth while, because the girls themselves had a great share in the planning of it. The president of the entertaining club presided at both sessions and all her fellow-members felt responsible for the success of the meetings.

**HELEN COZZENS.**

The **Third Annual Conference of volunteer and employed workers in colored City Associations** was held in Philadelphia January 28th to February 2nd.

Because of the deep interest and constant attendance of local Association members and friends, it was difficult for us to realize that there were really but twenty-six delegates present. This number in itself is more insignificant, but it immediately assumes a new meaning when we state that these twenty-six delegates represented eleven of our nineteen city Associations, and that they came from as far west as St. Louis, Mo., and as far south as Birmingham, Ala.

In this little group were six of our nine secretaries, one assistant secretary, and six chairmen of colored Associations. Two other young women were in attendance who have applied for secretarial positions. There were questions about body, mind and spirit. Especially did the Employment Bureau take on new meaning. It was to some a new thought that people should not be pushed into work haphazard. The Association girl as a student of efficiency gave us a new outlook. Perhaps some of these ideas were caught in a fragmentary way, but we believe that some great truth was wholly absorbed by each delegate.

For four days and nights we lived together in a quiet but deep enthusiasm for our cause, which found its last and fullest expression in the twilight hour of Sunday. Then, in the presence of a great audience, hushed into silence by the spirit of the Lord, we stood with hands linked, two hundred and more, forming a circle. As we reverently repeated the Mizpah benediction, some of us realized more than ever before that although we have the individual Association with its personal relationships, we are also a beautiful circle, growing larger year by year in influence and responsibility, and that as such we must be dominated by a vital loyalty to Association ideals.

FROM REPORT OF MRS. A. W. HUNTON.

This month has seen the dedication and formal opening of **another beautiful Association home**, and the consequent inauguration of a bigger and better work for the young women of **Yonkers, N. Y.** The new building is finished in soft gray tones, lightened by gay cretonnes and soft rose and blue upholstery. The first floor gains much of its charm from the spacious but homelike entrance hall, and the vista to the cafeteria. The second floor contains the parlors with kitchenette and gymnasium, lockers, showers, etc. The upper floors have beside the sewing and laundry conveniences, accommodation for a household of over sixty. The club and reception room with its open fire-place, and windows on three

sides, occupies the entire front of the building on the basement floor.

The exercises of the opening week began on a Thursday evening with the dedication service, at which Mrs. Ewing presided and the churches of the city, the mayor, the Young Men's Christian Association and the D. A. R. participated.

Friday evening the house was thrown open for inspection, and contributors, members, and friends were received by the board of directors, trustees and advisory committee. Saturday afternoon was given up to the girls of Yonkers, who flocked in great numbers to see the building, to hear about the clubs and the new gymnasium, and incidentally to enjoy the program of music, story-telling and folk-dancing which was offered.

The cafeteria was opened Saturday evening to over two hundred and fifty men and women. The Young Men's Christian Association Glee Club furnished music during the supper hours.

On Sunday Miss Elizabeth Wilson spoke at the Consecration Service, which will always stand out as the keynote of the Dedication Week. There was open house on Monday, Tuesday and Wednesday afternoons for all who wished to see the building and different members of the board of directors acted as hostesses, each afternoon. Monday evening's program was in charge of the Religious Work Department.

A rather unique and very popular feature of the week was the Educational and Physical Departments' demonstration on Tuesday evening. Under the direction of Miss Margaret Moore, the physical director, the hundred or more girls representing classes in gymnastics, first aid, home-makers, current events, the library, walking, tennis and glee clubs, took part in a grand march through the gymnasium, and then, grouped at one end of the gymnasium, sang the Association song. After the Educational Department had left the floor the impromptu gym class gave a spirited drill, folk-dance and basketball game, causing much enthusiasm over this newest department and a great impetus to registration for classes.

The festivities of the week were brought to an end on Wednesday with the reception to the colored people of Yonkers. Miss Caroline Bond, secretary of the colored Association in Montclair, gave the address of the evening.

Have you the Handbook of the Young Women's Christian Association Movement? It will answer all your questions. Price 40 cents. Address Publication Department, 600 Lexington Ave., New York.

## STUDENT NEWS ITEMS

The toasts at the annual membership banquet at the University of Washington were all worked out on a telephone scheme. Beginning with "Hello," the banquet heard from Central, University, Exchange, Local, Information, Chief Operator (the general secretary), and Long Distance (the foreign secretary).

During the recent finance campaign held for the University of Pittsburgh a student building was given to the University, together with a \$50,000 endowment fund, for the furthering of evangelical interest.

Over one hundred Syracuse University girls are giving help in work done by the student Association in Syracuse factories. Indeed the social service spirit, based on "freely ye have received, freely give," flourishes apace in this Association. Two other interesting pieces of its work are the normal training class of thirty girls for the Camp Fire Guardianship, six of these girls already serving as guardians in city groups, and the Eight Week Club Preparation Band.

A good many Ithacan mothers who would like to take advantage of the Home Economics evening courses given by Cornell are this year finding this possible because girls from the Cornell Association volunteer to take care of the children of these women at the Social Service League house.

The Association at Winthrop College, S. C., is meeting needs of the students through a recently organized **Students' Exchange**, whereby students wishing to earn a part of their college expenses may do so by finding employment in sewing, embroidery, fancy work, cleaning rooms, catering for parties, typewriting, laundering, etc. A committee of five students is in charge, keeping regular office hours for receiving and delivering work, and handling all money. The Exchange was launched with eighty-eight girls enrolled and no equipment. In spite of this lack, in one month's time the Exchange had proved its usefulness to such an extent that through the influence of the college president the Board of Trustees donated a sufficient sum of money to equip an up-to-date workroom with laundering facilities, gas range, sewing machines and typewriters. None of the tangible activities of the Association has yielded better returns in serving the entire college community.

Following a Bible institute held by Miss Cutler at Swarthmore College, Penn., eighty-five students have enrolled for Bible study. The social service committee has furnished a sitting room for the maids in the college, and several girls are giving the maids music lessons free of charge. . . . Christmas carols

were sent to all the employees of the college. At half-past six on the last college morning before the Christmas holidays a choir of senior girls, in caps and gowns, went through the halls singing Christmas carols. This will be handed down as a custom, as it gave everyone so much real Christmas spirit. . . . The Morning Watch is observed by many of the students together, and it has been noticed that even those who cannot get to this meeting join in spirit with the morning circle as the hymns sound through the halls.

### SOCIAL SERVICE WORK AT ELMIRA COLLEGE

About two blocks from Elmira College is the Helen Bullock Training School. For years it has stood unknown to the college girls, yet needing just what they could give it. This is a school of protection, and within its walls are about thirty-five girls, ranging from eight to twenty years of age. These girls are of two classes, those who because of heredity are not normal mentally and those who are "just like other girls," but have been sent to the school because they have not had the right home environment.

Two years ago one of the college freshmen, who wished to work her way through college, obtained the position of teacher at the Training School. The girls do housework or sewing in the morning, study in the afternoon, and have school in the evening. This college girl had charge of all the school work, giving two or three hours of her time every evening. After she had systematized her work she found that several of the girls were ready for high school courses. The school was unable to hire a teacher for these high school subjects, so this far-seeing freshman interested some of the upperclassmen at college and they offered their services as teachers of the various high school subjects required.

In this way the work began. Last year about eight college girls taught at the school, and this year the number has increased to sixteen. Besides teaching high school subjects, one of the girls has charge of the gymnasium work, and another teaches sewing. Both pupils and teachers are vitally interested in their work.

A few weeks ago the college girls took the Training School girls on a sleigh-ride, and in return the Training School girls gave an oyster supper which they themselves had cooked. It was a glorious outing for girls who very seldom

get outdoors even for a walk, much less for a ten-mile ride. At Christmas time when the whole college serenades President McKenzie, the Training School is also serenaded, and in return the Training School girls give a yell of which they are very proud. The extension committee has lately organized a sub-committee whose duty it is to "just play" with the Training School girls once or twice a month.

The results of the work are very far-reaching. The trustees and matrons at the Training School say that a new world has been opened to the girls in their charge. The girls are devoted to the college students, whom they call their "Faculty." It is rather difficult, sometimes, to answer the weighty questions which they propound, for they seem to think any one of their "Faculty" an authority on all subjects. Two of the girls who are most interesting and bright have been much perplexed lately by some of the astronomical questions which have lately come to their attention. Here are some of the questions: "Why is it that the earth and sun and moon don't bump into each other? Why wouldn't gravity break? If it did break, then what would happen? If heaven isn't in one of the stars, where is it?" One of the girls asked this question of the matron, "If heaven is beyond the stars, the way it says in a book I read, and if the sun is so hot, why is it that people don't get burned when they pass the sun on the way to heaven?"

The love these girls have for poetry, especially the most beautiful poetry, is very remarkable. They memorize long passages from the "Idylls of the King" and the "Vision of Sir Launfal."

And then—the results for those who give the service? There is not a girl who has taught at the Training School who has not been glad of her ability to do this work. The college girls find an outlet for their desire to give some real service, and they learn the joy of giving. They are very much interested in watching their pupils develop, and during the vacations the letters which they receive and which they send are proof of the close tie that links teachers and pupils. The bond which joins the college students and the Training School girls is sure to grow, and as the college girls teach the others new and more beautiful ideals of life, so the Training School girls teach the college girls the joy of real service.

JANE MYER.

## FROM THE FOREIGN MAIL

The innumerable friends of Miss Helen Barnes, formerly national secretary for county work in this country, will be much interested to know that Miss Barnes will reach the United States next month, en route from Australia to the World's Conference in Stockholm. She will spend April and May at her home in Ohio, and will doubtless be in New York early in June.

*Shanghai, China.*

Shanghai is a queer place in which to work, because we have here people from practically every province in China—those from the interior who are still very conservative and those from the coast who have thrown over so many of the former restraints and customs. We have the most up-to-date men in foreign dress and short hair and hundreds of coolies, under foreign protection, who simply cannot bring themselves to part with their queues. We see families of wealthy Chinese dressed in the most beautiful silks and laden with pearls, sailing by in their motors, and the humblest peasants who have come down from up country in their squalid, dirty, little house boats to do a little trading. An illustration of the progressive type came to me with force the other day when we were requested to open a class in French. I said I would see whether there was enough demand to make it worth while. Our policy is never to open a class for less than six people. So I wrote around to girls whom I knew to be very ambitious. One answer came in a neatly typewritten letter; she would like to join the class very much were she not already studying French in the evenings with her brother and her fiancé! Such experiences would be rare outside of Shanghai. One cannot judge the state of the country as a whole from the stories that come from the port cities. They are indications however of the general trend.

The Chinese ladies who took part in Shanghai's last financial campaign made a splendid record, especially when one considers how new it all is to them and how difficult it is to get out and around. There are five teams, each with a captain and nine members. The Chinese flag of five colors provided each team with a color which appeared as a band or stripe across the subscription books of the different teams. The red team came out first and in their honor a large Chinese silk flag was presented to the Association by Miss Tsao, the educational director, to be used on gala occasions. The blue team came next, and in their honor a large Bible for use at vesper services was given by another Chinese friend. The total amount raised was about \$1,100 Mexican. The

budget, however, is fast nearing \$6,000 a year, but, of course, membership dues and educational fees help along a great deal.

*From Henrietta Thomson, Canton, China.*

I have had a delightful visit in the home of one of our wealthy members. They have a most beautiful place in the city and took great delight in showing us all their treasures. All the women were extremely friendly and urged us to call again and are going to prepare a feast for Miss Banks and me sometime soon. I told them I wanted to come in the spring and take some photographs of their flowers and gardens, which greatly delighted them. I do hope this is going to be an opening we can follow up. Amongst other things they showed us some plants which they had purchased for \$2,000 and were carefully preparing for flowering. Each flower, they say, costs \$80 apiece, and I hope to get some pictures of them when they bloom. Most of all I want to get so well acquainted that we can get down to real talks. That is so difficult here that I feel it to be one of the first challenges to our power of reaching the women.

*From Ruth Ragan, Tokyo, Japan.*

I want to tell you about some new work that is being started in the Tokyo Association, and that is only now reaching a stage where it is really definite enough to tell about. For some time, rumors had been reaching us of the needs of the women from the country who are in great danger of falling into bad people's clutches as they leave the railroad stations. In fact, the case is much the same as in our great stations in America, where hundreds of people are passing through every day, except that here the country people in general know less of city ways and dangers than our own people. We considered the matter well and at a joint meeting of members of the Tokyo and National Committees, we had two men who are in a position to know the state of affairs thoroughly, speak of the need as they saw it. They were most interested in having the Association undertake some travelers' aid work. The railroad officials, too, were very sympathetic, when they heard of the project, and we are now just on the eve of starting. A very fine woman has been secured to take charge and a house has been rented, where she has room to take two or three girls in case of need. We realize that such work is always difficult, especially in its initial stages, but is so worth while that we are feeling very happy over it. Our cook and his wife were baptized in October. They have been in this house nearly two years, and they had been Miss Macdonald's servants for a few years some

tain after April 15, so it is imperative that delegates arrange at once not only for the trip to Stockholm, but the return trip. The Conference is early enough to allow for an extended tour on the continent and in Europe. There is to be no official party or steamship, so that each delegate is free to make her own arrangements for travel. The National Board has prepared a suggestive folder, giving list of steamship routes, fares, etc., which may be obtained from the National office.

Stockholm is a land rich in historic background. It has had monarchs whose word has swayed the destinies of Europe. It is a land of beauty, most especially in June, when the mainland and the green islands along the shores are aglow with spring blossoms.

This is not a peace gathering, but every hour of the service will contribute to the ultimate peace of the world of mankind; it is not a council on reform, as such, but there is no social reform the power of which will not be increased throughout the world after this meeting; it is not a political meeting, but the world politic for women will be clearer and better defined; it is a religious convention, yet every social problem of the day will come properly under the topics included in its comprehensive field.

The speakers are men and women of international social usefulness and reputation. They have a message to contribute, but by far the greatest benefit is that international contact which can be obtained only by personal experience. There is much that may be learned of other countries in one's home land; there is no better corrective of one's point of view, of one's ultimate sympathy than that which comes from direct contact with other people when away from home environments. This is the fifth World's Conference, the others having been held in London, Geneva, Paris and Berlin.

In these days, when the affairs of nations demand that Christian nations

act as one body, the holding of World Conferences is one factor, and by no means a weak one, in that accumulation of international understanding which will one day in its completion be known as the world's peace.

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#### The Student Membership Basis Again

Words are queer. They mean one thing in a headquarters office and another in a local Association. They may have deep significance in a city and pass as a catch phrase in the nearest college. These words to come are of interest to student Associations and their purpose is to stir up in a new way our thinking on the restatement of the student membership basis.

Few of us have faced squarely what the present basis really means, why we have it at all, and how loyalty to it should govern us in an Association. We have slid along comfortably, using our own discretion in general and the advice of a traveling secretary "when it suited our situation" in particular. There have been Associations working on the present basis, actually applied in the cabinet and general membership; those who "apply when convenient," as with a patent medicine kept on hand against sudden seizures; and those who have given up allegiance to the national movement through inability to believe in the requirements of affiliation.

We have student Associations all over the country needing to face the real significance of their Christian name and purpose, needing to be honestly sure where they stand, needing to scrutinize their position in school and college and find out how necessary to the girls their organization really is or could be. Many are failing to be really useful and are quite unaware of the failure. Small meetings, a Bible class that fails to draw the girls with a "come up higher" call, social service failing to inspire with a permanent spirit of helpfulness—these things occasionally stare us in the face. We are aware that we do piece work, run a machine, and leave untouched

complete products and lives, and we cannot see back to the reason—a lack of belief in Jesus Christ and what he can do when once he works freely through us. The basis is not an arbitrary ruling set down as a matter of policy. It has been created as a spiritual plumb-line to keep us true to the purpose. We need to think into the reasons for the purpose and the basis, to pray our way through to a clarity of mind that shall reconcile our detached and several convictions into a whole.

Never have we, as students, done any better thinking than we are doing now. Never has thought borne so much fruit in plans and prayers. Now we need to push its use a bit further. There has been no change in our purpose and there will be none. There has been no change in our basis. The National Board will present the findings of the Commission to you in the Los Angeles Convention of 1915 and no decision will be made until the following convention. *Can we not make this a time to press out into action the real meaning of our purpose, and test to the full the possibilities of our present basis?* We are beginning a new Association year, a new cabinet comes in, new plans are made. The emphasis for the coming college months is being laid now in the minds of this cabinet and will in turn be given to the committees. It is to be a good year, one of progress everywhere, for an Association is born with a go-ahead spirit. How can we best seize the new stuff in the time to come, apply our best thought to its use and make it count toward our purpose? The plain question faces us, how can our Association mean most? The past, present and to come discussions of the basis are not divorced from this plain question, rather they are all bound up in its answer. Our Association can mean most as we best use the purpose of our Association and the practical values for Christian living that underlie a basis of membership.

A MEMBER OF THE COMMISSION.

#### A Campaign for Modern Religion

Carnegie Hall in New York City packed to the highest gallery, on the main floor reaching to the very farthest seat; men and women from the universities, colleges, law, medical and art schools of the city—some 2,000 of them; the platform full of the faculty of these same colleges and the ministers of the churches of Christ; in a central position at the reading desk, the figure of the speaker of the evening—this pictures the opening meeting of the "Campaign for Modern Religion," a series of five addresses held early in March, under the auspices of the two Christian Associations, in which was presented to the students of New York the power of Jesus Christ to bring into life a rich spiritual experience and a full personal development. On three successive evenings and in two great afternoon meetings John R. Mott spoke to audiences of students numbering up to a thousand at each address. Men and women from all countries, colleges, and professions, drawn to this city for some individual purpose, came together in united enthusiasm to hear a world leader of students, and then forgot the person of the speaker in the more absorbing interest of his subject. Each address lasted an hour and a half; on each occasion half the audience remained for a second hour to hear more, and at the close thronged the speaker with eager questions and requests for interviews. A crowd of eager minds in the grip of a mighty subject, unbiased by swaying emotion, free from any sense of abnormality—these are impressions of this student campaign to know more of Christianity.

"The Contribution of Christianity to Life," "Why an Increasing Number of Students Follow Jesus Christ," "Religion a Matter of the Will," these were some of the subjects, treated in an impersonal, natural, and scholarly way. The presentation was from the viewpoint of experience, a study in the laboratory method of finding truth; and the mind of the student audience

was so gauged by the speaker that persons of the most widely varying experience and character could apprehend personally the principles stated and illustrated. The clear incision of argument was enforced by deductions from the experience of a vast body of students over the world. Continually, there dwelt in the minds of those who listened a sense of the impartiality of the speaker, his intellectual fairness and candour. Men and women went away to consider without prejudice and without sentiment the compelling figure of the Christ and his work in the hearts and lives of men.

The students of New York City have never before come together in such a cause. Those of us who have known student gatherings in other parts of the country can read into an account all the results—the new dynamic in many lives, the spiritual awakenings, the liberty to will and mind and heart. So we can be glad together that Christ can come to dwell in our hearts by faith.

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#### Announcements Ready

Lunchroom directors and house secretaries will be interested in the circulars mailed them regarding the latest departure in departmental training to be undertaken at headquarters, namely, a short course in household economics given at the National Training School in New York City from July 15 to August 12.

THE ASSOCIATION MONTHLY has previously mentioned the general subjects. The announcement names teachers and speakers as follows: Miss Emma H. Gunther, B.S., Instructor in Household Arts, Teachers College; Miss Mary Lindsley, Director Illinois Training School for Nurses, Chicago; Miss Emma R. Baker, House Director, Whittier Hall; Mrs. Melinda I. Manchester, B.S., Instructor in Household Arts, Teachers College; Mrs. Alice Peloubet Norton, B.S., Director of the Chautauqua School of Domestic Science and Instructor in the School of

Household Arts, Teachers College; Mrs. E. E. Holroyd, Lunchroom Director of the Young Women's Christian Association, Kansas City, Mo.; Mrs. Isabella H. Santee, Buildings Manager, the National Board; Miss Mary I. Mulford, House Director, the National Training School; Miss Blanche Geary, Secretary for Economic Work, Department of Method; Miss Emma Chapin, General Secretary Young Women's Christian Association, Paterson, N. J.; Miss Elizabeth Wilson, Executive Secretarial Department. Aside from this the students will be able to hear occasional lectures and take part in various functions of the courses conducted at the same time.

A circular for the graduate course for physical directors presents attractive cuts of the gymnasium where Dr. Skarstrom's classes in the theory and practice of advanced gymnastics will take place, and goes into further details along the line of the announcement in the January ASSOCIATION MONTHLY. The seventh annual catalogue of the National Training School, which is still in press, contains further information about both courses. A preparatory training center course for student secretaries under appointment for immediate local positions and the graduate course for physical directors are a full six weeks in length and begin July 1.

The mailing list includes all employed officers in the household economic and physical departments, but if copies have failed to reach the persons for whom they were intended others will be gladly supplied upon request.

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Who travels to Switzerland this summer? Surely some of those who shall read this paragraph, and the friends of many others. Any Association traveler, especially if she be a college woman, would be intensely interested in visiting the Foyers conducted by the Swiss student Associations. All of them are open through

June, and that of Geneva, where the strongest work exists, through August. The Geneva address is Boulevard des Philosophes, 17. Nowhere could a more cosmopolitan piece of Christian work be seen.

#### After the Membership Contest

The thing that makes a membership contest bad is the ending of it.

To end it on the night when the final scores are made, or on the night of the "banquet," is to spoil it.

The purpose of a membership contest is not points, nor the winning of a race, nor something to eat, but *members*.

And when you have gained a member, your work is not finished; it is just begun.

Many a membership contest has done much harm from the failure to think through what it ought to mean. It has been a dismal failure because of a mistake which was first made some time before membership contests were invented—the mistake of considering the means more important than the end. That is one of the world's favorite blunders. It has led to strifes and wars. It has overturned dynasties and ruined empires. It has retarded civilization and delayed the gospel.

Nobody will think of "gambling" in connection with a membership contest, if both sides are keenly alive to the problem of what to do with the new members, and what to do for them.

Nor can there be any danger that the new members will suffer neglect at the close of the contest, if we really understand that the relation we have sought to establish has but now begun.

THE EPWORTH HERALD.

A special edition of THE ASSOCIATION MONTHLY for March, 1914, was ordered, as this number will serve in the nature of a leaflet on county work. Extra copies may be obtained at any time for ten cents each.

Back numbers of THE ASSOCIATION MONTHLY for February, April and December, 1907, and for January, 1914, are desired for the completing of files, and if any having these numbers to spare, will send them in to the Publication Department, it will be much appreciated.

#### WHEN YOU ARE TIRED

Don't grit your teeth and work harder.  
Ease up a little.

Don't talk any more than you can help.  
Talking takes vitality.

Lie down in a dark place, if only for fifteen minutes.

Don't read anything in which you are not interested.

Don't feel that everything must be done in one day. There are 364 more.

Realize that it is better to leave things undone than overdo yourself.

Avoid people and their woes at that time.  
Seek some one frivolous.

Don't try to improve yourself. Give your mind a rest.

—Indian *Witness*.

#### SUMMER CONFERENCES FOR 1914

Southern General—Blue Ridge, Black Mountain, N. C., June 2 to 12.

School Girls'—Eagle Mere, Pa., June 12 to 19.

Northwest General—Cohasset Beach, Wash., June 23, to July 3.

Eastern Student—Silver Bay, on Lake George, N. Y., June 19 to 29.

Eastern City—Silver Bay, on Lake George, N. Y., July 21 to 30.

East Central Student—Eagles Mere, Pa., June 23 to July 3.

Pacific Coast Student—Asilomar, Cal., near Pacific Grove, August 4 to 13.

Pacific Coast City—Asilomar, Cal., near Pacific Grove, August 14 to 24.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, Wis., August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

#### HEADQUARTERS REPRESENTATIVES AT THE 1914 CONFERENCES

Southern General—Miss Bertha Condé, executive; Miss Edith M. Dabb, Miss Harriet Taylor, Miss Rebecca McKillip, Miss Elizabeth Wilson, Miss Inez Kinney.

School Girls—Mrs. Francis B. Sayre, executive; Miss Gertrude E. Griffith.

Northwest General—Miss Eliza Rhees Butler, executive; Miss Ella Schooley, Miss Mary Louise Allen, Miss Edith Stanton.

Eastern Student—Miss Bertha Condé, executive; Miss Ethel Cutler, Miss Edith M. Dabb, Miss Mary Scott, Miss Anna V. Rice.

Eastern City—Miss Helen L. Thomas, executive; Miss Anna V. Rice, Miss Edith M. Dabb, Miss Jessie Field, Miss Inez Kinney, Miss Katherine Scott, Miss Helen Sanger.

East Central Student—Miss Oolooah Burner, executive; Miss Helen Thomas, Miss Bertha W. Seely, Miss Leslie Blanchard.

Pacific Coast Student—Miss Helen A. Davis, executive; Miss Mary Louise Allen, Miss Edith Stanton, Miss Eliza Rhees Butler.

Pacific Coast City—Miss Florence M. Simms, executive; Miss Helen Davis, Miss Mary Louise Allen, Miss Helen Thoburn, Miss Edith Stanton.

Western Student—Miss Blanche Geary, executive; Miss Bertha Condé, Miss Elizabeth Boies, Miss Oolooah Burner, Miss Mary Scott, Miss Marcia O. Dunham.

Western City—Miss Anna V. Rice, executive; Miss Elizabeth Boies, Miss Blanche Geary, Miss Mary Scott, Miss Marcia O. Dunham.

Central City and County—Miss Mabel Cratty, executive; Miss Ethel Cutler, Miss Louise S. Holmquist, Miss Jessie Field, Miss Caroline Dow, Miss Rebecca McKillip, Miss Margaret Burton, Miss Gertrude E. Griffith.

Central Student—Miss Ethel Cutler, executive; Miss Eliza Rhees Butler, Miss Harriet Taylor, Miss Rebecca McKillip, Miss Leslie Blanchard, Miss Margaret E. Burton, Miss Caroline Dow.

## SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

### FIELD

Mabel H. Taft to be office secretary for Pacific Coast field.

### LOCAL

#### GENERAL.

Maude C. Cramer, formerly extension secretary at Binghamton, New York, to be general and extension secretary at same place.

Mary E. S. Colt, formerly general secretary at Baltimore, Md., to hold the same position at St. Louis, Mo.

Ida Beals, formerly general secretary at Boise City, Idaho, to hold the same position at Fort Worth, Texas.

### DEPARTMENTAL.

Frances Goodhue, of Central Training Center 1913, to be assistant secretary at La Crosse, Wisconsin.

Mary Foss, formerly membership secretary at Des Moines, Iowa, to be financial secretary at same place.

Ruby Knapp to be office secretary at Winona, Minn.

Lydia L. Sutton to be business secretary at West Side Branch of New York City Association.

Elizabeth Wilkinson to be assistant secretary at Oklahoma City, Okla.

WANTED—A hostess and a housekeeper for Grace Cottage, the summer camp for the Young Women's Christian Associations of Michigan. For further particulars apply to Miss Keep, 753 Jefferson Avenue, Detroit, Michigan.

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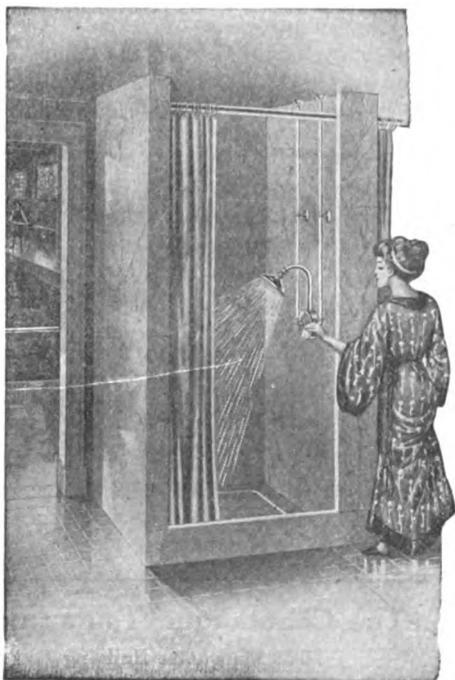


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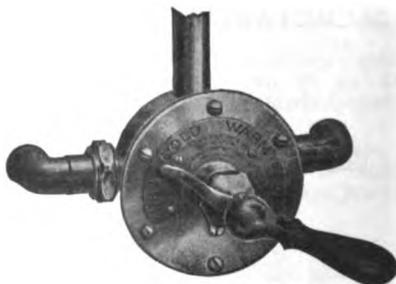


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# The Association Monthly

Official Organ of the National Board of The Young Women's Christian Associations of the United States of America

Volume VIII.

MAY, 1914

Number 4

## Being a Christian Association

Anna V. Rice

AT the recent meeting of the National Religious Education Association, one of the addresses was entitled "The New Revival of Religion." The opening paragraph of the report of the Commission on Character Standards given at our own Biennial Convention a year ago reads as follows: "This country is in the throes of a great moral and spiritual awakening. Religious leaders are keenly sensitive to blurred standards of character and conduct. . . . We share the profound need of each succeeding generation for a force mighty enough to strike through the tangled and befogged ideals of people and stamp their lives for righteousness." Both the address and the report give expression to the conviction of many thoughtful men and women today. Not religious leaders alone, but leaders in social service, in the educational, professional, and business world are increasingly conscious that the failure in character attainment so noticeable today can be turned into success only by the mighty force of a religious motive.

It is significant, too, that this spiritual awakening is found not among "leaders" merely. The ease and rapidity with which a following is secured for almost any one of the numberless varieties of religious faith and practice which are advocated today bears witness to the fact that there is a real revival of religious interest among the rank and file of people. Because of this rising tide of religious interest

among all classes, the need for wise and sane spiritual leadership is perhaps the greatest need of the age.

What bearing upon the work of the Young Women's Christian Association has this urgent call for leadership in the things of the spirit? We cannot escape the responsibility for consideration of the question. We cannot, I believe, escape the conclusion that our greatest obligation to the young womanhood of America is a spiritual one. Because of the many and swift changes in her life and environment woman has been particularly affected by the religious unrest of the time. In the new and vastly larger sphere which she has already entered she is urgently in need of a larger spiritual vision, a truer and more satisfying expression of spiritual realities. No organization can justly claim to meet the needs of the women of today without a religious message.

Moreover, by the very presence of the word *Christian* in the name of our organization, by our purpose as expressed in our constitution, the Association is pledged to the upbuilding, not merely of womanhood, but of *Christian* womanhood. Whatever else we may do, however successful may be our Association residences, our cafeterias, our employment bureaus, and our educational classes, and however much these may contribute to the greater comfort and well-being of the young women of our land, if we fail through these many and varied avenues of service to set before them the

highest Christian ideal and to appeal to them for the most real and vital personal relationship to Jesus Christ, we fail in that which is the distinctive characteristic of our organization. Again, the Association has always claimed to be an aid to the church, reaching out into lines of work which the church cannot as a rule undertake, specializing in a particular field in order to extend therein the church's influence and power. We feel that we are not an organization apart from the church, but that through us the church is manifesting itself in a specialized way for the completer accomplishment of its whole task. But the only reason for the existence of the church of Christ is the extension of the Kingdom of God, and only in so far as we lay primary stress on imparting knowledge of the ideals of Jesus and on living Christlike lives, can we claim to be the servants of the church in the fullest sense.

As an organization, the Association is peculiarly fitted to meet this spiritual need and to serve the church in its ministry. No other organization has so many and so varied avenues of approach to young women. No other organization has so many opportunities to link religion with the commonplace affairs of daily life. When to so many young people the spiritual life is vague and unreal, and religion is quite apart from the ordinary, every day pursuits and pleasures, the organization which has the means and the faith, by definite teaching and by constant example, to permeate all life with the ideals of the spirit, has the power, if it will, to grip their lives in the most fundamental way.

The situation for the Association is in some senses a critical one just now. The past seven years, since the formation of the National Board, have been years of marvelous material growth and unparalleled development. The country has been organized into "fields," each with its own staff of advisory secretaries; the beautiful headquarters building has been erected and

a headquarters staff of fifty secretaries built up; a thorough system of training for secretaries has been established; the number and influence of our summer conferences and camps has increased; new lines of work, such as that for immigrants and that of the county Association, have been started. There has been an astounding growth in the number of buildings and the lines of work undertaken by local Associations. These things—which might be multiplied indefinitely—merely suggest the tremendous growth of the past few years. By virtue of its equipment and the number and character of the women who control and administer its policies the Association has reached a point of unprecedented power and popularity. To all who stop to think, the question must present itself: What use is to be made of this power and public confidence? It is easy to assume that somehow we will be led into using it aright, but this is not necessarily true. That the Association will exert a great influence on the nation of the future, may be considered assured; the character of that influence is not as yet irrevocably determined. Do we realize fully enough that the biggest contribution the Association can make to the present generation is the gift of spiritual leadership? Are our convictions concerning our responsibility for this contribution so strong that the pressure of material needs and the pull of social service cannot draw us away from the high purpose to live and teach the primary and supreme value of the spiritual in life?

Even when we fully realize and loyally accept the responsibility of placing first emphasis upon the spiritual in our work we often feel at a loss how to do so. Our efforts apparently do not produce large results. Three things at least are necessary if we are to live up to the great obligation and opportunity.

(1) We must *be* Christian. No religious work department, no scheme of special meetings, no method of personal work can ever do one one-hun-

dreth part as much to upbuild Christian character as just the fact that those with whom young women come in touch at the Association are themselves vital, radiant, practical Christians. An enthusiastic and really Christian gymnasium or domestic science director or Camp Fire guardian, whether or not she teaches a Bible class or leads in prayer, can do more in a month to make the Association a spiritual force among the girls in the classes or clubs of her department than a religious work director can do in a year. The first and most solemn responsibility that rests upon us as leaders, secretaries, or volunteer workers, is the responsibility for deepening and enlarging and making more real our own spiritual lives. As long as we ourselves have barely enough religion for our own needs and as long as we complacently or resignedly put into positions of responsibility women without spiritual passion just because they are "efficient," we cannot hope to be spiritual leaders of young women. "Character is caught and not taught." "Before you can get religion into any one else you have got to have a contagious case of it yourself." Primarily it is not new methods of religious work which we need, but more religious life, which will of itself issue in a new resourcefulness as to methods. Men of all ages have always tried to find something they could *do* to relieve them of the simple necessity of *being* good. Let us not fall into this error. Let us as boards of directors and secretaries who have it in our power more or less to control the personnel of the workers in our Association, strive with more prayer and more earnestness to secure those who shall be efficient in their several lines of work and also willing to own "their personal allegiance to the fundamental purpose of the Association."

(2) We must promote with earnestness, wisdom and enthusiasm those definite activities in which the religious life of our day expresses itself. There is a real need in the heart of every

girl for worship, fellowship and instruction in the religious life. The churches cannot meet *all* these needs for *all* the young women of any community. As long as this is so the Association has the duty of helping the church in its work by its Bible classes and religious services. In many instances there may be ground for the criticism that we have succeeded only in duplicating the work the church is already doing. If this is true it argues not for the giving up of our religious activities, but for greater intelligence in planning and carrying them out. The Association should make a definite study of the community and with the facts concerning the religious life and influences of the young women before it in black and white should endeavor to supplement the work of the church and reach out after those groups which the church does not touch. We overlap, not because we are too anxious to do religious work, but because we do not take our responsibility for such work seriously enough.

(3) We must take as an organization such a stand in moral and religious questions that we shall be a force for the raising of standards and the increase of spiritual power in the community as well as for the uplift of the individual girl. Our problem is a larger one than the building up of a certain number of Bible classes or an attendance at vespers as large as our rooms will accommodate. It is the problem of the community in which we are one social factor. It is the problem of meeting the religious and spiritual needs of the city in the most efficient way possible. It seems certain that this must be done in the future, much more largely than in the past, by co-operation with other organizations in the movements for better Sunday schools, for a fresh emphasis on character standards in public schools and for helping the churches themselves to meet more efficiently the religious and spiritual needs of groups whom they do not now touch.

When an Association shall regard itself as truly a servant of the church and the community, it will be apt to find that its own special task (beyond the one of sharing in the religious efforts of the community as a whole), is the hard and discouraging one of awakening the desire for spiritual things in the lives of those girls whom it touches who now have no interest in such things. This can be accomplished only by persistent, hand-to-hand effort. It is not always successful in proportion to the time and strength expended. It very rarely affords material which can be reported and published. It is the field of the Association in which much of the best work has been and is being done. It is the field in which we are most conscious of our sinful failure, for do we not all know many girls needing Christ whom we have scarcely tried to reach because of the pressure of other things and the seeming lack of time for the understanding of their needs and for intercession on their behalf? If we were not afraid of the small visible results we might have to show, would we not give much time to this and perhaps less to the struggle after numbers?

Standing as we do face to face with the call for a deeper spiritual life, a more intelligent and persistent promotion of the activities which shall develop it in the lives of others, and a more self sacrificing devotion to the most difficult phases of such work, what shall be the measure of our success as the years go on? Surely not the number of students enrolled in our Bible classes, or the average attendance at our religious meetings, or even the number of church accessions which we can report through the effort of the Association. Rarely, if ever, can the Association honestly claim to be the one factor which has determined the trend of any life. We are only one of many influences which have in the past and will in the future serve

to direct the higher things. But if the number and size of our religious activities are not the measure of our success, what is? Is it not the spirit of the Association? If the spirit of the Association is such that no girl who is not a Christian can come day after day under its influence without seeing that there is a life of fellowship with God through Christ, which means very much to some people; if it is such that every girl who is a Christian finds her faith stronger and sweeter and more vital because of her touch with the Association; if it is such that no girl can truthfully say, "I have found it harder to believe in God and to profess openly my loyalty to Jesus Christ because of the practical lack of faith and the dissimilarity between profession and practice which I have seen in the Association"—if such is the prevailing spirit of the Association, is not its spiritual influence great? And if such is not the spirit can it be in any sense a success as a *Christian* Association?

We need to give ourselves to more strenuous and unremitting effort to reach the unreached girl for Jesus Christ—we need to strive with renewed enthusiasm for more individuals and more groups of individuals in our religious activities. But never, never may we judge our spiritual power or measure our worth as an instrument for the advancement of the Kingdom of God by anything save the manifestation in all the phases of our work of that spirit of love without which we are but "sounding brass and a clanging cymbal."

The secret of the Association's power in the future lies, after all, in the faithfulness with which every leader of every Association assumes her responsibility "to embody the standards of Christianity in her daily life and conversation and to share with others the reality of Jesus Christ her Lord."

# Canton

A. Estella Paddock

I NEVER think of Canton without a thrill of life. I recall what Miss Helen Florence Barnes (now secretary of Australia) said after her visit in China, "Hong Kong fascinated me, but Canton stunned me." It epitomizes the initial impression which that city induces.

Canton was the first city of China to be besieged by western commercial enterprise; the first to deal with the unlawful and forceful demands of trade; the first to suffer judgment for defending the rights and the morals of the Chinese nation. It has been the scene of many a futile struggle by its government to obey the laws from Peking that commanded the shutting out of undesired and undesirable trade.

Never can I forget the journey to Canton from the beautiful verdure clothed hill on which Hong Kong, the British colony, is built. The way is up the Pearl River to Canton. As we left Hong Kong, the "Peak", the shore line, the avenues, were pricked out of the still darkness of the tropical night by disks of light. Tiny gleams shone out from the prows of countless boats that we left behind at their moorings in the harbor.

We had passed the sentinel-like hills that guard the river's mouth when from the prow of our steamship there swept out great waves of luminous green, boiling, sparkling, and falling in on their own feathery mass. The phosphorescent glow lit up the surface of the stream and broke in soft, pearly rays of light. Sleep came late. The morning broke in a babble of voices, startling, contending, near. Our boat was surrounded by scores of water craft, which held their own at the sweep of a woman's arm at the oar. The boatmen were touting for passengers to row them ashore to the island of Honam opposite the great city, or farther up to Fati, the land

across from the upper end of the city. Alongside was the tiny island Sha-meen, set apart as the residence of Westerners, looking like a much crowded city park and cut off from the mixed city behind by guarded bridges and gates.

From the steamship to the residence of the secretary we took a sampan (meaning literally "three boards", the width of the bottom of the boat), rowing, poling, clawing ourselves along with the hook which the boatman handled so defty. The tide sweeps strong and swiftly past the city; if one be going with the current her destination is soon reached; if against it, there is time to see the change that six years have wrought.

When we had first seen the river's bank at Canton there was no bunding, only a stretch of muddy shore, with shambling buildings shrinking beneath their tented roofs. The Catholic Cathedral alone aspired to the skyline, and now what a transformation! The Catholic Cathedral is eclipsed, the bund stands fifteen feet clear of the river, at low tide a solid wall of masonry.

The macadam street swarms with jinricshas along the road from the modern four-story Post Office to the modern railway station three miles away. Hotels, department stores, hospitals, club-houses, business blocks, and great warehouses flaunt their banner advertisements on the breeze.

The Young Men's Christian Association occupies its own space on the river front, and farther along is the arched gateway of a pleasure park with a budding "Zoo", and vendors of soda water.

As we crawled along in our boat we bumped the gaudy painted sides of the huge passenger hulks that, towed by shrieking tugs, go east, and west, and south to the many villages of the country-side. We crossed the river

under the stern of warships and to the lee of merchant vessels, and slipping back with the tide, landed in the comparative quiet of the sandy island across from the city.

Next day stands out in memory as an experience when time, direction, country, purpose, and even personality were swept away by the surging flood of new impressions that we met in the streets of the city.

Part way our progress was by chair, part way afoot. We traversed first a street wide as the span of our arms.

wildering turns, one finds oneself in Seventeenth Street extending for a short distance, and round the corner is Eighteenth Street, and in quite an opposite direction runs Tenth Street and perpendicular to Tenth Street are Eighth, Seventh, Sixth, and so on to Second, merging one into the other in succession outside the curves of the city wall. Some streets led us through the city wall, for there was a city wall at the time of our visit, a wall within a wall marking the original city, and inside of that, the bound-



We took one breath and prayed it might last us to the turning! This street gave way to others, some wider, some narrower, all of them crowded, crooking, bending, turning, twisting, doubling, angling, circling, mazing as we went.

The streets have names and numbers, Thirteenth Street merging into Ninth, and parallel to it by a few be-

ary wall of the old Manchu citadel.

Each turn brought us distinctive joy in colorings and odors. In shops of ivory and jade we held the wondrous curios, where deep down in the solid heart of an elephant's tusk perfect human forms and delicate flowers and interlacing branches have been shaped by tools in cunning hands. The street of the carpenters gave further odors

of teak and sandalwood; great "hongs", or store houses, alternate the fragrance of cassia and of tea leaves.

We visited Blackwood Street, where priceless furniture is hewn from iron logs and shaped to fascinating cabinets, quaint tables and wondrous couches. We saw whole streets of shoes, of gongs, of pipes, of piece goods, of vegetables and live fish and turtles, of fire crackers, of paper-images, of brass, of silverware, of banks, and of paper makers. The modern newspaper had its home in the street of the bookseller and of the photographer.

The characteristics of the Cantonese are those of a southern race, impetuous, quick, intelligent, and resourceful. In the recent national political changes Cantonese had most prominent positions. Sun Yat Sen, Wu Ting Fang, Tang Shao Yi, are three names known to everyone.

Ages before West met East, the Cantonese were the travelers, the merchants, the immigrants of China. With the exception of the student class practically all the Chinese in America are Cantonese. They are to be found in Hawaii, the Philippines, in Singapore, in Penang, in India, and in Java, often forming the wealthier part of the community. Each city of any importance in China has its Cantonese population. Cantonese wares are in world-wide demand, and its food stuffs are dainties, requisite to every well appointed table in China. It has been said that there are 800 varieties of food in China, and it is quite safe to conclude that the Cantonese have 799 of these varieties. Nowhere in the world is such tasty food in such variety to be had.

The city walls are being torn down that on their sites may be builded boulevards, for a street car line is projected, and there is discussion of filling in the tidal canals that permeate the city, and making them roadways. The present streets are paved with miles of huge granite blocks, and the streets are broken many times by bridges that surmount the canals, and make the use

of wheeled vehicles within the city impossible.

The civic improvements, while not affecting the as yet inert mass of the city, have done much to change its general character. The streets are cleaner, shop signs have been placed back against the buildings instead of hanging out from the shops obstructing the circulation of air. Electric lights are everywhere; police are under municipal supervision; and the general oversight of rebuilding tends to the widening of the streets and other modern improvements. Moreover, outside the city limits to the east, there are signs of a new city being built on entirely modern lines.

For a city of its size, Canton has few factories where women are employed, but in the east suburb factories are building that will ere long attract a trail of weary human flesh for long hours and scanty pay. We saw women at work in a silk industry on Honam, tearing the silk from broken cocoons to make raw silk for American trade. Under the same roof were fifty women kneeling on a sputum covered floor, with twenty babies playing about while their mothers pounded the cocoons with eight pound wooden bats. In a match factory were women and children and boys, feeding machines that turn out the cheapest matches in the world; their wage was two and a half cents per day. Cotton mills afford a wage to the women of seven and a half cents daily, just enough to buy the food. We passed factories opening onto streets three feet wide where conditions were better guessed than seen. After all, we concluded that the life of the women on the river boats, with their babies strapped on their backs when rowing, or tethered by a string at their feet when older, had its advantage in fresh air, cleanliness and comparative freedom.

Canton has three railways, one to the southwest, one the line that is reaching north to join the railway from Hankow (which will some day be a principal route in the Republic)

and one to Kowloon, the town opposite Hong Kong.

The day before we reached Canton there had been a battle with the pirate soldiers who refused to disband. Our hostess took us out to see the battleground, and near the railway station we saw several blocks of houses with gay glass windows, houses with over two hundred rooms. We learned that before the revolution broke, these houses, now torn by cannon balls, had been occupied by the unfortunate women, who in China are often sold as children, to furnish the inmates of the brothel. Moored to the river bank opposite these houses were villages of boats, gay in color and crystal, the so-called "flower boats" of Canton, where other unfortunate girls are prisoners. Indeed, during our stay a fire broke out in a section of the boats and the girls were left to burn or drown—the owners dared not face the revelation that the escape of their victims might incur.

The story of the suppression of gambling in Canton is one that deserves recounting. By decision of the authorities, backed by public opinion, it was decided that legalized gambling, which was bringing the city a revenue of two million dollars, should cease! Licensed gambling establishments existed everywhere throughout the city. In three days every house was closed and there was a grand triumphal procession which took hours to pass a central point! Opium shops were closed when the order came for the suppression of opium smoking. Times before, when I visited Canton the smell of opium was on every street; this time we noticed it only beyond the border of the city in bamboo huts that had been temporarily erected during the pre-occupation of the police in revolutionary affairs. God grant that this determined front to evil may also lead to the stamping out of the social vice in that city!

One of the significant events of the past two years is the activity of the police. In our meeting with the officers and members of the Association

in Canton we were presented to a young woman who is the head of a unique institution—it is a Police School for girls. The institution is located in a cleared out temple. There, about the courts where used to sound the evening bell to worship through an incense-laden air, are now six hundred romping school girls gathered in from slavery, and houses of ill fame, and from nunneries. The latter have burned upon their childish scalps the nine marks of ignorance that bound them as novices to the Buddhist nuns. The older nuns are commanded to marry within a few months or consent to take the husband whom the police will secure for them. Non-Christian teachers were first employed, but Miss Li (the one Christian teacher) was so superior in her discipline and honor that she has been given entire charge of the school. Christian teachers are her co-workers, and the head of the police place implicit trust in her disposition of funds and in her management of this unique reformatory, rescue home, orphan asylum and police project.

On former visits to Canton I visited missions, and four student branches in mission schools resulted from the visits. Committees with a view to forming the Young Women's Christian Association had met, and both Chinese and missionaries had evidenced cordial interest in the enterprise, but until a secretary could be secured from abroad it seemed unwise to the National Committee to attempt organization. One day a letter came to headquarters, saying that the Chinese ladies, on their own conviction that an organization should be started at once, had met, adopted a provisional constitution, elected provisional officers, and asked that the National Committee give them immediate aid in securing a secretary. A more urgent appeal than before was sent to America to supply a secretary, and Miss Mary P. Bankes of the Presbyterian Board was selected by the Chinese ladies as their choice of the missionaries in Canton to be acting secretary

for the two years required of the American secretary whom they wished, to get the language. They sent a letter to the Presbyterian Mission asking that Miss Bankes be loaned to them and it was generously granted, the National Board assuming Miss Bankes's support for the two years.

In the meantime Miss Henrietta Thomson was appointed to Canton and she and Miss Bankes are taking up the task of getting into touch with that which is done, and learning the conditions and needs of the city from an Association standpoint; of making acquaintance with Chinese and missionaries, with government schools and mission schools, and in addition to this, learning the Cantonese dialect, without which effective work in the city is practically impossible. When

it is added that the Cantonese spoken language is one of the most difficult in China, the Cantonese sub-tropic climate is taxing, the city extensive in territory, and its problems more difficult to grasp than those of any city already touched, we shall remember in prayer these two pioneer workers and that splendid enthusiastic charter membership of the Canton Association for the great work which God through them is bringing to pass.

We returned to Hong Kong, a four hours' journey through terraced fields of rice and mountains yellow and red and purple in the evening's sunlight. Our senses are yet bewildered by the sights and smells and sounds, our hearts are filled by a mighty plea that God will send laborers to this field "white unto harvest."



## Summer Conferences

A SERIAL IN THREE PARTS

### *II. The House with Many Rooms.*

IT is quite impossible to live through ten conference days, whatever the setting for those days, without a consciousness of other girls in other places who are having or who are to have, during the summer, the conference experience.

A house of many rooms is the country-wide conference program. Think of it in these terms during the "most-glad-to-be-there moments" and multiply your gladness by 4,000, for about that number go to the conferences each year. And if you are not to go to a conference this year, if some other girl is sharing in what you had in such good measure one or two or six years ago, throw wide the doors of your imagination and visit in turn the studying, playing groups of the conference houseparty.

There is a reason why, for this year it will be especially easy to enlarge your conference world until it takes

in every conference of the summer. We are to learn a new phrase—"conference emphasis"—coined to describe a plan for unifying not only the program of one conference, but for the uniting of conference groups throughout the county.

The conference emphasis for students will be the theme: "Christian Ethics on the Campus." Every program hour will say in terms of Bible study, mission study, or "our college study," "It is fun to build a character out of the common experiences of student life."

For the city conferences and the two general conferences for both city and student folk, the theme will be, "Christian Integrity; the Wholeness of Life." Study the reports of the three Richmond commissions, on Character Standards, Social Morality and Thrift and Efficiency, and you will see why it seems worth while to think dur-

ing the summer of how a life can be filled full as it conforms to the standards of Christ.

The series of talks to be given in every conference on the essentials of the Christian faith will most powerfully develop these conference emphases. Dr. W. D. Weatherford of the Student Department of the International Committee of the Young Men's Christian Association will give these addresses at the Southern General Conference.

At the Northwestern General Conference, Dr. Frank Newhall White of the First Congregational Church, Walla Walla, will give four addresses on "The Personal Element in Religion."

At the East Central Student Conference, to be held at Eagles Mere, Pennsylvania, Professor William J. Hutchins of Oberlin Theological Seminary will give a similar series of talks.

Reverend Rockwell Harmon Potter, D. D., pastor of the First Church of Christ, Hartford, Connecticut, will give five talks at the Eastern City Conference on the subject, "The Christian Faith, in Life and Love and Hope."

At the Pacific Coast conferences, to be held at Asilomar, California, Reverend Harris Franklin Rall, Ph. D., President of the Iliff School of Theology, Denver, Colorado, will speak on the subject, "A Working Faith."

Reverend Edward Hislop of Omaha, Nebraska, will give this series of addresses at the Western City Conference, to be held at Estes Park, Colorado.

Reverend Hugh T. Kerr, D. D., pastor of the Shadyside Presbyterian Church, Pittsburgh, Pennsylvania, will give the same series at the Central City and County Conference, to be held at Lake Geneva, Wisconsin.

On the first Sunday evening of every conference, the evening address will have for its subject—The Church; its claim upon the loyalty of young women and its unique significance as a place for service.

At the East Central Student Conference two of the speakers will be

Reverend George A. Johnston Ross of Union Theological Seminary, New York City, and Mr. T. R. Glover of St. John's College, Cambridge University, England.

Reverend Henry Sloane Coffin, D. D., pastor of the Madison Avenue Presbyterian Church, New York City, and Mr. T. R. Glover will give addresses at the Eastern Student Conference.

At the Southern General Conference, the speakers will be Reverend George Irving, editor of *The North American Student*, and Reverend James I. Vance, pastor of the First Presbyterian Church of Nashville, Tennessee.

Other conference speakers are: Dr. Chas. R. Henderson of the University of Chicago at the Central Student Conference; Reverend Samuel Z. Batten, D. D., Secretary for the American Baptist Publication Society, Philadelphia, Pennsylvania, at the Eastern City Conference; Reverend Perry V. Jenness, pastor of the 23d Avenue Presbyterian Church, Denver, Colorado, at the Western Student Conference; Reverend Adna W. Leonard, pastor of the First Methodist Episcopal Church, Seattle, Washington, at the Northwest General Conference; Reverend M. S. Hughes, D. D., pastor of First Methodist Episcopal Church, Pasadena, California, at the Pacific Coast City Conference; Reverend George S. Kenngott, Ph. D., Superintendent of the Congregational Extension Society, Los Angeles, California, at the Pacific Coast Student Conference, and Right Reverend James H. Darlington, D. D., Bishop of the Protestant Episcopal Church.

#### SOUTHERN GENERAL CONFERENCE.

The Blue Ridge Conference grounds, near Black Mountain, North Carolina, will be the meeting place for young women from the city and student Associations of the South.

Bible classes will be taught by Professor Jesse L. Cuninggim, of the Board of Education of the Methodist

Episcopal Church, South Nashville, Tennessee; President William L. Po-teat, Wake Forest College, Wake Forest, North Carolina; and Miss Julia S. White, Librarian of Guilford College, North Carolina.

Classes in a study of modern mission and community problems will be conducted by Professor Olin D. Wannamaker, professor of English in the Alabama Polytechnic Institute; Dr. R. T. Shields, University of Nanking, China; and Miss Elizabeth Joiner, Queens College, North Carolina.

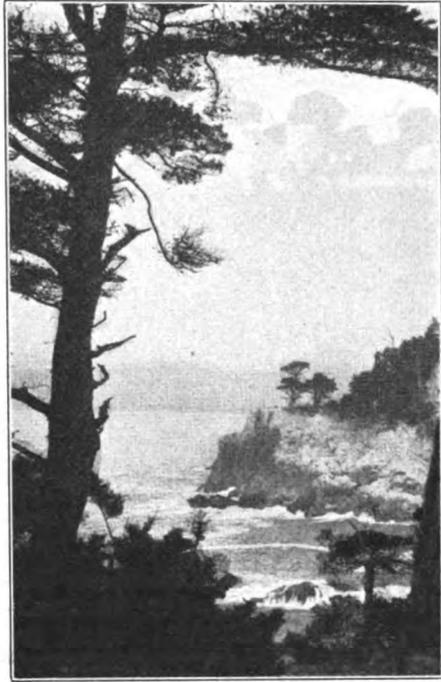
#### EASTERN CONFERENCES.

Those fortunate students who are looking forward to "the Silver Bay experience," will be interested in the list of those who will conduct the Bible study classes: Reverend Harry F. Ward, of Boston University; Professor Fred. B. Hill, Carleton College, Minnesota; Reverend Appleton Grannis, of St. Anne's Episcopal Church, Lowell, Massachusetts, and Reverend Oscar E. Maurer, of Central Congregational Church, New Haven, Connecticut.

Mission and community study classes will be conducted by the following teachers: Mr. J. Lovell Murray, Educational Secretary of the Student Volunteer Movement; Miss Fung Hin Liu, Wellesley, 1914; Miss Katherine P. Crane, formerly a teacher in the government schools in China, and Miss Helen Calder, student secretary of the Women's Board of Missions, Congregational Church.

Three weeks after the Eastern Student conference, delegates will arrive at Silver Bay from city Associations of the eastern and northeastern states.

Bible classes will be led by Reverend Oliver H. Bronson, Associate Pastor of the First Church of Christ, New Haven, Connecticut; Reverend Charles H. Rust, of the Second Baptist Church, Rochester, New York; Reverend John R. Brown, Ph. D., of the First Baptist Church, Bridgeport, Connecticut; and Miss Sara S. Kirk, Des Moines, Iowa.



POINT LOBOS NEAR ASILOMAR

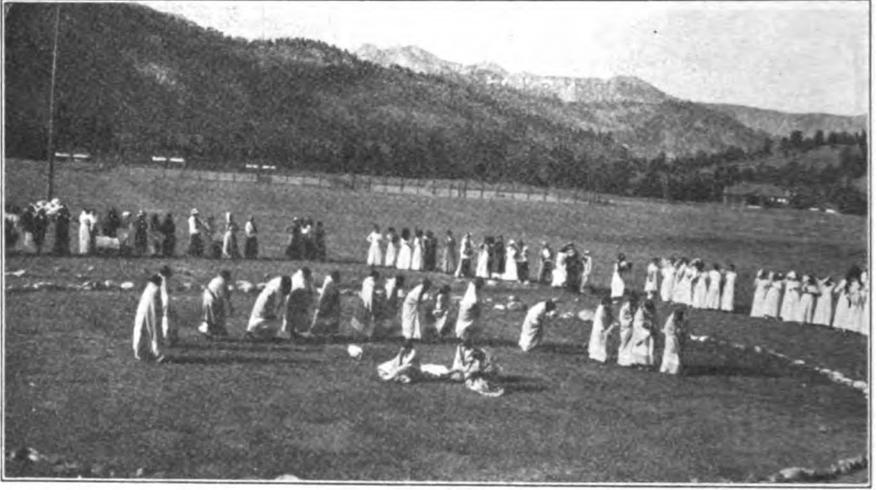
Miss Ethel W. Putney, Wellesley Hills, Massachusetts, and Miss Jessie Field, Miss Edith M. Dabb and Miss Inez Kinney of the National Board staff will conduct discussions of modern missionary problems.

#### NORTHWESTERN GENERAL CONFERENCE.

A new experience is to be the fortune of 1914 delegates to this conference which city and student Associations share, for Cohasset Beach, Washington, is to be used for the first time as a conference grounds.

Miss Elizabeth Clarahan, principal of the Lowell School, Seattle; Miss Mary Bash, general secretary of the Young Women's Christian Association of the University of Washington and Mr. D. M. Metzner, professor of English at Dallas College, Oregon, are to be at Cohasset as leaders of Bible study classes.

Miss Ruby Weyburn, District secretary for Women's Baptist Foreign



"COLLEGE DAY" AT ESTES PARK

Missionary Society of the West; Reverend H. C. Mason of the University Congregational Church, Seattle, and Dr. Edwin A. Layton, Seattle, will teach the mission and community study classes.

#### EAST CENTRAL CONFERENCES.

To the first of the Eagles Mere conferences are invited all the girls of the private secondary schools of Delaware, Maryland, Pennsylvania and the District of Columbia.

Those who are to teach Bible classes at this School Girls' Conference are: Miss Mabel H. Ward, National Training School, 1914; Miss Mary A. McKelvey, New York City, Miss Celeste Webb, Baltimore, and Miss Helen Farquhar, student secretary for the Northeastern Field Committee.

Miss Gertrude E. Griffith of the National Board staff; Miss Mary George White of Baltimore, and Miss Eleanor Richardson, student secretary for Delaware, Maryland and Pennsylvania Field Committee will lead mission study classes.

The student conference which follows is attended by students from schools and colleges of Ohio, West Virginia, Delaware, Maryland and Pennsylvania.

Those who are to teach Bible classes are: Reverend Samuel Dickey, McCormick Theological Seminary; Reverend James Ramsay Swain, pastor of the Woodland Presbyterian Church, Philadelphia, Pennsylvania; Reverend William L. Sawtelle, pastor of the First Presbyterian Church, Elmira, New York; Miss Laura Wild of Lake Erie College, Painesville, Ohio, and Miss Elvira Slack of Brooklyn.

Leaders for mission and community study classes are: Mr. and Mrs. H. P. Packard, on furlough from work in Persia; Miss Irene Sheppard, on furlough from Young Women's Christian Association work in South America; and Miss Mary C. Peacock of Philadelphia.

#### PACIFIC COAST CONFERENCES.

Two conferences at the new Asilomar conference grounds is the program for the Pacific Coast. The first city conference for this conference district will immediately follow the student conference.

The Bible class leaders for the student conference are: Reverend Ryland Knight, of the First Baptist Church, Clarksville, Tennessee; Reverend Raymond C. Brooks of the Pacific Theological Seminary, Berkeley,

California; Reverend Miles B. Fisher, Educational Secretary for the Congregational Sunday School and Publishing Society; Reverend Tully C. Knoles, student pastor at University of Southern California, and Miss Florence Robinson, president of the Asilomar Alumnae League.

Mission study classes will be taught by Reverend Ernest F. Hall, secretary of the Western District of the Board of Foreign Missions of the Presbyterian Church; Mrs. Dwight E. Potter, secretary of the Presbyterian Board; and Miss Margaret Matthew, on furlough from Young Women's Christian Association work in Japan.

For the city conference the Bible class leaders are to be Reverend Ryland Knight; Reverend Edwin P. Ryland of the First Methodist Episcopal Church, Hollywood, California; and Miss Martha Chickering, San Francisco, California.

Miss Helen Topping of Pasadena, California; Mrs. Dwight E. Potter and Miss Margaret Matthew will conduct the mission study classes.

#### WESTERN CONFERENCES.

The success of last year's city conference at Estes Park will mean a larger and better conference for this summer.

The Bible classes are to be led by Reverend James Watt Raine, Professor of English literature, Berea College, Kentucky; Dr. Edward L. Parsons, Dean of Colorado College, Colorado Springs, and Reverend Orien W. Fifer of the Warren Memorial Methodist Episcopal Church, Denver.

Discussions of mission problems will be led by Reverend Oscar F. Wisner of the Country Life Department of the Presbyterian Board of Home Missions; Mrs. Oscar F. Wisner, and Miss Elizabeth Boies of the National staff.

For the student conference, Reverend Noble Strong Elderkin of the Plymouth Congregational Church, Lawrence, Kansas; Reverend James Watt Raine; and Mrs. Lester McLean will conduct Bible classes.

The mission study leaders are Reverend Oscar F. Wisner; Mrs. Oscar F. Wisner and Mrs. E. H. Silverthorn of Denver.

#### CENTRAL CONFERENCES.

A conference built for both city and county girls is the first of the two Geneva conferences.

Bible classes will be conducted by Reverend D. A. Hayes, Professor of New Testament Interpretation at the Garrett Biblical Institute; Reverend James H. Beebe of the Englewood Methodist Episcopal Church, Chicago; Miss Sarah S. Lyon, Akron, Ohio; Miss Grace Lockton, Hartford Theological Seminary, 1914; and Miss Mary C. Cunningham, Professor of History, Occidental College, Los Angeles, California.

The leaders for the mission and community study classes are Reverend Archibald Hadden, D. D., of the First Congregational Church, Muskegon, Michigan; Miss Carrie Barge, secretary for the Woman's Home Missionary Society of the Methodist Episcopal Church; Miss Mary Thomas, General Secretary of the Young Women's Christian Association, Buenos Aires, South America, and Miss Abbie Graham, Gatesville, Texas.

For the Central Student conference, the teachers chosen for the Bible classes are: Reverend James C. Baker of Trinity Methodist Church at the University of Illinois; Reverend Charles R. Bair, Indianola, Iowa; Reverend Thomas H. Hanna, Jr., of the United Presbyterian Church, Bloomington, Indiana; Mr. Harrison S. Elliott of the International Committee of the Young Men's Christian Association and Miss Grace Lockton.

Mission study classes will be led by Reverend Robert H. Beattie of the First Presbyterian Church, Chicago; Reverend Clinton T. Wood, Professor of Missions in the University of Wooster; Miss Sui Wang of Northwestern University and Miss Louise Montgomery of Chicago.

# The Eight Week Club Plan at Mt. Holyoke

THE following letter comes from Miss Louise Chapman, Mt. Holyoke, 1914, who is leader of the Eight Week Club Preparation Band in the college:

"We were simply overpowered at the response to our appeal for interest in the Eight Week Club work. We talked over the best ways of reaching girls and getting hold of them, and we finally decided to pick girls from each class in each hall to present the matter to their classmates and take the names of people who wanted to join the class here. Well, we must have picked the right girls because we had 135 names handed in of people who want to know about country work. That is a tremendous number to handle satisfactorily, and at first we were afraid we would have to split it up and have separate meetings, but as our spring term is so terribly crowded, and as we have plans for talks from four or five faculty members who probably could not give time for more than one meeting, we have decided to keep together and then have squads to do the practical work for experimenting, etc.

"In making the appeal to the girls, in the first place our emphasis has been on these points:

1. Making farm life and work interesting and worth while.
2. Showing possibilities of group or team work in good times and in community service.
3. Relating the Association to country wide service, and thus taking farm girls out of their own particular little locality and connecting them up with their sisters all over the nation and world.

"This list of points seems to 'get people' and we have much enthusiasm to start on. It has been our aim to create such a degree of widespread interest that it will be more or less self-perpetuating and will facilitate the

work of organization next year. The newly elected president for next year is considering organizing a regular committee to keep the pot boiling, as it were, until next spring, when we hope the Preparation Band will start again.

"Our program for this spring is as follows:

- I. 1. Talk from Miss Turner, the head of our Physiology Department, on sanitation, ventilation and hygiene, the care of milk, pasteurization, adulteration of foods, and flies and mosquitoes.  
2. Demonstration of home made fireless cooker and of ice chest or cooler. (Definite girls will be asked to superintend this.)
- II. Talk from Nurse Sconnell, from the college infirmary, on First Aid to the Injured, with a demonstration of bandaging and bed making for sick people; with squad leaders picked and prepared beforehand and general practice by the girls. (We will also have a lesson in making nurses' caps from paper napkins.)
- III. 1. Talk on canning fruit and vegetables, by Louise Chapman, with a few tried and simple recipes; this to be followed by questions.  
2. Talk from Mrs. Fairbanks, the head of the residence halls, on meals and diet for sick and normal health, planning special menus, etc.
- IV. Bible and mission classes, on different days.
- V. "Fixing up the Place."  
1. Talk by Mr. Kinney, the head of the college greenhouses, on gardening (mostly flowers).  
2. Simple rules of interior decoration, with suggested color schemes—Louise Chapman. Psy-

chological experiments in color contrast (for fun).

3. Stenciling—Mary Hunter.

VI. 1. Talk on books and libraries, and story telling.

2. Talk on miscellaneous suggestions for use of victrola, stereopticon, art pictures, and suggestions to be called for before meeting and discussed.

VII. 1. Outdoors, stunts and games. People to be called on to hand in suggestions before meeting.

Best ones to be picked and discussed.

2. Indoors, games, etc. Extracts from Dr. Eliot's book on the youth in society.

VIII. Meeting to discuss and plan definite working programs for summer work.

Talk at some separate meeting by Kenyon Butterfield on "The College Girl in the Country" and "Opportunities for Community Service," with general discussion.



## The Membership Basis

### An Informal Report of the Commission

Theresa Wilbur Paist

THE Commission which has been studying the Membership Basis in student Associations submitted, on April 1, its recommendation to the National Board. In coming before the readers of THE ASSOCIATION MONTHLY we most gratefully express appreciation to all who have been studying with us and who have given us the results of their thought. To the presidents of student Associations we are indebted for the answers to our questionnaire, upon which we depended in large measure for our understanding of the conditions in student Associations, and the desire of the membership. The general secretaries and field secretaries out of their large experience contributed much through discussion and correspondence. Our fellow workers of city Associations in their advisory groups helped us to see the bearing of this matter upon the great National Association Movement. The faculty members who met in advisory groups or sent their suggestions by letter were of the greatest assistance in letting us know the opinions of those who view the question from the

positions of the institutions in which the Associations are working. We owe a great weight of gratitude to the ministers who gave in advisory groups or by letter the most discriminating advice from the viewpoint of the church which we serve.

We trust that our recommendation may prove that "in the multitude of counselors there is safety," though it is obvious that the very number of counselors has made it difficult to follow the exact advice of any one group.

Nothing lightens the burden of our responsibility more than the assurance that God will answer the prayer of all who are petitioning that the final issue shall be one bringing honor to his name.

Before giving our recommendation we should review briefly our findings. As to the habits of student Associations regarding the Basis, we learned from the questionnaire that out of 167 Associations reporting, 84 limited voting to electors. The other 83, who allowed all members to vote, seemed to be governed by no desire to depart from the purpose of the Association,

but rather to avoid the embarrassment of asking that certain members shall have no vote.

In this questionnaire we asked an expression of opinion as to the basis best adapted to furthering the purpose of the Association. One hundred and eighty replied—39 voted for a more thorough application of the present membership basis, 30 for a statement of the basis in terms of personal loyalty to Jesus Christ, and 96 for such a statement or one of loyalty to the purpose of the Association together with a church membership requirement for cabinet members. These were the possibilities suggested. There were 15 scattering votes. In some cases these votes seemed to express only an opinion, but in other cases the desire for a restatement of basis represented real conviction. It seems fair to say that the Associations most eager for a change in our method of safeguarding the purpose are in many instances those in colleges and universities which, because of their history, their size and their location, have a great influence in the college world. To a large degree they are also those Associations which must command courage and conviction in order to maintain the fundamental Christian object of the organization. This fact may be variously interpreted. One may say that in such cases any basis consistent with vital, Biblical Christianity will be subject to equal criticism—while the more hopeful will maintain that by finding another method we may release new forces for promoting the real purpose, and at the same time avoid the danger of letting some of our hard pressed Associations slip from the National Movement, whose inspiration and guidance they especially need because of these very difficulties.

We learned that in a large number of Associations the present basis is working very well and is heartily believed to be the best.

Since the Commission was appointed to consider the restating of

the basis in personal terms "as a result of the request of the General Committee of the World's Student Christian Federation," we sought to keep the desire of the Federation before us. It is not easy in a few words to interpret the position of the Federation in facing the complicated ecclesiastical situation in many of the old world countries. In these countries the Federation, because it is a worldwide student organization, makes a strong appeal, even to students who have come to consider education and religion incompatible. In certain countries where church and state have long been united the student Christian Movement to be non-political is practically forced to be non-ecclesiastical, and so the membership is dependent entirely upon one's personal faith. Those who are promoting work in these difficult fields believe it would be a help if it could be stated that it is the practice of the Federation to bar no student from full membership whose personal position is satisfactory. Put bluntly, the desire is that no one shall be excluded from full membership because of church affiliation. It is considered by some a stumbling block that student Associations composing this great Federation should in different countries take differing positions regarding the members of certain great Christian churches.

With all these considerations in mind, the Commission members have spent much time not only in the individual work of interviewing and correspondence, but in actual meeting together for united thought and prayer.

On six different dates meetings, often of two sessions, were held in New York. Thirteen out of the fifteen members attended at least one meeting. The recommendation was passed at a meeting attended by ten members: Miss Leslie Blanchard, Miss Margaret Burton, Miss Katherine Duffield, Mrs. Kendall Emerson, Miss Katy Boyd George, Dr. Naomi Nors-

worthy, Miss Clara Reed, Miss Celia Scoby, President Mary E. Woolley and the chairman. The main issues represent the unanimous vote of those present.

The recommendation follows:

Recommended that the constitution of the National Young Women's Christian Associations be so amended as to admit student Young Women's Christian Associations embodying the following provisions in their constitution:

#### I. PURPOSE.

1. To lead students to declare their faith in God, through Jesus Christ, their divine Lord and Saviour, according to the Scriptures.
2. To deepen the spiritual life of students and to promote among them earnest study of the Scriptures.
3. To lead students into membership and service in the Christian Church.
4. To influence students to devote themselves to the application of the principles of Christ to the problems of human society and to the extension of the Kingdom of God throughout the world.

#### II. MEMBERSHIP.

Any woman of the institution knowing the purpose of the Association and willing to make the following declaration may become a member of the Association:

"It is my purpose to live my life as a true follower of the Lord Jesus Christ."

- III. A majority of the members of the cabinet (i e., officers and chairmen of standing committees) shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America.

Members of the Advisory Board shall meet the qualifications for membership, and the majority shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America.

We recommend this as an alternative basis, with the understanding that no Association at present a member of the National Association shall be re-

quired to accept it, and that new Associations may be organized either upon the present church membership basis or upon the recommended basis.

I should like to interpret the recommendation paragraph for paragraph. First, regarding the statement of purpose, our object is so to state this that the fundamental aim of the Association shall stand out clearly and with sufficient definiteness to give a reason for having a membership basis, to serve as an indication of what the interpretation of that basis in the majority of cases would be, and to be useful as a gauge in testing the value of an Association's activities. In the first statement, we wish to make clear the position of the Association regarding Jesus Christ. In our tentative recommendation to advisory groups we suggested the wording of the World's Student Christian Federation, which is as follows:

"To lead students to accept the Christian faith in God, Father, Son and Holy Spirit, according to the Scriptures and to live as true disciples of Jesus Christ."

From several ministers came sharp criticism of this phraseology. In fact, a number of ministers whose judgment has great weight both in church and Association circles, advised us not to attempt any complete theological statement of the Association's position, but rather to leave such statement to the churches. The proposed regulation requiring that a majority of cabinet members shall be members of churches eligible to the Federal Council of the Churches of Christ in America indicates that we are seeking to promote the faith to which these churches are committed.

The present suggested wording is that which is being considered by the Young Mens Christian Association Commission, save that we have substituted the word "declare" for "confess." It is obviously not a complete confession of faith, but it makes clear the fact that the faith in God into which we are seeking to bring students comes through Jesus Christ, that our confidence is in Jesus Christ as divine

Lord and Saviour, and our authority that of the Scriptures. Each of the three words, divine, Lord and Saviour are capable of many interpretations. Our study has convinced us that this would be the case with any wording. The phraseology of the World's Student Christian Federation was criticised by a Methodist Bishop as being more clear-cut and definite than anything asked of a Methodist minister at his ordination, and was criticised by an Association secretary as being something which anyone could take.

In connection with our third paragraph under the purpose which relates to leading students into church membership, it is significant to note that the leaders of the British Student Movement, which has worked for years under a statement of the basis in personal terms, believe that they have made more progress in working with the church and for the interest of the church than have we with our church membership basis. The second and fourth provisions in the purpose are self-explanatory.

The exact phrasing of the paragraph regarding membership was most carefully considered. The expression "knowing the purpose of the Association" was inserted because the purpose stating, as it does, that into which the Association is seeking to lead students, throws light upon the membership basis.

Thus a student who because of her religious tenet is out of sympathy with the purpose as set forth could not conscientiously join, and yet one who has not arrived at the place where she could make the substance of the first paragraph in the purpose as her own confession of faith, may join, provided she is clear in her purpose to be a true follower of the Lord Jesus Christ; also a student who could not conscientiously study the Bible save in her own church could join, provided she could make the declaration, and did not object to the Association conducting Bible classes.

The declaration "It is my purpose

to live my life as a true follower of the Lord Jesus Christ" was chosen after much thought. Our desire is that it shall be a test of purpose, one that will bring an intensifying of life, that will focus the attention of the student upon her obligation to follow Jesus Christ, one so simple that the emphasis upon the main issue will not be lessened through the necessity of explaining terms having a theological connotation. This phraseology, we understand, is being used in the work following certain student evangelistic campaigns, because it is considered by an experienced worker as a simple statement which a student could take in entering the Christian life. We became increasingly convinced that the basis of membership was primarily of value, not as a means of keeping out those who might lead the Association astray, but as a rallying cry to every follower of Christ to have a part in the united effort in his name.

There was also to be faced the question of administration. The simpler the statement the less difficult is it to apply, for in many cases the only person actually at hand to interpret it to an incoming member would be a fellow-student.

Before deciding upon this simple form of declaration we submitted to several groups of students a more complex statement, but it was criticised as being more than a test of individual purpose and as one capable of so many interpretations as to encourage "an India rubber conscience." Thus the simple statement seemed the more forceful after all. We believe that such a provision for membership will in many cases bring the whole question of the purpose of the Association to the attention of students and constitute a challenge to a loyal allegiance to Christ, which will mean new power to advance the object of the Association. By requiring that a majority of the cabinet and advisory board shall be members of churches eligible to the Federal Council of the Churches of Christ in America, we have made clear

where the balance of power will lie. Since we have named no special officers, we have avoided the necessity of discriminating against any young woman because of her church affiliation. We understand that the World's Student Christian Federation desired us if possible to avoid this.

We make our recommendation as an alternative one because we realize that in many Associations the present basis is working well and that often it will be the best basis for new Associations.

In submitting this recommendation we realize that we are asking special legislation for our student Associations. It therefore seems right that we should mention considerations which we believe justify us in this. As we considered the conditions in those countries where the Student Christian Movement does not bear the name of Young Women's Christian Association, nor form a part of the National Young Women's Christian Association, we were more than ever convinced that the whole cause of Christian womanhood is strengthened in our country by the united movement, including as it does Associations for women in cities, country districts, industrial centers and educational institutions. The integrity of our National Movement and the actual interplay of interest and co-operation between these varying types of Associations must be maintained. This we believe can be done and yet leave the Association in each case flexible enough to meet the conditions peculiar to any one group. The proposed recommendation is offered as an adjustment of the method of safeguarding and advancing the purpose of the Association, which is necessary in certain student centers. No student Association in the United States may become a part of the World's Student Christian Federation except as it is a member of the National Young Women's Christian Association. This is a source of unrest in certain colleges where a personal basis is strongly desired, for they believe themselves ready to meet

the standard of the Federation, but not our national standard. The informed student Associations are conscious of being a part of a world-wide movement of students as well as a world-wide Christian Association movement. The Student Movement of the world includes the men students as well as the women students. It, as well as the Student Volunteer Movement in this country, brings the Young Men's and Young Women's Christian Association student interests very close together. As at the Washington Convention the Young Men's Christian Association allowed special legislation for its student Associations, it brought the question as to why we had not seen fit to take a similar move. Whatever move the Young Men's Christian Association makes as a result of their present study will likewise affect us. Our students are, moreover, becoming increasingly self-reliant. Into the hands of undergraduates acting in self-government organizations, the faculty are entrusting many weighty matters formerly considered things to be decided for students, not by students. Delegations from these organizations meet together in certain sections of the country and among other things in college life which they discuss is included the student Young Women's Christian Association, and upon it they give judgment. The Association must therefore pass muster with the students. It cannot be projected from without upon the students, because students are taking more initiative in regard to other phases of college life; they are both prepared and more eager to express themselves within the Association. This makes the limiting of voting to electors especially difficult.

The period of student life is decidedly one of transition. It is likely to be a time of thought and change of position regarding the religious life. This constitutes both a danger and an opportunity. The Association lives that it may lead students not only to think, but to think to a conclusion, and to change their position always to

something higher and surer. In this delicate work it is most important that no student be hindered in becoming what she should be by even a suggestion that she is an outsider. She particularly needs Christian companionship and a chance to express what faith she has, in action. The proposed method would receive her into full membership, provided she purposed to be a true follower of the Lord Jesus Christ. After receiving her the Association is obligated by its purpose to seek to lead her into a faith in God, through Jesus Christ, the divine Lord and Saviour, according to the Scriptures, to provide opportunity for her to study the Scriptures, to lead her to apply the principles of Christ to the problem of human society, and to the extension of the Kingdom of God throughout the world. These great tasks she cannot attempt alone, and therefore the Association must lead her into membership in the Church of Christ, and if she is a member must awaken her to service in the church. May it not be that in some of our most critical and important student centers an Association which approaches the students with this simple question regarding their purpose to follow Christ, will be able to bring more students into the actual life and service of the church?

While action on this recommendation is pending, we should keep one point in mind. The whole meaning of any membership basis depends upon the purpose of the organization, and therefore as a commission we would earnestly recommend that all student Associations begin at once to emphasize their purpose in a clear definite way, and with renewed zeal seek to further it, and that in doing this the present basis be conscientiously maintained.

The Commission has offered its recommendation, but the responsibility of voting as to what shall actually obtain rests finally with the Association membership.

## After Seven Years

Harriet Taylor

**T**HE period of launching is past! The period of making the national movement permanent has begun!

When Frances Field proposed the formation of field committees she said that if the plan could be introduced universally within ten years she would be satisfied. At the end of seven years the entire country was organized on the "field plan," the headquarters staff was complete and the national building had been erected. Any one who had ventured to prophesy such a record would have been considered too visionary to be a safe leader.

After the experiences of the first seven years one dares to believe that we "shall see greater things than these." Two of the greater things that are needed and may be expected are, first, a large increase of subscriptions to take the place of the generous "launching gifts" which are being withdrawn gradually as the constituency increases. The pressing need during the remainder of this year is to secure the fourteen secretaryships which are still unsupported. There certainly must be fourteen individuals or communities that would rejoice in being supporters of national specialists who are promoting such fascinating interests as immigration, religious work in city Associations, physical and educational work among women as gifted as those in our colleges, student work and foreign Associations. Thirteen secretaryships have been secured and the National Board is now concentrating on the remaining fourteen. It has been a great thing for a few farsighted persons to assume the financial responsibility of launching the movement and it will be even a greater thing to have the membership and its friends so support the national work that it will not be dependent on any one group of persons.

The second pressing need is for an

endowment sufficient to assure certain parts of the annual budget. The earnest of what we may expect from endowments has come during the past six months from five gifts, amounting to about \$100,000. These initial contributions are an interesting study. The first one came through the will of Mrs. J. T. Farwell of Chicago. Mrs. Farwell was the first chairman of the American Committee and gave years of indefatigable service during the pioneer days when there was little appreciation and much opposition. Probably the student work and summer conferences of to-day owe more to Mrs. Farwell than to any one person.

Another legacy came to the Northeast Field Committee from Mrs. DeWitt Clinton Blair of New York City. Mrs. Blair knew practically nothing of the work when she gave her home six years ago for a drawing room meeting. The addresses at that gathering made such an impression upon her that she included the Northeast Field Committee in her will. One legacy is to be held in trust for the Ohio and West Virginia work and the income of the other two is to be devoted to the maintenance of the headquarters building.

A few weeks ago a national secretary was called to the telephone to talk with a lawyer about the form of a bequest. He said, "One of my clients wants to remember the Metropolitan Board of New York City, the Northeast Field Committee and the Foreign Department of the National Board. It may be years before you get the money, but you will be glad to know that it is coming."

So these recent experiences make a silent persistent appeal to old friends to make their gifts permanent; to Association speakers to present the work in such a manner that many will follow Mrs. Blair's example, and to lawyers who may have the opportunity of suggesting the National Young

Women's Christian Association to women who are considering avenues of usefulness for their money.

Another evidence of permanence is the endowment of the Field Work Department by our president. This gift, to be known as the Frances Field Memorial, has a sacred significance to those who appreciate how much the present plan of organization is due to the united foresight of Miss Dodge and Miss Field. It should be the first of a series of memorial gifts.

In the light of the past seven years, no one would risk her reputation by attempting a detailed prophesy of what the next seven years will bring forth, but we cannot "feed on his faithfulness" and expect less than all that our Heavenly Father sees is needed to enable the National Movement to take its highest place in the church, in the nation and in the world.

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#### A NEW CONFERENCE

The department of conventions and conferences announces the first high school girl conference to be held at Altamont, near Albany, New York, from August 25 to September 3.

This council will give to high school girls a conference all their own, with a program especially prepared for younger students.

Miss Gertrude Griffith, secretary for girls' work in the department of method; Miss Ernestine Friedmann, industrial secretary for the Northeastern Field Committee; Miss Helen Farquhar, student secretary for the Northeastern Field Committee; and Miss Eleanor Richardson, student secretary for the Delaware, Maryland and Pennsylvania Field Committee, will be at Altamont during these days.

Descriptive pamphlets have been issued and extra copies will be sent on request from the Department of Conventions and Conferences, 600 Lexington Avenue, New York City.

## Professional Service in Young Women's Christian Associations

OF the 280,000 young women who are connected with the 900 Young Women's Christian Associations in the United States, about 20,000 are volunteer workers in colleges, cities, and country districts, serving, as time and interest will allow, as board and committee members, as leaders of clubs and classes, or taking responsibility for religious or social occasions, without remuneration.

Besides these there are 1,700 employed officers, women trained for this profession, giving their whole time to executive work as secretaries, or combining teaching with administrative duties.

Of these employed offices 1 per cent are in town and country Associations, 2 per cent have gone out to India, China, Japan, Turkey, and South America, 3 per cent are executives of student Associations, 5 per cent travel for the National Board and its Field Committees, and 87 per cent are general secretaries, industrial secretaries, religious work directors, physical directors, or hold other positions in cities.

It is required of employed officers that they have good health, hopeful views of life, proven capacity for constructive co-operation with others both similarly and dissimilarly minded, academic and professional education, true religious convictions, and that they shall believe in girls and the organization in which they are associated.

It is granted to employed officers to realize the seven points in that well-known article, "The Call of the Job"; a chance to subdue; satisfaction in accomplishment; both monotony and variety; someone to work

under; recognition; opportunity for loyalty; congenial fellow workmen.

\* \* \*

The above is quoted from a folder just issued by the secretarial department, which goes on to outline the steps which it is necessary to take in entering Association work. This is the time of year *par excellence* to enlist possible future secretaries, and any who are personally interested, or who want to be better informed as to how to make the connecting links between women who might consider this vocation and the training system into which they should enter, may send for this folder to the Secretarial Department of the National Board at 600 Lexington Avenue, New York.



## Co-operating With Other Community Organizations

THE following rough notes on relationships between city Associations and kindred organizations are taken from reports sent in to headquarters in reply to the question, "How does your Association co-operate with other community organizations?"

The general secretary is on the Advisory Board of the Associated Charities, and a member of the Woman's Club. Helped to organize Federated Woman's Club to study local conditions and civic needs. The physical director helped with classes in church.

The Association is a member of the Civic Federation—an organization made up of thirty clubs and societies; also a member of the Child Welfare League and the Inter-church League.

A Social Service Council organized at the Young Women's Christian Association includes all heads of departments engaged in betterment work in the city.

Co-operated with the Ministerial Association in holding a three days' Bible Institute.

Made good use of the library by placing three branch libraries in factories.

With Young Men's Christian Association and County Sunday School Association held a series of conferences leading to establishment of teachers' training classes; with the same and three other interdenominational organizations, formed a missionary council to prevent overlapping of missionary classes.

The Association is headquarters for the Town Improvement Society and the District Nurse. Often furnishes free meeting places for other organizations.

Holds a civic study class with charitable organizations.

Houses the central registration bureau for the United Charities.

Aided the Jewish Educational Alliance in starting First Aid classes. The Civic League and Co-operative Workers' League hold meetings in the Association building.

Confers with the Labor Bureau of the Council of Jewish Women about positions and applicants. Holds joint secretarial conferences with Young Men's Christian Association.

Co-operates with the Associated Charities in securing employment for girls; with the police matron in taking care of girls temporarily stranded.

With the Council of Sociology in studying the needs of the city and how best to meet them.

With churches in vesper services and Sunday school banquets. By supplying Sunday school teachers; by working on committees of other organizations; and by secretaries going out as speakers.

In forming a religious council to study conditions of the community and to map out a general policy for aggressive work designed to meet needs discovered.

Loaning equipment to societies and churches.

The general secretary is a member of the Anti-tuberculosis Committee, meetings of which are held in the Association building.

A luncheon of all social workers of the city is held in the Association building once a month to talk over work and conditions in city.

Is in relation to a public school athletic league; helped in a union evangelistic campaign.

Works with the Juvenile Protective Association in the Big Sister Movement.

Conducted the "follow-up" work among women after a religious survey of the city made by the Men and Religion Forward Movement.

The general secretary is vice-president of a sociological club which has a member from each of the organizations working in the city.



## National Board News

**A**N all-day meeting of the National Board was held at headquarters on April 1st.

Miss Dodge reported the death of Mrs. S. S. Salisbury, non-resident member of the National Board from the Pacific Coast Field Committee, and the death of Mrs. Francesca Nat Gamble, treasurer of the Ohio and West Virginia Field Committee, further mention of whom is made elsewhere in this number. The following is quoted from Miss Dodge's report:

"I am glad to present the following names as proxies for the eleven members of the World's Committee we are privileged to have at Stockholm, but who cannot attend. Miss Reynolds is the only member to be present:

Miss Charlotte Adams,  
Mrs. Harry B. Bremer,  
Miss Mabel Cratty,  
Miss Caroline B. Dow,  
Miss Louise Holmquist,  
Miss Gertrude MacArthur,  
Miss Anna McClintock,  
Mrs. W. W. Rockwell,  
Mrs. James Cushman,  
Mrs. Emma F. Byers,  
Miss Mary Corbett.

On April 17th there is to be held at Garden City, L. I., a conference on

**Social Problems.** This is a private conference of specially invited leaders of the Christian Student Movements of North America. The National Board will be represented by eighteen board members and secretaries. May 14 to 18 a conference of colored students and leaders, called by Mr. John R. Mott, as chairman of the Continuation Committee of the Edinburgh Conference, will be held at Atlanta, Georgia. It is expected that at least seven hundred people will be present, five hundred of the number to be students.

☐ The Office Department reported visitors from the National City Bank, the Hartford Theological Seminary and the Newark Association who came to study our office methods and filing system.

"We wish the members of all the local boards would kindly notify the Office Department when they are coming to this city. We can inform them of interesting meetings being held in the building during their visit to the city. Many have told the social secretary that they did not feel that they could come to the building, knowing how busy the secretaries are, when they had no special Association matters to talk over."

☐ The Publication Department has engaged Miss Dora M. Barnes for the rest of the year as advertising representative for THE ASSOCIATION MONTHLY.

A radical change in the business policy of the department has been made with the approval of the executive committee, making discounts for cash payment and requiring cash payment except in special cases. This change is in line with a similar change made by the Association Press some months ago.

☐ The Department of Conventions and Conferences announces the first week in May, 1915, as the date for the Biennial Convention to be held in Los Angeles.

This summer for the first time a High School Girls' Conference will be held at Altamont the last week in August. The program for this is a

combination of that used at an ordinary summer conference and that of a summer camp.

Because of her official position as chairman of the Department of Conventions and Conferences, Miss MacArthur was appointed as one of the National Board representatives on the Blue Ridge Corporation in place of Mrs. Cushman.

There have been two at home days, one given by the Department of Method and one by the Secretarial Department. At each, stereopticon views were given showing the work of the department. Members of the National Board received the guests of the afternoon, and tea was served in the living room of the Training School.

☐ The Field Work Department reported as follows: "We are glad to report that we have had some success in our attempts to fill the vacant positions on various field staffs. The South Atlantic Committee has secured as its executive Miss Amy Smith, now at the Training School. She will begin her work in the field by attending the Southern Conference. In order to help them during the present absence of any executive Miss Kinney will spend the month of April in that field, helping in whatever work seems most necessary to the committee. Miss Willie Young, also at the Training School, is ready to accept the position of student secretary in that field, taking the place of Miss Porter who has been compelled to resign on account of sickness. Miss Marcia Dunham, office executive for the city committee, has been called to the executive secretaryship of the West Central Field Committee and will take up her new duties next September. In the North-eastern field Miss Anna Clark will begin her work as county secretary in August. It is a great delight to us and to the field committee that Miss Clark can take this work which has been ready and waiting to be done. The Ohio and West Virginia Field hopes to add to its staff in the fall a city secretary.

¶ "At the Department of Method meeting on April 25, Miss Jessie Field presented our small town and country work, giving us an inspired picture of the hard and discouraging side of country life, as well as its hopeful aspects. Miss Clarinda Richards, secretary for Green County, New York, was present and in a few words gave some idea of her work. We also had with us a real country girl who was enjoying her prize trip to New York which she had earned through excelling in a cooking contest in Greene County, New York. We rejoiced that we could look through Miss Field's eyes and heart at the real country, and we saw with her the pitiful smallness of the twelve red dots representing our county Association work when spread out upon the map of the whole United States."

Miss Holmquist is sailing on April 16 for a vacation abroad. She will be in attendance at the World's Conference at Stockholm, June 11 to 18, as a delegate, where she will present a paper prepared by Miss Rice on the "Spiritual Opportunity of the Young Women's Christian Associations of the World." She expects to be at headquarters again by July 1, and will serve on the faculty of the summer school.

Plans for Federations of industrial clubs, which a year ago were beginning to take shape, have been successfully tested in a number of cities. Instructions for organization and suggestions for educational features for the clubs will soon be ready for printing. The working out of these plans has been accomplished by the close co-operation of headquarters, field and local workers.

With the co-operation of the field work department, Miss Burton will conduct some short term mission study classes in city Associations to make a first hand study of the responsiveness of young women in city Associations to mission study, and the kind of mission study best adapted to them.

In January the city committee took action upon a report which was sent to Miss Dodge by a gentleman con-

nected with a national organization for the protection of girls to the effect that the Association, along with other institutions, has discriminated against receiving girls into its boarding homes because of the class of work which they are doing, and that girls thus turned away have taken the downward path embittered against all that is Christian. Copies of the correspondence with marks of identification omitted were sent to the presidents of all city Associations, with a letter urging that they be given attention by their boards. The many replies which have been received to this letter are very heartening evidence that it is the spirit of our Association to be of service to *all* girls, and that any tendency to discriminate, if such there has been, is fast disappearing.

Since the middle of February a large part of the time of the student secretaries has been spent on the field attending week-end conferences and conducting special meetings. These meetings have included the following places: Columbia University, the Studio Club, Elmira College, Syracuse University, University of Kentucky, Transylvania University, University of California, Stanford University, Occidental College, University of Nebraska, and University of Oklahoma.

The exhibit committee is preparing an exhibit of the student life of women in this country for the Exhibition of the Book Industry and Graphic Arts to be held in Leipsic from May to October. As the time is limited it is planning to include in this an exhibit from three typical kinds of colleges for women; the distinctly woman's college, the state university, and the state normal school.

The Eight Week Club plan is being received more enthusiastically by college girls this year than ever before. With the inspiration of the definite results of last year's clubs, the student girls have begun the work for this year by holding Enlistment Meetings, where reports are given by girls having clubs last summer and

the whole plan is presented. Following this, those interested have formed a Rural Leadership Preparation Band. This work of preparation is most practical and makes use of the college nurse, home economics professor, physical director, and all other resources which can be of help in getting ready to be leaders in the country.

¶ The Foreign Department reported the following secretaries who have been put under appointment: Miss Frances M. Gillis, National Office, China; Miss Lily K. Haass, China; Miss Marion Osgood, Japan; Miss Myra Withers, India; Miss Gail Lane, India.

Word has come from India of the transfer of Miss Mather from Allahabad to Madras, owing to the withdrawal of Miss Guitner and Miss Bretherton on account of ill health. Miss Snow, of the Indian National Office, has been obliged to return to this country also on account of ill health. Miss Helen Taylor, who with Miss Brooks, had reached Colombo on her world tour, generously volunteered to remain at Colombo, thereby setting Miss Lang free to fill temporarily, the position of national secretary. Miss Frances Taft, of China, has arrived in this country, and is already doing the visitation planned for her among circles of Wellesley Alumnae and the state universities of the country.

An invitation has been received from the Presbyterian Board of Foreign Missions to send our outgoing secretaries to the Annual Preparatory Conference for missionaries under appointment. This conference will be held June 6 to 13.

¶ From the Secretarial Department comes word that one training center is being conducted at the present time, in California. The committee has been working over plans for next year and has edited a new Training Center Manual, compiled from the experience of training centers during the last six years. One new feature in this is to be the use of report blanks, made

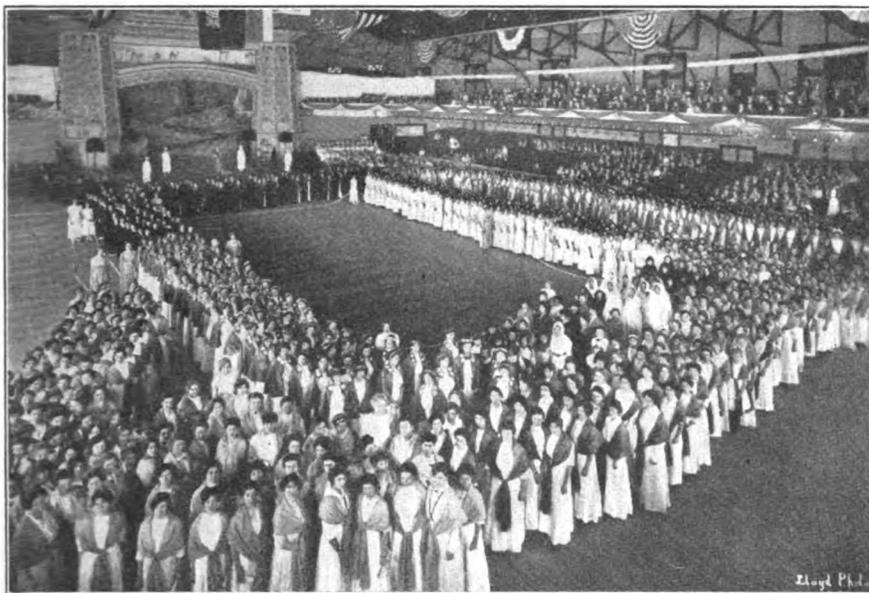
out weekly by every training center student and sent by her directly to the field office, so each field office may have an accurate record of just how a student's time is spent. This will make the work more uniform than ever and will contribute greatly, we think, toward insuring a proper use of the three months' time.

The time of the afternoon session was given over to the report of the Basis Commission presented by Mrs. Theresa Wilbur Paist, the content of which is set forth in an article elsewhere in this issue.

#### CITY NEWS ITEMS

The Library Committee of the one-year-old Association in Tampa, Florida, has not only raised money to equip a reading room, supplying 900 books and fifteen magazines, but has much to do with interesting the whole city in story telling in the hope of some time calling a salaried story teller who shall give part time in the library of the Association. This committee stood sponsor for a series of meetings held in Tampa by Mr. Richard T. Wyche, the president of the National Story-Tellers League.

While waiting for larger accommodations in which to expand its educational work, the Danville, Illinois, Association is doing a note-worthy piece of co-operative work with the local churches. The chairman of the religious work committee and the general secretary presented at the meeting of the Danville Ministerial Association the resources that the Association has to offer church workers, such as training church recreation leaders in the Association gymnasium, offering classes in religious pedagogy and story-telling for Sunday-school teachers, training in choral work, the use of the summer camps, etc. A poster was prepared, reading as follows: "Special work for the young women and girls of this church is conducted by the Young Women's Christian Association, etc." Blanks are then left for the insert of names of a "standing committee" in the church in question, in co-operation with the Young Women's Christian Association. Twelve of the thirty-five churches in Danville have hung this framed poster in their lobbies and have appointed a committee of three church members to see that the Association facilities are made good use of. Both the general secretary and physical director are called upon frequently to speak before Sunday school groups, Parent Teacher Associa-



PROCESSIONAL IN THE LOS ANGELES PAGEANT

tions, etc. One result of this co-operation is a plan for establishing city playgrounds.

The **South American Club** of the Washington, D. C. Association held a reception in April in honor of Miss Mary Thomas, general secretary in Buenos Aires. Dr. Albert Hale of the Pan-American Union and Miss Thomas spoke of conditions on the neighbor continent.

As a result of a class of Camp Fire Guardians formed for bird identification, a most unusual interest in birds has spread through the Portland, Oregon, Association. Last spring this class identified fifty-seven varieties of birds in the vicinity of Portland—"all the same as Heinz pickles," as one of the girls said. During the fall "bird baths" and "bird lunch counters" were found in many homes as a result of this. In one family where the mother is a shut-in there have been flocks of birds all winter. This spring a series of talks have been given in the Association with the help of the local Audubon Society. To one of these, for instance, a teacher brought her entire grade, and all these talks have been most helpful. There has been a request for a "bird table" in the Association dining room one evening each week, for a conference and reports of the birds seen during the week. Possibly this will sug-

gest a similar club for some Association to start this spring.

People who have used the **summer school** of the Central Branch of the New York City Association are looking forward to the opening this June of its thirtieth season. Every Monday evening an entertainment is given. Tuesday evening there is Bible study; Wednesday there is gymnastics, games and flower making; Thursday, sewing and millinery; Friday evening, elocution and gymnastics. This school is free to any girl and woman obliged to stay in the city during the hot weeks. Last summer 874 were enrolled.

"At the Association building they believe that **imagination** is a good thing for every girl to have," says a Cleveland press comment. As a result, a course in reading and giving fairy plays has been given this winter. Several of the plays have been given by Camp Fire Groups.

A **Vocational Conference** for girls was held at the Worcester, Mass., Association, at which leaders in teaching, trades, library and recreation work, nursing and domestic science presented their own branches of work in such a way as to appeal to the girls.

The **Playground Association** of Wichita, Kansas, gave a great demonstration of story-telling, folk dances, playground games and athletic competition,

assisted by the Young Women's and Young Men's Christian Associations.

That three local Associations can maintain a joint summer camp is to be proved by the closely neighboring Associations of Redlands, Riverside and San Bernardino, California, this summer.

"The Knoxville Sentinel" was turned over to the editorship of a group of club women interested in the Association, who made of it a special women's issue. The proceeds of this sale were added to a fund for Knoxville's new building.

**Girls' Sunday** was observed in Newark, New Jersey. Many churches observed the day, either at their regular services or in Bible school and in some churches addresses were given by Association secretaries. A special story-telling hour was held in the Association in the afternoon.

Talks on thrift are being offered by the Federated Clubs of the Los Angeles Association, this extending over four evenings. The folder announcing these talks surely exemplifies Thrift and Efficiency, as on the back are advertised an Association play and the trade schools. Moreover, the "Five Pertinent Questions for a Woman Earning a Salary," beginning "How much have I earned all told in my life?" which were issued in book mark form by the Thrift and Efficiency Commission, are also reproduced on the back of this announcement—one clever way of spreading these searching questions.

An elaborate "Feast of the Nations," given in Kansas City, Mo., has not only advertised the Association widely, but cleared over \$950 for the Estes Park fund. Eleven countries were represented, each in charge of one club and a special committee of girls of leisure. Pictures and clever write-ups in the newspapers during the ten days previous insured a large and curious crowd, eager to sample a genuine dinner in a Chinese house, to which they could ride in a jinricksha, or to have their fortunes told in a gorgeous Oriental room by a real Hindu. Dixie was exceedingly popular, with Southern belles receiving and Dinahs serving chicken and waffles. One could visit Japan, too, by crossing a rustic bridge among fragrant flowers. Holland had a real windmill and a quaint old Dutch house from whose windows goodies were dispensed, especially chocolate shoes. The swimming pool became a Venetian canal with a charming cafe overlooking. Here diving for coins was a popular attraction. Tropical Hawaii with a thatched hut, Alaska with its snowhouse and lively little teddy bears,

Ireland, a bower of Killarney roses, Mexico, land of flowers and gaily dressed señoritas and seniors, and by no means least, hospitable New England, were the other countries represented. A continuous show was well attended by people in between courses of their foreign dinner. Almost 2,000 people crowded the halls and rooms each of the two nights.

"Every member in a Bible class and every member a contributor to the support of our Secretary in Constantinople," is the slogan adopted for the spring by the secretarial staff of the Nashville Association.

The Business Girls' Bible class, looking forward to the day when the Association of Johnstown, Pa., will begin the plans for building a home of its own, is starting a fund for this purpose with \$500. With this "nest-egg" for a foundation, the fund will doubtless, before the Association celebrates its first birthday, grow to even more encouraging proportions.

A plan for vesper services recently tried in Paterson, N. J., has worked well. One member of the religious work committee and one secretary were asked to be responsible for each Sunday afternoon during February and March. The original thought was to have a formal meeting once a month, the plans for the other afternoons to be left entirely to those in charge, the social or the religious part to be emphasized as they desired. The result has been a splendid program for every Sunday, followed by the social hour when refreshments were served. The Glee Club from the National Training School in New York City gave a concert one Sunday. Another afternoon Bible stories were illustrated with colored crayon sketches. The attendance has varied from eighty to three hundred. The total number present at five meetings was nine hundred.

The following description of the Sargent frieze of the prophets, in the Bible Study Episode of the Ministering of the Gift, comes in a report of the pageant as given in Dayton recently by delegates to the Ohio and West Virginia Field Conference. The account was written by Miss Mabel Stone, who directed the pageant at this time:

"Those who watched, say that it was with a quiet catching of their breath that they saw those nineteen girls picked from city and student Associations, each one for the fact that in her face there lived the yearning of her heart to know God, come slowly on to stand in one long line thrown into relief by the green-



THE STORY TELLER'S AUDIENCE, TAMPA

brown background. Softly there came from the wings the clear voices of the chorus in 'Silent Night' as they filed down to stand below the stage in a group. Almost without seeming to move, those nineteen girls became the frieze of the prophets. Amos was there, stern prophet of righteousness. You wondered if the months when she had stood for ideals of college honor had not helped to put that strong vigor in her face. Hosea, with the exquisite tenderness of great sorrow, made you wonder if she paid the price of friendship sometimes. Joshua was a warrior, every inch, and there was wonder and reverence in the face of Isaiah, as if in truth she beheld the King. As the notes of 'Joy to the World' rang out there came across the faces of those girls an almost indescribable radiance. Perhaps it was that that made more than one person say afterward, 'I never dreamed the Bible was like this.' With the spell of this still over the audience the girls from all the episodes gathered to symbolize the going out of the Association to those lands which were represented by the foreign girls. As the last of the Association Spirit's charge rang out through the auditorium, the audience rose as one to sing together the "Hymn of the Lights," in expression of the new meaning which the Association had for most of them."

"Any Girl," or "Every Girl," as this playlet is variously known, seems to have been given by a good many Associations in connection with their annual meetings. This picturesque means of showing the local work originated about two years ago, in Indianapolis, we believe, and has been used widely with adaptation to local conditions. "Any Girl," the daughter of "Every Woman," ventures forth into the world, is put in

touch with the Association through Travelers' Aid, and then in symbolic and realistic form is brought into the Association life. The last two to give this play were Sacramento, California, and Jacksonville, Florida.

A church building has been given to the Minneapolis Association by Mr. Eugene Merrill of that city as a memorial to the mother of Mrs. Merrill. This building, which is now to be known as the Ruth J. Keith Building, will house the social and religious activities of the Association most comfortably.

The circulation manager of *The Sentinel*, the Association paper of Knoxville, Tennessee, is conducting a campaign for subscriptions by means of a committee composed of the chairman of all the Association departments, who, in turn, are working among the people connected with their own departments.

Cannot more Associations send in reports of social activities in boarding homes? For example, Jacksonville, Florida, has reported a birthday dinner held each month for the residents of their building, and has also reported a reception given by the resident girls to the board of directors. At The Harriet Judson, the residence hall of the Brooklyn Association, each floor takes turns in being hostess each month to the rest of the building.

From one hundred to one hundred and fifty new names of employers are added to the lists of the Brooklyn Employment Bureau records each month. When a girl applies who is not fully qualified she is sometimes sent to a manager with frank acknowledgment of this fact, asking to be allowed to work up. This almost always secures the position and creates a friendly relation between employer and employee

## STUDENT NEWS ITEMS

The thirteen members of the **Student Volunteer Band** in the Greensboro State Normal, N. C., have given \$125 to missions this year.

A **systematic giving rally** held at Mount Holyoke College the first of the year was followed by a personal canvass which resulted in pledges amounting to \$2,100, a sum greater by \$510 than the amount pledged last year.

The money thus procured has been used entirely for benevolences, since the expenses of the Association are met by the annual dues, and with it the Association has been able to support work in China, India, Japan and Spain and to help missionary organizations, vacation Bible schools and Southern industrial schools and colleges in this country.

**Another cabinet house-party plan**—this time at Alfred University, N. Y. While this was held in the autumn, just before beginning the school year, it is here reported in time to suggest "doing likewise" to other Associations. The new cabinet half camped, half bunked, in a farmhouse owned and loaned by a friend of the Association living a few miles out of the college town. The party drove out in a hay-wagon. There was as much play as council, and the girls write, "Without doubt that last prayer circle has held many a chairman faithful to her purpose throughout this year."

"We wanted to entertain the visiting delegates and yet we had a desire to educate all the girls about Association work," runs a report of a **cabinet council** of the Kentucky Associations, held in Georgetown, "so we just divided into six teams, and were given paper and pencil. A mock cabinet meeting was then given by a leader and six girls, each of them named for one of the teams, and each of them to answer any question put to them by the leader, on the World's Association, the National Board, the Field Committee, country, city and student work, respectively. After this educative cross questioning, each of the six teams crowded around each of those six well-primed girls in turn, asking questions, looking at pictures, and getting all the information they could. Then they wrote, fast and furiously, and when a bell rang, the papers were graded. The prize for the best paper was a copy of the new Handbook of the Young Women's Christian Association Movement. "It was really delightful," to quote again, "and then it helped us so much, for we were woefully ignorant about Association work and people."

**"The Shining Way.** Bible Study, Prayer, Everyday Living. Believing this

three-fold program to be the Shining Way to a radiant Christian life, I make it my purpose earnestly to follow it each day. 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.'" This was the Shining Way bookmark, which is standing on the desks or put away in the Bibles of many girls in Elmira College, as a result of an Echo Meeting held a few weeks after Miss Burner had given a series of talks to the Association. At this meeting some of the girls told very simply and straightforwardly what living in this way had meant to them since they had tried it, and the cards were given to all who wished them, and this proved to be not only all seventy-eight at the meeting but other girls who came afterwards to ask for them. It seems a beautiful and reasonable way to put into action the results of such a series of meetings.

A second **"Chicago in Calcutta"** campaign has just been held at the University of Chicago, under the direction of Miss Geraldine Brown, raising \$70 more than the \$900 desired for the support of Miss Margery Melcher's work in the Calcutta Association. It lasted from February 15 to March 5, the last week being the intensive Calcutta Week. About 150 girls took active part in the campaign. All but \$80 was pledged by the college girls—the rest by faculty members. The chairman of the Missionary Committee was general chairman of the campaign, and the chairman of the publicity took charge of all advertising. There were ten teams of ten members each. This committee of one hundred was appointed at the opening dinner. At a meeting the following day the names of all the college women were apportioned by the card catalogue system to members of this committee, with no overlapping, so someone was responsible for personally asking each woman student for a pledge.

One of the devices used was a graded flagpole, with a Chicago banner on a pulley, gradually as the sums came in raised toward the statuette of a Hindu girl at the top.

The publicity was thorough. Every bulletin board and blackboard on the campus bore a fresh notice or squib every day. For example, "Chicago in Calcutta Week, February 23-27;" "Chicago Women for Calcutta Women, We Can: We Will;" "Chicago Calcutta 'Pep Session,' Every Woman Out;" "Watch Your Postals;" "Follow the Drums to Kent Hall Tonight;" etc. These squibs "were not only obviously successful, but were a good way to put at least fifty

girls to work." The "Pep Session" called seventy-five girls out to address Calcutta postals, write and practice songs, and make posters. On "Dodger Day" dodgers were distributed after 9:15 classes in all important hallways, and every woman in college received a postal card listing the events of the week. At the last meeting—the "Calcutta Campaign Culmination," the reports of team-captains were received, and the announcement of the \$970 proved again that it pays in a student as well as city Association to use the concentrated campaign method for securing funds.

Twelve classes in local churches are conducted by the Association of the University of Iowa, as well as six classes in sorority houses. This Association carries a budget of \$1,335.

All but three of the students of Dickinson College, Pa., are members of the Association. This Association conducts strong Bible work at the Carlisle Indian School, based upon a weekly normal class with an experienced leader.

## GLEANED FROM RECENT CAMPAIGNS

The following information is as much as can be secured from material received at headquarters. We cannot be assured that it is entirely accurate, as the press clippings from which most of the accounts have been taken are not infallible, so we can only urge that accounts be sent in from the Associations themselves.

**Quincy, Illinois.**—Budget campaign for \$4,000, beginning March 19. Closed March 30, with about \$3,400 secured. Board is continuing quiet work to secure remainder.

**Kansas City, Kansas.**—Campaign for \$4,000, beginning February 28, closed March 4, with \$4,300 secured. Also "a united and sympathetic board of managers, a better informed public and many new friends."

**Lowell, Massachusetts.**—Campaign for \$10,000 began March 10 for the remainder of budget for year ending February, 1914 (\$2,500), for budget for coming year (\$4,000) and for new equipment and furnishings for building (\$3,500). No preliminary amounts raised. \$11,100 secured from 1,966 people.

**Little Rock, Arkansas.**—Budget campaign for \$4,500 began March 2. In four days secured \$4,570.45 from 622 subscribers. Four subscriptions of \$100; one of \$75; six of \$50; the rest down to 25 cents.

**Louisville, Kentucky.**—On February 24 opened campaign for \$300,000. Money to

be used for lot (\$100,000) and building. Extended campaign through March 9, closed on that day with shortage of \$12,523, which must be raised before March 31 to secure conditional pledges. Whole amount raised March 31.

**Topeka, Kansas.**—Campaign for \$2,700, February 17 to 23. Because of snow storm on last day closed with \$125 shortage, but with many good promises outstanding and with women confident of success.

**Albany, N. Y.**—Building campaign for \$100,000 for six days, beginning March 18. Secured \$84,500. Decided to end organized campaign on time and hope that people not yet reached will complete the sum.

**Washington, D. C.**—Budget campaign for \$5,000, beginning March 10. Secured almost total amount. Secured also sum toward \$2,000 indebtedness on camp property.

**Trenton, N. J.**—Campaign for \$12,000, February 19 to March 7. Secured \$5,962.

**Peoria, Illinois.**—Campaign for \$5,000 for current expenses and a new secretaryship, March 1 to 7, secured \$5,309.75, plus \$405 as membership dues. The largest contribution was only \$150, so many people were interested to give. From this sum 4 per cent will be contributed to supervisory work.

**Elkhart, Indiana.**—Secured the desired \$3,500 in two-week canvass, in spite of financial depression and a blizzard.

**San Antonio, Texas.**—Secured \$100,000 in a campaign from March 3 to 14, to pay for a building almost completed—the first Association in the State.

**Norristown, Pennsylvania.**—Budget campaign for \$3,000 for four days beginning April 1. Sixty girls and women on ten teams secured \$3,040.75. "It was particularly gratifying to see the large number of five and ten dollar gifts and to realize that the support of the work is being assumed by a large number of men and women of the town."

**Syracuse, N. Y.**—Annual budget campaign for \$4,500, began March 30, closed April 4, with \$3,081.45 in cash and \$800 in pledges. Fifteen solicitors yet to report. Seventy-two people at work.

**Winston-Salem, N. C.**—Building campaign for \$40,000, March 17 to 23. Secured \$40,325.05.

**Redlands, California.**—Budget campaign for \$2,500 (including 4 per cent for National work and \$275 for a share in a tent house at Asilomar), one week between March 10 and 24. \$3,000 secured.

## FROM THE FOREIGN MAIL

*From Theresa Severin, Peking, China.*—I must tell you what a beautiful time Katherine King and I are having, naming a whole family-full of children! Our table boy has five youngsters all under twelve and the mother came to see us the other day and told us they were all to be baptized at the church in the Methodist Mission to which we go, and she asked us to name them. Chinese children seem to have names for all occasions, at any rate their first one only lasts through babyhood, then they are given another, and after that your friends can give you any number. The two oldest have names already, so we're confining our attentions to the other three. As I've never had a namesake, I'm going to name the two-year-old for myself, and Katherine is doing the same for the baby! We're still hunting for a name for the boy. Servants' wages are so awfully small here that I don't see how this man ever gets along, yet it would be impossible for us to give more without causing difficulties among servants in other families; but we are planning to give the whole family their spring clothes, and we're going to invite the small kiddies over and give them a bath and then dress them, so that on Easter Day when they're all baptized, they'll have something fit to wear. And I'm going to have my picture taken with my young namesake, Wei Jeu. Isn't that a handsome name? It means Comfort and Benevolent.

## TRAINING SCHOOL NOTES

Spring vacation, the third week in March, found us searching for the first signs of summer in the woods and on the shore. Those who did not care to go to the country remained to visit the historical and interesting places in New York City.

On the eve of St. Patrick's Day, Ireland was transplanted to the National Training School living room. On that evening we assisted those who serve us in the house to entertain their friends, the majority of whom were daughters of Erin. On the trip through Ireland we visited many places known to fame. Once more we kissed the Blarney Stone and listened to the ringing of the Bells of Shannon. The discussion of Home Rule was condensed into the form of a common yard stick. The merry evening ended with a grand chorus of "Marching to Dublin," and "The Wearing of the Green."

The Occupational Conference held March 28th was attended by about one hundred enthusiastic delegates from neighboring colleges, universities and technical schools. All the visiting delegates were entertained at luncheon in the Training School dining

room. It has been our privilege to show our building to many groups from Smith, Vassar, Wellesley and Elmira colleges, who are spending their spring vacation in the city.

Among the guests who have contributed to the pleasure of our family life this month are Dr. Edward Steiner of Grinnell College, Mrs. Martha Falconer of Philadelphia, Miss Florence Brown, General Secretary of the Washington Association, Miss Grace Berry, Dean of Women, Pomona College, California, Miss Grace Dodge, Mrs. Elihu Root, Jr., Miss Helen Thomas and Miss Blanche Geary. Miss Clarinda Richards, General Secretary of Greene County, N. Y., and Miss Agnes Sweet of Greene County, were with us one week. Miss Sweet won the sweepstake prize offered by the Young Men's Christian Association of Greene County for the best bread, cake and jelly. The prize was a trip to New York City.

In connection with the academic work, visits of interest to various institutions are now being made. A most profitable afternoon was spent at the model Pilgrim Laundry in Brooklyn. After seeing the plant and the work of the welfare department, we were served with tea by the laundry staff and employees. An all-day trip was taken to the Rockefeller Institute at Cold Springs Harbor. Under the direction of Miss Laura Garrett we found many wonderful secrets of nature hidden away by the roadside. A picnic lunch was eaten at noon and the afternoon was spent at the Institute.

Lectures have been given by Mr. William K. Cooper and Mr. Walter Wood of the Young Men's Christian Association. Dr. Edward Steiner spoke once on Immigration and once on Judaism. Mr. Orin Baker presented the Travelers' Aid Society work. Professor Shosuke Sato, second exchange professor from Japan to the United States, lectured on Education in Japan. Signor Bosio of Palermo, Sicily, official delegate from the Waldensian Church in Italy to the United States, spoke of the work of that organization. A new course in Church History has begun, with Miss Anna Rice of the National Board as instructor. Dr. Mary Macy of the New York Academy of Medicine was the first speaker in the course on Community Living.

The class has voted to raise a Student Loan Fund, to be directed by the Secretarial Department.

FIFTH QUADRENNIAL CONFERENCE OF THE WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION, STOCKHOLM, SWEDEN, JUNE 10-18.

# EDITORIAL

## Facing a Challenge

The year 1914 is already an epoch year of changes in the lives of the women of the Near and Far East, as well as in Latin America. The "mass movement" among the people of India toward Christianity, where thousands of low caste and outcast Hindus are seeking baptism into the Christian church and whole villages are coming to accept Christianity, includes in its sweep Hindu *women*. Some of the churches are making requirement that no man shall be admitted who has not first brought his wife into willingness to join the church.

The Turkish government has opened the doors of education to the Moslem universities for their women.

In March the rule of the far-stretched Empire of Russia granted to Russian women rights and privileges which had been withheld from them while all the nations roundabout had yielded like rights to their women.

In Latin America the evolution of industry is including women in employment by the thousands; an increasing number of women are seeking higher education in the universities.

There is little need to review the present social reshaping in the social life of the women of the Far East to the readers of *THE ASSOCIATION MONTHLY*. These social revolutions have created an acute need for guidance among the women of the Near East, of Latin America, and of the Far East. The existing missionary forces in these countries have sent repeated requests to the World's Committee, and to the National Board of the United States for the organization of the Young Women's Christian Association in the principal cities of these countries, and the sending of secretaries to guide the work. Such cities as Osaka, Kyoto, Canton, Peking, Rio de Janeiro and others have

waited for five years or more for a response to their appeal.

In the meantime the National Board has been organizing its foreign department, has been putting its financial system into a working order, and we are at last able to face intelligently the challenge that comes from the non-Christian countries of earth to the United States to supply the leaders who shall reshape the social life of the women of these nations. It is peculiar to the genius of the people of the United States that when they are brought face to face with a great need, a great demand, a great sacrifice, there is the surest response to an appeal.

After prayer and many conferences, a committee appointed by the finance and foreign departments of headquarters is submitting a proposition to include the whole United States in a campaign for the foreign field. Last year of the total budget of the United States one and one-tenth per cent was given to the foreign field. The proposition for the coming year is, *first*, to raise the budget already voted for 1914—*i. e.*, \$41,000, the amount needed for the support of thirty-two secretaries now at work in India, Japan, China, South America and Turkey, and after this is secured, to continue the campaign to raise \$126,850 in addition, to cover the expenses of seventeen secretaries, to provide buildings in Shanghai, Tokyo and Calcutta, the expenses of the secretaries to include outfits and journeys.

To aid in this campaign there is a splendid staff of speakers who are fully acquainted with the conditions of these countries from first hand knowledge. It includes Miss Frances Taft, Miss Abbie Mayhew, Miss Margaret Matthew, Miss Mary Bentley, Miss Frances Cross, Miss Lela Guitner, Miss Irene Sheppard, Miss Mary Thomas, Mrs. Thomas Gladding, Miss Louise Brooks and Miss Helen Taylor.

The number of secretaries and their support may seem large at first sight, but it is providing for the filling of vacancies and the supplying of only the most pressing and immediate needs in the countries that have turned to America for aid. The students of the world have in mind the help that American students may give to them. The business women of the world look to America for ideals of freedom and of legislation.

The National Board does not propose to provide secretaries for every city of these five countries that calls for aid, but they are endeavoring, with the co-operation of the field, to maintain an initial force of secretaries in certain important cities from which indigenous organization will be carried throughout the nation.

The plan for the raising of this fund is being submitted to the various field committees of the United States; a text on foreign Association work is to be one of the studies at our summer conferences, and a call to prayer is going to all the praying women in the Association that we may be guided in meeting the tremendous opportunity occasioned by the yielding of the nations to the teaching of the Kingdom of Jesus Christ.

#### Our Loss

Francesca Nast Gamble, whose death occurred on March 9, at her home in Cincinnati, was a woman of lovely and unusual type. She revealed her German descent through her artistic taste and skill, and through her domestic conception of a woman's place and work. Her father has been styled "the father of German Methodism in America" and her husband, the late William Gamble, was a man of wide sympathies and benevolence. Mrs. 'Fanny' Gamble, as she signed herself, was no whit behind either in ability and devotion, and so she grew to be one of the most unselfish stewardesses of God's gifts in our country.

Her heart was in those movements of the church which made for the ex-

tension and permanency of Christ's Kingdom. Two of these active interests were the Women's Foreign Missionary Society of the Methodist Episcopal Church and the Young Women's Christian Association.

She became a member of the American Committee in 1901, and could always be depended upon for counsel, for financial support and prayer. She did not attend many conventions, nor was she a speaker, but the secretary whose support she carried realized that Mrs. Gamble's help did not consist simply in forwarding the regular payment. When the American Committee had disbanded and the National Board began the organization of Field Committees, Mrs. Gamble was of great assistance in forming the Ohio and West Virginia Committee, and served as treasurer from November, 1909, until the time of her death. The announcement of her will showed many bequests. What was not revealed was the disposition during her last days of funds to various societies, including the National Board, in trust for the Ohio and West Virginia Field Committee, sufficient to insure a steady income equal to her current contributions.

After six years of invalidism, release from suffering came to Mrs. Frank Elzer Brown of Milwaukee on March 16. Those who knew Mrs. Brown were impressed with her radiant personality. To those who worked with her on the board of the Milwaukee Association, on the Wisconsin State Committee of which she was the chairman, the American Committee upon which she served from 1903 to 1906, and the Joint Committee during those never-to-be-forgotten days of reorganization, she revealed her cheerful, optimistic spirit, her enthusiasm, her broad sympathy, her keen and almost unerring judgment, her faith in people, her willingness to sacrifice; these characteristics were hers through all the days of pain and suffering.

Although obliged to relinquish active participation in outside matters.

she never lost her interest in life and the affairs of the day—indeed this interest seemed to be intensified and she listened eagerly to reports of all that was being accomplished through the church and the organizations to which she had given her time and strength.

More than all her active work for a cause in which she believed, was her own steadfast Christian faith and her strong Christian character. No one ever visited her during her illness without realizing the source of her marvelous courage and cheerfulness. Genial in intercourse, simple, sincere, gentle, brave, prompt in sympathy, she was always a welcome companion and a friend to be trusted and relied upon.

Her young son in writing to one of her friends after her death said, "I have a great responsibility in life for I am the son of a wonderful woman."

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When we seek to express what Mrs. S. S. Salisbury of Los Angeles, California, has been to the Association—we instinctively use the word "Mother." For as she was glad to tell us that it was her daughter's brimful, running over, Freshman enthusiasm for the Capitola Conference and the Christian Association at Stanford University which first won her to us. And soon she was playing mother and big sister to a host of us. We counted upon her at Capitola to make the big, cold hotel into a home. She it was who watched the comfort of our honored guests, who poured oil on troubled waters and who lived out a blessing for all whose lives she touched. Her boundless enthusiasm and courage made her one with us and we loved her. While the Association members will doubtless always connect her in thought with the Conference where they came to know her, some of us realize that her service lasted the year round. For on State Committee and Field Committee she worked tirelessly. Hers was never the part of suspicion and prejudice,

but of a large faith in people and of an open mind. We counted on Mrs. Salisbury to bring us to our best, in our discussions. She had a faith in the Association which was contagious. She believed so earnestly in what God can do through the Association that many of her friends and acquaintances who knew little of the organization caught her enthusiasm in such a real form that they gladly gave money for its support. She believed that so great a cause warranted large gifts and such she secured.

Her interests were not confined to her own field but were nation-wide and world-wide. She was a non-resident member of the National Board and a member of the World's Committee.

She was willing that her one daughter should go to the ends of the earth as a Student Volunteer, and when that proved impossible she gave her to the students of her Field. She gave herself lavishly and gladly. On March 21 she passed into the presence of her Lord—leaving us the inspiration to serve as she served.

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#### **Our Part in the Panama Pacific Exposition**

The coming Panama Pacific Exposition casts its shadow before in a way most interesting to Association members.

The National Board has worked out a plan whereby local Associations and individuals may take a definite part in the Exposition and contribute their share toward making this a great national educational success. A series of national, field and inter-Association contests makes this possible. If you have not yet seen the booklet which gives the plan in full and cannot get one from your local Association you can secure one by writing to Miss Rebecca F. McKillip, secretary for Panama Pacific Exposition Committee, National Board, Young Women's Christian Association, 600 Lexington Avenue, New York City.

The two contests which will be most likely to interest the general public

are the Domestic Arts contests—chief of which are the Model Wardrobes for the college girl and the young business woman, and the writing contests under the headings: drama, short story, Bible story, article and verse. The judges for the writing contests will be Robert S. Yard, editor, *The Century Magazine*; Trumbull White, editor, *Everybody's Magazine*; Gertrude B. Lane, editor, the *Woman's Home Companion*; Helen Thoburn, editorial secretary, National Board, and Helen Thomas, educational secretary, National Board.

Here is an excellent opportunity for the amateur writer to make herself known to leading editors. The editors who have been chosen as judges are much interested in the contests in general and the writing contests in particular, and will have first option on publishing the prize winners. An effort will be made to place other available manuscripts with good magazines, and the authors will receive the remuneration direct from the publishers.

It is hoped that the model wardrobes, which are planned as a contribution to the Thrift and Efficiency Commission, will be so well worked out that they may be published in some first-class woman's magazine.

A good thing for many women to read is the serial by Albion Fellows Bacon now running, intermittently, in the *Survey*, "Beauty for Ashes," a narrative of discovery out along the road from a woman's threshold. That Mrs. Bacon now lives in Evansville, Indiana, and ends the chapter on The Larger Life for the Working Girl with the coming of the Young Women's Christian Association to the city ("No one had to explain what a Y. W. C. A. was, or why it was a good thing. Every one who had daughters could understand what a fine thing it would be for them"), makes this particular installment of interest to us. But our interests are larger than that—our threshold faces "back

into the home and out into the community and state," and we will believe more keenly, more personally, that one and one do make the social problem, as we read these chapters about the expanding life of one who was once "one of the sheltered women who go on, sleep walking, over trestles and dangerous places, sometimes with babies in their arms," but to whom awakening came, so that she saw the ones who are not sheltered.

Miss D. M. Barnes, for the past year and a half in charge of the business office of *Association Men* under the direction of the business manager, Mr. E. M. Willis, began work on April 1, as advertising representative of THE ASSOCIATION MONTHLY. Heretofore the work of following up advertising has necessarily received insufficient attention. It is hoped that the advertising may be developed so that the magazine may serve our building and house committees and our secretaries as a buying index, as *Association Men* has come to serve the Young Men's Christian Associations. To this end we will rigidly exclude firms whose standing is questionable either as regarding products or business methods and would ask that our readers may give to our advertisers the same co-operation as advertisers in *Association Men* receive.

The Department of Conventions and Conferences will be glad to receive applications for positions as waitresses at the Central City Conference, August 14 to 24, and the Central Student Conference, August 25 to September 4, at Lake Geneva, Wisconsin. The remuneration for this work consists of board and room for the conference period—the registration fee of five dollars is *not* remitted. Three applications from any one Association will be placed on the first list until the necessary number has been obtained.

Associations wishing to send in more than three applications may have the names in excess of that number placed on a list of alternates, to be used in case the first list is incomplete.

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The question has been asked: Can we insist upon paid workers whose chief concern is in the economic features of the Association, being purposeful Christians? The reply to this can probably be found by consideration of the assertion that the strength of the chain is that of its weakest link. It may not always be possible to obtain the solidity of impact resulting from a staff, each member of which is presumably a purposeful Christian; but surely where this has not been accomplished the ideal has yet to be obtained, and this is said from the point of view of the economic interests.

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In addition to those whose names are given under "National Board News" credentials have been issued to the following persons as regular delegates to the Stockholm Convention:

Miss Katherine Halsey, County Secretary, Delaware, Maryland and Pennsylvania Committee.

Miss Esther Kjelberg, Night Assistant, Traveler's Aid, Y. W. C. A., Rochester, N. Y.

Miss Mary Patchin, Student Secretary, Religious and Philanthropic work, Barnard College.

Miss Gladys Richardson, Jacksonville, Fla.

Miss Pauline Sage, National Training School.

Mrs. Henry W. Sage, Cincinnati, Ohio.

Miss J. C. Scott, 5711 Cedar Street, Spokane, Wash.

Miss Frances Wickliffe, Winthrop College, Rock Hill, S. C.

Miss Harriet Broad, General Secretary of the Boston Association.

Miss Mary Alice Finney, Religious Work Director, Washington, D. C.

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A letter has been received at headquarters from a secretary who wishes to go to the Stockholm Conference

at the least possible expense, and who writes, "Can't you find some other people with whom I could make arrangements to travel in this way?" Perhaps this will appeal to some of our readers, and if any such wish to consider forming such a party, their letters if addressed to THE ASSOCIATION MONTHLY will be forwarded to the secretary in question.

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The British-American Young Women's Christian Association, formerly at 5 Rue de Turin, Paris, France, has removed to 20 Rue Godot-de-Mauroi. At present the Association is without lodgings, but during the summer will be pleased to see delegates to the Stockholm Conference and any other American friends traveling on the continent. The Association is in a position to arrange for comfortable lodgings for all who apply, and maintains an excellent restaurant and tea room at the above address.

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#### NEW PUBLICATIONS

**A new text on the life of Christ:** "The Mind of the Messiah," by Miss Charlotte Adams, for advanced students and classes, is in press this month and will be out about the last of May. Probable price, 30 cents.

**Two new student leaflets:** 1. "Two Kinds of College Girls," containing reprints of THE ASSOCIATION MONTHLY articles, Miss Burner's "If I Were a Freshman Again" and Miss Graham's "A College Girl's Debts," is now in print, and may be ordered for 5 cents or \$3.50 per hundred. A dean of women has already ordered one hundred copies for distribution among her students.

2. "Committee Work in Small Associations," by Miss Eleanor Richardson, student secretary for Delaware, Maryland and Pennsylvania, will be off the press by the

last of May. Price, 5 cents. This is practically a simple condensation of the eleven committee pamphlets used in thoroughly organized student Associations and will be welcomed by the newly elected presidents and cabinet officers of the smaller Associations.

**Foreign Publications:** A series of leaflets full of local color and picturesque charm has just been issued, under the titles:

- "A Live Association in the Far East" (Shanghai)
- "With Miss Radford in Singapore"
- "How the Association came to Foo-chow"
- "Canton, the most Stupendous Non-Christian City"
- "The Association in South India" (Madras)

These may be ordered for five cents each.

You are perhaps wondering about the whereabouts of the Foreign Annual, which usually makes its appearance at this time of year. The old form has been discarded and in its stead Miss Paddock of the National staff, fresh from her experience in the Orient, is spending the month of May in preparation of a book to be called "Overtaking the Centuries. Modern Women of Five Nations." This may be used for general information or as a text book. It will be out in time for sale at the summer conferences.

## RECENTLY AFFILIATED ASSOCIATIONS

### City

Mason City, Iowa, Address, State Street and Adams Avenue; General Secretary, Miss Anna Howard.

Hazleton, Pa., Address, 100 West Broad Street; General Secretary, Miss Katharine A. Halsey (acting).

Steubenville, Ohio, Address 238 North Fifth Street; General Secretary, Miss Anna Alexander.

Leavenworth, Kansas, Address, Sixth and Delaware Streets; General Secretary, Miss Matilda Christman.

### Student

- Carolina College, Maxton, Ga.
- State Normal School, Valdosta, Ga.
- College of Agriculture, University of Minnesota.
- Newton Hospital, Newton Center, Mass.
- Drew Seminary, Carmel, N. Y.
- Wheelock Academy, Millerton, Oklahoma.
- Decatur County High School, Oberlin, Kansas.
- Normal School, Winona.
- Phillips University, Enid, Oklahoma.
- Tennessee Agricultural and Industrial State Normal School, Nashville, Tenn.

### County

- Greene County, New York, Address, East Jewett, N. Y., General Secretary, Miss Clarinda Richards.

## SUMMER CONFERENCES FOR 1914

Southern General—Blue Ridge, Black Mountain, N. C., June 2 to 12.

School Girls'—Eagle Mere, Pa., June 12 to 19.

Northwest General—Cohasset Beach Wash., June 23, to July 3.

Eastern Student—Silver Bay, on Lake George, N. Y., June 19 to 29.

Eastern City—Silver Bay, on Lake George, N. Y., July 21 to 30.

East Central Student—Eagles Mere, Pa., June 23 to July 3.

Pacific Coast Student—Asilomar, Cal., near Pacific Grove, August 4 to 13.

Pacific Coast City—Asilomar, Cal., near Pacific Grove, August 14 to 24.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, Wis., August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

High School Girls' Council, Altamont, New York, August 25-September 3.

## SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

### FIELD

Katherine C. Halsey to be county secretary for the Delaware, Maryland and Pennsylvania field.

### LOCAL GENERAL.

Edith Wilkinson, formerly general secretary at Pittsburgh, Pa., to hold the same position at Spokane, Wash.

Ellen Symington, formerly travelers' aid secretary at Missoula, Montana, to be acting general secretary at the same place.

Carrie B. Wasson, employment secretary of the Central Branch, New York City, in 1912, to be general secretary of the West Side Branch, Cleveland, Ohio.

Mathilde Christman, physical director at Lincoln, Nebraska, 1909-1912, to be general secretary at Leavenworth, Kansas.

#### DEPARTMENTAL

Margaret McCague, of the Central field training center, 1913, to be extension secretary at Decatur, Illinois.

Mabel Jameson, formerly lunchroom director at Saginaw, Michigan, to hold the same position at Jackson, Michigan.

Ida D. Strode, formerly assistant extension secretary at Pittsburgh, Pennsylvania, to be extension secretary at the same place.

Gertrude Owen to be special worker in the department of service, Boston, Massachusetts.

Grace Smith to be bookkeeper and cashier at Boston, Massachusetts.

Mrs. Proudman to be employment secretary on part time at Everett, Washington.

Jessie R. Burton, student secretary at

Kansas State Agricultural College, 1908-1912, to be religious and educational director at North Yakima, Washington.

Edith L. Bronson, pastor's assistant of a Presbyterian church in Canton, Ohio, to be religious work director at Akron, Ohio.

Elizabeth Burkholder, of the Ohio and West Virginia training center, 1913, to be junior secretary at Dayton, Ohio.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To o'erthrow integrity,  
We should judge each other's errors  
With more patient charity.

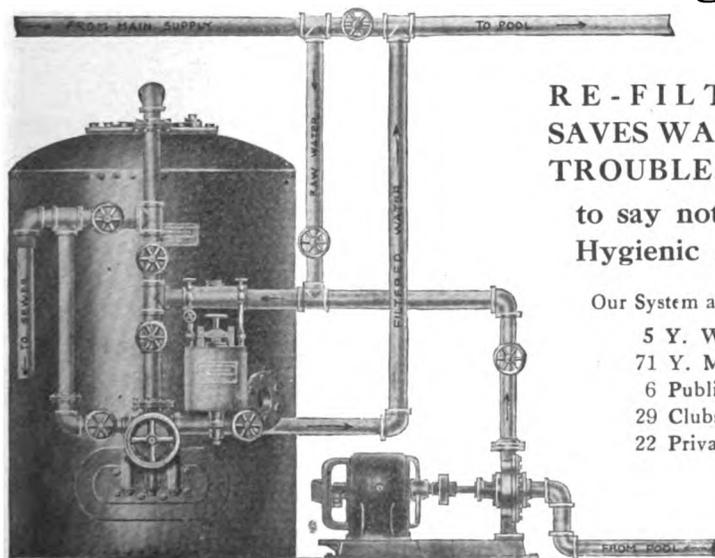
—Rudyard Kipling.

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# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

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Number 5

## Literalism: A Symptom of a Lazy Mind\*

Charlotte H. Adams

*"Ye reject the commandment of God that ye may keep your tradition."*

*"The letter killeth, but the spirit giveth life."*

*"The words that I have spoken unto you are spirit, and are life."*

HAVE you ever noticed how completely the Bible mirrors the experiences of our lives? Its words leap to our lips and we know that they have described us and said for us what we were unable to formulate for ourselves.

We are thinking these days about some of our sins, those sins "which do so easily beset us." Were we not all conscious of how ably Dr. Jowett described our condition the other day when he said our sins are so "dainty and attractive" as to pass without being recognized as sins at all?

This danger is particularly true of us, a body of women whose business is that of religious training and education. We are so occupied in analyzing other people's sins that the peril ever lurking at our own door is that we shall not see our own. So it is well for us to face together the temptations peculiar to us, and to name some of the sins into which we are likely to fall, lest in plucking the mote out of our brother's eye, we do not see the beam in our own.

Different kinds of sins belong to different periods in our lives; as we

grow older some are left behind as outworn and we are prone to forget that other subtler ones are taking their place, restricting our liberty and lessening our usefulness. A phrase from the ninety-first Psalm has been often in my mind of late—"the destruction that wasteth at noonday." For nearly all of us here to-day high noon has struck; we are in the full maturity of our powers; life is being lived; work is being done. Whatever we want to do must be done now. We are no longer looking out upon life from its threshold, dreaming of its possibilities. We are all in the midst of its conflicts, and part of its deep current.

It is well for us to ask what is one of our greatest dangers, yes, what is one of the sins which is wasting us in our noonday? Am I right in naming it spiritual lethargy? Mental inertia? Apathy? We know what these words suggest, the condition they describe. It creeps upon us unawares like the slow encroachment of old age; we become its victims before we know it, largely because we do not recognize what the malady is. We call it by all kinds of religious names—submission, resignation, loyalty to past traditions, but our pet name for it is conservatism, and because this is to us the virtue *par excellence*, we delude ourselves into believing that we are the exclusive guardians of all the name stands for.

\*A talk given before the annual conference of field and headquarters secretaries, held in February.

The two most obvious symptoms of the disease we are describing are passivity and mental inertia—the tacit acceptance of things as they are and always have been in our special mental, social and religious environments. If this is persisted in, the result is an inflexible mind, which develops into rigidity and finally in the loss of mental virility.

We are told that physical old age begins in the arteries; spiritual old age begins in the mind, which is the main artery of the spirit. Hardening of the arteries is a slow physical disintegration often spread over many years; the hardening of the spiritual arteries is likewise a slow and wasting disease. The highway of the spirit is the mind of man. When this becomes inactive or “sluggish”—as the writer to the Hebrews puts it—the highway of the spiritual life is obstructed; constructive thinking ceases, all creative work is over.

But let us cast aside our analogies and face the issue. The words of the great apostle, which came out of his own life experience, phrase for us what we need to face to-day as a real menace to our highest development and most unlimited service—“the letter killeth, but the spirit giveth life.” Paul here uncovers the destructive power of literalism which kills the new-born children of the spirit which have come to birth in the mind.

To many of us literalism, traditionalism, conservatism, whichever word we wish to use, is the line of least resistance. We run to cover under one of these shelters and escape the responsibility of thinking for ourselves. It seldom occurs to us that we repeat in our own lives the Pharisaism which we so ardently condemn in those religious leaders of the past, who hounded our Lord to Calvary, because he was a non-conformist to their traditions, and had proclaimed the emancipation of the human spirit out of all forms of religious legality.

We sympathize with his greatest apostle in his propaganda of spiritual liberty and count ourselves to be the

proud inheritors of religious freedom, forgetting that there can be no real religious freedom in any generation which is merely inherited; it must be won by each generation for itself and by each individual as well. Very few of us are free born. Most of us have to confess, “with a great price obtained I my freedom;” the price is the travail-pain of mental and spiritual struggle. We live in a spiritual universe; the real and eternal are all about us but are always evading our touch. They are mediated to us in symbolic ways, which in our ignorance we are constantly mistaking for the reality itself. The most real and visible thing in all the world to us is a person, particularly a person we love—real, but not visible—even to us who hold the key which unlocks what is hidden to others, for the person is invisible and becomes known only through certain symbolic words or acts which mediate the essence of a personality, which can reveal or conceal itself at will. This is startling because it is not our usual way of thinking about people, and probably is at the root of much of our misunderstandings and misinterpretations of our fellows. Perhaps the most startling thought of all is that we ourselves are invisible and must depend upon the symbolic channels of expression to make ourselves known.

Out of the invisible world of spirit, of which we are a part, come illuminations, ideals, visions, calling us to new interpretations of truth, to larger and more inclusive boundaries of the Empire of Christ, demanding of us a quality of thought which shall grapple with the issues of our generation in a constructive way, and thus become a part of the creative movement of the Divine Spirit, through which a new world is perpetually called into being.

Each age needs its prophets, men and women whose eyes see the human through the Divine and whose ears hear the message which can be translated into the vernacular of the common speech, making the Divine intelligible to the human. No prophet was

ever yet a liberalist, for the experience of the Living God which makes a prophet, partakes of that mystic element which is the poetry of the soul, touching with its fire all the outer symbols of thought and speech and action until they become luminous with the Divine.

We who are here have a prophetic office to fill, for all spiritual leadership worthy of the name is prophetic. Let us not deceive ourselves into believing that we are equipped for our high office if we are merely the repository of ready-made truth, handed down to us from the past, without any exertion of our own. It may lull us to rest for a time, as does an opiate, but it will not fit us to be the builders of the city of God which lieth four square, including in its wide boundaries the whole redeemed life of man. "The Slug of Sloth," a timidity which refuses to face new truth, a confusion of mind which cannot separate the essential from the non-essential, are not the qualifications of prophets—

these are the elements which render a person inert.

One directing norm is laid down for us—the Mind of Christ. He is the Living One, guiding the generation in which we live, putting the impress of his mind upon ours until all of our faculties become quickened and all of our conceptions are enlarged, and we are led out of our littleness and childishness into the measure of his stature. Under his leadership we become fully alive, eager, expectant, receptive to the revelation of the Divine which meets us at every turn of our path, inviting us to become the interpreters of the living God to the unsatisfied souls of men who are waiting to be led into truth.

Dare we in the face of such a chance allow anything to waste our highest powers, or render us unable to give the best we are capable of giving in mind, heart and life to a work which calls for our supreme service?



## Why Didn't They Put in a Pool?

William H. Ball\*

"ISN'T the new building of the Young Women's Christian Association beautiful? Haven't the young women of our city a splendid Association home? But why didn't they include a swimming pool? I am so disappointed! You see there was a party of ten or twelve of us who had our plans all made to join the Y. W. C. A. as soon as the building was ready, but when we found that there was no swimming pool, we changed our plans, for that was the particular thing we were interested in."

These are the remarks I listened to this morning as I rode on the car

to the office, and I have been thinking about them since. The speaker was a young married woman of marked personality, good judgment, and an earnest church worker. "You know," she continued, "there isn't a place in our city (90,000) where a girl can learn to swim or where one who knows how can practice and enjoy it. We never thought for one moment that they wouldn't put in a pool, but took it for granted that they would have as nice a one as the Young Men's Christian Association. Now it is too late."

This incident reminded me of the fact that I had been in several cities the past year where new Young

\*Secretary in the Physical Department of the International Committee of the Young Men's Christian Association.

Women's Christian Association buildings had just been opened or were in process of erection, and that many of them have not put in a pool.

I find upon inquiry that "The Young Women's Christian Associations own about 180 combination and administration buildings, of which about thirty have pools, 16 2/3 per cent."

"Thirty-two new administration or combination buildings erected in the past five years, of which twenty-one have swimming pools, 65 3/5 per cent."

"About twelve now being constructed, of which at least eight have pools, 75 per cent."

The tendency is in the right direction, but it is a fair question—should not every combination or administration building be equipped with a first-class swimming pool?

The experience of the Young Men's Christian Associations has demonstrated their worth, so that to-day the question is never raised as to whether a city building shall contain a pool or not. It is only a question of how large it can be made with the space and money available.

Twenty-one by sixty has been adopted as a standard size, and very few indeed are being planned smaller than this, while most of the very large Association pools are twenty-five by seventy-five feet.

This organization has found that the swimming pool is the most permanently attractive building feature that the Association has, and consequently has been giving more space and a larger share of the building fund to the erection of a beautiful pool. Their unanimous judgment is that it is a good investment.

During the past ten years remarkable progress has been made in the planning and construction of swimming pools, and to-day the subject is receiving most careful attention from both practical and scientific people.

The problems of faulty construction and consequent leaks have been overcome so that a pool can be placed in

any part of a building, top or bottom, or made waterproof and substantial in any kind of soil.

The questions of sanitation have been solved, as the bacteria can readily be destroyed and eliminated at small cost by the use of sunshine, a filter and chloride of lime. Many places advertise: "Some people drink filtered water, we swim in it."

The process of refiltration has reduced the maintenance cost to the minimum. By installing and using a good filter and pump, with suction hose and brush nozzle, it is possible to use the same water for a period of from three months to three years and have it thoroughly sanitary at all times. It is estimated that this equipment saves the cost of the original investment in from two to three years; in the meantime protecting all bathers from communicable disease germs, and in addition proving a very successful advertising feature. The water is sent through the filter each day for whatever period is found desirable. This eliminates the discernible bacteria. The automatic introduction of a solution of Calcium Chlorite (Chloride of Lime) destroys practically all of the remaining germs with the result that water of crystal purity extends an enticing invitation to take a plunge.

The sediment which gathers at the bottom is readily removed by the suction hose and nozzle, which is operated on the same principle as a vacuum cleaner. One of our best known colleges following this method has found it unnecessary to empty its pool for cleansing purposes during a period of three years.

A pool containing 50,000 gallons of water at ten cents per thousand gallons would cost \$5.00 to fill, which, added to another \$5.00 for heating the water, would make an expenditure of \$10.00 every time the pool was filled. In the past most Association pools have been emptied once or twice a week, depending upon conditions. Thus it will be seen that the plan of refiltration economizes in coal, water

and engineer's time, and in addition gives sanitarily pure water.

Sunshine is essential for the proper sanitation of the natatorium, for bacteria multiply with great rapidity in the atmosphere as well as in the water when sunshine is lacking. A small skylight and abundant windows are desirable. As the pool is generally located in a half basement a simple method of artificial ventilation is essential.

Facilities for quickly and effectively drying the hair can be provided at slight cost. This, with the adoption of a simple bathing costume which can be conveniently dried and kept sanitary, will solve some of the difficulties. Colds can be prevented by having the water a comfortable temperature, and by the prevention of drafts in the bathing and dressing rooms, and due care in drying the neck and hair before leaving the building.

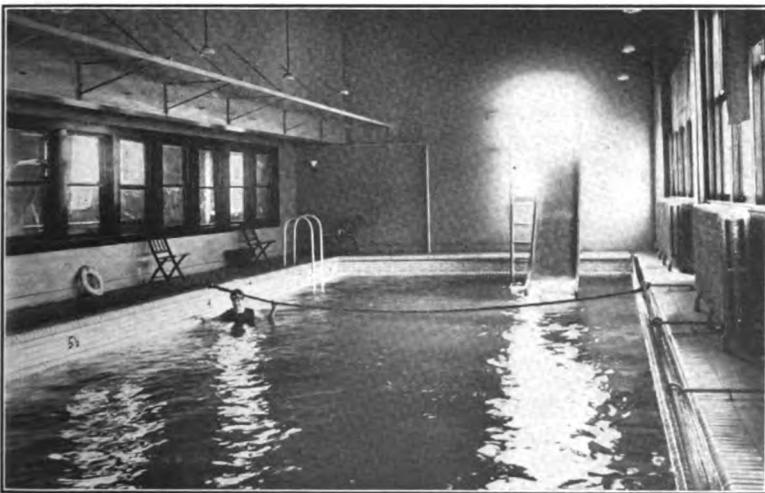
Every woman should be able to swim well—because every normal woman can learn to do so, and do it more easily and better than men, and because every normal woman wants to be able to swim, for she realizes that those who know how enjoy a great pleasure from which others are debarred. Watch the faces and listen to the voices of a group of bathers.

They are always having a glorious time. It is Nature's supreme recreative tonic.

Then, too, women, young and old, are increasingly using canoes, row boats, motor boats, and traveling on steamers of all kinds; and all too often the ability to swim doesn't remain an academic question of swimming as a means of physical exercise or swimming as a means of recreation, but swimming as a personal, immediate and vital question of life or death, for one's self and others greatly beloved.

It must not be forgotten that a very large percentage of the 6,000 annual accidental drownings in the United States are of women who couldn't swim. Whether this number will increase or decrease during the next ten years will depend very largely upon whether the younger generation is taught to swim or not.

For four years the Young Men's Christian Association has been seeking to check this serious loss and has been promoting a Swimming and Life-Saving Campaign with the result that approximately 200,000 men and boys have been taught to swim. What organization will do this for the young women and girls of our country? Certainly not the one that didn't put in a pool.





## Elms and Trolleys

Elizabeth Wilson

**B**OTH Massachusetts and Connecticut have been famous for many generations for the stately elm trees which form avenues of shade for mile after mile through the streets of cities and towns and out into the very country roads.

Side by side with the elm trees the trolley poles are now erected, and the tourist who wants to enjoy this part of New England can reach its heart and history by means of the modern but humble trolley car.

On a recent Monday this particular pilgrim left her suburban home, passed through New York City en route to her first haven in Westchester County, "York State." She wore a suit that nothing could hurt and a hat that would look as well at the end of the trip as at the beginning. Changes of raiment had been expressed ahead, and the leather traveling bag she carried was light enough not to attract mercenary offers of assistance from would-be porters. A Hammond road-map was acquired later on. This first destination could really have been more conveniently reached by train, but for the honor of the game she played fair, even though that meant transferring three times in the rain in the twenty miles, and being set off

at last on a dark crossing and walking nearly a mile along the turnpike. For poetic justice it should be added that this was the only unpleasant stretch of the whole 451 miles journey; the rest was all in daylight and sunlight, and the connections were like John Gilpin's terminals—the place where she did get up was the same as where she did get down.

As yet no trolley lines run up the eastern boundary of New York or the western boundary of Connecticut, but one great beauty of a trolley trip is that you can change the form of locomotion when you wish to do so. Many steamboat passengers will be quick to recognize this as an advantage! So she rode on the railroad, changing twice from slower to faster trains, up through the interesting scenes of Putnam and Dutchess counties. From here the graves of her paternal ancestors had been removed for the enlargement of the Croton water reservoir, former valleys had been turned into lakes, and high over the landscape shone the power transmission wires. Then up into Litchfield County, Connecticut, which claims to have sent out from its hills more famous men and women than has any other rural county in the United States, and heads

its list with the Beecher family. She encamped that night at Canaan, at a genuine Yankee hotel, where "yeast rolls" and "cream of tartar biscuit" and "vegetable hash" found places on the bountiful menu. Icicles hung on the water tank that evening and traces of frost shone on the ground the next morning, but she was under no obligation to start at dawn. That is the second advantage of the trolley tour, the frequent train service. The great glass-sided cars of the Berkshire line make the whole run at hour intervals all day. One pays fare from point to point and can get off or on at pleasure, to examine William Cullen Bryant memorials at Great Barrington, to visit the scene of Jonathan Edwards' labors at Stockbridge, or see in Pittsfield "somewhat back from the village street," the "old-fashioned country seat," where Longfellow wrote "The Old Clock on the Stairs." Since the beginning of the paper industry, the clear waters of the Housatonic have been used in paper making, and one distinguishes still many paper mills from point to point along the water power. Lenox is here with its magnificent private estates. In fact, throughout the whole sixty-nine miles, from Canaan to North Adams, which is run in three and a half hours, industrial and social life add their "human interest" to the charming scenery with its rich historical and literary inheritances. There is so much to see that one dares not use one's eyes to read the morning paper, "the paper," to speak truly, for *The Springfield Republican* is the ubiquitous news sheet in all this region.

From North Adams the traveler made a detour to Williamstown, the first of six college towns in this circuit. The surrounding hills that day might have been the Bernese Oberland, for a sudden snowstorm had glorified everything the eye could reach. The only trail to the East is the Boston and Maine Railroad and its Hoosac tunnel, so that meant rail from North Adams to Greenfield where the trolley lines again begin. The morning sun shone

first into the car windows on one side, then on the other, for the road must follow the rivers, and the rivers accommodate themselves to the mountains. It was easy to understand why Deerfield just below was the north-west border settlement in the days when the English were pushing west from Plymouth and north from Connecticut, and making the acquaintance of friendly and unfriendly Indians.

It is a land of monuments. Here is one inscription: "On this ground Captain Thomas Lathrop and eighty-four men under his command, including eighteen teamsters from Deerfield conveying stores from that town to Hadley, were ambuscaded by about seven hundred Indians, and the Captain and seventy-six men were slain September 15, 1675 (old style). The soldiers who fell were described by a contemporary Historian, as a choice Company of young men, the very flower of the County of Essex, none of whom were ashamed to speak with the enemy in the gate.

"'And Sanguinetta tells you where the dead  
Made the earth wet and turned the un-  
willing waters red.'"

It is a land of venerable houses, rectangular as to shape, heroic as to age, enduring as to construction, and conspicuous always for the front doorway, a noble erection with classic cornice, panes of glass at right and left hand, and a resounding knocker in the center of the one great panel which forms the door.

It is a land of relics, of brick ovens, Dutch ovens, cranes, bellows, slices and skillets, of settles, candle molds, fluid lamps, saddlebags and calashes, of wool and flax wheels, corders and looms.

It is a land of revived home industries and withal a land of pungent odors, for Deerfield is surrounded by onion fields, and Hatfield, its neighbor on the south, is a center of tobacco cultivation.

The branch line from Northampton to Amherst passes through Old Hadley, another place made famous in

the Indian wars, but famous because one day there appeared among the colonists an old man with long white beard who led their successful repulse, and then vanished as mysteriously as he had come. "It was Goffe, the regicide," our school histories used to tell us, and that incident figured prominently in the recent Hadley pageant.

Amherst is a good center for expeditions, for visiting another well-known college, or for seeing the witchcraft of modern Agriculture walking in scientific paths on the campus of the Massachusetts Agricultural College, and at the Federal Experi-

Middletown, the river is first on the right and then on the left. A fourth advantage of trolley transportation was seen here, for when en route through cities known to be beautiful, instead of seeing simply freight goods and coal bunkers, one passes through beautiful residence neighborhoods as well as the most slightly business sections.

At Cromwell the traveler's heart fairly stood in her mouth. The car approached a railroad station when the gates stood open. Just as it struck the rails it swerved, turned to the right and ran upon the track, and on



"IT IS A LAND OF VENERABLE HOUSES"

ment station. And here one gets the car for South Hadley, climbing up over the "Notch" on a twisting, turning track through woods that are beautiful in spring, but must be ravishing in summer and autumn. The Amherst College students, who seek academic and other objects at Mount Holyoke College, may not admire the transportation, but here is the third advantage of trolley travels—you see what you are passing and think of what you are seeing. You do not merely imagine what will happen when you are finally off the car.

Through Holyoke, Springfield and Hartford, down to Cromwell and

the railroad track it continued to run until at Middletown it ran off again upon a plain street. The same course was pursued from Middletown to Meriden, with descent to earth for the stretch between Meriden, Wallingford, North Haven and New Haven. She had heard that the New Haven Railroad had electrified part of its line, but had no idea that the passenger would also be electrified after this fashion.

The eighty miles between New Haven and New York are marked by gorgeous glimpses of Long Island Sound, which seems always to be blue and always to be sparkling. On one

side of the track you notice the most recent of summer bungalows, on the other, houses bearing the sign: "Erected in 1639." There are factories—in one instance called a "college"—and chicken farms, fashionable suburbs and truck patches, a perfect kaleidoscope. Your fellow passengers may be carrying golf sticks or a "setting of eggs." You may change cars because a new paving is being laid, or because an old bridge is unequal to the demands of twentieth century traffic. You may listen to a victrola from an exhibitor's store or hear a musical genius repeat to his comrades the whistling solo he had given the night before at a local entertainment.

The journey ended on the second Saturday night.

And the deductions from the trip?

First, under the head of Thrift and Efficiency, it ranks high, for no outfit is necessary, the fare does not average above a cent and a third a mile, there are no incidental expenses to speak of, and entertainment can be made about what one wishes to pay. Furthermore, the mind is taken off old matters and absolutely engrossed

with the trip and there is no responsibility. The body is refreshed by the outdoor air and the exercise involved in change and sight seeing.

Second—As to permanent value, both geographical and historical: It was not enough to ransack encyclopedias and histories in the home of every hostess, but the traveler was forced to stop at times in the public libraries en route to elucidate the questions that were brought to her mind by every turn of the road.

Third—As to adaptability: In many parts of the United States such a round trip would be possible, and in some sections fully as attractive, no doubt. In others, the trolley trip could be taken one way and the return be made by boat on river, lake, or canal. Such fare often includes meals and is cheaper than one imagines.

Fourth—As to safety: It is "a perfectly safe trip for a lady to take alone," or a few companions could make a gala procession out of what we have too often imagined as only a tiresome trolley ride.



## The Country Girl and Her Church

Mrs. Warren H. Wilson

**T**HE country girl and the country church! I rejoice when I see them bound together, and would do all in my power to increase their mutual helpfulness.

How does the country church feel toward its girls? Why do country girls value the church? These are the questions that rise in one's mind. In this article the first will be discussed. In many country places the church furnishes the only opportunity for the girl over school age to meet with people outside the home circle, therefore to a far greater extent than in the city the church in the country should minister to all sides of the

girl's nature, the social and educational as well as the spiritual.

A beautiful thought is expressed in the verse which recently appeared in *The Survey* about the country church:

"Why art thou white among the thronging trees?

White from afar upon the long hill's crest?"

"The country children gather at my knees;

I call the farmers to their Sabbath rest. The neighbors all are neighbors most through me;

An upward path leads here, a path well trod.

Fair for their sake, and constant must I be. The white church on the hill, Watchman for God."

If I were that country church how should I feel toward my girls? What should I desire to do for them? Perhaps the church can best speak for itself:

"First, I should want them to feel that I have a great need of them. One girl means as much to me in the country as ten to the city church. I want them to be interested in me, to love to 'gather at my knees.' My pastor and his wife shall win for me the affection and loyalty of these girls by taking an interest in the details of their lives and making them welcome in their own home.

"I believe in social gatherings and good times in connection with my work, and I depend on the girls for the enthusiasm, the energy, the attractiveness needed for these occasions. Let me have picnics and summer sales, a Hallowe'en or harvest gathering, a Christmas party or play, patriotic tableaux in February, a pageant of local history and special decorations and music and programs for Easter and Children's Day. On such occasions my girls will be prime movers and will be glad to serve me with the talents God has given them. Some can sing and some can sew; some can bake and others speak: there is a place for one and all.

"In the second place, I want my girls to gain through me a knowledge of the Bible; to study it thoroughly by some good system, so that they will gain some of its wonderful inspiration for their own lives and the lives of others. For it is my hope that many of these girls will become Bible school teachers, and I want them to study with that in view, as they would apply themselves to an arithmetic or history text if they expected to teach the district school next term.

"I give to the Sunday school teacher in the country a place for real leadership. The club idea appeals to young girls. A Bible class can be organized with their own officers. There are great possibilities in the things such a band of girls can do. A teacher can plan social afternoons with guessing

games, amusements and simple refreshments. Such a teacher can think up ways in which these young girls can help in service to me and God's church elsewhere.

"I want my girls to know about the great missionary work that is being carried on around the world. This is a natural continuation of Bible study, to learn where the Gospel is being carried and how. There are thrilling books to be read along this line, which should be circulated from home to home, or they could be assigned to certain members to be read and reported upon. Country churches have been deeply stirred by reading such books as Livingston's Life, The Bishop's Conversion, or The Life of John G. Paton, and the list of such books is steadily growing. This missionary knowledge is part of real education, and I want my girls to have a genuine interest in missions and gain the blessing of doing something to carry the good news to others less favored.

"In the third place, above all the social and mental blessings that I can bring to my girls, I desire to minister to their souls. I long to see them get a real satisfaction from the act of worship within my walls. There must be some beauty in the service or surroundings that will lift the thoughts higher than their neighbors' bonnets, and give an inner content that makes it good to come again.

"The foreign cathedral, with its high vaulted ceilings, its long vistas, rare stained glass, and carvings, inspires one with an awe that seems to force one to kneel in worship. The rich music, the popular preacher, and inspiring audience of the city church cannot be mine; but from my open windows you can look out on waving trees or across an open meadow; the song of a bobolink may reach your ear; or you may gather around the hospitable stove after a cold winter ride in friendly fashion which your city cousins may well envy.

"Our Quaker sisters have set us an example in some of the real helps to worship. I know a true story of



"THE WHITE CHURCH ON THE HILL, WATCHMAN FOR GOD"

Revolutionary days which starts with the scene of Quaker maidens scouring the unpainted benches of their meeting house. Cleanliness must underlie all attempts to beautify, and this seems to be the special province of the women and girls. Dust or disorder are real detractions. There are also some homely little comforts that help in the effectiveness of the service, such as hooks upon which may be hung the heavy outer wraps so necessary to the long drives in winter, a clothes brush to remove the summer dust, a mirror at which the hat may be set straight after the ride to church. These can easily be arranged near my welcoming door and are real helps in making one feel ready for the service.

"Flowers seem to be a natural help to worship, something near to God on which to rest the eyes. This is service the girls can render. Some churches maintain a pretty custom of placing flowers in church to the memory of those who have worshiped there and are gone, the matter being in the hands of a committee.

"Our Quaker sisters have also set us an example in dress and decorum that we may follow in spirit if not in letter. I like to see people so clothed within my walls that they and their neighbors may forget the garments around them

in the service. These seem to be very material matters, but I hold they are practical helps to worship.

"I need also above all things your prayers. Pray for me, the country church, and for my minister, who unfolds God's word to you, for all those who look to me for spiritual guidance, and for yourself, that you may receive your blessing and find your place of service within my walls. Make this part of your daily prayer and bow your heads in renewed petition as you seat yourself in church. May you, my girls, indeed find that 'an upward path leads here, a path well trod.'"

These words have been written with real country churches and real girls in mind; they are things that have been done and can be done.

The country church has been speaking: now let some country girl tell us *what she wants to find in her church, what kind of preaching reaches and helps her most*, what spirit she likes to see among the people, what things she would like to do for her church, what attitude the church can take toward her to make religion a joy to her and a real help in her every-day life.

God bless the country church and its girls.

## Snapshots from Headquarters

[These "notes from the journal of a social secretary," recorded in the office at the entrance of our national headquarters building, will have a familiar ring to those who have spent much time in the lobbies of our big city Associations. They do not speak of the regular routine, but are rather the picturesque incidents of a few typical days. They give small indication of the stream of people going in and out of this building on their daily business; of the "pegging in and out" of the fifty secretaries, a white or red peg opposite whose names in the social secretary's office indicates whether they are on duty in the building or out of town; of the days when practically every committee room in the building is in use by a headquarters committee, a committee of the Northeast Field or the Metropolitan Board of New York City, or by an outside organization. But they do indicate, pathetically well, how much this part of the town needs a local Association, and just what it will mean to the community when the Central Branch of the New York Association has built and moved into the new quarters on the other half of this same block. And they show something of the ramifications of our organization extending out into all parts of the world.—EDITOR'S NOTE.]

### *December 1.*

Early in the morning a young man came in and asked to have a letter written for him that would secure an interview for him with Oscar Hammerstein. We advised his going to the Young Men's Christian Association but he would not do it. After consulting Miss MacKinlay a letter was typewritten for him and he went away satisfied.

A few minutes later a poorly dressed old woman came shuffling in and asked for help. When we advised her to go to the Charity Organization Society she said she knew all about that, and added: "There are no Christians in New York City. Why did you get all that four million dollars if you were not going to help the poor?"

### *December 2.*

A fine looking gentleman from G——, Conn., came to find a companion for his wife. He did not want

to go to an employment bureau. He wanted "some one that the Young Women's Christian Association ladies could recommend." We heard later that he secured a satisfactory person from the 45th Street Branch, to which we referred him.

A lady came here thinking it was the day for the "open house." She stayed for some time, looking over our books and pamphlets. Association work was entirely new to her. She asked me many questions and finally told me of her work during the New York Campaign, ending with, "But it isn't what I did for the campaign, but what the campaign did for me."

### *December 16.*

A woman, with a little boy, who had been in the week before looking for work and whose hard-luck story had been sympathetically listened to, came in again, not for help, but "just to see us."

Another visitor: "Is this the World's Young Women's Christian Association? I am traveling around and I prefer to join the World's Young Women's Christian Association because it is bigger."

Four girls from New York Normal College had to write an essay on the Young Women's Christian Association and came here for information.

### *December 18.*

A young Italian woman who spoke English very brokenly wanted to find embroidering to do. As she went away she said, "God bless," and then, "Are you a Catholic? God bless, just same."

A social worker waiting for an appointment became very much interested in the national exhibit. "It is very remarkable for its clearness."

### *December 24.*

"I can sing and play beautifully. I can give readings and be very enter-

taining. I have been a very successful book agent in the West." This was the recommendation of herself given by a middle aged woman who wanted a position as a companion in a nice family where she could settle down for the rest of her life. She was allowed to talk and, when she left after being referred to 45th Street, said, "It was my good fortune that brought me in here."

Requests for employment during December, 18; requests for board and room, 13.

*January 2.*

A young business woman came for information about the nearest gymnasium and swimming pool where she could get exercise out of working hours; a woman to ask if our library is open to the public—where she could find the nearest public library, and also whether we would help her get music pupils; a Training School student for information on a debate on the working hours of a secretary; two German girls, one unable to speak English, referred here by a policeman to find work.

*January 7.*

Mrs. Higgins was very discouraged. She had pains in her head, and there were tears in her eyes and voice as she told how unsuccessful she had been in trying to sell photograph coupons. Her husband was sick, her children were kept home from school because they had no shoes. She was almost ready to give up. We gave her a list of boarding homes where she could see girls in the evening, and showed an interest in her baby, who was "so smart for her age," and she went away in a more hopeful frame of mind.

*January 12.*

The return of Mrs. Higgins. "I went to the places you ladies said and they were so kind to me. I sold enough coupons to buy shoes and they told me other places to go to. I just had to come in and thank you."

*January 21.*

Mr. and Mrs. B—— of Washington, D. C., said this building was one of their special reasons for coming to New York. Mr. B—— is a mechanical engineer in the United States Treasury Department of Washington and was particularly interested in the ventilation system. The engineer took him through the basement.

A lady looking for a gymnasium for her two daughters was very much disappointed in not finding one. "I thought this building was big enough to have everything."

In one afternoon came these two applicants for Association positions, and they were not referred to the secretarial department. The first was an elderly woman from Texas who said she was "unwilling to be laid on the shelf by her family." She knew she could do Association work because she had brought up a family of girls and had always taught Sunday-school classes. After hearing of the present system of training she said: "I am willing to take a little training just to get in touch with things, but I know some secretaries in Texas who have not had any training and have not had nearly as much experience as I have had." Soon after she left, there came a fine looking young woman who said she was a nurse in the Emanuel Movement, but was tired out and thought she would like to take up Association work while she was resting. "I am a nurse of souls. Broken legs do not interest me at all; broken souls do." She went away convinced that our work was not the kind one would choose as a rest cure.

*January 22.*

Mrs. T—— of Kentucky came especially to see our exhibit for suggestions for an exhibit of mission work for Kentucky mountaineers. Those who are interested are always delighted to find the exhibit book which they can take away with them. A worker in the National League of Women's Workers came one day with

a large pad and pencil and asked permission to copy some of the posters in order to help her club girls get ideas for an exhibit they were preparing. She bought an exhibit book with a sigh of relief.

Employment requests for January, 28; boarding and room requests, 14.

*February 3.*

Two nice looking English girls came in search of positions—one as a lady's maid and the other as a seamstress. They had come to the United States only a few days before. This was a time when I did not want merely to refer them to the 45th Street Employment Bureau, but wanted to be sure that they really found work.

*February 9.*

A young Russian Jewess came in with a card for Mrs. Bremer. This girl had gone from her home in Rochester to Washington in the hope of getting help there to keep her brother, who was detained at Ellis Island, from being sent back to Russia. She had stayed at the Association in Washington, where she had been referred to Mrs. Bremer. Mrs. Bremer tried to help her, but the physical condition of her brother made it seem impossible for him to be admitted. The girl worked in a factory in Rochester and had never traveled alone before.

Another applicant came for an Association position, this time an English woman, a graduate of London University. She was not interested in the work because it was Christian work; she was not a member of any church; she did not think church membership necessary. "Living a moral life is all that is required of anyone, and I do that."

*February 16.*

Two Columbia students taking a course in administration came for information about our organization. The diagram in the exhibit room answered their questions and they

copied it carefully. It was quite a revelation to them. They "had no idea that Association work is so thoroughly organized."

*February 18.*

A reporter from the *Evening News* was taken through the building. She was enthusiastic about everything—the furnishings, coloring, organization and system, and kept saying, "I see stories everywhere in this building."

We felt the need of a general Association leaflet when a lady asked for "a statute of this organization." She said she wanted it for a Russian who wanted to write about the Association.

*February 25.*

Mr. M—, on furlough from India, asked for a Training School Catalogue and information about the course. His daughter had just entered Wooster University and by the time of his next return to the United States her career would have to be decided upon. He thought she would like Association work, and he wanted to be informed on the requirements for entrance. I introduced him to Miss Dean, who took him through the school and talked with him about the course.

*February 26.*

A typical day. There came first a caller for Miss Allen; then a young woman to find out the address of the Legal Aid Association. Next came a woman eager to find dress-making to do; a representative of the fire department to see Mrs. Santee; Miss Lothrop of Boston, with whom I spent a half hour, talking about club work, employment bureau, etc.; a caller for Miss Seely, and Mrs. B— of Springfield for Miss Geary, but Miss Geary was at a meeting, so Mrs. B— was entertained and taken to prayer service. She wanted a book recommended by Miss Farrar and one that was advertised in THE ASSOCIATION MONTHLY. Next came a coffee man whom Miss Bartlett would not see,

and then came our regular visitor, Mr. R——, who went down the list of names, choosing the ones he would like to see. I knew no one wanted to talk about insurance, so Mr. R—— talked insurance to me. I find insurance men are hard to dispose of. Miss W—— came for a position as matron in a boarding home. She came to see Miss Stanton, who was out of the city, so Miss W—— gave me the full history of her former position and of her reasons for leaving. Two callers came next, and a man to advertise Liquid Mist Cleaning Fluid. "This," he said, "was used by the Boston and Lynn Young Women's Christian Association," and he felt sure that the National Association would like to have it.

After lunch Mrs. B—— and two friends were taken over the building. Another caller and then a man for information about one of our secretaries, evidently because she was opening an account in a store. A woman wanted a safe boarding home for her sixteen-year-old girl; another one wanted to advertise her furnished apartment; a girl wanted to study stenography and find an employment bureau; and just before five o'clock a neighbor, old and almost blind, came to be taken through the building. "I live just around the corner and wanted to see what this was like inside, but I see poorly, and cannot be out on dull days or after it grows dusk."

#### *February 27.*

A lady who was waiting for a friend told me how much she had enjoyed the Foreign Open House Day; that she and some of the other members of her missionary society had been here and since then had talked so much about it that the others who had been invited and had not come were very sorry.

A gentleman who has a farm near Poughkeepsie wished to rent it to Association people during the summer months, saying that it would give him much pleasure to have it put to some good use. I referred him to the

Northeast Field Committee and to the Poughkeepsie Association.

Requests for employment during February, 27; requests for board and room, 14.

#### *March 4.*

A lady from a Southern college came to see the building. "But before we go through I must tell you what I have to know," and then she read me part of a letter from the chairman of the news committee of the Association in her college. "Will you spend a few hours in the new building so that you can tell us all about it. Would you tell us especially about the living room, cafeteria, book-room, roof garden and other points of interest, and would you find out for us something about the office side—how they save \$75 in postage and \$12 in sharpening pencils." She then purchased a Handbook and Exhibit Book, a set of post cards and took samples of the free literature.

#### *March 5.*

Mr. K——, of the Gregg Tea and Coffee Company, stopped in for a chat. "Some time ago I invested in a book of yours—I thought you would be obliged to know I met with some success. I am now selling coffee to about twenty male and female organizations and I knew it would encourage you to know you had helped."

A rosy-cheeked German girl met me with the question, "You speak German?" Our conversation being necessarily restricted, she opened her bag, took out a smaller one, searched in that until she found a small purse, and from that she produced a World's Association pin and said, "Is this building this?" When assured that she was in the right place she made me understand she had just landed and wanted to find a place as a governess.

#### *March 10.*

A Board member from —— in seeing the building was impressed most of all with the way our napkins

are separated in our cafeteria. She was going to take that back to her Association so that they would no longer spend time folding them. She was interested in certain exhibit posters and bought a book in order to have the posters copied and displayed in their Association during their finance campaign.

Little Mary Slingerland's coat was frayed at the collar and cuffs and she seemed to feel that life was a great burden. "I learned dressmaking and want a place. I can do good hand-sewing. I had one job, but the girls done me and I was sent off. Folks told me this was a good place to come to and my father is a great hand for churches and places like this. He is an ice dealer and has his own wagon." Mary looked as though she needed some fun and I told her about the Recreation Center and the clubs in the Association. She promised to go and see if she would like them.

*March 16.*

This morning there was a rehearsal of the Symphony Club; a meeting of

the Council of Women for Home Missions; of the committee on the Membership Basis; an executive committee meeting; a foreign department meeting, and that of the sub-committee on the Training School curriculum.

Mr. ——— is trying to decide on the future work of a friend of his, a young woman, who he said relies very much upon his opinion. He wanted to know everything about Association work, about the course at the Training School, our work in the foreign field, etc. I soon discovered it was the training of his wife-to-be in which he was interested.

*March 24.*

Mrs. P—— saw the need for some work for girls at W——, L. I., where she has a summer home. She gave the names and addresses of two people who would be the ones best fitted to start the work and asked to have literature on county work sent to them.

Requests for employment, 22; requests for board and room, 9.



## Japanese Language Study

Emma R. Kaufman\*

A FEW years ago, a globe-trotting tourist, after a trip around the world, endeavored to tell a body of students about the missionary work she had seen, and a young woman was heard to remark: "Well, if I didn't know anything about missionary work, I should suppose that all missionaries did was to sit under a banyan tree with an open Bible and preach to the natives who gathered eagerly about them." This remark does not picture our life in Japan. The first two years of a missionary's life in this country are spent over open

\* Representative of the Dominion Council of Canada in Japan.

Japanese primers, which an ordinary child of ten reads with ease. This study certainly furnishes ample discipline in self-control and humility.

Most of the missions endeavor to keep their new workers in Tokyo, for the first year, and if possible, for two years, so that they can attend the language school, which up to last year was a private enterprise, but has now been taken over by a committee composed of representatives of the Federated Missions, several Japanese boards of trade, and some of the embassies, and has been very much broadened in scope. The attendance at present is about fifty students, about twenty of whom are doing second-

year work. The school hours are from half-past one to half-past four, and in order to prepare for the day, one must spend about four hours in additional study. As it is an unwritten law among missionaries in the Orient that one ought not to study during the evening hours of the first few years on account of the climate, you can see that the whole day is practically taken up with study, and although it is intensely interesting, it is exceedingly trying to one who may not have formed student habits at home. Even after the first two years of apprenticeship, one must devote from two to four hours a day to it for years. Indeed, some missionaries who have been in the country twenty years still have their regular hours of study.

From the very first, only Japanese is used in the language school class rooms, and, in fact, some of the teachers know no English at all. This year a great deal of attention has been paid to the memorizing of polite greetings, to be used on various occasions, for etiquette is much more fixed in Japan than in western countries. Besides this work and conversation, we read primary school primers, which are written in a form of syllabary called *kana*, of which there are three styles, varying somewhat as our printed text and script. Gradually Chinese characters are introduced in place of these syllables, and they increase in number until there are as many as several hundred new ones in a reader. This may not seem difficult at first; but when you realize that each character has from two to five readings, you can begin to appreciate what it means. It may be interesting to you to know that a moderately well-educated Japanese knows about four thousand Chinese characters, in addition to the *kana*, an alphabet of twenty-six characters.

With a knowledge of the conversational language, one's equipment is still incomplete, for there are yet the written forms and the formal speech to acquire. The difference consists not only in the endings of the words,

but in the choice of words, and even in the construction of the sentences, so that one who understands the colloquial well, might not be able to understand much of a sermon when delivered in the formal style. In the second year of school, we begin to read the Bible and to learn something of the literary forms.

A missionary was once accosted by a young Japanese student in a street car with, "Sir, you speak English?" and receiving an affirmative reply, added, "You allow I experience my English with you?" This describes the language student's attitude toward all her long-suffering Japanese friends. We in the Young Women's Christian Association go to our dormitories once every week for supper, and in return for the amusement we afford the girls, we persuade them to correct our many mistakes. Some of our blunders have become classics in the Association here. A great many Japanese words are very similar in sound and yet widely different in meaning. One of our secretaries, after she had been here a short time, endeavored to tell the cook that the mice in the house were so troublesome that he must do something about killing them. She substituted the word "daughter" for "mouse," and as the cook had a small daughter who was very noisy, he was somewhat stupefied for a moment.

If I have emphasized the difficulty of the Japanese language, it is only that you may understand our appreciation and enjoyment at every bit of advance that we make, and at the fact of our being able to convey our thought more and more to our Japanese friends. Japanese is coming to be more widely spoken, as it is now being taught in the schools of Formosa and Korea. A Korean missionary at the meeting of the Federated Missions of Japan this year said that they are increasingly concerned, in Korea, with the output of Japanese Christian literature, for, as in the past they have looked to China for literature, so now the younger generation will be turning to Japan.

# Hints on Summer Recreation in the Country

Anna L. Brown

**T**HIS morning, the Cornell University announcement of the fourth session of the School of Leadership in Country Life came to my desk. Having promised to write a few suggestions on play in the country for the JUNE ASSOCIATION MONTHLY, I read this announcement with keen interest. The out-door recreation laboratory at Cornell is a sixty-acre playground. Quite a few people can be assembled on a plot of ground of that size. A city might be pardoned for turning green with envy, and even some girls in the country will have to measure their playground by all the tilled land on their fathers' farms.

The trouble with farms is that the crops need the land. But the children and the young folks need land, too, and all the folks who live in the country would increase their health, happiness and financial profits, and would keep themselves a-growing, as well as their crops, if they would use more of their land for pleasure and community recreation. Instead of allowing city people to monopolize country clubs it is time that every country community organized a country club of its own.

The way to begin is to have a meeting in the school-house, church or railway station some evening. The teacher, minister or some other leader can preside at this meeting. He can find out how many people present would like to form a club for good times and have a place to meet for games, singing and all kinds of sports. One of the important conditions should be that a leader be chosen and competent committees appointed. These committees should be composed of both the older and younger people, to take charge of the summer plans. One committee is needed for upkeep of the grounds and another to serve under the leader.

If the meeting decides to have a club a good name should be chosen for it. Then a committee should be appointed to find a central location and suitable grounds. This will mean that the extent of the community which is to be represented in the club shall be decided upon as soon as possible. Desirable as a central location is, too much should not be sacrificed for that point alone. Beauty of location and adaptability of the grounds must be considered, along with facilities for a club-house and other requisites. If a piece of woodland is the best that offers the trees should be thinned, leaving enough for shade and beauty, and the ground smoothed for tennis, golf, croquet, baseball, basketball, volley ball and a good track for running games. A stream to fish in, nearby hills to climb, and a lane to stroll in, add charm and value. A place that already has a vacant house on it might be found in a good many country communities. It offers a shelter from sudden rain, a place in which to eat a picnic supper, and, better fun still, a chance to cook an occasional meal. It also provides a water supply for drinking, cooking, and perhaps a shower bath. The water should be tested and its purity ensured before using.

But since the ideal country club is too far in the distance to appear practical in the majority of cases, the most readily available place must be chosen. This would be the school-house and its ready-to-hand grounds. These grounds may be far too small to accommodate both the younger and older people, in which case they can be enlarged by removing the boundary fence at least temporarily, provided that owners of the adjacent ground are willing. In any case, a club should be organized to take in the whole community of men, women, young folks and children, for the school should be a social center.

*The Leader*

The recreation leader is the key to the success of such an enterprise. Everything should be done to secure the right leader. It may be the school teacher, the minister, or a girl or boy home from college, who has the play spirit in such abundant measure that it bubbles over. It is only this kind of enthusiasm that can be counted upon to arouse and sustain interest in others.

*The Recreation Committee*

The leader must have at command a complete list of indoor and outdoor activities for all ages, and the committee members should be assistants to serve as sub-leaders for the different groups, which should be classified according to their ability to take part intelligently. People should never be classified according to age, for there are many games folks never grow too old to love and play.

*Activities*

The actual conditions in the individual community can best be known only by the leader and committee. Nevertheless, the following general suggestions are made with the expectation that they can be of use when adapted or modified. It is surprising how little apparatus is needed after the grounds are secured. For example, a good equipment would be a couple of basketballs, baskets and standards; bats and baseballs, both playground and ordinary baseballs; a volley ball and net. If there is a tennis net, it can be used for volley ball. At least one good book of games should be owned by the leader. The most complete and comprehensive book of which we have knowledge is, "Games for the Playground, Home, School and Gymnasium," by Jessie H. Bancroft. There is also available a valuable compendium of games, arranged according to age, by Miss Leona Fette. From both of these very complete classifications we suggest the following types of games and sports:

**TENNIS:** A tennis court, which when finished, measures 78 x 27 feet,

should not be attempted unless there is ample ground to spare, for only a few can use the court at a time and it cannot be used for anything else. If some person in the community has a private court he may be prevailed upon to open it to members of the club at certain hours. As the interest in tennis develops, the club may be able to undertake the expense of a court, even though it may be necessary to place it at some distance from the social center.

**BASEBALL:** No community recreation grounds can be planned without a baseball diamond for the boys and young men. Teach the girls to play indoor baseball, which can be played outdoors. If it is necessary to save space, make the indoor baseball diamond inside the other and let the girls play when the boys and men are not present. The regulation indoor baseball diamond measures  $38\frac{1}{4} \times 38\frac{1}{4}$  feet, from point to point through the center. For rules, see Spalding's Indoor Baseball Guide. So few girls have had the opportunity to play baseball that they have no idea of the fun they have missed. Form two teams and start them and see how soon, with encouragement, they will become enthusiastic and intelligent baseball players. A boy's respect for a girl at once increases as her knowledge of baseball develops. Possibly the leader may be surprised some day by a request for a match game between boys and girls.

**BALL GAMES:** Basketball holds a popular place in the hearts of girls, but great caution should be observed by leaders in organizing basketball teams. No girl should be allowed to join a team unless she brings a certificate from a qualified physician, testifying to the soundness of both heart and lungs. Basketball coaching should be preceded by training in other ball games, such as end ball, corner ball and captain ball. Match games should never be allowed with basketball teams from outside communities, because the keen competition results in over-exertion on the part of the

players, and often other serious injuries. If basketball is played in close observance of these rules, no harm can result. Its chief objection is that it engages so few girls at a time.

Volley ball is deserving of popularity, not only because of the unusual hygienic value of the game, but also because it allows so many to play at once, and can be played on any sized suitable space. The regulation size of a volley ball court is 25 feet wide by 50 feet long. This is divided by a net into two squares of 25 feet each. The top line of the net at the center must be 7 feet 6 inches from the ground. This game is fully described in the number of Spalding's Athletic Games Series, entitled, "The Games of Drawing Room Hockey, Laws of Badminton, Volley Ball, etc."

The games above listed are strictly competitive games, but there is a great opportunity for development of large groups in singing games and folk dances, especially those of national character. In these, as well as in many other group games, people of all ages can join. Circle games and guessing games are particularly good for this purpose. People who cannot take part in active games nevertheless enjoy the familiar Magic Music, Going to Jerusalem, Greek Writing, Echo, Hypnotism, Magic Wand, Black Magic and many others. As acquaintanceship and appreciation of each other's skill develops, there will be a natural desire for a dramatic representation of the country life as it is either in this land or in the fatherlands of the people who compose the community. The very best help in developing this form of interest and co-operation is "Festivals and Plays," by Percival Chubb and Associates. The value of this particular means of developing community spirit, creating

idealism, training the imagination and bringing out latent talent, as well as enriching the minds and memories of a large proportion of the people, cannot be overestimated.

For the children, such games as Cat and Mouse, Puss in the Corner, Witch in the Jar, Stealing Sticks, Hill Dill, Hide and Seek, Prisoner's Base, Fox and Hound, Run-Sheep-Run, and Duck on Rock, are all good. Some games are known by different names in different communities. Hill Dill, for instance, is known by such other names as "Peel Away," "Pom, Pom. Pull Away" and "Chinese Wall."

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- Official Indoor Baseball Guide. Spalding.
- Plays and Games, by Parsons.
- Games for Everybody, classified according to age, by Leona Fette.
- Songs, Roundels and Games, by Suder.
- Hofer's Folk Games and Dances, particularly good for children.
- Folk Dances and Singing Games for All Ages, by Elizabeth Burchenal.
- Dances of the People, by Elizabeth Burchenal.
- Indoor and Outdoor Gymnastic Games. Spalding's Series.
- Games of Drawing Room Hockey. Spalding.
- Soccer, Dodge and Captain Ball. Spalding's Series.

The Spalding Series can be obtained by writing directly to the American Sports Publishing Company, 21 Warren Street, New York City, or by consulting a Spalding's Sporting Goods store in the nearest city. All other books can be obtained through local book sellers or from the publication department of the National Board of the Young Women's Christian Associations, 600 Lexington Avenue, New York City.





WHERE WAVE AND PINE INVITE REPOSE

## Summer Conferences

### AN ACT OF PRAYER

IT is written of John Ruskin that he liked to waken those who were his guests at Brantwood with the greeting, "Are you looking out?" It is just this that we would say to each other in this month of June that opens the conference season.

For the past two months we have thought about preparation for these conferences of ours. There has been preparation within our own Association walls. We have selected delegates, we have "conference rallied." We who last year or the year before began the conference days in some green spot along with two or four or six hundred girls are sharing with others that most shareable thing—enthusiasm.

And the conference house with many rooms is built and ready. Teachers and speakers in the midst of the day's work are thinking this month in terms of Silver Bay, Estes Park or Asilomar.

Are you looking out—you who are looking forward to ten days filled with "God's fine surprise"; you who are looking back to that Geneva Conference of six years ago when you were a sophomore? It is a call to prayer

that comes with these June days. Will you share with God your hopes and desires for the great company that goes forth during the summer to the conference experience?

. . . That the community life of the conference days may be so charged with friendliness that it shall be easy to believe in the unflinching unselfishness of the life of the new kingdom of God.

. . . That, discarding catchwords of belief and half-formed convictions, girls may think their way straight into the will of God for them.

. . . That choice of vocation may come to mean the selection of that highest possible contribution that one person can make to the life of the whole community.

. . . That young women of today may see God at work in the world, breathing his spirit of good will into the newer industrialism, and may be willing to be students of their times—true kingdom builders.

. . . That in the Bible study of these days girls may be sure that in the here and now God is speaking to those who will hear.

. . . That girls may learn that prayer is a sharing of our life with the life of God—an opportunity for him to share with us his own completeness.

. . . That those who come with tired lives may find that quiet and simple rest which belongs to us as children of God.



"KNEE DEEP IN JUNE"

## Why I Should Like to Go to Camp

Louise M. Burke

**I** WOULD like to go back to camp because from the minute I arrive until the time of climbing on the hay-rack to leave, I am care-free and happy.

There was just one thing that bothered me a little and that was "camp inspection." Of course we lived in tents—two or four beds in a tent, also a wash-stand, rug and table. One can imagine how four girls in one tent with only suit cases for their clothes, toilet articles, shoes, tennis racquets, bathing suits, etc., would make it look, and besides we tracked in lake sand all day. So every day at 9:30 a. m. the tents were inspected—everything had to be out of sight but the furniture of the tent and the suit cases; the floor must be *sans* sand, our lanterns must be clean and ready for

use; in fact everything had to be in perfect order; but after "camp inspection" our responsibilities were over for the day.

I would like to go back because I love the spirit of the place. No person at the camp dictates to the girls—only the ringing of an old cow-bell tells them when to eat, swim and sleep. No camp girl objects to hearing the bell ring, sometimes they seem to long for it, for instance at meal time.

The camp is quiet if you want to rest, and for the lively campers there is swimming, rowing, tennis, tether ball, quoits and hiking. Hiking is a favorite pastime for two reasons—first, because of the lovely long stretch of woods, covered with ferns and moss, and very quiet and shady, and second, because if you feel at all tired or warm, you can rest in the woods or cool off by paddling in the lake. One morning about twelve of us girls did this. We started off early and walked for about one and one-half hours,

hunting all the way for sea-shells. Then we were tired and rested for a long time on the beach, took off our slippers (everybody wears "gym" slippers) and stockings, kodaked for a while and paddled along the edge of Lake Erie all the way back. We had each found enough sea-shells for a necklace, so we were afterwards known only as the "sea-shell girls."

Sometimes when I think of camp I want to go back mostly so that I will have a chance to go swimming and to play tennis every day; again I think I especially want to go back for the peacefulness, restfulness and beauty of the place, and again just so I can sleep outdoors and do as I please all day. But I believe the things I really loved the most were the camp fires and beach suppers. We used to build a great bonfire near the edge of the lake, just as the sun was sinking, then we roasted "wieners" and had the rest of our supper around the fire. Certain girls were appointed to clear the dishes away. Then we formed a circle around the fire, watched the sunset on the lake and sang all the songs, old and new, that we knew. We usually began with "Old Black Joe," "Trail of the Lonesome Pine," or something that every one knew. Then we toasted marshmallows or popped corn, and *always* ended with our favorite, "Now run alone home, and jump into bed."

Besides all these good times, it is worth going back to camp for friendship's sake. You can get better acquainted in one week in a tent in midy and bloomers, than you can in one year in the city. All camp girls meet each other during the winter at the "midy reunions," at the Y. W. C. A.

At the camp I feel the beauty in nature and in the girls' hearts, too. One camp girl, comfortably lounging in the swing on the bungalow porch, once exclaimed: "Happy am I, from care I'm free. Why can't every girl come here like me?"

And so I want to go back.

## The Students of North America and Social Action

ON going to a certain American college, it is said, a student may take his choice between worshipping God or Social Service. That shocks and offends our ears, but it would not have been said had there not been a rankling truth back of it. It epitomizes the reason for the recent assembly at Garden City, Long Island, over an April week-end, of a group of men and women who no longer dared fail to face the situation squarely.

The World's Student Christian Federation Conference came to our shores last spring. So long as the various kinds of Christian student organizations in this country were working independently, there could be no common host to greet and entertain that epoch-making conference. For that, if for no other reason, the Christian students of all North America were united, last winter, under the Council of North American Student Movements. The five strands—(1) student Young Men's Christian Association work of the United States and (2) of Canada, (3) student Young Women's Christian Association work of the United States and (4) of Canada, and (5) the Student Volunteer Movement for Foreign Missions, were then woven together. It was this Council, under the chairmanship of Dr. John R. Mott, which called the Garden City Conference.

"Social Service" has raged in the colleges long enough now so that even the phrase is worn out. At present it is the thing to call it "social action" instead, with just the difference which the change of word implies. But while the Christian Associations have, for as many years as the idea has been at large in this country, assisted in stirring up undergraduate minds and at least fired them to thought, and in

many cases, action, it could not be until such a unification came about as the forming of this Council that one solid attack could be made upon the matter.

What it really amounted to, was that fifty carefully chosen leaders from the five "constituent movements," twenty-five of them men and twenty-five women, went into a three-day laboratory session with a group of twenty-five social experts who, at the same time, care, and care tremendously, about "Christianizing the social order." Among the last group were such men and women as Dr. Graham Taylor and Professor Charles Henderson of Chicago, Dr. Henry Sloane Coffin, Dr. Jeremiah Jenks, Mr. Owen Lovejoy and Dr. Edward Devine of New York, Miss Vida Scudder of Wellesley College, Dr. Walter Rauschenbusch of Rochester, and Mr. Robert A. Woods and Miss Helen Dudley of Boston.

It did not take a session's time to discover that they who are working among all the manifestations of social unrest and we who are working back in college life in which most of these manifestations may be attacked at the roots, are all craving the same thing, and *must work together*.

And then this is what happened:

The un-Christian elements in our so called "Christian civilization" were without mercy laid bare. Whether they appear in the outside world, in strikes and prostitution, in exploiting little children or land, in the startling fact that the church has somewhat lost its touch upon the lower classes, and is all too often in the hands of the "soft-pedaling" comfortably well-to-do, or in the miniature world in the colleges, where individual opinion is suffocated by the "campus custom" which permits the spending of \$2,000 on a single class dance, or the ostracizing of foreign students—upon all these canker sores, the white light of those who know was pitilessly turned. Each of these twisted elements in our world was held up to this bitter test: What are the non-Christian people thinking

of our Christian nation as these marks of our shame are creeping across the sea and becoming known?—for "there's a chiel among us takin' notes, and faith, he'll print 'em!"

But as the conference wore on, a new note was heard—a sense of personal penitence. Why? Because upon the tortured unloveliness of our own democracy we began to see overlaid the dim but shining pattern of the perfect democracy, outlined for us 2,000 years ago but barely discernible even yet—the kingdom of God on earth. We began to remember that the social problem is indeed "one and one," and to hear personally an entirely new call to discipleship. We began to apply the meaning of the Cross to our social and industrial life, to realize for example that even we who live on moderate salaries can "do something to make life less galling for those less wealthy, and at the same time to cast out the demon of greed from the spirit of the community, by deliberately living at a scale below that which we can afford." Nor does a sense of penitence come easily in these days.

Together with the humbling application of it, came new hope for a national attack at these problems. Realizing afresh that the world has never yet thought with the mind of Christ, and caught up with his sociological, political and economic philosophy, we came to anticipate a new gospel, which will preach not only an individualistic religion but a corporate Christianity. A note of hope for "the vicarious passion lying at the heart of the woman's movement" began to be heard; and all came to feel that looking past the vagaries of that movement in its present adolescent stage, we must see the deep meaning it is to have for a more perfect establishing of the kingdom of God on earth.

And then at the close of the conference, thought again narrowed down to what is to be done in the colleges, where the battlefield for all this lies open. Suggestions were made of a possible "third order," to bring together students who might care and

dare to stand for a simpler mode of life. It was keenly felt, and this was brought out by the faculty members present as well as the social workers, that in so far as is consistent with keeping a normal balance of the curriculum, social service in the colleges must be far more closely tied up to real life. One speaker sounded the chivalric plea that each young alumnus or alumna should feel bound to render at least two or three years of distinctly social service to the common good, but there was also much emphasis on the fact that all vocations are to be thought of as Christian: that there is need of men and women, who will feel in the good old-fashioned sense "called of God," to politics, commerce, home-making, law and all business quite as much as to the ministry or other "religious work."

Recommendations were drawn up for presentation to the North American Student Council as a basis for something to do through the Christian Associations in the way of study, life-work conferences, etc. But it was distinctly felt that this was not a legislative gathering: rather it was to create an atmosphere for new ways of thinking, and though seventy-five people is but a handful, each went out from these days of thought and comradeship and prayer remembering that "twelve men turned the world upside down, with no other strength than that they were disciples indeed."

A full report and interpretation of this conference is being compiled by a committee. And there are several extremely valuable articles bearing on the emphases of the Garden City gathering, which are recommended to the readers of THE ASSOCIATION MONTHLY:

"The Church's Great Opportunity," by Vida Scudder. In *The Churchman* for February 21, 1914.

"Laissez-Faire in Religion," by Bernard Bell. In *The Atlantic Monthly* for May, 1914.

"Discipleship and the Social Problem," published by the Student Christian

Movement of England, and obtainable through the National Publication Department, 5 cents.

"Personal Economy and Social Reform," by H. G. Wood, published by the Association Press, 50 cents.

HELEN THOBURN.

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#### THE TRAVELERS' AID CONFERENCE

The New York Travelers' Aid Society called a conference of the organizations doing Travelers' Aid work in Eastern cities, the first week in May, at the new headquarters of the New York Society, 465 Lexington Avenue. Eighty-seven out-of-town representatives, thirty-two cities in fourteen States and Canada were represented, as was also the San Francisco Travelers' Aid Society, recently organized to meet the extra demand for protection created by the coming Panama Exposition.

The program was flexible. A committee on resolutions was appointed to gather up as a basis of action the conclusions arrived at by the conference.

From the opening hour, there was no uncertainty in regard to the views of the delegates. They believed in co-operation; they wanted clear-cut definitions and plans of Travelers' Aid work; they requested that a national Travelers' Aid Society be organized as early as possible.

People were brought together who have for many years worked in different organizations and who have had much intercommunication in the transfer of travelers. All felt strongly the need of a united work, of a uniform badge and a uniform system of records. They agreed that much could be done in advance of the complete development of a national work by each local society undertaking to systematize its work now.

It was of special value to have the conference in New York City where the work at stations and docks could be visited by all the delegates and the office system of the New York Society could be examined in minutest detail.



AROUND THE CAMPFIRE, LAKE GENEVA



GETTING READY FOR A TRAMP, BLUE RIDGE

## Summer-Time Religion

**T**HIS is an important question for a city Association in the early days of June. There is sometimes a feeling, even among Christian people, that the spirit takes a vacation in the summer months. Call it recreation instead—and so it does. Of all times in the year this would seem to be the time when our so-called "religious activities" can count for most, though perhaps unawares. The summer months bring a relaxing—an inertia—to which they must minister just as a brook of mountain water ministers to one's real vacation days. Our meetings and our Bible classes in these months have a simplicity of approach, a strategic importance, not so possible during the complex winter days. The end we have in view is never the meeting or the Bible class itself, but always the girl—her happiness, and her spiritual growth. For this reason the following simple suggestions of one Association woman are especially applicable for summer Sundays in the Association building:

### *In the Building*

Sundays and holidays are the loneliest times for the girl away from home. On all such days inviting rest and comfort should be provided at the Association building from early morning till late evening. In summer this means—coolness, comfort and restfulness, and always a sympathetic secretary or volunteer worker to give to each visitor, whether she be member or girl stranger, a cordial welcome and "what she needs most, first." This may be:

- A book to read
- A refreshing drink
- A rest on the lounge
- The vesper service
- "Writing home" materials
- A friendly scolding
- A good dinner or supper

Sending her out to her own church

A confidential chat about her own affairs or her home folks.

In such a comfortable, homey atmosphere, the vesper service may well be more informal in character than in the winter, and it will generally be more successful when led by the "sympathetic secretary or volunteer worker" than when some one comes in from outside for the purpose.

### *In Co-operation with the Churches*

Sometimes the months from June to September offer an especially good opportunity to give a bit of much appreciated help to the churches. The summer prospectus of one Association in the Middle West announces that "the Association will co-operate with the Young People's Societies of the various churches in a spirit of prayer, faith and consecration," and that "the young women of the Young Women's Christian Association will associate themselves with the young women's Sunday school classes of the different churches to bring about a better co-operation between the Sunday school and the Association." Carrying out this splendid spirit of working with the church the Association has pledged itself to be responsible for a young people's meeting once each month, from April to October—each month in a different church. Two young women, assisted by the orchestra of the Young Men's Christian Association, will be in charge of each service. Here are some of the interesting and practical topics these meetings will discuss: "The consecration of time;" "Civic reforms which young people should promote;" "Gardening—does it pay?" "Learning to pray."

### *At the Summer Camp*

Much of the work which ordinarily goes on in the Association building must at this time of year be transferred, in an adapted form, to the cottage or camp, where more and more our city Associations are coming to do their most delightful summer work.

At one camp last year a Bible class was held every morning at eleven o'clock out under a big apple tree. Text books were not used, but the teacher distributed outlines of her own. During the summer several short courses were given: "Character Studies from the Old Testament;" "Christ, a Personality;" "Teaching by Parables." It was all extremely informal, with much discussion and frank expression of opinion by the girls themselves. Of course, the attendance varied, but that the class was enjoyed and appreciated is revealed by the fact that there were present always as many as fifteen and once at least as many as seventy. At another camp a similar plan was followed, ten o'clock being the hour chosen, and the class room the ground beneath a big group of pine trees. Here the attendance at the discussions about St. Paul and the letters that he wrote ranged from ten to fifty.

A book which is especially well fitted for use in classes such as these, and one which might be used over and over with different groups of girls, is called "Out of Doors in the Bible." It is written by Miss Ethel Cutler, and consists of eight lessons, each one a pilgrimage with some outdoor person of either the Old or the New Testament. This book may be obtained from the Publication Department of the National Board, and its price in paper binding is fifteen cents.



## Display Type

Alice Hutchins Drake

**M**ISS CARRUTHERS tripped on the top step, plunged down the entire flight, and lay quiet at my feet.

Panic-stricken I leaned over her, and to my amazement heard her say, "Before you send for the doctor, ask how Ida's baby is. I was just coming down to inquire." Ida, our charwoman, was just leaving the building.

I had not known she had a child—in fact, none of us except Ann Carruthers knew.

The day following when I called at the hospital she told me of Ida's courtship and marriage, and her happiness in her child. I was ashamed before Miss Carruther's knowledge of conditions. True, I always greet Ida in the morning, as I pass her crouching beside her pail of soapy water, and this, it seems, is more than most people do. But I have never known her last name, or what place she calls home, or any intimate details concerning her.

Miss Carruthers knew, and this, although it should not have been so, was surprising to us. She is a new secretary and we have found it somewhat difficult to become acquainted with her. Under the spell of the Christmas cheer, I remember, she cast aside a little of her diffidence and joined quite merrily in our carols and folk dances, but to our sorrow, the change was temporary.

The day following her headlong flight down stairs, we held our weekly secretarial conference. Usually, I sit in dread of being called upon for "remarks." I long to seek comfort in retreat. But this time I was eager for my turn when I should reveal this wonder-worker to our little group.

After the confusion of the accident had passed away and the Association had contributed to the number of patients at the hospital, I constituted myself an entire detective agency. I determined to learn the extent of Ann Carruther's kindnesses. Clues led me everywhere.

As social secretary I met all those who called to make inquiries. They remained to praise her, our shy Ann Carruthers, whom we had never suspected of having such a multitude of interests. Ida, in her naive way, contributed largely to my fund of information. Weary little girls who wrap packages for us in the department stores came to make anxious inquiries and I detained them.

An hour before our weekly conference I sat beside her in the hospital. A nurse entered, bearing a packet of letters. "You read them to me, will you?" said Ann.

As I read aloud it seemed to me that the bruises and fracture and wakeful nights ahead, days of painful convalescence and hours of discouragement, were worth while. Ann's misfortune had called forth eloquent testimony to a sort of worth which many fail to appreciate. Fail, because Ann Carruthers does not use "display type."

All that I had learned I told at our conference. We pledged ourselves to keep Ann's secret. Her province should be guarded against the intrusion of those who know, but who, she thinks, do not know. Her wish would be that we remain in ignorance of her kindlinesses, her charities, her sacrifices.

It may be, though, that she understood our meaning when she read the message we sent to her with a print of Millais' Saint Stephen: "I am come that they might have life and that they might have it more abundantly."

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#### NEXT WINTER'S BIBLE CLASSES

Successful Bible classes, just as much as successful finance campaigns, are dependent on definite, careful planning a long time ahead. The month of June is none too soon to have a meeting of the Religious Work Committee to discuss the courses in Bible study to be offered next October. If these courses are decided on now a little folder announcing at least the titles and the teachers can be printed during the summer and distributed toward its close among girls whom we have come to know at camp or cottage or in the "Outing Club," and it may be of real service in helping them to find time for a Bible class next winter. Association Bible work should do two things. It should provide an opportunity for systematic study of the Bible for the girl who is not enrolled in a good "graded" course in

Sunday school, and it should offer short, practical courses for those who cannot undertake longer ones or who wish to supplement the work they are doing elsewhere. For the first, the Association has two systematic courses, each covering three years' work. One of these is for younger girls, the other is for more advanced students. These courses each offer one year's work in the Gospels, one in Apostolic history, and one in the history of the Old Testament prophets. In these the National Board gives examinations, and awards certificates to successful students. The announcement of the systematic courses for 1914-1915 is now ready and will be sent on request by the Publication Department. Suggestions for several attractive and helpful short courses will be found in a leaflet entitled "Bible Study Texts" which the Publication Department will also be glad to supply. Send for these and plan now for next fall.

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#### FROM THE FOREIGN MAIL

*Foochow, China.*

The Young Men's Christian Association members have been clamoring for something for their wives, so the secretaries have planned one meeting a month for women. The first meeting was scheduled for 6 p. m., and when we arrived the room was already what might have been called full. But as we sat on the platform and waited the women kept coming in a steadily increasing stream, until apparently every square inch was packed, and then there were some outside who could not get in. Finally it was time to begin, and the interpreter, one of the Chinese Y. M. C. A. secretaries, rose to his feet and endeavored to get a hearing. But many of the women, not being used to meetings, could see no reason for stopping their conversation with their neighbors, so they kept right on. Finally the president of the Y. M. C. A., a splendid and quite imposing Chinese gentleman, succeeded in getting a hearing, and the meeting began. A very large number of these women are non-Christians, and while we know that they come to these meetings largely out of curiosity and desire for excitement, still the fact that they come is a great thing in itself when one considers the past history of Chinese women.

## CITY NEWS ITEMS

The **May Basket custom** was made use of by a good many city Associations this year. One of the clubs of the Syracuse Association raised money for sending delegates to Altamont by selling little strawberry baskets filled with hepaticas, spring beauties, trilliums or white violets, promising to hang them early the morning of the first on the doors of the people for whom they were intended.

The **News Boys' Sisters' Division** is a story-telling club in the Toledo Association which combines both small boys and girls. There is a strong historical emphasis in the music and series of talks used for this club.

A **Slogan Contest** was held in Johnstown, Pa., by the publicity committee, which wished a slogan for many purposes. The Association pin was given as a prize. The result of the contest is not known, but this may easily be adapted by other Associations.

The **magazines which lie unclaimed** at the Post Office in Houston, Texas, are eventually given to the Association for use by the Educational Committee or Library Subcommittee.

A **Civic Pageant** was given by sixty girls of the St. Paul Association, showing the historical growth of St. Paul. This is preliminary to a very large open-air pageant which the city plans to give next year, somewhat like the St. Louis pageant of this year.

Groups of fifteen to twenty girls, led generally by a volunteer worker, are sent off for **week-ends or for holidays** by the Meriden, Conn., Association to a mountain camp or to the seashore. Although Meriden has not any definite equipment of its own for vacation trips, such as a summer camp, it achieves something of the same end in this way.

A most successful **finance campaign** was held this spring by the Toledo Association. They asked for \$15,000 for the budget, \$10,000 for a mortgage and \$5,000 for a swimming pool, but the total amount received was \$38,102.

A **Book Lovers' Party** was given by the library committee of the Wilkes-Barre Association, to which were invited two hundred and eighty girls from the factories in which the Association has installed branch libraries. The invitations were in the form of a tiny hand-made booklet called "The Time, the Place and the Girl—a Story in Seven Chapters." The successive pages read as follows: "Dedicated to the girls who use our books. Chapter I, You are invited to a Book Lovers' Party; Chapter II, The Time; Chapter III, The Place; Chapter

IV, The Girl—you and all others who use the factory libraries; Chapter V, The Cost—two cents for every foot of your height. You will be measured at the door. Candy on Sale; Chapter VI, The money will be used to buy new books; Chapter VII, Program, etc. The End."

A **College Night** was held by the Girls' Department of the Erie Association in co-operation with high school teachers and college graduates. Over 150 high school girls were entertained in real college fashion by fifty alumni representing twelve prominent colleges. Talks were given on, "Why a Girl should go to College," and following these came college songs, lantern slides of the different college activities and campuses, and typical college "stunts." There were also typical refreshments—rarebit and fudge.

The five **Camp Fire Groups** of school girls in the Passaic, New Jersey, Association held a largely attended contest during the Fridays of April. Announcement of this had been made at a Camp Fire banquet the November previous, in order that the groups might practice during the year. The competition started with a basketball season, each group having its team of picked girls. Then there was a contest in group singing, judged by the head of music in the city schools. This was followed by an exhibit of handicraft which really amounted to a bazaar. There were all kinds of embroidery, dresses, basket work, bead work, pies, cake, candy and invalids' trays. The fourth point of the competition was all-round development, which was judged according to the total number of Camp Fire honors won by the group. The swimming contest decided the final victory. This consisted of racing, swimming under water for endurance, diving both for form and for depth, jumping from land into water for distance and undressing in deep water. The group receiving the highest number of points was awarded a handsome banner to be held until next year's contest.

AVIS KNIGHT, Chief Guardian.

Two hundred and seventy-five girls from the various clubs of the Brooklyn Association held a **joint May Festival**, which brought about a real federation spirit. The girls marched in by cohorts under their different insignia, and sat in groups by clubs. The address of the evening was made by Miss Elizabeth Dodge of the National Board.

"**Why didn't they put in a pool?**"—but Indianapolis did, and has already outgrown its first one, which is used by five hundred girls this year, and is planning a new one 22 x 60 feet in size, which will be ready for use in June.



READING'S FIRST AID CLASS

The Warner Club of the Bridgeport Association held an entertainment recently which raised funds to be applied to the recreation center, which is the chosen piece of service for the Bridgeport Federation, and also to sending two delegates to the Altamont Club Girls' Council.

A course in First Aid given by the Reading, Penn., Association had an enrollment of sixty. Twenty-eight pupils qualified to take the examination forwarded from the National Board. The men and women physicians of Reading co-operated in giving the course. Most of the girls were employed in factories and had many opportunities to demonstrate their new skill. At one meeting it was reported that the brother of one of the girls had dislocated his jaw and she had quickly and skilfully put it back into place; that another girl had stopped a severe hemorrhage, and another girl had taken charge of a woman who had fainted in a public place.

The Federation of Clubs in Philadelphia is issuing a paper called *Federation News*, which is published quarterly by a volunteer staff from the many clubs in the various Association branches of Philadelphia. The paper is to promote the self-governing Federation and is intensely interesting in that every word is contributed from club members without any help from any other source.

The East End Association in Pittsburgh has increased its membership from two hundred last September to about thirteen hundred at present. A campaign brought in eight hundred and ninety-two of these, obtained through the

"Purple and Gold Teams." One Sunday in March the Association members, wearing their colors, attended church in a body. Bible classes in the Association are flourishing; there is one of seventy members and one of one hundred.

**Sacramento, California.**—In three days leader and eight women secured \$2,500, raised a little later to \$3,000. Hope to bring the total up to \$5,000.

**A Story Telling Club**, organized by the library committee of the Tampa Association in Florida, has resulted in the formation in the city of a Story Tellers' League, affiliated with the National Story Telling Movement.

A clever little farce given by the Association of Fort Worth, Texas, presents the conflict between the different departments of the Association, all of which want special appropriations for their work. The parts were taken by Jim (Gymnasium); Blue Bird (Social); Polly Ann (Home); Sterling (Business Department); Chautauqua (Educational Department); Mayonnaise (Lunchroom); Katy Flyer (Travelers' Aid); and Joy (Association Spirit). Mr. Cam Paign comes to town and each one of these tries to get his money, but in the end Joy straightens it out and it all goes to her!

In preparation for the ten day **Membership Campaign** held in March by the Wilmington, Del., Association, three full weeks were spent in bringing the Association before the public by means of street-car signs, bill-boards, window-cards and the press. For the use of the workers during the campaign 2,000 names

with addresses, both home and business, were filed on prospective member cards. To secure these, five hundred letters were written to all firms employing women, asking that the enclosed blanks be filled with names and addresses of employees and mailed in the self-addressed, stamped envelope. All the principals of public schools were asked to co-operate by giving the names of girls over ten years old. Pastors generously gave access to their lists. The airship scheme was borrowed from Pittsburgh and changed to suit local conditions. Two miniature biplanes, "Excelsior" and "Eureka," running on wires attached to the Association building on King Street and to a tree on the main avenue, one block away, sailed on the morning of March 16 for their ten-day flight around the world. The object of the campaign was to increase the membership from about 480 to 1,500. The object of the flight was to see which ship would reach New York first with the largest number of members, at least 500. The Admiral-in-Chief was the chairman of the membership committee. Each biplane was manned by a commodore and thirteen captains representing the churches, schools and departments of the Association. Each captain was assisted by five ensigns. Every worker received printed instructions, application blanks, circulars of the Association and airship buttons to be given to every new member.

The captains were entertained at luncheon every day of the campaign. Ship songs and cheers made the lunch room ring with enthusiasm as reports came in and either the "Excelsior" or the "Eureka" was advanced along the wires. A Victrola concert, entertainment and speeches in the gymnasium marked the close of the campaign. About four hundred were present. Enthusiasm soared high when final reports showed that "Excelsior" had won with over 650 brand new members to its credit. The honors were equally divided, however, as the commodore of the "Eureka" was reported to have obtained herself 117 members. The trophy of the winning team was a May Day Party given by the losing ship. The trophy to the worker gaining the largest number is a trip to the City Conference at Silver Bay. The campaign resulted in 1,134 new members, making the total now about 1,622. Not the least important result is the widespread knowledge of the work of the Association in Wilmington and wonderful increase in interest. The monthly vesper service, sometime defunct, has been revived and is growing in numbers and favor.

### STUDENT NEWS ITEMS

**An Intercollegiate Conference** was held in Fulton, Missouri, in April, at which nine colleges of that vicinity were represented. The field student secretary, Miss Scherrebeck, presided, and Mrs. Selden Spencer, chairman of the student committee of that field, gave a series of Bible lessons and some talks about city Association work.

**Ten of the townswomen** of Appleton, Wisconsin, entertained in their respective homes groups of ten each of the members of the Lawrence University Association, on an afternoon in April. The occasion was kept very simple; only coffee and doughnuts were served. It meant much for the girls to be entertained by the women of their college town and brought about a closer relationship between the Association patronesses and the members.

**A series of Lenten services** was held for two weeks by the two Associations at the University of Illinois, meeting for a twenty-five minute noon service either in the Lounging Room of the Young Men's Christian Association or the auditorium of the new Young Women's Christian Association building. These were felt to be distinctly helpful and appreciated.

Fifty students in the Georgia Normal College at Milledgeville are planning to lead **Eight Week Clubs** this summer.

**The Association store** at Chicora College, South Carolina, has this year wiped out an old debt, sent delegates to the State Association Conference and the Kansas City Convention, and assured a goodly number of representatives at the Blue Ridge Conference this summer.

**May Day** was observed at the Missouri Valley College by crowning a May Queen who was elected by the student body. The campus made a beautiful setting for the ceremonies. The college orchestra and glee clubs furnished the music and about thirty small girls from the public schools appeared in the queen's retinue and danced before her throne.

**"Women's Day"** was conducted by the Association of the Syracuse University on a Saturday in May. It began with a May Morning Breakfast, the proceeds of which send delegates to Silver Bay. This was followed by an inter-class track meet. In the afternoon each class gave a "stunt" and the day closed with a basket picnic supper followed by a sing. The whole day was spent out-of-doors. In this co-educational college it meant much to have the girls by themselves for a day and heightened the democratic spirit among them.



MAY DAY AT MISSOURI VALLEY COLLEGE

### NATIONAL TRAINING SCHOOL NOTES

Several delegates from the Garden City Conference in April were guests at the National Training School for several days. Among them were Mrs. Walter Rauschenbusch of Rochester; Miss Vida Scudder, Professor of English Literature at Wellesley College; Miss Helen Dudley of Denison House, Boston; Miss Mabel Jamieson, traveling student secretary for Canada; and Dean Addison, of Anslie College, Toronto. It was our privilege one morning to listen to an informal talk on Intercourse Prayer by Miss Scudder, and one evening after dinner, Miss Dudley told of her interesting experiences in the early days of Denison House.

Our foster mother, Mrs. Campbell, entertained us royally one evening, at her home in Newark. A buffet luncheon was served, followed by a merry evening of singing and story-telling.

One of the happiest occasions of the year was the faculty dinner on April 27th. After dinner talks were given by Professor Carmody and Dr. Talcott Williams. Dr. Frank Sanders, President of Washburn College, Topeka, Kansas, sang two Indian solos. Our own Glee Club added enjoyment to the evening. The invited guests were Mr. and Mrs. Finley J. Shepard, Dr. and Mrs. Johnston Ross, Dr. and Mrs. Edward T. Devine, Dr. and Mrs. Talcott Williams, Dr. and Mrs. Frank Sanders, Miss Laura Garrett, Miss Isabel Ely Lord, Mr. and Mrs. Francis Carmody, Dr. and Mrs. Herman H. Horne, Dr. and Mrs. Lee Galloway, Mr. and Mrs. Owen Lovejoy, Mr. and Mrs. William Howard Barrett, Mr. and Mrs. Gilbert E. Roe, and Miss Anna Rice.

On the afternoon of the same day our Glee Club gave a most enjoyable concert in the auditorium, to which the class and the headquarters staff were invited. Conspicuous in the program were two vocal solos in Russian by Baroness Olga Meyendorff, and two clever songs entitled "If" and "A Post-Exam Reaction" composed by Miss Pauline Sage, president of the class.

May day was fittingly observed. The beautiful sprays of snapdragon which each one found at her door that morning added greatly to the good spirits already engendered by the sunshine and warmth of the glorious day.

The practical work of the students is nearly completed. Several have entertained members of their clubs and Bible classes. The guests were taken over the building and served with refreshments on the roof. A group of students who are especially interested in Association buildings made a trip to the new Yonkers building.

Miss Bertha Condé has given a course on Personal Evangelism which she has previously given only to the summer school students. Mr. Elmer E. Cooley gave two helpful talks on the legal aspects of Association work. Miss Florence Brown, general secretary of the Young Women's Christian Association in Washington, D. C., gave a splendid series of talks on the secretary. Chaplain Knox spoke on certain proposed plans for student work. Miss Margaret Slattery, so well known as an authority on the adolescent girl, came to us for the first time this year, giving two valuable lectures on *The Girl in Her Teens*. President Woolley of Mt. Holyoke College and Dr. John McDowell of Newark were

among the speakers. Three most inspiring lectures on the Philosophy of Missions were delivered by Dr. Johnston Ross. Mrs. Bremer has conducted the class to Ellis Island.

Miss Martha Hoyt, a member of this year's class, was married last month in Paris to Mr. William Dana Wheelwright of Portland, Oregon. After a trip around the world, Mr. and Mrs. Wheelwright will live in Portland.

Preparations are under way for Commencement Week, which begins on the 23rd of May.

### RECENT BOOKS

*Vacation Camping for Girls\** In this handbook for the outdoor girl, the author offers valuable suggestions, telling in detail how to prepare for camping and how thoroughly to enjoy the freedom of woods and lake.

In this day of Association summer homes and camps, this is a practical manual for the knapsack and for every camp where women are. It gives detailed check lists for camping, tells the woman camper what to wear, what food to take; describes camp cooking, giving many recipes for camp use; tells where to camp, how to build camp fires, how to guard against forest fires; gives information regarding the fitting up of the camp, and suggestions as to where one should buy things and what they cost. Several chapters are devoted to physical training out of doors, the formation of camp habits and cleanliness. The last chapter under the title "camp don'ts" is most valuable. Secrets of the woods, canoeing, fishing, following the trail, and so on, make a book of ready reference, and a complete index helps the reader to find the material regarding special phases of camp life.

*Constructive Rural Sociology†* The first half of this book is devoted to the usual sociological considerations of rural life, its advantages and drawbacks, its differentiations, its economic valuation, its value to the country, and its difficulties.

The second half of the book may be said to deal with the constructive portion of the problem. Here such practical things are dealt with as health and sanitation, or the attractiveness and necessary social life of the country, with a chapter on rural social institutions and their results. Charity and

\* *Vacation Camping for Girls*, by Jeannette Marks. D. Appleton & Company, New York. 222 pages. \$1.00.

† *Constructive Rural Sociology*. By John M. Gillette. New York. Sturgis & Walton. 301 pages. \$1.60 net.

corrections as applied to this realm of citizenship is an unusual aspect offered to the reader, and a social survey brings the book to a close after a thorough and efficient handling of this large subject. The social survey includes (a) physical conditions; (b) population; (c) such economic factors as marketing, renting, labor, taxes and mortgages; (d) politics; (e) religion; (f) culture; (g) community psychology; (h) transportation and communication; (i) esthetic conditions; (j) recreation; (k) health; (l) pathology. The last unique chapter is a plea for a thorough and wide survey to be made of the rural life in our country. Suggestions as to methods and forms of procedure accompany it.

### *The New Era in Asia\**

The author is widely known as a student leader, having spent fifteen years of mission work in India, and has just returned from a tour of the most progressive cities of the Near and the Far East. In this record of the remarkable events that mark the awakening of a continent of ancient peoples to national consciousness, Mr. Eddy has epitomized the greatest challenge the church has ever faced. He has brought together the outstanding militant, commercial and educational advance along modern lines in the countries he has visited. Chapters on Japan, Korea, China, India and the Near East deal with the immediate transitional changes and present an array of facts, political, social, economic and religious, that bears the reader on its current. The rapid changes, the open door, the receptive mind, the thousands of eager listeners, press the conclusion that the message of the Gospel must be giving to them *now*.

To the student of missions this book provides a sequel to the books written on the Near and Far East previous to 1910, but this sequel must be studied in connection with the historic facts of mass inertia, accumulated superstition and persistent customs that underlie the great movements in the centers cited by Mr. Eddy. As a transitional account it is invaluable, but to gain a complete idea of the conditions in Asia supplementary study of the vast unmoved areas is essential.

\* *The New Era in Asia*, by Sherwood Eddy, Missionary Education Movement of the United States and Canada. Price 35c paper, 50c cloth.

### BOOKS RECEIVED

*Training the Girl*. By Wm. McKeever. Macmillan.

*The Education of Women in Japan*. By Margaret Burton. Revell & Co.

# EDITORIAL

## The Story of an Inscription

Months and months ago the World's Committee of the Young Women's Christian Association sent from the London offices a sum of money to be used for some feature of our Headquarters building. There was much discussion of what it should be applied to; for everyone wanted it to be exactly the right thing.

Some months later, almost a year after this building was occupied, a simple block inscription was carved by good artisans in the stone just between the outside and inside doors. It reads as follows:

TO THE GLORY OF GOD  
IN SERVICE FOR YOUNG  
WOMEN THIS BUILDING  
IS DEDICATED IN THE  
YEAR OF OUR LORD, 1912

People came and went, and commented often on the beautiful panel. We all have come to care for it.

Then some one stood before it one day, and thought of the gift from the World's Committee, as yet unassigned, and lo, it was the very sum to cover the cost of this final piece of work to be done on the building.

So there at the very entrance, if people but knew, stands a silent symbol of our world spirit, the first and the last thing seen by those who come to Headquarters.

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## Something Wanted

Wanted: Pictures, kodaks, snaps, "times"—just pictures. We've always wanted pictures! But this time it's different. The Panama-Pacific Exposition Contests are on, and they include prizes for Association pictures; and the conference contests are on too, with prizes attached. This is the time of year for kodak clubs to start up

over night, and for old-time camera fiends, or amateurs, to lay in rolls of films and really get to work. We want to show the world that the Young Women's Christian Association is for the most part girls doing things—perhaps not always photographable, for character-making won't go into a camera, but the picture of a class studying "Out of Doors in the Bible" under a hillside apple tree will. If you want to see what kind of pictures are effective send to the National Board for a sample copy of a little finance leaflet called "Contrasts." A set of "contrasts," come to think of it, would make a good entry for the prize contests. Ask your general secretary about the Exposition or conference booklets.

So much for a personal motive; but can we appeal to your Association pride too? Just as "you get out of life what you put into it," so you will get splendid sets of slides from headquarters if you send in splendid pictures. We are absolutely dependent upon each and every Association, and for these sets pictures are needed of buildings, especially good interiors, of summer camp life, of conditions in the life of girls and women, as the Association works among them, or of such concrete illustrations of our everyday activities as, for instance, a girl registering at the employment bureau desk, a group of Eight Week Club members actually "fixing up" the school-house grounds, a vesper service on a roof-garden, contrasting types of girls, the day's schedule-card of a general secretary, a good Association sign in front of a building, a cabinet house party counselling in the out of doors, etc. The Association that can send in pictures as telling as that will be the one to be clapped wherever the slides are shown.

### SUGGESTIONS FOR TAKING PHOTOGRAPHS THAT TELL A STORY

Story-graphs are what the papers, magazines and advertisers want to-day—pictures which depict interesting events—tell the news story to the casual eye—which excite interest in the uninterested, and which seize and hold attention. Such pictures are hard to get because not easily posed. They must be caught *right* and be of "something doing."

Such pictures are good advertising. Set groups, "stood up in rows" like wooden soldiers, are rarely of interest. Pictures of empty rooms, of mere furniture, are "flat."

Pictures and titles are read more than texts. This is the day of moving pictures—pictures which inform and educate, represent action, service, interesting things. The text is often a sorry attempt to reproduce a picture.

Study foregrounds, selecting and placing the best typical person, athlete, student, employee, foreigner, reader, etc., intent at work, so that he will appear in larger size in the foreground, with the masses or crowd of people who may look all alike, but show numbers—an important thing—for background.

Study backgrounds, apparatus, audience, furniture, blackboard statements, display, etc., which suggest use of room or interpret the picture. Black shadows of backgrounds are fatal to effect.

Do not allow people to look at the camera or allow an employee, a secretary, or any interloper, to pose in the front row.

It takes time to get a good photograph, as it does to make an address to fifty or one hundred people, but the photograph may speak to 50,000, who would not come to hear you.

It pays to spend money on photographs to be used in your own advertising. The daily papers, magazines, weeklies, or newspaper supplements, are eager for them.

Flat, unmounted photographs are most suitable for use. Write on each plainly, with ink or soft pencil, the title and the story, from whom, and if return is demanded.—*Association Men.*

Drexel Institute on page 4 of the advertisements of this issue announces a collection of Lunch Room Recipes that will delight the heart of the lunch room director. There are many tasty dishes that the girls in "the line" will be glad to try during the hot months ahead.

### Summer School Announcement

The physical directors' course has been enriched by the addition to the faculty of Professor George H. Meylan of Columbia University, who gives the lectures in Personal and Community Hygiene. Dr. McCastline still keeps his connection with the course by co-operating with Miss March on Normal Diagnosis.

Normal swimming will be so arranged that as many young women as wish can take the lessons in Beginners' and Advanced Swimming on the dates, July 28—August 7, when the physical directors are learning how to teach the subject.

Recreation will be treated in regular lectures at the Training School by Miss Mabelle M. Ford, director of the New York City Recreation Center. She will also provide for demonstration and indicate observation in the city and vicinity. A Field Day at Camp Bluefields is also in prospect.

Miss Beulah Kennard, late of the Pittsburgh Playground Association, has been asked to give one of the after dinner roof talks, and Dr. Mabel Ulrich of Minneapolis is expected for the Social Morality lectures.

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### SUMMER CONFERENCES FOR 1914

Southern General—Blue Ridge, Black Mountain, N. C., June 2 to 12.

School Girls'—Eagle Mere, Pa., June 12 to 19.

Northwest General—Cohasset Beach, Wash., June 23 to July 3.

Eastern Student—Silver Bay, on Lake George, N. Y., June 19 to 29.

Eastern City—Silver Bay, on Lake George, N. Y., July 21 to 30.

East Central Student—Eagles Mere, Pa., June 23 to July 3.

Pacific Coast Student—Asilomar, Cal., near Pacific Grove, August 4 to 13.

Pacific Coast City—Asilomar, Cal., near Pacific Grove, August 14 to 24.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, Wis., August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

High School Girls' Council, Altamont, New York, August 25—September 3.

## HEADQUARTERS REPRESENTATIVES AT THE 1914 CONFERENCES

Southern General—Miss Bertha Condé, executive; Miss Edith M. Dabb, Miss Rebecca McKillip, Miss Elizabeth Wilson, Miss Inez Kinney.

School Girls—Mrs. Francis B. Sayre, executive; Miss Gertrude E. Griffith.

Northwest General—Miss Eliza Rhees Butler, executive; Miss Mary Louise Allen, Miss Shirley Hyatt, Miss Edith Stanton.

Eastern Student—Miss Bertha Condé, executive; Miss Ethel Cutler, Miss Edith M. Dabb, Miss Mary Scott, Miss Anna V. Rice, Miss Helen Sanger.

Eastern City—Miss Helen L. Thomas, executive; Miss Anna V. Rice, Miss Edith M. Dabb, Miss Jessie Field, Miss Inez Kinney, Miss Katherine Scott, Miss Helen Sanger, Miss Harriet Taylor.

East Central Student—Miss Oolooah Burner, executive; Miss Helen Thomas, Miss Bertha W. Seely, Miss Leslie Blanchard.

Pacific Coast Student—Miss Helen A. Davis, executive; Miss Mary Louise Allen, Miss Edith Stanton, Miss Bertha Condé, Miss Eliza Rhees Butler, Miss Shirley Hyatt, Miss Ella Schooley.

Pacific Coast City—Miss Helen A. Davis, executive; Miss Mary Louise Allen, Miss Ella Schooley, Miss Helen Thoburn, Miss Shirley Hyatt, Miss Edith Stanton.

Western Student—Miss Blanche Geary, executive; Miss Bertha Condé, Miss Elizabeth Boies, Miss Oolooah Burner, Miss Mary Scott, Miss Marcia O. Dunham.

Western City—Miss Anna V. Rice, executive; Miss Elizabeth Boies, Miss Blanche Geary, Miss Mary Scott, Miss Marcia O. Dunham.

Central City and County—Miss Mabel Cratty, executive; Miss Ethel Cutler, Miss Louise S. Holmquist, Miss Jessie Field, Miss Caroline Dow, Miss Rebecca McKillip, Miss Margaret Burton, Miss Gertrude E. Griffith, Miss Harriet Taylor.

Central Student—Miss Ethel Cutler, executive; Miss Eliza Rhees Butler, Miss Harriet Taylor, Miss Rebecca McKillip, Miss Leslie Blanchard, Miss Margaret E. Burton, Miss Caroline Dow.

THE ASSOCIATION MONTHLY for December, 1907, is very much needed for the completion of a library file. If anyone can spare this issue we shall greatly appreciate having it sent to this office.

## SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

### GENERAL

Edith Stone to be general secretary at Coatsville, Pa.

Christine Hoogestraat, formerly general secretary at Council Bluffs, Ia., to hold the same position at Missoula, Mont.

Ann Winn, of the National Training School, 1912-1913, to be general secretary at Bellingham, Wash.

Louise Shields, formerly general secretary at Augusta, Ga., to be acting general secretary at Charlotte, N. C.

Edna E. Pyle, of the West Central training center, to be acting general secretary of the new Association at Austin, Texas.

### DEPARTMENTAL

Bertha Smith to be temporary physical director and swimming instructor at Decatur, Ill.

Helen Yeomans to be lunchroom director at Saginaw, Mich.

Mrs. Carrie Lackey to be house secretary at Erie, Pa.

Evelina D. Benton, formerly extension secretary at Jamestown, N. Y., to hold the same position at Scranton, Pa.

Mrs. Ella Nash to be lunchroom director at Lowell, Mass.

Mrs. Annie F. Cook to be lunchroom director at Richmond, Va.

Marguerite Jackson to be educational and employment secretary at St. Joseph, Mo.

Margery A. Lyon, formerly cafeteria and domestic science director at Savannah, Ga., to be cafeteria and tea room director at Nashville, Tenn.

Dripping the hollyhocks beneath the wall,  
Their fires half quenched, a smouldering  
red;  
A shred of gold upon the grasses tall,  
A butterfly is hanging dead.

A sound of trickling waters, like a tune  
Set to sweet words; a wind that blows  
Wet boughs against a saffron sky; all June  
Caught in the breath of one white rose.

—LIZETTE WOODWORTH REESE,  
*A Branch of May.*

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Secretaries National Board Y. W. C. A.  
600 Lexington Avenue, New York



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Please mention The Association Monthly when writing to advertisers

# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

JULY, 1914

Number 6

## The Country Girl and Her Church

Ruth Rogers\*

"God gave all men all earth to love,  
But since our hearts are small,  
Ordained for each one spot should prove  
Beloved over all."

SO says Kipling, and Dr. Van Dyke puts the same idea into terms of the church, "I should be ashamed if I could not worship gladly in any church where Christ is confessed as Lord: and I should be sorry if I had not some memories which make the church of my father and mother a little sweeter, a little more homelike than any other."

If this be true, then surely I have a right to love best the little church where five generations of my forefathers have worshipped before me. Some of their love and loyalty and longing for you, my church home, they have passed down to me, some of their joy in your goodly past, some of their hope for your worthy future. I like to think that when the long shadows fall and your western windows give back the sunset, you are happy with memories of the good days you have known and the people who have been part of you; but when the dawn comes over the hills, then are you not busy with thoughts and hopes and plans for the future? Your doors face the sunset, but oh! my little church, I want your spirit to face the morning! I have a vision which surely you must

\*Miss Rogers, whose home and "little church" are in Sherman, Conn., here responds to Mrs. Wilson's article under the same title in the June issue.

share, of you as the center of the whole community, reaching out into all its life, making it a good place to live in because you are here, bringing the people together, interested in all that concerns them, and teaching them how to make the most of the life that now is, as well as the life that is to come.

What do I want to find in you now? Everything that will help to make the vision real. I want to see you take a live interest in all that concerns the upbuilding of the community. A few weeks ago, in a neighboring parish, a men's association formed by the pastor, appointed at his instigation a Road Improvement Day, when the men all over town gave time and labor, graveled stretches of road, blasted out rocks, cut down hills, and filled up hollows. I should like to see you thus preaching and practicing "the gospel of good roads." Public spirit is one of the things any country church needs most; and is it not just another name for the spirit of service which our Master taught?

I want to see in you inclusiveness. You are ready, I know, to welcome all who come to you, but I wish you could induce more people to come. If on Sunday mornings roomy wagons could gather up some of the people at a distance, I believe your influence might be broadened appreciably. This long and narrow parish with its fifty miles of roads does militate against large congregations. In the old days just after you were founded people

did not stop for distance, but sometimes now they do, and church going, no longer compulsory, ought to be made as easy, attractive, and popular as possible. You could not afford to pay for teams, but I wonder if some of your men would not volunteer at

and your older ones, need social life, and I wish they could find it in you! They need entertainment, too. I have heard of a country church that owns a moving picture machine and furnishes the right kind of moving pictures for the community. You could



AN OLD-TIME COUNTRY GIRL STARTING TO MEETING

your suggestion to drive the church wagon alternately. Especially would this help the Sunday school, which needs also the introduction of some modern methods and efficiency.

I want you just as much as possible to be the social center of the community. Your young people, yes,

not do that, for you have not electricity, but wouldn't it be a good plan, I wonder, for you to get a stereopticon and use it sometimes for Sunday evening services and week-night entertainments? Several of your neighbor churches have tried this with good results, socials, suppers, sales, pic-



"SOME OF YOUR GIRLS, LITTLE CHURCH"

tics, dramatics, a sewing circle, a literary club, a men's association—surely these are good things for your young folks and your grown folks. There are some who criticise the money-making entertainments of the church, but I think we need not worry over that. Perhaps it is better for people in the whirl of city life to pay for their new church carpet with voluntary offerings, but for scattered country folks there is advantage in getting together to eat and talk and play games and hear a little music when they make their contribution to the fund. No, I have not always felt this way; I used to question whether the work and the time and the outlay were worth while, but I believe now they do pay in fellowship and the social life we need.

There is another thing that I wish were possible—a little musical society, a social sort of singing school, to train the young people's voices and help you in the choir and services.

What kind of preaching helps me most? I have talked this over with some of your girls and with one accord they say, "The kind that is plain and practical." The factional, political, pedantic, personally aimed, dogmatic sermons they have an avowed distaste for, and I shouldn't wonder

if you have too! They say they want the kind that is meant for everyday use, sermons in clear, simple language with illustrations from every day life, giving them ideals to live up to, and teaching them to live Christ's life and show forth Christ's love.

What spirit do I like to see among your people? The spirit of courage and optimism, enthusiastic service and co-operation, unselfishness and brotherly love; the spirit of loyalty that recognizes you as greater than any minister or member and does not withdraw support or acquire the stay-at-home habit when a favorite pastor goes away or a fellow member shows that he has not yet grown his wings; the spirit of cordiality so freely expressed that people gladly come again and find in your welcome and friendliness the inspiration that city congregations gain from larger numbers and fine music; and above all the spirit of belief in yourself, in your community, and in the country as a whole, for it is borne in upon me that though you speak with the tongues of men and of angels, and though you bestow all your goods to feed the poor, and have not this belief, you cannot, cannot do the work that is given you to do.

What things do I want to do for you? Everything I can to help you

come into your own. This question too I have talked over with our girls, yours and mine, and I am going to share with you some of their ideas. They think they can help you by making strangers always welcome, relieving some of the cold atmosphere that pervades so many churches, helping with Children's Day, Christmas, and Easter services, organizing a Christian Endeavor Society, increasing the attendance in the Sunday school, providing more entertainments to help make the church attractive to young people, organizing Sunday school classes into societies with badges,

ing each Sunday through the summer. A girls' class in the next town have organized themselves into a club and have fitted out a primary department in the gallery, paying for the little kindergarten chairs, etc., with the proceeds from a table of their very own at the church holiday sale. Beyond these suggestions I can offer little except my promise to stand by your services, rain or shine, to bring some one with me when I can, and to give each week my tenth, at least, for you to apportion among home expenses and denominational benefices.



AFTER CHURCH

names, etc., visiting the shut-ins, helping the minister and his wife, and persuading people to come to church, children, perhaps, who are only waiting for some one to ask them to go. Possibly, says one, there may be a chance to take a class of little folks, which more than anything else would help the girl in her own Bible study and church work. You remember that one class of young girls successfully took charge of the home department in our Sunday school. In a neighboring parish the girls have taken the responsibility of flower decorations for the church, two girls in turn tak-

And now you ask what attitude you can take toward me to make religion a joy and a real help in my every-day life. Perhaps I can answer best, dear little church, by telling you what you have already done toward this ideal. From my babyhood you have made me feel your interest in me. You have had a welcome and a place for me ever since, as a chubby little girl, I used to take naps during sermon time in the old pew by the north window, waking up for the infant class, whose teacher was so beloved that I stayed in it until my "infancy" was a joke and left it for the next

class only under compulsion. When I came to young girlhood, you simply and naturally asked my assent to your creed and covenant and wrote my name on the church roll. Always you have found a place for whatever work I could do, and have made me know that I am part of you and that you need me. You have given me the example of such lives of shining spiritual beauty, fine ideals, and unselfish service as are a blessing to all who know them and would quickly bring the millenium if all lives were like

them. You have helped me to know that I am the child of my Father, who is closer to me than breathing and nearer than hands or feet. You have taught me that for all of us there is work to do wherever we live, in city or country, good and glorious work, all of it, and that our part is to do it gloriously and well. So to you, and through you to our community, I give the best that in me lies. Together we will let our light shine in our little corner, the spot ordained to be for us "beloved over all."



## The Recreation Center in New York

Mabelle Ford \*

**W**HEN a girl stops to consider just what she will do with her spare time, a variety of interests present themselves, varying, of course, according to the individual tastes.

Every day the purveyors of commercialized recreation are putting forth more tempting bait, which it is not easy for those who do not take time to consider the best way of spending their leisure, to withstand.

A girl who has not had opportunity or time to develop a taste for good reading loses the pleasure that books may give. A girl who has had to get straight to work as soon as she could obtain a permit to leave school may not know recreation in its true meaning. Girls who have had the opportunity of wholesome recreation—who are able to select the best for their leisure time—do not know how fortunate they are. Many, many girls lose so much in life by not knowing what to choose, by being led only by what is offered! We who may choose our recreation know what a delight it is to spend our leisure in doing something that we have looked

forward to—reading a choice book, spending a day in the country, or an evening in music, or perhaps at a jolly party.

One of the deplorable things about our big cities lies in the fact that much of the recreation is entirely arranged for us and we do not take any part in it. We are audience most of the time. But it is not enough just to be entertained. Our city girls may lose their initiative because of this and some will never develop it. A certain sense of responsibility adds zest to the recreation.

A pretty scarf, a trim shoe or a hat may give one girl greater pleasure than a plunge into a swimming pool, because the scarf may be dangled before her eyes and she has never had a chance to find out how much pleasure one may have from the exercise of swimming. Recreation is not recreation unless it has some purpose, some value, some re-creating power.

In establishing a Recreation Center for the Young Women's Christian Association of the City of New York these things have been kept in mind:

1. It must care for large numbers.
2. It must be a friendly place.

\* Miss Ford is Director of the New York Recreation Center.



A RECREATION CENTER GIRL

3. It must furnish as many kinds of recreation as possible.

4. To be a Recreation Center it must take on some of the aspects of a social center as well.

5. It must be a place in which girls will develop initiative.

6. There must be a place where girls may laugh and play.

We get tired of just being ourselves. We need to have a place where we can frolic. It may seem a foolish statement to make, but it is true—people have to be taught to play. The difficulty is that those who should play, hang back and let the others enjoy the games. Some girls think games are foolish and mere child's play, but once get those girls to playing, and see the difference!

In planning the program for the Recreation Center both formal and informal recreation was considered. To take care of large numbers it must be rather informal, hence the games, the roller skating and the dancing. There are social evenings in which the girls may become friendly. There are gymnasium classes for the girl

who feels the need of systematic exercise. A gymnasium class will be a bore to one but a delightful recreation to another.

Dramatics in this Recreation Center have been very successful, due partly to the fact that the first play to be presented was one of real merit. It has been the experience of those working in social and recreation centers that the girls and boys who come like to give vaudeville stunts. The simpler entertainments that girls can arrange are rather jolly but why not have something worth while too? Through dramatics we may develop a social spirit, and besides that give almost unconsciously, training in diction and English. The play presented this season was selected for us by the Educational Dramatic League and was as sweet and wholesome as could be. Several girls tried for one part and the one who finally made it was not the one who seemed best at first. The sort of plays produced should be carefully selected, preferably by those of some experience. Our next play, to which the girls are looking forward eagerly, will be given out of doors. I do not want to convey the impression that the simpler skits should be discouraged. They are a keen pleasure and are of value in the social program. And they are a help in developing initiative.

Groups of girls can unconsciously be most unfriendly. If a strange or new girl enters a room where girls are gathered in little knots laughing and chatting, she feels "out of it." How have we met this in the Recreation Center? It took some time to get our "raw material" into shape but our Recreation Center Club is now formed and there are five girls for each evening in the week who look out for the strangers. The five girls for Monday are the girls who usually come for the activities of Monday night, the Tuesday five are those who are fond of the roller skating, and so on. These girls are feeling the responsibility for their "lonely sisters."

There are many quiet games that can be used in small groups, which

develop sociability. Gymnasium games are, as we know, splendid, but there are guessing and trick games that are great fun even for the shy girls. These are such games as Black magic, Greek writing, Passing scissors, Malaga grapes, Echo, etc.

Our work with mixed groups has been most interesting and has led us to believe that the Recreation Center must be a social center as well. Our activities for these groups have been of four kinds—parties, roller skating, dances and a singing club. When we told the girls that they might bring men, there was only a scattering of them at the first gathering, and I wondered if it was just because the girls did not know men. But this was not entirely so, as I found from a conversation with one girl, who said: "Do you think I'm going to bring my friend up here and lose him?" The men who came to the Recreation Center at first were mostly from the Young Men's Christian Association, but now that the place is better known the girls are inviting the men and *the men are inviting girls*. One of the best ways for getting girl members has been through the enthusiasm of the men who attended our gatherings. We governed the first series of Saturday evening dances ourselves to see how they would go under supervision. They were so popular that a second and a third series were planned with committees of the girls and men to

manage them, with the help of an efficient social committee.

I believe in these dancing parties from my experience. The whole tone of the dancing has improved. At first, after dancing with a girl, a man would leave her in the middle of the floor, and go to a seat himself! Now the girl is escorted to a chair. During the intermissions groups get together and talk or else help each other with a new step. We have been most fortunate in having a working social committee whose members have come down to teach the proper way to dance, to introduce and to give the desired touch of dignified informality to each dance. I believe that it is wise to have girls and men meet in large groups and to continue to meet in large groups. It improves their manners, develops their courtesy toward each other, and gives them an opportunity of meeting other girls and other men. Both may thus be governed in their choice of friends. At every dance held there has been a clamor for some cotillion figure; thus our dances were not just dances but social gatherings as well.

Good music, good lighting and ventilating, several people who can teach dancing as well as be friendly, and committees of men and girls to help with the management, are essential.

Our singing club outgrew the social room and now they have to use the



WHY AREN'T MORE PARTIES LIKE THIS!

gymnasium. We feel that it has been one of our most successful clubs. The president of the club is a man, and the leader is a man of ability in coaching large groups of singers. Girls who were not interested especially in the other activities are getting much enjoyment out of these evenings of song. A concert will be held in the Y. M. C. A. auditorium very soon. We do not want to bottle ourselves up at the Recreation Center. We want to

be able to be of service outside of our four walls. We are sending our caste in dramatics to other societies or clubs and we are looking forward to the time when we can send our singers as well.

As summer comes on, we wonder if, in our big city, there is work for us to do in promoting recreation through the summer. We believe that there is; and we are going to be ready for it.



## The Possibilities of a Cabinet House-Party

Grace Steinbeck\*

**M**AY I share with you one of the dearest hours of the week-end that twelve girls spent together at our cabinet house-party? Imagine yourselves in the depths of a shadowy redwood canyon with the rays of sunlight only penetrating here and there, close beside a happy little stream that is hastening on to the brighter places down below, and with the voices of birds and insects and breezes threading the trees; while over it all is that feeling that makes Sunday, even in the woods, different. We wanted a church service that morning because our hearts had been so glad through all those hours together and we felt the need of expressing our gladness—so we had it there beside the stream. Real church it was, with many hymns, a quartet and a solo, a beautiful prayer, and the reading of the friendship chapter in John, and then a talk by one of our number about our friendship with Jesus Christ and how we might make him our realest friend. And then we talked together about the thoughts that had been in our hearts as we had walked in the woods. It was so good to know that we had all been feeling

God's presence every moment of the time, and to hear the individual expressions of the way each one had interpreted his outdoor lessons. And that hour of perfect fellowship there beside the stream was like all our other hours together, only it meant just a little bit more because it was at the end and we knew that we must soon be separating.

Haven't all of you who have had house parties felt that the spirit of those days was beyond description? Haven't you felt that those first few days together before the real technical work began just set the keynote of all the year, and put the spiritual side, and love, above all details? And haven't you been glad that some one ever started the plan of having house-parties at all?

Perhaps in being definite and telling of two cabinet house-parties that really happened there will be more of practical good than in writing of the theory of house-parties only. The first one was an experiment purely and entered upon with very much of prayer and hope. Because of only a two-year course and a very large student body, all the girls who were chosen for the new cabinet did not even know each other when we took the train that day. They went up

\* Miss Steinbeck is general secretary of the Association at the State Normal School in San José, California.

there, twelve individual girls; they came back an absolute unit, bound by a friendship that has been the most precious thing of all their Senior year, and a loyalty to our Association that has been an inspiration to all who have seen it. And all through the year the mere mention of the name "Idylwild" has brought thrills of happiness to every one who knew. When it came time for the second cabinet to go, they had such a background of enthusiasm that their expectations were high, and they were all realized and more.

It does not matter so much where we went or when—only that it was out of doors and in spring and on a mountain top, this first real meeting of the new cabinet. And what we did? We walked and picnicked, picked flowers and played a very great deal, being very gay and foolish at times. One afternoon we devoted a couple of hours to discussion, seeking to show each girl what her particular line of work was to be and its relation to the whole purpose and plan of the Association. In the evenings we sang, and that was wonderful, for we happened to have some splendid musicians among our number. Then, just before bedtime, we all gathered in our kimono in one of the rooms and had our good-night prayer circle. That was the time of all others when our fellowship became most real, for everybody cared and everybody entered fully into the spirit of the circle.

From then on, we felt that we knew each other's hearts.

It doesn't sound much like a cabinet conference, does it, with so little of technical councils and plans, and no speeches? But the thing we sought was not that—it was a friendship for each other and for our Master which would make it possible for all the other to be done in the only worth-while way. What was the use of planning and talking details until we had the one sure foundation of loving service in every girl's heart?—and that thing we found. Through the human friendships there has come perfect unity in our work and, through the divine, a spirit in our year's work that has been worth more than anything definite and tangible that we have accomplished. It was so good to know that God was consecrating all our fun and frolic just as completely as the more serious moments.

The possibilities of a cabinet house-party? *Everything*, in the spirit of the next year's work, for where friendship is, there is love and unity and perfect understanding. We may expect no more of our general membership than the cabinet is itself, so it pays to start that new cabinet with all we possibly can to make them strong for the year. Those of you who have tried it surely have had as beautiful an experience as ours, and for those of you who have not yet, but are going to, may God walk with you in your garden as he did in ours!



## Somebody Answers\*

NOT "desolately absent far away," but tired, lonely and just discouraged, Somebody climbed the stairway at the Association one Sunday to attend the vesper service. She found a seat beside

someone whom she did not know, but in a few moments a lady came up and, asking the strangers' names, introduced herself and remained with them during the service. Afterward she talked to them about the Association and of the South American Club, under whose charge the service was given that afternoon.

When Somebody went away, it was

\* This article was contributed in spontaneous answer to "When Little Things Loom Large," published in the February issue.

with the music of Handel's "Largo" ringing in her ears and quieting her heart. And there had been an invitation to come again, together with a hand-shake which made her feel that the invitation was more than a mere matter of form.

Ascending the stairway, Somebody had scarcely looked up. But descending, her attention was attracted to a poster which announced a lecture. Reading it she passed on. But it had made such an impression that she was drawn back to it the evening of the lecture and stopped on the landing to read it again. What was there in it that impressed her so? Simply an announcement, nothing more in words. But the careful thought and the genuine heart-work which had gone into the making of the poster must have been shining through the words, and they acted as a magnet which drew Somebody to where she was to find something she had not known for a long time—peace and a quiet heart.

Finding the room where the lecture was to be given, she occupied a seat near the door. Though unknown to everyone, she soon felt that there was an atmosphere of friendliness, cheeriness and hominess which made her forget she was a stranger.

Returning the following week, she found that it was the "Hearthfire Club" to which she had been guided. The name in itself stands for something worth while—cheeriness, comfort and friendliness:

"Here friendship lights the fire, and every heart,

Sure of itself and sure of all the rest,  
Dares to be true, and gladly takes its part  
In open converse, bringing forth its best."

But that there was a deeper reason, Somebody discovered later, and then understood the secret of the peace and restfulness that had come to her. Perhaps the others knew the secret too, of which one of our poets has said: "He that finds it needs no

name." But someone has named it after all—"Hearthfire."

Somebody was invited to visit some of the classes, which she joined later, with every reason to be glad. For one always went away feeling that the coming had been worth while, and with the desire to know more of the best, whether in people, literature or in art. There is always a best to be found if one looks for it, if one but "cares to seek the best in everyone, and everything, and dwell in the thought of it."

And sometimes there were surprises, such as a Christmas Tree, and Christmas gifts to make the heart glad, and valentines, or a victrola playing, "Apple Blossom Time in Normandy." Yes, and even ice-cream, and an invitation to enjoy an entertainment with one of the other classes.

As for pictures, were Somebody an artist she would paint three which she has in her heart. The first should be named "Hearthfire;" the second, "The Christmas Story;" and the third, "We." They are pictures which she has found in the "little things."

So Somebody has learned to love the little room at the head of the stairway, where on entering, one is always sure of a smile, a cheery greeting, or someone to move up a chair for you to make you welcome, and on leaving, a pleasant good-night, or "sweet dreams to you."

And if Somebody has found peace, with a longing to help others find it too, if the work done in the classes has proved an incentive to better things, to know more and do more, and the surprises have been thoroughly enjoyed and appreciated, then the friendliness, the cheery greetings and the work with the careful thought behind it are surely worth while. For they are some of the "little things that loom large," and are found at the head of the stairway of at least one Association building.

SOMEBODY.

# Preventive and Corrective Gymnastics

Helen H. Mars\*

AS physical directors in the Young Women's Christian Association, we have a dual profession. We are both Association secretaries and directors of hygiene, and in order to be of greatest service we must recognize and differentiate these two phases. It is of course essential that we be good secretaries, striving to advance the ideals of the Association in general, but it is of vital importance for us to keep ourselves efficient as teachers of physical training and hygiene.

Our aim is to promote health and increase the efficiency of every girl connected with our department, and in all our work, we should keep this purpose clearly in mind. That is our end and our aim, and our class work, gymnastics, games and aesthetic and folk dancing are but our tools, albeit they must be good tools. Ideally, we should keep in such close touch with our members that each girl would be carefully examined, her defects noted, advice and, if necessary, an individual prescription of exercises, given, and each case thoroughly followed up. Practically, with the majority of our members, this is impossible. However, although we may not do this individually, it is possible to do it through our class work, supplemented by hygiene talks, and this general preventive and corrective work may be made very successful.

The Physical Training Department in the Young Women's Christian Association must recognize a condition that is found in few other institutions—the fact that attendance is wholly voluntary. The conclusion is obvious. The work must be made popular; the girls must have a good time so that they will come again. We must guard, however, against giving work of too informal and rec-

reative a nature. Our work should be planned under certain definite heads, and should include recreative, hygienic, corrective, and educational work. The recreative work explains itself. The hygienic work comprises those exercises which aid the functioning of organs, and includes running, jumping, climbing and some kinds of dancing. The term "corrective" is applied to those exercises which are particularly designed to counteract the poor bodily postures so often assumed during ordinary activities, and by "educational" is meant the training of bodily skill in reference to external objects, such as all kinds of apparatus, balls, etc. There is no sharp line of demarcation between these kinds of work—between hygienic and corrective work, for instance; indeed, in many cases all four varieties are combined in one exercise, but by keeping all four aims in mind, we are prevented from giving hygienic work entirely without thought of posture, or giving formal corrective work at the expense of exercise and enjoyment.

It is our opportunities along the line of corrective, or in a broader sense, preventive and corrective gymnastics, that I wish particularly to emphasize. We should know how to correct, when necessary, but more and more we should direct our energies toward prevention. Corrective gymnastics, in the minds of many people, immediately associates itself with the correction of spinal curvature, and most assuredly gymnastics is helpful in many cases of curvature, but our field is far broader. Preventive and corrective gymnastics include either the prevention or correction of poor bodily posture of any kind, foot defects, circulatory defects, paralysis, indigestion, certain nervous disorders, and the adjustment of body weight.

Much of our preventive work may be done in general classes, and through

\* Miss Mars is physical director in the Brooklyn Young Women's Christian Association.

general hygiene talks. The importance of good posture must be emphasized; the physical director may show what constitutes good posture—how to walk and stand well, how to sit correctly while working at a desk, sewing, etc. The mechanics of the foot may be explained, the various points of a good shoe recounted, and firms selling proper shoes recommended. A talk may be given on the digestive system with the dangers of lack of proper elimination strongly emphasized. Such a talk may also include diet, and the influence of diet upon the losing or gaining of weight. Good posture should be insisted upon in all our work, especially in our classes for school girls; the importance of fresh air and sunlight must be made clear, and our members impressed with the need for regular exercise, and encouraged toward outdoor sports.

There are many cases, however, in which the mischief has already been done, and then we must apply our efforts toward correcting, and if possible, curing. These cases usually fall under one of four heads—round shoulders and hollow back, lateral curvature, pronation, and paralysis, all of which call for special and individual treatment. This special corrective work should be given only under the close supervision of an orthopedic surgeon. No physical director, unless she has had much more training than is given in the usual normal school of physical training, has the necessary amount of either knowledge or experience for an independent diagnosis.

In treating pronation, both the feet and the shoes the patient has been wearing are examined and a prescription given; sometimes simply proper shoes, or proper shoes and foot exercises will work a cure; sometimes it is necessary to take a plaster impression of the foot and have steel foot plates made.

In examining cases of spinal curvature or paralysis, a history of the trouble is always taken, and the patient's home conditions carefully inquired into, as closed windows at

night, the wrong kind of food, or insufficient rest, may be the cause of the defect. Other predisposing factors are searched for, such as defective vision or hearing, etc. With the cases of round shoulders and hollow back, and oftentimes of postural lateral curvature, the careful following of a prescription of exercises and correction of faulty home conditions will prove sufficient. In some cases of lateral curvature, those in which there is considerable deviation and noticeable rotation, something more than exercise is needed, and an application of one or more corrective plaster jackets is made. After the period of forcible correction (plaster jackets) is over, the patient wears a specially made brace, and comes as often as possible for exercise.

In cases of paralysis there are two things to be considered: First, the possibilities of function left in the affected neuro-muscular mechanism; second, the secondary muscle contractions, that have been the effect of the paralysis. In cases of apparently complete paralysis, muscle transplantation is practically the only hope, i. e., changing the insertion of a muscle in good working order, so that it will produce the movement the affected muscle should have produced. In many cases, however, much can be done through exercise. If there is a shortening of a certain group of muscles, these must first be stretched. The patient is then given passive exercises. As the muscle grows stronger, active, and finally resistive exercises are given.

In all cases of spinal curvature, the patient should work with the back uncovered, so that the teacher may see the effect of each exercise. No home exercises should be given until the patient is very familiar with the work, as the exercises, unless closely supervised, may easily be executed in a faulty manner. Careful records—photographs, tracings, etc., should be kept, so that the actual improvement may be noted.



THE GATHERING OF THE CLANS

## Is Federation the Answer?

Margaret Webster\*

**I**N considering the efficacy of the plan for a federation of Association clubs we must have before us the goal of the Extension Department, and we must consider the relation of the new plan to it. Its principal aims are four. The Association through its Extension Department seeks (1) to bring to the building girls and women who work in stores, factories, laundries, telephone exchanges, and similar places of employment; (2) by recreation, comradeship, and creating new interests, to relieve the strain of the day's work; (3) to awaken in the individual girl an interest in affairs, and to call her to a new sense of her dignity as a contributor to the country's wealth; (4) to help her gain higher ideals for herself, as an individual and as a member of society.

Only as we recognize these ideals as tremendous, only as we are willing to accept the challenge they bring by their very magnitude, are we prepared

\* Miss Webster is extension secretary in the Newark, N. J., Association.

to meet them as problems and to solve them intelligently.

Does the Federation meet the requirements of the Extension Department? Let us consider them one by one.

(1) Are the girls coming in large numbers? The desultory club work and noon meetings, heretofore constituting the main part of our extension work, in themselves afforded little of permanence, but they made their contribution to the forward step which has just been taken. All honest secretaries and volunteers—even the girls themselves—questioned the good of the old method. The ratio of advantage received to time spent was far too small. During the past year, however, it is the testimony of Associations where the Federation has been established that girls are coming in groups, asking to be organized into clubs, that clubs seeming hopeless and dead have sprung into newness of life and strength, that everything instead of being aimless and undirected, has settled into orderly, progressive, effective work. And this

has been but a year of experiment; another twelve months should show even greater progress.

(2) Do girls feel the tension lessened? For the answer to this question we must go to the girls themselves. When we find them walking to the building after their day's work in order to have the ten-cent supper fee, or when we know of sacrifices made by them so that they may have the comradeship of the supper hour with girls from other places of business, we have one telling answer.

broadened, does she see herself as a factor in society? We have now come to the point where we must prophesy, yet we do so with a large degree of certainty, for we have facts and experience upon which to base judgments. A year is a short time in which to bring about radical changes, but it is long enough to give decided signs of what ultimate results will be. Such classes as the Federation suggests in Citizenship, Home Efficiency, English, Health, etc., regularly attended, are bound to make the girl con-



A FEDERATION CLASS, NEWARK

When we listen to the jolly laughter and the ingenious songs composed about the supper table we know that here the girls are not "finishers" or "winders" or "polishers" or operatives of any sort, but just happy, care-free, girlish girls, letting out the spirit of play that is in them. Many are the testimonies of what club life is doing not only for the younger girl, but for the older woman, in giving her something to talk about and think of and plan for during working hours.

(3) Are the girl's interests being

sider herself as a person of some power and position. A new respect for herself is born when she realizes that conditions under which she works can be changed best by herself and her fellow workers, because they are the ones who understand the things that should be different. The strength that comes from unity, the Federation brings, and each member feels the loyal, sympathetic support of every other member. The feeling is not analyzed, yet it is unmistakably there. No greater joy can come to a club

leader than to see self-consciousness among the girls grow less, dignity and ease of manner increase, and poise come. It is these intangible things that make a woman fit to take her proper place, and surely the experience and responsibility of Federation Club life will do their share in making self-reliant, well-poised women.

(4) Does the Federation raise ideals? Upon the answer to this question rests the justification of the entire plan. It is too soon to make definite statements, yet, with the high ideals and deep thought out of which the Federation sprang, we can reconcile only a power to strengthen and ennoble character. Underlying all of the machinery of club organization is the one fundamental object—to create

women who have a deep respect for themselves, and who feel it a responsibility to give to society the best and noblest that is in them.

Federation is a great plan; it demands our respect; it has in it the germ of growth and development; it is adaptable to all ages and types of girls; it provides a purpose in work; it unites club girls and secretaries the country over.

As workers in this field of social service we make no mistake in placing for ourselves ideals which by their very magnitude and daring are a constant challenge. Our best thought, our best strength, our sincerest prayer, and the love of Christ, together make up the power which assures successful achievement.



## Geneva Notes\*

Beatrice Williamson

**T**HERE is a special stir in the Associations of Iowa, Nebraska, Minnesota, North Dakota and South Dakota, which comprise the North Central Territory of the Young Women's Christian Association, because it is the second week in August, and each Association sends a number of representatives to the conference which is held at Lake Geneva, Wisconsin. The different clubs and organizations of the local Association at Keokuk have been working and planning all year to send delegates, and there is an enthusiastic crowd of girls awaiting the seventy-five train this particular evening. It is not the only delegation that we see at the Union Depot, but they are surrounded by their loyal friends, who realize that a few boxes of candy, cookies, and a supply of nut bread stowed away in the bags of the travel-

ers, are a necessity. Nor do these friends feel that their "send off" has been quite complete until the train rolls in and they make it known to all other travelers just who these delegates are and whither they are bound.

Those who have been to Geneva are often asked the question, "Why should I go to a summer conference?" The answer will vary with our point of view. Some of us are athletic enthusiasts, and covet for our Association the honors on the tennis court or in swimming contests; some of us have been newly elected to different offices in clubs and seek enlightenment for next year's responsibilities; some of us merely have had our curiosity aroused by the tales of wondrous happenings told by former "Geneva-ites." All of us, whatever our motives or prejudices, go expecting something. What shall we find there? There will be girls of every type and description; there will be the lake and the woods and the meetings, the Bible and mission study

\* These notes are from the journal of a girl who last year went from the Keokuk, Iowa, Association, to her first conference experience.

classes, and the games and contests. There will be national secretaries and visitors from far and near; there will be sunshine, cameras, mosquitoes, and work and play.

One of the first things that strikes us when we arrive is the unity in diversity. Girls are there from every corner of the country with differing backgrounds and experience. Their interests are different; their religious denominations range from Quakerism to High Anglicanism; and yet all are one, or very soon find themselves to be, as the days go by. Ten days of rubbing shoulders with that crowd is going to do a great deal for us in broadening our outlook and distancing our horizon if we take the chance. There is an unhurried quietness about the place. The air breathes freedom. We may go to the meetings or not, as we please; there is an open air freshness and liberty about things, and no one is expected to wear her heart on her sleeve.

One thing is certain,—we shall get out of the conference no more and no less than we put in. We shall get what we go to find; if we go expecting to meet and talk with some of the noblest men and women in the land we shall get that; if we go expecting to gain the tennis championship, we shall perhaps get that.

The religious influence of the conference is great, for the National Board of the Young Women's Christian Associations has selected prominent speakers and teachers, so we may have the best of enlightenment along that line.

On Sunday special services are held. All the morning, until about eleven o'clock, private yachts and steamers are busy going from place to place over the lake, and finally land at the conference pier to unload hundreds of people who take part in the service. A large, flat barge, carrying thirty or more children from the famous summer home for Chicago children, Holiday Home, is sure to be there on time. A special song service and address are given, and one is sure to go from

the auditorium with a great inspiration. In the afternoon, vesper services take place out of doors in various groups. High school girls take themselves off to some shady, quiet spot on the grounds while extension and industrial girls, conference leaders, and Association officers do likewise.

Every one enjoys the trip to Yerkes Observatory, which is situated on the top of the hill just above the camp. This Observatory contains one of the largest telescopes in the world, and is owned by the University of Chicago. There is always a day set apart during the conference so that all visitors can have the opportunity of hearing the lecture on the telescope. On this day, all who care to are allowed to walk around the outside of the dome on a platform arranged for that purpose.

The recreation committee also arranges for a trip around the lake on small steamers with a guide on each, to point out places of interest. Stops are made at Geneva City and Fontana where all of us rush up town to partake of ice cream and candy or to lay in a supply of "eats."

Upon looking back to a conference, there is, to most of us, one day which stands out from the rest as being the most complete—for example, the day we set apart for the trip to Uhlines'. We were awakened by the six-thirty bell and in thirty minutes all the girls, clad in middies, were hurrying toward the dining hall. Not only the imperative summons of the breakfast bell but the exhilarating atmosphere too had worked its charm. As soon as each girl had made her way to the table to which her delegation had been assigned, the leader of the conference music started morning grace, and five hundred voices joined in. Then came the usual cereal and milk, bacon and fried potatoes, hot muffins and butter, peaches and coffee. One might think that rather hearty, but it was evident that even the most delicate appetites could relish it. After breakfast there was no loitering in the dining room, for the steamer which brought the

morning's mail had just arrived. Those who were fortunate enough to receive mail from home were given a half hour of peace in some quiet nook. The less fortunate of the delegates were a self-appointed committee to look after the "eats," and before long the girls tramped down the hill, armed with cameras, candy, cookies and nut bread sandwiches which had been found in the bottom of trunks or purchased at the nearby stand. They had not gone far when they came upon groups of children in blue calico dresses from "Holiday Home" playing along the shore. Those who had cameras did not fail to "snap" these little folks in this picturesque spot. The path from here on was so narrow that the girls had to resort to single file, and a queer line it was; some stopped to enjoy the beauty of the morning, and others, spying forget-me-nots blooming along the edge of a clear running stream, would run on, eager to reach the beautiful park called Uhlines'. We followed the stream back into the woods and came upon a Japanese pagoda where we stopped to eat our lunch, to tell stories and rest. Later as we hurried home, we had a few minutes' time to rest on the piers and watch the yachts and private steamers on the lake.

At the signal for the dismissal of Bible classes, we hastened to the tents for note books and pencils, eager to take up our study of missions in the foreign countries. As these topics proved to be most interesting, it seemed that the forty-five minutes allowed for this class was too soon over, and the dinner bell reminded us that we were still at Geneva and very hungry. As the hour from one to two o'clock in the afternoon is Quiet Hour, we all availed ourselves of the privilege of taking a restful nap or taking a book and writing material to a shady spot along the lake. Those who were awake slipped back to the tents to rouse the others in time to don their bathing suits for

the "swim" which followed immediately after Quiet Hour. The rest of the afternoon was spent in rowing, sailing, etc., after which we gathered at the dining room for supper.

Those who have planned for our entertainment through these beautiful days have not failed to recognize our need of a service which brings us in close communion with God. By eight o'clock the auditorium is filled with listeners, while some bring shawls and pillows and seat themselves on the slope at one side of the building, which is within easy hearing distance. When we reach the tent after this meeting, each girl is eager to tell of the experiences and help she has gained from this day. Consequently a most enthusiastic delegation meeting follows, after which we quickly prepare for bed so as to have all lights out before the last signal.

Girls who have been to Geneva show the broadening effects of the esprit de corps which has been manifest there. One of the largest joys is that of friendship, which is open to all girls who go to Geneva. We may be a little sad when we leave, but we go out so much richer than we came! We carry home the love of new friends, which will be with us no matter where we go. We know that they have the same trials and troubles as we. We go into those ten days to be friendly, and we won't tolerate any formality.

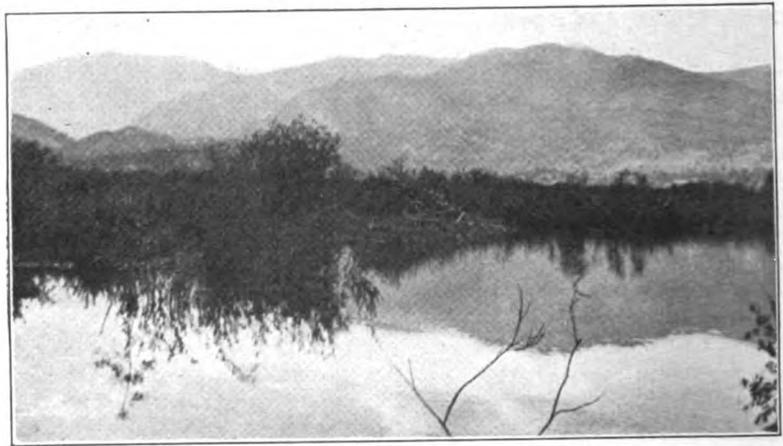
At Geneva you may get acquainted with girls of your own delegation, as well as other girls. You may have known a girl for a long time, yet you must perhaps go to a summer conference to get well acquainted with her. There may be one who you thought was snobbish, and after knowing her at Geneva and having fun with her, it seems wonderful that you never saw her best side before.

The Geneva spirit remains years after, a living, shaping thing, built into the lives of those who come under its touch.

# CAMPS AND CONFERENCES



" FAR ABOVE NEPAHWIN'S WATERS "



THEY ARE REAL MOUNTAINS—AT ESTES PARK



LOS ANGELES GIRLS KNOW HOW TO CAMP

## National Board News

ON May 27th the last meeting of the National Board before the summer holidays was held at headquarters in New York.

Miss Dodge reported the resignation of Miss Marjorie Sinclair as an auxiliary member and the appointment of Mrs. William Francis Dominick and Miss Anna C. McClintock as auxiliary members, Mrs. Dominick to serve on the Finance Department and Miss McClintock on the Secretarial Department. The names of Miss Josephine Loveland and Miss Irene Armes were added to the number of official delegates from the United States to the Stockholm Convention.

¶ The Secretarial Department called attention to the rearrangement in the new catalogue whereby all the courses are grouped under the headings Religious Education, Progress of Christianity, and the Young Women's Christian Association. It was announced that the National Training School at 135 East 52d Street, New York, will be kept open through the entire summer in addition to the time occupied by the summer courses. Association people passing through New York can thus be accommodated, and students taking summer work in other schools in the city will also be permitted to live at the School. This new arrangement will be a source of income and will also be distinctly advantageous from the Association point of view.

Miss Wilson's schedule included an interesting trip to Toronto where she was privileged to assist the Dominion Council of Canada in opening its first Training Center.

¶ The Office Department reported a greater number of people coming to the building in the spring months than at any time before. Thirty of the visitors in the last month were from as many colleges and over ninety were from various Associations.

¶ The Department of Conventions and Conferences made known the dates which have been chosen for the Fifth Biennial Convention, which will be held in Los Angeles, California, from May 5 to 11, 1915.

¶ The work of the Publication Department is listed elsewhere. In addition to the newly issued publications for sale and three publicity leaflets—one each on camps and conferences, and an entirely new general pamphlet with the familiar title, "What is the Young Women's Christian Association," it is interesting to note that this department has printed this spring 72,000 booklets or programs for the Department of Conventions and Conferences, and still more are in press.

¶ From the Foreign Department came a report of the visit of Miss Elizabeth Dodge to Constantinople, with word that Miss Gage is carrying the traveling work in Turkey, while Miss Welles is living at the American College for Girls, giving three days a week to Bible classes and Association interests among the girls there, and the rest of her time to activities among the Turkish women of Constantinople.

The special committee in charge of the nation-wide campaign for foreign finances are making careful plans for the fall. The visitation of Miss Frances Taft from China has aroused much interest this spring, and much is hoped for from the deputation work of Miss Mayhew, who comes from China, this summer. In addition to the valuable work which Miss Matthew will do in the fall for Japan, Miss MacArthur has been asked to do deputation work; while the Conference Department has been asked to lend Miss Brooks in the interests of China.

From China word has come that the Government will send to this country ten women students under the Indemnity Fund this summer. Plans for meeting these women will be definitely made, and they will be escorted to their destinations.

The Oriental delegates to the World's Conference from this country are Miss Ying Mei Chun (Chinese) of Wellesley College, and Miss O. Yuri Watanabe (Japanese) of Earlham College, Richmond, Indiana.

¶ The Department of Method reported that following attendance at Stockholm, Mrs. Bremer will give two of the summer months at the source of our immigration questions, studying the Russian, Hungarian and Lithuanian villages from which so many girls come to America. She expects to go to some of the remote parts of Galicia and Croatia.

Miss Griffith, having just returned from two months on the Pacific Coast, reports great interest in girls' work through the Northwest, especially in Seattle, which has made splendid provision for this department in its new building.

In Los Angeles a conference on girls' work was held to which all nearby Associations were invited. Fifty secretaries and committee members spent the day in valuable discussion. Miss Griffith feels that with the work that has already been started, at the time of our Biennial Convention the Pacific Coast will have some very worth-while work to show to those who go west for the Exposition.

It is of interest to know that the secretary of an Association which has just erected a new building in a town of 30,000 has written to Miss Geary that the Association concerned feels that the combination building is a serious mistake and implores her to urge other Associations to avoid a similar one, as it takes the entire time of the office to administer the boarding home.

The annual reports of local Associations are always good reading, and the first item that claims attention this year is the membership. This time there is better news than ever before. The normal increase in membership is usually between twenty and twenty-five thousand a year, but this year our city membership has jumped from two hundred and eighteen thousand, repre-

senting two hundred and sixteen city Associations, to two hundred and fifty thousand, representing two hundred and thirty-nine Associations. The total membership, including city, county, and student, is more than three hundred and twenty-five thousand, carrying us well over the three hundred thousand line. The total number of Associations is nine hundred and fifty-two.

The single event of greatest importance to the student work during the last two months was the Negro Christian Student Conference, held in Atlanta in May, which is reported elsewhere in this issue. This conference brought an entirely new realization of this branch of the work, and the Student Committee has under way several new plans in this connection.

During the past winter and spring, Miss Burner has visited twenty-one church schools. This has given her an opportunity to come to know pretty thoroughly those in the part of the country where she has been. A plan for denominational round tables which she has worked out has been tried in a number of schools with success and has resulted in real interest on the part of students. It is her hope during the next few weeks to work out some tentative programs for the religious meetings in certain of these schools.

Miss Cutler is devoting her time largely to the writing, in conjunction with Mr. Elliott of the Young Men's Christian Association, of a text book on "Student Standards of Action." This book is to be issued by the Voluntary Study Committee for the use next fall by both men and women underclass students in universities and colleges, either in Sunday school classes or in groups conducted on the campus by the Christian Associations.

Reports from the field offices show that work in summer schools is to be carried on by each field committee in at least one place. There is much opportunity for the work but it is necessary to go slowly and carefully on account of lack of wise supervision.

One of the most pressing problems facing us at present is work in high schools. The wise organization of this work as clubs or branches of city Associations or independent Associations will take much thought and care in the future.

The Department of Method recommended the following Associations for affiliation:

*City*

Meadville, Pa.  
 Traverse City, Mich.  
 Wilmington, N. C.  
 Pawtucket, R. I., and Central Falls, R. I.  
 Salem, Ore.  
 Austin, Texas.  
 San Bernardino.  
 Johnstown, Pa.

*Student*

University of Louisiana, Baton Rouge, La.  
 Central College, Fayette, Mo.  
 Teachers' College High School, Lincoln, Neb.  
 Seward High School, Seward, Neb.  
 Moravian Seminary, Bethlehem, Pa.  
 North Texas State Normal, Denton, Texas.  
 Burr & Burton Seminary, Manchester, Vt.  
 Medical Women Students' Christian League, Chicago, Ill.  
 Atchison High School, Atchison, Kan.  
 High School, Minneapolis, Kan.  
 Pratt County High School, Pratt, Kan.  
 Hunter College, New York City.  
 Shaw University, Raleigh, N. C.  
 Dallas High School, Dallas, Ore.  
 Eugene High School, Eugene, Ore.  
 Texas Presbyterian College, Milford, Texas.  
 Folt's Mission Institute, Herkimer, N. Y.  
 Radford State Normal School, East Radford, Va.  
 Rust College, Holly Springs, Miss.  
 Physical Culture School and College of Physcultopathy, Chicago, Ill.

¶ A special report was made to the Board at this time by the Commission on Social Morality, as follows:

The Commission on Social Morality feels that it is important to preface its report by calling to your minds the fact that the aims of the three Commissions are fundamentally different. For instance, while the object of the Commission on Thrift and Efficiency is to stimulate an active interest in saving, it is not the object of the Commission on Social Morality to stimulate an undue interest in sex relations or simply to propagate knowledge of the subject. Rather it is to instil such high ideals of life, and so to show the beauty and sacredness of human relationships, that social morality will take care of itself without continuous concentration on the subject. This does not mean that our lecturers simply talk beautiful theories. A frank scientific explanation of facts as they are is an essential part of each series, but the endeavor is to lead the girls' minds from the basic physical facts to the ideal interpretation of the same facts. For only in this way do we believe that we can influence thought, which controls conduct.

During the past year, we have concentrated chiefly upon schools and colleges, i. e. we have sought to bring our point of view before those who are soon to become teachers and leaders in social, intellectual and religious centers. Because of the difficulty of securing as speakers women of scientific training, attractive personality, and the Christian viewpoint, we have preferred to go slowly rather than to accept people we were not sure of. Still, we have found a few rather unusually equipped women who have given us a limited amount of time. Dr. Rachel Williams of Philadelphia has been working for the Commission in the Pennsylvania normal schools, and Dr. Mabel Ulrich of Minneapolis has worked especially in the State universities. Lectures have been given in twenty institutions—in large universities, colleges, normal schools and secondary schools

and in student clubs. These lectures have consisted of from three to six in a school, with an average of three in most cases. The number of women students enrolled in these institutions is 4,954, and 72 per cent., or 3,606, have actually heard the talks. This speaks well and indicates that our speakers have gripped their audiences. We have reached practically every type of student in co-educational and non-co-educational institutions, and in addition, through our Association clubs, such as the Studio Club and the Women's Medical Christian League in Chicago, professional students who could be reached in no other way. Grouped according to the kind of school, we have entered three universities—the University of Maine, Western Reserve University and the University of Michigan, five colleges, six normal schools and five secondary schools.



## “China Day”

**A** YEAR ago the Central Branch of the New York Association undertook the partial support of the new Association enterprise in Canton, China, and this year the whole support of the secretary, Miss Henrietta Thomson. The effort centered around one day, the first of May, or “China Day,” and this account sets forth how we fared.

To get the new interest before the scattered membership in some concrete way a letter was circulated enclosing coin cards with space for ninety cents and dainty red “Chinesey” programs.

To the one thousand class girls, the club girls, teachers, secretaries, committee and board members went little wooden barrels gummed tight with gay red paper labelled “Central Branch, 7 East 15th Street,” and at a series of class suppers the barrels were distributed.

All through April “May Day” was held in view by a curiosity-whetting exhibit. Use was made of yellow and red posters, a picture of “Our Secretary,” and photographs of Cantonese scenes, crisp “fact” bulletins, a weekly changing notice, a great map of China, covered with the five-barred flag and a rollicking barrel song:

“You've a Chinese sister waiting  
not so very far away,  
For the help you're going to send  
her on the first day of May.  
Are your barrels clinking?  
Are you often thinking?  
Of the Chinese girls you're help-  
ing on the first day of May?”

A cunning playlet, the creation of Miss Paddock of the National Board, was being prepared and the excited girls rehearsing in their funny blue trousers added advertisement.

When May first arrived, the whole first floor bedecked itself in Chinese lanterns, umbrellas and five-barred colors, with a great arch of welcome at the entrance and a wistaria-covered candy booth in a corner, while the big auditorium was stately with enormous national flags, the Chinese one conspicuous over the platform.

In the afternoon Miss Paddock gave a delightful little “sketch” of China, pledges were passed, and China tea and wafers were served.

The evening crowd of 400 caught the purpose of it all from Mrs. Sherwood Eddy, enjoyed the droll playlet and visited strange China-land with Miss Paddock. When the candy was sold, the pledges returned, the barrels presented and pennies counted, \$500 was ready for across the sea.

Since contributions continue to arrive a clock inscribed “\$3.00 a day or 12½ cents an hour” ticks off the sum, while a thermometer marked “Freezing, Thawing, Warming, Kindling, Upholding, Supporting, Canton Y. W. C. A.” now registers half way to “Kindling,” or \$601.10.

So after all, it was a joyous attempt and out of all the effort has come a greater sense of Association unity.

## The Thrift and Efficiency Commission

THE Thrift and Efficiency question cards (samples of which were sent to the president and general secretary of each city Association) are attracting attention all over the country, particularly from individuals and organizations outside of our own field. The cards are planned to bring about some serious thinking on personal expenditure, and may be had from headquarters for free distribution. Each city Association should be able to distribute several hundreds among the salaried women of the community—trained nurses, teachers, business and professional women.

One business women's club distributed the cards among its three hundred and fifty members with the following request:

"Please write an answer to each of the five questions on the slip—by typewriter if you prefer—and without signing your name.

"Please send the answers to..... The information received will be classified and digested and given to the club later."

The president of the club has sent the answers to the Commission, and it seems an interesting way to use the cards where there is a business women's club.

As a result of an editorial in the *American Journal of Nursing* mentioning the Personal Account Book and the question card, a surprising demand has come from trained nurses from all parts of the country. Are the nurses in the hospitals of your community acquainted with the Personal Account Book? The superintendents of hospitals and the nurses' registries in several cities have shown an interest which would indicate that there is a real demand for the Account Book.

Special request is made that each city Association will respond as rapidly as possible to the request of the Commission for the name of an individual chosen by the local board as the Commission's representative. It is of the first importance that the Commission's list of representatives be fully made up by September in order that work may be begun without delay in the fall. It is hoped that these representatives will be women of leisure, whose hobby is the promotion of thrift and efficiency and who will welcome the opportunity of being in close touch with the Commission and its plans, and be glad to do whatever they can in their own city to carry out these plans. It would involve obtaining whatever publicity might be possible for the Personal Account Book, and for any other method of promoting thrift which the Commission may decide upon; and for drawing the attention of those who can move public opinion, to the importance of saying and doing all they can on behalf of thrift and efficiency.

Please let the Commission hear from every city Association before September 1. There is a great work to be done and it cannot be done without help all over the country.

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### THE GARDEN

*"See this my garden,  
Large and fair!"*

—Thus, to his friend,  
The Philosopher.

*"'Tis not too long,"*

His friend replied,  
With truth exact,—

*"Nor yet too wide.  
But well compact,  
If somewhat cramped  
On every side."*

Quick the reply—

*"But see how high!  
It reaches up  
To God's blue sky!"*

—JOHN OXENHAM

## The Sunday Service

**O**FTENTIMES the group that gathers at the Association building, or on the lawn, if we are so fortunate as to have one, on summer Sunday afternoons, is small compared with the number who come to the vesper service in the winter. But this shrinkage is not wholly a disaster. It has its compensations in affording an opportunity for a service of a much more informal and personal character than is possible with a larger number present. The following list of practical subjects, taken largely from a longer list of those suggested for student Associations, is given as a hint of the kind of thing which might be used for this informal friendly season. They are not subjects for "addresses" by city pastors. They are not poster headings to "attract" the girls. They are just real (even though commonplace) things, better unannounced beforehand, about which a secretary or volunteer worker might talk for twenty minutes out of her own experience, or better still which a group of young women might themselves discuss, with a leader to round up the discussion and point out the Christian ideal at its close.

The Give and Take of Life.  
 Spiritual Muscle.  
 Reserve Power.  
 Self-forgetfulness.  
 Reverence.  
 The Danger of Superficiality.  
 Does My Appearance Truly Express  
 My Best Self?  
 Keeping Sunday.  
 Crowd Contagion.  
 Membership in the Association—  
 What Does It Mean?

We are all prone to misconceptions and to laxness in the matters of personal life which these and similar subjects suggest. There is often much profit in exchanging our ideas upon them and always our ideals are clarified and corrected when we stop to look at them in the light of the life and teaching of Jesus.

A. V. R.

## CITY NEWS ITEMS

The installation of its new building has been celebrated by the Association of Charlotte, N. C., by a Young Women's Christian Association edition of *The Charlotte News*. A great many pages are given to special signed articles on all sides of the Association life. Some things are reprinted from *THE ASSOCIATION MONTHLY*. Members of the board and staff have been generous in allowing their photographs to be used. There is a good deal of material on interests outside of Charlotte, such as the Blue Ridge Conference, the field committee, the Stockholm Conference, county Association work, nearby student work, etc. The general secretary, Miss Louise Shields, gives a spicy account of a typical day in a city Association. On the whole, this issue of the paper must have greatly stimulated the interest of the citizens of Charlotte.

This same Association has just brought its membership up to 1,095 by a five days' campaign which took the form of a boat race from Charlotte's seaport, Wilmington, to Panama. An interesting point was brought out by one of the speakers at the membership banquet, who talked on "Why a woman of leisure should join the Association." She said: "When I went to New York last winter the inevitable question was, What are you doing?—with the assumption that every one must be doing something. It is no longer considered good form to be a lady of leisure!"

The lectures on Thrift given by the Los Angeles Association, which were spoken of in a recent issue, have been exceedingly worth while. The total attendance at the six lectures was 1,230. To the original course a "problem box" was added, and a final talk was given on "Of what practical value is religion to a business girl." Following the talk on business matters every woman should know, one young woman was heard to say: "If I had heard this three months ago, I would not have lost the two hundred dollars I did." Part of the time was given to making up a budget for a girl earning fifty dollars a month. After much discussion and argument among the girls themselves it resulted as follows:

Living expenses .....	\$23.00
Carfare .....	3.50
Benevolence .....	5.00
Postage, drugs, stationery. ....	1.50
Vacation .....	.75
Insurance .....	1.25
Clothing .....	10.00
Recreation .....	1.00
Doctor-Dentist .....	1.00
Savings .....	3.00

It was decided that a girl earning that amount would have to do all her own laundry and would have to go to the Association summer camp for her vacation.

At a reception given to Miss Mary Colt, who has just gone to be general secretary in St. Louis, a very attractive program was prepared with "Loyalty" as the keynote. Back of the platform hung thirty pennants of the Association clubs, and after the rest of the audience was seated the Federation girls, two hundred strong, marched in to the Hymn of the Lights. A special Association song had been written for the occasion. Miss Colt's impressions on entering the St. Louis building are summed up in her use of the following poem:

"Everything's been 'tended to;  
Don't seem nothin' left to do;  
Everything that people know  
Was discovered years ago,  
Old-time poets wrote the best;  
Old-time painters beat the rest;  
An' the speeches made to-day  
Are but second class, they say.  
Ain't it lucky to be here  
In this modern atmosphere  
Where there's nothin' much to do  
'Cause it's all been 'tended to?"

A seven day **Chautauqua** was conducted in Savannah, under the auspices of the Young Women's Christian Association, which received a portion of the gate receipts. The Chautauqua was attended by more than 20,000.

An exciting debate on the subject "Resolved: That a long course with examination and text book gives better results than a short course without either" was held at the **Bible class banquet** of the Detroit Association. The decision was in favor of the negative. This debate took the place of the usual address. Detroit has had unusually large enrollments for tennis and swimming, which have demonstrated the wisdom of having a physical director all the year around instead of nine months as formerly. In addition to the Camp Fire Groups of the Girls' Department, Colonial Clubs have been most popular among the younger girls. A Competition Night held by the different clubs, with a silver loving cup as a trophy in the swimming contest, proved the value of the competitive spirit. A Federation of Clubs has just been organized in this Association.

In a six day **campaign** for \$6,000, Paterson, N. J., secured \$7,020 without any preliminary pledges. This was Paterson's first campaign. There were only six subscriptions over \$100 and all the rest were under that.

Use of a **recreation field** has been given to the Trenton, N. J., Association by a Trenton citizen. Camp Fire dinners, swimming races and play-times are all possible on this field. There is a little clubhouse with an open fireplace. The field is near town on the Delaware River and is a new and delightful form of summer activities.

An **anti-slang club** was organized by the girls in the Newark, Ohio, Association. The fine for the use of slang at table goes toward a fund for buying treats for the table. This Association held a vesper service called Wild Flower Sunday. Girls went out from the meeting at the building, and gathering flowers, together took them to the sick people of the town, especially any who were mothers, as it was Mothers' Day.

A **club of twenty-five Onondaga Indian Girls** has become affiliated with the Syracuse Association. Part of these girls are in domestic service in the city and part in the Indian Reservation outside the city. They are sending two delegates to the Altamont Club Girls' Council, and have entertained the four hundred Camp Fire Girls of Onondaga County and the Reservation, furnishing Indian songs written for the program.

"Jack - the - Giant - Killer's wonderful beanstalk had no more marvelous growth than the Association of **Johnstown, Pennsylvania**. On January 5, 1914, the organization was effected with the assistance of the City Secretary of the Field. The charter members numbered 1,400. That evening the tentative house committee submitted for the approval of the members the rental of the third floor of a building in the heart of the business section, and the committee began at once to transform the barren room into adequate and attractive quarters. In a few days the doors were thrown open and the members were delighted to find a gymnasium, with cloak and dressing rooms, a kitchenette supplied with all the paraphernalia necessary for serving light refreshments, a large reception and reading room, two attractively furnished parlors for meetings by day and classes at night, and the secretary's office. Everybody was generously disposed toward this new social home for the girls and made many contributions for their enjoyment and comfort—from two pianos to a vacuum sweeper. Educational classes began straightway, but the girls clamored for gymnasium work, and the following month a physical director was secured, since when the 'gym' has never had a rest.

"The Association has vitally entered into the lives of the school girls, the

business girls, and the home girls of the city, seventeen hundred (1,700) strong, all of whom give it their heartiest support, not because it is 'some place to go' or 'something to do,' but because it has already become a place where Christian comradeship abides."

"The recent dedication of the new quarters of the Association at **Bangor, Maine**, brought to many a bigger meaning of service and a deeper realization of the power of prayer, for the work that thus signalized its first milestone was literally the outcome of thirteen years of prayer by one of the Association's most devoted members. That her persistent faith has been rewarded and that God's power is manifested through this young Association, which recognizes prayer as its greatest asset, is fully evident, for a prominent member of the Northeastern Field Committee who addressed the large audience at the Dedicatory Service characterized the Association's rapidity of progress as phenomenal.

"A coincidence showing the hand of God is that the Bangor woman whose vision impelled the work, the national field secretary who organized the Bangor Association, and the president of the new organization, all met in Providence, R. I., a number of years ago, when the field secretary was general secretary of the Providence Association and the new president was the first vice-president of the Association there. The Providence women shared with the Bangorean her great desire for a home Association, but little dreamed of the part they would play in its fulfillment.

"This Association is not yet six months old and in the four and one-half months since the first secretary was called, many barriers against the basis have given away, puzzling difficulties have been overcome, and new and influential friends interested and won. The committee on rooms secured commodious quarters in a fine new building, which have been attractively furnished. Following the Dedicatory Service an impressive Sunday vesper service was held at the new home. On the next day a reception was given to the women of Bangor and the adjoining city, Brewer; the attendance numbered three hundred.

"The Association bids fair to double the initial membership of six hundred and fifty in the first six months of its existence. One of the four Sunday afternoon vesper services arranged by the religious work department is worthy of note since it was the first Easter service ever held in one of the city's theatres and six hundred people were present, a great many of whom were estimated to be non-church going. At

present a poster contest made public through the daily papers serves to advertise the new quarters."

MRS. MABEL FREESE DENNETT.

### A STENOGRAPHERS' ASSOCIATION

An energetic Stenographers' Association is conducted under the auspices of the Young Women's Christian Association of Lancaster, Pa. Its active membership is seventy-five, with a total enrollment of over one hundred young women from the city and suburban towns. Novices, amateurs and professionals are eligible. Friends of members are also admitted into membership.

The Stenographers' Association meets weekly, with fifteen minutes for the transaction of business, forty-five minutes for the course of study or self-improvement, and thirty minutes for sociability. It is self-governing in administration. The fundamental features of a program are: Travel and Art, First Aid to the Injured, Life of Christ in Art and Current Events, varied with seasonable and special events. A series of cultural lectures and addresses is also given.

The theme first and always is efficiency, according to each group's need; it may be applied to dressmaking, shirtwaist making, millinery, embroidery, cookery or painting. The group of less experienced stenographers who desire speed typing and shorthand will be found in classes for these things, in spelling contests, or discussing good and bad English.

The Young Women's Christian Association is supplied by various manufacturers or dealers with practice machines, and the girls come in at any time of day or evening and spend their few moments speeding up or learning the full use of type machines and the proper care of them for best use and endurance.

As a result of this club the Lancaster Young Women's Christian Association has an indispensable Service Bureau. It has an important recognition. For a short period, at the end of each meeting, when stenographers only are assembled, private interviews are invited, in order that any problems may be made easier and any young women liable to lose positions, or out of employment, may not suffer unnecessary or prolonged discomfort thereby.

At the time of organization four years ago, it was realized that the success and life of the Stenographers' Association hinged very largely on the first general impression given to both stenographers and employers at the very beginning, and any possible impression of "unionism" or antagonism was avoided. The very first pub-

licity letters and notices were almost over-emphasized; they gave out that the purpose was to create an association of fellowship and loyalty to each other and to all employers, and invited all who were interested to be on hand for organization. Nineteen responded, some of whom were there out of curiosity, but have since become staunch members.

For this reason alone every commercially centered community should have a Stenographers' Association, and there are many reasons why these associations should be organized under the auspices of the Young Women's Christian Association; it gives standing and prestige and the Stenographers' Association is recognized as a civic movement for the community and a welfare movement for business houses. The business man appreciates knowing that there is an opportunity of procuring exactly the grade of stenographer required in his particular line of business, through the Service Bureau. Many business men have also expressed gratitude for the benefit that their stenographers have derived from the association; others have urged their stenographers to join that they might get hold of one phase or another in stenographic or system work. The stenographer not only obtains personal gain and pleasure, but she enjoys the fellowship and loyalty and the better opportunities that are the inevitable result.

The Stenographers' Association has had contests among its members, with exhibition work for championship and also for office appliances. Much mutual benefit has been received in this way by the stenographers, the dealers in office appliances, and office managers, and this has aided greatly in mutual efficiency.

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### "PYGMALION AND GALATEA"

"The play's the thing"—in depicting Association life. So many are the varying forms of "Everygirl" and "Anygirl" which are being used by the local Associations that the keeper of clippings at headquarters has lost track of them. Hardly a day passes that a clipping does not come in describing a new form of morality play. The one given by the class of 1914 of the National Training School, on Jinks Night of Commencement Week, suggests such easy adaptation to local use that an outline of it is here given.

The play is based on the famous legend of the Greek sculptor who fell in love with the statue of his own carving, and pled with the gods to endow it with life. After the prologue, the curtain went up on the statue, who in Greek costume, with her hair and face powdered

to the pallor of marble, stood with eyes closed and hands resting on a carved pedestal. In this case Galatea represents The Ideal Secretary, and Pygmalion, whose "hope and longings are for life for Galatea, his now completed dream," is supposed to be the National Board. Pygmalion, through one representing the Secretarial Department, calls to his aid the various faculty members of the Training School—the dean and representatives of Public Speaking, Physical Culture, Association Administration and the different Bible Study courses, but through all their prescriptions and pleas, and all the questions, comment and refrain from the Greek chorus in the background, there is no faintest sign of life in the motionless figure of the beautiful statue. But lastly comes the Spirit of Religion, at whose touch and words the eyes of Galatea open, life dawns on her face, her eyes search those of Pygmalion, and as in a dream she steps down from the pedestal and comes towards his eager hands, while the chorus breaks into triumphant song.

The play was almost entirely musical. Skillful use was made of music from Faust, Robin Hood, Hayden's Surprise Symphony, and Cadman's At Dawning, and there was original music for some of the shorter dialogue parts. The properties and costumes were naturally of Greek simplicity, and as there were so few principal parts the preparation for such a play, after it was once written, should not be burdensome, involving chiefly the drilling of a chorus. As adapted, Galatea would naturally be "The Association Member," while the different departments would be called upon to endow her with life. This gives rich opportunity for local color and hits: indeed it is for this reason that there would be little use in publishing this play for general use, so adapted would it have to be to local conditions.

As given at the Training School, the two leading parts were taken by Miss Edna Sandlin and Miss Katharine Aller. The committee which devised and directed the play were as follows: Lillian Hull, chairman, Willie Young, Irene Armes, Mabel Ward, Anna Nesom, Frances Herbert, Anna Amundsen, Katharine Aller and Pauline Sage.

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Remember to take your cameras with you to the summer conference you attend. There are two kinds of prize contests for pictures: those offered by the Conference Department and those included in the Panama Exposition Contests.

### FROM THE FOREIGN MAIL

*From Jane Shaw Ward, Sung Kiang, China.*—Yesterday we visited the Do family, one of the old prominent families here, and one of the richest. Their home life is symbolic of the singular mixture of East and West that one encounters more and more in China. Remember, however, that it is typical of only a very small group. It is, I imagine, the only non-Christian family in this big city of Sung Kiang, which has accepted so much of the West.

One of the sons, a young man of perhaps thirty, married young (as they all do), a woman of his parents' choice. She was older than he and he never liked her. Accordingly, a few years ago, he took a second or "little" wife, a girl of his own choice. As he is trying to adopt Western ways, he brought her with him to call on us.

Yesterday afternoon, then, we went there. From the street the house might be that of a poor family; the entrance is through a wide, high, partly boarded-up door, into an empty room with stone walls—dark, musty and dusty. Thence we went through several more such rooms with here and there a window giving on a whitewashed court. These are the servants' rooms, and the reception room of the head servant (who is a true Biblical steward), and are typical Chinese.

Presently we met some of the servants, and later the host, who conducted us into the court before his own house, which is partially foreign. This court was an odd mixture. There were some gorgeous, great flower pots and jardinières around the front door, some containing dusty, wilted plants which drooped in a way eloquent of neglect.

At the door of the house was the "little" wife. The "true" wife did not appear. I believe if she had, the other would have had to take her place as one of the servants. But in the first wife's absence, she is the hostess. She is a pretty little thing of about eighteen, with pink cheeks and bright eyes, and her hair is still in a smooth braid down her back. With her was her sister-in-law, who has just recently married into the family, and also her husband's unmarried sister.

She led us into the reception room, and a strange room it was, with two square mahogany clocks (stopped), a cheap glass vase and one or two lovely Chinese things on the table. They might have anything they wish, and their Chinese things are charming, but their foreign taste is unbelievable. We were served tea in the kind of cups you find in a small country store. But the family were, one and all, sweet and cordial, and anxious to do the thing that pleased us most.

Soon we were asked to step into the dining room, and, mark you, the women and men went in together!—Mr. Do and his wife, the brother and his wife, the unmarried sister and our party. You perhaps don't realize it, but this is *most* unusual.

The long foreign table was set with a coarse kitchen table cloth. Cups (new and worse ones, highly embossed) were filled with tea and after much polite hesitation we were seated. Meanwhile, the host and hostess and servants served us with candy and cakes from the dishes. Their usual custom is to take some in their hands and put it at your place. On most such occasions I stick to watermelon seeds, because you eat only the inside, and that is sure to be safe and clean. But here we ate of everything.

The host was seen to be hurrying about—at least, he was hurrying for a Chinese gentleman, and soon he brought in a little tin coffee pot! He and the servant emptied out the tea from our cups and then gave us coffee in them, with cream and sugar. The host had learned to make it himself, and it was delicious. We had, also, little baked cakes, dried apricots and raisins, candy-coated peanuts, and we ate and talked. The women could hardly be induced to say a word, but the men talked while the servants looked in at the doors and windows and walked through the room.

When we could do so politely, we rose to leave, and were invited to go to the brother's house. It would not have done to refuse, so we went. The houses are all in one series, connecting here and there, so we passed through the back gate. At intervals all along they said, "It is all so dirty!" This is their custom, and we invariably replied, "Not at all!" As a matter of fact, it *was* dirty, and the smell was shocking. However, it is far cleaner than the average home, and is, indeed, quite model. We passed on through many dark and empty servants' quarters and passages, into the living part of the house. Here the mother, "Madame Do," joined us—"Do Ta Ta," we called her. Through a room, where a number of men were sitting, smoking their little water pipes, we passed into the big reception room. This was in Chinese style and very handsome. There were several big, square tables with smooth surfaces and round edges, some handsome teak chairs, and on the walls, beautifully painted scrolls and lettered strips.

In the place of honor was the picture of a brother who had died. It was a crayon, rather faintly sketched in on a large scale, and was framed. Before this was a little incense pot, for the family are not Christians, and, of course, observe the ancestor worship.

Here, tea was served again, and "trimmings"—choice Chinese olives (harder and sourer than ours), and confections.

After tea we were taken over the house. This was a most unusual proceeding. I suppose they thought it was "foreign." The bride and groom and the unmarried daughter live with the man's mother. We saw the bride's room; her beautiful teak bed, screened and hung with pictures; her dressing table, untidily strewn with lovely Chinese jars and homely bits of foreign china. In the corner, by the window, was a foreign wash-stand, and on it a granite toilet set, painted with flowers inside and out.

Before we left they showed us their rice store-house, a great building as big as a good-sized barn. The family owns a lot of land, and all the rent is paid in rice, which is kept in this store-house, a part of which is locked in inside rooms, and a part remaining in great matting baskets, five or six feet across. The top of the rice is stamped, at close intervals with the family character-seal, and no one can touch the rice without its being instantly visible.

After seeing this we began to leave. It's a long, slow process, for at each doorway, you beg your host and tiny-footed, slow-stepping little hostess to go no further. But they all follow you to the last doorway, while they have already sent on ahead a servant bearing the fruits and candy they have given you.

The whole affair took nearly three hours. You can see one reason why work among the upper classes is so difficult, for we could not have hurried that call one bit without causing offence.

And yet, they do win one! I don't want to seem to criticise this family, for they were all so delightfully cordial. Some of their foreign adoptions are ugly, of course; yet, on the whole, they gain, for the women in that family are allowed some contact with outside things. And how they need it! Can you imagine any situation more likely to make for unhappiness than this family, where a mother, two sons and their wives, a second wife and an unmarried daughter all live so closely together? When a man has two wives, the older wife has the social position, is the real head, and can direct the little wife. The little wife's children are not her own—they are the big wife's; and if the husband should choose to set up a separate establishment for the lesser wife, the true wife may enter it, and then she becomes the head. Sometimes this little wife is a dancing girl or some such person, or often she is simply of a lower social class, willing to become a second wife, because of the luxury it would give her. Sometimes it is a case of love. Not long ago a very beautiful girl from one of the mission schools (she was not a Christian, of course) left school to become

the second wife of a distant cousin. She had met him at some of the family gatherings, and they had fallen in love. He was already married, but she was bound to marry him, so she left school and was allowed by her family to enter into that strange, anomalous position. Fortunately, since the system exists, all the children have the legal and social status of the first wife's children.

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### TRAINING SCHOOL NOTES

Another Commencement has come and gone at N. T. S. Another class has gone out from the joys and good fellowship of the family life of the school to share in the bringing in of God's kingdom.

Following the precedent of other years, Commencement began with the class communion service conducted by Dr. Henry Sloane Coffin of the Madison Avenue Presbyterian Church. As the forty-three members of the class, together with the faculty, partook of the sacrament, we were conscious as never before of the closeness of the bond which unites us in Christ Jesus.

The Saturday preceding Commencement week was spent at the country home of Miss Dodge. A perfect May day heightened the beauty of the shining Hudson and the sloping lawns of Riverdale. After luncheon some just rested on the lawns while others from remote countries or States were whirled away in the automobile for further glimpses of Riverdale estates.

On Monday great excitement prevailed in the house. Mystery was in the air. White robed figures slipped noiselessly in and out of doors. What was it all about? Why, the Class of 1914 was rehearsing for its play, "Pygmalion and Galatea"! This is considered worthy of a separate description elsewhere.

After so much excitement on the previous night we were glad to spend all the next day in the country. The home of one of our class members in the Ramapo Hills of New Jersey offered us a splendid reaction from the busy life of the last few weeks.

The Candle and Loving Cup Ceremonies were held that night in the living room, "Number Three." The program began with the reading of the class history by the historian, Miss Irene Armes, and copies of this were ready for each member of the class to take away with her. This was followed by the presentation to the school by the Class of 1914 of a brass box, in which all the sacred relics of past and future generations of classes are to be held. Then the members of the class formed a procession, singing the Candle Song.

Each carried a tiny candle which was lighted from the large candles held by Miss Dow and Miss Adams, thus symbolizing the light and ideals which each will carry out with her from the school.

On the afternoon of Wednesday, May 27, the Commencement address was given by Dr. Harry Emerson Fosdick of the First Baptist Church of Montclair, New Jersey.

Certificates were granted to the following students: June Achenbach, Los Angeles, Cal.; Katherine Aller, New York City; Anna Amundsen, Seattle, Wash.; Irene Headley Armes, Lexington, Mass.; Beulah Bowen, Buffalo, N. Y.; Carrie B. Chandler, East Corinth, Maine; Anna L. Cole, Berkeley, Cal.; Jeanette Dutchess, Oakland, N. J.; Ruth Emerson, Cincinnati, Ohio; Margaret Flenniken, Winnsboro, N. C.; Jeanie Heald, Lynchburg, Va.; Frances Herbert, Sumter, N. C.; Alice C. Hofrichter, Cleveland, Ohio; Lillian P. Hull, Rochester, N. Y.; Gail Lane, Fresno, Cal.; Anna B. Lockhart, Great Falls, Mont.; Elizabeth MacFarland, Danville, Ill.; Gertrude E. MacArthur, Suffield, Conn.; Anna McClintock, Denver, Col.; Anna R. Nesom, Phillipsburg, N. J.; Florence B. O'Neill, New York City; Marion Osgood, San José, Cal.; Faith Parmalee, Oberlin, Ohio; Edith Reid, New York City; Pauline Sage, Cincinnati, Ohio; Edna Sandlin, Birmingham, Ala.; Ruth Sayles, Oak Park, Ill.; Amy Smith, Melrose, Mass.; Marguerite Stuart, Houston, Texas; Hattie Tenney, Montreal, Canada; Harriet B. Thwing, Kansas City, Mo.; Doha Varker, North Yakima, Wash.; Hazel Verry, Armington, Ill.; Mabel Ward, Mansfield, Ohio; Ethel Weld, Fort Worth, Texas; Myra Withers, Kansas City, Mo.; Willie Young, Charlotte, N. C.

The special students this year have been: Florence Hale, University Place, Neb.; Martha A. Hoyt, Portland, Ore.; Marguerite Kriel, Cape Province, South Africa; Margaret Mathew, Tokyo, Japan; Olga Meyendorff, Estonia, Russia; Mary A. Parkhurst, Chicago, Ill.; Alice Shields, Lahore, India; Marjorie Ware, Orange, Mass., and Mary A. Wilson, Tabriz, Persia.

Since the alumnae of the N. T. S. now number considerably over one hundred, the time seemed ripe to affect some permanent form of organization and to institute an annual function which should be one of the regular features of Commencement week. Therefore, plans were made for having an alumnae dinner and meeting on Wednesday evening, following Commencement. The alumnae present in New York gave a mock pageant in the center of the dining room during the courses of the dinner. The pageant represented the growth of the new school from the dawn of history when Miss Wilson, Miss Dow and Miss Stanton

selected nine members from the procession of "raw recruits" to form the first class of 1909, down to the present time. For the benefit of the young alumnae, ignorant of the historic lore of N. T. S., the characteristic stunts of each class were reviewed.

At the alumnae meeting it was voted to organize an alumnae council composed of a president, vice-president, secretary, treasurer and one member of each class non-resident in New York, the purpose of the organization being to bind the alumnae more closely to the school and to serve the National Secretarial Department in securing new students and maintaining a generally high standard of secretaryship throughout the field. The following were elected members of the Alumnae Council:

President: Miss Mary E. Scott, 1913.

Vice-President: Miss Elizabeth MacFarland, 1914.

Secretary and Treasurer: Miss Rhoda McCullough, 1911.

From Class of 1909: Miss Josephine Stone.

From Class of 1910: Miss Sarah Wells.

From Class of 1911: Miss Mabel Stone.

From Class of 1912: Miss Katherine Halsey.

From Class of 1913: Miss Sue Barnwell.

From Class of 1914: Miss Ruth Emerson.

The alumnae present at the dinner were: Sarah C. Wells, 1910; Vernon Halliday, 1910; Harriet Harrison, ex., 1911; Rhoda McCullough, 1911; Mabel Eleanor Stone, 1911; Rebecca F. McKillip, 1912; Katherine Halsey, 1912; Mary Alice Finney, 1913; Marjorie Williams, 1913; Shirley Hyatt, 1913; Elizabeth Dean, 1913; Alice Jacobs, 1913; Grace Henley, 1913; Edith Canniff, 1913; Marion Hopkins, 1913; Mary E. Scott, 1913; Miss Elizabeth Wilson, Miss Caroline B. Dow, Miss Charlotte Adams, Miss Helen Sanger, Miss Helen Thoburn, Miss Edith Stanton.

On Decoration Day Miss Dow, accompanied by Miss Gertrude MacArthur, Miss Pauline Sage, Miss Irene Armes and Baroness Olga Meyendorff of the Class of 1914, sailed for Stockholm for attendance at the World's Conference.

One of the most unique lectures of the year was given last month by Sir William Willcocks, Knight and Commander of St. Michael and St. George. Sir William Willcocks, who is conceded to be one of the world's greatest engineers, was the projector and designer of the Assuan Dam. Coincident with his thirty years of engineering work in Egypt, he has devoted himself to research study of the Old Testament. He has therefore been able to make many valuable contributions to the interpretation of some of the most obscure passages of the Bible.

# EDITORIAL

## The Opening Gun

Although the Southern General Conference will be recorded in October with the other conferences of 1914, yet the fact that it was the first conference of the season and that it was an entirely successful one in every respect seems to be a claim for notice of its own in the *JULY ASSOCIATION MONTHLY*. The attendance was very much greater than that of 1913, or what might legitimately have been expected in 1914, for a number of people decided at the last moment to attend and the business management of the conference as well as that of the Blue Ridge Association rose to the emergency of accommodating 586 delegates as against 470 in 1913. Classrooms that usually held eight rows of six chairs each were seated with twelve rows of seven chairs each and then perhaps a bench thrust into the place where the speaker's table had originally stood. It was necessary in many of the classrooms for the persons in the rear to take their seats and then block the aisles before the later arrivals came. In spite of this there was perfect attendance and attention.

The Blue Ridge Conference grounds are among our most beautiful conference sites. The sweeping heavens, changing as the mists rise from the valleys or the clouds settle down upon the mountain peaks, are a constant wonder and inspiration.

The tent colony and the cottagers made the most of their accommodations. The swimming pool, which was opened during the conference, was a place of attraction as well as a place of exercise, and surely no conference hotel has such a lobby as this, where 600 people sat comfortably for the Saturday afternoon Conference Day, leaving space for two or three hundred more. The program was strong without exception, for although two Bible teachers failed at the last moment, Dr. Raine of Berea, Kentucky,

and Miss Mabel Stone carried on their work with great satisfaction. Dr. Weatherford's morning platform course on "The Personal Element in Religion" was a revelation to many girls and was recognized as the backbone of the conference. The feature of perhaps the greatest interest was Rev. John Little's mission class on "The Negro in the South." Mr. Little's personal experience and sympathy and his pedagogical instincts fitted him especially for this class, and it was almost impossible to seat the one hundred Southern women and girls who registered for it.

Among the distinguished guests were Mrs. Elizabeth P. Allan, chairman of the South Atlantic Field Committee, Dr. Lillian Johnson of Washington, D. C., and President D. B. Johnson of Winthrop College, Rock Hill, South Carolina. These as well as the speakers, secretaries and the usual conference veterans, acknowledged the power of the conference and what it will mean to the delegates from the twenty-four city Associations and the ninety colleges represented.

E. W.

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## A Magazine of Interest to Us

A year and a half ago mention was made in *THE ASSOCIATION MONTHLY* of *The Constructive Quarterly* then just beginning to be published. Once more we call the attention of secretaries and volunteer workers who are interested in the movement toward church unity to this very valuable magazine. In a statement concerning its purpose the editors say:

"This journal has been founded on the conviction that a constructive treatment of Christianity will make for a better understanding between the isolated Communion of Christianity. \* \* \*

"It is not neutral territory that is sought, where courtesy and diplomacy would naturally tend to avoid issues

and to round off the sharp edges of truth and conviction, but rather common ground where loyalty to Christ and to convictions about him and his church will be secure from the tendency to mere compromise or to superficial and artificial comprehension. The purpose is to create an atmosphere of mutual confidence and to induce a better understanding and a truer sense of fellowship."

The June number contains several extremely interesting articles, such as "A Layman's Thoughts on the Church and the World", "The Religion of a Moving, Changing World," etc. In this number President Henry Churchill King, writing on "The Confession of Christ," points out that it is unity, not uniformity, which the church of to-day is seeking, and that in all our efforts we must not forget "Paul's epoch-making figure of the body of Christ with many different members." "These very differences," he goes on to say, "are necessary if the parts of the body are to be members one of another and are to be bound together into the more significant unity of the whole organic body."

As leaders in an interdenominational organization we should be intelligent concerning the thought and tendencies in church life to-day. No journal of the times will be more helpful in giving us this intelligence than *The Constructive Quarterly*.

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Will the friends of the Association who have reason to send checks to headquarters for bills or otherwise kindly note that if in each case the check, draft or money order is made payable to M. H. Broadwell, *Treasurer*, the cashier is saved the necessity of a double endorsement.

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Begin to plan early for attendance at the Fifth Biennial Convention, the dates of which are just announced: May 5 to 11, 1915.

### Our Name and Sign

We are recalled by an editorial in the women's number of a college paper, to a slowly accumulating but as yet unexpressed wrath about the use of a mangled alphabetical assortment in speaking of the Young Women's Christian Association. It is from the University of Nevada that the protest comes. When a woman came into an Association building lately and asked in broken English: "Is dis de Y?" she was not accounted blameable, but when a little later a secretary in a position of much responsibility and prestige was heard to say over the telephone: "Yes, this is the Y. W. speaking," the foreign visitor was considered still less to be condemned. Unless we who represent the Association speak of it with greater respect it will be mangled to the end of the chapter, and the British visitor to American shores who said: "When you use all those letters are you speaking of anything really worth while, or is it just slang?" will be justified. Naturally "Young Women's Christian Association" is too long for American haste to brook in daily spoken usage, but at least let us say: "The Y. W. C. A.," and as much as possible write it out in full when it is appearing in print; or when the term will be sufficiently understood can we not use "the Association"? *A bas* "the Y. W.!"

### The Negro Student Convention

An event of very great importance to our student movement occurred last month when for four days, May 14 to 18, 512 colored men and women students and teachers, representing 85 schools, met together with a limited number of ministers, educators, editors and other leaders of both the white and colored races, in the Negro Christian Student Convention, held on the beautiful and spacious campus of Clark University, Atlanta, Georgia.

The convention was called by Dr. John R. Mott, as chairman of the

World Missionary Conference and General Secretary of the World's Student Christian Federation. With him was associated a committee of nine, composed of Southern white and colored men and women. The purposes of the convention were: (1) To give to the present generation of Negro students in the United States a strong spiritual and moral impulse; (2) To study with thoroughness their responsibility for leadership in Christian work at home and abroad, thus bringing them face to face with Christian life callings; (3) To face the responsibility resting upon the Negro churches of America to help meet the claims and crisis of Africa; (4) To consider what light Christian thought may throw on present and future co-operation between the races.

Representative speakers of both races, such as Dr. S. C. Mitchell, President of the Medical College of Richmond; Major R. R. Moton, Commandant at Hampton Institute, Virginia; Mrs. Arch Trawick, of Nashville, Tennessee; Dr. Booker T. Washington, of Tuskegee Institute; Rev. W. H. Sheppard, D.D., a missionary in Africa, and Dr. W. D. Weatherford, of Nashville, Tennessee, brought before these young people, the future leaders of their race, their responsibility for upholding the highest standards of living and preparation for Christian leadership at home and abroad.

In addition to the platform meetings, sectional meetings were held for men and women separately, at which time various vocations such as teaching, social service in city and rural communities, the woman in the home, and of course the ministry and missionary work, were presented with their Christian interpretation. A morning watch card was given to each delegate on the opening night. The observance of this unified the conference and prepared each delegate for the discussions of the day. After hearing the eloquent addresses of Bishop Hartzell and Dr. Sheppard on the need and work in Africa, several

signified their desire to become foreign missionaries. Many others indicated their desire to serve their race through social service and the church at home.

A report of the convention will be published, and may be ordered by those interested, through the publication department of the National Board, at 40 cts. per copy. Every colored student Association should have this report for reference as well as the large number of other people who are interested in this part of our work.

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Once upon a time commencement and prize essays, valedictories and the like used to treat readily of "Life's Ideals," "The Soul," and similar subjects of a large and pleasantly general nature. In these days, it would seem, they deal with "the scope and activities of the Young Women's Christian Association," at least so many have been the requests for the Handbook for this purpose that we judge that college archives will hereafter be stacked with papers of this sort.

During the last spring a professor of English in a New York City Normal College assigned the work of the Young Women's Christian Association as a subject for an entire class, who came in a body to inspect the headquarters building and study the screens in the Exhibit Room.

The writing contests prepared by the Panama-Pacific Exposition Committee give opportunity for still more research into the Association as good "copy." Perhaps the students of next year can kill two birds at once, making the same paper do for an entry in these national contests and a commencement essay as well.

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*Do you want to know how to make money, interest Association girls, and make the Association better known, all at once? See "Poster Stamps," page 238.*

### SEVEN GOOD THINGS FROM THE PRINTER'S

These seven things are all brand-new, and we hardly know which to list first, so important are they all. (But if you want to know of the most catchy thing the Association has yet issued, see especially the notice about POSTER STAMPS):

1. **The Employed Officer**, by Miss Elizabeth Wilson, is an addition to the set of technical leaflets which will be welcomed by every board member and secretary alike, as the frank and full discussion of staff relationships and responsibilities, written by the executive of the Secretarial Department, applies to all who are officially connected with a city, town or country Association. Price 5 cents.

2. **Federation of Industrial and Extension Clubs**, an extensive booklet prepared by Miss Florence Simms and Miss Helen Thomas, who contribute equally from the industrial and educational point of view, treats the following subjects: What the Federation is For; How a Club is Organized and When Shall the Clubs Form a Federation, Federation Activities and Forms of Service; Study Groups, Exhibitions, Inter-Club Competition, Recreation, Summer Work, etc. In addition, a full outline of the following educational courses with bibliographies is appended: 1. Home Efficiency—The House, The Home, Cooking and Sewing; 2. English—Everyday English, How and What to Read, Parliamentary Usage; 3. Citizenship—Our City, Our State and Nation. Price 15 cents.

3. **Publicity for the Local Association**, by Miss Helen Ballard, of the Finance Department, is the first technical Association material ever printed on this subject, and is long enough, simple enough, and concrete enough to initiate the most inexperienced of us into the ways of the press and the public. Miss Ballard's experience in newspaper and general publicity work enables her to present most adequately the various forms of publicity through

newspapers, the Association paper or magazine, booklets and folders, letters, and general methods. From the explanation of such phrases as "release date," "scoop" or "break lines," to the charts and plates which suggest types of printed matter, this booklet is exceedingly practical and usable by Associations of all kinds and sizes. Price 15 cents.

4. **The Yearbook for 1913-14**, just issued, needs little explanation, as it is much like that of the previous year, but contains even fuller statistics. Every one connected with an Association office knows how indispensable this collection of names, places, addresses, and statistics is, for use in making reports, giving out publicity material, finding out "who's who," traveling, etc. It costs well over the selling price to publish this report, but as usual it will be sold this year at 50 cents.

5. **The Mind of the Messiah**, by Miss Charlotte Adams, director of Biblical Studies of the National Training School, has been anticipated before in these columns, but is now off the press and is rapidly being ordered by those who are planning for fall Bible classes well in advance. This text is a scholarly but most readable study of the growing consciousness of Christ concerning himself and his mission, in twenty chapters, and is suitable for individual study or for somewhat advanced classes. Price, paper 40 cents; cloth 50 cents.

6. **The Social Needs of the Students of North America**, or the report of the Garden City Conference of social workers, is spoken of elsewhere, but we wish to emphasize its use as a distinct contribution to the body of literature on this subject, which if widely used should help much to bring the Christian and ethical wings of the social service movement sympathetically together. Price 15 cents; \$1.50 per 12 copies; \$10.00 per 100 copies.

7. **Poster Stamps**, or miniature posters of stamp size, 1½ x 2 inches

each, but coming in sheets of eight different designs—artistic drawing, bold coloring, each bearing the letters Y. W. C. A. somewhere on the stamp, will be ready for sale by the middle of July. The tiny, brilliant pictures show story-telling hour around an open fire, a basketball scene, a hill-side meeting, a girl studying, with a border symbolizing the various kinds of educational work, a marshmallow toast around a camp fire, girls entering the door of an Association building, a group singing around a piano, and a globe encircled by girls of many nations, or "The Y. W. C. A. the World Around." These can be bought at the exceedingly reasonable rate of \$1.25 a thousand stamps, or 125 sheets, and can in turn be retailed to the members at five cents a sheet or whatever selling price the individual Association wishes to fix.

The poster stamp idea is overwhelmingly popular for purposes of advertising and collecting throughout Germany, where it originated, and is just this summer beginning to be known and used in this country. It is certain that there will be a "stamp craze" before next winter is over, and we are fortunate in being supplied with an Association series so early in the season.

The consecutive use of the series on all letters, packages, etc., through a finance or membership campaign of any sort, will bring better results than many times the same amount of money spent on folders. Those which the Association does not wish to use for its own purposes it can retail among the membership—*an easy way of raising money, a sure way of appealing to girls.*

The sheets containing the full series will not be split, as they are general enough to be used by any Association—city, student or county—nor can they be sold from headquarters in quantities less than one thousand, since they are offered at so low a rate as \$1.25 per thousand stamps.

PUBLICATION DEPARTMENT  
600 Lexington Avenue, New York City.

### Valuable Reports

The report of the Garden City Conference of Social Workers is just off the press and may be ordered from the Publication Department by the name, "Social Needs and the Colleges of North America," at fifteen cents a copy, \$1.50 per dozen copies, or \$10.00 a hundred. These quantity rates have been fixed because the Student Movements feel so keenly that if widely distributed and read, this little booklet can be a bombshell in many a college community, exploding into social action which will make radical changes in our national life.

It is with even more urgency and seriousness than usual that we urge the reading of this report upon all students, Advisory Board members, deans of women, and those who in city communities recruit from alumnae ranks many of their best volunteer workers.

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A "Yearbook of the Church and Social Service" has just been printed by the Federal Council of Churches. It contains a complete directory of church social service organizations, a historical chapter on the social service movement in the churches, a full description of the various denominational and interdenominational organizations, a list of their publications, and a series of social service bibliographies.

This may be ordered from the Publication Department for thirty cents in paper or fifty cents in cloth.

### Bible Study Examinations

Following is the list of names of the students who last month completed the three years of Systematic Bible Study in the courses outlined by the National Board. Examinations have been passed in each year's work, in several cases with a standing much above the average:

Akron, Ohio.—Nelia Curtice.  
Cedar Rapids, Iowa.—Blanche Anderson.  
Minneapolis, Minn.—Martha L. Cobb, Inga M. Hanson, Christine Rasmussen, Julia Sand, Stella M. Stephens, Minnie Ziebarth.  
Rochester, N. Y.—Margaret Atwood, Annie Dinsmore, Mary Frey, Elizabeth Hall, Matie Houghtlin.  
Sioux City, Iowa.—Ardes Aronson.

The attention of those in charge of girls' work in any Association is called to a request from the Committee upon Home Mission Interests among Children of the Intdenominational Council of Women for Home Missions (the longer it is the more it means!—this represents most of the mission boards in this country) for pictures, scrapbooks, toys, clothing, etc., for immigrant children at ports of entry and inland transfer depots. If this form of service makes special appeal to any girls' clubs or groups of younger members, communicate with Mrs. Laura G. Craig, 1377 Michigan Street, Buffalo, who will put the Association in question in touch with the best port or depot to which materials might be sent.

### SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

#### FIELD

Elizabeth MacFarland of the National Training School class of 1914 to be executive secretary of the South Central Field Committee.

#### LOCAL

Clara E. Maynard, formerly general secretary at Cambridge, Massachusetts, to hold the same position at New Haven, Connecticut.

Grace Channon, formerly general secretary at Quincy, Illinois, to hold the same position at Long Beach, California.

#### DEPARTMENTAL

Alice Reynolds, formerly extension secretary at Peoria, Illinois, to hold the same position at Jackson, Michigan.

Mary A. Parkhurst, of the National Training School class of 1914, to be business secretary at the West Side Branch, New York City.

Ellen Symington, formerly travelers' aid and acting general secretary at Missoula, Montana, to be travelers' aid secretary at Helena, Montana.

Gertrude Brown to be office secretary at Winston-Salem, North Carolina.

Elizabeth Kiskadden to be extension secretary at St. Joseph, Missouri.

### SUMMER CONFERENCES AND FIELD CAMPS FOR 1914

Northwest General—Cohasset Beach, Wash., June 23 to July 3.

East Central Student—Eagles Mere, Pa., June 23 to July 3.

Eastern City—Silver Bay, on Lake George, N. Y., July 21 to 30.

Pacific Coast Student—Asilomar, Cal., near Pacific Grove, August 4 to 13.

Pacific Coast City—Asilomar, Cal., near Pacific Grove, August 14 to 24.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, Wis., August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

High School Girls' Council, Altamont, N. Y., August 25 to September 3.

Industrial Club Girls' Council, Nepahwin, Pa.—Delaware, Maryland and Pennsylvania Field, June 27 to July 7.

Industrial Club Girls' Council, Summerland Beach, Ohio, near Columbus—Ohio and West Virginia Field, July 3 to 10.

Industrial Club Girls' Council, Altamont, N. Y.—Northeastern Field, July 8 to 18.

School Girls' Council, Nepahwin, Pa.—Delaware, Maryland and Pennsylvania Field, July 14 to 22.

Industrial Club Girls' Council, Tryon, N. C.—South Atlantic Field.

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# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

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## Membership\*

Anna L. Brown

### *The Cause*

THE essential quality of an organization is its vitality. It is a living organism whose pulsing heart is the cause that brought it into being. The things it does and the way it does them demonstrate the quality and reach of its purpose. The cause of the Young Women's Christian Association is blazoned forth in its purpose. It is not creed, dogma, or doctrine, but a Person and a purpose—the Person, Christ; the purpose, to make him regnant in human life. It is this that gives significance to everything the Association does.

### *Association Democracy*

Is the appeal of this cause a sufficient warrant for Association membership? Let us see. The power of appeal must lie in the ability of the cause "to bind all the varied tasks of life together and make them one, to call out our noblest enthusiasm all the time, to bind us to all the friendly workmen of the world and to the friendly power behind the world." One of the most difficult tasks which religious denominations have to undertake is to keep people busy in enough ways to associate them naturally and happily in homogeneous groups. This is what the Association is doing for the church, so far as young women

are concerned. It is an association of young women. Its great opportunity lies in its essential democracy, for its cause is one in which all members, literally, are enlisted on the same terms. Service on committees and boards is but a trust given by the common membership to especially qualified persons.

This being the case, it is clear that no part of the Association's service is purchasable through membership. There are membership rights, but there can be no membership privileges, except the privilege of membership itself. True, members may forfeit their membership rights through disregard of such rules and regulations, as are needed to conserve the rights of all in a democratic organization, but they cannot purchase privileges. Privileges, as such, can be granted only to non-members who need the friendly service of the Association. Fees and dues with which members are chargeable are adjusted on a basis of supply and demand. They are charged only for things desired, which are furnished at a minimum cost as a means of evening up opportunities for members of widely diversified interests and needs. The membership fee is not a purchase price, neither is it a bonus; it is a subscription to a common fund in which all have a common share. So far from membership being conditioned on dues, it is in reality a pledge to stand together, each member bearing an equitable proportion of the initial expense of con-

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\*A Department of Method presentation based upon material brought together by Miss Dunham and contributed to largely from the definite experiences of many Associations.

ducting an organization on a self-respecting basis. But the Association is more than an organization; it is a great sisterhood which is intended to operate throughout the membership on a sound basis of self government.

#### *Relation to the Woman Movement.*

It is true that membership in good part springs from a desire for personal advantage. The younger girl "joins" the Association for physical or social development, technical, literary or religious training, business advancement, friendships, or just good times. The more mature may choose it as a means of self investment—in other words, service. In any case it may be giving in order to get; giving up in order to acquire and possess, or throwing one's lot in with a great world movement. But whether members join to get, to give, or just to belong, their thinking and doing things together creates social consciousness—that new form of energy which is the important factor in the real woman movement. It means coming to have a sense of other people's capacities, of why so many wrongs go unrighted, so many needs unsatisfied, and of the fact that desired changes can be effected only by all working together. This coming to consciousness is of tremendous social importance—a fact to which many people have been blinded by the political agitation which is but one manifestation of "a new conscience." In the matter of health, for example, women have always accepted a low standard because of the general assumption of their physical disabilities. Huxley says that nine-tenths of these alleged impediments are artificial, the product of their mode of life. These nine-tenths of handicap are bound to disappear under the more rational régime of a new social order in which shall be adjusted the three great fundamentals of human development—love, work and play. Again, in the struggle for self-support, so long as it remains true that only a small percentage of children enter high school, it is bound

to be true that large numbers of girls in wage-earning positions sooner or later find themselves in a dilemma, for lack of training, a dilemma which is not solved by the evening school for the reason that they have grown sensitive about appearing in the school grades. The sense of social values created by their independence requires that they be taken at their own estimation. Training for them must be directed not alone toward giving added knowledge and improved technique for the present occupation, but must help them to discover latent talent and transmute it into life-enlarging power. That is to say they must get the idea of efficiency not as a business tool alone, but as a requisite for all life's duties and the vocation of life itself. This is the essence of the woman movement—that women shall contribute their quota to the righting of wrongs and the building up of those structures which enter into the life of the nation, that the will of God may be wrought in the world.

#### *World Relationships*

If each Association conceived of itself as a solitary unit, the extent of its achievement would be the local environment. The social consciousness awakened in the membership would stop short of that world awareness which is the mainspring of every missionary enterprise, sacred and secular.

The simplicity of detail in our national and world organization makes each individual girl a factor in the power of this movement. Through the affiliation of all the Associations in the United States in a national organization, a member of one affiliated Association belongs to all the others. This fact only intensifies her loyalty to her own Association while it enlarges both her sympathies and her service. The national Associations of eighteen different countries, including the United States, affiliated with the World's Committee, constitute every local Association member a world member. The claim that

Christian womanhood is the greatest human force for righteousness at work in the world to-day gives a special significance to Association membership. The fact alone that the Association can assemble women of all the leading nations to discuss "The Will of God for the Women of the World," as was done last month in the Stockholm Conference, releases untold power throughout the entire woman movement. We are bound by our cause "to all the friendly workmen of the world."

### *Contagion of Membership*

The Association membership is representative of all parts of our social fabric. The members are young women bound together in a democratic fellowship. Some have thought out ways by which they may get a better chance for themselves and others. Many at first are so full of the joy of comradeship that for a time they are untroubled by personal ambitions or altruistic emotions, but all unaware, their life is being disciplined and enriched. This is illustrated in a certain Association center which was opened with a small membership. The first group of girls wanted to keep quiet about the good times they were having, so that they might have more for themselves than would be possible with large crowds. In a few months these girls were enthusiastic leaders, working valiantly to draw crowds to demonstrations of Association work, and urging girls all over the city to join the Association and help push.

Perhaps the power of contagion is nowhere more vividly demonstrated than in the summer conference and the trail of glory in its aftermath. Girls, who have heard from their returned conference delegates of the romance of missions and "the fun of being a missionary," have begun at once to insist upon taking a share in the big things which stir the world to action. The conference songs and cheers, not less than the conference theme, unite the hundreds of delegates

of a given year in lifelong fellowship. Never again can the illumination of that experience be lost, the bond of a common cause broken.

The community of interests which naturally exists in certain related parts of the membership is a practical reason for the wise massing of forces. High school girls, for example, are enlisted on the basis of their own interests, but never left out of the Association interests common to the entire membership. Perhaps the most conspicuous example is that furnished by the club girls' council, which was for so many years a special feature of the summer conference. This has now eventuated in a nation wide Federation of Industrial Clubs. Girls in clubs have especially adapted vocational studies, ample opportunities for the discussion of club topics and for real recreation together, yet they never lose sight of their vital relation to the rest of the membership. Elsewhere in this issue an account of a city Federation meeting closes with these words: "You could see beneath this infant movement influences which the girls themselves had not recognized." With them, as with maturer thinking women, the dawning recognition of the need for women's co-operation in the solving of perilous social and industrial conditions is calling for a "sacrificial service" of prayer and study. A membership that has learned to pray and that stands together in God's name can move the world.

### *Latent Power of the Membership*

We older leaders in the Association are all too prone to forget that it is not the activities we plan for girls, nor yet the buildings we furnish and equip that constitute the Association, but the girls themselves. The significant fact about a movement is that it moves, and some day the voting members will come to annual meetings and use their vested electoral power. The trends of our work planned by small groups of us may be swung into undreamed of channels,

and unless we are, ourselves, a vital part of so virile a membership we shall be swept from our moorings. Not that this will be the result of design; it will be drift, not driving, that leaves us behind; it will be because we failed to perceive that the spirit of God continues "to move upon the face of the deep." The saving salt of the past has been the splendid faith of our girls in the Association leaders. Their faith in us can be repaid only by our faith in them. Those whom they have invested with the authority of administration must in turn invest them with the right to manage their own affairs, with representation on committees, and the opportunity to confer with the board at appointed times on matters of policy. The different department groups may be asked to select representatives to meet with regular committees in order to give the girls' point of view. Out of the combined experience and judgment, new light is thrown on many matters, new experiments are made, and tremendous momentum is gained.

#### *Building the Membership*

Once, not so very long ago, Membership Committees met to consult files and records for their monthly reports which made much of paid up and lapsed annual dues. To-day, the efficiency expert in the person of the business secretary, keeps such memoranda along with other statistical data, while the files of the Membership Committee bristle with facts about all the girls in the community who should be members and are not. The card catalogue of the committee has a record of the occupation, church affiliation, social, intellectual and physical status of every non-member whose name appears there. If a girl has been asked to become a member, the name of the interviewer and date of interview are noted along with her reason for refusing to join and any illuminating remark she may have made. This is a mere detail of committee efficiency.

The Membership Committee is a recruiting staff, and recruiting service demands thorough knowledge of every part of the Association, along with a most intimate acquaintance with the members as real, live girls, and information about real live facts concerning them. Without such intimate knowledge how can the committee relate and unify the membership and interpret the different needs of the various groups of girls to the people of the community?

#### *Initial Approach*

But the function of the Membership Committee is much larger than that of a recruiting staff. To carry the figure a step farther, the committee serves as chief of staff to the administration. It is the right hand of the board of directors and all the other committees that are working directly with specific groups of girls, just as the extension and girls' work committees, etc., are in turn the right hand of the Membership Committee. The membership secretary is the right hand of the general secretary and a close co-worker with the secretaries of all departments. She must have personal knowledge of the home and business life of all kinds of girls, for it is her duty to help all the other secretaries to bring the girls of their different departments into a unified Association group. No sinecure is this office of hers, but it opens up an unparalleled avenue for brilliant achievement.

#### *Membership Campaigns*

It is needless to say that a committee with this dignified commission and constructive policy does not go a-campaigning for members in a way to give the impression of a mad rush after girls and dollars or dollars and girls indifferently. The committee is frankly, avowedly seeking to enlist new members all the time, and special effort should be made only when the advantage of membership is most obviously on the side of the girl.

In most communities people are grouped according to natural divisions, geographical, social or industrial. In each such group the young people are found to have leaders among themselves. The girl with a natural gift for leadership is usually the key person to enlist in membership co-operation. Many special occasions furnish excellent reasons for an active canvass for new members, such, for instance, as the fall opening of classes and clubs, the beginning of a new semester, starting a new center, a favorable chance to enlist in membership co-operation. Many special occasions furnish excellent reasons for an active canvass for new members, such, for instance, as the fall opening of classes and clubs, the beginning of a new semester, starting a new center, a favorable chance to learn swimming, life saving, tennis, or to join a singing class. The promotive plans of all committees and the dates for starting new activities are sent to the Membership Committee as soon as definitely settled, and the membership campaigning work is often laid out months in advance, according to the calendar of events thus provided.

#### *A Suggested Induction Service*

Various methods of introducing new members have been used. The fall opening starts the ball rolling. Many girls are registered for new classes and clubs and their applications for membership approved. All class and club work can start on the same evening. Within a month after the opening night an induction service for all new members is held. The entire board and all the committees are present and sit in companies semi-circling the front of the room. All the members who joined the Association the preceding year march in to martial music. The last fifty form a guard of honor down the center aisle. Through this guard the secretary or chairman of the Membership Committee conducts the new members to seats reserved at the front. The very front seats are left for the guard of honor, in order to protect the new comers from possible dismay and confusion. A choir of picked girls trained for the occasion leads in the hymns and the chairman of the Membership Committee leads in the responses. At the appropriate juncture

the chairman asks all new members to stand, and as she calls them out she presents them to the president by name. The president greets them as fellow-members and gives them their membership cards. After they are in their seats again she gives the membership charge to them, and then to martial music which may break into merry lilt, they go their different ways to class and club rooms previously assigned.

Each succeeding month or quarter a much more informal induction service for the additional new members is held by the president, the general secretary, or chairman of the Membership Committee in connection with some special evening function for all girls. Each month or quarter may then be regarded as a probation period in which the would-be members are given careful instruction in the meaning of membership and in what the Young Women's Christian Association stands for in the community and in the world. They learn of all the different things their Association is doing so that they may know how the department they are joining is related to all the rest, and finally, through this membership talk or service conducted by one of its officers they see that they are now a part of a company of women organized to serve womanhood, in order that all women may join forces for the extension of the Kingdom of God.

#### *Democratizing the Association*

Our democratic ideal cannot be realized without the assistance of the girls themselves. It is therefore necessary that a number of girls representing the different departments of the Association should serve on the Membership Committee. The idea that girls cannot serve on committees because they cannot attend meetings during the day is yielding to a truer conception of committee responsibility. Our committees are becoming willing to change about and have their meetings as far as possible in the evening when girls can attend.

*Once the Association did things for girls; now girls do things for the Association.* They find that along with countless opportunities for themselves, membership brings to them some real responsibilities. A girl may begin by getting some help for herself, but the more she gets by avenues of the spirit, the less self-seeking she becomes. If she masters the technique of an occupation with the result of increased income she may perchance fall into the common error of spending more and saving less. She feels the pinch when she is stirred to give to a church, mission, or industrial enterprise. The Association talked thrift while it taught efficiency, but at first the word had a penurious and unwelcome sound. Back to it now she turns and gets her chance to become an intelligent money saver, investor and systematic giver. Not the least of her causes for gratitude is the advantage of belonging to an honorable company of self-respecting, self-supporting women.

An industrial club member goes to a Federation meeting feeling her club and herself to be of surpassing importance. She comes back with an adjusted sense of values, but withal mightily uplifted by the bigness of her cause. A member of a county Association visits a metropolitan city as a reward for excellence in handcraft. She sees city girls, student members, committees and boards eagerly in-

terested in what are to her new questions. Back in her county club she inspires her fellow members with new enthusiasm for the opportunities to excel in the things that are peculiarly their own and that, well done, will make the country better known, honored and loved. A student member goes to a summer conference ready to defy a rule if she can score a point on a sister college. As a world vision dawns and the appeal of a cause grips her, the real significance of her Association membership breaks upon her and she goes back to the campus with new motive and new power.

Up from all the avenues of toil, of study and of leisure, the membership comes to the annual meeting to register their choice of the persons upon whom they would lay the burden of administration for the ensuing year. The review of the year that is past makes clear what the Association has done and can hope to do. The experience of the past and the hope for the future point out with convincing logic to all who have eyes to see how eminently fitting it is that the high honor of voting and office holding should be vested in those who have openly pledged their loyalty to Jesus Christ.

"Christ is the end, for Christ was the beginning,  
Christ the beginning, for the end is  
is Christ."



## Wood Magic

Marjorie T. Sinclair

**T**HE Ordinary Person threw down her pen with a gesture of despair.

"What is the matter with me? My brain simply won't concentrate and I ought to get this letter off. It's so important!"

She got up and walked impatiently to the window. Below her the usual

mass of hurrying humanity jostled its way along the city streets. The roar of heavy traffic mingling with the rude jangle of the trolley-car bells made her head ache. Busy-ness and life in general seemed to lose their appeal for her. She felt strangely out of sorts. Then an involuntary cry escaped her. A young girl had

just missed being knocked down by a huge motor-truck.

"Mercy! That was a close shave. Why! It's the Girl. I wonder if she is coming to see me."

The Girl was a "Little Sister." The Ordinary Person had made her acquaintance in a Sunday school class she had been inveigled into taking. That was six years ago, when she first left school, and the Girl was only twelve years old. A keen-eyed, wiry, clever little thing of Bohemian parentage, she had been the ring-leader in the class mischief and the constant thorn in the flesh of her inexperienced and bewildered young teacher. It was always so horrible when the Superintendent rang his bell and demanded order, looking with meaning eyes in the direction of her class. The Ordinary Person could never seem to help blushing, though she knew that only filled the Girl with pure delight. The other children were, in comparison, quite well-behaved on the Sundays when the Girl played truant. The Ordinary Person was guiltily conscious of a feeling of relief whenever she caught sight of that particular empty chair.

Another trial was the stories the Girl would tell, rolling the words off her tongue with the morbid gusto of her kind for horrors.

The children honored her with a breathless attention they never bestowed on their teacher.

"Did yer hear 'bout Anna's sister, Teacher?"

"No, dear. You can tell me about her later. We must go on with the lesson now," she would remonstrate.

"Aw, it was somethin' fierce."

"What?" the other children would demand. "Aw, Tessie, give it to us." Unable to check the flow of eloquence, the Ordinary Person would be compelled to sit back and listen to the story of how Anna's sister, crossed in love, "went down ter the cellar an' ate French Cream fer spite, an' she died." This would be followed by vivid particulars as to how Anna's sister looked afterwards.

French Cream, she discovered later, was a kind of rat poison.

Well the Ordinary Person remembered the day when the Girl and her best friend had arrived in the middle of the opening exercises almost bursting with importance. Nothing would induce them to break the kind of shell of solemnity which encased them. They only shook their heads and refused to sing when their teacher handed them a hymn-book.

"What is the trouble?" she had demanded at her first opportunity. She smiled now as she remembered her alarm, when the Girl, pointing with her thumb at her friend, said,

"Her grandmother died this morning. Of the yeller disease."

Instant thoughts of yellow fever and probable contagion had frightened the Ordinary Person for a brief moment. Then reason came to her aid. She reflected that yellow fever was one menace which New York could not boast, and that on the East Side "yeller disease" no doubt meant jaundice.

The Ordinary Person had recounted these and other anecdotes at home until the *enfant terrible* had come to be a familiar figure and was always referred to as "the Girl." The Ordinary Person's mother, whom long experience in "mission work" had taught many lessons, encouraged her daughter and made her see that after all the Girl was the most important member of her class. From that moment her best energies were focussed on the Girl.

Three years ago, the Ordinary Person had been obliged to resign. To her surprise not even the glory of promotion could persuade the Girl to continue her attendance. Unless she could have her old teacher she flatly refused to go to Sunday school at all. Every Christmas and Easter thereafter, and at other times as well, the Ordinary Person sent the Girl cards, or a short note, and always received gorgeously tinted and sparkling reminders in return. On rare occasions, too, the Girl had been

known to pay her a stiff formal call. The Ordinary Person often wondered why she came, and her heart sank as she watched her grow up into a harum-scarum young woman of eighteen, who powdered her face profusely, used awful perfume, wore extremely tight skirts, and frequented questionable dance halls. She felt that she ought to be able to do something to stop it but was not wise enough to know how. So she merely welcomed the Girl when she came and tried to be as much of a "Big Sister" as she could.

All these memories were flashing through the Ordinary Person's mind now, as she watched the Girl from her window. Presently the door bell rang and a trim maid knocked at her door.

"There's a young girl waiting in the hall to see you, Miss."

"Thank you, Katie. Show her into the sitting room. I'll be right down. Oh, why did she have to come to-day! I'll never get that letter done. However—" and with a sigh she went down to receive her guest.

A good deal of conversation was wasted on the weather, but finally the Ordinary Person extracted the information that the Girl's brother Joe, who was threatened with tuberculosis, had got a job in the country.

"He wants me ter go with him," said the Girl, "but I don't want—'ts too much fun in the city. I got lots o' fellers."

When the Girl left, the Ordinary Person went back to her desk more discouraged than ever. On the whole, she felt it had been a useless kind of call. "What is the use? I can't make any impression. I might as well give up," she groaned, as she reviewed the conversation.

Through the half-open window, a faint, illusive odor of something good floated in. The Ordinary Person sniffed the air.

"What is it?" she wondered. Going over to the window she found that the people next door were busy putting out entrancing boxes of spring

flowers. Suddenly the Ordinary Person realized what the trouble was.

"It's spring! That's why I'm so restless and out of sorts." A sudden rushing memory of green fields and budding trees filled her mind. She longed for a good tramp across-country.

"I'll go to the country this very afternoon!" she exclaimed. "This is Friday. I'll spend the week-end there. That will iron out my wrinkles."

That evening found the Ordinary Person alighting at a dimly-lit country station. A gruff, kindly old farmer, in reply to her telegram, was waiting for her with his buggy.

"How do you do, Mr. Brown?" she cried as she climbed in. "How is Mrs. Brown? And the children? Oh, do smell that delicious earthiness! How's the farm? And the pigs? Am I going to sleep in my old room?"

It was with an enviable appetite that the Ordinary Person sat down to a country supper which included, among other things, cream cheese, homemade butter, and delicious fresh milk. As she ate she listened to the history of the winter as related by Mrs. Brown. The Ordinary Person had spent several weeks at this farmhouse the summer before, recuperating from a brief illness, so was on intimate terms with the farmer, his wife and the entire neighborhood. She was genuinely interested in Widow Smith's rheumatics, Bill Johnson's success as a traveling man, and the love affairs of Elmira, Mrs. Brown's eldest daughter.

That night as she blew out her candle and prepared to snuggle down comfortably in the old wooden bed, she laughed out loud from pure happiness.

Next morning, clad in high-oiled boots, short skirt, sweater and aged hat, she started off on her tramp. The roads, muddy from the spring rains, were yet very beautiful with their borders of pussy-willows and other shrubs with fuzzy catkins. The Ordinary Person soon deserted them, however, and picked her way across

the fields to her old haunt—the woods.

A thrill went through her as she came to a rushing stream and stood beside it under the great trees, breathing in the pure air. With a stick she poked the masses of old leaves caught between the rocks and shouted when they were carried tumultuously along by the hurrying stream. Then she grinned half sheepishly at her own childishness. How glorious it all was!—the buds bursting out on the trees, spring flowers pushing their way up through the ground, the birds calling to each other as they built their nests. Her tiredness seemed to slip away and leave her with a surging joy at mere existence. She sat down on a sunny stone and ate the lunch Mrs. Brown had put up for her.

A sense of quiet contentment and peace possessed her. The city seemed very far away. Her lunch finished, she stretched herself full length and basked lazily in the sunshine.

How long it seemed since last summer! Nine long months had intervened since her last visit. Autumn, with its falling leaves and then the snow, blanketing everything, had come and gone. Back of all this indescribable beauty of Spring lay a winter of seeming inaction, a time of "holding on," of tireless waiting. As she lay quietly thinking, a sudden realization of the unwearying patience of God swept over her. Deep down within her was the sure consciousness that somehow, some day she must be the person she was meant to be. But how slow she was in arriving, and how many hard knocks it seemed to take to teach her!

A picture of the Girl framed itself before her mind's eye, and an unexpected shame at her own impatience and lack of faith filled her. Who was she to fret against one of Nature's

oldest laws? A line from Kipling's "If" came to her—

"If you can wait and not grow tired  
by waiting."

A new determination seized her to "hold on" too, with eyes fixed hopefully on a future consummation of her faith. After all, her loyal friendship might teach the Girl something of the higher meaning of life.

It was a very refreshed Ordinary Person who walked into her mother's room two days later.

"How rested you look, dear! Here's a letter which came for you when you were away."

The Ordinary Person opened it.

"Dear Miss," the letter read. "I take my pen in hand to say I'm feeling well and hopes you are the same. I have to say good-bye, and that you won't be bothered no more by me. When I left you on Friday I was going to meet a feller I know who has money and wanted me. He ain't your kind and somehow after I seen you I cudn't do it, so I'm going to the country with Joe like you said I should.

Your truly scholar,  
TESSIE."

With eyes flooded suddenly with happy tears she handed the letter to her mother.

It was as if the seal of approval had been already set upon her renewed determination and new-born faith.

Two sayings of Isaiah, that wise counsellor of kings, flashed through her mind:

"He that believeth shall not be in haste."

"In returning and rest shall ye be saved,  
"In quietness and in confidence shall be  
your strength."



# Industrial Clubs and "Exhibit Night"

Grace Upham\*

"HOW do the girls get up so much enthusiasm?"

In the excitement of the moment the questioner failed to notice that she received no answer, and it was just as well, because only a club girl could have understood fully the meaning of those glowing faces and rousing songs and cheers. It was Exhibit Night for the Federation of Industrial Clubs, and the enthusiasm of the hour was not created for the occasion, but was the outgrowth of the first year of federation. Many of the girls who were shouting the loudest, knew that only eight months before they had voted, without a smile, for the Federation—not because they wanted it, but because they did not want their club left out. And now,—well, watch them while they sing, and you will understand what it has meant to them.

The song contest came first. You found yourself looking for the judges, but the Federation Council had decided that there should be no opportunity for partiality or criticism, and had placed the judges—women of large musical ability—behind screens, from which place they awarded the silver loving cup on the merits of sound only. One after another, six clubs sang the same two-part song. You could see expectancy in each girl's face, and satisfaction, too, while the song was being sung. And yet there was only applause at the end when club number five, the U. M. C., received the cup. If club number four, which came second, was disappointed, its disappointment found humorous expression, for at the close of the formalities of the evening the members formed a parade, carrying high a tin cup from the kitchen.

\* Miss Upham is extension secretary in the Association of Bridgeport, Conn.

The expectant looks did not disappear with the giving of the cup, for there were still three awards to grant. The judge stepped forward, holding a large picture in her hand. It was a copy of Millet's Gleaners, and every girl knew that such a representation of labor must be the award for the largest effort to render a piece of community service. At an early meeting of the Federation Council, the members had pondered long as to whether their community service should be an investigation of the city's dance halls, an investigation of the need of city lamps on streets along which the girls must walk on their way home, or the raising of money for a recreation center. They had voted for the recreation center. During the year no club had worked harder for this money than the Ramona girls, and it was no surprise to learn that the amount per capita given by their members had far exceeded all others.

Again the girls were sitting rather straight, for the judge was holding a beautiful seal record book, the award for the best all-round record—the hardest competition of all. During the few moments of suspense there were many prickly consciences. Some remembered their lack of will power in starting a savings account and in following the health code. Others felt pangs of regret that they hadn't worked harder to secure new members and to avoid absences, or that they hadn't joined a Bible class. The strain was loosened with the words: "Won by the Philomathian Club." Well, another year was coming, and anyway, the Philomathians deserved it, if they had secured the highest average in the hardest competition of all.

Even the girls felt sorry for the judge who now stepped to the front of the stage, for she represented the

group which passed judgment on the educational course exhibits. Girls and visitors alike had come from the exhibit rooms amazed at the work and thought and originality expressed in the exhibits. It seemed inconceivable that the Ramona girls, with only eight talks on health, had bandaged that life-sized manikin from head to toe, or that they could have constructed that tuberculosis bed by the window. Was it possible that the gay Lambda Tau group had been quiet long enough to make the cabinet and window box in the kitchen, which they had furnished with economical essentials? And, really, no one would mind having dresses just like those which the Etnoia girls had made to represent correct costumes for the factory, office, church, and a party. The U. M. C. girls had a poster exhibit which fairly overwhelmed you with the abundance of their knowledge. And yet the award was not given for any one of these exhibits. The judge said: "It is a tie award, belonging to both the Warner and Philomathian girls. The plasterine map of the Warner girls, showing the attractions of the city of Bridgeport, and accompanied by explanatory charts and posters, and the magazine, edited by the Philomathian girls, eclipse in originality and workmanship all other exhibits." The genuine cheering which followed this announcement denoted sincere appreciation of, and satisfaction with, this judgment.

Exhibit Night was nearly over. Songs had been sung, stirring speeches had been made by the chairman of the industrial committee and by a representative of the National Board, awards had been given, and rousing yells had been made. But one thing remained to complete the evening. The president of the Federation rose and said: "Before we close, won't some one girl from each club tell us what the Federation has meant to her club?" The evening had been a long one, but not even a visitor looked at the clock, for these speeches were surely going to strike rock

bottom. Two of the clubs were new, and they stated that the attraction of the Federation itself had caused them to organize, and they had been more than satisfied with their action. Another club, representing an industrial branch, emphasized a fuller individual acquaintance, which the Federation had brought to them. You were glad to hear this same club speak with pride of their connection with the Young Women's Christian Association, and yet you were surprised to hear testimony that it was the Federation which had made them feel this connection. And lo, it was the gayest club of all which stated that the Federation had put a new value into their club meetings and had taught their members united action in service. Without exception, each club emphasized the added information and new interests which had come to them through the educational courses of the Federation. If your estimation of the Federation had been a conservative one, these personal testimonies burst your conservatism. You almost wanted to make a speech yourself, for you could see beneath this infant movement influences which the girls had not as yet recognized. Here before you was a movement which would react, not only upon club life, but upon individuals—bringing out in them self-expression, and leading them to higher standards of values and life, and upon the community, contributing to it thinking women. You left the exhibit, pledging your interest and co-operation in the Federation plan.

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#### AN ORIENTAL HOLIDAY THOUGHT

The lady-moon is my lover,  
 My friends are the oceans four,  
 The heavens have roofed me over,  
 And the dawn is my golden door.

I would liefer follow the condor  
 Or the eagle soaring from ken,  
 Than bury my godhead yonder  
 In the dust and the whirl of men.

—From the "Lute of Jade."

Association  
Girls,  
Near  
Wood and  
Wave



"LIKE A CHEERFUL TRAVELER, TAKE THE ROAD."



AN IMPROVEMENT ON THE SUBWAY. CAMP BLUEFIELDS, N Y



ONE OF CAMP MAKONIKEY'S CHIEF JOYS

# How Can the Physical Department Be of Service to the Community

Eda L. Redo\*

**T**HIS is a question which is of great interest to all physical directors in the Young Women's Christian Association. In what definite ways can the Association be of service and how best may we go about being of service to the community at large? A great deal depends upon the physical director—her sympathy and willingness to work with other organizations, her making herself valuable to them, and also making it possible for others to learn of the Association work, its methods and aims, and what we want it to mean to the community.

The Commissioner of City Parks in Wichita came to us and said: "We are going to organize the playground work in this city and we have come to you for your co-operation. We feel that the Young Women's and Young Men's Christian Associations are the two strongest organizations interested in the betterment of the physical conditions of the people, and therefore the ones to be back of this movement, and also we know that the organization will be placed on a firmer foundation by their help." And both Associations were indeed glad to play a strong part in the playground work of the city, for they had long wished that it might be under their supervision.

The first movement was to call a meeting of twenty prominent leaders of different organizations and associations to ask for their co-operation, which they were very willing to give. A little later a public banquet was given to which all interested citizens were invited. This banquet was given in the city Forum (a large public auditorium), the equipment furnished by the city and the food material

\* Miss Redo has been physical director of the Wichita, Kansas, Association.

donated by different wholesale houses. The physical department of the Young Women's Christian Association had charge of planning and serving the banquet. At this time talks were given on playground work in other cities and the object and aim for the work in Wichita. Memberships for a Playground Association were taken and a board of directors elected. The physical directors of both Associations were appointed as the Advisory Committee to work with the Executive Committee.

Later, the physical directors, with the Park Commissioner, visited all the schools of the city and gave short talks on playgrounds to interest the children in giving help for the opening program. Besides grade school children, the colleges, the high school and the two Christian Associations, in fact all the available young people were used in the program, which consisted of drills, folk dances and games, a May Pole drill, gymnastic work, etc. This program demonstrated what could be done on the playgrounds. Assistants from both Associations had charge of the playgrounds for the summer months.

Last spring a playground expert from Kansas City, Missouri, came to Wichita to study the situation and conduct a campaign for membership and for funds. A play demonstration was given at the close of the campaign. In all this the Physical Department of the Association helped. When the time came for us to give the Association Pageant the city officials showed their appreciation of the Association's help by giving us the use of any of the parks we wished and promising every assistance needed. Unfortunately it rained and we had to use the Forum, but this was given to us without charge.

Aside from the playground work, we have helped the grade schools of the city in their exhibitions. Physical education is not taught in the public schools, but a number of teachers get special work for their class exhibitions from the Association. The colleges also come to us for suggestions when giving exhibitions or May Day exercises. A number of the Sunday schools have been helped by our suggestions for class entertainments. This year all of the Sunday schools are to have a big Fourth of July celebration and the

program committee came to us for advice. We helped them by having the playground directors take charge of their program.

The physical director of the Young Women's Christian Association is one of a civic committee for the selection of proper literature for parents on the subject of sex hygiene.

Thus have we tried to be of help to the community. We realize that it is a small beginning, but we hope that after the completion of our own building we may be of greater service.



## One of Our Country Girls

Jessie Field

"YES, I'm a country girl and proud of it," said a radiant Michigan girl at the Kalamazoo Normal in reply to an inquiry as to her home.

Agnes Sweet likes the country best, too. She is the sixteen year old girl whose work in cooking and canning won the most points in the girls' contest conducted in Greene County, New York, by the Young Women's Christian Association in co-operation with the District School Supervisor and Cornell University. By this achievement she earned a trip to New York City. Miss Clarinda Richards, the county secretary, accompanied Agnes on this trip, and a busy, happy week was spent in the great city. In writing about it, Agnes said:

"I am sending you the story of my trip. There is still one thing about it which I do not seem able to do. It is to really tell how much pleasure I had. Everyone was so kind and everything seemed so lovely that I cannot explain it the way it seemed to me."

And yet this country girl was eager to get back to her country home in the Catskill Mountains, where her father

is superintendent of the Sunday school that they hold in the school house and where the cool water from their spring tastes better than any water she had to drink in the city. Sometimes, in the midst of the busy days in New York, she was almost homesick for the home folks and the trees and fields, and there was a wistful look in her eyes as she mailed postal cards of sky-scrapers and subways to the pupils in the school. Long letters went home every day, for she assured us that even though the mail carrier couldn't get out into the country because of the deep snow, her father had said that if she would write they would get across the fields to the post office "some way" for her letters.

Agnes kept a diary while she was on her trip and some extracts from it are here given. Her visit was a real joy to all at headquarters because of her loyalty to the country and her love for it; her strength of character and earnestness, and her appreciation of every kindness shown her.

FROM AGNES SWEET'S DIARY

"In the fall of 1913 there was held a contest for the boys and girls. The

boys raised potatoes and the girls made bread, canned some tomatoes and fruit, and made some jell. These were brought together at the village hall in Hunter and judged by experts from Cornell. We each wrote an essay, too, telling how our work was done.

"I did not expect to win any of the leading prizes so I was very much surprised one morning when my teacher came to school with a card saying I had won a trip to New York City. This was the last I heard of it for a while, but it made me happy to think I had done so.

"One evening in March the district school superintendent called on the telephone and said that Miss Richards, the Greene County Young Women's Christian Association secretary, was going to New York in a few days and had arranged to take me along. Arrangements were quickly made for me to go. I stayed the night before at my Uncle's in Hunter. The next morning I walked to Kaaterskill Junction, where Miss Richards joined me and we started on our journey.

"It was the first time I had ever been on a train. When we arrived at Hoboken we got on a ferry boat. This boat went so easy that I hardly knew we were moving, but we reached the other shore all right.

"The first afternoon we visited the museum. It was the first time I had been in an art gallery. There was the most wonderful collection of things made by hand. These were collected by J. P. Morgan and it looks as though it must have taken him a life-time just to collect these articles.

"After dinner one of the young ladies from the Training School took me to Broadway, where I could see the beautiful lights. There were nearly all colors of lights and some of them which were on signs made it look as if the signs were moving. My favorite was a sign advertising silk thread. This was a little white kitten playing with a spool of colored thread. It kept unwinding the thread and getting it tangled in its paws and around its



AGNES SWEET AT THE DOOR OF THE HEADQUARTERS BUILDING

neck. The street was almost as light as day. As I was not used to traveling and was getting tired, we took a street car for the Training School. I did not expect to sleep well, as I was not used to the noise of the city, but I was so tired that I was soon sound asleep and back in the country in my dreams.

"The next morning there was to be a meeting at Miss Grace Dodge's home. Miss Field and Miss Richards had planned to attend this, so I went along and had a fine time. Here I met Miss Dodge, Mrs. Sayre, Mrs. Colgate, Mrs. Warren Wilson, and a great many more pleasant people. When we left this beautiful home we went to the flower show, where nearly all kinds of flowers were kept. The roses were the largest I have ever seen. In one place they had bottles with different kinds of soil in, each with a label telling the kind of soil.

"After dinner Miss Richards and I went to the Grand Opera. It was

very interesting. The next day, three of the young ladies from the Training School took me to the Hippodrome. I did not imagine beforehand what this was like, but I do not think I could have imagined anything as nice if I had tried.

"Monday morning we started home. I was glad to go home, but sorry to leave so many people who had been good to me. We reached Hunter

about nine o'clock. My father came after me, and I was back in my dear old country home before dark.

"My stay in the city,  
I didn't mind,  
For the people I met  
Seemed so noble and kind.  
Yet give me the country,  
That God has so blessed.  
It's the place where I live,  
And I love it the best."



## The Manchus—Past and Present

Edith M. Wells

**T**WO years have passed since the Manchu throne issued an edict of abdication, and the Manchu dynasty, which has lasted nearly three hundred years, came to an end. To the world the Manchus ceased to exist when they were deposed, but in spite of the massacre of many of their number, considerable communities of them are still to be found in all the capital cities of China, where special sections of the city were set apart for their use. Their present distress is heightened by contrast with their past prosperity.

The Manchus were a Tartar tribe, living in a district some thirty miles east of Mukden, which is the old capital of their Empire. Under a chieftain called Nurhachu, they gained supremacy over all the other clans of their race and formed a confederacy. Following their leader they invaded China in 1625 and built at Mukden the wonderful tomb and palace, which are yet much visited by tourists. It is from the time of this leader that the Chinese shaved head and cue as token of submission to Manchu was ordered.

In 1644, when China was torn with civil strife, one of the Manchu chieftains agreed to assist the Chinese and lend his services to that throne, having overcome China's enemies. He placed his own nephew on the throne, gave official position to most of his family,

and in every way favored his own people. The second ruler of this dynasty, Kang Hsi, was a great warrior, an able scholar and a wise ruler, who completed the conquest of the empire. It is his name that is so much sought on the porcelain and bits of art coming from China.

Living aloof from the Chinese after the revolution in 1911, the Manchus held most lucrative and responsible positions under the government at one place, being considered the wards of the State, much as the American Indians are the wards of our government. They had a monthly allowance from the government, and lived a lazy life; their only responsibility was a nominal enrollment in a "banner" or company which formed a part of the imperial army.

The hatred of the Chinese for this alien people, for whom they were taxed, smoldered from year to year. During the revolution the hatred was let loose. Manchus were as ruthlessly murdered as were the Chinese when the Manchus occupied China. Their quarters were laid waste, their household goods stolen, and their once prosperous dwellings are a scene of shocking devastation. The surviving Manchus are in a desperate plight. On the sites of their former homes they have built rude huts. They are unused to labor, and the Chinese do not wish to employ them.

The republican government made provision for the royal family, and the poorer Manchus are left to starve. Those who held small official positions are not trusted by the new government. They are not desired as teachers, because their dialect is no longer pure, and their exclusion has left them unacquainted with local dialect. They are like the steward who said: "I have not strength to dig, to beg I am ashamed."

I have been much interested in the work being done by the missionaries for these poor people in Foochow. The awful loss of life and the terror that followed the battles broke their former pride. The stipend they were accustomed to receive has been cut off; poverty and disease have overwhelmed them. The only ray of light that has come to them has come through Christians—both Chinese and Western. Immediate employment and relief from starvation was afforded by the Christians, and an industrial school was opened for their boys and girls. From home to home Christians went teaching them the Bible message until one Manchu exclaimed: "We have lost all that we prized most as a people, but it is very little in exchange for the gospel."

At present in Foochow we have a church of more than two hundred Manchu members and a flourishing Sunday School. One old woman received into the church said that twenty-five years ago she gave up her

idols. Her husband had been ill and the priest said if she would cut from her arm a piece of flesh and boil it and give it to her husband to eat, he would recover; this she did, but her husband died. In her anger she took down the idols, knocked their heads together and never worshiped them again. The first time she heard the gospel message she accepted it, and now attends a class to learn more.

It has been my privilege this winter to go into the Manchu quarter every Sunday afternoon and teach the Bible to a group of these eager young women. The Mandarin I learned in the North enables me to speak to them in their own tongue. All the other foreigners speak the Foochow colloquial. After class one day one of them came to me, took my hand in hers and said: "We can understand you, you talk the way we do." The oldest in that class is twenty-one, and I think every one is married. Several of them have children. Nearly all of their husbands are Christians, since men more readily understand and accept a new doctrine.

In a home where only the man is Christian, there is little possibility of the life of the kingdom. It is necessary that the mothers be Christians too, that the children be trained, so I am especially rejoiced at the eagerness of this little group of women, and I look forward to the time when they will have grasped the meaning of the gospel and can accept Christ as their personal Saviour.



## Christian Friendship\*

Mrs. Ida H. Bond

**T**HE opening sentence in the Book of Ruth, "Now it came to pass in the days when the judges ruled," recalls the charm of

\* Notes from a talk given by the chairman of the religious work committee of the Syracuse Association to those graduating in May from the Association's Bible classes.

the "Once upon a time" of our childhood stories; and then follows a pastoral which carries the pleasant assurance that even in that cruel age, with its wild scenes of bloodshed, there were yet happy, peaceful homes and love-worthy people. It is a love story—first, of the love of one woman for another, and then a romantic love

affair between the same sweet, simple woman and "a mighty man of wealth."

Benjamin Franklin, when U. S. Ambassador to France, read the story of Ruth at a social gathering. His audience was delighted with its charming simplicity, and asked eagerly where it could be found!

What David and Jonathan are for men, Ruth and Naomi are for women, and in strange contradiction to modern flippancy is the great love of a girl for her mother-in-law. Whoever, then, would be interested in Ruth must learn to take an interest in the elder friend, Naomi. Nor is this difficult. Through the dimness of centuries, we can still discern one of those personalities which sway towards themselves all who approach. At a time when personal names meant something, she bore the name of "Winsome." A generation ahead of the beautiful Ruth, Naomi had her reign of beauty; when in the story, she comes to her native city a broken-hearted widow, there is a stir of excitement, as at the return of one who had once charmed all hearts. Sadness, quietness, strength—these make the notes of her life melody; but she has the rare gift of making quiet strength attractive.

Naomi seems to have been an ideal mother-in-law, the most difficult of relationships. She had been so lovable in her daily life, her religion was so sincere, that she won the tenderest affection of both daughters-in-law, and their trust and honor for the God whom she worshipped. Orpah (a fawn) and Ruth (rose of Moab) resolved to return with her. They had not proceeded far when Naomi had misgivings about allowing them to follow her uncertain fortunes. Unselfishness forbade the sacrifice, so she kissed them and cried over them like a true woman, and then bade them to return to their own country, establish new homes, and "find rest in the home of a husband." In that rude age women were sure of protection only in a husband's care. Orpah

yielded to her persuasion and returned to Moab and obscurity; but Ruth resisted all of Naomi's arguments, with the "Entreat me not to leave thee or to return from following after thee," which is immortal. She was "steadfastly minded." Love and religion, the two strongest emotions of the soul, made her firm. The difference between Orpah's choice and that of Ruth is the pivotal point of the story.

Naomi resisted Ruth no longer and together they went to Bethlehem. According to Eastern custom, the whole town crowded to welcome them. And the women said, "Is this Naomi?" Time and trouble had left such traces that she deprecated the old name, saying, "Call me not Naomi, but Mara (Bitter), for the Almighty hath dealt very bitterly with me." Ruth went to glean in the barley field, but you all know the story of how Boaz won the love of the beautiful Ruth, and they were married and lived happy ever after. And when the child Obed is born they carry him to Grandmother "Winsome" with loud rejoicings, "for thy daughter-in-law which loveth thee, which is better to thee than seven sons, hath borne him." And Obed begat Jesse, who begat King David, and down through all the ages until the "begats" ceased to be recorded, when Jesus, the perfect Friend, was born.

And now, what of your friendships, here in the comradeship of the Young Women's Christian Association? "What is the secret of your life?" asked Elizabeth Browning of Charles Kingsley. "Tell me, that I may make mine beautiful too." "I had a friend," was the reply. No young person starting out in life could have better capital than plenty of friends. They will strengthen one's credit, support one in effort and make one what, unaided, one could never be. "Lincoln has nothing, only plenty of friends," was often said of the young Illinois lawyer. If we should take out of our lives everything contributed directly or indirectly by friends, or if we should eliminate the inspiration they

have given us, and if we should deduct from our popularity the percentage due to their good words, and give up situations they helped us to gain, the majority of us would find a great shrinkage in what we thought our own achievement.

We need in friendship the kind of Christian tact that is really "sanctified common sense." Perhaps you say, "I am so sensitive, and things my friends do and say hurt me sorely." Is it not rather selfishness? Fill each day full of wayside ministries and then there will not be any room for thoughts of self. By a gentler bearing, a heartier hand-shake, and an expression of the interest we feel, we can send our friends away strangely comforted.

When I hear a grown man or woman say, "Once I had faith in man, now I have none," I am inclined to ask, Who are you whom the world had disappointed? Have you not rather disappointed the world? There is the same ground for faith now that there ever was. It needs only a little love in you, who complain so, to ground it on. In this world one usually finds what one is looking for. "So long as we love, we serve; so long as we are loved by others I would say we are indispensable: and no man is useless while he has a friend."

It is often said that it is the duty and privilege of a friend to warn his friend faithfully against his faults. I believe that this is a wholly mistaken principle. The essence of the situation is rather a cordial partnership of which the basis is liberty. What I mean by liberty is not a freedom from responsibility, but an absence of obligation. I do not of course mean that one is to take all one can get, and give as little as one likes, but rather that one must respect one's friend enough (and that is implied in the establishment of the relation) to abstain from directing him unless he desires and asks for direction. After all, a man can feel responsible only to God.

"Oh, the comfort, the inexpressible comfort of feeling safe with a person—having neither to weigh thoughts nor measure words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping and with the breath of kindness blow all the rest away."

Henry C. King writes, "We force no doors in friendship, but like the Christ in Revelations, we stand reverently at the door without and knock." Then when one is bidden enter, follow St. Paul's advice: Love, or friendship, is long suffering, and kind. Out of these all the other qualities grow. It is never envious, never boastful, never conceited, never behaves unbecomingly. It is never self-seeking, never provoked, never reckons up wrongs, never rejoices at evil but rejoices in the truth. And as the result of all this it bears with all things, is ever trustful, ever hopeful, and ever patient. Such a love never fails. It is equal to all circumstances at all times, and belongs to the eternal things of God.



## On Having an Up-and-Down

Alice Hutchins Drake

**T**O-DAY is a holiday, and I whom am not a secretary am playing I am a secretary. The genuine article is away, probably listening to an oration on The Father of His Country. Outside there is the blaze of a July day and all the unwonted noises of the holiday, so I turn on the fan to make the office more inviting, move the late roses to a place where they may be seen from the door, and settle down comfortably in the associate secretarial chair to await developments. By the time the developments have developed and my pencil is called upon to record them, the verbs are

conjugating themselves in the past tense. I shall follow their lead and present them in this form.

While riding home this evening there was sufficient time to develop this wee article. The subject matter was assembled and the title was decided upon. It shall be, "On Having an Up-and-Down."

Have you an up-and-down? Have I an up-and-down—in other words, a "nap"? This is the question which I faced to-day as I sat in the secretarial chair, not far from the main desk where sat Catharine Rogers.

We talked, she and I, about the duties of an office secretary. I spoke of the task of the office secretary, and when Catharine objected to the expression, quoted Stevenson to justify it: "If I have faltered more or less, in my great task of happiness." We decided that if Stevenson could speak of the "task of happiness" our use of the word was permissible.

Catharine is entirely lacking in a visible up-and-down. For months I have watched eagle-eyed for some revelation of a "nap," but she has borne her secretarial task without faltering.

To-day, I thought, to-day when she is tired and the routine of the office is broken by holiday digressions, surely I shall see that Catharine has an up-and-down.

There is no doubt but that she has seen mine! This hard-worked up-and-down proclaims itself day after day. Always, there seems to be someone to "rub the wrong way."

This afternoon Catharine rose to greet Miss Clayton as she entered, saying, "You should have notified me, Miss Rogers." Instantly I knew how my Omar feels when I slip my hand along her Maltese back in the direction of her ears. Rubbed the wrong way! Miss Clayton's manner, her chronic rebuking, meets a response in my "nap," but Catharine always maintains a sweet serenity.

Followed, after Miss Clayton, sundry telephone calls, personal calls, women seeking employment, women whose stories left me feeling wracked

and worn by their travail of spirit, committee members and club girls who dashed in and out on the business of the day.

To relieve Catharine, I met a number of the visitors. Catharine always rises to greet a caller with a smile. So did I. In fact I fear I overdid the smile, but it is better to err in this direction, it seems, than to appear as impenetrable as an English square.

For the time I was associate secretary. I sat at the desk near the open window, just where a caller could see how patiently my up-and-down was responding to her personality, but I really believe I lived through the experience without an embarrassing display of "nap." And the experience taught me a lesson.

"Why?" I suddenly asked myself and later Catharine, "why should one have an up-and-down?"

Catharine laughed. "Congratulations!" she said, coming toward me with both hands outstretched. "Your question is a sure sign that the days of your 'nap' are numbered.

Then she sighed a long, long sigh. "I have wrestled with the same problem, so I know." And thereupon Catharine explained how she had set forth to find the golden fleece of self-poise in the days when her office duties were still new to her.

People either rubbed her up or rubbed her down. One raw winter morning a delightful interview with Mrs. Rust, who is on the Board, was followed by the arrival of Miss Clayton. Catharine was suddenly conscious of a change in her own manner. So also was Mrs. Rust, who was lingering by the fire in the reception room. As the caller left, she crossed to where Catharine stood rearranging the papers on her desk.

"My dear," said a soft voice, and Catharine raised her eyes to look full into the eyes of Mrs. Rust. Thus they stood for a moment, the visitor's hand resting gently on Catharine's shoulder. Then without a word the hand was withdrawn and Catharine found herself alone in the office. Two

words, a moment of silent understanding and the miracle was wrought. Henceforth there would be no room for dislikes in the heart of the office secretary.

Now I can understand Catharine. Her up-and-down has passed away. A moment ago I spoke guardedly, saying she has no visible up-and-down. I should have said she has none. None.

Now, I can understand many things. One of them is the reason why Catharine keeps the exquisite picture of Mrs. Rust before her on her desk. "You see what she revealed to me," Catharine explained this afternoon. "All she said to me was, 'My dear,' but to my heart she said, 'Remember that in each caller you may find one of the company of angels whom, it may be, we shall entertain unawares.'"

I answered, "Watch diligently for the Unknown, and lo! in watching, one's up-and-down will pass away."

There was a sound at the office door. Miss Clayton had returned, but in that silent room there were now two who looked upon her in the light of a possibility. I had learned my lesson. My up-and-down was to go.



## A Service of Aspiration\*

**M**ORE than a year and a half ago, when the new headquarters building was really very new indeed, there was held in its assembly room a "service of aspiration," which in its hymns, its responsive reading and its responsive prayers, endeavored to express our gratitude for the past of our movement, our joy in its present and our hope for its future. This service has

\* The "Service of Aspiration" may be ordered from the Publication Department at 5 cents per copy, \$2.00 per 50 copies, or \$3.50 per 100 copies.

been put into print in inexpensive pamphlet form and has been used at a number of our summer conferences this year. It opens with these "words of rejoicing."

"Arise, shine; for thy light is come and the glory of the Lord is risen upon thee.

"Glory to God in the highest and on earth peace, good will toward men."

Then follows the hymn—"The Church's One Foundation"; the responsive scripture reading; the Gloria; the responsive prayers of thanksgiving, petition, and intercession; ending with the Lord's prayer; and another hymn—"Lead on, O King Eternal." The words—

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

followed by silent prayer, bring the beautiful service to a close.

It seems that a service which so fittingly embodies the loftiest aspirations of our hearts for our work should be of value in many local Associations. It would be particularly appropriate for Sunday vespers in the fall when it might be used to bind together in hope and faith those on whose shoulders will rest the responsibility for the various activities of the winter. The service as it stands takes only one half hour, so that in using it on Sunday afternoon a short address, preferably by the president or general secretary, could be inserted between the responsive prayers and the closing hymn. It might also be used for the devotional program of some board meeting or at a conference of board and committee members.

A. V. R.



MODEL OF RECONSTRUCTED FARM. COUNTRY LIFE EXPOSITION

## Country Life in the Heart of a City

Winifred Harper Cooley

ONE may be fairly optimistic regarding the tendency of modern people toward more normal forms of living than during the past few decades. Side by side with the "Country Life Movement," among farm people themselves, is growing up the tendency among a hitherto city-bound class of people, to get away from the congested conditions and establish homes and gardens in suburban communities.

The Country Life Permanent Exposition in the Grand Central Terminal in New York City is proving a beneficial factor in influencing the public mind toward rural dwelling. At first thought it seems almost a satire to think of even miniature country life in the midst of probably the most nerve racking ultra-mundane strenuous spot in America—the Grand Central Railroad Station. Thousands of trains, bearing their human loads, dash in and out on an intricate maze of tracks at the rear of this building. Yet when one thinks of it, this is the very most appropriate spot in which to catch the imagination of the weary city people, for the shaded summer houses, the beautiful mural paintings of the Hudson River valley, and the farms and forests of Westchester County and Long Island, lure the tired brain and

create peaceful thoughts of summer evenings far from the crowd.

The exposition occupies a large hall, remote from the noise and din of the station. It is reached by special elevators and the moment one enters one is impressed by a sense of tranquillity, dignified and peaceful.

Up and down the aisles are attractive booths, where a visitor can obtain expert information about farm-life—the expense and details of suburban property; can investigate green-houses, shrubbery, rustic furniture, camp outfits, portable houses; and consult architects, engineers and builders.

Exquisite little models, electrically lighted and perfect in every detail, afford a visual idea of fascinating bungalows and country residences.

Real live things may be seen and heard, for the cooing of doves keeps up a sweet incessant clatter, and the peep, peep of little chicks tells of the presence of an incubator.

The most attractive booth is the Rustic Tea House in the center of the exposition. Luncheon and afternoon tea are served from the Household Utilities Booth, where an expert domestic science teacher is always ready to show the numerous modern labor-saving inventions so dear to the hearts of women.

Other booths show hardwood flooring, imported wall papers, beautiful fixtures, tapestries and curtains—in short, everything that the interior decorator can suggest, when one has purchased land in the country and erected a bungalow.

There is even a Co-operative Bureau of private schools and camps, where parents can seek information regarding the benefits to be derived by educating their children in the fresh air and sunshine, far away from the cities.

Country women and girls—all who are interested in the rural awakening, will do well, if at any time they are in New York, to visit this significant bit of real country life tucked away in the very center of Manhattan Island.



## "Just What Do You Do?"

By the Foreign Office Secretary

ONE question recurs to the foreign secretary—the question above. To say I look after finances, guests at steamers, correspondence, records, sounds very American, not a bit foreign; but let me elaborate a half day's duties:

"This is Miss W.'s bill of lading. Will you please see if you can find her freight?" This is an innocent enough request, but the bit of paper proves to be no bill of lading at all, but a document official enough to mislead you but not to supply you with any location as to where, among the many steamer offices, to apply for the desired goods. I am transported to these offices in a pneumatic-tired jinricsha pulled by a Chinese in soundless sandals—through streets crowded by motor cars, carriages, wheelbarrows, carts, pedestrians and other jinricshas. After a long search through their ponderous books, the agents confess to having these goods in their possession. Did I say "possession?" I was wrong, for they utterly repudiate this inference and the words for which I have been listening, with inward qualms, fall on my ears. "You will have to see them through the Customs." I look an appeal which in some cases

has proved effective, and ask if they will not do this for me, but it is no good this time, without a proper bill of lading they are helpless, and I must run the gauntlet myself.

The preliminaries at the S. S. office take the best part of half an hour, during which time the Australian head-clerk wrestles wearily with an American couple of advanced years (the woman doing most of the talking) who have lost something on the boat and insist upon its being produced, and the Eurasian head Customs man converses with the Japanese purser of the outgoing boat, as to the "munitions of war" on board. Finally I receive my papers, multiplied by many imposing additions, from the Chinese clerk who has been all this time getting them into proper shape for the afore-mentioned and much-dreaded Customs.

I thank him and hasten around to the Customs house, a great brick building, whose tower clock sets the time for all the city, and whose mounted cannon render it yet more imposing. It is not my first visit, so I know the preliminaries, and as I pass into the great bee-hive of a general office my heart sinks, for there at the desk where I must begin operations is literally a crowd of men that it will probably take hours to work through. I stand on the outskirts of the crowd, and probably look very despairing, for just as I am deciding that it will be a mere waste of time to wait, and that another trip at a less busy hour will be necessary, a tall, red-faced, but good-humored Englishman comes out from behind the magic counter by a side-door, and asks me if I am being attended to. Immediately my spirits rise and I see visions of speedy consummation—vain hope, for this is only the beginning.

"Oh, yes," says the Englishman, with that indescribable, throaty "Oh"—"but you will have to take this to the Bonding Office." Yes, I am acquainted with that too, so down the stone steps and through a corridor I hasten and into a door marked "Opium

and Bonding." Here my passes are again carefully inspected, numerous notes made on them and copied into big books, and then a cabalistic sign is put at the bottom and they are handed back to me. "But you will have to come back here later," says he of the Bonding Office, so I trail back to the general office again to get my next orders. My English friend here recaptures the documents and disappears utterly from view, while I wait.

Another appearance, and this time I am given an additional complication in the shape of a bit of Chinese paper, with Chinese characters inscribed thereon, and am told that I must take this to the Customs Banks and pay the required "wharfage dues." Now I am blank, for never before have I had to locate the said Bank, and am quite ignorant, in fact, of its existence. With a general wave of the hand toward the west, my monitor starts me on my way and I literally follow my nose until I spy a small Chinese boy who has evidently guessed my destination, and catching my eye, runs ahead and beckons me on. I follow obediently and finally come to a door with a looked-for sign and here turn in. A long room confronts me, with twelve desks in a straight row, a Chinese man at each desk busily at work, and all of them quite oblivious to my entrance. I timidly approach the first and tentatively present my credentials. He glances at the paper, but not at me, and gives one wave of his hand (oh, the expression in the Chinese hand!) which sends me down the line, but as uncertain as ever as to whom next to accost. Each time I halt I am waved on in the same way until finally at the very end of the room, in a little cubby-hole all his own, I find the man who will accept the paper at which I am beginning to look askance myself by this time! "How much do I pay?" I ask, and he takes out five Chinese ten-cent pieces to show me. When I pronounce the amount in Chinese he wakes up and responds, and we finish our business

in the native tongue. All this red-tape in order to pay fifty cents (or twenty-five cents gold). After duly paying, I have all kinds of Chinese seals stamped on the paper and through corridors and archways hasten back once more to the general office. Here I wriggle through the crowd again until I find my former friend-in-need, who this time turns me over to a Chinese youth in an elegant green silk coat with high collar edged with white fur—in striking contrast to the rough, slouchy suit and ubiquitous pipe of his British superior—for a final polish-off. He also disappears with my papers, which are pretty well worn out by this time from much handling, and when he comes back, smilingly suggests that we return to the Bonding Office. I demur at nothing by this time, so obediently follow him thither, and there, behind closed doors—for this time I am left in the hall outside, the final stroke is put to the momentous document that decrees that the unsuspecting secretary who has sent out her bed and other heavy luggage by freight, in order to save time and money, may be allowed to have them.

It is with a sigh of restfulness that I step into my home-bound 'ricsha that comes to the curb at the beckon of my hand (palm down) and, for the price of a street car fare, carries me to my own gate a mile away.

HARRIET M. SMITH.



## A New Kind of Bible Study Conference

Marguerite Shepard

**A**N interesting experiment in town co-operation has just been completed in Westfield, N. Y., through the joint efforts of the County Sunday School Association and the Westfield Young Women's Christian Association. The object of

the undertaking was a conference for the girls' classes of the secondary departments of the different Sunday schools in the town. The purpose of the conference was threefold: To bring every girl of the "teen" age into some Sunday school class, to stimulate interest in organized classes and their various activities, and to create a feeling of unity among the different schools.

Six weeks before the date of the conference, which was set for April 25, two councils, one composed of the teachers of the classes and the other of two delegates elected by each class, met weekly to make and carry out the plans. The ruling was that all plans must be approved by both councils. Most of the plans were made by the girls' council and were carried out by committees of other girls to whom were assigned publicity work, supper arrangements, music, program, and stunts.

The meetings of the teachers' council were given up to discussion of the girls' plans in order to make the teachers familiar with them, and then some time was given to such general problems as the religious psychology of adolescence and the management of organized classes.

The sessions of the conference opened Saturday afternoon with three talks by girls representing the three churches. Their subjects were: Devotions, on the subject "Dare Greatly;" The Girl and Her Bible; and, The Other Girl.

Mr. A. H. Godard, a member of the State Executive Committee, then talked upon the subject, Affiliation, and explained the State goals, making an appeal to the girls to help bring their school up to standard.

After an intermission of fifteen minutes, each class was given an opportunity to report the work it had done or its plans for the future. Many of the classes had organized only since the plans for the conference were begun, but some had accomplished a good deal of work. Some of their achievements were supplying the pul-

pit with flowers, calls and gifts for shut-ins, raising money for the church carpet, and for Bibles, sending Christmas boxes to mission schools, making sheets and dressing dolls for a deaconess home.

At four o'clock came an hour of stunts. There were pantomimes, yells and many funny performances that all helped in deepening that class spirit which is such a necessary thing to success.

At supper the superintendents and pastors were special guests.

Music formed a big part of the day's program. A chorus of girls from the different churches led in the singing, and there were solos and duets, both instrumental and vocal. Between the courses at supper the classes vied with each other in cheering the teachers and guests. At eight o'clock, after the tables had been removed, the girls gathered for the inspirational talk of the day, which was given by Miss Mary Churchill of Buffalo, on the subject, A Girl's Prayers.

Sunday morning a system of visitation was arranged by the superintendents, by which four girls were sent from each school to the others.

The conference closed when the girls met Sunday afternoon to listen to a talk from Miss Jessie Field, National Secretary of the Young Women's Christian Association, for small town and country work, on the subject, The Sin of Sensitiveness.

"Resolved, that we study the Sunday school lesson instead of just reading it over; that we sign the pledge for daily Bible reading and prayer; that we abolish the phrase 'I don't know' in our classes; that we make more of the social side of our work." These were some of the sentiments expressed by the conference through its committee on What Next. The girls also appointed a committee to arrange for a service in honor of their mothers on May 16; and arranged for a meeting of the council to prepare a Field Day for girls at the time of the Union Sunday school picnic.

The results of the teachers' council discussion on What Next were an agreement to meet once a quarter for an evening of study on the questions of adolescent religious training; and a decision to request the Sunday schools of the town to arrange for a union class in teacher training for the girls of the later "teens."

"This has been a perfectly splendid conference all through." "It couldn't have been any better." "I wish we could have one every year." These were some of the comments from the girls. "The prettiest sight I ever saw," was the remark of one of the guests. The county officers in charge realize that the biggest thing the conference has meant to the town is the fact that it has demonstrated what can be accomplished when all are working together. Out of a possible 130 girls, 86 were present, with 23 teachers and officers.



## Life Rescue Work in the Association Pool

**I**N answer to Mr. William H. Ball's appeal in the June issue of *THE ASSOCIATION MONTHLY* for the conduct of swimming and life saving campaigns for young women and girls, we are glad to say that the Springfield, Illinois, Association enjoys the honor of having been the first in the country to introduce a course of this kind.

Following a most successful season, in which swimming was enjoyed as a means of exercise and recreation by several thousands of girls, during the hot summer months, the Association introduced in the fall of 1913 a special course in life rescue work. It was felt that this would create renewed interest, require greater confidence on the part of the girls, and necessitate a familiarity with the bottom as well as the top of the pool!

The services of the Y. M. C. A. physical director, a very strong swimmer, were secured for this work and a course of ten lessons was given at a very small extra charge. The work met with much enthusiasm, and twelve completed the course and passed the test of the International Y. M. C. A. for life saving. This number included four married women, four young ladies, and four children under fourteen years of age.

On December 11 a demonstration was given for the public. In addition to the plain and fancy swimming and diving and the rescue work proper, several interesting and novel features were given, showing what things amateur Association performers could do in water. One woman towed eight people at one time for forty-five feet, or the length of the pool. Another took several poses on the bottom of the pool and also opened a letter and ate a banana while sitting on the bottom of the pool at the five foot depth. One of the little girls, called the "mermaid," was thrown into the water with hands and feet tied and swam the length of the pool. The spectators were astonished and delighted with the exhibit.

Encouraged by the success of the work and the interest shown it, the Association authorities have decided to make this special course permanent in the Association and have adopted a beautiful "Life Savers" pin made in rolled gold, which every girl passing the required test is privileged to wear. Attractive diplomas made by one of the Association girls and signed by the instructor and also the president, general secretary and physical director of the Association, were presented to the twelve passing the test.

We hope that many an Association girl will read this article with interest, and realizing the importance of it, will make a strong appeal for a life savers' course in her own Association.

FLORA M. GORDAN,  
*Physical Director.*

## CITY NEWS ITEMS

New York City has a new Association. **The Bronx District**, which is said to be as large as Boston, was spontaneously and enthusiastically organized in June, with 2,000 pledged members.

New York City also has a **house boat** of its own for summer use. This was a gift of Mrs. Robert Black, who turned over to the Metropolitan Board this comfortable boat equipped for holding thirteen girls at a time. The boat is moored in a beautiful harbor in the Sound, and it will be available for the pleasure and comfort of New York's young women during the hot summer months.

**Two new forms of banquets** have been devised lately. The Federation of Clubs in Minneapolis used for the motive of their annual banquet: "Baby's Record," as the Federation is one year old. The toasts were given under the following names: Baby's Name; The Arrival; The Mother; Weight and Measure; First Outing; The Play Room; Her Bank; Bright Sayings, etc.

A Telephone Banquet was given by the Brooklyn Association. The toastmistress was a real telephone operator and was also an Association girl. As central she announced messages from the transmitters. She claimed that those in the Association Bible classes were striving for "courtesy, efficiency and service." She called upon the speakers by using a combination of name and initials that sounded like telephone numbers. All the girls were claimed to be "belles" of some circuit and urged to be "busy wires" and to remember that "the voice with the smile wins."

The two Christian Associations joined with the Ministerial Association in Newburg, New York, in planning for the **out-of-door vesper services** held through the summer.

A **Field Day** and picnic were held jointly by the Association and the young people's societies of the churches of Hartford, Connecticut.

**"We want an Association."** Cards bearing this statement were worn on a day in June by 5,000 citizens of Anderson, Indiana, preliminary to a campaign for the building fund for its new building.

**Social affairs** on the new roof garden of the Rochester Association are administered by a council of girls who represent the Association's other activities.

A **summer playground** was opened at the Houston, Texas, Association by an outdoor band concert. This playground

will be at the service of the Houston girls every afternoon during the summer.

When the girls of Indianapolis go out to their summer camp there is a rush up the steep path to the Bungalow and the first girls to put their suit cases in the very top room of the house are the lucky girls who can have the **Peter Pan room**, which is almost literally in the tree tops. At sunset time the hostess in the Peter Pan room invites all the others to come to their balcony for a sing.

A **song contest** was conducted by the Los Angeles Association with special reference to having songs to take to the Asilomar Conference. The prizes were a registration fee at the conference or a week at the summer camp, or one tuition for a summer gymnasium class.

**Two neighboring Associations**, Wilkes-Barre and Scranton, Pa., held a joint outing one afternoon in July.

**Six policewomen** are at work at the stations and other critical places in Little Rock, under the auspices of the Association.

Many accounts have been received of exhibitions of Association **physical departments**, each describing many beautiful and symbolic folk dances. For example, in Quincy, the Dance of the Roses and Elves, the Old English Dances, the Hoop Drill, the Dance of the Hours—the bold hours of the day routed by the creeping hours of twilight, and these in turn by midnight fairies, must have been extremely beautiful.

**"A Month to Say and a Year to Pay"** is the slogan of the Fort Worth, Texas, campaign which was held in May and raised \$25,000 for a new building.

A **Rose Breakfast** was held at the Topeka Association from 7 to 9 on a morning in June to raise money for Estes Park delegates.

The **First Aid Class** in the Jacksonville, Fla., Association, which is most popular this summer, is the first of its kind to be formed in Florida since the Red Cross began operation in that State.

A series of friendly and most readable **letters to the girls of the city** from Miss Clark, the general secretary in Wilmington, N. C., are being printed in the daily papers. They are well calculated to increase the membership.

A **Library** loaned from the Fresno County Public Library is an attractive addition to the summer camp conducted by the Fresno Association.

**"Resolved**, That walking is a better all-round exercise than swimming." This debate, held by the physical department



WHERE THE ASSOCIATION IS HOSTESS. I. LANE MILLS, NEW ORLEANS.

of the Yonkers Association, stirred up much enthusiasm for some of this summer's activities.

Some of the accomplishments of the **Federation of Clubs** in St. Louis are as follows: Establishment of a loan fund of \$700; production of the National Association Pageant with 650 girls in the east; furnishing of a room in the Association building; payment of one-half of the class dues of 101 girls registered in cooking, sewing and dramatics; a county fair, the proceeds of which were over \$1,000, from which four delegates were sent to Estes Park; an inter-club contest; the furnishing of the program for a week-end conference held at the opening of the Association's summer camp; and the publishing of a Federation Year-book.

Through the efforts of the Association in **New Orleans** a larger life is coming to the girls employed in Lane Mills, one of the largest cotton mills in the South, which is some distance out of the city. The president of the mills has erected a building for the employees and the Association's physical director and extension secretary administer the activities in this building, which include a swimming tank, a stage and hall, and cafeteria.

**New Bedford** was so aroused by the giving of the Association Pageant in June on the historic old Common that a movement is under foot for a large civic pageant to be given by the city next year. Seldom in the twenty-two times the Association Pageant has been given has it been more effective than on this

out-of-door occasion. One of the best touches was that given by the Spirit of Play. A young girl dressed as a butterfly came floating down the Common and hovered around the flower bed in its center, perfectly oblivious of audience, pageanters and all, until the call of the Association Spirit rang out: "Ho, Spirit of Play!"

The Slogan Contest held by the Johnstown, Pa., Association resulted in the choosing of the following: "It's You We are Concerned About."

A club for hotel maids is most successfully conducted by the St. Louis Employment Bureau. One hundred and seven are enrolled, and come eagerly to Bible classes, a prayer circle, and a Sunday afternoon supper. The club meets in the park during the holiday season. It takes twenty-two days of Miss Wells' support in China and contributes financially toward the Association Bible work and musical services. It also takes the responsibility for a monthly service held in a St. Louis sanitarium.

To meet the expenses of having Mr. Corsan give special **swimming lessons** at the Kansas City Association, a swimming campaign was held after the classes of the gymnasium closed in May. There were enough people sufficiently interested to pay three dollars for four lessons to form several teams. Captains were chosen from the gymnasium or from the society women of the city and each captain could fill her one half hour use of the pool with anyone she could interest. The Association plans to have



WHERE THE ASSOCIATION IS HOSTESS, II. LOS ANGELES SUMMER CAMP.

special lessons next year for at least two weeks, so worth while has this been.

The annual **May breakfast** held by the Association in Portland, Maine, was more successful than ever this year, being attended by over 1,500 people. Breakfast was served in the City Hall from 11 to 2 o'clock.

In its annual report this Association makes a worth while point which applies to others—that the boarding home is serving not only the out-of-town girls but their mothers at home as well.

By ostensibly disposing of lots one foot square in the property it now owns, the Association of Beaumont, Texas, is raising money for its new building.

A neat card of pocketbook size is printed by the Topeka, Kansas, Association, giving the figures for the current year. The combined financial statement, proposed budget and the statement in red ink, asking for subscriptions, is most effective. The officers of the Association are also listed on this card, as is its affiliation with the field committee.

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### COUNTY NEWS ITEMS

A **County Work Bulletin** is issued bi-monthly by the county secretaries of the United States, each taking the editorship in turn. It consists of a few multigraphed sheets and is doing much to bring the county interests together. Through this bulletin, for instance, is announced the fact that a trophy will be awarded at the Geneva City and County Conference to the county Association sending in the greatest number of names of those who have earned the Bibles offered by Mrs. Shepard. The contest period is from June 1 to August 15.

A **Federation of Business Girls' Clubs** was organized by the Chautauqua County Association with a county council composed of the presidents of each club.

**Go-to-Church-Sunday** was promoted by the Cherokee County Association, Iowa, in April. The Association committee posted large placards in the store windows and in the front windows of many of the homes. The younger girls tied tags, calling attention to the special date, to the front door knob of every house in town on Friday night before this particular Sunday. The results showed that their efforts paid.

An **Exhibit** of six charts, illustrating the work of the Cherokee County Association, showed first at the County Farmers' Institute, is going the rounds of the different towns in the county.

**Money for sending delegates** to the Geneva Conference was raised by the Xenia Branch of the Greene County Association, Ohio, by the giving of a Pageant of Sisterhood, written by Helen Santmyer, a member of this Association. The pageant shows the Spirit of Sisterhood passing through the different ages of woman's development searching for a spirit of Christian fellowship between woman and woman. In the first episode Greek girls taunt the barbaric slave girls brought in by Greek captors. Next, young Puritan girls still stand aloof, this time from American Indian girls, as do the women of the Civil War time, next, from the slave women. In the end girls of all types and classes are brought together by the Spirit of Sisterhood.

**New quarters** have just been secured by the Lake County Association in Illinois at Lake Forest. This Association, which ministers to a suburban community more than a distinctly county organization, is making a large place for itself in the life of this suburb of Chicago.

In **Woodford County, Illinois**, no Sunday school or church services have been held for years, and it was the organization of the Association there which brought this work to the community. A literary club disbanded to become a part of the Association, because its members saw the benefit of a united community.

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### THE UNIVERSITY OF NEBRASKA'S FOREIGN SECRETARYSHIP

From a missionary budget of \$20 to one of \$1,500 within the space of three years sounds almost like a tale of "boom days" in the Middle West. Yet this is the record of the Association in the University of Nebraska, which means nothing less than a whole foreign secretary of our very own. The hearts of the alumni and student body thrill with pride that we may claim Miss Grace Coppock as ours not only in this new way of ownership, but also by right of previous possession. Just how Nebraska came to set such a standard is difficult to say. In fact, the spontaneity of the whole movement is one of its chiefest joys.

In order to gain the most from the brief visit this spring of Miss Leslie Blanchard from headquarters and Miss Frances Taft straight from China, the cabinet girls had filled the two days full to overflowing. On the first afternoon a meeting of the Advisory Board was followed by a supper for the women of

the board and the girls of the cabinet and missionary committee.

It was a beautiful evening, and the sun, shining through the trees, fell upon the tables with their gleaming silver and flowers, and touched the place cards, decorated with the Chinese flag. These place cards were the cause of great curiosity, and indeed there was a suppressed excitement throughout the whole roomful of girls. Perched upon the davenport and window sills, occasionally running to look into the kitchen, from which stole delectable odors of hot chocolate and other dainties, all the girls were eager and excited, asking what the question was, and all about the visitors.

When the two guests came in, the girls settled down more and soon all were enjoying the delicious supper. But even then many serious glances were cast at the center tables, and many an eye watched the visitors and our Dean of Women and the members of the Advisory Board, who all seemed to have something up their sleeves.

Finally the great moment came. Miss Taft arose first, and began to tell us of conditions in China, of her work there, of the work of the whole great Association, and finally of the desperate need of the women of China for more Associations in more cities. The Chinese women need to be guided in their new liberty, need to be told what they should *not* do, and the women themselves ask for instruction, in fact have asked for new Associations in other cities, and a leader to head them. Poor as they are, these women have promised to do half, if we will do the rest, and supply the leaders for this great work.

The girls sat and listened to all this, with mingled pity and admiration for the Chinese women, and a real desire to do something to help them. Then the bomb was thrown. Miss Blanchard stood up and asked us, the girls of the University of Nebraska, to pay each year \$1,500 for the support of one of our own college mates, as the National executive for Association work in China. This leader is a Nebraska graduate, Miss Grace Coppock, and she has all the advantages that will render it more worth while to support her. She knows the language, is experienced in the work there, and is already the head of all the Association work in China.

The missionary chairman broke the hush which followed by asking for an expression from the girls. In the middle of the room rose a girl to say that "she did hope we could do this thing." "The girl who always speaks first" and "the girl who never speaks" were both on their feet at once trying to say the same

thing. "The girl who isn't majoring in mathematics" had borrowed a pencil and told just how much it would mean financially to each girl in the Association. The "conservative" woman on the Advisory Board said, "It isn't an easy task, but I believe it can be done," and the Dean of Women added, "Nebraska women always finish what they undertake, and for this we may surely count upon the power of God working through us." Difficulties were freely discussed, not as objections, but merely as obstacles to be overcome. Through it all not a dissenting word was heard.

At the end the president said, "Girls, being a Christian means more than just being nice to the people we meet on the campus. It means our responsibility for letting other girls know Christ's friendship, and even if this should mean a sacrifice for us, I'm sure we want to do it." The official motion was taken, but the real action was taken as through the year some of the girls have been growing into a new sense of world friendship and responsibility and as a result have followed their far-away friends with prayer and interest.

At the vesper service the following day the plan was presented to Association girls, where it met with hearty support. One alumnae girl spoke for many when she said, "I know girls who will be glad to make five year pledges so that we may have a share of Grace Coppock when she comes home on her next furlough." During the days which have followed, the telephone and postman have brought similar messages. The first actual money contributed came from a former Nebraska girl now in Tennessee. As the time passes confidence is growing in the outcome of this undertaking which means so much to Nebraska girls.

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#### AN ENTERPRISING NORMAL SCHOOL ASSOCIATION

When the new cabinet of the Southwest Texas Normal Association was elected in the spring, the retiring cabinet gave them a sunrise breakfast on the banks of our beautiful river. Every one had lots of fun and got acquainted all over again. After breakfast the retiring president led a brief devotional service, each chairman told briefly of her work, the new president outlined her policy, and the general secretary brought a message of appreciation of the retiring cabinet and of welcome to the new.

On the last Friday of the school year the cabinet had as their guests at an



FINANCE WORKERS WHO ENJOYED IT.

informal luncheon in the rest-room, the old cabinet, the newly elected members of the summer cabinet, the Eight Week Club leaders, and the chairman of the advisory committee. They made most enthusiastic preparations for Eight Week Clubs and are now conducting them. An early meeting next fall will be given to reports from the clubs. At this meeting a class in "The Challenge of the Country" will be organized to pave the way for the Preparation Band next spring.

The general secretary's salary is secured by subscriptions from students, ex-students, faculty, Board of Regents, and friends. In the spring the president gave the girls permission to use one chapel period for a finance campaign among the students. Across the front of the room hung a banner in the school colors bearing the inscription "Others Have—We Can." Eight girls, three boys, and a number of faculty members made one and two minute speeches, showing the value of a secretary, etc. During the speeches girls all over the room raised banners bearing various catchy expressions. At an appointed signal a girl arose at every fourth seat and passed slips for subscriptions. In twenty-five minutes they secured subscriptions for about \$300 from the students alone.

The forty per cent. of the budget will be sent to the National Board.

#### STUDENT NEWS ITEMS

A Student Exchange was opened by the Association of Winthrop College, South Carolina, with the co-operation of the Board of Trustees, who were glad to equip a workroom with ironing boards, sewing machines, typewriters, etc., which make possible the handling by self-supporting students of orders for sewing, typing, pressing and the other homey kinds of work so much needed in a college community.

Volunteering to coach younger students in their college work is a new form of service undertaken by the upper-class members of the Association at the University of Texas.

Silver Bay Day conducted by the University of Rochester Association reproduced on the campus a typical day at a student conference. A conference breakfast was served in the morning, followed by Bible classes. A boat race was one of the afternoon features. Late in the afternoon the auditorium meeting of a conference was reproduced.

Violet Day was observed in May by the Association girls of Alma College, Michigan. The flowers gathered were sent to hospitals.

The Association in the University of Kansas has worked with the Men's Association and Student Government in preparing a report of the standard of scholarship in the University in regard to cheating.

## EDITORIAL

### **Fifth Conference of the World's Young Women's Christian Associations**

Blue heavens, sparkling sunshine, dancing water, invigorating air; boats, bridges, beautiful buildings; lilac-scented breezes, purple rhododendrons, riotous red hawthorn—such was the setting of those ten days in early June, for the fifth World's Conference in Stockholm. Add to this the trained and tried executive ability of the secretaries and leaders who had planned for this for a year; the eager willingness of the young girls and students who were unceasingly on duty as guides, interpreters and messengers; and the rich abundance of warm hearted Swedish hospitality, poured out without stint to the end and beyond: these made the perfect stage-management.

What wonder, then, with such a setting, and with such a management, that the actors, those 900 women from over twenty countries, were happy, and felt themselves efficient forces for practical good.

Over twenty nations! Let us look at them as they sit in the big Blasieholms Church, in any morning's session. On the left are the French-speaking women—Italian, Swiss and Spanish, as well as French. On the right are the German-speaking, including people from Scandinavia, Russia, Finland. The black garb and white caps of the German deaconesses are in evidence in that group, and the two German pastors who have come with their charges. In the middle are the English-speaking delegates—from England, Canada, India, China, South Africa, Egypt, Australia, New Zealand, and twenty-five from the United States! Picturqueness was given to our group by the native costumes worn by Miss Watanabi of Japan, a student in America; Miss Chung of Shanghai, the physical director in our Association

there; and Dr. Karmarkar of Bombay, a native physician. These three were the observed of all observers, always, and the inevitable and patient victims of all camera and autograph hunters.

It was interesting at first, inspiring at the last, to see the development of unity out of chaos—that seemingly hopeless confusion of the first day of any conference. Day by day we grew to know each other better, to understand one another's point of view, to learn to work together to find the best means of directing the young womanhood of the world to its true place in God's world-plan. All the nations told the same tale of the effect of modern conditions on their young women. And we, the representatives of Christian women of all nations, put ourselves on record, in a series of resolutions, as determined to do what we can individually, in our national organizations, and in our international relations, to stem the tide of evil influences, and to direct and train the girls to an intelligent share in the work of the world. We are to try to deepen and enrich their spiritual life, to beautify, ennoble and endear the home-life, to enlist the service of girls of leisure in church life, in Association work, in national and civic responsibilities, and to give special attention to helping the thousands of emigrating girls to avoid the dangers of travel through many countries and over long periods of time. Mrs. Bremer, our own secretary for immigration, made many realize for the first time the tremendous importance of this subject.

These resolutions represent the definite results of the conference, the specific lines along which we will all work in the next five years. The spirit of the conference developed this purpose. The spirit of unity was also furthered by the delightful opportunities to meet one another socially, in small groups at afternoon tea at the

invitation of the Executive Committee, individually at the luncheon tables, and collectively in the delightful parties and excursions planned by our kind hosts. These last were continuous, from the first day, when the king and queen of Sweden invited us to a party in the royal palace gardens, to the last day, when two little steamboats carried us through narrow waterways, past wooded rocky islands, like Paradise Bay in Lake George, to a Swedish Paradise. On these water excursions, particularly, we were drawn close together by the beauty of nature. No one of us will ever forget those hour-long twilights and lingering sunsets of the long, long Swedish days.

Deeper yet struck the spirit of unity, in the growing sense of the underlying foundation of earnest prayer and intercession, constantly ascending, from morning to night. It found its fitting climax in the memorable communion service which was celebrated Sunday afternoon, at exactly the half-way point of the conference. The large Storkyrkan, with its wealth of monuments and clustered columns, sheltered seven hundred of us, folk of all nations, of all gradations of belief. As we waited our turn at the altar, in serenity and peace, listening to the unfamiliar chanting of unfamiliar hymns, sweet in minor melody; and as we received the Holy Sacrament and felt the benediction descending upon us, we felt that we were indeed not many, but one, strong in purpose, consecrated for all time to the task of leading young women to find their true place and portion meant for them by God in his world-plan.

ETHEL DEAN ROCKWELL,  
*Chairman of the Publication  
Department.*

#### **A Woman's Kind of Courage**

Within the last few weeks two communications have come to the editor's desk from widely different sources, but springing from the same

motive. They speak for themselves.

One is a commentary on moral courage drawn up by a Business Women's Club in the Augusta, Georgia, Association. It strikes home to more than business women:

How much better off this old world would be if we had just a little more moral courage.

Courage to pay the seamstress the five dollars we owe her, instead of spending that amount on a gift for some one to whom it means so little.

Courage to wear our last winter's outfit until we are able to pay for a new one.

Courage to live in a small house and do with one maid if we cannot well afford to live in a more pretentious style.

Courage to speak cordially to a friend in a shabby dress, though we are in company with one of the "smart set."

Courage to be nice to the young woman who has gone bravely into the business world in order to make things easier for those at home.

Courage is the quality which men delight to honor, but, alas! how few there are among us who possess it.

At about the same time a western business man, who has long been a contributor to the National Board, accompanied his annual check with the following letter:

"I have been delayed in writing to you because my wife has just broken her arm through foolishly trying to wear a narrow skirt 'just once' to please her daughter!

"Returning from a social function to which she had worn the new gown, she tried to step from the automobile to the porch, but the breadth of the dress would not allow it. The result was a bad fall, and a broken arm and bruises from which it will take weeks or months to recover.

"One hears of hundreds of similar accidents, yet people who consider themselves sensible go right on submitting to the demands of a fashion which puts them into clothing that is detrimental to health, outrageously extravagant, and contrary to all individuality and taste.

"I wish the Young Women's Christian Association could take up this form of modern slavery and promote a protest against it all over the United States. I even wish there were a pledge that could be taken, which would act constructively against all this ignominious folly and extravagance. There might be a badge of membership in this 'Modern

Anti-Slavery Society,' a pin consisting of a liberty cap with the word 'Liberty' on the band!"

Our answer to both of these spontaneous comments on women's life is a silent pointing to the Commission which is striking at just this thing, and to Contest II offered by the Panama-Pacific Exposition Contest Committee for the planning of a model wardrobe for a girl entering college away from home, or for a young business woman. What do the 325,000 girls and women of our membership think about it? It is in their hands.

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#### **Panama-Pacific Exposition—Second Edition**

The second edition of "How we can be at the Panama-Pacific Exposition" has just been printed. All who are interested in the contests are asked to keep their booklets up to date by noting the following additions and changes:

##### **UNDER GENERAL PLAN OF CONTESTS:**

Any contestant in writing and drawing who lives in a community where there is no Young Women's Christian Association, may send her entry directly to the Field Committee for her territory.

##### **SECTION IV. STUDENT ASSOCIATION HONOR ROLL:**

B4. The best plan for linking up girls with the church, including definite suggestions of ways in which the Association members may be of real helpfulness in the churches of the community.

C. The Association having the largest number of girls in proportion to membership.

1. Those who have kept personal accounts (October 1, 1914—March 1, 1915).
2. Those who have saved regularly (October 1, 1914—March 1, 1915).
3. Those who have made out a budget for the school year and lived according to it, keeping accurate accounts (October 1, 1914—March 1, 1915). See note three under City Association Honor Roll.

##### **SECTION V. CITY ASSOCIATION HONOR ROLL:**

C1, 2 and 3. The time limits, September 1, 1914—March 1, 1915, have been changed in second edition to October 1, 1914—March 1, 1915.

The special award under C is not open to any employed officer.

Another special award will be made to the girl in city, county or student Association who plans a model budget for a year and who, after having lived within it from October 1, 1914, to March 1, 1915, submits the most perfect personal account book, with an explanatory statement of the basis on which the budget was planned. First, \$25.00; second, \$15.00.

Section VI. "County Association Honor Roll."

A7, 8 and 9. Time changed to October 1, 1914.

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#### **Summer School**

Promptly on the morning of July 1st, the fourth season of summer courses at the National Training School opened with a registration larger than before in the three courses that have been previously given, and a splendid registration for the home economics course to begin July 15th.

The true graduate nature of the course for physical directors attracted not only physical directors of experience from Associations in all parts of the country, but directors of these departments in a number of colleges and universities who wished especially the Advanced Gymnastics by Dr. Skarstrom, the Corrective Gymnastics by Miss Wilde, and the lectures in Social Morality by Dr. Ulrich.

As is always true of the Training School at any season of the year the "non-advertised" features are among the most valuable. Among these are the after-dinner talk given by Miss Jessie Bancroft, president of the American Posture League. She afterwards returned for an afternoon of correct and incorrect posing for pictures to be used in the promotion of the interests of this new movement. Miss Abby S. Mayhew came directly to the Training School upon landing in New York City, bringing with her the results of two years' pioneer work

in physical education in China. As a house guest she has given to the whole body of students much information about the woman's situation in China and has had regular consultation with the physical directors as a group of students. Dr. Brown has also begun her course on Physical Department Administration, Miss March on Normal Diagnosis. Miss Ford has given two of the lectures on the Principles of Recreation, and the Technique follows when the class is on the gymnasium floor at the conclusion of Dr. Skarstrom's physical work; Dr. McCurdy has given his two lectures on Problems of Women's Health and The Problem of Women's Activity, and Miss Thoburn's lecture on Pageantry was given for all the students.

The three groups of students entering July 1st have been enrolled in Miss Cutler's Bible class in Paul, doing serious work, presenting papers, etc.

The class for student secretaries under appointment numbers seven, and Miss Condé has given to them lectures in student administration in addition to her course of ten lectures in Personal Evangelism.

The special preparatory Training Center for secretaries in colored branches of city Associations has seven well-qualified students for whom a course in city administration is added to the Bible study, social morality and other subjects previously mentioned. One of their outings included a visit to the Newark building where Mrs. Jenkinson, president, and members of the staff addressed them. The trip concluded with an excursion to the Montclair colored branch.

On July 4th, Misses Eastman and Capen were marshals at a vigorous Fourth of July celebration, upon which occasion there was raised the flag just presented to the School by one of the members of the Class of 1914. Miss Dodge's hospitality was enjoyed on July 13th at her home in Riverdale.

#### Remaining Conferences for 1914

Pacific Coast Student—Asilomar, Cal., near Pacific Grove, August 4 to 13.

Pacific Coast City, Asilomar, Cal., near Pacific Grove, August 14 to 24.

Western City—Estes Park, Col., August 14 to 24.

Western Student—Estes Park, Col., August 25 to September 4.

Central City and County—Lake Geneva, August 14 to 24.

Central Student—Lake Geneva, Wis., August 25 to September 4.

High School Girls' Council, Altamont, N. Y., August 25 to September 3.

### SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

#### FIELD

Mabel Ward, of the National Training School class of 1914, to be student secretary of the Ohio and West Virginia Field Committee.

Julia Lee, formerly educational and religious work director at Oakland, California, to be special worker for the Pacific Coast Field Committee in organizing the San José, California, Association, and to be educational and religious secretary on the exposition grounds.

#### DEPARTMENTAL

Mary A. Doty to be cafeteria director at Fort Wayne, Indiana.

Jennie A. Tharp, formerly assistant secretary at Topeka, Kansas, to be general secretary of the Hilltop Branch, Pittsburgh, Pennsylvania.

Elizabeth Staigers of the Pacific Coast Training Center of 1913, to be junior secretary at McKeesport, Pennsylvania.

Bess Hersman, formerly assistant and junior secretary at Rockford, Illinois, to be office secretary at Cedar Rapids, Iowa.

Winnifred C. Parkhurst, formerly office secretary at Haverhill, Massachusetts, to hold the same position at Camden, New Jersey.

Kate H. Haycock to be house secretary and lunchroom director at Albany, New York.

May Worthington to be cafeteria director at Spokane, Washington.

Elizabeth Angell to be domestic science director and manager of the boarding department of the boarding home at Charlotte, North Carolina.

Anna White Reilley to be office and membership secretary at Norfolk, Virginia.

Grace Lamont to be cafeteria director at Colorado Springs, Colorado.

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# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

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## Unsocial Attitudes and Practices Among Students

Bertha Condé

The place of this paper in the program of the Garden City Conference of Social Workers necessarily restricted it to but one phase of the general subject of the social spirit among American women students. The writer realizes only too well how much valuable material might be set forth on the affirmative side, but feels that this approach to the subject may stimulate thought. May it not be well for student leaders to enter upon the new college year with these matters fresh in mind?

—THE EDITOR.

**S**Ocial service receives scant attention in some of our smaller colleges, while the theme is worn well-nigh threadbare in our larger universities to-day. But the discussions, when they do take place, are more concerned with social careers than with the encouragement of the social spirit. Vocational conferences are legion, and social study classes have enlisted many. In one year the Intercollegiate Bureau of Occupations in New York received 650 applications from college students to become professional social workers. And in 1912, in a limited field of the senior classes of forty-eight colleges, 856 college women filled out blanks indicating their purpose to become volunteers for social service or Christian Association work in cities. Splendid as such facts are, as proof of a quickened sense of social responsibility, intimate talks with many such students show that their attention is fixed on the future and that they conceive of their service as

necessarily to be rendered in a radically different and unfamiliar environment, i. e., the congested section of a great city or among the fishermen of Labrador! This is, of course, characteristic of human nature in general. The thought of the college campus as a fruitful field for social service does not always dawn upon them. They do not realize that the college community is just as truly a part of the social fabric, and that in the end the social problem itself cannot be detached from the problem of the individual. Nor do they see that a social spirit is more important than social work.

In facing these facts we discover reasons why students tend to be unsocial in spirit. They are isolated from normal life for four years and are urged to "get the most out of college." It is easy and natural for them to think chiefly of themselves and be less concerned with giving than getting. Then, too, the necessity for earning a living forces many to look at a college education in the light of its commercial value, and thus there is no solemn sense of responsibility to give return to the State for value received. And one must not forget the attitude of parents who, with sacrificial love, have made this opportunity possible for their children. They naturally desire all success and honor to come to them, and they often

discourage the spirit of service in their children lest it thwart cherished plans.

As for the college itself, in many cases the very traditions develop the spirit of exclusiveness. The segregation of the student body on the campus and in residence halls tend to emphasize social cleavage and aloofness. The system of grading and honors, and the competing claims of specialists, call out ambition and rivalry and each student is struggling to get to the top at the expense of others, if need be. And then there is the elegance of college equipment, which changes the standards of living of the simple-minded students. The humble home in the small town ceases to satisfy, and luxurious tastes are cultivated. For all this education the student pays a comparatively small sum and receives a disproportionately large return. It takes more strength of character than many of them possess not to yield to the spirit of always expecting much for little.

It is no wonder, then, that as natural results of these causes, we should discover unsocial attitudes and practices among students. The chief wonder is not that there are so many, but that there are so few, and that idealism and the desire for social service have thrived so well.

In noting unsocial attitudes, the writer has had in mind especially those of women students as they have been observed in some six hundred or more colleges in our land.

First, there stands out the common attitude of students to do only what is right in their own sight, to be unwilling to abide by the laws of the community. It is regarded as part of the fun of going to college to be free from restrictions of duty, social conventions, and even business responsibilities. There is a lack of a fine sense of honor, not only in regarding college rules, but dressmakers' and tradesmen's bills as well.

This attitude is still more marked in the prevailing carelessness regarding rights of ownership. With women students it is often shown in the habit

of going to one another's rooms and borrowing articles of clothing, umbrellas or books without permission, and returning them at leisure. Many are the library books that have been removed from reference shelves, or mutilated by cutting out coveted chapters. In one of our leading colleges this winter I was told that it was unsafe to leave furs or handsome wraps in the students' cloak rooms, to which none but students came. Even gymnasium lockers were not proof against loss of watches and jewelry. As for the defacing of walls and furniture, that is so traditional that it seems hardly a fault.

More subtle and more disintegrating is the lack of respect for the rights of others. This is shown in a common spirit of disloyalty to one another that amounts to cruelty. The natural development of many a quiet student is suppressed by the spirit of suspicion and flippancy. There is a slow undermining of the spirit of confidence and an exaggerated self-consciousness is produced. In certain colleges this spirit has slowly destroyed the helpful relationships between faculty and students until it has been taken for granted that only strictly formal and official relations were possible. In vain do the faculty and students regret this condition; there are few courageous enough in the face of an atmosphere of suspicion to change the situation.

Among women students two contradictory attitudes are visible at the same time. There is first a tendency to extreme individualism, which is not willing to play the game and do team work. Seldom are the majority united in a common cause, and as a result a few politically ambitious students control all the leadership in college affairs and hold all the offices. This common experience led to the introduction of the so-called "point system" in certain colleges whereby no student could carry more than a certain amount of executive responsibility in a given year. On the other hand there is what might be termed a "syndicate

conscience", which inhibits students from the expression of their individual convictions. It is very difficult for the ordinary woman student to differ from the convictions of the multitude. She is likely either to stand aloof in her individualism or subordinate all to the conscience of the crowd.

In this sensitiveness about what others may think many women students assume an attitude of indifference to their God-given responsibility to be the conservers of ideals. This responsibility needs to be taught in season and out of season nowadays. Many of them tolerate and even encourage laxness in their men friends. They refuse to hold them to their best. The mother of one college man quoted recently a question asked by her son: "Mother, why is it that so many college girls are no longer deities but temptations to us men?" It is certain, for example, that the modern excesses in dancing in our great universities could all be controlled if the women students realized their social responsibility to be the conservers of ideals. It is refreshing to know that this has been done recently in two of our largest middle-west universities. The public sentiment created by the courage of women students who dared to stand for ideals brought about a thoroughgoing reform within a few weeks.

And what shall one say of the spirit of snobbery? It is a manifestation of provincialism that unhappily is not decried openly among women. One sees it in the small cliques that are capable of being so cruel toward those outside the circle of privilege. The caste spirit is often shown in the relations of students toward those who serve them or are in subordinate positions. The pity of it is that the line of cleavage is likely to be drawn on mere externals, determined, with women, largely by the kind of clothing the student wears. Sometimes a student breaks through the line by some brilliant and unexpected academic feat, but otherwise the

cleavage remains. There are those who feel that in some of our colleges the organized sororities furnish illustrations of unsocial principles, ideals and methods. In spite of able defenders who contend that this is not so, it is difficult to prove that the methods of "rushing" and social exclusiveness are products of the social spirit. And the practice of building sorority houses generally only emphasizes the unsocial attitude.

Lastly, there is much that is unsocial in the attitude of the modern student toward luxury and personal extravagance. Personal expenditures among women are largely governed by wants instead of needs, and by the indulgence of parents. In a recent tour among various colleges, investigation proved that few women students know how much they spend in a year. They seldom keep accounts or live within a budget. If their margin fails they cheerfully borrow from others trusting to some future time, when their wants may not be so numerous, to pay back. In colleges where there is not close supervision one could scarcely tell from the clothing of the women whether they were dressed for lectures, an afternoon reception, or an evening party. There is the same extravagance in food. For example, at a recent conference of 550 college women of more than ordinary moral earnestness, 6,600 ice-cream cones, and 1,500 pounds of candy, totaling \$1,080 were bought during nine days.

Although students may be inclined personally to be simple in their habits of living, they can scarcely resist the sentiment about class social functions. Even in small colleges, equipped with good halls and gymnasiums, it is customary for classes to hire expensive halls in hotels in which to hold social functions and to expect that elaborate food, flowers, and carriages shall be furnished for all social occasions. Then there is the time worn custom of publishing college annuals, veritable "editions de luxe", costing each member

of the class from \$5 to \$10 a volume, to say nothing of expensive college photographs, etc. Thus simplicity fails to lure the ordinary students, and the good old English word "thrift" has become almost a term of reproach instead of a badge of honor.

Is this a dark picture of college life? I am well aware that this is only half of the story. There is much light shining in the darkness. The rise of organized student government is meaning much in developing a sense of obligation, also the growing custom of senior counselors for freshmen students. Splendid work is being done by various Deans of Women in grappling with the complex questions of social life and a growing spirit of democracy is making itself felt in many colleges. The alumnae record taken among senior women by the National Board is enlisting many in voluntary social service, and the overwhelming popularity of the summer Eight Week Clubs for country girls, led by college students in their home communities, is developing social spirit.

In thinking over this whole subject one naturally turns to the thought of our great Christian student movement and asks, "How may we use this national organization of students to help in creating new attitudes of mind? How may it best inspire the true social spirit and life among our colleges?"

Professor Scudder has voiced the convictions of some of us in the following suggestive questions: "May we conceive of a large body of Christian students united as a Third Order to uphold standards of restraint and simplicity against the encroaching luxury and complexity of life, first in their colleges, then in the world outside? Corporate simplicity of life on the part of earnest Christians, held if necessary by a recognized pledge, and working out together definite standards of the expenditure necessary to efficiency, would do more than anything else to remove the reproach that

rests on modern Christianity in the minds of the workers. Where could such a movement be more wisely inaugurated than in the colleges, where year by year the rising standard of luxury and complexity threatens devotional and intellectual standards alike?" Were such a program to be considered, it should be a part of a definite effort to bring steadily to the consciences of students a sense of stewardship, that they should consider their resources of time, ability and money as only given them by God in trust, to be used for themselves and others unselfishly. This principle of "noblesse oblige" can easily be taught in the college Christian Associations before students become enmeshed in the net of community customs.

There is also a special task awaiting our Young Women's Christian Association Movement. At the same time that Christian women students are entering into new privileges in civic and social life, they must get a new view of the unspeakably great social service that they alone can render through Christian motherhood. Much of our modern education does not fit them for this service to the State. It is the greatest preventive work for the future, and sad indeed will be the outlook unless in freeing woman from some ancient traditions we help her to cherish in her heart new Christian ideals for her unique privilege in being a co-creator, with God, of the citizens of the kingdom.

And lastly, we are challenged by the need for vital Christianity. Only as students are regenerated by the spirit of Christ can the new social spirit be released. We need more searching teaching of the principles of Jesus Christ, that students may be "transformed by the renewing of their minds." Their hearts must be quickened in compassion through faithful intercession for social problems. We must pray with new intensity, "Thy kingdom come, Thy will be done on earth as it is done in heaven."

# Seeing Things Whole

Helen Alling Davis

IT was with a feeling akin to that of satisfaction that the executive secretary of the field work department allowed her mind to stray for a moment from Mr. Owen Lovejoy's interesting talk at the Garden City Conference on the work of the National Child Labor Committee, to contemplate the organization of the field work of the Young Women's Christian Association. What Mr. Lovejoy was saying was this—that recently, when the National Child Labor Committee was facing a vital issue, he was able to telegraph instantly to men and women all over this country who were intelligently interested in the subject, and who could be relied upon to respond in the time of need. They believed in the cause for the individual, and therefore, believed in it for the good of the nation. It was a nationwide responsibility, and they answered the call, and the national appropriation, of which we read in the newspapers, was forthcoming. After the conference, a well known social leader was heard to comment on the worthwhileness of organizing so as to get this effective and splendid co-operation.

The Association secretary again closed her eyes and saw before her the map of the United States hanging in her office—not a map with forty-eight pink and yellow states and forty-eight capital cities, but a map divided into eleven great sections, pink and yellow to be sure, and with capital cities, but representing the Association world within the limits of the United States, and more than that, a vast amount of concentrated Association power.

We have accustomed ourselves to think of the National organization as a great machine. It is the word most often applied to it. To most people, however, a machine is something wonderful to gaze upon, especially when

in motion, but to understand—impossible! Sometimes the workings of a machine are made clear in the terms of the power that is being controlled and used by it. Given a woman as the power for a sewing machine, and we find a foot-tread taking the place of the wheels and belts that are applied in a factory which is producing hundreds of garments daily. Given Niagara Falls as the power, and the machinery has to take special form in order that wheels may be turned and cities lighted.

It has taken seven years to develop our machinery; it has been assembled and put together piece by piece; parts have been adjusted and readjusted; and on January 1, 1914, it was fully completed. There will undoubtedly be a wearing away of parts and new patents to be applied for in the years to come, but it is at least set up and running.

As we look at it in operation, we see power running naturally in two directions: nine hundred and fifty-two local Associations are sending through eleven distributing centers to the great National power house, material to be used for the common good; the National power house not only receives, but experiments with it. Every bit of material is worked over and utilized to the last degree, so when in the process the power is released again, there flows back to the local Association through its nearest and especially adapted test station, not only the material expected, but valuable by-products.

It has been possible for the National Board, created by and for the local Associations, to turn out policies, plans and suggestions, only because of the actual experience that has come to it from the North and South and the East and West and all points between.

What are certain of our suggestions in regard to our work at the Panama-

Pacific Exposition based upon but experience of the Associations in Seattle, Portland, St. Louis and Buffalo, where Expositions have been held and where the Association has or has not carried out successful and adequate work?

Who knows about County High Schools? The West Central field has had some valuable experience. Shall it pass this on, or keep it to itself?

County Associations in eight States have something to contribute to those who are eager for county organization, and the work in the future will be effected more readily, and girls will come into their own more quickly, because of what has gone before. Who will carry over this idea? Shall all the busy people who have had experience stop their work and assist?

And finance campaigns!!! Every one of the forty-two or more carried on in the last year has contributed something that will make the next forty-two safer and surer.

And big cities and small cities and federated clubs! The formula will be incomplete in just so far as a valuable experience here or there is left out.

What of the by-products—Thrift and Efficiency, Social Morality and Character Standards Commissions, co-operation with other organizations, publications, conferences, the National Training School? Can we afford to do without any one of these? Have they not enriched our capital stock?

It is a big labor saving device that we have created—labor saving in spite of the questionnaires! It is powerful and far-reaching, and yet as sensitive and sympathetic as the most delicate of laboratory apparatus. Is it not easy to understand when considered in the light of its power and its output? How better could it be set up?

We expect better results this year than ever before. Four hundred and thirty-six women are voluntarily serving on the eleven field committees. The general and sub-committees are being divided again, and special responsibility is being taken by women for a knowledge of the conditions in their own fields. These committees will work in close co-operation with the sub-committees of the National Board. With the knowledge and co-operation thus secured, methods can be scientifically worked out to solve the social problems which have sometimes been considered only in the spotlight of the general desire to be good and do good.

This year there are fewer vacancies among the employed officers on the field staff. Every field has an executive secretary, besides which there are nineteen student secretaries, nine city secretaries, six industrial secretaries, three county secretaries and eleven office secretaries—fifty-nine in all. Through annual conferences, correspondence, local visitation and constant study, they are able to make the National circuit complete.

Shall we not learn to understand, and then forget our awesome machine—if that is what it seems—and think only of what we are undertaking to do together for the good of the individual and the nation and the world, and to the glory of God?

As Dr. Cabot has said: "The thing that makes it possible for the soldier leading a charge to forget his body, is his intense love for that for which he is laying down his life. The thing that makes it possible for the artist to do great work and attain to great achievement, is his hot desire for the great consecrated whole, of which his picture or his song is a part."





MINNEAPOLIS FEDERATION CLUB COUNCIL

## The Federation of Industrial Clubs a New Impetus

M. Belle Jeffery\*

**A**FTER twenty years of quiet, steady and progressive work along the various lines of Association activities, and with a fair degree of success indicated by a membership of about 4,300, the Young Women's Christian Association of Minneapolis received a new impetus when the Federation of Industrial Clubs was organized in October, 1913, with a pledged membership of about 750.

While we had been carrying on noon meetings and visits in the eight factories whose girls entered the Federation, only a comparatively small number of girls had become members and entered classes or other activities of the Association. The nucleus for the clubs was gathered largely, however, from the hundred girls who had been in classes the previous year.

When the Federation plan was presented to a group of girls from each factory, after a supper at the Association when they were our guests, the largeness of the plan, the enthusiasm of the promoters and the

spirit they created by club songs and yells, so captivated the girls that each group was inspired with a wholesome desire to work for the largest club membership in order to secure the silken banner offered as a trophy for the largest membership in proportion to the number of girls employed.

Thus, for the first time the girls of these great industries became a vital part of the organization which is world-wide in its scope, and seeks to benefit all classes and conditions of young women. To them the Young Women's Christian Association has made a fresh appeal and had given them a definite part in its work. The bond has strengthened by the work of the past nine months, and the Association is realizing new responsibilities and larger opportunities for service by the infusion of this new and aggressive force manifest in the Federation of Clubs.

A further impetus from this movement has been its effect upon the city and the enlargement of interest and support from new friends.

The rally meeting for organization was held in the beautiful new Elks

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building, and their lodge-rooms were packed by so fine a crowd of girls that the Elks and their wives, who acted as hosts and served us to a delightful lunch afterwards, were greatly impressed and ready to cooperate in any future way possible.

When a three-ring circus was given by the Federation in February to raise funds to pay for their year's class work, the Shriners were asked to lend their assistance, and the Zurah Patrol drill was one of the finest numbers on the program. The ring master, the circus manager, and other leading parts were taken by Shriners, and several prominent Elks also took important parts on the program. Through the Assistant Physical Director of the State University, the Playground Director for the Park Board, and the Y. M. C. A. Physical Director, we secured the assistance of many of the best athletes of the University and the city. All these individuals and organizations contributed willingly to the success of our effort because of the vital results the Association was securing through the impetus of the Federation.

The Women's Clubs of the city are also keenly alive to the needs of the working women, and while conditions

in our local factories are far superior to those of many other large cities, these women have felt the appeal of their sisters in the congested industrial centers, and respond anew to the Association that is bringing a larger life to the industrial girls.

The Federation banquet in May, held at one of the largest tea-rooms in the city, was comparable in its arrangements to similar occasions held by the Women's Clubs. It is also probable that the girls were no more nervous in presenting their toasts than the average club woman who makes her first appearance under similar circumstances. The value of this training for each is equally needed for leadership in the club or church, and to meet the demands of modern civic and home life.

Every infusion of new activity broadens the scope of the whole work and increases the spirit of fellowship among the members. The Federation has been one of the biggest things recently undertaken by the Association, and its appeal to and support by the girls themselves has not only materially increased the number of members, but has made the membership more truly representative of the young womanhood of the city.



## Her Unspent Youth

Alice Hutchins Drake

**I**T may be that you have in your Association a member who has striven valiantly for its success. Have you ever given expression to your appreciation of her labors? The following account of an event in Kingston Association life may offer you a suggestion.

The good news flashed through the building from entrance hall to roof-garden: Mrs. Carroll was at home.

To every one in the Association the word was received with gladness.

Little Betty Morton seized paint brushes and poster paper to make a festive announcement for the bulletin board. In anticipation of a visit, flower fragrance soon flooded the building. The house girls donned fresh aprons. Little spontaneous acts of kindness blossomed in the light of this great joy: Mrs. Carroll was at home. Home from a far journey, a quest for health. And now, the journey was at an end. To-day, perhaps, would see her standing, as in former

times, framed in the office doorway. "Good morning. What is the good word?"

But to-morrow would witness the great rejoicing, when before her eyes there would be unfolded the tribute of the Association. It was to be a visualization of the love and honor and tender veneration in which she was held by a thousand women. And, as Betty said, it was to be "the surprise of her life"—meaning, of course, Mrs. Carroll's.

It was Betty who planned the program and rehearsed the girls—"chairmaned the joy committee," to quote her again—who played the harp and made fast the Ionic columns so that they showed no inclination to totter when the Years danced on the woodland stage. Little Betty Morton—our Betty—who looks like a Will-o'-the-Wisp, and yet can accomplish stupendous tasks. I fear we take her too casually. Some day, when she leaves, we will realize too late what she has done for our Association.

To return to the tribute—

Mrs. Carroll was invited to dine, the day following her return, with the secretaries, at the Association Lodge in the woods. Quite unsuspecting, she arrived at the Lodge door on that June afternoon, to find the house deserted, and adorned by a placard bearing the words:

To Let  
For Information Apply  
Beyond the Bend  
in the Road

Mystified, the guest set forth up the familiar road, and at the bend, she stopped. Against a background of tall pine trees, a stage had been erected, banked with palms and garlanded with daisies. Around it, in a vast semi-circle, were grouped the members of the Association—expectant, joyous, with loving welcome in their hearts.

On their guest came, slowly, wonderingly. Toward her, through an aisle leading from the stage, came

four smiling secretaries linked together by a heavy rope of daisies.

They greeted Mrs. Carroll, formed a circle about her, and safe in the shelter of their flower garland, she walked through the midst of the company. Up to the stage she was led, and there, standing with two secretaries on either side, she faced the throng of women gathered to honor her. In the instant that they stood, looking, soft voices commenced a song, and soon the familiar words, "Open my eyes that I may see," were ringing to the tree tops.

Mrs. Carroll was not expected to speak. She stood before the audience in order that hungry eyes might feast themselves upon her.

When the hymn was ended, the secretaries led the way to chairs on the grass below. Still uninformed as to the import of the meeting, Mrs. Carroll saw Betty nod her head, the signal for the velvet curtains to part, then to close again.

Out to the front of the stage fluttered five girls, gowned in white. The tallest one, stepping forward a little, said, "I, the Spirit of the Occasion, bid you welcome. In the shadows stand waiting four Eventful Years. Before your eyes you will see them unfold the riches which they gave to our Association."

She withdrew to one side. A girl bearing the scroll of 1909 stood for a moment in the center of the stage; the curtains parted behind her and there was revealed the Vision.

The eight young women who, one by one, had sought Mrs. Carroll's aid, and whose various necessities had revealed to her a great need, stood grouped together, hands outstretched toward the symbolic figure of their counselor. Overhead were written the familiar words—"Girls, you shall have a Y. W. C. A."

"1910" disclosed the Reality. Every one smiled at her neighbor when the curtains parted on the office scene. There sat Martha Haley at the typewriter. Martha had been the first stenographer and the Reality demand-

ed her presence, even though she was now married and living far away. The telephone rang continually, as of old. Miss Buckingham's desk was encircled by waiting visitors, as always. The bulletin board was crowded with announcements. "Membership—175. Help Us to Increase It,"—the original poster, hung over the desk of the composite general and associate secretaries. The little scene brought laughter and tears. Those who had striven in the early days, deeply realized its significance.

Blue-prints were scattered over chairs and tables in the scene of "1912." Betty had called this little scene "Dreaming Dreams," and such they were.

"Mrs. Carroll" sat at a table and gathered about her were the members of the justly famous building committee. Even Mr. Simon, the consulting architect, had come from New York to add a touch of naturalness to the scene. The hour, one could see, was two o'clock, and one was led to add "A. M." from the fact of the brilliant lights overhead.

The old familiar questions, "Where is the money coming from?" and "Do you really need a building?" were printed on large cards and hung on the wall. Then there was the significant poster:

1909 Membership 200  
1912 Membership 940  
Quarters Crowded. Do We Need a  
Building? We Do.

When "1913" stepped before the curtains, every one knew that behind them awaited a glimpse of the new Y. W. C. A. "A Building of Our Own" was the final scene. Enthusiastic workmen had cleverly copied the main entrance of the Kingston Association. There, in the colonial doorway, with its white settle on either side, Mrs. Hammond, the warm-hearted matron, stood smiling her "Association welcome." Over all were Mrs. Carroll's words: "Now there is not a girl in this city without a home!"

Slowly the curtains closed, and then

to music, the Spirit of the Occasion danced with the Eventful Years. It was what Betty called an airy fairy dance, which she created for the evening.

At its close a surprise awaited. Dr. Archer stood upon the stage. He it was who gave the land for the Lodge and was its kind neighbor; so it was eminently appropriate that he should have a share in the program.

For a long moment he stood looking out over the audience. Then he spoke:

"One afternoon last winter, I met a member of this Association as I was coming in from a case, and as she was returning from a class at the University I tucked her in my car and drove her home, and ever since that day I have been eagerly awaiting the event in which we are now participating.

"Little Miss So-and-So had found an idea buried deep down among the footnotes of a text-book. She had come upon a phrase of Emerson's—'Unspent Youth.' From those two words have grown this evening's ceremonies. She had suddenly realized that the vital force which had been directing the affairs of this Association was the unspent youth of a certain woman, a woman whose loving direction and care had temporarily been withdrawn from her charge.

"'When we have her home again,' said my companion, 'I intend we shall pay tribute to her unspent youth.' It was not to be a tribute to a personality, but a recognition of achievements wrought by this life-giving quality, unspent youth.

"The woman who possesses it has never held office in this organization. Recognition usually comes to officers, but not to quiet members. To-night the recognition has been offered. Somewhere among the pines in the rear of the stage, little Miss So-and-So is director of ceremonies. Deep in my heart, I feel that we should pay her also a word of tribute. She and all the conspirators demanded that this should be a service of gladness,

and such it is. This, dear neighbors, is 'How the tribute happened'."

The sun was sending a last crimson flare through the trees when Dr. Archer concluded his speech. We who knew the program watched eagerly for the second half. It would be just twilight when it was completed.

The Spirit of the Occasion stepped forward and we heard her say slowly and very solemnly:

"Justine Lewis Carroll  
'Nurse of Full-Grown Souls.'  
Four gifts to our Y. W. C. A.  
which her valiant efforts have  
made possible."

Once more the curtains were parted. First we saw the Hearthfire Club members gathered around the club's own table, hands joined to form a magic circle. One member rose, gave the quaint Old English invitation, and a "strange" girl slipped into a vacant chair. This is the club organized for the benefit of lonely women.

A Travelers' Aid deaconess stood for a moment before the curtains, then shyly retired. Every one knew how Mrs. Carroll had labored to make her a reality.

The dining-room girls, gathered in a reproduction of their recreation room, sat reading, resting or playing games, as is now possible in the new building.

The fourth gift awaited the guests beyond the bend in the road. It was, of course, the summer Lodge, and toward it the company was soon walking. But not before there had been a final song and a word of farewell from the Spirit of the Occasion. When it was over, a procession was formed with Mrs. Carroll—a radiant, glorified, overwhelmed Mrs. Carroll—the secretaries and Dr. Archer leading the way. Down the road, through the gathering dusk, past the tall dark pines, the members of the Kingston Association proceeded.

Betty was among the last, and slowly she and I walked together in the wake of the procession. "They will find refreshments at the Lodge. I hope there will be enough," I heard Betty say; but I knew her mind was far from salads and ices. She was thinking of the joy of paying tribute, of the appropriateness of paying tribute, to unspent youth.



## Schoolmates Once, and Now?

Edith Powers

**T**O most of us the claim of the undiscovered girl is a little stronger than any other, because we know her so well and because she is more nearly our own type. We have been gone from the small town for four college years, yes; we think that we are out of touch with it and with its life; shall we take time to look back and see just what relation we do hold to it?

Back in the days of grammar school the girls in the home town were our firm friends. How important our class parties and other affairs were to

us then! How we were bound together in our little clubs and pursued every fad that swept the town, from stamp pictures to autograph albums! A little later some of these girls dropped out of school to take up their work as telephone operators or as clerks. Sometimes it was sheer dislike for school and inability to see beyond the mere certainty of four more years of study which caused their desertion from the ranks, but more often it was actual necessity.

But we went on through High School, and all the time were meeting



MAIN STREET IN THE SMALL TOWN

these girls less frequently. We knew that they were about, and saw them laughing and talking to strange boys on the street corners on Saturday night at band concert. And we wondered, in our newly-acquired superiority, how we could ever have been so close to them some five or six years ago. That was when we were home on our freshman or sophomore vacations. We exhibited our familiarity with the poets by quoting them on all occasions with great fluency and fervor, and our superficial understanding of them by never reading the meaning in "the rank is but the guinea's stamp." We just decided that the girls had changed and it never occurred to us that to our would-be learned quotations we might well have added: "There, but for the grace of God, stand I." Now we are able to see that the difference is more in us than in them, except, perhaps, that they are a little more undeveloped.

And now consider how all this applies directly to you who are college women. You see that you are one of the girls in your town who has had a chance to discover herself. Why it has been you instead of one of the others isn't plain to you just now.

But let it be enough for you that you *are* the one. You, with other college women, are conceded to be of the most logical and cultivated type which the generations have yet produced. Before you are visions of service for others. Several years of sociological and economic study have aroused an interest in the poor of the city, or perhaps love for your own late surroundings leads you back to work among college girls. In the fine fire of your enthusiasm you have forgotten that these two classes, which do not include quite half the girls of our land, have already many workers among them and are each year proving themselves more capable of meeting their own problems. Just before you is this third group, which as a type you know better than either of the others whom you have studied only theoretically or scientifically, but your very familiarity blinds you to the immensity of their need.

That there is a need you admit readily enough, but it is easy to add in self-justification that the situation, although undoubtedly distressing, is yet too commonplace to warrant much expenditure of time or attention. To the girl herself, however, the situation

is a tragedy, and no tragedy can ever be commonplace.

Now with your rightly vaunted desire for fair play and with your inherent demand for common justice, consider the problem of these girls and how it is to affect you. First of all, it is not a problem in the abstract—it has no glittering generalities—but stands forth in all its simple, unconscious appeal as a direct challenge to your leadership of the town and its people. Perhaps the easiest way to analyze the situation is to approach it from the inevitable four points of view.

The opportunities for physical activity which the average small town offers do not consist of more than a basketball ground for the High School girls and possibly the courts of a tennis association. "First Aid to the Injured" has not been taught; there may have been a vague knowledge of ordinary household remedies for use in emergencies, but this is often forgotten because its worth has never been emphasized. Sanitation and personal hygiene have obtained a little more consideration in some places, but their laws are usually regarded as flexible enough to suit either pleasure or convenience. The fact that thirty-three of our states have Library Commissions which are prepared to circulate carefully chosen books at the cost only of transportation has escaped attention, and so this alternative to the town library is also neglected. The books which may be borrowed in the community are usually classed as "novels." The point is not that they are so detrimental in themselves, but that there is no antidote at hand for the large quantities in which they are consumed. We dare not censure too severely here, for few of us, with no interests beyond ourselves, and with no developed or awakened appreciation, would seek an instructive treatise when a stirring dissertation upon society life was at hand. Vocational training, until recently, has been a negligible quantity. The recent passage of state laws requiring such

teaching in the schools has met with a response which proves that it is filling an unconscious desire of the students, and the results of instruction in scientific agriculture and household economics have shown the need and advantage of making everyday work attractive.

Of all the phrases current in these nondescript villages, the most in evidence is, "There's nothing to do." We ourselves have used the plaint with elaborations and exaggerations, but have been guiltless of suggestions for readjustment. How often have we rejoiced because September has brought us nearer to those whom we were pleased to call "our own people?" How long will it be before we can learn that

"It is enough that through Thy grace  
I saw naught common on Thy earth."

When these few weeks of summer seem unendurable to you, do you wonder that month after month brings a reaction? Something must be done and there is very little room for choice. Watching the trains come in, promenading Main Street, regularly attending the picture show—these events constitute the rounds of gaiety. There are few wholesome social gatherings for there is no one to lead them. If you attempt to do it yourself, you find that there is prevalent a feeling of restraint. Can you be surprised at this? Long inability to find a means for such expression is not easily counteracted by one evening of companionship. Yet leadership is the thing demanded and someone must take the initiative.

It seems impossible to imagine anything more barren than these social surroundings, but there is another phase of town life which is as utterly destitute of its essential elements. Torn between churches of varying creeds or bound to none at all, regarding adherence to religious principles as effectually setting one beyond the pale of human enjoyment—this is the attitude of the girl of your town toward the greatest things that life

has to give. The great, blinding pity of it all is that these things they need and want are within their grasp and they know not how to reach for them. Leadership is there, but undeveloped.

The sheer loneliness of life in these places, the monotony which blinds to all but personal need, the innate desire for the right of youth to life and love, combine to produce the tragedies of these undeveloped lives. The bonds of provincial customs bind so closely that escape from them leads to that freedom which is too eagerly followed, or else, unhampered by conventions, energy is misdirected. At any approach we find the tragedy of a life rich in potential leadership and promise, and a baffled, beaten soul longing for what we might give, and

failing to receive it, taking in desperation the only substitute at hand.

Seeing this, we realize that salvation must come to them from their own people. No one else can have the heart that fully understands, no one else can so quickly catch the unconsciously expressed appeal, no one else can feel so deeply or sacrifice so bravely as those who have passed along the same way and have found the clearer air and the fairer view.

With this realization the responsibility has come very close to us at last. And now let us pray for strength enough to keep before us the lines of the greatest poet of our day:

"Take not that vision from my ken;  
Oh, whatsoe'er may spoil or speed,  
Help me to need no aid from men  
That I may help such men as need."



## Winter Camps in Norway

Elizabeth Hagemann

**D**URING the past few years the interest for sport has greatly increased in Norway, especially in Christiania, and happy as we have to be about it, we can not close our eyes to the fact that at the same time it holds a danger—body and health are developed at the expense of the religious life that must be nourished lest it die. For instance, on Sundays in the winter time when the sun is shining upon the white snow, the church bells may call as much as they like, most of the young men and girls have not time to listen to them. With their "ski" upon their shoulders they climb up the hills and spend the most wonderful day in the realm of God—worshiping the creation instead of the Creator.

Several attempts have been made to find a combination between these two needs equally natural to young people, and the Student Movement has come to understand that here it has a great

task. We are trying to show youth that sport and Christianity does not need to be enemies; on the contrary they ought to work hand in hand to create "a healthy mind in a healthy body."

Just five years ago one of our leaders got the bright idea of trying a winter camp in the Christmas holidays. The attempt proved a success, and from that time such camps have been a fixed institution in the work among the young "gymnasiasts."\* Of course there may be a danger even in the fact that every place is always occupied. We often get people who have no religious interest at all, people who come only because of the nice opportunity to get away from town for a reasonable price. But isn't it just such people who need it more than anybody else, and who can

\*The term we use for young boys and girls when they frequent the gymnasium before taking their degree—age 16 to 19.

tell what they have gained for their souls, even if they don't keep in touch with us any more.

Of these camps there are generally four at the same time—two for boys and girls together, one for boys only and one for girls. They last for four days, and we always try to make them as inexpensive as possible, by obtaining reductions on the railways, etc.

The last years we have had our Girl's Camps at Roa, a peasant farm about forty English miles away from Christiania and I shall try to tell a little about one of them. There were eight to ten women students and about thirty gymnasiasts, a very few of whom we knew before leaving the city. But when taking the train up in the afternoon we really had the best opportunity of getting acquainted with each other. Most of the girls were quite young, and it wasn't difficult to see that they had come mostly to enjoy themselves. They laughed and chattered, their minds were full of Christmas pleasures, and their pockets and baskets were full of sweets, nuts and cakes. Who could be but glad when looking at those fresh, happy faces? But at the same time a feeling of fear was stealing into our hearts, what to do with them all? Was it possible in those few days to work anything out in them, to make them see the earnestness and responsibility of life?

Fortunately there was not a long time for reflection, the time had passed surprisingly quickly, and there we were. There was a noise and a hurly-burly to get out the luggage, the train disappeared and we stood with our "ski" on our feet, not knowing where the way would lead. But there—"Halloo, this way!" Kirsten Utheim started and we followed her down the hills from the station. And such a night. Who will ever be able to forget it? The air was very, very cold, thousands of stars twinkled on the dark sky, and by and by the busy tongues were silent, so that the only sound was the snow crackling under

our "ski," gliding as it were through fairyland itself.

Suddenly we awoke from our dreams by reaching the bottom of a steep hill, at the top of which an old, low house looked very invitingly at us with its long rows of illuminated windows. Here we are—"hurrah!" some one shouted, and in a hurry the hill was mounted. A broad door was opened, kind hands were pulling off our wet gloves, and before knowing how it had really taken place, we were all seated in a big, old-fashioned room, where a monster of a black stove rattled and did its very best to welcome us. Tables were laid with coffee and all sorts of cakes—how was it possible for anything but home feeling to enter our hearts? We all instinctively felt that we were not only girls from forty different homes, brought together by chance, but somewhere there was a strong force of love, wanting to melt us all into one big family. It appeared the same night when we were going to bed. The girls had taken forth nuts and books, intending to pass a part of the night in that way. But when one of the students kindly asked them to put them all away, there was no protest, only a slight sneer upon some of the faces. Having read some verses of the Bible to them, she put out the light and in a few minutes we all slept—slept until we, the next morning, were awakened in the most pleasant way by the maid cramming the stove full of birch wood, that lighted up the dark room till it was time for dressing.

At breakfast time the order of the day was made known. The Bible study that was first to take place is always the most strange thing to those being with us for the first time. But here at Roa as everywhere we had the same experience that with these little circles with the Bible as our starting point, we got to know and learn from each other as nowhere else, and they all got to love this quiet hour at the beginning of the day.

All the rest of the morning was devoted to the "ski" sport. Most of

us took a long walk up the mountains, while other preferred the more modest hills near the house where they might cut somersets as much as they liked without any danger. And everybody did her best to train herself, taking into consideration the great match that was to take place at the end of the camp.

About 3 o'clock we returned with flushed faces in spite of the cold, and with a voracious appetite, and having changed out wet skirts and shoes, we just *did* appreciate the dinner. Then we were allowed to have one of our Norwegian, "twilight pauses"—gathering round the fire, talking and resting till the lamps were lighted at coffee time. Meantime the train had brought a lecturer from town and the serious part of the camp came to its own in an address of devotional character. All the people of the farm were invited to attend it and they seemed to appreciate it very much. The address was followed by a discussion, and even if the gymnasiasts didn't take much active part in it, it was not difficult to read in their eager faces that a lot of new thoughts were awakened in their minds. After supper we again gathered in the sitting room, singing, playing, or having some music and closing with a devotional half hour.

In that way the days passed only too quickly, every one of them binding us closer together and revealing the love of God to us. The last day was a Sunday. Immediately after breakfast there was a noise in the yard, and there we found a row of horses and sledges waiting for us. We were wrapped up in all the rugs and blankets that were to be found, and with sounding jingly bells the gay horses took us to church where the old minister spoke to us in such

a warm way that it could not but touch all hearts. On our way back the sun just broke through the clouds and made the heavy cover of rime on every branch to beam and sparkle. But in spite of the sun and all the rugs we got quite chilled, so that it was really necessary to have the dinner interspersed with so many songs, jokes and jolly speeches, as it were, to get warm again. The fun continued in the "twilight pause," when the result of the "ski" match was made known and the prizes distributed. Then awoke a storm of gaiety, the jokes not being about our skill at all, but only trying to hit our weak points.

After a brief address the "question-box" was opened. Into that every body could, without naming themselves, put all sorts of questions which they wanted to have discussed. It generally is a very good standard by which to judge the result of a conference—at least outwardly. And so it appeared that Sunday night at Roa, that in spite of all the sport and gaiety, the Holy Spirit had done a deep work in the souls of these young girls. There were many interesting questions and in *this* discussion most of them shared.

It had dawned on them that the highest joy of life is *not* found in pleasures and the enjoyment of oneself alone, but in the self-forgetting from which all true love is growing forth. And they wished to know how to keep and develop this new view of life when returning to all the difficulties of daily life.

When saying goodbye the next morning there was one thought that helped us all through the hour of leave taking: "He which began a good work in you will perfect it until the day of Jesus Christ." (Phil. 1:6.)



# "The Most Beautiful and Hopeful Thing"

Gertrude Griffith

Youth is a terrible force—it has all to learn, but it is youth, the most beautiful and hopeful thing in life.

IDA M. TARBELL.

THESE trenchant words have been used before in headquarters printed matter, but after all, why should we not use them again and again: they carry the meaning of all our day's work.

It is the beauty and the hopefulness of youth that makes "girls' work" the most absorbing thing about the Young Women's Christian Association to those of us who are giving it special thought and study. This department under its revised name, chosen by us all at Richmond last spring, is not yet very old, but since the girls' work number of THE ASSOCIATION MONTHLY in January, it has been still more standardized, and following is a compilation of the convictions that have gradually evolved in the working together of the girls' work specialists.

We know that one-third of the population of America is made up of adolescents, over one-half of whom are girls. In high schools alone there are over 600,000 girls; in addition to these and the younger school girls, there is an army of young wage-earning girls, and still another smaller group of young girls neither in school nor at work, but "just staying at home."

Adolescence is defined as "the state of growing," and the Bible proverb about the bending of twigs is no less true now than it was in the days when it was written. If the Association is to be a vital force for building Christian character among women, it is clear that with our young girlhood we may find our greatest opportunity. More than this, if we do not use that opportunity, in many lives we shall have lost our chance for good and all.

## *How Shall We Do Girls' Work*

Just because young girls are growing, it is necessary in this, more than in any other part of our work, that our methods shall be flexible, but developed along the lines of well-defined principles pertaining to the changing powers and interests of girls of this age. The suggestions that will be made here will be understood, then, to be suggestive merely and not to be followed as hard and fast rules. It is just as well to face the fact that many of our best laid plans the girls themselves will not take. Lowell tells a story of a scientific poultry raiser who wanted to find a food for ducks that would be cheap, nutritious, warranted to make the ducks lay, etc. He worked in his laboratory until he had prepared a celery compound which he considered to be a very superior article. At a meeting of the State Agricultural Society he held forth at length on the superiority of this compound until he had quite exhausted his complimentary adjectives, and then solemnly concluded by saying, "Gentlemen, there is only one drawback to this excellent preparation, and that is, the ducks are so stupid that they won't eat it!"

Now we have very splendid plans, the best in the world, which are warranted to work; they worked in the Northeast, on the Pacific Coast, and they ought to work in the Middle West. They stand the scientific test, but the only difficulty is, the girls do not take to them. I wonder if we always charge the failure to the right source! After a time when we come to know a girl well we may be able to direct her likes and dislikes without her being conscious of it, but that is a secret which is not given to the beginner at the very outset, but comes from patient, loving service, born of tact and long-suffering.

### *Age Limit*

The department of method of the National Board has recommended that emphasis be placed on work for girls between twelve and eighteen years of age. This does not mean that the value of work for children under twelve is minimized, but intends rather to make clear that the girls in the critical "teen" age are often lost sight of unless our Associations face squarely their responsibility in making special provision for them. But it is obvious that owing to necessary limitations of equipment and workers, not all the work which might profitably be done for either the very old or the very young can be successfully carried on. In determining the scope of girls' work, the question is not, what would be important were we equipped to do it all, but rather what is of most importance, even now, with our range limited.

### *The Committee and Secretary*

The first function of a girls' work committee would be the special study of the needs of girls between twelve and eighteen, and through the Board and a close co-operation with all other departments to see to it that all of the available resources of the Association are put at the disposal of these girls. Our hope for this department is not to build up a miniature girls' work separate from the adult department, but to adapt and extend all the adult activities to the younger girls, using the departments already established to provide activities especially suited to younger girls. That is to say, the physical, educational, religious, and all other departments organized to do work for young women are expected to include in their thinking and planning the younger as well as the older members of the Association. The girls' work committee thus becomes a promoting agency, working through all the departments already created, rather than a separate entity.

We are consistently refraining from the use of the term "girls' department," which at once sets the work

off in a separate and "water tight" compartment of its own. Girls' work may be a part of every department, yet girls' work may have a very real consciousness of its own.

The members of the committee should be chosen with regard to their special fitness for work with young girls. Not only a genuine liking for them but an understanding of what girls of this age want and a willingness to study their needs are essential qualities for every member of this committee. Granted these qualifications, committee members may be found among young college women, mothers of young girls, high school and upper grade school teachers, and women who have been employed as young girls or where young girls are employed.

Whenever it is possible, an employed secretary should be in charge of the planning and correlation of all this work. She should be a trained young woman, who unites the Association ideals of Christian leadership with the essential qualities enumerated for her committee members.

There are many ways by which the secretary or a committee member may prepare herself for her work. The first is to be a friend of girls, and next to be a friend of those with whom girls associate—their families, their teachers, their pastors, their employers, their chums, both boys and girls; after this, through books and study and association with leaders in other movements, to become familiar with what others have learned.

### *The Work*

The younger girls in a given community may probably be grouped under the following general classes:

1. High school girls.
2. Upper grade schools.
3. Industrial girls.
4. Young employed girls.
5. Young girls at home.

It will at once be seen that each of these groups will have different needs

to be met in different ways, and to promote the interests of these different groups, sub-committees of the girls' work committee may be chosen as seems desirable. While in a newly organized Association, sub-committees for at least each of the first four groups would naturally follow, it may happen that in Associations already organized, effective work for high school girls or for young employed girls is being well done under another committee, in which case the responsibility of the girls' work committee for that particular work may be one of helpful co-operation rather than of active promotion. The industrial committee, for instance, may have developed alongside of its adult work a splendid work for young industrial and other employed girls. The girls' work committee, after making sure that the industrial committee is covering the field of all young employed girls—cash girls as well as factory girls,—should turn its attention to the other groups of young girls. In the same way, high school work is now frequently done through another committee, and if that committee and the Board are willing to have a student sub-committee, there is no reason why the high school work may not continue to be carried in this way. There would be a possible advantage if some member of this other committee were also a member of the girls' committee, and could thus keep it in touch with all the girls' work being done. But work for high school students as such should not be undertaken unless there is a sub-committee for student work ready to be responsible for it.

A more definite co-operation than this might also be possible, especially in the industrial work, if the girls' secretary, when one is employed, could be considered as working with the industrial secretary in her work with the young industrial girls. The girls' secretary will therefore be one who is interested in all of the younger girls, no matter which committee is ministering to her needs.

### *High School Work*

Work for high school girls in cities is coming to take the form of a student club constitution, or of ordinary girls' clubs without special relation to their connection with the high school, in which perhaps other girls than those in high schools may become members.

Among the many thousands of high school girls there seems every reason to believe that a definite student movement may be developed which can worthily be related to the World's Student Christian Federation. Wherever possible, therefore, the organization of high school student clubs is recommended only where a student committee responsible for the work can be organized, but the formation of such clubs should be undertaken with the help and advice of the student field secretary. The membership of only those high school clubs organized under the suggested constitution for high school clubs and supervised by a student committee or sub-committee of the city Association, is considered a part of the student movement and related to the World's Student Christian Federation.

In the organization of such a club there are many questions to be considered, and first is the method by which the high school students may be approached. Is the superintendent or are the teachers of the school interested to have Association work among their girls? If they are interested, do the State laws, city ordinances, or school regulations in any way prohibit religious work to be carried on among the students as students, or must these high school girls be gathered together just as any other group of young girls scattered throughout the city might be brought together at the Association?

Secondly, is the religious need of the high school girls being met by any other means than the Association? How large a proportion of the girls enrolled in the high school are already enrolled in church Sunday school

classes? Is the moral tone of the high school such that the social conditions are what they should be? Is there existing in the school a spirit of cliquishness, such as sororities, class distinctions, or social or racial differences sometimes make? How large a percentage of the graduates leave town to go to college? In other words, what is the specified need of these high school girls? And is the Association the best agency to meet these needs?

All these questions having been considered, the form of organization will be decided by determining whether the greatest good of the high school girls will be accomplished through organizing them simply as a group of girls, irrespective of student interest, or whether they can be considered as students and we can endeavor to meet their needs as students especially. If a "student club" is to be organized, the sub-committee for the work must be chosen with special care. The members ought to be as young as possible. For example, a recently returned college graduate has a more definite influence upon the life of a high school girl than any other woman in the community is likely to have. This committee would act as the "alumnae membership" of the club (see the recommended constitution for high school student club), and wherever possible a high school teacher should be included. The president of the club, who is to be elected by the girls and is a member of a Protestant Evangelical church, should also serve on this committee. The importance of this committee for high school work is such that any Association might better wait until the right committee group can be gathered than to start work inadvisedly or hastily.

In inviting the girls to join in the formation of such a club, we should avoid as far as possible having the club become too closely identified with any one clique of girls, class or school. Let us aim at democracy and a true Christian social spirit. Invite to the

Association a small group of picked girls from the high school or schools and present to the group the opportunity for club organization, allowing the girls to take as much initiative as possible. They will themselves be full of suggestions which should be considered seriously, and to these suggestions the leaders should be able to add many others which would prove attractive to the girls. Let the girls at the group meeting appoint a provisional committee to report later to this same group some form of organization. Let the form of organization be accepted by the group and see that the other members of the high school are given an opportunity to join the club if they care to. It is always safer to begin with a small group who understand the purpose of the student club and to let that group grow gradually from year to year until it includes representatives from as many classes as possible.

The regular time of meeting may be about every two weeks, and at such an hour that it will not interfere with adequate preparation of home work or encourage the girls to be on the streets after dark.

Dues should be one dollar, dating from September 1 to September 1, fifty cents of which is paid into the treasury of the city Association, thereby covering the girls' Association membership fee and entitling the members of the club to the general membership privileges of the Association—the remaining fifty cents to belong to the club.

Forms of activity, such as mission study, study of school girl problems, thrift and efficiency, dramatics, social gatherings, etc., may be decided upon by the girls themselves, and appropriate committees appointed, to which the group leaders, generally chosen from among the alumnae membership, shall belong. This makes it essential that the greatest care must be used in choosing the alumnae members, for upon their ability to work with these students depends in large measure the success of the work. Bible study

work should be done as far as possible through Sunday school classes. The personal influence of leaders in guiding the girls into observance of the "Morning Watch" and an intelligent understanding of the obligations and meaning of church membership, will surely be of more value than anything else we can undertake.

If the girls as a club engage in some form of service for others, it will counterbalance any idea of club organization for personal amusement and pleasure only. Having something to do for others is an important feature as far as the permanency of the student club is concerned.

#### *Other Groups*

Other groups—upper grade school girls, young employed girls, industrial girls and young girls at home—may also best be cared for through some form of club activity.

In order to determine activities which are most likely to attract a girl and hold her interest, the following points should be carefully considered: First, her environment; second, her age; and third, the needs of her nature which are not already provided for. Duplication of activity or the introduction of an interest entirely foreign to her previous experience is not likely to hold her. Such work should be selected as will give adequate opportunity for self-expression. Clubs should be self-governing and provision made for frequent changes of officers who should be given a large share of responsibility. Another important consideration is the question of the volunteer leader, for upon her previous training and experience will largely depend the success of the work. It is well to begin in a small way and attempt only the work for which wise provision can definitely be made.

The outline of work for each club should meet the girl's idea of herself as a new and responsible individual. Small groups are advisable and may be composed of congenial souls and increased by the addition of friends

of the members. Cliques are eliminated by magnifying the common interest and by the variety of work.

As far as possible all club activities should be in the hands of members who should have freedom to work out their own desires and motives. The oversight should be strong, gentle and continuous, by one leader who is sufficiently enthusiastic and capable to engage the interest of the members.

A club may be formed under some chosen name which will allow a change in activity from year to year, or it may be formed with one definite purpose. The suggested club constitution may be used. The following list of clubs or activities may be suggestive: Orchestra; Glee; Dramatic; Vocational Guidance; Current Events; Folk Games and Stories; Community Service; Handicraft; Gymnastics; Camp Fire Girls; Home Makers; Kitchen Gardening; Bible and Mission Study; Cooking; Sewing, Embroidery, etc.; First Aid; Nature Study.

As was stated earlier, the young employed girls or industrial girls may be associated in their club work with the other girls. One or more times during the year, all the girls of the Association be brought together for some common activity. This may take the form of a girls' banquet, a special vesper service, a party, or some entertainment to which each group has contributed. These different groups might form themselves into a Federation of Girls' Clubs, when the standard set for federation is met. This standard should be clearly stated and should include community interest and willingness to "associate."

The slogan adopted by the Men and Religion Forward Movement might well be ours: "What shall it profit a community if it gain the whole world and lose its own (boys) girls?" The uncounted thousands of them in our land, these women of to-morrow, are indeed a terrible force, but we are not going to lose them, for are they not our most beautiful and hopeful responsibility?

## Helen Gould Shepard Bibles

**M**RS. FINLEY SHEPARD (Miss Helen Gould) has generously extended her offer—the gift of a Bible to be given to any member of the Young Women's Christian Association in the United States, who will recite without error certain passages of the Bible indicated in Mrs. Shepard's Scripture Passage Memorizing Leaflet\*—which has been open to Association members for eight years already, for the coming year, that is, until September 1, 1915. When memorized these passages are to be recited in one or two sittings to some authorized person, preferably a secretary of the Young Women's Christian Association. This person will then make known to the publication department of the National Board of Young Women's Christian Association the full name and address of each one successful in this effort. With this report there should be sent also a statement as to which version of the Bible is desired, that is, Authorized or Revised. In addition to personally autographing these Bibles Mrs. Shep-

\*The Scripture Passage Leaflet may be obtained from the publication department of the National Board at twenty-five cents per hundred, or five cents for twenty copies.

ard has made provision for printing the name of the person receiving the Bible, either on the inside, or on the cover of the Bible as desired.

The following letter bears eloquent witness to the fruit of Mrs. Shepard's generosity.

August 9, 1914.

DEAR MADAM:

I earned a Helen Gould Bible in the Contest of 1913. Do you think it would be possible for me to earn another Bible by memorizing another five hundred Bible verses? I want to earn it for a friend of mine. She is not from this county. She teaches music both winter and summer, and so I would be willing to earn it for her. If it would not be possible for me to earn it in this way, is there any other way that I could earn one? I have a class of six girls working for the Bible this year.

Yours respectfully,

P. S.—I am very proud of my Bible. I was showing it to this lady the other day and she thought it was so nice. I know she would appreciate it.

Greene County, Ohio, has reported in August of this year the two oldest applicants for Bibles. One of these ladies is over seventy years of age, while Miss Mary R. Allison, now eighty-two years of age, has successfully memorized the texts.



COUNTY ASSOCIATION GIRLS WHO EARNED BIBLES

# Suggestions for Organized Gymnasium Work

Frances E. Bent\*

**I**N a gymnasium department there are several problems that come up when one starts to plan for a strong foundation. It is a strong foundation that is needed. One does not want the girls to feel that the gymnasium is just a passing whim, but to realize that the training for which it stands is part of their life, and that through the physical development they obtain there they become more efficient in their daily work, and have a higher moral standard and a truer conception of real religion.

The first question that arises is how to get the girls. The best way is by personal invitation, either by the director, committee member, or one of the gymnasium girls. Good advertising is essential; photographs of regular class work can be used to advantage on the circulars—to bring the gymnasium as a living thing to the people. A small circular with everything condensed and arranged in an attractive manner, so that everyone will realize their need of the training when they read the contents, is splendid to circulate in stores, factories, offices and schools. Attractive posters, suggestive of different phases of the work in the gymnasium, can be placed in different windows throughout the city and around the building. Rallies should be held every fall to tell new girls about the work. Demonstrations should be given at different times during the year to show the public the standard of the work being done in the gymnasium.

This brings us to the question—"How to keep the girl; that is, how to interest her in the work?" First, make her feel that she is a part of it,

\*Miss Bent is physical director of the Dayton, Ohio, Association.

and that she is spending her time in a way that is worth while when she is at the building. The work must have a standard; it must be progressive so that the girls can remain in the gymnasium for years and still find that there is much that they have never had and that it is worth their while to continue. Have the work graded, and as far as it is possible have the girl enter the class for which she is best fitted, where the work is neither too hard nor too easy. Have the work interesting, so that the girl will want to come and not miss a lesson. The social side of the work should be emphasized, for many girls come after a hard day's work just for the relaxation that they get and to relieve their minds of the tension that they have been under all day. A great deal of stress should be placed on *posture*. A girl should be made to realize the necessity of standing correctly; she should know that one tends to maintain the same position held during exercise; and she should be told the danger of the fad in standing that is advocated in fashion books.

Now as to the class itself; it is hard to get acquainted with a great number of girls unless you have them organized. It is well to have the following officers among the girls themselves: president, vice-president, secretary and treasurer, visiting committee, athletic committee.

The president of course is responsible for her class, and tries to know each individual girl. The vice-president aids the president. The secretary and treasurer may be the same girl, or preferably, it is well to have different girls hold the different offices. The secretary keeps a record of her class, also posts on the bulletin board notes of interest to the class and passes to the press committee of the gymnasium notes for the paper. The treasurer keeps account of all money affairs, whether for suppers, demonstrations or entertainments. The visiting committee keeps track of the attendance book, and if a girl is absent more than three times, telephones,

sends card or calls on the girl to see if she is ill or what is the matter, and then reports to the president of her class and to the physical director. The athletic committee's duties are to form teams in their class for class games.

To carry the organization further and have all the classes united as one body, it is well to have gymnasium officers, such as gymnasium president, vice-president, secretary or press committee and treasurer, visiting committee, and athletic committee to assist the physical director in seeing that the various classes attend to the duties assigned to them.

After the girls have been in the gymnasium several years they are anxious to do something other than just be in class work, so a normal training class, or leaders' class, is a splendid club to have in a gymnasium. The physical director can train the girls so that they can help with the games, apparatus work, and folk dances in the children's and beginners' classes. It is well to have the presidents of the different classes meet with the gymnasium president and the physical director once a month to talk over the work, make suggestions and bring any criticism that may have been made; then the physical director can present the different ideas and plans to the Committee on Hygiene and Physical Education, appointed by the Board of Directors to administer the department. This committee is anxious to know the girls' side of the work.

Fifteen-minute health talks should be given every week that girls may have instruction in hygiene as well as understand the physiological value of the exercise. A Bible class could also be formed. Neither of these should be compulsory, but the desire could be created in the girls to take up Bible study. The secretaries of other departments coming into the various classes make the girls realize that they are a part of the Young Women's Christian Association, and they turn their interest to its work as a whole.

## Students as Annual Members of the Field Committee

Mabel Eleanor Stone

**B**UT do we need to spend time discussing that? It is not a problem in our college at all, and there are so many other things that I want help with." The speaker was a wide-awake student from a denominational college, who had been listening for some time, rather impatiently, to a discussion of the problems of the Association in state universities. In the group gathered around the long table were represented the colleges which had that year each elected a girl to serve as annual member on the student department of the field and this was their first meeting together.

Six months, later they met again, this time with the student department at a regular meeting. The same question that they had discussed at the first meeting came up again, but instead of appearing impatient the girl from the denominational college listened intently, her thoughtful, alert face turning from one to another as they spoke. Finally the chairman turned to her: "Miss X—, what is your opinion?"

"It seemed to me I got some light talking with a girl from one of the western state universities this Christmas vacation when I was home," she answered. "You see," with a little laugh, "I was searching for light everywhere because this has such an important bearing on all Association work."

This girl was not an exception, but typical of the experience of any student serving as an annual member, and the growth in discerning judgment, the ability to think in terms of "all Association work" instead of "our college," and the deepening sense of responsibility as members of a great Christian women's movement for

women, coming as the result of giving undergraduates a share in the work of the field student department, open up unlimited possibilities when the "annual membership" shall have passed the experimental stage.

Until two years ago, when the experiment first began, the students themselves had had no part, outside of their local Association, in the student work of the field. The initiative lay in the hands of the student department, composed entirely of women already out of college. Yet it was becoming increasingly evident that the undergraduate students were capable of taking the initiative in other lines of activity such as their student government associations and that these organizations were the stronger for the student initiative in them. While the conviction was taking form in the minds of many field committee members that more student initiative would also be a source of added strength in the Association, the Field Work Department recommended that there be each year, as members of the student department of the Field Committee, a certain number of girls elected by their college Associations to serve as annual members. The colleges might be grouped, and the privilege of electing an annual member rotate within the group. During the two years since this recommendation was made several field committees have been trying the plan with various adaptations and it is beginning to be possible to measure the gains which can be definitely traced to the presence of students themselves on the student department of the field.

Perhaps the most striking gain has been to the individual girls and through them to the local Associations which they represented. In one field the annual members work together as a committee to gather data from the local Associations on questions which they choose for study and discussion—such as the training of the cabinet, how to use the religious meetings, the Association and the church—and upon

these investigations are based the report that they make to the student department at the last meeting with it in the spring. As the girls sat talking together after this last meeting one girl remarked: "Wasn't it queer the way we spent all our first meeting explaining to each other how different our problems were? I don't think we knew much about each other then." And another girl added: "We didn't care as much as we do now either." It seemed to the student secretary, watching the heads nodded vigorously in assent, that for them to have learned "to know" and "to care" as a result of annual membership was to have justified the experiment. Following fast upon the gain in knowledge and broader sympathies has come a new sense of responsibility and a growing away from superficial judgments. In the absence of the chairman of the student department from a certain field conference this year the report of the student department for the two years before was prepared and read by one of the annual members who not only displayed a knowledge of the field but a fine perception of the points which showed advance. More than once in the discussions of the membership basis one heard such remarks as: "Well, we know what *we* want, but we can't vote by that," showing that there was a growing sense of responsibility to the whole Association movement underlying all decisions.

But the advantage has not been all on the side of the individual girl and the local Association. Field unity has been visibly strengthened and ideals and plans set forth in a way that would have been impossible without students among the initiators. In some cases annual members have visited all the colleges in their group, while in other instances several girls have gone to some nearby college to help in a summer conference rally or similar meeting. Of course there are dangers. There must, for instance, be constant care to guard against the spreading of unwise as well as

approved methods of work—but the advantages have far outweighed the disadvantages up to the present. To be able to call together a group of girls who can truly be counselors when some large issue, such as the transfer of a foreign secretaryship, is before the field, or to see certain ideals of social conduct quietly gaining ground because the people behind the ideals are “us” as well as “you” is worth much in the life of a field.

The coming of students to share the councils of the field committee has not meant that we of the student department have sought to more successfully superimpose our ideas on theirs or vice versa, but rather that, having taken council together, we may go forward together, with power of initiative increased, with understanding deepened and with judgment strengthened to the task of awakening and training Christian leaders.



## This Year's Bible Study

Anna V. Rice

We Recommend—

*“That every Association plan definitely for Bible study and mission study.*

*“That in planning for such work consideration be given to the needs of different groups, awakening interest, affording a systematic and comprehensive study, focusing attention on character, preparing leaders; the whole centering around one fundamental purpose—the fulfillment of life according to the standards of Jesus Christ.”—From the report of the Commission on Character Standards.*

**H**AS your Association acted upon either or both of these recommendations? Have you made definite plans for Bible and mission study? Have you considered the

special needs of different groups within your Association? These varied needs for religious education must be met in various ways, sometimes by stories or practical talks, often by short courses of study extending over a few weeks only, but while these are all good and useful, the strongest and most permanent work is undoubtedly done by “systematic, comprehensive study.” Recognizing this, the tendency in the Association, as in the Sunday school, is to introduce thorough courses progressively arranged to cover three or four years. Two such courses are offered by the National Board.

To stick to a Bible class during the entire winter requires some earnestness, and sometimes we hesitate to ask it of girls. To try an examination when the last of April comes around often takes courage, but the gain is worth the effort. Work and thought are as necessary for the best spiritual development as for the greatest intellectual accomplishment. As an organization we need to emphasize this truth and to appeal to girls to put it into practice.

The National Board courses for 1914-1915 are as follows:

### COURSE I

FIRST YEAR—Jesus, the Man of Galilee. Elvira J. Slack.....	\$0.30
SECOND YEAR—Life of St. Paul. A. G. Leacock .....	.50
THIRD YEAR—Studies in the Prophets. Margaret Brooke .....	.25

### COURSE II

FIRST YEAR—The Mind of the Messiah. Charlotte H. Adams.....	.40
SECOND YEAR—Bible Studies on the Book of Acts. H. W. Oldham.....	.40
The Epistles of Paul. Edward E. Nourse .....	.40
The following epistles are only required: I and II Thessalonians, I Corinthians, Galatians, Philippians.	
THIRD YEAR—Women of Ancient Israel. Charlotte H. Adams.....	.25
Work and Teachings of the Earlier Prophets. Kent and Smith.....	.50

Course I is especially adapted to secondary school girls and younger women. Course II is adapted to more advanced classes.

The only change from last year is the substitution of Miss Adams' new book, the "Mind of the Messiah," for the two courses, "Mark" and the "Social Message of Jesus," in the first year of Course II.

The examinations will be given during the week April 26—May 1, 1915, and in order to take them a class must have had at least twenty lesson periods. Further information concerning these courses will gladly be given by Miss Helen L. Thomas, Educational Secretary, 600 Lexington Avenue, New York City.

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**Social Teas** are held by the Association of Albion College, Michigan, during "rushing season." This helps to tide over the discomforts of the season for a large part of the student body. This Association has provided talks by experts on various phases of women's occupations. As a result of the talk on millinery two domestic art classes have been formed among the college girls.

### THE BUSINESS GIRL'S CREED

I believe in

**MYSELF**, the Business Girl of *to-day*, and that by the grace of God I can be a force for good in the world, making the way easier for the Business Girl of *to-morrow*.

I believe in

**MY WORK**, and will try to bring to it a singleness of purpose and an enthusiasm that will make it a joy to me and a help to others.

I believe in

**MY FELLOW WORKER**, and will, to the best of my ability, prove a friend to the friendless and an inspiration to all.

I believe in

**MY COUNTRY**, and will devote myself to her best interests, following intelligently the trend of affairs and hoping by a spirit of Christian helpfulness to make the world a little better by my presence therein.

I believe in

**MY MAKER**, and by constant prayer with an ever-increasing sense of His nearness, may my life show *one* unchanging purpose, a desire to do His will.

Washington, D. C.



DEMONSTRATION OF CORRECT AND INCORRECT POSING  
GRADUATE PHYSICAL DIRECTORS OF SUMMER SCHOOL

# EDITORIAL

## Our Mutual Burden

Ten weeks ago at Stockholm there met women from America, from Australia, from Asia, from Africa, from Britain and from most of the nations of continental Europe. Despite the confusion of tongues, hands clasped hands, and eyes lit in response to the love of Christ which was manifest in every face. To-day the greater number of those women carry a burden imposed upon them by warfare, far greater than the weight of a musket or the fatigue of a saddle. Many of the Association members whom they represented now glean the ripened harvest with unaccustomed hands. In the stillness of the twilight hour, with no shock of battle, no call of trumpet, no clanking of arms, with not even the comfort of their dead, they cry out to God for peace in an hour when there is no peace. They pray God's blessing on the arms that fight for their Fatherland and start at every word from the front to learn the fate of their own beloved.

To our own Association family in the United States, a family of many races, many countries and many creeds, these are days when the heart is numbed with the intense pain of war among our own flesh and blood. Those of European kinship know that there is no household of women in Europe whose lives and homes are untouched by the strife that wages in sun-kissed valleys and upon historical plains. On the far shores of the Pacific where our Association work has begun women sit in dread of the repetition of the recent battles that made many widows and more orphans, and sent thousands into unwonted labor for daily bread.

All our racial affiliations call us to sympathize with our European and Asiatic Associations. We are approaching the Week of Prayer in November, a week of prayer for the women of the world. What time in all earth's history is a greater

challenge to faith than now. There are those who say that the "message of Christianity has failed," but upon what message save that of the Prince of Peace dare we now depend. Shall not the most faint hearted now unite in a fellowship of prayer deeper than ever we have known?

It is significant that after the struggles of Japan, the revolution in China, the bloody baptism of the Balkans, the age-long oppression of women was relaxed. Women came to be individuals in the ken of law. Education for them was promoted and doors of avocation were unsealed. It may be that out of these hours of agony there shall come to European women, in particular, a place reserved for them in the Kingdom of Christ on earth. It is a time when woman everywhere should realize her peculiar fitness for service during these days of world travail.

How can we best serve those cut off from direct communication from us? The words of President Wilson calling Americans to a *neutral service of peace* points a way. The Young Women's Christian Association may have no small part in promoting "dignified self-control and efficiency of dispassionate action." Through prayer, six hundred thousand Christian women members of the Association throughout the world may attain conquests through Christ, even while the smoke of battle still blinds their vision, conquests that shall hasten the day of "peace on earth, good-will to men."

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## Uniform National Statistics

In order to have our national statistics in full before deductions are made up for local Associations, it is essential that the column headings of the "cash inwards" and "cash outwards" book be not altered. It is only through the co-operation of every local Association that we may get the full benefit of the plan which has been evolved.

**PLAYS FOR SUMMER ACTING**  
For Younger Girls

1. Dramatization of "Sara Crewe" and "Little Lord Fauntleroy," by Mrs. Frances Hodgson Burnett-French. 25 cents each.
2. A Dramatization of School Classics, by Mary Lasselle. 40 cents.
  - (a) "The Pied Piper."
  - (b) "Master Skylark."
  - (c) "The Paradise of Children."
3. Historical Plays for Children, by Amice MacDowell. 25 cents.
  - (a) "Robin Hood."
  - (b) "The Enterprise of the Mayflower."
  - (c) "The Good Queen."
4. The Silver Thread and Other Folk Plays for Children, by Constance D'Arcy Mackey. \$1.10.
  - (a) "The Forest Spring."  
(An Italian Folk Play)
  - (b) "The Snow Witch."  
(A Russian Folk Play)
5. The House of the Heart and Other Plays for Children, by Constance D'Arcy Mackey. \$1.10.
  - (a) "The Gooseherd and the Goblin."
  - (b) "The Enchanted Garden."
  - (c) "A Pageant of Hours."
6. The Magic Whistle and Other Fairy Tale Plays, by Frank Nesbitt. \$1.00.
  - (a) "The Golden Goose."
  - (b) "The Sleeping Beauty."
  - (c) "The Three Wishes."

Note.—All of the above, save the first two mentioned, contain still other plays, but of their contents only those especially suitable for summer use are mentioned. Any of these may be ordered through the Publication Department of the National Board.

**SUMMER SCHOOL NOTES**

This was the first year in which any forward movement for that large body of employed officers known as cafeteria directors and house secretaries has been undertaken. As was previously announced a graduate course, four weeks in length, was arranged and the hearty response was the first indication of what a place such a course might take in the whole Association movement. Twenty-one members registered for the whole course and four for certain lectures. Miss Geary was in residence for the full time and strong speakers came from Teachers College and other technical institutions to speak on the buying of food, equipment, institutional management, nutrition and the varied subjects in which these workers were interested.

The building itself and the daily life of the training school were object lessons, as were also the many institutions visited during the four weeks. These included the Harriet Judson in Brooklyn, the new Association building in Newark, Osborn Hall, Park & Tilford's Candy Factory, the Ward Packing Company Establishment, Teachers College and Whittier Hall, a variety of tea rooms, church cafeterias, etc. Mrs. Broadwell entertained the class most beautifully at her summer home at Navesink Beach. Mrs. Florence Stowell of the Northeastern Field Committee arranged an exhibit at Wanamaker's in connection with Miss Lindsley's talk on Buying and Equipment. Miss Dodge met the class informally on the last day. Most of the speakers like Mrs. Holroyd, cafeteria director of Kansas City, were guests at the house and afforded many private interviews, as well as informal discussions outside of lecture hours. All the speakers were generous in their help. Miss Emma Gunther of Teachers College left with the students some very valuable syllabi, one of which was a suggestive score card for domestic efficiency, including points for each worker something as follows:

Executive ability  
Systematization, economy of time, energies and materials  
Cleanliness and neatness  
Industry, comprising a series of values of first things first  
Persistence, speed and general stock of information a worker might have

This course closed with the others on Wednesday noon, August 12th.

The physical directors had in their last week Dr. McCastline of Columbia on Normal Diagnosis, Dr. George Meylan, also of Columbia University, who presented some remarkable material in his graduate studies in Hygiene. The physical directors, like Abou Ben Adhem's name, led all the rest in Mr. Corsan's swimming class, although they were not the only members of the class who came off with prize ribbons.

The student secretaries have had the new course in Modern Sunday School by Dr. Littlefield of the Congregational Sunday School Board; a study of the new Foreign Association textbook, conducted by Miss Paddock, its author; and in the course on Association Administration, Mr. Charles D. Hurrey of the International Young Men's Christian Association, Miss Mabel E. Stone and others. As Miss Clarissa H. Spencer was passing through New York on her arrival from Stockholm, she was captured for a lecture on the World's Movement.

Mrs. Mastick of the National Board spoke twice before the students in the training center for secretaries of colored branches, and many practical Association workers offered help in this city adminis-

tration section. The last evening of the school a competitive "stunt" night was held, in which ten different numbers were judged according to appropriateness to an Association occasion, effectiveness, and ease of production. The audience agreed with the judges in awarding this class first place.

The statistics for the school are as follows: Student training center, 8; city training center, 7; physical directors, 23; house secretaries and cafeteria directors, 25; a total of sixty-three from twenty States as against an attendance of thirty-six in three courses last summer, including fifteen students in America for the World's Student Christian Federation Conference, and who did not remain, as a rule, for the full time.

The secretarial department and department of method feel that this extremely successful summer course, and it was successful in point of interest, enthusiasm and appreciation of the Association aim, will not only bring a fuller realization of standards in the Associations served by these employed officers, but that it will lead to higher standards to be set for the future.

### SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

#### FOREIGN

Miss Myra Withers is under appointment to India, with headquarters in Madras, as student secretary. Miss Withers is a graduate of Nebraska University, has served as student secretary at Stanford and as traveling secretary in the South Central Field. During the past year she has been a student at the National Training School.

Miss Margaret Lillian Matthew has been taking her eighteen months of furlough, during part of which she was a student at the National Training School. She is a graduate of the University of California, and, after being for some time student secretary in New England, went to Japan in 1908. Miss Matthew is now the general secretary of the Tokyo City Association, and urgent letters from that city are calling her back to her field, for which she is to sail early in January. She is now engaged in securing additional secretaries for Japan and in raising the funds for an Association building for Tokyo.

Miss Lela Guitner is arriving in the United States this month. Miss Guitner has the distinction of having served two terms in India and Ceylon; she sailed first to Madras in 1902, and in 1906 was transferred to Colombo, building up that Association. Her first furlough was in 1907, after which she returned to Ceylon and was successful in securing property for the Colombo Association. In 1912 she was

again sent to Madras because of a dearth of workers. She will assist in the foreign finance campaign during the coming year in behalf of India. Miss Guitner is a graduate of Otterbein University and was general secretary in Jamestown, New York, for three years.

Miss Abby Shaw Mayhew has just returned after two years in China, during which time she has been investigating the field in the interests of physical education of the Young Women's Christian Association. Miss Mayhew was a student at Wellesley and has an honorary degree from the Sargent Normal School of Physical Education. She was for twelve years director of physical education in the University of Wisconsin and had previously served in the Young Women's Christian Association of Minneapolis. She attended the World's Conference in Stockholm and began at once, on her arrival in America, to raise money for a building in Shanghai. It is to include quarters for a training school for students of physical education.

Miss Frances Mildred Gillis of Grove City College, Pa., is to take up work as National Office Secretary in China, with headquarters at Shanghai. Miss Gillis has had several years of experience in the state office of the Kansas City Young Men's Christian Association. She attended the conference for outgoing secretaries at headquarters during May.

Miss Irene Shepherd of Germantown, Pa., is working on the foreign finance campaign in the interests of South America. Miss Shepherd volunteered her services for two years at Buenos Aires, Argentina, and returned to the United States in 1912. She was formerly a student of Bryn Mawr and was later executive secretary for the field committee of Pennsylvania and Maryland. In 1907 she took a trip to the Orient, visiting Japan, China and Korea.

Miss Mary L. Thomas graduated from the New Haven Normal School of Gymnastics, and was for two years a physical director in the Young Women's Christian Association at Youngstown, Ohio. Miss Thomas made a special study of French and Spanish, and in 1909 sailed for South America, where she was general secretary at Buenos Aires, and worked largely among Spanish-speaking young women. She is now on her furlough in the United States and will have her part in the foreign finance campaign in the interests of South America.

Miss Harriet Maclin Smith arrived early in July after attendance at the World's Conference. Miss Smith was a student at Danville College, Virginia, and from 1909 until the present year has held the post of national office secretary in China. Miss Smith has resigned the office work and will study for some time in the National Training School preparatory to taking up

other work in the Association in China after her furlough. The latter part of her time in America will be devoted to the interests of the foreign finance campaign.

Miss Lillie Katharine Haass graduated from the White Water Normal School of Wisconsin and later from Wisconsin University. After the Preparatory Training Center, summer of 1912, she became secretary of the State Agricultural of Kansas. Miss Haass came to headquarters to attend the conference of outgoing secretaries in May, remaining over for a part of the summer school. Miss Haas is ready to sail for Shanghai, China, to take whatever post is assigned to her by the National Committee on her arrival in China.

Miss Marion Osgood sails at an early date to reinforce the Association staff in Japan. Miss Osgood is a graduate of Leland Stanford University. After spending a year and a half in Japan as private secretary to Dr. Sydney Gulick, Miss Osgood decided to enter Association work, and she returned to the United States last year for preparation in the National Training School.

#### FIELD

Miss Mary Corbett, who has been a student secretary in the Northeastern field since 1909, takes up similar work in the Central field. Miss Corbett after graduating from Hillsdale College, took Master's degree work at the University of Michigan and later served as general secretary of the Association at the University of Cincinnati. She has this summer attended the World's Conference in Stockholm.

Miss Caroline Jones, who has been a member of the field committee for Delaware, Maryland and Pennsylvania, has accepted the position of special worker for that committee.

Work among the University Associations in the North Central field will be carried by Miss Adelia Dodge, who comes to that staff from the State Normal School, Farmville, Virginia, where she served for two years as secretary of the Association. Miss Dodge graduated from Mt. Holyoke College and from the Student Secretaries' Course, Summer School, 1914.

Miss Pauline Sage this month begins her work as executive secretary for the Northeastern field committee. She graduated from Wellesley College and served as general secretary of the Association there from 1905-1907. After graduating from the National Training School in June, she attended the World's Conference.

Miss Mary Dingman, formerly connected with Dana Hall School, Wellesley, Massachusetts, has accepted the position

of second industrial secretary in the Northeastern field and takes up her work this month.

The Northeastern field has secured as county secretary Miss Anna Clark, who this summer took Miss Field's place in teaching the class in "Country Life Leadership for Women," at Cornell Summer School. Miss Clark is a graduate of Teachers College. She has combined her teaching in New York City with study of the country life movement at Columbia University.

The secretary for the universities and colleges in the Northeastern field is Miss Margaret Flenniken. After graduating from Erskine College, she taught in colleges in the South and later in the American College in Cairo, Egypt, graduating from the National Training School in 1914.

Miss Jane Scott has begun her work as executive secretary for the Northwestern field committee. Miss Scott is a graduate of Northwestern University, and began her Association work as special worker for the Pacific Coast field committee as organization and finance secretary in San Jose, California. She has also served as employment and vocational secretary in Los Angeles, and leaves that Association to take up her work in the Northwest.

Miss Harriet Harrison, formerly general secretary at Yonkers, has accepted the position of city secretary for Ohio and West Virginia, making it possible for Miss MacCorkle to give all her time to the industrial work. Miss Harrison was a student at Antioch College and studied at the National Training School in 1910, going then to Yonkers.

The Pacific Coast committee is to have a secretary for girls' work—Miss Alice Moore. Miss Moore studied at Blairsville College and at the Secretarial Institute in Chicago, and has served as extension secretary of the Associations in Pittsburg, Elgin and Oakland, Cal.

Miss Amy Smith, a graduate of the National Training School in the class of 1914, has accepted the post of executive secretary for the South Atlantic field. After graduating from Ohio Wesleyan University she became principal of a school, leaving that position to prepare for Association work. Miss Smith has already become acquainted with many of the Associations in her field through attendance at the Blue Ridge Conference.

Miss Mabel Stone, formerly student secretary in Ohio and West Virginia, takes up similar work in the South Atlantic field. Miss Stone is a graduate of Smith College, of the National Training

School, and has since 1911 been engaged in student advisory work.

The second student secretary in the South Atlantic field will be Miss Willie Young, a member of this year's class at the National Training School. Miss Young graduated from Elizabeth College in 1908 and from Smith College in 1909. For several years she gave part of her time to the Association at Virginia College. Both she and Miss Stone attended the Blue Ridge Conference.

Miss Elizabeth MacFarland, also a member of this year's class at the National Training School, has begun her work as executive secretary in the South Central field. She is a graduate of the University of Chicago, with a year's post-graduate work at Leland Stanford University. She has done much volunteer work in the Danville, Illinois, Association.

Miss Mildred Corbett, formerly general secretary in New Haven, Conn., takes up the work of city secretary in the Southwestern field. Miss Corbett graduated from the Michigan State Normal College and from the National Training School.

The student secretary in the Southwestern field is Miss Marguerite Stuart, a member of the class of 1914 at the National Training School. After graduating from the University of Texas she served as general secretary of the Association there, then as membership secretary of the Houston Association and later as assistant secretary.

Miss Marcia Dunham has begun her work as executive secretary in the West Central field. Miss Dunham studied at the University of Iowa and later became office secretary for the committee on basis for support. She has served as office executive for the city committee of the National Board, leaving that position for the work in the West Central field.

The West Central committee has secured as second student secretary Miss Katharine Halsey, formerly special county worker for the field committee of Delaware, Maryland and Pennsylvania. Miss Halsey is a graduate of Lake Forest College, of the Milwaukee Training Centre and of the National Training School. She has acted as general secretary at Ann Arbor and as general secretary of the West Side Branch of the Cleveland Association. During her work for the Delaware, Maryland and Pennsylvania field committee she organized the Association at Hazleton, Pa., and served as general secretary there. Miss Halsey attended this summer the World's Conference at Stockholm.

#### LOCAL GENERAL

Anna L. Cole, of the National Training School class of 1914, to be general secretary at Fort Wayne, Indiana.

Ella M. Cowgill, formerly general secretary at Racine, Wisconsin, to hold the same position at Aurora, Illinois.

E. Gertrude Storer to be general secretary at Elgin, Illinois.

Mary Hyde, formerly general secretary at Ottumwa, Iowa, to hold the same position at Quincy, Illinois.

Harriet E. Tenney, of the National Training School class of 1914, to be general secretary at Saginaw, Michigan.

Faith Parmelee, of the National Training School class of 1914, to be general secretary at Racine, Wisconsin.

Isabel Harmon, formerly general secretary at Oklahoma City, Oklahoma, to hold the same position at Baltimore, Maryland.

Alice Lothrop to be general secretary at Pittsburg, Pennsylvania.

Jennie E. Tharp, formerly assistant secretary at Topeka, Kansas, to be general secretary of the Hilltop Branch, Pittsburg, Pennsylvania.

Edith Nash to be general secretary at Wilmerding, Pennsylvania.

Tirzah Dinsdale, formerly extension secretary at Muscatine, Iowa, to be general secretary at Keokuk, Iowa.

Lora Hagler, formerly educational and religious work director at Omaha, Nebraska, to be general secretary at Marshalltown, Iowa.

Mary A. Robertson, formerly cafeteria director and assistant secretary at Muscatine, Iowa, to be general secretary at the same place.

Dotha Varker, of the National Training School class of 1914, to be general secretary at Waterloo, Iowa.

Jeannette F. Humphrey, formerly general secretary at Reading, Pennsylvania, to hold the same position at Haverhill, Massachusetts.

Katherine L. Aller, of the National Training School class of 1914, to be general secretary at Plainfield, New Jersey.

Edith M. Reid, of the National Training School class of 1914, to be general secretary at Yonkers, New York.

Hazel Verry, of the National Training School class of 1914, to be general secretary at Pawtucket, Rhode Island.

Maude McElroy to be general secretary at Canton, Ohio.

Mrs. Ethel Fiske Moore to be general secretary at Youngstown, Ohio.

Jeanette Dutchess, of the National Training School class of 1914, to be in charge of Association interests at the San Diego, California, Exposition.

Frances G. Herbert, of the National Training School class of 1914, to be general secretary at Savannah, Georgia.

Grace Miller, formerly cafeteria director at Washington, D. C., to be general secretary at Asheville, North Carolina.

Margaret P. Wilson, formerly general secretary at Bar Harbor, Maine, to hold the same position at Charlotte, North Carolina.

Anna R. Nesom, of the National Training School class of 1914, to be general secretary at New Orleans, Louisiana.

Ada A. Grabill to be general secretary at Springfield, Missouri.

Helen M. Knosker, formerly religious work director at Milwaukee, Wisconsin, to be general secretary at Leavenworth, Kansas.

Carrie B. Chandler, of the National Training School class of 1914, to be general secretary at Honolulu, Hawaiian Islands.

Amy Gordon Bruce, formerly general secretary at Youngstown, Ohio, to hold the same position at Wichita, Kansas.

## STUDENT

Frances Greenough, formerly general secretary of the Hill Top Branch, Pittsburg, Pennsylvania, to be secretary at Northwestern University, Illinois.

Elizabeth Dunning to be secretary at Illinois State Normal University.

Beulah Bowen, of the National Training School class of 1914, to be secretary at Michigan State Normal College.

Frances Ford to be secretary at the College of Agriculture, Minnesota.

Grace Wilson, of the West Central Training Center of 1913, to be secretary at the Iowa State Teachers' College.

Katherine Slaughter to be secretary of the metropolitan board, New York City.

Mary Gillies, formerly assistant membership secretary at Los Angeles, California, to be secretary at the University of Oregon.

Mary Anderson, formerly assistant secretary at Lincoln, Nebraska, to be secretary at Washington State College.

Florence Day to be part time secretary at the University of Washington.

Anna J. Chapman to be secretary at the University of Ohio.

Pearl McCrory remains as secretary at Winthrop Normal and Industrial College, South Carolina.

Effie Freeman Thompson, Ph. D., to be secretary and Bible instructor at Ward Belmont College, Nashville, Tennessee.

Essie M. Davidson to be secretary at the University of Texas.

Frances Spencer to be secretary at Emporia State Normal School, Kansas.

Ann Gittins, formerly social and membership secretary at Des Moines, Iowa, to be secretary at Kansas State University.

Katherine Coltrane, formerly secretary at the University of Texas, to hold the same position at Farmville State Normal School, Virginia.

Pauline T. Groves to be secretary at Kansas State Agricultural College.

## COUNTY

Anna Lockhart, of the National Training School class of 1914, to be secretary of Montgomery County, Kansas.

## DEPARTMENTAL

Millicent Hosmer to be physical director in Indianapolis, Indiana.

Pearl Forsyth, formerly assistant secretary in Indianapolis, Indiana, to be department store secretary in the same place.

Rose Cresshull, formerly office secretary in Indianapolis, Indiana, to be employment and business secretary in the same place.

Mildred Hughes to be office secretary in Indianapolis, Indiana.

Edith Munro to be physical director at South Bend, Indiana.

Helen Whiting, formerly physical director at Racine, Wisconsin, to hold the same position at Aurora, Illinois.

Martha Norburn, of the Central Training Center of 1914, to be religious work director in Peoria, Illinois.

Edith L. Knapp to be physical director at Peoria, Illinois.

Ruth Harrison, formerly physical director at Saginaw, Michigan, to hold the same position at Quincy, Illinois.

Gladys M. Hubbell to be physical director at Saginaw, Michigan.

Leonore Lindblum to be cafeteria director at Milwaukee, Wisconsin.

Gretchen Schaefer to be physical director at Milwaukee, Wisconsin.

Helen Jane Armstrong to be physical director at Racine, Wisconsin.

Mildred E. Ride to be assistant extension secretary at Baltimore, Maryland.

Maria Schaefer to be extension secretary at Easton, Pennsylvania.

Florence Newcomb to be physical director at Reading, Pennsylvania.

Maude Morse remains as extension secretary at Scranton, Pennsylvania.

Janet Boggs to be house and cafeteria director at Warren, Pennsylvania.

Catherine Emerson, formerly junior secretary at Toledo, Ohio, to hold the same position at Wilkes-Barre, Pennsylvania.

Grace Osborn, formerly cafeteria director at Norfolk, Virginia, to hold the same position at Washington, D. C.

Florence Beasley to be lunchroom director at Washington, D. C.

Ruth Potter, formerly domestic science and cafeteria director at Keokuk, Iowa, to be house and cafeteria director at Cedar Rapids, Iowa. (Graduate House Secretaries' and Lunchroom Directors' Course, 1914.)

Adele Seyle to be extension secretary at Des Moines, Iowa.

Ethel Ryan to be physical director at Des Moines, Iowa.

Lucie J. Harris to be physical director at Sioux City, Iowa.

Harriet Thwing, of the National Training School class of 1914, to be religious work director at St. Paul, Minnesota.

Ruth M. Spear, formerly physical director at Providence, Rhode Island, to hold the same position at Winona, Minnesota.

Marie Y. Higgins to be physical director at Lawrence, Massachusetts.

Ruth Sayles, of the National Training School class of 1914, to be membership and social secretary at Lowell, Massachusetts.

Jane Smith to be assistant secretary and religious work director at Springfield, Massachusetts.

Marion Blackall to be extension secretary at Springfield, Massachusetts.

Clara V. Farr, formerly assistant physical director at Richmond, Virginia, to be physical director at Springfield, Massachusetts.

Louise Curtis, formerly assistant office secretary at Minneapolis, Minnesota, to be educational and assistant secretary at Omaha, Nebraska.

Miss Vera A. Moore to be domestic science and art director at Omaha, Nebraska.

Miss Helen Laurance, formerly educational secretary at Omaha, Nebraska, to be girls' work secretary at the same place.

Laura Hyde, formerly assistant cafeteria director at Omaha, Nebraska, to be secretary for the branch lunchroom.

Edna George to be assistant physical director at Omaha, Nebraska.

Laura Lenore Mulford to be office secretary at Omaha, Nebraska.

Ethel Libby to be office secretary at Springfield, Massachusetts.

Clara R. Boynton to be office secretary at Springfield, Massachusetts.

S. Esther Hubbard, formerly physical director at Milwaukee, Wisconsin, to hold the same position at Trenton, New Jersey.

Clare Eastman to be physical director at Albany, New York. (Graduate Physical Directors' Course, 1914.)

Ruth G. Norton to be physical director at Batavia, New York.

Margaret Bridges to be extension secretary at Binghamton, New York.

Edna Dingwall to be educational secretary at Brooklyn, New York.

Gladys Smith to be domestic science and art director at eastern district, Brooklyn, New York.

Lillian Hull, of the National Training School class of 1914, to be extension secretary at Rochester, New York.

Marguerite Rowe, formerly physical director at Trenton, New Jersey, to hold the same position at Rochester, New York.

Charlotte Huntoon, formerly general secretary at Savannah, Georgia, to be employment secretary in Syracuse.

Blanche Leeming, formerly physical director at Keokuk, Iowa, to hold the same position at Pawtucket, Rhode Island. (Graduate Physical Directors' Course, 1914.)

Georgia C. Wicker to be religious work director at Portland, Oregon.

Ruth D. Blackwell to be assistant physical director at Portland, Oregon.

Anna Amundsen, of the National Training School class of 1914, returns to Seattle, Washington, as office and economic secretary.

Elizabeth Dickerson to be physical director at Seattle, Washington.

Amanda Ebersole returns to Akron, Ohio, as domestic science and art director.

Marion F. Allchin to be physical director at Akron, Ohio.

Minnie B. Rader to be girls' work and office secretary at Cincinnati, Ohio.

Emma Wilder to be financial secretary at Cincinnati, Ohio.

Laura Lynch to be religious work director at Cleveland, Ohio.

Agnes Shaw, formerly protective and educational director, International Institute, New York City, to be educational director at Cleveland, Ohio.

Merle Kissick to be domestic science director at Cleveland, Ohio.

Inez H. Hull, formerly general secretary at Dayton, Ohio, to be house secretary in the same place.

Alice Hofrichter, of the National Training School class of 1914, to be extension secretary at Dayton, Ohio.

Ethel Rodiman, formerly student secretary at Washington State College, to be extension and girls' work secretary at Springfield, Ohio.

Emma Pratt to be physical director at Springfield, Ohio. (Graduate Physical Directors' Course, 1914.)

Theodora Brown to be assistant physical director at Springfield, Ohio. (Graduate Physical Directors' Course, 1914.)

Vera V. Barger, formerly physical director at Tacoma, Washington, to hold the same position at Youngstown, Ohio.

Mildred Metcalf, formerly physical director at Quincy, Illinois, to hold the same position at Long Beach, California.

Hazel Mauzy, formerly physical director at Riverside, California, to be assistant physical director at Los Angeles, California.

Mrs. Alice DeWitt Weston to be boarding home secretary at Oakland, California.

Inez Ensign to be girls' work secretary at Pasadena, California.

Edith Walker, formerly office secretary at Omaha, Nebraska, to be office and girls' work secretary at Riverside, California.

Mrs. Mabel McBride, formerly house and cafeteria director at Oakland, California, to be cafeteria director at San Diego, California, and also director of the cafeteria on the exposition grounds.

Ada Anderson to be physical director at Jacksonville, Florida.

Cary Graves to be physical director at Charlotte, North Carolina.

Hazel Pettingell, formerly acting general secretary at Newark, Ohio, to be extension secretary with the Craddock-Terry Company, Lynchburg, Virginia.

Florence A. Foster, formerly physical director at Norfolk, Virginia, to hold the same position at Lynchburg, Virginia.

Priscilla Voorheis, formerly general secretary with the Dwight Manufacturing Company of Alabama City, to be industrial secretary at Norfolk, Virginia.

Lucy Mason to be extension secretary at Richmond, Virginia.

Eda Louise Redo, formerly physical director at Wichita, Kansas, to hold the same position at Louisville, Kentucky.

Miss Gilpin to be physical director at New Orleans, Louisiana.

Amalie Vernet to be educational secretary at Kansas City, Missouri.

Helen Springer to be cafeteria and domestic science director at St. Joseph, Missouri.

Emily K. Sunderland to be cafeteria and domestic science director at Chattanooga, Tennessee.

Bess Carrington to be physical director at Chattanooga, Tennessee.

Rowena Brown to be assistant secretary at San Antonio, Texas.

Glennie Weston to be religious work director at Denver, Colorado.

Margaret Jones to be cafeteria director at Kansas City, Kansas.

Kate Williams to be physical director at Topeka, Kansas.

Mary Schenck to be physical director and educational secretary at Salt Lake City, Utah.

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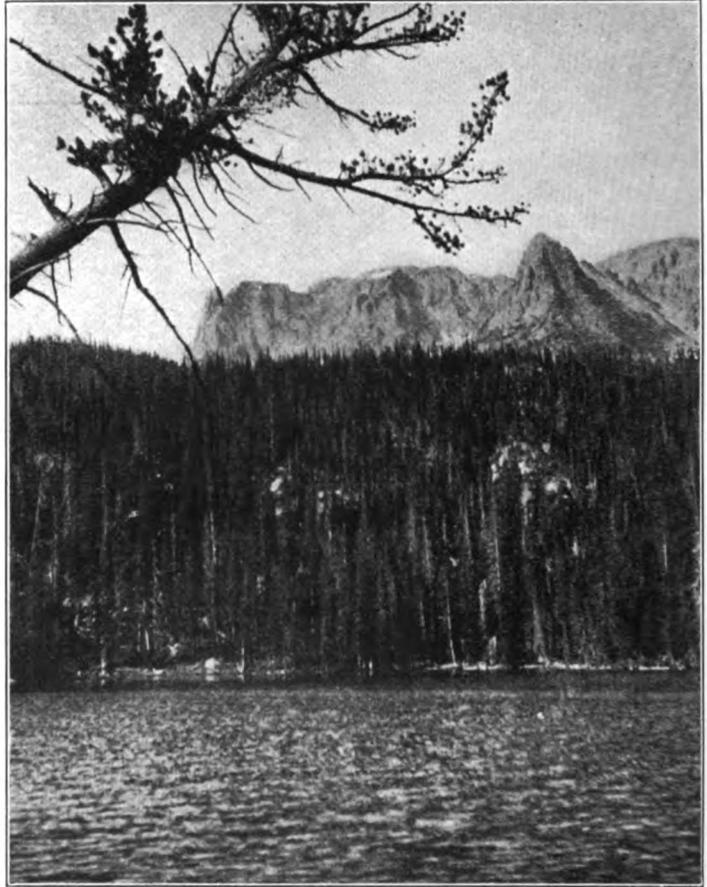


*MORNING WATCH AT SILVER BAY*

*A first, faint, errant wind of summer dawning—  
A glory flaming where the clouds drift low—  
Life, as it stirs in fold and field and forest,  
Is muted now;*

*No priestly rite, no bell, no incense rising—  
Yet eloquent the utter stillness turns,  
As clear before the soul's adoring vision,  
Shekinah burns!*

**KATHARINE L. ALLER.**



*"Many years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little shops, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met him. The stories that he told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, he led them, talking about another growing thing—the dream of all his life. For he dreamed a dream of a new order in which the people of the world would share in a friendly citizenship.*

*"And these walks and talks of the long ago were the beginning of summer conferences."*

# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

OCTOBER, 1914

Number 9

## CONFERENCE NUMBER

### Stewardship—A Principle of Life\*

W. O. Carver

**T**WO of the most common words in the serious vocabulary of the hour are *stewardship* and *service*. There are some ideas so fundamental in life that if a new name is given to them, or in some way a new emphasis turns attention to them, they are apt quickly to become a sort of fad and to be taken upon many lips with too little consideration of their meaning, to be adopted without appreciation of their significance.

So it is in some measure with these two ideas. We hear much of the stewardship of this and of that, of wealth, of time, of talents. We are exhorted to service, of the Kingdom, of the Church, of society, of humanity. And all this is to be rejoiced in. For spiritual leaders, however, there is something deeper than any concrete form of service or any special application of the principle of stewardship. Back of both ideas, and back of any at all adequate realization of either, lies the basal conception of the stewardship of life in the service of God. The principle is found in the conviction of the ownership of God and in the acceptance of that ownership as the formative basis of one's life. This divine ownership is universal. "Ye are not your own; ye have been bought with a price."

Life begins with an inner impulsive energy in the midst of external limita-

tions and a large measure of control from without. This is true of all life, the spiritual life of "the new creation" included. Freedom is the achievement of experience by surrender to the law of environment. It comes through—and only through—discerning, accepting and adopting the laws of the environment as the principle of the life. The environment of the life is, in last analysis, always God. The religious soul sees this and in the beginning accepts the will and purpose of God as the rule of effort and conduct. Paul never gets beyond calling himself "the slave of Christ." He comes to higher and the highest conceptions of his relation to his Master, but to the end he recurs again and again to the thought that he is owned by Christ Jesus. He grounded this ownership on his own spiritual death and resurrection as well as on the more objective idea of purchase. "I was crucified," he says. "along with Christ; and it is no longer I that live, but Christ liveth in me." "The love of Christ constraineth us: and he died for all, to the end that they that live should no longer live unto themselves, but unto him who, for their sakes, died and rose again." Every act and activity, every energy and its every exercise, are rightly in the control of Christ who gave life to the soul and who now maintains its life.

As this principle of possession is accepted the bondage of ownership is merged in the dignity of stewardship.

\* Given at the Southern General Conference, Blue Ridge, S. C., in June, 1914. Dr. Carver is Professor of Comparative Religions and Missions in the Baptist Theological Seminary of Louisville, Ky.

And Paul lays much stress here, as does Peter also. In all things all Christians are to be "good stewards of the manifold grace of God." Paul would have men think of him and of other missionaries as of stewards. All God's grace was a trust to be administered in the interest of the ends of God. Paul's highest function was a "steward of the secret of the Messiah," and it was his ambition and his glory "to make all men see what is the stewardship of that secret which for ages had been hid in God." In his understanding, all the offices of the church were "for the end of perfecting the saints in the work of ministering."

This was the idea of Jesus Christ. He gave it its supreme expression when he committed to his servants "the keys of the Kingdom," with the responsible charge that whatsoever these bind on earth will be bound in heaven and whatsoever we loose on earth will be loosed in heaven. This stewardship he enforced in many parables: The pounds and the talents, the shrewd steward and the rich fool, the rich man and Lazarus, the husbandman and the vineyard, etc. In this stewardship are included one's own life and the growing of a soul, of a true and complete personality; society—its regeneration and development in all groups; the family, with its ideals to be realized; the church, to be perfected until it reflects for all the universe "the manifold wisdom of God"; the Gospel to be given in power to the entire race; the grace of God to be made effective in the redemption of humanity; in a word, the work, the interests, the plans, the honor of God. For has not Jesus said: "As the Father sent me into the world so send I you, and the works that I do shall ye do also and greater works"?

In such a stewardship is infinite honor and fearful responsibility. The burden of stewardship when it is humbly accepted and faithfully administered is relieved by the glory and strength of fellowship—partnership.

The New Testament idea of fellowship with God in Christ Jesus is not that of subjective ecstasy that ministers to personal exaltation in blissful, sentimental oneness with God. Thank God mysticism is justified in promise and in experience, but it is not the main idea and end in fellowship. *Partnership* is the thought, partnership in plan and effort. "We are God's fellow workers." To the Twelve, maturing under three years of discipleship and service, Jesus says: "Henceforth I call you no longer slaves, for the slave knows not his Master's work; but I have called you friends, for whatever I have received from my Father I have made known to you." As his partners Jesus had let them into the secret of his plans and they had entered into oneness of aim, method and end, with him. This is the fellowship of Christianity. The sons of the Kingdom are the prophets of the Kingdom. Christians continue and extend the incarnation of God active in human life, begun and perfectly manifested in Jesus but completed and realized in fullness in history. Paul found that it was the plan of God "to reveal his Son in me," and gladly yielded up his personality as a means for revealing to men the mind and heart and will of Christ.

This ideal of partnership, when it is understood and undertaken, is realized in the glory of sonship and the freedom of God's children. In our measure what Jesus says of himself becomes true of us: "The Son can of himself do nothing but what he seeth the Father doing." That is our limitation. "But what things soever he seeth the Father doing these doeth the Son in like manner." That is our liberty and our power. For the Father worketh even until now and we work, we must work, the works of him that sends us even as Jesus did. Jesus revealed God to a world in which no man at any time had seen him. But that, even, is a co-operative work, for no man in our world has seen the revealing Son

except as he is revealed in those who are sons and daughters of God. In the plan of redemption God is depending on his sons for revealing and working as truly as on his only begotten Son—not in the same way, but as truly. Thus sonship is but the highest expression of ownership realized through co-operating stewardship.

This conception, that the entire life and being are united with God in his infinite plan of world redemption and race realization, pleads for a principle of stewardship so fundamental that it includes every power and energy of the soul, every act and effort of the life. And the effect of such a principle at the spring of all our action and thought is sanctifying and inspiring. For one thing it gives to one the freedom of originality. One is not only at the source of things but because of his relation to the Source of all, this servant of God is secondarily a source of life and power in himself. Paul has an expression for which we have no exact equivalent. He says: "I have learned in whatsoever state I am therewith to be content." The meaning of the Greek word is nearly "self-initiative" and "self-resourceful," that is, in relation to human and material environment as affecting his welfare and happiness. This sense of originality gives this independence of environment for peace of soul. He who has this is now primarily a giver and helper, not one seeking or receiving. He is filled of God to overflow on the life of the world. He has received from Christ that which Christ offers: "My peace give I unto you," the peace of oneness with God in attitude toward this world.

There comes here also superiority to criticism. Paul found that it was of very small concern to him to be judged by men, for he was not seeking to conform himself to the world but to transform it. Its judgment was inevitable as a stage in bringing it to accept his ideal. In any event he must be approved of God even if

accounted insane by men, for it was in God and not in men that he found the oneness of his life and the end of his endeavor.

Best of all, perhaps, in this freedom of originality is the freedom from self-concern, from self-indulgence. For under the principle of stewardship self is no longer an absorbing center to which other things and other men are made to contribute. Self comes to be regarded as an asset, not an end—an asset with which to pay the obligation Christ has assumed to humanity. One is now concerned only to pay in full his share of that debt for the honor, the satisfaction and the glory of the Christ who has called him into a share in his own enterprise.

Again, this working conception of stewardship gives one devotion to a supreme task clearly perceived. Methods, times and plans are all secondary to one great end. We are able to "become all things to all men in order by all means to save some." Bondage to the external and the incidental in religion, which afflict and limit so many, is overcome by the Christian, who has before him only the laying hold on that for which he was laid hold on by Christ Jesus.

If such a conception brings the steadying seriousness of great responsibility it brings also the dignity of value and the consciousness of power and worth. A soul aligned with God in his enterprise is a worker in results that are eternal. In partnership with God is highest power. The "lad with five barley cakes and two little fishes" entered into partnership with Jesus and they two fed five thousand hungry men, women and children. What power came to the boy in this partnership! When we enter this partnership we become men and women "under authority," and say to this task, "Be done," and to that obstacle, "Be removed," and it comes to pass. There comes also the joy of divine fellowship. "He that hath my commandments, and keepeth them, he it

is that loveth me; and my Father will love him, and we will come unto him and make our abode with him." Finally, one who lives in stewardship will have the glory of eternal achievement. On the foundation which is laid, Christ Jesus, he is building of gold, silver, costly stones, and his work shall abide. When the con-

summation of the age is reached and the progress complete the everlasting fullness will contain that which the children of God have contributed in stewardship. But remember, it is a life of stewardship that wins this reward, not an occasional act of stewardship. Stewardship is a principle of living, not a form of doing.



A GENEVA PATH

## A Method of Approach to Religious Questionings\*

Frank Newhall White

**N**O series of addresses dealing with the spiritual life would even approach completeness that did not deal with the questionings that beset the way of the religious thinker and at times dismay him. This address is an attempt to suggest not so much a solution to

any specific mental problem as a method of approach which shall put the troubled spirit at the point of vantage in dealing with all misgivings and doubts. To be very personal, may I say to you a few of the things that I wish might have been said in so many words to me, when first I became conscious of the battle raging about the pivotal positions of Christian faith and life?

1. I wish someone had said to me: *Beware of taking either your own doubts or those of others too*

\*One of the series of talks given at the Northwest Conference at Cohasset Beach, Washington, July, 1914, by the pastor of the First Congregational Church of Walla Walla.

*seriously.* In other words, do not let the mere fact of doubt make you flippant and supercilious toward faith on the one hand, or throw you into a panic on the other. Doubts do not mean the death of faith; they are more often milestones on the way to faith; or, better, the bunkers, sand pits, ravines and streams the golfer must negotiate before his ball drops into the hole on the final green. Be honest with doubt; be sympathetic with it; be dead in earnest with it; but be sure never to look upon doubt as a finality in the quest for truth.

It is well to remind ourselves at every turn that doubts are nothing new or strange in the history of the world. Doubt is inevitable to the finite mind facing the abysmal mystery of the universe. Man is born to questionings as the sparks fly upward. But he is also born to faith as the same sparks fly upward, and the most intelligent, stable faith is not that which has been undisturbed by doubt, but that which has settled its accounts with doubt.

The great souls of history, the epoch-making men and women, have been the great believers, the heroes of faith. It should be reassuring in the hours of doubt, which are incidental to the opening of serious intellectual life, that not a problem has arisen for any one of us that these heroes have not met and reckoned with. Where they have succeeded, we too may win.

To paraphrase Lord Bacon, a little thinking is a dangerous thing. Doubts breed rank there. The cure, however, for the doubt born of little thinking, is not to be found in the cessation of thinking, but in more, better, braver, saner thinking. Thinking leads us *into* doubt. Thinking, if patient, thorough and straight enough, will lead us *out* of doubt. Of one thing, however, make sure: Let the thing you call thinking be *real thinking*, and not the lazy catching up and repetition of popular scepticism that is only a pathetic caricature on think-

ing. Genuine thinking is a resolute, taxing affair. This kind goeth not out except by prayer and fasting. There is only one thing more pitiful (it would be amusing if it were not so pitiful) than a hand-me-down faith, and that is a hand-me-down scepticism.

In a word, get doubt into the right perspective. It is after all only a spot on the sun. We shall do well not to make the mistake of failing to see the sun for the spots.

But even better thinking will not of itself blaze the whole trail out into the light. Reason has obvious and well-defined limitations. Reason is to be honored and trusted as far as it goes, but it stops far short of the end of the road. Therefore

2. I wish someone had said to me at the outset: *Don't make the mistake of supposing that reason is the only vehicle of truth, the sole pathway to reality, the one single window of the soul.* The natural assumption is that everything one is asked to believe must be brought to the bar of reason, and that whatever cannot pass muster there must stand outlawed. We say of a given doctrine: "This offends my reason, I'll have none of it. If you want me to believe you must bring arguments that are convincing beyond the shadow of a doubt." The best answer to this mistaken assumption is that as matter of fact we do not act on it. We believe, and rightly, in a thousand things that have never been, and cannot be, brought to the test of reason. They have "found" us by other channels than that of reason.

By this I do not mean to disparage reason; I merely protest against an exclusive reliance upon it as a guide to truth. I have no sympathy with old Tertullian in his memorable saying, "I believe because it is impossible." I am not even sure that I go full lengths with Mr. Bergson in his slurring of reason as a rather clumsy tool life has evolved for dealing with crude matter, and as a faculty that, in the nature of the case,

can never get us at the heart of things. All I wish to claim and emphasize is this: *Reason is not the only window of the soul.* This building in which we meet has windows on all sides, some looking up the beach, some toward the shore forest, some toward the sea, and all let in the light, and each gives its own individual and true picture to the eye. The soul is such a room. It has windows above and all around. Reason is one of those windows, but only one.

Our *instincts* and *intuitions* are so many windows. Through them the soul senses reality, goes straight to the mark and has a rich life long before reason awakens. The instincts of the lower animals reveal a vast world of certainty into which reason has never entered. Reason supplements but does not displace them. It is simply an added aperture to let in the light on another side.

Our *affections* are windows. We say, "Love is blind." But time out of number love is open-eyed where reason is blind. How often love flies in the very face of reason, and finds itself justified in its faith and sacrifice! Love wins its most lustrous trophies where reason would pronounce it a fool for its pains.

Our *wills* are windows. It was the Master himself who said: "He that *wills* to do the will of God shall *know* the truth."

Many and varied are the windows; and the final mark of outlawry has not been stamped on any mooted doctrine until not only reason's window, but all the other windows of the soul, are opaque to its rays.

In early years I heard a religious leader say of a young man who had just read a rather startling paper: "Logical consistency would carry that young man into atheism." The critic may have been right, or he may have been wrong, on the matter at issue. This only I know, that the young man in question, so far from landing in atheism, lived to be himself one of the spiritual Great-hearts of his

generation. The point is this, assuming the critic was right: However opaque or full of flaws the glass in the window of that young man's reason, the other soul windows were transparent. Truth found him, for all his alleged logical inconsistency, and our age has borne no truer hero of the faith.

3. A third word I could covet for my earlier years is this: *Repudiate root and branch the vicious principle, all or nothing.* Never say to yourself, never allow anyone else to say to you without protest, that either the whole traditional scheme of doctrine is to be taken, or faith goes by the board. More than one distressed soul has lapsed into permanent scepticism through the fatal notion that one single unsettled question makes all faith unreal. For our soul's health, we should lay to heart the blessed fact that faith may be valid, radiant, triumphant, long in advance of the day when the period takes the place of the last interrogation mark.

The disciples would have made a poor showing, indeed, if brought on to the carpet for catechism on the person of Christ. Saints of elder generations have held views of God that go far to justify the sneer of Mr. Ingersoll: "If that is what you call God, what, pray, would be your definition of the Devil?" It simply goes to show that a mighty faith and a victorious religious life may go hand in hand with a very inadequate or even faulty theology. Do not misunderstand me. I covet for myself and all of you a satisfactory and restful creed, a full-orbed and convincing theology. But the reality of faith is not necessarily under suspicion because open questions still perplex and dismay. However desirable may be a correct botany, still botany is not flowers; nor is theology religion.

To hinge the validity of one's faith and the reality of one's religious life, upon any theory of inspiration, upon the harmonizing of Genesis and geology, upon the date or authorship of any part of Scripture, upon the

truth or falsity of the conclusions of the higher criticism, upon any particular explanation of the person or work of Christ himself, is to set your pyramid on its apex. Any slight pressure will topple your pyramid over. The place for a pyramid is on its base. The only possible base for your pyramid is *your personal and independent experience of God's saving, transforming power in Jesus Christ*. Base your pyramid there, and no wind of doubt or storm of criticism can budge it. You can then await serenely the outcome of criticism; you can welcome any truth that comes with convincing credentials; you can hope eagerly for the day when your own clouds shall blow away.

Be sure of your own personal relation to God through Christ, and you may let doubts and uncertainties and misgivings take care of themselves. Cling to the one thing you know—God in Christ—(for I assume you all know that); make the most of it; follow it to the limit; commit yourself to it; stake your life on it; and, Jesus' word for it, you shall be led into all truth; at eventide there shall be light.

This word I would leave with you, and ask you to remember, though you forget all else I say: *Get at your difficulties through Christ, not at Christ through your difficulties.*

4. One further word spoken in season would have saved me a vast deal of mental turmoil: *Settle your problems when you are at your best.*

It is not difficult to trace the natural history of the bulk of human doubt. Bereavement and sorrow curdle faith. More than one man has risen infidel from beside the coffin where he prayed in vain for the life of wife or child. Failure in business sends uncounted reinforcements to swell the ranks of unfaith. Throw an active, ambitious spirit onto a sick bed for years, and it will be strange if again and again the embittered soul

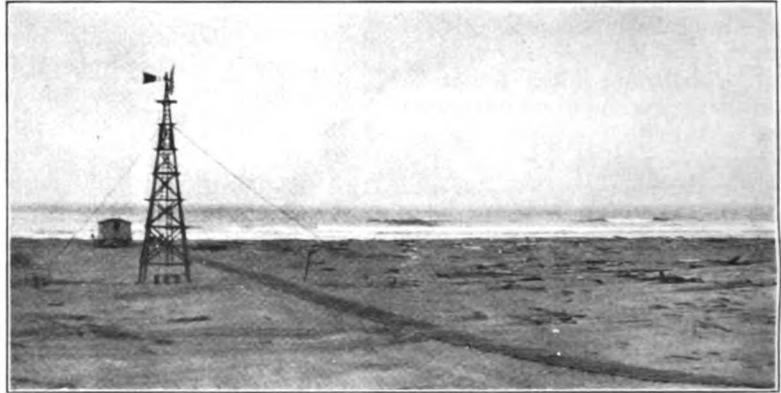
does not shake its fists at high heaven, even if it does not go so far as to deny altogether a heart of love on the Throne. Let one be the victim of misplaced confidence, and the chances are many to one that the sun will go into permanent eclipse. And who is there of us students who does not know the peril of that moment of reaction when the childlike, naive faith of the sheltered home first experiences the shock of the questioning spirit that pervades the college classroom and halls? Who can measure the lasting doubt born of these crises in life?

Do you see what has happened? Each of these times of crisis represents an occasion when the spirit is distinctly *not* at its best. The faculties are numbed; the vision is clouded; the tone of life is low; the windows are covered with dust and soot. The very last time in the world, manifestly, for the settling of any matter of great moment! And yet such is the very time that man after man, by a sort of sinister fatality, chooses for dealing with the supreme issues of time and of eternity. Result? The eclipse of faith!

My fellow workers, beware that tragic blunder! When the times of occultation come, wait, wait, wait! The mood will pass; the skies will clear; the paralysis will give way; the tides of energy will mount to the flood; the day will come when, with the whole nature alert, you will be consciously at your best. Seize that moment for solving the postponed problems; then call your doubts into court; then, and not till then, settle the to-be or not-to-be of faith. Do that and I will risk the outcome. If then you are not conscious of God's Spirit leading on, I shall deserve the fate of the false prophet.

As you go out thus as seekers of the truth and as leal servants of the Master, I greet you with a cheer and bid you All Hail!

## The Northwest Conference



**B**LUE water, topped with salt spray, a wide stretch of sandy beach and gnarled pines, these made the setting for the Northwest Conference, which was held this year at Cohasset Beach, Washington. Back of the sand dunes, among the pines, the Cohasset Beach Hotel and cottages were filled to their utmost capacity by the two hundred and forty-two delegates from the city and student Associations of the great Northwest, making it the largest conference held in that section.

Pleasant weather during most of the conference period made it possible to hold classes and councils on the dunes and to gather for vesper talks about great driftwood fires on the beach, while open fires brought cheer indoors in the early mornings and cool evenings. At times, particularly in the early morning as one walked on the beach with the restless ocean at her feet and again at sunset, it seemed as if God were indeed very near and we could say with the Psalmist: "Thou makest the outgoings of the morning and the evening to rejoice."

Recreation took the form chiefly of tramps along the hard beach with the lighthouse or the life-saving station as the objective point. A number indulged in surf bathing, while a few ambitious souls went clam digging in

the very early morning when the tide was low.

There was, throughout the ten days, evidence of a wonderful spirit of unity; one felt it in class and council, in recreation and at the times when all delegates came together for the platform addresses. This gave an added strength and power to the conference.

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Seated about a driftwood fire were nineteen girls on the last night of the conference. They were discussing the days they had spent together, giving their impressions and telling each other what the conference had meant to them. A Freshman exclaimed, "Why, it's changed everything for me, I ought to be the happiest girl for having come"; and another Freshman immediately spoke, "I never dreamed before that one could begin to be a Christian in a simple way; I thought you had to know a lot of theology." An upper classman with the thought of the Association back in college said, "Girls, our experience here ought to mean enthusiasm and unity for next year, and we ought to be able to put a new meaning into college life." One more timid and quieter than the rest added, "The conference has meant two things to me: I have learned the power of prayer and the meaning of love."

# The Balanced Life\*

Blanche Geary

**A**T this time of the year there are doubtless many who are pondering seriously the question of occupation, or day's work, as against vocation, or a consecrated life work. Closely related to it is, of course, the question of income versus expenditure. The whole consideration may be summed up in one question which, if we are wise, we decide as early as possible in life—once and for all—is God's will or my will to govern? While making up our minds we find ourselves—do we not?—rebellling at the stale, nauseating vocabulary which includes those time-worn antiquities — Possibility, Opportunity, Responsibility, which might so much better be written in plain English, "work," "*our* work," "*our* chance"; and then, too, many of us are wearied by the very diversity of the appeals for service and find ourselves at a loss by reason of our lack of energizing conviction. Many of us, with good intentions, are doubtless wondering how we can make life count for the most. Others, (those of us who are older), are wondering and longing to know how to make life count for more.

Why are we Association workers and members particularly concerned with questions of thrift and efficiency just now? Partly for the reason that girls, in many places, are losing out; some of the better posts are going to men; and men are replacing women in some of the less desirable posts. There is an increasing recognition of the inefficiency of women workers in many directions, and this is borne witness to by the serious consideration which is being given to the problem of vocational guidance and training. Futhermore, on the part of the employed, there is the all too frequent fact of the woman's

calm acceptance of the rarity of her own par value. She is so easily satisfied with "good enough," has so little real ambition for the best possible for its own sake. It seems not unfair to say that there is remarkable evidence, among women, of the absence of the sense of relative values and of the fitness of things. The ability to put the first things first, however, can be acquired as well as inherited.

The second great reason why the Association is interested in thrift and efficiency is because it realizes the power it possesses to move women by pointing to wiser standards, and conscience impels it to action.

For the Christian, there can be no doubt that the supreme requirement of the day for life in all its aspects is the application of Christ's standards. In regard to efficiency, we need to remember that while efficiency is measurable by standards, and standards are applicable according to ability, our Lord's knowledge of us is the only true measure of our ability. His expectation is our real standard, his satisfaction is our only true test of efficiency.

Jesus Christ's standard of efficiency was 100 per cent. perfection every time. He finished his Father's task; he "accomplished" the Atonement, though it cost the Incarnation, a life of hard work and suffering and a death of shame. He surely was 100 per cent. perfect in his life work, his vocation.

Listen to these tremendous words: "Be ye perfect even as your Father in Heaven is perfect"—again the 100 per cent. perfect standard. There is nothing below par in God's handiwork. Man's free will alone imposes blemishes upon it.

Christ's standard for peace and good will is to be found in the words, "Ye have heard it said of old, 'Thou

\* Given at the Western Student Conference, Estes Park, Colorado, July, 1914.

shalt not kill,' but I say, Everyone who is angry, etc.,"—again the 100 per cent. perfect standard.

In regard to Love, "Love thy neighbor—love thine *enemies*."

Here is the standard for loyalty and devotion—"He that loseth his life for my sake shall find it." Surely we learn here that 100 per cent. of devotion and sacrifice for a supreme purpose reaps 100 per cent. in accomplishment.

God's plan for the world presupposes us, as I believe, to be 100 per cent. efficient. Failure, therefore, hinders his work. How are we to meet our Lord if, as has been said by a modern thinker, we are on an average 50 per cent. inefficient in the use of our natural and acquired powers? If modern theory is correct in the assumption, our Lord knows all about it. What do we know about it? Just think, for a moment, of his amazement as he looks us over, knowing the truth, and sees the brain untested, undeveloped, untrained, often, frankly, lazy, the body overtaxed, unintelligently fed, misunderstood and badly managed; the heart cluttered with rubbish, self-absorbed, pounding away without purpose. What must he think of the spirit left to its own devices, having to forage for itself, summoned for violent duty while starving from inanition—the last resource of the inefficient world-defeated human; and of the will, untrained, ungoverned, forever wishing, not willing—certainly in the majority much more than 50 per cent. useless. And what is the truth in regard to our work? Is each detail in conception and development 100 per cent. efficient? Is our life plan in process of being proved 100 per cent. efficient? Have we even a well defined life plan? And what about our inefficient resolutions?—the broken promises and the dishonored expectations of God and man and of self? What is the honest report on the efficiency we have shown in our God-given relationships—those of daughter, sister, friend? As a student, have we given all that

we had of brain power, will, energy, attention, to the matter in hand? As teacher or tutor, have we given all we have of intelligence and interest, of sympathetic understanding? As employee, have we given all that was possible of helpful service? As leader, have all our powers been surrendered in concentrated form for the chosen end? As church women, have we given our whole heart and intelligence?

And what does that silent, all understanding Presence know about the efficiency of our discipleship? For instance, in the use made of the power of faithful example, active influence, the ability to make a stand, the strength of our courage, our convictions, which so rarely convince! Can we really claim in Jesus Christ's presence that we are even trying for (to say nothing of accomplishing) 100 per cent. efficiency in the light of his knowledge and expectation of us, as set forth in these most wonderful words: "Be ye perfect even as your Father in Heaven"?

Now let us turn to a few considerations on expenditure and thrift in the light of another of Christ's standards—"Love thy neighbor as thyself."

Thrift is thought by some to be a wizened, dried up little word, whereas to me it is a most engaging, beautiful and fascinating word. Thrift lives in happy fellowship with forethought, consideration, prudence, efficiency, and depends for its very life on good taste, good sense, and good husbandry. Thrift is never sorry for herself—luxury often is. Thrift can never become miserliness if we remember that the world owes us only what we earn—no more—and that the Kingdom of God has a first mortgage on that.

As to wilful and heedless extravagance in material things, of which we hear so much nowadays, is it not true that Edison seems somewhat of a crank or a laboratory enthusiast when he declares that the French could live on what we waste and that, in spite of the fact that housekeeping

has been our one profession for lo, these many years! Evidence of the relation of the false standards to the cost of living was recently given to the Mayor's Commission on Markets in New York City, when one dealer declared that the expenses of the retail butchers were 30 per cent. higher than they need be because women will not deal with a firm unless its appointments are of the best in marble, glass and brass, and its delivery wagons and horses of the smartest. Women, he said, are too proud nowadays to carry home a neat paper parcel.

Lord & Taylor's new building in New York includes a concert hall, cold storage, gymnasium on the roof, babies' nursery quarters, and what not! The price is \$2,000,000. Who pays? The purchaser, of course!

And as for life in the cities is it not true, pretty generally, that we shop in reception clothes, we wear ball gowns to small parties, we wear silk stockings, velvet pumps and white kid gloves to business? In our social customs, is it not true that we set deplorable and, for many, quite impossible standards of expenditure on dress, flowers, gifts, and parade of many kinds? In some cities there are almost as many jewellers as shoe shops, and as many florists as butchers. Two hundred and fifty millions worth of "luxuries" were imported last year. It remains to be seen how city life will flourish minus the bulk of these imported luxuries during the coming year or two.

In the student world one can extend a list of typical extravagance ad infinitum. Here are three choice and recent examples: The fact of a college annual which costs \$6 to \$10 per volume, and offers merely the picture and history of each member of the class; the fact that in one university this year the junior prom cost \$15,000; and the fact that one high school girl, whose father is a carpenter on days' wages, is provided with twenty-five cents daily, out of

those wages, with which to buy sodas for her high school friends.

Let us think together, still further, in the light of that heart desire that we should "Love our neighbor as ourself." We cannot deny nor can we shirk the responsibility for the folly and the degradation which results from striving to keep the other person's pace, or from setting a pace which it is hard for the other person to keep. Neighborly love cannot be in constant competition to outdo the other person. Is it not true that for lack of neighborly love, to the many the strain of temptation is unnecessarily great because of the selfish use of time, money, influence, health, and because of needless expenditure on clothes, food, entertainments, gifts, etc.?

How all-pitiful seem the penalties paid by so many for the satisfaction of this desire! Wealth (in the true sense) being that which is of real and absolute value to the commonwealth, it is the power of directing the transfer of money that is important and not money itself. In other words, wealth lies in the possession of the brains which decide upon the purpose of the transfer of money.

Now, each man has his own conception of what is essential to the maintenance of his social position. Each class has its own conception of the amount of comfort it needs to frame the standard of living in that class. But the aristocracy of Brains-in-Men-of-Good-Will (those who are possessed by neighborly love) believes that each asset has its liability; that we must refuse any longer to be party to the misery and heartache incident to the cost of high living; that our expenditures on personal wants need not keep pace with increasing salary or income; and that God's expectation is alone the measure of our duty and of our need. We dare not disappoint him, and we cannot bear to grieve him.

Frankly, it is not possible, it seems to me, except in rare cases, to frame

the picture of ordinary daily life with such words as "Love thy neighbor as thyself." As Christ's standards do not change, our picture surely must fit the frame, if harmony is to be had, for the frame is everlasting. It will not be adapted to our lives. It follows, therefore, that for the sake of our neighbors we need the courage to be the exception, we need the courage to be queer in refusing to spend more on our personal needs than would enable us to develop our best possible, which is nothing less than 100 per cent. of efficiency in a balanced life. We need the courage to be queer in refusing to buy that which, in the making, cost more of life than it can give us; in assuming responsibility for conditions of manufacture, for example, refusing to buy lace which cost sight, chinaware finished with poisonous glazes, the products of child labor and sweatshop goods. Great is the courage we shall need if we are willing to refuse to add the force of example in extravagant expenditure to the tremendous temptations of life for girls, women, men, friends, relatives, "neighbors," everywhere these days; and in refusing to accept the dictates of fashion to which the smallest pocketbook in the college circle cannot respond—because for their sakes we must sanctify ourselves. We need courage to be queer in that while living a balanced life we prove our consistent discipleship through our obedience to the law of love, remembering always that this love forbids that which for us is freedom and for our neighbor license; forbids expenditure for display, in rivalry, for mere joy of possession or for the satisfaction of artificial and exaggerated wants. Christ's law of love is the only guide to conclusions as to how to use or not to use one's money power or one's power of example, or any other power. In its light alone shall we learn to "estimate value and cost in terms of life," as Ruskin teaches.

We must somehow come to a clearer understanding of the impossibility of eliminating self-sacrifice and sanctification from the Christian rôle, as it touches the theoretical and practical difficulties of thrift and efficiency. Never an hour in Christ's life, never an indication of his life plan and purpose, which was not built up four square on self-sacrifice and sanctification of self for the sake of others!

We simply cannot—we, his followers, do not dare to leave our neighbors out of our life plan. They are vitally concerned with our efficiency, our expenditure, with all that we are and do, for as we walk the Christ road we love them as ourselves and we live and have our being in the knowledge that they—our neighbors—equally with ourselves, have been endowed with a capacity for perfection and that in the sight of Divine love we are one.

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#### NOTEBOOK JOTTINGS FROM THE PLATFORM

They even carried out the sick into the streets. . . . that as Peter came by, at the least his shadow might overshadow some one of them! Consider *your* shadow—is it grotesque? Or do people creep into your shadow as they did into Peter's?

Jesus came into Paul's life and *changed the balance of power.*

Jesus is not a problem, but a solution; not a question, but an answer; not a burden on your shoulders, but a light for your way. He came not to shackle you, but to set you free.

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There is a difference between photography and painting. A photograph is a faithful reflection of everything within focus of the lens. A painting is an artist's expression of the particular thing that he especially wants you to see. So the balanced life is not a photograph of what is going on around you, but a selective life unified by a central purpose.

## Estes Park



**H**E was a very small boy, with very round eyes, and as the train climbed up the ragged side of the pass, higher and higher, his eyes grew rounder and rounder. Finally he could not keep it to himself; turning to the strange lady sitting beside him, he said with solemn radiance: "When one has never seen a mountain before, it is very wonderful." Bless him, so it was—and is!

\* \* \*

Frosty fields and silent pines, winding road and roaring river, giant canons and overhanging cliffs, and at the end, great sunlit meadows folded in by the everlasting peace of the hills; days that moved down with a great stillness in their heart, past rosy snow peaks and blue mountain mists into the sunny valley below; days that withdrew up shadowy mountain distances past silver moonlit peaks, into the starry night; busy days of outdoor living and looking and loving, working and climbing and singing, classes and camp fires—"and everywhere God." One could not but

"Lift up your eyes and look!  
Look unto the hills and be rested

Look unto Him and be radiant  
Look on the fields and be ready."

\* \* \*

"It was a dark and stormy night. We were seated about the camp fire. Someone said, 'Tell us a story'—and substitute 'clear and moonlight' for 'dark and stormy' and the time-worn endless chain story might well be brought across to begin a memory of what happened on the evening of 'Mountain Day.' There *was* a camp fire as high as a house, and we *were* seated around it, and someone *did* tell us a story. That someone had come all the way from Long's Peak Inn to tell us stories of the wonders of the Big Outdoors that he knows so well at heart and loves face to face. The great firelit circle that had gathered in at dusk from the wind-swept trails of the afternoon; was following breathlessly the tale of the old man and his hair's-breadth escape from a snow slide far up in rocky solitudes. "And all that had taken place in less than a minute!" he finished. A sigh of relief burst from the wide-eyed group, they breathed again—and Enos Mills, as he cannot help doing, had won that audience too.

# The Breakdown of Civilization\*

William Pierson Merrill

*"Then shall he sweep by as a wind,  
and shall pass over, and be guilty,  
even he whose might is his god."—  
Habakkuk 1: 11.*

**T**HERE is but one subject that one can discuss at this time.

A constraint is upon the preacher like that which Amos felt. "The lion hath roared; who shall not fear? The Lord Jehovah hath spoken; who can but prophesy?" The world has been suddenly plunged into a cataclysm so dramatic, so fierce, so horrible, that to attempt some quiet theme would expose one to the self-scorn of Ezekiel: "I am to them as one that hath a pleasant voice, and can play skilfully on an instrument"—singing and playing while thousands are dying, and a world is in conflagration. Rather let us, like Habakkuk, climb the watch tower, look out over the desolate scene of war and misery, and wait for the message from God. There are mighty moral lessons in this awful relapse from civilization into barbarism, lessons so plain that no one who knows the Bible at all, no one who sees even a little into the "mind of Christ," can mistake them.

It would be both foolish and self-righteous to try to analyze the situation, with a view to apportioning blame; to say, to any of the actors in this tragedy: "Thou art the man." It is not a time for pointing the finger. It is a time for self-searching; for asking, "Lord, is it I?" Rather would I impress the fact that responsibility for the catastrophe rests on us all; and that we can prevent another only by rooting out the causes, and raising a new crop in the old fields.

\* Given at the Central City Conference, Geneva, August, by the pastor of the Brick Presbyterian Church of New York City. As this address was of necessity received late it was not possible to include it in entirety.

That is why this subject is not irrelevant for an assembly of college women. In fact it comes peculiarly close to your lives. For the next generation must avoid this fearful pit; and *you* must see to that. College men, and even more college women, are to lead the world, to form its ideals. You are to be the teachers and mothers of the next generation of men and women. You must begin to-day to fit yourselves for that task, so that there shall grow up on this earth a generation to which the crime of war shall be as impossible as is the scourge of leprosy, once hideously common, but happily a thing of the past.

What is the great underlying cause of this breakdown of civilization? We have been boasting of modern enlightenment, culture, science. Suddenly has come a plunge into the pit of passion, murder, robbery, no whit the better for calling it war.

What has led to this collapse? Many answers might be given, but all may be summed up in this: The world is plunged into war to-day because it made a god of its own might, because it has trusted in military force and brains and science and culture; and when the world, shrinking back from the horror of imminent war, called on its gods to save, its trusted gods turned upon it and, with whips that lashed like scorpions, drove it on into the slaughter house. "Doomed is he—man or nation or world—whose own might is his god": who trusts in armaments and commercial greatness, and intimidation; in culture of the mind to see everything except God; in science that concentrates the soul's attention on material and impersonal things as the only realities.

"For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,

And, guarding, calls not Thee to  
guard—  
For frantic boast and foolish word,  
Thy mercy on thy people, Lord.”

Let us look and see some of the Christian principles that have been ignored, contradicted, or violated, by the very structure and conduct of the common civilization of the West, calling itself Christian—*our* civilization.

1. Fundamental to Christianity is the doctrine of the brotherhood of all men. Jesus assumed that. He made the warring world into a neighborhood. No one can doubt, who reads the New Testament, that this spirit of inter-racial, international love was one of the chief forces through which Christianity won its way. Rome laid roads between provinces, but Christianity made invisible roads from heart to heart.

Has our civilization based itself on that principle? Rather have we seen a growing belief in the ineradicable differences between races, and the impossibility of real brotherhood. The saddest and most significant word I have heard for a long time comes from Professor Eucken: “The difference between Slav and Teuton is so fundamental that it can be settled only by war.” And that from the leader of idealistic and Christian philosophy, a gentle soul, highly Christian! It might be paralleled by statements from French and English and Russian sources, and, to our shame, American.

He who says such things makes Christ a liar. Our civilization has failed because—directly because—it has not believed in brotherhood, but has built itself up on the conviction that racial antagonism is natural and inevitable.

Of course there have been many brave and true witnesses to brotherhood. Our foreign missionary work has borne such witness. Tolstoi—how grand he looks in the red light of this war! But on the whole our civilization has built itself on this false, crumbling stone of the naturalness and inevitability of race-antagon-

ism; and it fell with the crumbling of that rotten material.

We must believe in brotherhood, universal. And we must witness to it bravely. It must be “like a fire in our bones.” We must see that the new civilization to rise from the ashes of this now burning before our eyes, shall be set firmly on a great and wide faith in the essential brotherhood of all men, on the conviction that love and trust are natural and right between nations as between individuals. We must begin now, by fairness, believing the best of all men, setting a guard on our lips, teaching our children to take the world into their hearts.

2. Another great fundamental principle of Christianity is unconquerable hopefulness. It is common to say that the basis of Christianity is faith in God. I am not sure but that even more characteristic of Christianity is faith in human nature. What a witness to this meets us in the incarnation! Human nature was great enough, good enough, to be the supreme manifestation of God. Christianity says that hope is wisdom, that peace and joy and righteousness are natural and to be expected, that the right is always possible.

Is our civilization built on that faith? It would be hard to phrase a more un-Christian motto than, “In time of peace prepare for war.” Yet that is the accepted motto of Christian nations. The men of goodwill have been holding Hague Conferences. And after each of these, every nation has increased its armaments.

Here again our civilization has given the lie to its Master. It denied that limitless trust in human nature and in the ultimacy of goodness which is a prime characteristic of the Master and his Gospel; and, denying thus practically its Lord, it has fallen into the pit.

We must change all this; we must get a civilization built on love, not hate; trust, not suspicion; on openhandedness, not mailed fists. The man who says that war is inevitable,

and that its day will never pass; that you can't change human nature; that those who believe in confidence and love as stronger and more secure defenses than fortifications and ships are foolish dreamers—that man is not a Christian, no matter what his church connection; and it is time we set at the business of lawmaking and civilization—building men who really believe in the Gospel of Christ, radiant with faith in the goodness of men, the goodness of God, and the certain triumph of peace and truth and justice.

3. A third fundamental principle of Christianity is that religion is essentially not a means of getting help from God, but a yielding of ourselves to God's will; not a magic to insure God's siding with us; but a siding with God. Possibly the most tenacious of superstitions is that which thinks of religion, prayer, worship, faith, as magic whereby God's aid can be secured; that thinks of God as a mysterious source of power, to be drawn on by one who has the right formula. Splendidly the prophets struggled against this false faith. Isaiah cries: "Who hath called you to trample my courts; wash you, make you clean." Amos exclaimed: "Establish justice; then the Lord will be with you, as ye say he is."

Christianity set out more clearly still this fundamental truth. But does our civilization accept this? Still does it think of religion as chiefly a "help in trouble." Every one of the warring nations invokes God's blessing. A striking contrast has been noted between the Kaiser's speech, "God has always been on our side since the days of the Great Elector," and Lincoln's famous speech, "I am terribly anxious to be on God's side." Our civilization will be safe from war, and from relapse into heathenism, only when firmly set on the rock of a faith that God's blessing and power come only to those who yield themselves to his righteous will.

4. But the chief contradiction between the principles of Christianity

and the principles of modern civilization is in the fundamental reliance of each.

This is the Christian statement, "Not by might, nor by power, but by my spirit." But how, on what, has modern civilization been built up? We have held the faith that enlightenment, scientific advance, the network of business interests, and culture, would prevent war and secure progress and civilization. And it has all broken down! From the height of culture and scientific advance the world has but plunged the deeper into the horrors and crimes of war. And it is deeply significant that the nation which has led all the world in culture, and in scientific achievement, and in business success, the nation which all acknowledged as leader in modern intellectual culture, has plunged deepest into the abyss.

Like a great cathedral bell sounding the knell of a dying world, rings out the solemn message: "Not by craft, nor by power, but by my spirit, saith the Lord of Hosts." No civilization which forgets or ignores God can last, "Doomed is he whose own might is his god." God cries out, as of old: "My people have committed two evils; they have forsaken me, the fountain of living waters; and have hewed them out cisterns, broken cisterns, that can hold no water."

Here, this terrible breakdown of civilization comes very close to our colleges and the students in them; yes, lies at your very doors. For too much our education, as all our life, has tended to exalt culture of the intellect only, to ignore religion, to put its trust in enlightenment and science. We need to see that science and culture cannot take the place of God. Can we not see this clearly, in the lurid light that glares from the scene where the culture and pride and science of our modern world is all pressed into service of the brute?

This certainly is beyond dispute: our civilization has broken down because it is fundamentally un-Christian or anti-Christian. And we

can get out of the pit, and guard future generations against another such hideous relapse, only by seeing to it that our civilization is rebuilt on the true ideals of the Gospel of Jesus.

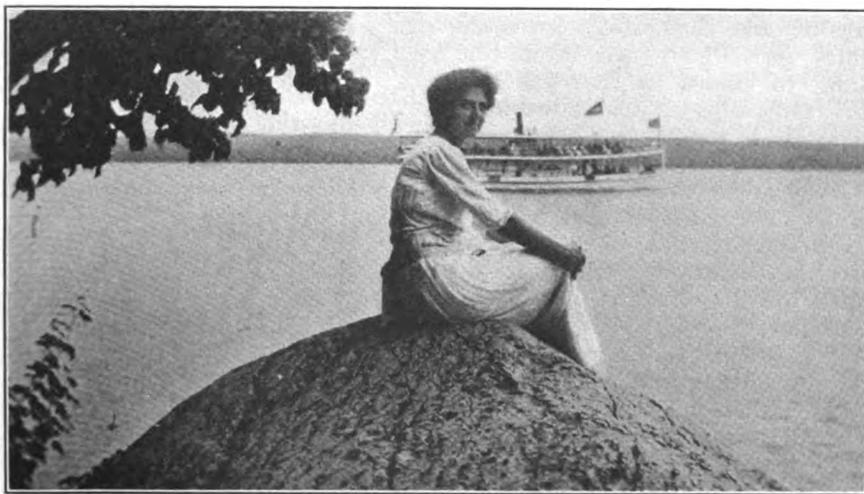
Friends, the day calls for a new kind of Christianity. It demands a daring, whole-hearted Christianity, a reality of consecration, a flame of enthusiasm, for the ideals and the personality of Christ, such as no other age has demanded since Jesus was on earth. The *Götterdämmerung* has come, the Twilight of the Gods, the old gods of force, and cunning, and brute strength, and gun powder. Half-gods are going; it is time for Christ to come. And again do I impress upon you that this is a call to you women even more than to men. You are to be the teachers, the mothers, of a new generation. More than any other set of people, the college women of our day are to be responsible for the ideals of to-morrow.

It is a call to prayer, to Bible study, to growth in grace and in the knowledge of Jesus Christ. Power, knowledge, science, culture, no matter how great and wonderful, cannot keep the world righteous, peaceful, joyful, cannot bring the Kingdom of God, nor can religion, if it be only a formula,

a cloak. The only sure foundation for a right and happy world is in men and women who honestly love God with all their heart and soul and strength and mind, and their neighbors as themselves. God is calling you to-day to provide such living foundations for the new world, which shall arise out of the wreck of the old.

"We trusted skill and pride and strength;  
Our strength proved false, our pride was  
vain;  
Our dreams have faded all at length—  
We come to *Thee*, O Lord, again!"

God grant that everyone of you may heed the call, and become a living stone for the building of the truly Christian civilization, a "new world wherein dwelleth righteousness"; that through the witnessing of God's true servants, in word and life, there may come, for all the world, the fulfillment of the great promise, "And all thy children shall be taught of Jehovah; and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."



LAKE GENEVA

## Lake Geneva



**T**HE strength of our Association is its membership, the number of different kinds of girls and young women who have something of their own to bring to it. The Central City and County Conference was a wonderful demonstration of this strength through the coming together of many kinds of members. For this conference gathered to itself, on the shores of Lake Geneva, city girls and country girls; girls tired from the making of things in factories and girls from high schools; business women and those from beautiful homes, and others who are serving on Association Boards because of their love for girls. It was a series of conferences within the one great conference, each group adding to the richness of the life and interest of the whole.

Which group had the greatest gift to bring? Many would say it was the high school girls, so young and bright and genuine in their expression of what they were making the Association mean to them. And their gift seemed the greater as one thought

of the many years in which they could pass it on.

Others felt sure it was the great group of industrial girls as they worked out together, in their council, the life problems that face them and that face the girls who work with them. One evening after the last bell had rung and all the lights in camp were out, these industrial girls came down the hillside, with bright Japanese lanterns shining through the darkness, singing the dear old songs. Then, clearest and sweetest of all, with the ring of a great challenge came their own song:

"Federation, federation,  
To this name be true,  
Here's a countless company  
And loyalty is due.  
Federation, federation,  
One in spirit we,  
On, on, with cheer,  
United ever be."

And as they sang, the spirit of a great new sisterhood, unselfish and united and powerful enough to make the darkness of industrial conditions for women light, came to the heart of the whole conference.

No one could leave the conference without having realized the greatness of the gift brought by the girls in "County Row." This group was eighty strong and represented fourteen counties. The fact that the number of delegates from counties had doubled since last year, gave promise of the realization of the prophecy made by a county member on Association night: "An all-county conference at Lake Geneva in five years." Leadership, enthusiasm and initiative were the outstanding characteristics of these county girls. There was an originality in their stunts and an earnest reaching-out-into-the-future in their councils which made every one in the conference sure that in the future the Association would help to bring the Kingdom to all the girls and young women living in towns and in the country.

But the greatest gift of all was the gift of the wholeness of life, the combination of the rare gifts of each group, the wonderful expression of the spirit of democracy through the whole conference.

THERE could be no "monotony of identical feeling" at Lake Geneva, while the student people from the Central and North Central Fields overran the tents, lived in "County Jail," and stormed the dining-room doors three times a day! "The largest student conference ever held on the Geneva grounds," said the management; and the jovial attendants in the Refectory echoed his statistical utterance in terms of ice-cream cones and "Root-Beer Specials." There were all kinds of girls—most of them new to Geneva days and ways, but all bubbling with its spirit. And there was a whole big delegation of foreign students—Japan, China, India, Africa and Turkey. One day they deserted the "plain Americans" for an International Hayrack Ride—seven nationalities including the Swedish driver! Who said monotonous?

\* \* \*

"Can you imagine an Association living in a college without any secretary, without any visits from headquarters, without any field secretary coming in to "start things," without any publications, without any idea that it belonged to the National Y. W. C. A.?" There was one college with an Association just like that, but that was before "National Rally Night," when the whole conference swung into the Auditorium singing, and then sat down together to hear about the Association All Around the World—the way it helped one Turkish girl to understand America, because "the Y. W. C. A. was behind her," the new fun for college and country girls during vacations, and the many reasons why all those eighty schools and colleges were "glad they belonged." It will be long before we forget the joyous sense of oneness in our prayers of thanksgiving, and the glow of comradeship that comes from eager service together.

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You know the educational pictures that come fitted in between "The Perils of Pauline" and "The Russian Spy"—industries and coronations, and Salem buildings being blown up after the fire, and the life of insects, or polar bears? Well, no Geneva delegate will ever listlessly wait for them to be over, because she never can tell when lo! she herself may appear upon the scene—hurrying out of the Auditorium to the next class hour, crowding up the dining-room steps in eager anticipation of "evening mush," churning up the waters of the lake in feverish determination to win points for her college in "Water Sports," or marching in a long procession around the terraces of the "Ad Building" when Stunt Day is on. For two days, we had Mr. Wagner of Pathé Frères on the grounds, and we performed for his little machine, so that in 1915 all the crowds at the Exposition and in any "movie" in the country can see what girls do at a summer conference.

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"Goodness; intelligent, sincere, courageous adherence to Christian principle. How my goodness or badness affects men and women everywhere. Jesus Christ, the Light through whom we see life. Divine companionship." AROUND these themes were developed the morning addresses on Fundamentals. After the Bible hour, when God's will for

the world had become a luminous thing, the big auditorium filled with girls eager to see "their part in harmony." Christian Ethics on the Campus was the theme. "If God is imminent here, then the approach to him is through man's every-day doing. Through the men and women whom we serve we serve God, and that is Divine Companionship."



## The Church That Will Save America\*

Irving Maurer

"I KNOW thy works, behold, I have set before thee an open door." Rev. 3:8.

If the church of Jesus Christ is faithful this will be the reward—an open door. And that is not the door into heaven, but the door into a larger opportunity. The question is: Will the churches save America? America is going to be saved. But are the churches going to do it? Must it be done without them? Are we going to be the constituents of a shunted current of power? Are we going to pose as interesting relics of an organization that missed its purpose?

For what must we save America? We must save our country from the loss of freedom. We must save America from aristocracy, from class hatred, from materialism. We must save it for the Kingdom of God. We must prevent our country from losing faith in God. We must prevent the erection of class privilege. We must keep America before the world as the vindication of trust in the commons. We must save America for the sake of a finer literature than the world has seen. We must save it for the sake of a higher culture than has ever blossomed from the spiritual life of man. We must save it from losing simple trust in men.

\* Extracts from an address given at the Eastern City Conference, at Silver Bay, July, 1914. Dr. Maurer is pastor of the Edwards Congregational Church at Northampton, Mass.

We cannot understand America unless we say that the principles of her life are the principles of Jesus Christ applied in politics. Let us attribute the philosophy of our fathers at Philadelphia, to the enlightenment movement of the seventeenth and eighteenth centuries. But that does not go back far enough. For the doctrines of the rights of man are the doctrines of Jesus Christ. In politics, then, America stands for what Jesus stood for in religion. The man who swears allegiance to the United States becomes the supporter of a Christian ideal of life. And so the salvation of our country will be a religious work. The republic has an altar fire which it must keep burning.

If the churches of this country look upon America as a field for glorifying their own denomination, if we are trying to make of America a Catholic nation, a Baptist nation, a Congregational nation, we are going to forfeit our share of the work in saving America for Christ. The thing which will enable any church to save America is that which is a common possession for all the churches of the Lord Christ. It is not that which keeps the churches apart. It is that which draws the churches together.

What kind of a church, then, will save our country? First, it will be a church with a prophetic pulpit. I do not mean the pulpit possessed with the power of divination or foretelling,

but with the power to preach the word of God. The nation must have a church which is not afraid to speak out and rebuke the nation for her sins. That was what made the prophets of Israel such splendid figures in the history of religion. They were not afraid to cast their reproaches into the faces of kings. It is always the danger that any church, when once it becomes established in the social order, loses its prophetic power. The tendency is always for it to lose contact with the facts, to say, "peace, peace," when there is no peace. But as we look back we see that the great times in church history were when men were not afraid to rebuke their day for their sins.

We must preach the love of God, but we must be able to say what the love of God means. And what will be the use, if we preach to men the love of God and permit to go unchanged their denial of that love in their daily activities? The message of the modern church is not only "God is love," but the message of the prophets of old, the message of John the Baptist, the message of Jesus Christ himself, "Repent, the Kingdom of God is at hand."

And the church that will save America will be *the church of the brotherly heart and the church of the helping hand*. We have spent a great deal of time discussing whether the church should introduce institutional features. In much of this discussion we have missed the point. The question is not whether the church may do one or more things to win men. The important thing is that the institution of the church should be an agent of brotherhood. There cannot be such a thing as an exclusive Christian church. For example, the time is coming when the children of our immigrants will demand admission to our Protestant churches. Do we want them? Whenever any church loses sight of the people that are in its immediate neighborhood and refrains from doing the needful

thing for the fighting of evils, that church loses its saving power. Every church must have this spirit of brotherly good feeling. It is harder on the church sexton; he is apt to find the paint scratched once in a while, and it may be harder to keep the carpets clean, but I often think that the best anointing for our church fittings is the mud that is dragged over the floor by the feet of the toiling masses that too often find the door of the church closed by the social standards of the times.

The church must be a prophetic church and a brotherly church because *it must be a church of Christians, a church of disciples, a church where the Lord Christ is enshrined in the hearts of its people*. The one supreme thing that America needs is the Christ. What is a Christian? A Christian is a man first who actually believes that the true life is a life of love.

It may be that there is far more in Jesus' picture of the judgment than we suppose, when the people who are told to enter in are surprised. I believe that this is the one definition of a Christian which holds. The man who goes among men with the desire to be brotherly, who would not take one penny that was earned in an unjust way, who is free from thoughts of revenge, the man who looks upon the world as a place in which the love of God works in the hearts of men—this is the disciple of the Lord Christ.

And a Christian is, secondly, a man who is enduring a cross for the sake of the world's good. The crossless life is the Christless life. The church that will save America is not the prudential church of the prosperous and successful, but the militant church of the crossbearers, of the ministers of God's love. It is the church that is filled with men and women who believe that to follow Christ means hard things as well as easy things, grim struggles as well as going to church. This is the church before which stands the open door.

## Silver Bay

COLLEGE DAY having elaborated itself into a giving of the National Pageant last year, had to find an entirely new expression this time. It became a series of after-dinner affairs running through the different evenings of the conference, under the skilful direction of the recreation leader, Miss Kyle Adams. One of the Syracuse University girls summoned us all to the Stone Steps, and there, in the sunset light beneath the apple trees, the Hiawatha wedding feast took place before our eyes. Miss Bowles, their general secretary, read the poem as it was enacted, and from the background soft violin strains wove in and out of her reading. The girls had brought their costumes with them, having given the performance at Syracuse not long before.

Another evening Mt. Holyoke gave us "The Abolition of Domestic Service," as that famous requirement has recently been done away with. The climax came when three young theological students came seeking wives, and to their horror found only "butterflies." Then came the funeral dirge, and Domestic Service made its pathetic exit on a funeral bier.

\* \* \*

I was late to delegation meeting, and was stumbling along the road in the fragrant darkness near Forest Inn, but suddenly I came to a turn in the road into which stole threads of music, from all sides. With one hand on a cool tree trunk, I stood quite still for a moment. Down the hill at my left I could see the faint glimmer of white dresses on the steps of a cottage. They were singing ever so softly, but the tenor rose true and sweet above the rest—"Night is drawing nigh"—you know those four climbing notes! Back of me, in the depths of the woods, I could hear a broken fragment of "Saviour, breathe

an evening blessing." Far down the hill from the boathouse came just a breath of music; I could not know what it was, but somehow they all blended. The campus was alive with low singing voices. Lingeringly they died away, and still standing there, I knew that hearts were being lifted in grateful prayers. Hark, from the shadowy tree tops—the whip-poor-will! How can we hear one again and not think of good-night time at Silver Bay.

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The very largest delegation of foreign students that have attended Association conferences were at Silver Bay this year. Twenty-one Chinese, four Japanese, three Armenians, a Greek, a Russian and a South American were there for the conference days. There were many interesting discussions in their council groups. Chinese girls enthusiastically debated the question: Resolved, that the establishment of Confucianism as a state religion would be detrimental to the progress of the Chinese Republic. The Japanese students talked about social conditions in Japan. The group of students representing the Near East were a clearing house of suggestions for the sharing of the spirit of Christianity with friends at home.

One afternoon the Chinese delegation gave a reception in the boathouse to the leaders of the conference, and served delicious Chinese tea and cakes. After the reception the entire conference was entertained by a Chinese play given in the auditorium. The play, an adaptation of an old Chinese tragedy written by one of the Chinese delegation, was most cleverly acted and made a great impression upon the conference.

A conference reaction on the part of one of the Oriental students: "I

have so much to do—I am very happy.”

**O**F the two hundred and sixty-one delegates present at the Eastern City Conference fully one-half were women holding positions of large responsibility in the Association, ten were presidents of board of directors, forty were board or committee members and seventy-eight were employed officers. This large proportion of women intelligently interested in the problems and policies of the work, both national and local, made the technical council hours of more than ordinary interest and gave to the entire ten days a value as a time for the discussion of important questions such as the report of the commission on the student basis of membership, foreign finance campaigns, etc., which was perhaps greater than that of any previous conference.

Another outstanding feature was an usually fine class on “the Emergency in China.” This course, taught by Mr. John Howard Deming, was more than a mission study course; it was a discussion of the forces, tendencies and characteristics acting through the political, economic and social life of old China which have at last produced the present crisis in that age old civilization. It was an enthusiastic and impressive presentation of the needs and possibilities of the new republic and of the marvelous opportunity and obligation placed before Christianity to-day. Every student in that class will henceforth follow events in China with a more intelligent, sympathetic and appreciative interest.

The third striking feature of the conference was the series of talks on some of the great fundamental truths of religion by Dr. Rockwell Harmon Potter of Center Church, Hartford, Connecticut. Dr. Potter’s subjects were: “Our faith in God, how do we get it?” “Our faith in Godliness, what is it worth?” “Our faith in humanity, why do we hold it?” “Our



THE FAMOUS ICE-CREAM CONES OF SILVER BAY

faith in God’s victory, how can we cherish it?” His talks were simple and untechnical, but very forceful, and above all they made God exceedingly real to the mind and heart. The great truth that the Christian faith in God is the deepening conviction, coming into our hearts, as it did into the hearts of the first disciples by way of friendship with the Master, that God is like Jesus, was but one of the truths brought down from the realm of vague unreality to the plane of reasonable, practical, every-day life. And this is just a suggestion of the many things that made the days tremendously worth while.

From a college girl’s letter:

My responsibility as leader of my sorority next year weighs far more heavily upon me since being at that wonderful conference, for now I realize as never before my opportunity to help the younger girls.

# Character\*

An Exposition of the Thirteenth Chapter of First Corinthians

Hugh Thomson Kerr

ONE sometimes hears in the lull of a storm the singing of a bird. It is the voice of the bird that we hear in this immortal Hymn of Love. Dean Stanley suggests that Paul's amanuensis must have looked up into his face, startled and surprised as the Apostle, after page upon page of denunciation and restrained indignation at the corrupt and unchastened conduct of the Corinthian church, began to utter sentences of spoken music and to paint in inimitable words, for all time, the portrait of the Christian character.

The chapter falls into three sections: The challenge presented, the character portrayed, the confirmation proffered.

## I. The Challenge Presented.

Notice first of all the Apostle's challenge. The greatest thing in the world, he claims, is not a thing at all—cannot belong to the realm of things. The greatest thing in the world is a person. Personality is the deepest mystery and the crowning majesty of life. It is a gift and yet it is an achievement, and the enduring thing in personality is *love*.

A man may be eloquent and not amount to much. Robert Ingersoll was the golden-mouthed orator of America yet he trailed the faith of thousands in the dust and, in less than a century, his name will be forgotten.

On the other hand a man may be an intellectual giant and not amount to much. He may be able to think things through and "know all mysteries and all knowledge" and still be less than a man. One of the finest scholars America has had fled from

his position a fugitive, because of an immoral life suddenly revealed.

Again, a man may know how to do things and not amount to much. He may be able by efficiency and ability "to remove mountains," and be at heart a base and brutal man. History is full of such examples.

Finally, a man may give his body to the flames, a martyr to a cause, and have nothing that will stand the fire. Thousands of soldiers have died upon the field of battle who were less than great.

There is only one *sine qua non* of character and that is *love*, the bond and girdle of perfectness.

History everywhere gives immortality to love. Love reigns in history, and in heaven. The deepest, truest definition of God is the simplest, "God is love." Stripped of all the accidentals of majesty, God revealed himself in the person of Jesus as love. Without omnipotence, without omnipresence, without omniscience, "God was in Christ." The mystery of that which seems impossible is revealed when we know that God's deepest, truest nature is love.

## II. The Character Portrayed.

What then is love—this quality that includes in itself the glory of all life, and "forgets itself in immortality"? What is this perfection of character that is presented to us as the best thing in the world? Paul refrains from definition and outlines in a few striking sentences, as an artist with a brush, the perfect portrait.

It is presented to us in a perfect stanza of poetry. It sings itself into the midst of controversy, jealousy, and envious ambition. It seems to be the product of a moment's divine illumination, and yet it has the marks of literary labor. It is a poem, a sonnet. It has rare and unique words

\*From an address given at the Central City Conference, Lake Geneva, August, 1914, by the pastor of the Shadyside Presbyterian Church of Pittsburgh.

created for the purpose and its rhythm is perfect and complete. It is a stanza of definite length, one positive line, four negative, the last doubling upon itself and then two positive lines, the last doubling upon itself, making a perfect envelope figure:

Love suffereth long and is kind:  
 Love envieth not; love vaunteth not  
 itself,  
 Is not puffed up, doth not behave itself  
 unseemly,  
 Seeketh not its own, is not provoked,  
 Taketh not account of evil, rejoiceth  
 not in unrighteousness  
 But rejoiceth with the truth;  
 Beareth all things, believeth all things,  
 Hopeth all things, endureth all things.  
 Love never faileth.

Let us first look at the suggestions from the positive lines. First, there is in love a never-failing patience. "Love suffereth long, love beareth all things, endureth all things." It is an attribute of God himself, who fainteth not nor is wearied. We are told that once in the far-away years, Niagara Falls was dry. The ice in the river dammed back the flood of water and the mighty precipice was laid bare. But God's love never failed.

This patience of love manifests itself first toward persons. "Love suffereth long." Long suffering means long tempered. It is the opposite of short tempered and is the surest sign of a Christian spirit. There are so many people who are hard to get along with, that the natural heart cries out impatiently for expression. But the teaching of Jesus is unmistakable. "Until seven times seven," is the principle that is above law.

Next, "Love beareth all things, endureth all things." There are conditions and circumstances that oppress and defy us. It is hard to keep sweet in bitter days. Spurgeon asked a farmer why he had put the motto, "God is Love" on the weather vane above his barn. "Is God as changeable as the wind?" he questioned. "No," said his friend, "I mean that

whatever way the wind blows, 'God is love.'"

There is in love a never-failing passion. "Love is kind, love believeth all things, hopeth all things." It is love's genius to serve and give. God so loved the world that he gave, and gave until in love he gave himself. True love is always active. It not only waits but it works.

The passion of love manifests itself, like the patience of love, in two directions—first, in action. "Love is kind." It is a working principle. Paul uses a suggestive word, the word which Jesus used when he said: "My yoke is easy." Think the word through and then ask: "Is the yoke I lay on others a kind yoke?" Elizabeth Stuart Phelps said of Whittier one of the finest words ever said of any man: "He never darkened a day nor shadowed a life." "Love is kind."

It manifests itself in attitude. "Love beareth all things, hopeth all things." Love believes and hopes for those who have no faith and hope for themselves. The people of Denmark speak of "loving up" their flowers, and the children of men can be led into power only by the life that is willing to "love them up." That was Christ's way.

Look now at the portrait as it is outlined in the negative phrasing of the stanza:

"Love envieth not; love vaunteth not itself,  
 Is not puffed up, doth not behave itself  
 unseemly,  
 Seeketh not its own, is not provoked,  
 Taketh not account of evil, rejoiceth not in  
 unrighteousness."

There are two large thoughts shining through these words. First, where there is love there is reality. The very words that negative love, suggest a strange sense of unreality—"Vaunteth," "Puffed up." And I think when you understand what Paul means you will find that when there is no real love in human hearts and in human homes, there is hollowness and emptiness and unreality. A selfish life, like music, literature, art,

that lacks the gift of love, has about it the note of unreality.

Secondly, where there is love there is beauty. Indeed, loveliness and beauty are the same, and among all lovely and beautiful things in life and in art, there is nothing that can compare with a beautiful character. Remember how the Old Testament speaks of "the beauty of holiness."

This is the ideal life portrayed in perfect outline. I can by the alteration of a single word, justify the claim and silence every criticism.

"Jesus suffereth long and is kind,  
 Jesus envieth not; Jesus vaunteth not himself,  
 Is not puffed up, doth not behave himself unseemly  
 Seeketh not his own, is not easily provoked,  
 Taketh not account of evil, rejoiceth not in unrighteousness  
 But rejoiceth in the truth;  
 Beareth all things, believeth all things,  
 Hopeth all things, endureth all things.  
 Jesus never faileth."

### III. *The Confirmation Proffered.*

Love never fails. It is the only thing that lasts. That is why it is great above all other things. Robert Murray McCheyne wore a signet ring with the inscription, "The Night Cometh." But love knows no night, and immortality blossoms into flower in its presence.

Paul confirms his claim by taking the three best and truest possessions of the early church and stamps the word "Time" upon them. Then he takes up three simple virtues of Christian character and stamps the word "Eternity" upon them.

(1) Prophecy shall pass away. A prophet is a man who speaks for God to man, and Paul says his revelation will pass away, for when we see him face to face we will know in the light of love's complete revelation. Page after page of prophecy has passed away.

(2) Knowledge shall pass away. The partial is swallowed up in the perfect. Logic gives place to vision and reason to love's swift intuition. "When I became a man I put away

childish things." Love explains and interprets the mysteries that baffle science and philosophy. The science of to-day becomes the superstition of to-morrow.

(3) Tongues shall pass away. Language fails to express the soul's experience. The strange ecstatic experience of the early church expressed itself in a new mysterious language. It ceased because a more normal experience demanded a more natural expression. Language often fails us now and we use the symbolism of art or music instead. Language fails with the deepening experience of the spirit.

These three things pass, but faith, hope, love—these three abide. Faith is not opposed to sight, but to independence, self-sufficiency, self-trust. Faith is trust, dependence, confidence in God. "Though he slay me yet will I trust him."

Hope abides. I would hate to think that the search and dream and aspiration will be over when we see God face to face. I would hate to think that the birds cease to sing and the waters to flow and the spirit to hope on. I would hate to think that Heaven is a museum where the redeemed stand in statuesque passivity on immovable pedestals. I would hate to think that Heaven is a place where the fires of life have all died down upon the altar and where only the peaceful ashes of exhausted emotions remain unstirred by any breath of celestial aspiration. Hope abides where all else has suffered shock, and there are more things awaiting us in that far country than we imagine.

Love abides. We are sure of that, for God is love. It is love that has faith and it is love that hopes. "Love believeth all things—hopeth all things." Love is the root from which the fruit of faith and hope springs.

Three things remain to be said:

*First.* This call to character is open to all. It is the challenge of the centuries. It is the need of this century. "Be a good man," said Sir

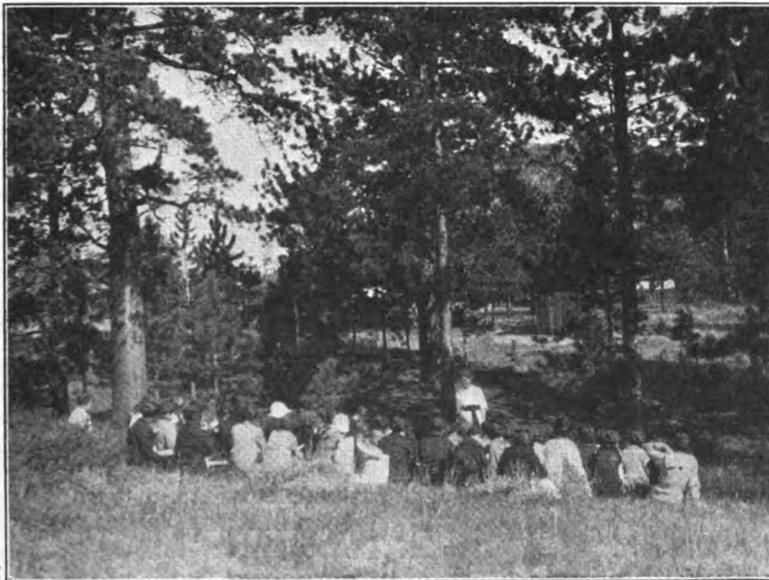
Walter Scott to Lockhart. "Clever men are as common as blackberries. The rare thing is to find a good one," said Huxley. "Without love I am nothing," was the challenging message of Paul's gospel. All may not have the gifts of tongues, of miracles, of prophecy, but all may covet and claim the grace of a loving life.

*Second.* This is the missionary appeal and the missionary motive: "Love never faileth." There is no place too high, no dark place too deep where love may not reach. Nansen tells us that far in the north he let out his sounding line but reached no bottom. Three times he made the attempt and three times he failed. In his journal he wrote the date, the length of his longest line, and the significant comment, "Deeper than that." The depth of love has never been sounded.

*Third.* The portrait challenges us. It is beyond our realization, but

standing in the presence of Jesus we know it is real as well as ideal, and looking upon him, abiding in his presence, we are changed into the same image. The biographer of Robertson of Brighton tells us that searching for material concerning that splendid Christian character, he asked an old shop keeper if he remembered Robertson. Without a word the old man took his visitor to the back of the shop and pointing to a much faded portrait of the great preacher said: "Yes, I knew him, and when I am tempted to poor thoughts and mean ways I come here and look in his face and then I am strong again."

This is the strange psychology of character. Practice, then, the habit of looking into the face of Jesus, "whom having not seen you love," and, looking upon him revealed as he is in this inimitable portrait, you too will be changed into the same character through the influence of the spirit of holiness that is his without measure.



AN ESTES PARK CLASS

## Asilomar



**A**RATHER new conference feature was the Alumnae Council at the Pacific Coast Student Conference. An Asilomar League of Alumnae has been formed in the field in question for some time, to band together alumnae who have been to Capitola, Hacienda or Asilomar, for the backing up, in enthusiasm, money and general interest, of the new conference plant at Asilomar which has so much of its possibilities yet before it. It was this league which requested that invitations be sent to a list of alumnae of whatever college, but resident in California, Arizona and Nevada, to come to the student conference to have a "technical council" of their own, on the social message of Christianity applied to work for women and girls. Miss Condé led the meeting of the fifty-two young graduates, who, while the regular Association groups were meeting at the same hour, held seminars on different types of girlhood, the form of religious appeal to be made to each, the kinds of Christian and social work needing college women, and "what can I do about it?" There

were teachers and mothers and social and religious workers, but each took away with her at least a beginning toward a Christian program to carry out at once. The Association as a field of service was made no more prominent than school, church and home. One thinks of one of the fine utterances at the Stockholm Conference: "The Association in its richest experiences is a disappearing agency."

\* \* \*

Association Day has been chameleon-like this year, turning the color of the wishes of each group instead of being in the least uniform in the eleven conferences. At the Asilomar Student Conference it was a good old-fashioned banquet, toasts and all, beginning in the tent dining-room and progressing when too dark to a circle around the great stone fireplace in the Administration Building.

Another kind of banquet was held on "Asilomar Day" at the beginning of the city conference. It was really a Neighbor Day. The mayor of Pacific Grove (the nearest town), the town pillars, summer visitors at Del

Monte, or from the homes or lodges on the Seventeen Mile Drive, were asked to come to luncheon and be sung and talked to. Speeches were made which explained to them the grounds and all the wonderful plans of the Association for 1915 in California. The solitary reporter was more interested in the astonishing "sea-food luncheon" than in "what is the Y. W. C. A.?" and some of the visitors undoubtedly went away with minds whirling from the inexhaustible number of impromptu songs, but the day helped people to understand what it is all about.

**I**F Pathé Frères had had their moving picture machine at the Asilomar City Conference, as well as at Geneva, these are some of the things it would have recorded:

"Out-of-Doors" in the Bible, in more senses than one, every morning at 8:30. Across the campus from the group shown here, under the twisted cypress trees, would be another, larger class, bending intently over a relief map of the Holy Land emerging from under the hands of the leader, molded on the "silver sands" of the dune which was a class room.

The "conference baby," unsteadily perched in her carriage at the foot of the dune on which met Mrs. Potter's class in "The Child in the Midst,"—at the same time furnishing the motif for much discussion, and doing her irresistible best to break up the class entirely, by one sudden baby smile and chuckle after another.

A group of "just girls"—Pasadena, Oakland, and Los Angeles mixed, coming thoughtfully up a long aisle of pines from Dr. Rall's lecture on "A Working Faith"—pausing to listen to the eternal singing of the wind in the topmost branches, one of them saying half under her breath, "How

quiet this is, but *don't* they make you think!"

A fancy-dress lockstep, amazing in color scheme and noise, threading its way among dining room tables to the march of the 57th new song—a spontaneous "San Francisco will shine today, San Francisco will shine"—for the sun never did, but the first city conference, simply carried away with its own joy of being, shone, sparkled and glittered with inventiveness and fun.

A beach supper: real clam-chowder, hilarious sports, a towering bonfire—finally, silence, save for the burning driftwood, and the roll of giant breakers dimly seen out past the circle of girls. The voice of one of our foreign secretaries, and a sudden realization that out there, beyond the bay "all filled with real water from the Pacific" (R. L. S.), not really far away at all, are the girls of Japan and China—waiting.

And lastly, on one of the beloved gray mornings (beloved by all but some of the eastern secretaries!) a half glad, half sad crowding of girls to the little Asilomar station—trunk troubles, reluctant goodbyes—and suddenly, one last song,—San Francisco again, summing up the fun side, knowing full well the other side lay too deep for words. Had the first Pacific Coast City Conference come to stay? But listen:

"Do we love the white sand-dunes?  
Yes, we love the white sand-dunes.  
Do we love the silvery moons?  
Yes, we love the silvery moons."

On and on to the compound chorus:

"The white sand-dunes, the silvery moons, the briny breeze, the old pine-trees, our dear Big Chief, the spray-washed reef, the basketball, a good hard fall, the phonograph, the Schooley laugh, some things worth while, the Asilomar smile.

*We are coming back again:  
We are coming back next year!"*



## Eagles Mere



**I**T was in the class on "The Young Working Girl," and a young working girl herself had been brought in and introduced by the teacher to speak. She told the story of her life. Naturally dramatic, she spoke with such intensity that she got instantly into the sympathies of that group of well-dressed, prosperous college girls and they sat wide-eyed and wondering. Did girls have to live their lives under such unlovely conditions? She was so pretty, too! What could she not do if she had had chances like theirs! More than one girl got her glimpse into how the other half live, and Helen decided to speak to her afterward. Just then the bell rang. Class broke up and Helen found herself beside the little "Italian" who had just spoken. "How did you happen to come to a student conference?" she asked kindly. "Why, I'm a senior from Elmira College. I've been in this class right along," replied the "Italian" who had helped the teacher of the class make that morning's lesson concrete and vivid! And her eyes danced.

\* \* \*

They had been "tilting" on sports afternoon. Do you know what "tilting" is? It's ultimately a damp sort

of combat. Two girls in bathing suits, each standing in a canoe, poke warily at each other with long, padded poles, until one goes over into the water. They had been at it for some time, and because they were all so cautious and well-balanced, before all the contestants had come up the slowness of proceedings had become almost burdensome to onlookers. Suddenly, with incredible swiftness, something happened—a splash, a shout, startled laughter, and a voice above the hubbub called out from the pier, "That's the way the National Board does it!" Miss Elizabeth Dodge, the only representative of the National Board at the conference, had unostentatiously paddled out to tilt with the champion and with one quick thrust had sent her over so easily that the girl herself hardly knew what had happened till it was done.

That was *one* afternoon when it didn't rain. Most of the rest of the time it did. Even the picnic supper, which was to have been taken to the lake, was taken to the dining room instead, while the lake came to the conference via the sky. But nothing could dampen the spirit of those girls and leaders gathered in that skyland beside the gleaming lake.

\* \* \*

"Don't depend upon the 'atmosphere' of the conference to grip your life. . . . Only that is valuable for us which we personalize out of the world of abstractions about us. . . . Only by the things we assimilate do we affect the world." "Personalizing conference atmosphere"—that was a straight road to take! But along the way there were joyous discoveries. And whether it was, "I've found out what I like best in people—it's the Christ in folks!" or the "jimson weed" story down by the lake, or wandering alone with one's thoughts along sun-drenched, shadow-splashed laurel paths, or watching in an evening meeting while a professor of ancient history from Cambridge drew the historic Christ out from the shadows till he walked by your side—whatever it was, it worked. For this is the kind of letter that came back when one enthusiastic little player of basketball and baseball and impromptu stunts had gone down into a big city to a summer of "social service":

"It's only after you get home, especially if the place happens to be hot as Baltimore is, and you've spent a week trying to solve other folks' problems, helping them pay their debts and their rents, soothing irate insurance agents, and while you're riding for miles on the street cars sifting down and getting tabulated all the new thoughts and visions that you have accumulated in ten days—after all that—you can't help but realize all it meant to you at the time and all it is going to mean. Oh, it is a wonderful world to be alive in. I've rubbed shoulders with people from the ends of the earth to-day and am so tired and happy—but don't you see, it wouldn't have meant one-half it does mean, if Eagles Mere had not come first."

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*Extra copies of this conference number may be ordered at 15 cents each. Send it to home-folks and friends.*

### FROM CONFERENCE NOTEBOOKS

Paul saw the deepest needs of men; and, too, he felt those needs, which is far more important.

The laws of the world are the thoughts of God.

God does not give us our pay at the end of every day.

It is not the mere reading of the word of God that is to convert the world. The world is going to be converted through those who have read the word and have thought their way down to its inner meaning.

Education in life is the transforming of an animal into a person. It is learning to live with the soul on top.

Faith in Jesus Christ is not a matter of understanding, of mental appreciation; it is a matter of experience.

Love is a deepening of your sympathy for weakness and sin. As you share God's sympathy for the world your life is eternal.

It would be possible for me to start from Estes Park and walk to New York City, but it would be better for me to use the means of transportation that have been worked out. So in the matter of religion, we may well profit by the advantages of organization. We make fewer mistakes as we learn to work with others.

There has been plenty of social service, but little of social insight.

Man is born lonesome. The deepest instinct in humanity is for companionship. You and I need to help people to be more companionable.

The wholeness of life is a life significant of Jesus Christ.

Faith is the soul's response to God. And as faith finds God, so man comes to his own.

The church can be no more ideal than the individuals who make it up. It is an institution composed of persons in the process of development. We have all of us been in a crowd when we were so tired that we could not have stood if it had not been for the people around us. So, people are morally weak and are held up by those around them. And two and two is often more than the arithmetical addition of four.

You can expect to find no new truth until you have acted upon the truth that you already have.

We need the life of God lived out in the lives of millions of men.

Faith, in Paul's thought, is not duty, nor is it obedience; it is trust in Jesus Christ as a person, and an absolute commitment of your life to his program.

Many of us are saved just because we are not logical, especially when we have started with wrong premises.

## A Message from the Hearthfire Club

Alice Hutchins Drake

**W**HO will kindle a new flame? Will you? This is the question which the members of the Hearthfire Club of the Washington Association send over the way to you in the hope that soon will come the answer—"We will."

The friendship fire will be re-lighted on October fourteenth when the club members assemble for the fall term. It has occurred to them that a group of girls in another city might enjoy organizing the Open Door or the Glad Hand chapter which would be united with the Washington club by the common tie of Association fellowship. From this might grow other Hearthfire groups.

The Washington Hearthfire Club is young, but passing time will alter this. How did it come to be organized? There were girls in the Young Women's Christian Association who were lonely. This is a short word and one whose meaning we know without reference to Webster. With the idea that for an hour each week, the girls could cast aside the haunting shadow of loneliness (after the manner of Peter Pan's shadow), provision was made for Wednesday evening meetings which would continue through the winter.

To-day, those girls with dear memories of the club's little fir tree around which they gathered, of the flowers which Somebody always caused to appear on the table just before the hour to assemble, of the warm friendships which grew from chance acquaintanceship—to-day, those girls cherish the thought of their little club and eagerly look forward to the evening when they will re-kindle the hearthfire.

In reality, there is no hearth! This deficiency must be supplied when at last the Association has a permanent home, because a hearth teems with

symbolism which reaches out and touches lives in a mystic sort of way.

But hearthless though the clubroom be, there is what one member has called "heart-fire," which glows as only heart-fire can, and this, in the little candle service which has been evolved, will be re-kindled on the evening of reunion.

This will be a happy evening. There will be one girl aglow with enthusiasm over a Canadian summer; another recently returned from a leisurely trip through the Mediterranean; girls a bit wan because of hot hours spent in offices; shy girls who have no good times to report; girls to whom the Association's summer lodge meant a haven of rest.

The Guardian of the Flame will read the poem which the distinguished poet, Fannie Stearns Davis, wrote last year as a greeting to the club.

The club is designedly not a study club. A program providing a topic for each meeting was arranged last season. Women who had wandered far and loved the earth's strange places, gladly gave travel talks. Miss Mabel Nelson Thurston spoke one evening from the depths of her experience as an author. The following is the program for the coming autumn term:

October	14	Lighting of Old Fires.
"	21	Stories told in Marble.
"	28	Travel Talk: Afloat on the Mediterranean.
November	4	The Knight of the Holy Grail.
"	11	Books and the Quiet Life.
"	18	Musical Program.
"	25	The Lyric Poetry Corridor in the Congressional Library.
December	2	The Greek Heroes Corridor.
"	9	The Fir Tree of the Hearthfire Club.
"	16	The Story of Mary and the Nativity.
January	6	The Hitherland of Fun (a frolic night).
"	13	Twelfth Night Ceremonies.

The close association of a year very naturally resulted in the growth of little observances which bind the club members one to another. There is

the little fir tree about which they gathered for the first time at Christmas, and without whose presence they never afterward held a session of special import. It has *folding* boughs, for which the Guardian is thankful when she tucks the tree under her arm to take home in the car! All agleam in glittering tinsel and hung with little candy baskets, the fir tree of the Hearthfire Club stands sturdily on its little wooden base and glistens a welcome to each incoming girl.

The story of Mary and the Nativity, which in other years has been told at Christmas for the benefit of the educational classes, will now be the annual gift of the club to the other Association members.

In these days bristling with efficiency it would not be unnatural were you to ask: "Is a club organized primarily to reach the heart, with little attention paid to intellectual stimulus or cultural design—is such a club worth while?"

One cannot sit at the head of the table and look down the line of faces of club members without giving an italicized *Yes*.

Just what the magic is, I do not know, but something in the witchery of companionship is a wonder-working force. Something touches little hidden springs in the lives of the girls and lo! to use the magician's word, some subtle change has taken place. Usually the girl thus changed credits the reason to another, little realizing that it was only the response in her own heart which could make the wonder possible. May I share with you the following letter which was written by one of the Hearthfire Club members in appreciation of what the club had given to her:

Once from the land of Unborn Spirits there came a Soul. And when the great good Father Time left her on the threshold of life he said: "It is decreed that thou shalt be a lonely soul. Thy heart is filled with love for all mankind; filled with beautiful dreams; but because it is also shy and sensitive, thou shalt lack expression

and thou shalt be called 'Heart Indifferent.' But one day there will come into thy life a lovely fairy. In her face thou shalt see a wonderful light and when thou hast found her name, thou shalt lose thine own and shalt ever more be called 'Heart Joyous.'"

The days passed and as Time has said, the heart of the Soul was filled with love, fair dreams and visions, but because she lacked expression, even her friends called her "Heart Indifferent." And she was indeed a lonely soul. But ever and ever she searched for the good fairy who was to bring her peace and happiness, and always she failed.

She left home and wandered far among strangers. She took up her life work and, although she loved it, her companions still called her "Heart Indifferent."

Then one day when her heart was saddest, when she despaired of finding her good fairy, when indeed, she seemed to be losing all love—she met the fulfillment of the prophecy of Time. How did she know? I cannot tell. The fairy's name? Even the fairy did not know it. But the lonely soul watched and waited. She saw how all who met this good fairy turned away happy, with loving words on their lips. She saw how all that the fairy touched was made loving and beautiful, and the lonely soul said to herself: "Perhaps if I, too, try to make others see love and beauty in what I touch, I shall find her name."

So she tried. And one day there fell from her lips these words: "Oh, Father Time, I know! She is called 'The Lady of the Loving Heart.'" And he answered: "Aye, because thou hast tried it in thine own life, thou shalt henceforth be called 'Heart Joyous.'" And peace and happiness were hers.

What has been accomplished in this little club can be wrought in yours. Who will kindle a new flame? Who will organize a second Hearthfire Club? Will you?



MRS. MERRILL BREAKING GROUND

## Our Exposition Building

**T**HE first spadeful of earth for the building to be erected by the National Board at the Panama-Pacific International Exposition was turned on August 25 on the most attractive site on which any of the pre-Exposition ceremonies have been held. Directly to the left of the main entrance gate, on a most advantageous locality, stands the site for this. On the day of the ground breaking, there was a carpet of rich grass, on the west the high horticultural wall furnished a background of red and green, while on the other sides rows of cedars and palms shut off the spot, with the Palace of Horticulture and the Tower of Jewels peeping over and looking down on the several hundred men and women.

Instead of breaking champagne or pouring pineapple juice, cut flowers were strewn by a band of young women from the Aithon clubs of the San Francisco Association, and Miss Myrtle Hillman raised the flag, while the Fort Winfield Scott band and a surpliced choir led the singing of America.

Mrs. John F. Merrill acted as mistress of ceremonies and spoke briefly of the aid the Association

expects to lend during the stress of San Francisco's life in 1915.

Wallace Hatch, of the department of education of the Exposition, affirmed that the Young Women's Christian Association building will be the most practical working form of the social side of the Exposition. He explained that many of the exhibits, such as those being installed in the Palaces of Machinery, Manufactures, Liberal Arts and others, are completed when they are installed. He pointed out that this is not true in the departments of social economy and education, in which stands the work to be done by the Association. These, he said, are just beginning when installed and can be understood only when at work.

A great many Association people made a point of going directly up from the Asilomar City Conference to be present at the ceremony, and Reverend E. P. Ryland, president of the State Federation of Churches, also came directly from the conference, to make the opening prayer for this occasion. Miss Helen Davis represented headquarters in the principal address. It is easy to believe with her that "the Association is going to put its impress on the Exposition and show that a sisterliness encircles the world. This building will be just a house by the side



THE RAISING OF THE FLAG

of the road, but it will be a friend to women." She brought word that the girls in the east are saying, "I'll meet you at the fair," and that many of them are now buying tickets on the instalment plan, as they know that it will be the first and last chance they will have to visit San Francisco and the West.

Greetings were extended by a representative of Governor Johnson and Mayor Rolph and by the secretary of the city Young Men's Christian Association. The first shovelful of earth was turned by Mrs. Warren Olney, Jr., representing Mrs. Hearst, who was followed by Miss Ella Schooley, Miss Mary Louise Allen and other Association leaders, all of whom came away from the experience with high enthusiasm for the incalculably great opportunities the Association is to have in so strategic a place during all of 1915.



## Club Girls in Council

ONLY three short years ago, there were just eleven conferences. At some of these, little groups of club girls used to meet for forty minutes or so every morning to take counsel together. Those little groups, hardly noticeable so short a

time ago, have broken bounds and have done strange and incalculable things to the Conference Department's plans. For behold, instead of eleven there were seventeen different dates on the conference calendar this summer. Many of those club girls have left the regular conferences, but only to appear, many times recruited, in places of their own. Besides the 4,646 "regular conference" delegates we know of 518 club girls who came together this summer at various places under National Board auspices, to add to the power of the new and mighty movement for Club Federation, for giving the thousands of city girls in this country a voice in the direction of their great part in our organization. See them at work and prayer and play and counsel together:

*Industrial Club Girls' Council, Nepahwin, Pa., June, 1914.*

"O, God, our Heavenly Father, I thank Thee for all thy goodness to me, thy tender mercies. I especially thank Thee for my privilege of living a little while among thy hills, and when I go down into the city, O Lord, may I take with me thy love, thy blessing and thy peace. Grant that I may go back to my work with a joyous heart and a cheerful face, that my fellows may see the secret of my blessed happiness and they, too, may learn the way.

Dear Master, be with the girls that have not seen thy hills, nor felt thy wonderful nearness. Father, may I take to the club girls new ideals, higher thoughts, that

they too, may find Thee and know that only through Thee is the real life.

O Father, I pray Thee, make me clean and pure, stay Thou nearby when I am tried and tempted. May I never forget to praise Thee. I ask for thy Son's, our Lord Jesus Christ's sake. Amen."

In the heart of Frances Thomas, a Philadelphia delegate to the Third Club Girls' Council, was born an answer to the desire, "Lord, teach us to pray," and she left with us the words above, showing that she had been able to look "from nature up to nature's God," and had felt the personal touch of One who loves her.

One hundred and ninety girls and leaders gathered by Lake Nepahwin for two weeks. It was interesting to note what feature of the Council brought greatest inspiration to individuals.

To dust-weary, noise-worn girls from the city came the joy of sleeping under the stars, of pony rides over the country hills, long rambles through woods to Cedar Ledge or Beech twilight.

To others the Council meeting brought greatest help. Reports of clubs and federations, discussions of membership or religious work, brought new visions for future realization.

To every girl came a deepening of spiritual life in the morning Bible classes. And probably in these autumn evenings

more than one girl will look back with glad memory to our vesper talks on Old Testament characters.

What about the Fourth of July? In our desire to grasp spiritual influences did we forget the significance of the day? Not at all. Stirring hymns, reading of "The Declaration of Independence," and saluting the flag, made patriotic our morning service, while the afternoon was enlivened with a procession and with "stunts." Safe and sane was our Fourth, but not lacking in enthusiasm.

One evening the operetta, "Florinda," was given in front of the house on the lawn, the costuming showing what can be done far from city stores.

Sports and games directed by a recreation committee were enjoyed to the full, and if air-splitting screams are an indication of delight, the swimming pool afforded it. Even the shyest learned to forget herself, and to learn the real meaning of play.

It is remarkable how comradeship develops over a cup of tea. Across the lawn from the house is our camp tea room, daintily attractive. Many a jolly delegation gathered about the round tables and ate and drank to their better acquaintance and an increase of earnest work in their home Association.

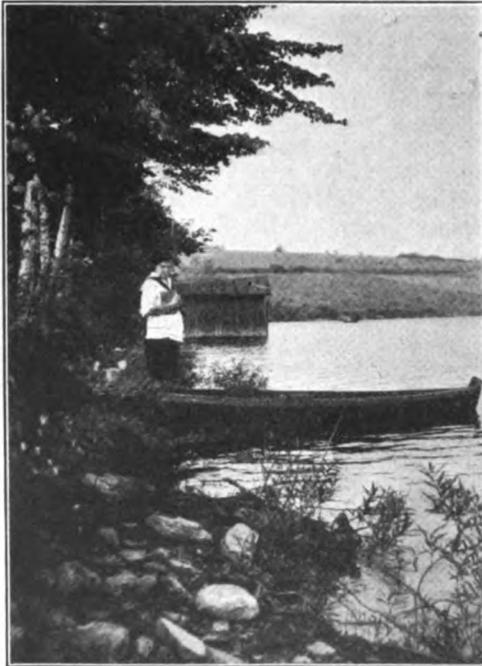
Even the going away reflected the happy spirit of the camp. Crowding buses and hay wagons, the laughing girls went down the long hill to the station; and we know they carried with them new health, joyous memories, and underneath the noise and laughter, a purpose born of the hills and lakes, and of the prayers of the Council to have life and have it more abundantly.

MARY JOHNS HOPPER.

*Club Girls' Council, Summerland Beach, Ohio, July, 1914.*

One hundred and thirty delegates from the Industrial Clubs of the Ohio and West Virginia Associations met in conference at Summerland Beach on Buckeye Lake, twenty-five miles east of Columbus, Ohio—a brand new council for this part of the country. While the conference was in charge of the field committee, with Miss Constance MacCorkle as leader, a strong feature was the activity which club members showed in offering helpful suggestions of successful plans that had been tried out in their own club or Association. The Council developed many leaders among the girls.

The Council hour was held each morning following the Bible classes. Five commissions on Federations and Business, Social and Entertainment, Inspirational, Educational and Social Service, were appointed from among the delegates, and these separate bodies threshed out the



"BY THE SIDE OF STILL WATERS." NEPAHWIN

problems before them and submitted the results of their work to the Council for approval. Many methods and plans for the work of the coming year were discussed and adopted. The plan for a uniform Federation of Industrial Clubs in the cities represented received much stimulus from members from Akron and Cleveland, which are already federated.

On the night of July 4, a water pageant on the lake front drew crowds in addition to the conference delegates. The pageant was made up of many barges and sail boats, trimmed and illuminated, and adorned with girls in costume, representing the activities of the Young Women's Christian Association. The Columbus delegates won first prize, a silver cup presented by Superintendent Haskins of Summerland Beach.

Sometimes the evening programs were conducted out of doors on the lake front, as were the vesper services of Sunday evening, in charge of Miss MacCorkle. Her simple and direct talk to the girls, together with the Sunday morning address of Dr. Herbert Welch of Ohio Wesleyan University, on Personal Service, made Sunday a red-letter day.

Monday night Dr. Gertrude Felker of Dayton talked to the girls on "What Shall We Expect of the Human Machine." Miss Inez Kinney from the National Staff spoke on "Thrift and Efficiency" on Tuesday night, and following this came a moonlight ride around Buckeye Lake in two large excursion boats. Wednesday night, Dr. Andrew Timberman of Columbus addressed the delegates on "What a Man Should Expect of a Woman and a Woman Expect of a Man." Following this was a hilarious surprise program consisting of stunts by all the delegations, winding up with a marshmallow toast. The Thursday morning council hour was conducted by the Social Service Commission, who varied the program somewhat by the introduction of three outside speakers—Mr. Fred C. Proxton of the Ohio Industrial Commission, Dr. Gertrude Felker and Miss Jane Hunter of Cleveland. By the time the delegates started for their homes and work, rare indeed was the girl who had not caught something of betterment for the living, not only of her own every-day life but for that of her industrial neighbor as well.

JESSIE E. BARR.

*Club Girls' Council, Altamont, N. Y.,  
July, 1914.*

"Ding-dong! ding-dong!" The clear sound of a bell pierces my slumbers. Another beautiful day has begun. From the hall I hear happy voices. "Isn't it a glorious day?" "We've been all the way to High Point already. You should have seen the sunrise 'way off over the Green



"UP STEEP MOUNTAIN PATHS." NEPAWIN

Mountains of Vermont." A scramble, and in a few moments I am hurrying toward the dining-room with two hundred other girls. Before I came to Altamont I thought one went to meals to eat—wrong idea, entirely! At Altamont one goes to meals to sing or to hear other people sing. Every noteworthy event of camp is immortalized in song, the favorite of all being:

"We went to Warner's lake,  
Bumping up and down, bumping up  
and down.  
That is the ride to take,  
Bumping up and down, bumping up  
and down.

After breakfast, tents are put in order. And then it is time for the sports. The delegates are divided into tribes—the Senecas, the Oneidas, etc.

But hark! the bell again. A group assembles under the elm tree to study the "Life and Letters of Paul," another group gathers under the apple tree to study "Christian Citizenship for Girls," and still another gathers in the edge of the woods to wander through the highways and byways of Palestine.

Next comes the hour that draws us all together—the Club Girls' Council in the little natural amphitheatre under the apple tree.

Dinner, another tuneful meal is soon over. The afternoon soon passes with straw rides, bacon-bats, games, hikes, or perhaps just loafing.

After supper I find myself one of a friendly group walking up and down in front of "The Castle." In the distance we hear singing. Does it come from the "bacon-batters" who are trudging up the hill, or the returning straw rides? Another sound comes to my ears—"Wo-he-lo!" Looking up toward Flat Rock I see far above me, a group of girls gathered to watch the sunset glow die away over the distant mountains.

JANE MYER.

And at the sunset hour every evening, as the birds sought their nests, so our spirits, as we sang our evening hymns, soared upwards to the God of All Splendor and Power who also watches lovingly over the faithful workers of the cities. Even as the smoke of our camp fire rose to Heaven, so rose our prayers to the Great Spirit that we might be found worthy. On that last Sabbath evening, when the girls in their light dresses flitted up the rugged hillside to be met at the summit by the Guardian, transfigured in the rosy light, not a word was spoken as the glory of the sunset burst upon us, for it seemed that we "surely were dreaming, with the peace of the world piled on top." But afar off we could see the rising smoke of the cities, and our hearts smote us at the thought of seven thousand other girls in our New England who that very day had been working faithfully in sweltering stores and shops. And we renewed our consecration to the cause of humanity, and as we filed silently down the mountain side, each knew that when the storm and stress of winter threatened, she might lift up her eyes unto the hills from whence cometh our help—our help cometh from the Lord who made heaven and earth—who is God of the sunset and of the city, and who chose us, his humble instruments, to open the eyes of the city

dwellers to the love which comes to all from the God of the Sunset.

GRACE TURNER.

In the summer of 1914 twelve summer conferences were held under the auspices of the Department of Conventions and Conferences, with attendance as follows:

TWO GENERAL CONFERENCES:

Southern .....	586
Northwest .....	240

SIX STUDENT CONFERENCES:

School Girls' .....	50
Eastern .....	677
East Central .....	472
Pacific Coast .....	301
Western .....	340
Central .....	702

FOUR CITY CONFERENCES:

Eastern .....	261
Pacific Coast .....	170
Western .....	215
Central .....	632

Total .....4,646

Of these 2,752 were student delegates from 554 schools and colleges;

1,308 were city and county delegates from 217 cities, 11 counties and 3 mill villages;

586 were leaders or helpers;

80 occupations were represented by city delegates;

48 prospective occupations were represented by student delegates;

(The Young Women's Christian Association secretaryship was second in order of choice, church work coming first.)

61 denominations were represented.

There were also held

Five Camp Councils with a total attendance of 688.

Industrial Council, Altamont—198.

High School Council, Altamont—107.

Industrial Council, Nepahwin—190.

High School Council, Nepahwin—63.

Industrial Council, Summerland Beach—130.



## High School Girls at Their Own Conferences

**T**HREE summers ago the Conference Spirit first summoned girls of high school age to come together for their very own conferences, and students from the private schools of Delaware, Maryland and Pennsylvania met beside the Lake of the Eagles, in the Pennsylvania mountains. This year it is our pride to report no less than three conferences for secondary school girls, and in this as in the Club Girls' Councils we can see the stirrings of a great new movement—a host of high school Associations which shall link themselves through the North American Student Movement to the World's Student Christian Federation.

*School Girls' Conference, Eagles Mere, Pa., June, 1914.*

We could not have chosen a more perfect week for a mountain-top gathering. Out-of-Doors had put on her best gown—on her sober background of cool green she threw riotous garlands of buttercups, purple clover, daisies and vivid Indian paint brushes. Lakeside paths were lined with the pink clustered laurel: how *could* we choose between all there was to do?

And not alone did the sun and the wind and the winding paths lure us on to joy, but tennis courts beckoned to the more athletic of our members to match their skill.

Equally full were the quiet hours of the early morning when, with our four Bible class leaders, groups of eight sought shady corners on the wide hotel verandas or, when the wind grew too boisterous, on the sunny hillside, and gazed with "The Brooding Shepherd" out over the Tekoan Hills, or with "The Singer of Hope" learned some of God's ways of doing things in his out-of-doors.

Our ideas of our brothers and sisters over the seas were wonderfully enriched through sharing the adventures of Anne and Adoniram Judson in India and of Mary Antin and her kin in the "Promised Land." Just that we might more truly enter into our friend's experiences we actually transformed ourselves one night, into gaily dressed Hungarian, Polish, Swedish and Dutch girls. Such a gorgeous sight as we were, riding about the lake



"LAKESIDE PATHS LINED WITH LAUREL"

on the little steam boat and lustily singing the appropriate national airs! We were almost convinced that the Crestmont Landing was Ellis Island itself, and actually trembled with feverish excitement as Mrs. Sayre and Miss Griffith examined our eyes and throats for the dread disease which might bar us from our cherished goal. Adoniram and Anne were there too, and the Indian Viceroy and Vicerine and their attendants, depicting for us the court scene from "Anne of Ava." Such a boat ride!

Never before, until Miss Farquhar told us so clearly in that high-sounding "Technical Council," did we know what a wonderful movement it is that we belong to and how truly we are citizens of the whole wide world.

But best of all were those quiet hours after supper when we gathered for hymns, and thought together with our speakers of our own personal shortcomings and possibilities. Miss Richardson, our secretary, Miss White of Baltimore, Dr. Mackenzie of Hartford, and our beloved Mrs. Sayre, brought us ringing messages which sent us off from our quiet good night meetings in our own rooms thinking more seriously than ever before of our great Friend and Master. Isn't it splendid that rolling hills,

the wind and water, the blue sky and green grass and the very daisies themselves, our jolly times and our quiet thoughtful times, all of them may, if we will, reflect "the glory of God in the face of Jesus Christ!"

MABEL H. WARD.

*High School Girls' Council, Nepahwin, Pa., July, 1914.*

Sixty-three girls, representing high schools in different parts of the Delaware, Maryland and Pennsylvania field and the District of Columbia, met near "the top of the world" in council, with Miss Eleanor Richardson as executive, with other leaders of the field, high school teachers, girls' work secretaries, and Miss Griffith of the National Board. For what purpose?

They came to talk one with the other and in groups about high school student clubs—how best to strengthen those existing, to organize new ones, and to be of greater service in the school and the larger community. They came also as adventurers, to find new realms and new friends. Then, too, hidden in the heart of each girl was her ideal of herself as a woman and the desire to know how to make her dreams come true.

In the health talks, in the presentation of Christian duties, in dress and the use of money, in the vocational guidance hour, in the college meeting, in the technical conferences, in the mission and Bible study classes, in the sunset services—throughout the council, could be felt the spirit of the "older sister" showing to the younger the Way into the "life more abundant." A young girl expressed it to a leader when she said, "You think just like us girls; you seem to be one of us."

The responsiveness of the girls in the Bible classes was marked. In one group, Miss Slack's "Jesus, the Man of Galilee," was effectively and delightfully used; in the other, Miss Thoburn's "Christian Citizenship for Girls." Both girls and leaders talked much about the latter, and eagerly inquired how soon the book would be pub-

lished. "I've got a new idea," "I never thought of it just that way," were daily expressions. One girl in delegation meeting said, "I never knew before what 'Thy Kingdom come' meant; I used to tell God that when it came, whatever it was, I wished to be in it."

No one doubts that high school girls know how to play together. Their fun-loving spirit and their appreciation of God's out-of-doors were most evident. The "Etiquette Match" with three "serious minded" judges had a value all its own, besides the fun of it.

On the very first day, the girls planned for student government. Not often did the proctors find it necessary to tell stragglers that "curfew had rung." One day the chairman suggested that some girls had not learned the whereabouts of the brooms. The next day the council reported a "Polly Anna" meeting after camp inspection. Truly, the dawn of student government in high schools is appearing.

Does any one ask to what end high school girls' councils and clubs lead? The vision of the end causes one to catch her breath, and then to bow her spirit in prayer. The Association student leader sees tens of thousands of high school girls affiliated with the World's Student Christian Federation. The city secretary, under whose direction the club is usually formed, sees in them a host of trained volunteer workers and ardent Association members. The teacher sees in the club a strong, democratic force, influencing the customs and spirit of the school. Thus the Association, the school, the church, the home, the girl, "hand in hand in a linked band," are forging "the enduring chain" of Christian womanhood.

ANNA G. SEESHOLTZ.

*High School Girls' Council, Altamont, N. Y., August, 1914.*

The long camp season at Altamont was drawing to a close. Most of the club girls had come and gone, but when one day



REPRESENTATION OF A TRAVELING SECRETARY. EAGLES MERE

late in August, ninety-two high school girls came up into the mountains to invade the camp for purposes of their own, the club girls who were left, with their leader, Miss Friedmann, and the other camp councillors did the honors with such gracious thoughtfulness that the school girls felt instantly and happily at home.

In camp attire it was not always possible to tell "leader" and "girl" apart, but the conference was notable for the number of girls' work secretaries, teachers, or other "big sisters" who came to help and be helped. Miss Gertrude Griffith was executive, Miss Farquhar of the Northeast Field conducted the Council hours, Miss Dorothy Clark was recreation leader, Miss Helen Sanders had charge of student government, and two people were borrowed—Miss Eleanor Richardson, fresh from the sister council at Nepahwin, who brought with her a feeling of neighborliness to the other field, and Miss Prack, sent all the way from St. Louis by the Association of that place to give from the stores of her experiences as girls' work secretary. The out-door Bible classes, "Out-of-Doors in the Bible" and "Christian Citizenship for Girls," were led by Miss Sarah Averill and Miss Ida Henderson.

Many of the girls had had the fun of camp-life in their own local Associations, but as good as that is, "this," said one of them, "is different!" "I didn't dream girls in other places were doing things too! And I never saw so many girls come together so quickly—why the walls in between just crumbled down the very first day!"

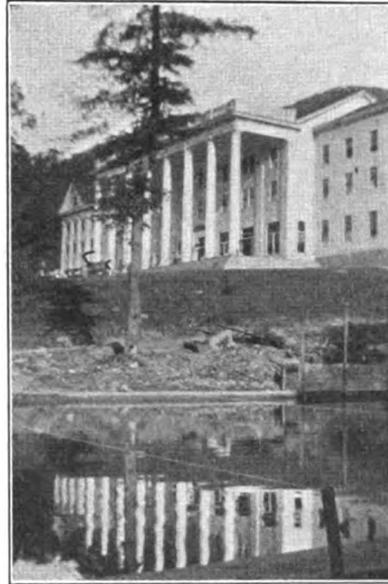
In play and work this council was like others, but you couldn't have convinced a girl there that it was! Association Day, for instance, seemed more spontaneous, more fun, than any other of its kind.

The evenings were different. Instead of "mission study," heavily labeled so, and posted for the second hour in the morning, the girls just got together every evening for a while to listen to Miss Wang of Wellesley talk vividly and intimately about her own China. "Study?"—Why, that was just life! On other evenings there were "sings" and services around the camp-fire.

One night the girls themselves took entire charge of the evening meeting. There were delegation songs, and they just got up and talked about the conference. One girl suggested that the high school conferences ought to grow—couldn't they take up an offering? Those contributions were certainly voluntary.

At the end of every evening the girls separated into little delegation groups for the best of all, the "goodnight meetings."

"It was *such* a good conference," wrote one of the delegation leaders. "I couldn't analyze it, because it was all-round living, but we know it was successful through and through, don't we?"



THE ADMINISTRATION BUILDING REFLECTED IN THE NEW SWIMMING POOL. BLUE RIDGE

### EN ROUTE TO BLUE RIDGE, 1913

Wednesday morning, May 27, found eight college girls chaperoned by physical directors and a student secretary starting to tramp the hill and mountain region lying between Hickory and Blue Ridge. Khaki walking suits, comfortable shoes, broad brimmed hats, and schoolbags laden with lunch and the necessities of travel, completed each outfit. The road, as recommended by the Automobile Blue Book, tested and proven each mile by pedometer and watch, climbed foothills, wound beside mountain creeks or followed the railroads for short distances. The first six miles each morning passed quickly, varied by jest and song; but the afternoon miles stretched out longer, and calls for the Thermos water bottle grew more frequent. Lunch time stops formed an entertaining diversion each day. At one place a country store keeper inquired: "Are you all looking for work in the cotton mills? Sometimes the woods invited for the noonday rest; at other times a farm house door yard made the travelers forget the heat and dust, while shy children brought cold water from the deep well. The little town of Valdese, with its impressive stone chapel and vine-covered hills, recalled to mind pages of Italian history and the persecuted Waldensians. Country hotels offered lodging for the night, and invariably the hungry party was greeted with tables loaded with southern delicacies.

Oh, yes, the long days were hot, arms and necks sunburned, feet blistered, shoes grew heavy and hot, muscles grew stiff, the road often ran a long way with never a tree's kind shade; but always away in the distance blue mountains touched the sky, and hour by hour they were coming nearer. And every day revealed to all a finer comradeship than they had known the day before. Then, too, delicious wild strawberries were to be had for the picking; ripe red cherries hung over the path; whole companies of laurel stretched white tents on every mountain side; and the last day, as if to refresh the weary wayfarers, a mountain stream dashed beside them for full eight miles. The stream came from Ridge Crest, the old camp ground, where two days' rest awaited the party before going on to Robert E. Lee Hall. There were those who wondered, as they looked forward to find the "wholeness of life" in the Conference if they would not always be looking backward to the "fulness of life" they had found on their tramp.

JANE TAYLOR MILLER.

### WORKING UP A DELEGATION

"She knew she couldn't stand it an hour longer. Work had piled up beyond endurance. If she had to take another dictation she would lose her grip and go to pieces. She reached languidly for another sheet of paper and put it in place. And then—she straightened up. Her face lighted. Her eyes shone. Why? Something had suggested a mental picture—sand dunes, pine trees, a rustic building with a broad veranda, girls everywhere, cypress trees, tent houses, a long stretch of beach, ocean, more dunes.

"I think I can stand it a few days longer—till the 14th," she said to herself. She was going to Asilomar!"

With snapshots like this, *The Record*, the

Association paper of San Francisco, fills the corners of its August issue. Perhaps that is one reason why the San Francisco delegation was so large a one at the Asilomar Conference.

Oberlin College reports, through Miss Margaret Bennett, a new kind of program to arouse conference enthusiasm, held last May on a wide lawn:

"Japanese lanterns were hung among the leaves of the trees and bushes, and though they were not lighted, because of the sun-down hour, they added much picturesqueness. The evening hymns—they were all evening hymns—were accompanied by the girls' mandolin club.

"The program was in the form of a conference pageant, original with the girls. Two college girls had become interested in the conference, and were discussing the pros and cons of the vital question. When they had become very enthusiastic, the Spirit of Conference appeared to them. She told them of the dwelling place of the Spirit, and of how 'her smile of joyful friendship, her love of nature and gaiety, her exquisitely tender sympathy, her buoyant delight in all beauty, awakens in every heart the vision of life and of loving.' Then she summoned to her the different spirits of conference: Play, Athletics, Out of Doors, Friendship, World-Spirit, Quiet Hour, Evening Quiet—girls dressed in costumes appropriate to their parts. Each one as she came from behind the background of green, told of her precious memories of conference days.

"When they had finished, the Spirit of Conference beckoned the college girls to her, and they went slowly out with the conference group, singing, 'Saviour, again to thy dear name we raise,' and very softly from behind the lilac bushes, came in closing the conference benediction—'Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.'"



"IN THE COOL GREEN DEPTHS OF THE WOODS, BY THE SUNNY WATERS OF THE LAKE, CLOSE TO THE HEART OF ALL THINGS, THE SPIRIT OF CONFERENCE DWELLS. HER VISION OF FRIENDSHIP INCLUDES THE WHOLE WORLD."



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THE RED CROSS NURSES ON BOARD

### TRAINING SCHOOL NOTES

The headquarters building celebrated its second birthday during the first week of September by welcoming the Red Cross nurses who were about to embark for the scene of war in Europe. The service of commission was held in the assembly room and twenty members of the party were guests at the Training School.

Before this final service each nurse had received her outfit, which included a blue military cape lined with red, a uniform hat (her own civilian headwear had to remain in America), a sweater, raincoat, a half dozen gray dresses, a dozen aprons, etc. There was provided for each a black leather hand trunk, and a large "dunnage" bag for compressible articles. Each wore a badge, and in the case of those who had seen previous Red Cross field service it was suspended from a bar pin bearing the name of the previous campaign.

To the latter part of the meeting the hostesses were invited, and we were all profoundly impressed with the injunctions given by Miss Boardman, Miss Delano and other officers, as well as by the courage and efficiency of Miss Helen Scott Hay, who leads the expedition, and that of her colleagues. Nothing was forgotten, from advice as to the kind of letters that might be written home, arrangements for payment of salaries on board and through the ambassadors of the various countries where they might be stationed, down to providing some apron material to piece out the belts of the aprons made all of a

size. There was great satisfaction over the statement that daily prayers would be held on board.

The Training School entertained nurses from the Boston and Chicago "units," as the groups of twelve nurses and three physicians are called, and in Biblical fashion accompanied them to the ship, which in this case was the Hamburg-American liner "Hamburg." It had been painted white, with a red band around the hull and a red cross emblazoned on each smoke stack. The different units will be landed at various ports—Falmouth, Havre, Rotterdam, etc., and represent American international sympathy with the finest service America could offer.

In planning your fall work, don't forget the desirability of forming training classes for board members, staff, etc., for the study of *The Association Handbook*. Price 40 cents.

There are two new Bible texts:

*Student Standards of Action*  
by Ethel Cutler and Harrison Elliott.  
50 cents.

*The Mind of the Messiah*  
by Charlotte Adams. 40 cents.

Send for the price list of the National Publication Department for full information on many publications of vital importance to an Association entering upon a new year's work.

# EDITORIAL

## **A War of Nations and the Women of the World**

During the first day's session of the first International Conference of the Churches for the promotion of friendship and peace between nations of the world, word came that the next morning's train would be the last possible opportunity for leaving Germany in safety. It was unbelievable. It was true. Eighty-five delegates, representing ten nations, had assembled in the little German town of Constance to talk about the unchristian relationships of world powers, the fallacy of the arming of nations as a preventive of war, the power of the voice of the Christian Church in its insistence that the new order of the kingdom of God must be founded on justice rather than force.

In the midst of clashing interests and confusing issues they framed a brave and sane report that we may well study in these times when our thought about this world of ours is so tangled. Here are some sentences particularly worth pondering:

"Our dismay is not despair. Whatever the immediate outcome may be, we are more than ever confident and convinced that the sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God, our Father."

"Like our laws and our culture, our education and commerce and industrialism, so, too, our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the Cross—the sign and symbol, not merely of brotherly love, but of international love, over against the short-sightedness and selfishness of individuals and peoples."

"The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international."

But after all, we are the Church of Christ. We, as individuals, have in these phrases of high loyalty and hope pledged ourselves to a new Christianity, a more vital faith.

We are not mere bystanders, interested, horrified, indignant, listening eagerly to garrulous accounts of torture and slaughter of far away peoples in far away lands.

We are a part of a greater company, the women of the world. Three months since, the women of many nations assembled at Stockholm in an endeavor to think their way, if may be, into God's plan for the young women of the world. To-day the sorrow of any part of that company is our sorrow, their despair is our despair. Can we go on? We have believed so surely that God was about to reveal himself in new and wonderful fashion to the daughters of men. Have we read God's purposes as through a glass darkly?

It is a time for faith. We must meet a challenge directed squarely against the integrity of our belief in the spirit of our world purpose. "Not by might, nor by strength, but by my Spirit," said the Lord of Hosts.

It is a time for thought. We can no longer evade one of our most tremendous responsibilities. As members of a world organization we must think our way deep into the lives of every other member. We must develop new and powerful insight, thinking God's thoughts after him, sharing, if at terrible cost, his sympathies.

It is a time for a shining prayer life that shall be the glorious experience of every member in every city and place—a chance to discover that power that is within us that is God.

At the instance of the Federal Council of the Churches of Christ in America, President Wilson has appointed Sunday, October 4th, as a special day of prayer for peace. With what earnestness do we as members

of the World's Young Women's Christian Association join in the common prayer:

"That God restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil and thought in the world; praying also to this end that he forgive us our sins, our ignorance of his holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise."

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#### The Week of Prayer

The calendar for the week of prayer is ready at field headquarters. The dates for the Week of Prayer are November 8-14. The number of copies is limited. Each Association should consider how many copies are necessary for its own purposes and write at once to the field office for copies. More literature is available for this year than has ever before been issued.

Pamphlets may be had descriptive of every city where American secretaries are at work, as well as general leaflets on Japan, India and China. Some illustrated copies of "Association Life the World Around" are available. All of these may be had from the publication office. (See price list on page II of Advertisements.)

There will be a new playlet, "The Aftermath," an up-to-date and entirely new presentation of America's responsibility in foreign lands. This may be had for five cents at field or National Headquarters. Where it is possible to use lantern slides representative of foreign Association work during the Week of Prayer it will be found most helpful. Sets on Japan, India, China, Turkey and South America, and a general set of foreign slides are available. Application for use of slides should be made at the earliest possible date.

#### First Aid to the Injured—Important

The present activity of the Red Cross should create wide interest in First Aid.

Before starting your new First Aid class, write to the National Board headquarters for copies of the 1914-15 First Aid folder. Read the circular from beginning to end and take note of important changes. Classes are subject to certain specified requirements to make the members eligible to examination for the much desired joint certificate of the National Board and the American Red Cross.

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News is received of the death of Mrs. E. E. Stacy of Indianapolis, Ind., on August 7th. Martha Fisher Stacy was one of the "old guard" that built up the student and State work of the middle west. She was a leader in Iowa College, Grinnell, and general secretary at St. Joseph, Mo., and after her marriage was identified with the State Committee of Indiana, finally representing it in the formation of the Central Field Committee of which she was an active member. Energy, originality, devotion—she possessed them all. Her most recent interests were those of the foreign department, but her long connection with the Young Women's Christian Association made every part of it familiar and dear, and in every phase she had been an incomparable helper.

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The Missionary Education Movement has a descriptive list of "Publications, Importations, Exposition and Exhibit Material" for 1914 which will be suggestive to Associations planning any sort of foreign dramatic presentation. The materials, such as costumes, scenery, etc., may be rented at a small cost direct from the Missionary Education Movement, 156 Fifth Avenue, New York City.

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The cover picture for this issue was taken near the Asilomar conference grounds in California.

The Detroit Association has included in the fall prospectus of its educational department a list of some of the Panama-Pacific Exposition contests which will be of interest to their members. The Associations that have not planned their contest work before September are asked to note for their encouragement that the date for the savings contest has been changed to October 1st. The date September 1st for the other sections of the City Honor Roll should not hinder any Association from entering those contests. Each contestant need not be enrolled September 1st (see note 2 under City Honor Roll). The changes made in the second edition of the contest leaflet were printed in the August Monthly. For the sake of uniformity the committee asks that each Association will correct the leaflet in accordance with these changes or send for the new edition of the leaflet.

### SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

#### GENERAL

Elizabeth H. Curtiss to be general secretary at Batavia, New York.

Esther Erickson, formerly general secretary at Honolulu, Hawaiian Islands, to hold the same position at Columbus, Ohio.

Katherine Childs, formerly county secretary for the Ohio and West Virginia Field Committee, to be general secretary at Newark, Ohio.

Irene Armes, of the National Training School class of 1914, to be general secretary at Riverside, California.

Laura Blackshear to be general secretary at Athens, Georgia.

Mary W. Strother to be general secretary at Augusta, Georgia.

Martha Ewing, formerly general secretary at Norfolk, Virginia, to hold the same position at Greensboro, North Carolina.

Anne M. Trouth, formerly industrial secretary at Norfolk, Virginia, to be general secretary at Wilmington, North Carolina.

Nell Houston, formerly business secretary at the West Side Branch, New York City, to be general secretary at Roanoke, Virginia.

Grace Nash, formerly student secretary for the West Central Field Committee, to be general secretary at Little Rock, Arkansas.

Kate Lester, formerly secretary of Goodhue County, Minnesota, to be general secretary at Oklahoma City, Oklahoma.

Mariette A. Smith, formerly office and membership secretary at Oakland, California, to be general secretary at Houston, Texas.

#### COUNTY

Ethel Wold to be general secretary of Mower County, Minnesota.

#### STUDENT

Constance Latshaw to be secretary at the University of Missouri.

#### DEPARTMENTAL

Florence E. Cain, formerly general secretary at Greensboro, North Carolina, to be extension secretary at Springfield, Illinois.

Clara B. Hess to be house and cafeteria director at Lansing, Michigan.

Harriet Smith to be house secretary at Saginaw, Michigan.

Jean James, formerly student secretary at Oberlin College, to be religious work director at Milwaukee, Wisconsin.

Laura Hoffman, formerly physical director at Wilkes-Barre, Pennsylvania, to hold the same position at Pittsburgh, Pennsylvania, (Graduate Physical Directors' Course, 1914.)

Margaret Van Fleet, formerly religious work director at South Bend, Indiana, to hold the same position at Pittsburgh, Pennsylvania.

Jane Woodelton, formerly physical director at Asheville, North Carolina, to hold the same position at Williamsport, Pennsylvania.

Bertha Barber to be director of home economics at Des Moines, Iowa.

Mae C. Anders, formerly educational and extension secretary at Duluth, Minnesota, to be extension and junior secretary at Sioux City, Iowa.

Edith D. Goodenough to be assistant secretary and physical director at Waterloo, Iowa.

Lola Baumgardner to be assistant secretary at Lincoln, Nebraska.

Minnie A. Osborne, at one time office secretary at New Haven, Connecticut, to hold the same position at New Britain, Connecticut.

F. G. Michaud to be principal of the commercial school at Boston, Massachusetts.

Antoinette Field to be house superintendent at Boston, Massachusetts.

Anna Van Winkle to be office secretary at Boston, Massachusetts.

Mrs. F. H. Ricketts to be lunchroom director at Boston, Massachusetts.

Bess Ogilvie to be travelers' aid secretary at Boston, Massachusetts.

Josephine M. Quimby to be house manager at Warrenton Street, Boston, Massachusetts.

K. Harriet Allen to be assistant house director at Warrenton Street, Boston, Massachusetts.

Isabel Fyfe to be office secretary at Haverhill, Massachusetts.

Eva P. Washburn, formerly physical director at Richmond, Virginia, to hold the same position at Lowell, Massachusetts. (Graduate Physical Directors' Course, 1914.)

Lillian Plain, at one time office secretary at Erie, Pennsylvania, to be lunchroom director at Binghamton, New York.

Ruth Parker, formerly physical director at Dayton, Ohio, to hold the same position at the Eastern District Branch, Brooklyn, New York.

Grace L. Erhardt, formerly business secretary at Buffalo, New York, to be extension secretary at the same place.

Alice Jones, formerly general secretary at Batavia, New York, to be assistant secretary at Jamestown, New York.

Susan W. Bill to be assistant physical director to Providence, Rhode Island.

Minnie Guy Tight to be domestic science and art director at the West Side Branch, Cleveland, Ohio.

Bonnie C. Shickard to be domestic science director at Springfield, Ohio.

Martha Dennison, formerly assistant secretary at St. Paul, Minnesota, to be junior secretary at Toledo, Ohio.

Helen L. Johnson to be cafeteria director at Los Angeles, California. (Summer course for house secretaries and lunchroom directors, 1914.)

Helen Bate to be physical director at Pasadena, California.

Miss Elliot to be physical director at Riverside, California.

Mrs. Helen L. Lamme to be junior secretary at Sacramento, California.

Leah C. Thomas to be physical director at Athens, Georgia.

Sarah A. Mahan to be physical director at Norfolk, Virginia.

Mrs. Nettie Bryson to be house secretary at New Orleans, Louisiana.

Pauline Hudson, formerly general secretary at the Olympia and Granby Mills, Columbia, South Carolina, to be travelers' aid secretary at St. Joseph, Missouri.

Eudora Dickson to be house secretary at St. Joseph, Missouri.

Luella Taylor, formerly general secretary at Muscatine, Iowa, to be extension secretary at St. Louis, Missouri.

Ruth S. Bard, formerly office secretary for the Delaware, Maryland and Pennsylvania Field Committee, to be extension and educational secretary at Colorado Springs, Colorado.

Clara Bell Huffman to be office secretary at Colorado Springs, Colorado.

*The service the advertising columns can render you will be increased by your patronage of the advertisers.*

#### SOME THINGS WE WANT YOU TO KNOW

1. That the November issue of *Rural Manhood*, the Y. M. C. A. county magazine, will again be a special Women's number, edited in the National Board offices. Order this from us at 10 cents per copy.

2. That one of the ten poster stamps, showing in color a group of foreign girls encircling the globe, is especially catchy for use on letters, announcements, etc., at the time of the Week of Prayer in November. Order 1,000 stamps at \$1.25 and use the foreign ones this way.

3. That the best way to "set up" your fall Bible study is with our price list in one hand and an order blank in the other.

PUBLICATION DEPARTMENT, Y. W. C. A.  
500 Lexington Ave., New York City

## Insurance for Employed Women

All employed women should protect themselves against loss of time from any illness or accident, also in case of death from any cause.

Very latest and low cost contracts can be secured by communicating with

**HARVEY D. BLAKESLEE**

76 William Street, New York  
Telephone, John 5400

#### Reference:

Secretaries National Board Y. W. C. A.  
600 Lexington Avenue, New York

## Publications Available for the Week of Prayer

NOTE: All leaflets mentioned below *except* those starred are *entirely* new, having been prepared this summer especially for the foreign work of the coming fall.

### LEAFLETS

#### GENERAL

A Challenge from the Nations.....	Free
How to Organize a Foreign Finance Campaign in a City Association....	“
How to Organize a Foreign Finance Campaign in a Student Association “	“
Association Life the World Around.....	.15

#### CHINA

The Young Women's Christian Association in China.....	.05
*Physical Education in China.....	.05
Canton, The Most Stupendous non-Christian City.....	.05
*Canton, The Opening of Work in.....	.05
Foochow, How the Association Came to.....	.05
North China, Through the Great Wall into.....	.05
Shanghai, A Live Association in the Far East.....	.05

#### INDIA

The Young Women's Christian Association in India.....	.05
Bombay, An Island City.....	.05
*Colombo, Tropical Ceylon.....	.05
Calcutta, Facts About.....	.05
*Lahore, History of Association Work in.....	.05
Madras, The Association in South India.....	.05
Singapore, With Miss Radford in.....	.05

#### JAPAN

Association Work in Japan, Five Years Ago—To-day.....	.05
Does Japan Need the Social Message?.....	.05

#### SOUTH AMERICA

Buenos Aires, Beyond the Panama.....	.05
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#### TURKEY

Our New Field.....	.03
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NOTE: All five-cent leaflets are 50 cents per dozen or \$3.50 per hundred. Three-cent leaflets are 30 cents per dozen or \$1.75 per hundred.

### PICTORIAL MATERIAL

THE AFTERMATH—A Foreign Association Playlet written for this year's use only .....	.05
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#### LANTERN SLIDE SETS, WITH LECTURES

General Foreign  
China  
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} Fifty slides to a set. Rental \$1.50,  
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#### PUBLICATION DEPARTMENT

**National Board Young Women's Christian Association**

600 LEXINGTON AVENUE, NEW YORK

# The Association Monthly

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## FOREIGN NUMBER

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### The Spell of India

Effie Price Gladding

**D**OUTBLESS the vastness of India had something to do with the spell which that great country cast over a certain traveler who spent nearly eight months there during the latter half of 1912 and the first half of 1913. I must confess that while I knew India to be a big country I was not prepared for the greatness of her plains, the size and majesty of her rivers and the towering height of her mountains. Even to an American, accustomed to a big country, India is impressive by virtue of the grand scale on which nature has planned her mountains, her valleys and rivers.

I spent ten days in a missionary houseboat far down on the delta of the Hoogli River in eastern Bengal. It is a world of waters down there, and daily and nightly there was something awesome to me in the great stream upon whose bosom our little scow of a houseboat was propelled by five country oarsmen. There seemed to be room for so many people to move about in their various craft. The street of the river was as populous as the street of a city. I had the same feeling of awe when I saw the broad grey tide of the Ganges on a winter afternoon, and again when I looked across the wide Jumna at Allahabad. I had not realized what a volume of water flows down through the wide streams of India to the sea.

A ten days' rickshaw journey in the Himalayas along wooded mountain roads gave me many thrilling views of those mighty peaks; the road from which I stood to gaze being eight thousand, sometimes nine thousand, feet above sea level. No wonder that Europeans and Americans in India talk of going to "the hills" for their holidays! The summer vacation settlements are seven and eight thousand feet above the sea and yet they are only in the foothills of the Himalayan ranges. I had my first glimpse of these mountains from such a settlement, the town of Darjeeling, at an altitude of seven thousand feet. I saw before me, forty miles away, yet looking ten miles distant, peaks rising nearly twenty-eight thousand feet above the sea. There were seventeen thousand feet of bare, brown slopes, and above that great height rose eleven thousand feet of snow. One hundred miles of mountains stretched before me: the long northern wall of India through whose lofty and snowy passes run the roads into the ever-mysterious region of Central Asia. I felt like saying: "Such height is too wonderful for me to grasp—I cannot attain unto it."

A Scotch lady told me that when she returned to Scotland after some years spent in India, she at first felt herself a prisoner. The bigness of India, the bright sunshine, the house doors and windows always wide open,

the out-of-door way of living, all this gives one a feeling of freedom and of wide spaces in which to live and breathe. One yields insensibly to the spell of life in the air and sunshine.

The color of India has much to do with her charm. Under the bright Indian sun the color-loving Indians' pinks, blues, lavenders, yellows and scarlets seem perfectly appropriate. The bright turbans of the men are constantly freshened by a bit of native or diamond dye when they are washed, and the gay mantles or saris of the women are always graceful, always feminine and very charming in their warm color. I decided after traveling from the far south to the northwest corner of India that a bright cerise pink and a flaming orange yellow must be the favorite colors of India. I have often looked over a crowd of Indian heads and have picked out orange yellow and cerise pink as the outstanding colors. I recall seeing a countryman in Kashmir plowing in a field on the level of a great tableland, his only garments being a cerise pink turban, his loin cloth, and a bright pink coat. His shining brown legs, the gay coat and turban made a fine piece of color in the landscape of freshly plowed fields and rugged grey hills.

I was surprised to find so many of the birds of India attractive. As I recall India now, the cooing of doves was a part of the spell of the countryside. I remember waking in North India more than one morning with the soft notes of the doves in my ears.

I grew to like the jolly myna bird, characterized by an American lady as a mixture of the American robin, the English sparrow and the blue-jay. Certainly the myna is as handsome as the jay, although he is in blacks and olive browns and whites instead of in blues. He has the spirit of the jay, too, a happy, saucy, care-free, adventurous spirit which makes him very companionable.

In Kashmir, I saw the gentle hoo-poo hopping daintily about on the

green grass and searching for insects with his long needle-like bill. His colors are delicate fawn and deep black; and his most attractive feature is a tuft of feathers on his head which he opens and shuts when startled, like the sticks of a lady's fan. The story goes that King Solomon was once sheltered from the heat on a burning day by a flock of hoo-poos, whose outspread wings were just over him as the birds hovered above his head. The devoted birds were offered by the king a reward for their service. They chose the head tuft of feathers which they now wear. They have a musical call which sounds like "who, who, who."

I was told to look for the "seven sisters," pretty grey-brown birds which are always to be seen in groups of seven or some multiple of seven. I did indeed see the "seven sisters" flitting about on the turf of the lovely garden surrounding the Taj Mahal. But I never saw them in flocks of more than seven, although I watched eagerly for them.

Some of the white draught cattle of India are very noble animals. I saw magnificent great bullocks, standing high, their splendid humps amply able to bear the weight of the heavy yoke-bar. By this arrangement of the yoke the full weight of the wagon and the load comes against the animal's hump. A north countryman with whom we drove in his big ox cart had a fine pair of bullocks for which he said (our missionary hostess translating) he had paid one hundred and twenty rupees (about forty dollars) apiece. He was immensely proud of them and said that with care they would work between fifteen and twenty years.

The most beautiful bullocks that I saw were the four animals pulling the handsome gun carriages on which rested the gold and silver cannon which are state properties of the native state of Baroda. These two cannon are used in state processions. I saw them on the occasion of the wedding procession of the young

prince of Baroda. The bullocks were chosen for their fine appearance and were decked with beautiful silken cloths which shimmered in the sun. Someone has said that the eyes of these big toiling animals are so liquid and beautiful because they have suffered so much. They certainly work hard and sometimes they are cruelly treated. It is not uncommon to find poor beasts with broken tails, as their masters often twist their tails in order to hurry them along.

Even the water buffalo with its wide branching horns, its hairless skin and its look of patient stupidity is a fine beast when one sees it at its best. I never grew tired of seeing the little brown Indian children drive these heavy, clumsy beasts home in the evening. Tiny boys would move about among the great creatures with the ease and authority of masters, sometimes riding them fearlessly, sometimes slapping their tiny hands on the big mouse-grey flanks of cows and bullocks and shouting to them to go home. The animals meekly obeyed although they would snort with fear and rage if an unaccustomed white face came near them.

In the north of India one finds beautiful flowers cultivated by Indian gardeners under English supervision. In the gardens of Allahabad, of Lucknow, and of Lahore, I saw all the charming old-fashioned annuals of England and America growing in luxuriance. One of the beautiful hospitalities of the Women's College at Lucknow is to send flowers to the rooms of the college guests. During our stay there, I revelled in a big basket of pink roses and another of heliotrope sent in by the gracious president of the college from the gardens on the campus.

The wild flowers of India are in the mountains. I saw in North India among the Himalayan hills exquisite purple primulas growing in abundance. In Kashmir, the wild roses, deep pink and creamy white, the lovely pink primula roses, the wild iris, sky-blue, blue-purple, and rich

red-purple, the flowering locust trees, the wild cherries and horse chestnuts in bloom, all added to the charm of the country.

The children of India were to me extremely attractive. The smallest ones wear only a little necklace and perhaps a little girdle of silver coins or ornaments. Their slender brown bodies shine in the sun, and their bright eyes and happy smiles make them just as appealing and as attractive as children of other countries. Many a time when I spoke to a child the little creature's right hand would go to his forehead in a polite salaam of acknowledgment. I spoke to a little country girl in the city of Amritsar who was visiting the great Sikh temple with her friends, just as I was. She burst into tears of fright at being addressed by a strange white lady. Her young brother, very proud of his school English, said to me by way of explanation: "He is afraid from you—he is weeping." We visited in a missionary's family in South India where Andrew, the missionary's small son, had for his play-fellow the humble Tamil gardener's son. Every morning the little brown boy presented himself for play with the little white boy on condition that his mother had first given him a bath. The children spent the day together, and two dearer children it would be hard to find. The brown boy was as bright and as noble looking, in his way, as was the white boy.

The open roads of India and the streets of her cities are full of people passing and re-passing in the avocations of their daily life. They are always picturesque, even when they are not clean. The shepherd driving in his flock of goats from the fields for town shelter at night, the farmer or teamster walking by his bullocks, the burden-bearing coolies moving in great numbers through the midst of the city streets, the rich Indian or Parsee merchant driving behind a pair of crack horses in Bombay or Calcutta, all these and many other

sights are endlessly picturesque and interesting. Back of them all is the busy daily life of India's three hundred and twenty millions, the buying and selling, the toiling and sleeping. I have not dwelt upon the sad sights of disease and suffering and poverty of which one sees so many every day.

The girls of India make a very real appeal to one's heart and affections. Such gentle eyes and manners, such timid glances, such readiness to be friendly, if one makes friendly advances to them. When once our Association secretaries have won the love of these shy girls, the tie is deep and strong. I am fully persuaded that the personal fellowship of the secretary with the members of her Association is the first great factor in Indian Association work. Warm hearts and true counsel mean more to Indian girls than do buildings and equipment. Both the secretary and the building are necessary for the Association in India, but the secretary is the heart of the matter. Her ideals, her advice, her stimulus, her friendship, her unflinching love, her enlightened Christian womanhood, free and happy, are what the girls of India most need.

In writing of the spell of India, I am not writing altogether of sights which our secretaries see every day.

Picturesque India is of course all about them. But they are busy women in crowded cities, living lives that are strenuous because they bear the burdens of a host of other people whom the Association serves. They do have opportunity, however, to enjoy the country life of India in their holidays. No one could better appreciate the charm of the Himalayan foothills than a tired secretary who comes up from the hot cities of the Indian plains for a breathing space. We should see to it that our secretaries have ample holidays annually; for if ever people needed vacation periods, they do.

They know more fully than I, a traveler, could possibly know, that greatest spell of India—the spell of the struggle of the forces of righteousness against the forces of evil. Life takes on solemn meaning there because of the clearness of the issue. Every Christian worker is conscious that he is warring against all the awful reality and horror of entrenched sin. It makes every day worth living because it is a fighting day. Every prayer is worth uttering because it is a real cry for help, and every achievement is a real one because it is possible only through the applied power of God.

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#### THE CHAMPA FLOWER

*Supposing I became a champa flower, just for fun, and grew on a branch high up that tree, and shook in the wind with laughter and danced upon the newly budded leaves, would you know me, mother?*

*You would call, "Baby, where are you?" and I should laugh to myself and keep quite quiet.*

*I should slyly open my petals and watch you at your work.*

*When after your bath, with wet hair spread on your shoulders, you walked through the shadow of the champa tree to the little court where you say your prayers, you would notice the scent of the flower, but not know that it came from me.*

*When after the midday meal you sat at the window reading Ramayana, and the tree's shadow fell over your hair and your lap, I should fling my wee little shadow on the page of your book, just where you were reading.*

*But would you guess that it was the tiny shadow of your little child?*

*When in the evening you went to the cow shed with the lighted lamp in your hand, I should suddenly drop onto the earth again and be your own baby once more, and beg you to tell me a story.*

*"Where have you been, you naughty child?"*

*"I won't tell you, mother." That's what you and I would say then.*

—RABINDRANATH TAGORE.

# Country Life in Japan\*

Michi Kawai

**I**T was August the second when I arrived at my station, a tiny one at which no express train stops. It had required time and patience to reach it, and our party of four were weary as we alighted at half past six in the evening and walked over the mountain path for two and one-half hours to our little village of Ise. Six people were waiting for us at the station, and after we had walked for a time, a man and a boy greeted us with a lantern, while a mile further on another lantern light welcomed us. Thus laughing and talking, we walked through the dark wooded paths along the treeless rice fields and bamboo groves till we saw the village lights.

The next morning I was awakened by a voice, "what a beautiful spot!" It was the voice of Miss T. in admiration. She was looking out at the river that runs below our cottage, and indeed it was beautiful to see the broad band of water flowing noiselessly between the green bank on one side and the yellow strip of sand, where the river bed shines yellow in the dry season, on the other. The river is called "Miyagawa," meaning the shrine river. Ise is the home of the Shinto gods and goddesses, and the river flows right into the city where the deities are enshrined. The waters of the river are clear as crystal and one can see the smelts and carp dancing in its depths. Nowhere have I seen water so clear and transparent as this. People say the gods of Shinto need the water for purification, and so the mountains around yield only pure water.

From my desk as I write I can see several boats full of cargo going up and down the stream. The boats have their sails spread, and the squeaking of their primitive oars is in harmony

\* Extract from a letter written by Miss Kawai, National Secretary for Japan, from her summer home at Ise.

with the bellowing of the cattle in the distant fields. Beyond the river is another village shaded by trees, and in the background and all about are woods and hills and mountains that screen us from the rest of the world.

The place where our cottage stands used to be the temple ground of the village. The temple itself was burned down some years ago. A graceless, slovenly world-loving nun and her grandchild used to look after it. She was a queer soul, I remember, with every worldly appearance except her shaved head. "Do not go over to the temple without notifying me of your going," one would say to me. "But why?" "Simply because you may not care to see the place twice. Let the nun have time to dress (not dress up) and clear the room and drive away the chickens from the hall." "Why do you keep such an untidy nun over there?" I asked. "We have no money to invite a better one. She can read the Holy Book and say prayers for our dead ones and that is all. But she won't stay here long." Sure enough, one day she left a burning candle on a mat and went out to hear a lecture in the school-house, looking very pious and sedate. You may guess the result, everything was burned down, and she wept over her genuine coral rosary for which she had paid three hundred yen. The temple with its two hundred years of records and spirit tablets of the village patriarchs was reduced to ashes. The poor Goddess of Mercy which stands in the middle of the building "ascended to Heaven in the flames."

The nun after staying a few months in an old deserted house was requested by the village community to leave the place and "to find a more elegant temple to look after." After the fire the temple ground was deserted, and

a thrifty peasant planted mulberry trees on the spot to eke out his substance. When I asked the people if I might have the ground for my mother, they were most willing to rent it to us for a small yearly payment. Every tombstone has been carried away from the vicinity except two imposing ones that were erected for the illustrious soldiers killed at Port Arthur. The ground had never been used for a burying place, but gravestones were set up, after the bodies were burned in a wild jungle at the foot of the hill. The new graveyard is a lovely spot and the community has great pride that their burial place is well looked after.

"Please teach me one English word a day." This is the request I receive from the many children of the village. "Very well," said I. "Let us form a class, who will join?" Big and small, tall and short, old and young together answered: "I." We therefore have a jolly time every evening, but English is mostly neglected as we sing hymns, tell stories, and teach games. On moonlit nights we go down to the riverside, form a big circle, and sing and play. Our voices echo in the woods across the river and make the place merrier. The children are lovely—not in face or clothes—but their manners are very gentle, and I forget how time flies when I am with them.

Our house is quite public. The sliding doors on both sides are left open day and night, and often, when I awake from a nap, I find a party of children in the corner of the veranda playing "halma" or simply looking at my lazy attitude.

If I go swimming I am followed by a bodyguard of boys aged six and thirteen—the girls never go into the water. I hear even now the voices of my little soldiers down below the rocks. I have never had such faithful attendants. If I water the flowers and vegetables they are over-anxious to help me, and, in taking away a huge dipper from me, they pour the dirty water over me—to their embarrass-

ment. The kitchen drain was not running; I went to dig it out and they came with hoes and spades and little hands and feet to aid me. Bees often are bothersome, and if I fight them off with my fan, my soldiers come to my help, more bothersome than bees.

How they love singing! They know nearly twelve hymns now. We have an ideal spot for their song service, which lasts each evening for two hours or more. There is a big pine tree facing the river, and two tombstones next to the pines. Here we spread mats upon which the children sit. Our hymn chart is hung on a pine tree, and if the daylight is fading, some one holds a lantern near the chart and moves it up and down along the Japanese letters; when the moon rises, we tell stories—secular and sacred—then again we sing and say "one, two, three," etc., in English. How proud they are that they can say "stone, the moon, the river, boys and girls, see, laugh, sing, play," etc. On the nights when there is no moon we sing in the dark, and when it rains they come indoors. "Wipe your feet on the mat" is the command from my mother, and the little ones dip their feet in the bucket, two or three at a time; a big towel is provided for them and they come in at least with clean feet.

For the past three nights our meetings have suffered because a popular minister held his séance in the temple which was the former school-house. He tells popular, vulgar stories with the "shamisen," the Japanese guitar, as accompaniment. Here the whole crowd go and even the children gather there because of the excitement. Yesterday being Sunday I held Sunday-school in the evening that I might lure away some of the children from the other meeting. Fifteen boys and one girl came; ordinarily I have between thirty and forty, but these fifteen are the picked boys of the village. My friend told the story of Noah and the Ark, and I, the fifteenth chapter of Luke. I spoke



OUR HYMN CHART IS HUNG ON A PINE TREE

also of the parable of the rich man and Lazarus; I kept them until nine o'clock. It is a pretty hard task to vie with a popular story-teller.

During the summer it is not easy to get hold of the adults, especially the women, who are mostly busy with farming and silk worm raising. It is easier to get an audience of men. The women when not in the fields are in the home working day and night. When I come in the winter I shall try some plan for women; they are gentle and shy and yet they are marvelous field workers. They do appreciate our effort at teaching the children. Often our bathtub is full of children—whose I have no idea. They are in the tub because they need to be looked after.<sup>1</sup> Cleanliness is the first lesson toward pure living, so I do not grudge filling the bathtub every day from the old well which has a small well sweep, though it takes time

<sup>1</sup> The Japanese bathtub is built of wood four feet across and three and one-half feet tall. It is fitted from below with a charcoal stove which keeps the water hot, and after the bather has had a sponge with soap and water, he climbs into the bathtub for a hot plunge.

and strength to draw several buckets of water and carry them to the tub. We must find a more "civilized" way to fill this public tub.

I have been a regular peasant for a few days when the silk worm raising was at its height. Our neighbor was short of hands and so I went to help the family. I must say that I was not highly pleased to handle soft, wriggling worms, and the sight of them nearly sickened me. "Self-control is put to the test," said I to myself, and for an example to my friend—who was just as bad as I in shying at the worms—went on with a calm, happy face, shivering inwardly with disgust and terror. Here men, women and children work with the silk worms and seem to like them as well as their pets. How true it is that one of the fair sex, who screams if a spider or earth worm is near her, will handle silk worms because they bring wealth. She will cook eels because they taste good, when she might faint at the sight of a snake skin.

Tea time comes at four or five. One never can depend on any clock

in this village; it is always from thirty minutes to two hours different in every household. Tea time comes, but there is no English or Formosan tea for me. The table is ready with a plate of corn, we have also tomatoes for afternoon tea, in fact we have them almost any time and to any amount. Nobody likes them, but as the fruit is pretty to look at, several houses have planted them, on the advice of one of the school teachers. The taste of the tomatoes is most unsavory for ordinary Japanese, but they grow to like them after they get used to the taste. One day I prepared some nice ripe ones with vinegar and sugar and gave them to three peasants. "I declare this is not bad, I thought only those high-collared people (foreigners) could eat this," said one. "Yes, unless we put on foreign clothes this vegetable was unpalatable, I thought," echoed another. While the third said: "Now we can go abroad since we can eat foreign food." "But wait," said the first, "after all this is not our food because it is too expensive, with plenty of vinegar and sugar we are tasting the seasoning and not the fruit. Indeed! indeed! we had better leave them to Miss Michi."

The peasants around us are lost in admiration of my ability to walk. Just a week ago I had to go over fifteen miles across mountains to see a relative of mine; two farmers accompanied me, one aged fifty-nine, the other sixty, to be my guides. We started at 5:30 p. m., in the moonlight. Across two rivers and through a gorge and mountain path we tramped, and I beat them in walking! On our way back it was raining; in spite of the rain, our return trip was made in an hour's less time than the going. They were boon companions and their naive talk was most fresh and exhilarating and that is why I was not tired walking.

I exhausted my knowledge of American history, which was our

topic of conversation for over five miles. We began with the discovery of America by Columbus and ended in Wilson's election. Of course I had to tell the story of Washington and the cherry tree, so that they could teach their grandchildren to be upright and earnest and great. The life of Lincoln was told in detached pieces and I was so warmed up by my own eloquence that signs of admiration escaped from them.

When I had exhausted myself and my narrative, they began, and in return gave me many a story. The tale of the "Forty-seven Ronin" was repeated to me, and their comment was much more interesting than the story itself. One of them is the village patriarch; he is an upright clear-headed man and might have been a Count Okuma had he been born under another environment. He is most original in his talk and his remarks are always right to the point. Some day I hope to write about him. To this man I speak most fully about our Saviour; he understands me and one day I told him from the birth of Christ to the resurrection. I cannot get at the bottom of his thought, but he is not far from his Kingdom. If he becomes his follower outwardly this whole place will be transformed. Although not born here I feel indebted to this village for their care of mother. People are most kind; before we ask they bring firewood, fresh eggs, pickles, etc., vegetables in season, and do any errands for her most willingly. What can I do here? The difficulty is the people are either indifferent or very much opposed to any religion outside of their own. They are afraid of the authorities who have much to do with Shintoism in the province of Ise.

One thing is clear, I must make known my Saviour among them. If I cannot get the adults I will commence with the children. They will grow up to honor one true God.

# Christianity and Indian Womanhood\*

Florence Lang

QUOTING the words of one of India's leading Christian women in an article on this subject for the *International Review of Missions*, "The most insistently pressing question concerning India is its social problem, the root of which lies in the condition of its women." It is difficult, however, to make general or sweeping statements regarding the position of its women in India, for one is dealing with race, class and creed in the plural, to say nothing of the mystery which has always surrounded India's women, hiding their inner life from the eyes of the world. But there can be no doubt that the present movement among women is at work in India. Many people believe that this movement is really a result of the germ of life that is in Christianity. There is no real effect in "living upward movements" which are just the result of civilization. The present movements in India, China and Japan are a part of the Christian ideal. The salvation and betterment of depressed classes in every land—mass movements and women's movements—are the result of the germ that is in Christianity, an outworking of the principles of Christ.

The influence of Christianity is, however, seen in the lives of non-Christian women — Mohammedans, Hindu and Parsees. It is but a small number, in comparison to the whole, who are affected, but since that number is among the educated and wealthy classes, the changes are bound to be permanent and to spread in time to the less privileged.

## *Hindu Women*

The position of Hindu women is being affected by Christianity in a

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\* Paper prepared for the Fifth Conference of the World's Young Womens Christian Association, Stockholm, June, 1914 (abridged).

most marvelous way. There is a great advance in education. In a few places families that would have been considered most orthodox fifteen years ago are now ready to send their daughters into Christian boarding schools and hostels. Widows are not hindered from taking advantage of education either in the few schools started for them or in the ordinary schools. Widow re-marriage is encouraged and deserted wives are also helped to better their condition, by nursing and teaching. The marriageable age is being raised, especially in the large cities. Consideration of dowry is not the chief thing when choice is made of a girl for matrimony, and a greater relaxation in the laws of seclusion is observed. Young women are allowed to attend meetings and social gatherings. Thousands of women take advantage of and appreciate mission hospitals and dispensaries for the amelioration of their maladies.

An illustration of the weakening of one of the strongholds of Hinduism may be had in the tragic story of Snehalata, a young Bengali girl. Snehalata was the daughter in a high caste Hindu family of moderate means living in Calcutta. The time came for her marriage and a desirable young man was willing to marry her. The dowry he asked of the father was a very large one and beyond the father's means. It was decided to mortgage the home in order to raise this dowry. Snehalata heard how the dowry was to be provided, and rather than let her family get into the clutches of the money-lenders, she decided on a desperate course. She wrote a letter to her father saying that such a sacrifice for her dowry must not be made and in order to prevent it she would kill herself. She could do this in three ways, either to eat opium, or to take poison, or to burn herself. She chose the latter

way because it was easiest to accomplish.

The result has been far beyond her expectation. She thought to relieve her own family of the burden of her dowry, but the sacrifice of her life has started a movement which is spreading throughout Bengal and is bound to spread throughout India for the abolition of a system which has been like a millstone around the neck of Indian family life. Indignation meetings were held in Calcutta and impassioned speeches were made by Bengali men. One eloquent speaker asked the young men to wipe out the evil in a day, by taking solemn vows not to take dowries. He proposed to raise a statue to Snehalata and place it in the square just opposite the Senate House where these decrees and documents are forged to be used against the hapless parents of the brides for extorting dowries in their marriages. The idea was taken up with the wildest enthusiasm and young men were seen to hand over their rings, watches and money bags for this sacred purpose. The speaker announced that some big men, who had already taken dowries some years ago, expressed to him their willingness to contribute largely toward the proposed Snehalata Memorial Fund by way of repentance. Thus one woman of humble birth has set in motion forces which will militate against some of the deeply imbedded elements of the caste system.

#### *Parsee Women*

One of the leading papers in India recently made the statement that the Parsees owe their enlightenment and their progress to the education of their women. Men and women are equally well educated or nearly so, and the women have great freedom of thought and action. Christianity has made a great impression on their life and character, though comparatively few have come out definitely into Christianity. In the ladies branch of the National Indian Association the Parsee ladies take a prominent part,

and a few of them give a large share of their time to philanthropic societies. Old superstitions and rites are giving way. The ideals of a recently organized sisterhood as stated in its fifth annual report are: One at heart, if not in creed; life a sacred trust for loving self-sacrificing service. To achieve its objects the society maintains the following institutions: A home for the homeless; an industrial home with various departments for the training of girls; a shelter for the distressed; a free dispensary for women and children; ashrams (or sisterhoods) for Hindus and Parsees; free educational classes and a library and reading room; a work class, also home classes in Indian tenements.

When one considers that before the coming of Christianity the only hospitals or asylums maintained were for animals, one can see the very definite influence of Christianity in the establishment of such an organization.

#### *Indian Christian Women*

We now come to the position of the Indian Christian woman. With the removal of such stupendous obstacles as the caste system, child marriage, enforced widowhood and other customs that simply shut out every ray of light from her heart, she finds herself in an atmosphere of freedom, of light, of happiness, and most of all service for Christ, who died to redeem her from sin and the effects of sin. The position of influence now open to Indian Christian women as teachers, doctors, nurses, and the welcome they receive and the honor and trust in which they are held by the non-Christian community, is simply astounding. To quote again from the article of Miss Bose, herself a member of a leading Christian family in the Punjab and for some years a missionary: \* "So far what knowledge the Indian woman possesses of the Western woman has

\* International Review of Missions. April, 1914.

come to her through distinctly Christian channels—women who have given up family ties and home to minister to their less fortunate sisters. But the one who appeals to her most is the *Indian Christian sister*; the others fill her with admiration, but they are too high for her to reach; with her fellow-countrywomen she feels that it is only the religion of Jesus Christ which has made the difference, not nationality or climate. There is something pathetic in the devotion and the romantic attachment of the women of other religions to the Indian Christian woman who stands to them as their ideal in everything, from her simple attire to her home or professional life. In schools the children cling to their Christian teachers more than to their co-religionists, and even to their Christian classmates, who are often their social inferiors. Most of the women who are to be found in positions of trust and influence, or are leaders in literature, reform and philanthropy, are either Christian by religion or they have been leavened by distinctly Christian influence.

"The two privileges of Christian women which are especially envied are—first, the right of choice, not so

much the choice of a husband, as the right of leading an independent life, in order to minister to the needs of a larger world than that of home; second, the position of a Christian woman as sole wife is envied, for at heart every woman hates polygamy. 'Christianity is the only religion for women,' said a leading Sikh gentleman, and he added that Christian women were far ahead of their men in moral worth. A Mohammedan lady, the editor of a woman's paper, said to a Christian friend: 'If I had the choice of a religion, I would first choose Christianity, secondly, Hinduism and last of all Mohammedanism, for it is no religion for women.'"

The report of the Hindu Vernacular Department of the Young Women's Christian Association for 1913 gives an encouraging account of definite voluntary work for Christ undertaken by several of the Branches. Branch C—is made up of poor women who are earning their own living, but they have undertaken the support of a village school for non-Christian children. They are responsible for \$5.00 a month, and when one realizes the pittance these women earn one appreciates the sacrifice involved. Government gives a grant of \$5.00 a



VERNACULAR BRANCH PICNIC

year, and with this help they manage to support the school entirely, having relieved the Missionary Society of the burden of its support. Branch P—in the heart of the jungle held a sale which realized \$20.00, all of which they sent to the National Missionary Society to build a church in the jungle. They also do evangelistic work every Sunday evening.

#### *Anglo-Indian*

The other great body of women in India which comes within the range of this paper is the Anglo-Indian. Mr. C. F. Andrews in his "Renaissance in India" says, "The Anglo-Indian community (i. e. those who are sprung from mixed English and Indian parentage) is from the missionary standpoint one of the most important Christian bodies in the whole of India. They are a warm-hearted and emotional people, with high qualities of character when properly developed, but apt very quickly to degenerate when left without proper care and training."

Though the Anglo-Indian woman enjoys greater freedom than the Indian woman there is still an ever-increasing desire on the part of the former for education and material progress. This is to be seen among the Anglo-Indian women of the better class, and among those living in cities and large towns. "There are great numbers of Anglo-Indians living in the slums of large cities who are absolutely illiterate and desperately poor." Those living in small towns are in a particularly pitiable plight because of their lack of education, opportunity and incentive. The difference in Anglo-Indian women today and thirty or forty years ago is very great indeed. The Anglo-Indian girls flock into the large cities for work as typists, telephone operators, nurses, shop assistants, and children's nurses. It is in the training of these girls, and in their protection and development, that the Young Women's Christian Association in India is largely concerned. The

importance of this work cannot be overestimated, not only for the sake of the women of the Anglo-Indian community themselves, but also for their possibilities as leaders in the evangelization of India. They are a domiciled community, with a particular adaptability for and very often a knowledge of the vernaculars; they understand the Indian point of view, and most important, they, to a considerable degree, stand for Christianity along with the Western woman in the eyes of the average Indian.

The following pathetic utterance of a Hindu girl in a Mission School voices the cry of many a woman who is reaching out for the more abundant life:

*"O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer—O Lord, enquire into our case. For ages dark ignorance has brooded over our minds and spirits. Like a cloud it rises and wraps us around. We are like prisoners—choked and buried in the dust of custom, and have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar cane, when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power to escape, that we may know something of thy world. Criminals in gaols are happier than we, for they know something of thy world. They were not born in prison, but we have not for one day, not even in dreams, seen thy world. To us it is nothing but a name, and not having seen thy world, we cannot know Thee, its Maker—we only see the four walls of the house. Shall we call them the world, or India? O Father of the world, hast Thou not created us? Or has some other god made us? Dost Thou care only for men? Hast Thou not thought for women? . . . Create in the hearts of men some compassion that our lives may no longer be passed in vain longing, that saved by thy mercy we may taste something of the joys of life."*



REACHING THE MOTHERS THROUGH THE CHILDREN

## Tokyo Association Neighborhood House

Mary C. Baker

ONE often hears that events move slowly in the Orient, but sometimes we find that, on the contrary, they move so fast that we must exert ourselves to our utmost to keep pace with their progress. Such has been the experience we have been having in our new Association Neighborhood House.

For some time we have been concerned over the poverty and ignorance of a neighborhood in the vicinity of one of our student hostels. On one side are the homes of the wealthy, and on the other, is a neighborhood populated by day-laborers, jinricksha men and such folk. It seemed to us that they sorely needed some definite help such as a Neighborhood House would give them. As we talked this over, help came from two directions. The first arose from the earnest desire of an old resident of Japan to start some form of settlement work in Tokyo. For some years she has

been talking of this to her friends—both Japanese and foreign—and has even made jam to sell in order to raise money to start such an enterprise. Her enthusiasm and help came as a further incentive to begin. Then came an offer from another friend of the salary of a kindergarten teacher for a year, and with this we felt that the time for action had arrived.

Our first step was to find the teacher, and, just as the friends had come to give us their help, a most capable and earnest teacher was found very quickly. She is a graduate of one of the best training schools in the country and had just come to Tokyo to be with her brother while he attends the university. She began to look for a house and, at the same time, visited the families in the vicinity and told them of the project. Great was the excitement among the small folk as they heard of it, and when we visited the student hostel



THE SMALL FOLK OF THE KINDERGARTEN

next, we were met by some of the children who joyfully announced: "We are going to kindergarten."

In the course of two or three weeks of house hunting the house that we wanted was found. In the meantime, an older woman had been found to live in the house and help the younger teacher in various ways, so we started out full of hope. On the first day eleven children were entered, but by the end of two weeks the number had increased to forty, which is the full capacity. The growth would have been faster yet, but it seemed best to limit the admission to children whose parents were both engaged in some form of work.

On the first Sunday we had announced a Sunday-school and were delighted when twenty-nine came, but our amazement may be imagined when on the third Sunday one hundred and twenty-two children attended. A mothers' class of seven members was formed. Some high school boys who attended a little party during the same week declared that they wished to study English, and a boys' club has just held its first meeting.

This may not seem on first thought

to be Association work, but it has seemed to us very much a part of it. We cannot reach the young women who are mothers in any more effective way than by helping their children. We are planning definitely for meetings for the women this fall, where they can get help themselves and share their experience with others—not only in a spiritual way, but in the very practical problems of their daily life—which after all is also a spiritual work.

Moreover, we are looking for a large reflex influence from this upon our student work. Already two student Associations have made contributions of toys and supplies of various sorts, and our hostel girls have many of them taken a genuine interest—sixteen of them coming to our house recently to sew on articles to be sold for the benefit of the work. We feel sure that, helping as they can with the details of the work, they will be brought into a deeper interest in the vital purpose of it all, and that it will mean to many of them an Association loyalty, besides a quickening of their own spirits into fellowship with Christ.

# A Half Year in Tientsin

(Report to the British Foreign  
Department)

E. Mary Saxelby\*

ON March 20, 1914, our first anniversary meeting was held, and our Tientsin Association now feels quite old and long established. We are growing steadily in numbers and now have ninety-nine members, not counting those who have since left Tientsin. I report with great joy that of the forty-six associate members, two have just been baptized, so their names will be transferred from the associate to the active list. Another member of my nurses' Bible class has also recently been baptized, and three from my Bible class at the Association have just joined the church on probation. These three are well educated young women from non-Christian homes, i. e., homes not in touch with any Christian mission, so we feel that the Association is reaching the class of people it is intended to reach, and it is true (as has often been remarked) that our field is especially among students, and ladies from well-to-do families.

As the work develops I feel more and more proud of the privilege of working with Chinese women. They are most capable and businesslike, and when once they have decided to support any cause they devote themselves to it with an energy which is an inspiration to others. It is a great joy too, to see the growing spirit of friendliness and fellowship among our members. Our fortnightly socials, for games and music, have been most useful in developing this spirit, with the result that at our last general meeting on June 5th, at which about one hundred and twenty-five ladies

\*Miss Saxelby resigned from Tientsin Association in June. Her marriage is noted elsewhere in this issue.

were present, our members themselves acted short stories, for which they planned the costumes in wonderful detail, and gave an original entertainment, saw to entertaining the guests and serving refreshments, and made strangers feel quite at home.

Under the work of the religious work committee our largest meeting was the evangelistic one held on Good Friday, conducted by a Chinese pastor, when ninety-six ladies were present. Although we did not call for testimonies there was abundant proof of the presence of the Spirit in our midst, and I know of several present who were deeply moved by the vision they received then of the meaning of Christ's death for them.

As I thought probable when I wrote my last report, the meetings for Christian students at the Normal School have developed into a student Association. I hope that the local Association will soon be able to keep in close touch with students there and in all government schools, through the special evangelistic campaign for students to be held in the autumn, for which I enclose the call to prayer. You can help in a very real way by your prayers for these meetings, and for the Bible classes, etc., which we trust will result from them. Miss Katherine King, who has been working with me for the past six weeks, will have the main responsibility for this work, in addition to the general secretaryship in my place. Miss Pyke will be here with her, but as neither of them has quite finished her two years of language study their work will be heavy, and they will need all the help you can give them by prayer. We hope that Miss Hou (Chinese) will give half time to Association work also, but that will depend upon her health, and if she fails we unfortunately have no other Chinese girl in view who is able and willing to take up such work.

With this separation of the Normal School from the local work, of course the number to be reported in our Association Bible classes has

decreased, but the attendance of the remainder has been more purposeful. We now have about sixty-seven enrolled in classes, either at the Association or in the government hospital, or in the small private school nearby, though the usual total attendance is about forty-two per week.

In educational classes the chief new feature has been the institution of a cooking class, which has been very popular, the membership increasing in the one term from six to fifteen. The physical classes had unfortunately to be discontinued when Miss Derry was transferred to Shanghai at the end of April, but we kept up the volley ball games, and ended the season with our first match—against the Normal School—on May 30th. Although our team lost, by one point out of fifty-seven on the three games, I was duly proud of them, and they set their opponents a splendid example in playing the game and losing cheerfully, and in being willing to clap the winning team and to respect the umpire's decision without stopping to argue. Chinese girls especially need to learn such things, and I am glad we have made this start. I hear now that the Y. M. C. A. have at last succeeded in obtaining a public playground in Tientsin City. I am hoping that it will in time be reserved for girls on certain days, so that our members and these school girls may put their knowledge of games to some practical use in organizing play for the poor children, and at the same time find a safe outlet for their zeal for social service.

The actual numbers in educational classes this half year have slightly decreased on account of illness, and for other reasons, though the attendance at lectures has increased, reaching an average of sixty-seven for four lectures. Of these the most interesting and popular one was an illustrated lecture on Thibet by Dr. Ch'uan, who has been to Lhassa on a special com-

mission, so we were privileged to see pictures and to hear of places of which no foreigner could have told us.

The average attendance at four religious lectures has been fifty-four, not counting the Sunday afternoon meeting held on the Day of Prayer for students, when forty-three ladies were present.

For the fortnightly socials, which were not advertised as were the lectures, the average attendance has been thirty-four.

And now the time has come for me to say good-bye to Tientsin. I feel I shall always have some very real friends here, and I am hoping to still keep in touch with them by letters, and perhaps by occasional visits. Educated Chinese move so often and so far afield that I am hoping to see many of my friends again in Wuchang. My interest in the Tientsin Association will by no means cease with my departure, and I only hope that that of the British Young Women's Christian Association will not do so either.

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#### CHANTS OF AUTUMN

*Shorn by the frost with crystal blade,  
The dry leaves, scattered, fall at last;  
Among the valleys of Wu Chan  
Cold winds of death go waiving past.*

*Tumultuous waves of the great river rise  
And seem to storm the skies,  
While snow-bright peak and prairie mist  
combine,  
And grayness softens the harsh mountain  
line.*

*Chrysanthemums unfurl to-day,  
To-morrow the last flowers are blown.  
I am the barque that chains delay,  
My homeward thoughts must sail alone.*

*From house to house warm winter robes  
are spread,  
And through the pine-woods red  
floats up the sound of the washerman's  
bat, who plies  
His hurried task ere the brief noon wanes  
and dies.*

—TU FU.

## War Times and Our Secretaries Abroad

*(These few sketches will give our American Association members a chapter in the tale that cannot be concluded now. We are praying that the war may soon end and that from these days of stress will come better opportunities which are yet hidden from us.—Ed.)*

### IN THE ARGENTINE

**T**O live in Buenos Aires during these days of the European war is to realize how close is the connection between Argentina and Europe. With the coming of the first bulletins, nervous excitement was apparent everywhere. Outside the offices of *La Prensa* and *La Nacion*, our leading newspapers, anxious crowds devoured the telegrams. At intervals the center was thrown into disorder by the explosion of bombs, set off by *La Prensa* whenever a fresh cable arrived. We were all relieved when the practice stopped, after about a week.

The closing of the banks for ten days to prevent a panic introduced a new situation, not lacking in humor. More than one well-to-do citizen was caught short of funds, with from \$1.50 to \$5.00 in his pocket—which is pesos, one-half the value of American dollars. I heard one clergyman remark that no one knew better than he that money was scarce—he had been obliged to walk from Barracas, one of the suburbs, that morning.

In the midst of it all we were awakened at three o'clock in the morning of Sunday, August 9th, by a steady cannonading. I woke up sufficiently to count twenty-four guns, and to reflect that Europe had probably dissolved entirely. When morning really came, it transpired that the President of the Republic, Dr. Saenz Peña, who had long been ill, had died suddenly of heart disease. For the next few days the capital had something to think of besides the war.

We, ourselves, passed through the corridors and stairways of the Casa Rosada (Government House) lined with dark-skinned soldiers in bright uniforms, to the death chamber; and from the threshold of Rumpelmeyer's tea rooms on the far-famed Calle Florida we saw the same coffin, covered with the Argentine flag and with folds of crêpe, lashed to a gun carriage, borne through the crowds that had gathered along the route. My eye picked out my country's colors in the long ribbon that fell from one of the wreaths tendered by all the foreign legations. Then the crowd closed in after the procession and Buenos Aires took up the thread of European war again.

After that, things began to crystallize. Already many Europeans had hurried home to take their part in the struggle. One of our own members, resident in our boarding department, an Austrian Red Cross army nurse, had eagerly departed for the front on an Italian vessel. Word came back that all on board had been taken prisoners by a British cruiser. Fortunes of war! And now the British reservists, burning to be gone, booked their passages on the *Andes*, one of the boats of the Royal Mail Steam Packet, a British company. Alas! The R. M. S. P. raised its freight rates on meat to such a degree that the "frigorificos," or meat-packing establishments, refused to ship their products and suspended business. In consequence the *Andes* cancelled its sailing date. The British papers rang with indignant protests against the commercial spirit that would make profit out of Europe's necessity for men and meat at such a time. Finally the New Zealand Shipping Company came to the rescue, and the reservists were allowed to take passage by the *Turakina*.

The sailing of the reservists was of special interest to the Association because two of our members, British nurses who had seen army service, one of them in Egypt and South Africa, were among the passengers.

It makes one pause to see the instant loyalty of the British community out here to the need of the mother country. The spirit was especially palpable in the two services at St. John's Protestant Cathedral on Sunday, August 9th. Anyone familiar with the Litany will realize how its petitions are suited to times of war and distress; and when one sang the hymn written "for those in peril on the sea," it had a terrible fitness that somehow one had never felt before.

The same loyal spirit has busied itself to provide for the families of reservists in Argentina. The Social and Dramatic Union, one of the amateur societies, is devoting seventy-five per cent. of the proceeds of "Mrs. Gorrings's Necklace"—opening to-night at the Opera House, to this object and to the Empire Red Cross Fund. Its advertisement quotes "The Absent-Minded Beggar"—"Each of 'em doing his country's work and who's to look after the girl?"—and continues jauntily, "Book your seat for your credit's sake."

And pay, pay, pay! One admires the indomitable spirit that can triumph over the present stringency and the financial depression of months back and still put something in the hat for one's country.

More excitement developed about half-past six one afternoon this week when the *Prensa's* siren blew persistently. From the Association balconies our girls looked after the running men in the street below. In the heart of every European must have been the fear that his ruler had been killed; for when it was learned that the Pope had died, there was apparent a certain sense of relief. National interests have subordinated all other affiliations.

PERSIS M. BREED.

#### SUSPENSE IN TURKEY

**I**T is getting toward the end of vacation and we are all in Marsovan as busy as we can be. The general condition in the country

seems to be lightening up a little and people are settling down into the humdrum of life. It is wonderful to notice the possibilities of adjustment to the inevitable which the human being has. Every well-to-do man in all this country is far poorer than he was a month ago, every poor family is a little nearer the suffering line than before, and yet a decided change in the atmosphere of life is noticeable. Yesterday was what is called in the Gregorian Armenian Church, Holy Mary's Day. It is a day that always is observed as a holiday by the people of the old Armenian church, but we, none of us, thought it would be so observed this year. What was our surprise to find that our washwoman did not appear and some carpenters doing a very necessary bit of repair work also turned up missing. All these people are wretchedly poor and have been only getting half pay and almost no work at that. I suppose there is something of superstitious fear in their action, but there is more I think in the natural rebound of the system—they just could not stand the pressure any longer and had to spend some of the already too scarce money and have a little fun.

Many of the villagers who are drilling for war are being allowed to go home at night and they are bringing the shocks of grain in the night or late evening and their wives are threshing it in the daytime. Last Saturday I took one of our best Turkish-speaking teachers in the school and our Circassian policeman and walked out to one of these nearby villages to see what their condition was. Very few men were about, and the eight or ten threshing floors were all alive with busy workers. They smooth off a piece of hard ground about them, then they surround the space on the windward side with a closely woven bush fence and spread the wheat on the floor within the space. They hitch a pair of oxen to a couple of boards about three feet long. The under sides of the boards have been driven close with bits of



THE THRESHING FLOOR

sharp flint stones. A woman or a couple of children stand or sit on this crude but effective threshing machine and drive round and round over the grain till the wheat is scattered to the ground and the straw chopped into fine chaff. The women were all glad to see us. They belong to a group of Mohammedans who say that their religion only differs from our religion by the width of an onion skin! But these poor women do not know much about religion anyway. They are very, very ignorant, and yet very wholesome, friendly people. They took us into their richest citizen's best room and were chagrined to find it full of poppy seeds ready to be taken to the city when things should straighten out and be sold for food. They soon cleared out another room and called us there. It wasn't much of a place to call us to—only four black mud walls surrounding a space about twelve feet square. The ceiling was just the poles that support the tile roof and the floor was like the walls except that along one wall they had spread minders (sort of small comfortable) for us to sit on.

I love to talk with such women.

They said that all their men had gone to be soldiers—two from every house at least, about half of them coming back each afternoon to help in the harvest and the rest staying at the barracks continually. They begged us to tell them whether there was to be war or not, and mourned a little over the situation, but when we said anything about the wickedness of war they said: "But it is for our king, what is there but to go?" We talked about what God wanted women to be and they all were full of sympathetic interest and expressions of their desire to be all they ought. We told them of some of the beautiful teachings of Jesus about life and they agreed that it was truth. Then we talked about the need of education for the girls of the village. That was a subject that had distinctly two sides to it, but several of the women came to the place where they agreed that girls should have a chance in life and some said: "We will send our girls to you." The brides of the families most interested were the ones that set up the opposition to the plan. They said: "No it cannot be, all their work will then fall on us," and they promptly sent the girls off to ride on the threshing machines, and to have no more of our company. Of course we talked on and told them what our Book taught about selfishness and how all should want the little ones to have a better time than we have had. It all ended good naturedly and we went out on the threshing floors and rode on the machines ourselves. We were treated to lunch, which consisted of thin gritty sheets of bread, whose only virtue was that they could be torn into small pieces and used for spoons with great propriety, sour milk and thick grape-juice molasses. We were glad not to use the wooden spoons that were furnished, because they just never do seem clean by any possibility.

It looks still as if their hopes of stuff for weaving would be disappointed unless things change pretty rapidly. My committee has, however,

persuaded some men to start weaving among the poor. Some of our poorest women are provided for and to-day the committee is working with some men to see if they will not start two or three new kinds of material that will be more saleable in place of the European stuff that has been coming in in greater and greater quantities of late years. If we can get this work it will give the women better pay and will also crowd out some of the European goods.

The schools are advertised to begin on time. Of course no one can prophesy whether students can get here or not. No mail has reached us from beyond Constantinople for four weeks and all the telegraphic information is evidently well edited before it reaches us. The papers in Constantinople, which are of course the only ones we see, are so thoroughly censored that we get no satisfaction out of them and we hear that they can only put out one more issue because there is a paper famine in the city. Not only are the school-houses closed but the men teachers are all called to be soldiers. From all high schools and colleges the men are being sent to different military training schools to get ready to be officers. This is true of mission schools as well as National. It is all a very new situation in Turkey. In the very old days the wars were all holy wars and only the "Faithful" were allowed to fight. All killed in war went straight to a great reward in Paradise. By far the greatest part of the educated members of the middle class of men are Christians. Just what the effect of this on the army is going to be is a question. It is certain that the first effect is to make the Christians more willing to fight. The Turkish soldier is a very different person from what he was twenty years ago when I first knew him. Although there are so many in the city it is quiet and controlled. There is no trouble for people in the streets, the girls expect to be able to go and come freely to school. Such

a thing could never have occurred in former times. I used to dread every time I had to take the girls to church, the insults were so hard to bear.

Yesterday several of us went to call on the wife of the commanding officer of the troops stationed here. The Colonel was trained in Germany. His wife, a charming young woman who looked and dressed like any well-bred New York lady, spoke German or Turkish as she addressed one of us who spoke most easily one language or the other. We hope her delightful little daughter will come to our kindergarten next week when it opens. These new officers and their families with their European experiences and customs are also bringing a very new element into the provinces. They would gladly send their children to foreign schools if they were not all just now so terribly possessed with the idea of "Turkey for the Turks." We had a most interesting conversation with one of these ladies the other day about the attempt that is being made on the part of a very progressive party of the young Turks to reform the alphabet. It seems as if something like an alphabet representing all the sounds of the words was likely soon to be adopted. It will be a wonderful change if it is done, for the Arabic alphabet is really sacred and no man should add to or subtract from it according to the teachings of authority. And the very idea of a Turkish woman being able to talk intelligently on such a subject would have been inconceivable a few years ago. It is still strange in the provinces, but the coming in of all these women is sure to leaven things shortly.

We have a daily station meeting still to hear the news and to pray through the many problems. The Protestant church is still holding daily evening prayer meetings. In the other Christian National churches daily prayers are being said and we do hope that a real turning to the vital things is coming.

FRANCES C. GAGE.

## CHINA

"FROM the war itself I need not send you word except that we are daily having reports in the *North China Daily News* about Kiauchow (pronounced Gow Jo). I'll warrant the papers you read in America do not trouble to caution you that the 'news is not verified.' Prices have gone up, of course, since the announcement of the war, over thirty per cent., especially on imported western foodstuffs. The Bund, or river front, in Shanghai, they say, looks like Sunday, and the foreign concession where the French and Germans live is almost deserted. Many of the Honges, or wholesale houses, have closed and thousands of Chinese workmen are out of employment. It is bound to curtail our Association work.

"The offering last Sunday at Kuling was for some of the mission work that is threatened with closing, and over one thousand dollars was subscribed by people of other missions to help them through this time of great distress, a fine token of interdenominational and international brotherhood."

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"Isn't the world in a mess? If we can get back to Canton without first having to go to Shanghai we shall be distinctly fortunate. All the trade has ceased on the coast, and the steamers being almost all British or Japanese, are naturally beginning to stop their boats, as there is nothing doing and it costs money to run a steamer. Hongkong is in a horrible state and is cornering everything that comes into her harbor, and as nothing can reach Canton without first passing through Hongkong, we can get no canned goods, nor milk, nor butter, nor clothes, not indeed anything except the products of the Chinese market in Canton. Prices—always high—have shot sky high in the last month, sixty per cent. and seventy-five per cent. on almost all purchases."

## INDIA

"THE news has just come to us of the war troubles and almost a panic has resulted. India is on the alert and wild rumors are afloat on all sides. Commerce is absolutely at a standstill and the markets practically closed. Truly we are living in stirring times."

"Home mail is an unknown quantity since the war has begun. Agitation in India is at present no more serious than as it has affected market prices and financial conservatism generally. It has succeeded in stirring up a little enthusiasm among the women for St. John's ambulance classes, first aid and home missions. Relief stations have been opened to receive gifts of money, clothing and supplies for the soldiers in the war. We have had several new classes in first aid and home nursing, and we have a receiving depot here for some preparations of boxes being sent out to troops. There is much excitement in the air, and everyone is so anxious day by day. Many of our members and friends have relatives in the army and navy. No one seems to be able to settle to much of anything except what can be done in the way of preparation for the emergencies that may arise."

"Then we are headquarters for all the work being done by the Bengal Women's Relief Committee, and ten "Units" form as many hospital beds which are being prepared and are to be sent very soon. When I say we are headquarters for all the work being done, I mean that the committee is using our building for all supplies and for a center from which all work is sent out, so that has added to our activity in the Institute."

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A special Christmas offer is made to new subscribers to THE ASSOCIATION MONTHLY. The December issue will be included with a subscription for 1915, to those sending in \$1.00 to the Publication Department any time before January 1st.

## Headquarters News

**A**S in any local Association, this is the setting-up time of the year at headquarters in New York. Taking advantage of practically the one time of year when they are together, the entire staff of fifty-one headquarters secretaries have met for two full weeks of conference on general matters and many specific issues brought before them by the department of method. Plans for the National Convention in Los Angeles were considered by the whole staff. Ways of administering the headquarters budget wisely in view of the war situation, and a realization of what our Association and Federation friends are enduring in their European posts, were also brought before the staff. Never were the opening days of a year's work so significant. The staff separated to field or office work, with a consciousness of facing an extraordinary year in Association history,—hard, and inspiring.

Following these meetings the National Board met for an all-day session on October 7th. Mrs. Gladding was welcomed after her two-year absence in travel. Mrs. Rockwell was appointed as a representative of the National Board on the World's Committee. Mrs. Mastick and Miss Elizabeth Wilson were appointed to represent the Board to meet with the League of National Organizations of Women under the General Federation of Women's Clubs.

Conference registration figures, as given in the October ASSOCIATION MONTHLY, were heard with gratification. The return to the conference department staff of Miss Emma Hays, from Philadelphia, and Miss Louise Brooks from a world-tour, was reported. In view of its unprecedented growth, a future division of the Southern Conference into city and student conferences was announced. Miss Amy Smith, executive of the South Atlantic Field, was appointed to represent the National Board on

the Blue Ridge Corporation in place of Mrs. Cheseborough.

The field work department reported a fuller field staff than ever before at the opening of a year's work (see inside back cover of this magazine). Miss Jane Scott, new executive of the Northwest field, spent September at headquarters in preparation for her work; and Miss Ella Schooley, sent to New York by the Pacific Improvement Company to secure the use of the Asilomar grounds by organizations planning conventions, has also been at headquarters. Mrs. Warren Olney, Jr., now represents the Pacific Coast field on the National Board. Mrs. Dwight Pratt has resigned as chairman of the Ohio and West Virginia committee.

In the department of method Miss Mary Sims has been appointed office executive of the city committee. Miss Sims after graduating from Wellesley worked with the New York Vocational Guidance Survey, the Connecticut Industrial Commission and the New York Factory Investigating Commission. Special mention was made of the valuable and interesting experiences of Miss Holmquist and Mrs. Bremer while abroad this summer—Mrs. Bremer having had first-hand contact with the war situation, in her travels through Russia for the study of immigration conditions; of the emphasis now to be laid on our colored work as a result of the Atlanta conference; and of united effort to be made to secure greater democracy throughout our movement, to gain more access to business women, leisure girls, girls in domestic service, and other classes not sufficiently reached, and to take every advantage of the spiritual awakening bound to occur as a result of war, in pressing the one supreme purpose of the Young Women's Christian Association—making Jesus Christ known to the girls and women of this land. In many Association communities Billy Sunday campaigns are to be held this fall, and the city committee

wishes to make a study of the Association's relation to these campaigns.

Miss Geary is asked to give special attention to employment bureau and boarding home questions, as economic conditions, disturbed by the war, will put a heavy strain on these two phases of our work.

The only new Association to be affiliated is—

Rest and Recreation Rooms, Denver, Colorado.

The student committee reported the resignation of Mrs. Robert E. Speer as chairman, but a continuance of her help and counsel. The alumnae record for volunteer work shows a decided development. Eighty-six schools were written to, and from these over 1,300 students have reported their desire for Christian and social service. The Voluntary Study Committee announced that for the second semester freshman work a book of missionary biographies will appear—six of workers in foreign fields, written by Mr. J. Lovell Murray, and six of North American workers, by Mr. F. M. Harris.

The town and country committee reported that the November number of *Rural Manhood* will as usual be devoted to women's interests, and edited in these offices.

The foreign news concerning the war's effect on the countries in which we carry work is especially interesting, and is found elsewhere in this number. The foreign department reported that Miss Clarissa Spencer will give six months' time as a special worker here at headquarters, inasmuch as the European situation forbids any traveling work for the World's Committee for a time.

News of the great success of the summer school held by the secretarial department was received with much interest. Sixty-three summer students, fifty-three in the present regular class and Training Centers in seven fields, indicate a healthy development of the training system. In three summer months 125 vacancies have been filled by the advice of the

secretarial department, out of 137 vacancies referred to it. The department grants half of Miss Sanger's time to assist in the finance department, inasmuch as Miss Hyatt was unexpectedly unable to return to her position.

The publication department has been busy since April, having issued 104 publications in that time. The cash policy for sales is greatly reducing outstanding accounts, and the conference receipts were excellent. The parcel post regulation, however, has greatly increased postage expense. It now costs just twice as much as formerly to send an order to the coast. New and thoroughly investigated advertisements are being secured for *THE ASSOCIATION MONTHLY* by Miss Barnes. The greatest emphasis of the department this year will be placed upon improving *THE ASSOCIATION MONTHLY*.

One thousand more people visited the building during the past summer than in the summer of 1913, according to the report of the Buildings Committee.

It has been gratifying to the publication department to receive from widely different sources the word that the new poster stamp "takes everybody by storm." Dryden Hale has called them "Confetti of Commerce," and describes them as "a medium of universal appeal recently invented—a new, artistic and commercial currency, presenting immense opportunities both to the artist and the business man. This is an age of appeal to the eye." Their charm is irresistible and the craze of collecting them is already becoming infectious. A number of Association clubs are asking for the exclusive right of the sale of our poster stamps.

**ERRATUM:** A statement on page 350 in *THE ASSOCIATION MONTHLY* for October should read "The Association secretaryship was second in order of choice, teaching (*not* church work) coming first."

## ORIENTAL CONFERENCES

## STUDENT CONFERENCE, SOOCHOW

The student conference for the five Woo dialects which are spoken in Shanghai and vicinity, was held at Soochow this year. The faculty and students of the Laura Haygood Memorial School of the Southern Methodist Mission were our hostesses. The school building is large and beautiful, equal to an American school in light and air and arrangement. The students of the school crowded themselves into the more undesirable rooms and entertained their guests with their best. Some of the Soochow missionaries took all the responsibility of local arrangements—the catering, meeting of trains, baggage, etc. The railway station is about two miles from the school and the delegates on arriving were conveyed in houseboats to the private landing from the moat, just outside the city wall, on which the school compound (campus) borders.

The conference opened with a reception, a short program of music and dialogue arranged by students of several schools. This was followed by an informal social in which the girls hunted their partners for refreshments by matching cards which had been given them.

A half hour each morning was set apart for exercise, but after the first two days it was so hot that outdoor exercise was a burden, and the time for recreation was spent away from the heat of the sun. There were walks on the ancient city walls and a trip to Soochow's famous garden. The journey took two hours each way by houseboat, the girls singing and playing games while going, and on the way home holding prayer meetings in the houseboats. The garden itself is a spot of wild beauty, with picturesque little pavilions, where tea was served. A lotus pond full of goldfish, across which one could see steep rocky cliffs with wooded paths, made a picture of itself. The girls composed a song for Soochow to a familiar college tune, which was put into Chinese and sung with great gusto.

The attendance at the conference was one hundred and fifty-nine, of whom fifty-five were visiting delegates. There was a good attendance from the private schools of the city; they had been asked to send delegates preparatory to the evangelistic campaign which is to be held this autumn. Some of the principals of the schools came with their students. Four Bible classes, with an enrollment of one hundred and thirty-three, were conducted daily, one of which was a normal class.

The morning services were arranged to present the scope of Christian work, not only in China, but throughout the world, especially that of the Association, while the evening meetings were planned to

unfold step by step the meaning and privilege, the cost and joy of Christian discipleship. Delegation meetings closed the day and in them many of the girls first expressed their new convictions and determination to live out what they had seen and learned. A group studying personal work was particularly active during the conference.

An adaptation of the Eight Weeks Club plan was presented to the students, which it is hoped they will be able to carry into their villages. The three Sunday services were led by Mr. Sherwood Eddy and made a strong appeal to the delegates. An impressive feature of one Sunday morning service was the baptism of one of the students who had years ago been in a Bible class led by Miss Ting, secretary of the Shanghai Association. She was preparing to sail in August with the Educational Mission under the Indemnity Fund, from China, and she took this decisive stand before her departure for America.

The Fourth of July was "Association Day," and despite the rainy weather the school auditorium with its spacious platform proved sufficient for some very highly approved "stunts." One feature of the program was a representation of Ernest Seton-Thompson's work and the animals presented a wonderfully natural appearance; the effect was produced by cleverly made animal masks covering the head. One small delegation presented the Indian sikh policeman and his wife in Shanghai. The oriental turban and the full black beard added to the ferocity of the make-up, while the veiled wife was very well represented. The prettiest feature of all was presented by the students of the Laura Haygood School. Theirs was a flower garden in which grew a picturesque variety of gaily colored blossoms; garlands of green helped to produce the effect among the real flowers which were used in decorating. As the gardener raked, the mistress of the garden watered, and the flowers gradually lifted their heads until there were no drooping blossoms left. The closing number was in honor of the Fourth, and the Americans lined up to sing "The Star Spangled Banner," "Dixie," and "Yankee Doodle," in which we were loyally supported by the delegates themselves.

One of the practical entertainments planned to co-ordinate with the Eight Weeks Club idea was a demonstration of bandaging done by a medical school student who was a member of the recreation committee. She talked as she demonstrated and held the girls' close attention in the possibilities which it offered for them.

The conference closed with a service at which the girls themselves had an opportunity to tell what they had received and

how they meant to use it. It was vital with expressions of earnest purpose to begin this very summer to have a share in the life of their own families and villages and to help in the Christianization of their own people.

“WE’LL CHEER FOR OTSU”

They say the conference song is sung all around the world. We heard of it from India the other day, and the Japanese Conference sounds enough like ours to be a first cousin. A letter from Dr. Mary Baker, mother of our secretary in Tokyo, dwells on both similarities and differences:

“I have just returned from a two days’ visit to the ninth summer conference of the Japan Association, held at Otsu on the seashore. The first thing that greeted my eyes was a veritable pavement of *geta*—the shoes worn out of doors and dropped at the entrance of every Japanese house. I say dropped advisedly, as they simply walk out of them and let them drop off their feet as they step into the house. How they ever tell them apart I cannot understand! After climbing over these and adding our shoes to the rows of little foreign shoes, we came into the conference office. Here we felt at home. We paid our fee and received a ticket with our name—in Japanese—and we were free to go and come. A reading of the program away from its setting would lead one to say: ‘Why, that is exactly like our conferences in America!’ Well, it is, and it isn’t, and I want to try to show you what the difference seemed to be.

“The dining-room was a great contrast to our conference dining-rooms at home. I watched with great interest the preparation for dinner. The little maids of the hotel spread on the floor in double rows, trays about eighteen inches square and on each of these placed the covered bowl of soup, the bowl of rice, a dish of fish or meat, a small dish of pickles quite different from our pickles, and wooden chop-sticks. At the end of each row the fascinating brass-bound wooden buckets of rice were placed. Soon the girls began to come in and quietly seated themselves in front of the trays, squatting down in this eighteen-inch place, and literally sitting on the bottoms of their feet. There wasn’t room enough for my stiff knees, so a chair and table nearby were put at my disposal. The scene was one long to be remembered. One girl served the rice with the usual Japanese grace, while all sat quietly. Then the bell rang and one of the number asked God’s blessing.

“The great contrast to our girls, however, was the quietness; every one seems

to make a business of eating. When they were through all bowed in unison and getting up quietly soon were scattered about the hotel and on the beach without confusion or noise. Don’t think for a moment that they cannot make a noise, but they do not chatter or laugh as loudly as our girls. Their pleasure is shown mostly by quietly laughing, and I think I never saw or heard so much giggling.

“Suppose we follow the program of one of the days. We were awakened by the rising bell at six, and some of us hurried into our bathing suits for a dip into the sea before breakfast. The time between breakfast and the Bible classes was used by the girls in putting the beds out of sight, so that the rooms soon looked like sitting rooms and were ready for classes. At eight-thirty the Bible classes met. There were four of these, three of them led by men well known in the Christian communities of Japan, men of learning and of influence wherever they go: An ‘inquirers’ class’; a large class in the auditorium on the Life of Paul; a class in Old Testament; a class on the Personality of Christ. The earnestness is especially noticeable in the lecture room, and many of the girls take shorthand notes of all they hear and will study and use these notes in their own work this next year.

“At ten we all met in the auditorium to hear Colonel Yamamuro of the Salvation Army give an address on the Chosen People of God. I could not understand a word, but the earnestness of the man and his evident great ability to present his views kept me attentive, even with the beautiful sea and the fishermen in their picturesque costumes to attract my eye just in front of me.

“After supper every other night comes the Sunset Service out of doors, and outside the fence the children of the neighborhood collect and listen. Some seed, no doubt, is sown in this unpretentious way.

“At seven that night we had a lecture by Dr. Tomo Inouye, a Michigan graduate, who gave the girls a practical talk on hygiene. She asked me to tell the girls briefly something about policewomen, as the girls know little of the social movements in other countries, and her interpretation was made in her inimitable style.

“Girls came to this conference from as far north as Sapporo, from Kunamoto in the south, from Nagasaki in the west and Tokyo in the east. I could not help thinking of the last scene in the great missionary pageant, ‘The World,’ when the reader chants: ‘From the north, the south, the east and the west they come, they come.’”

A letter from Miss Ragan adds the following interpretation:

What a training ground for unselfishness is the Japanese Conference, just as in the United States! These girls do live in an atmosphere of selfishness, especially on the part of their men folk, for whom they live and move and have their being. Naturally their idea of freedom is to do as they please and as their men folks have done, so when they are free they must be selfish too. At first complaints were frequent because the rooms were unsatisfactory, certain food was not the desired kind, etc., etc. Some girls couldn't sleep, so got up at four o'clock, quite willing to keep others from sleeping. One girl wanted to be moved from an undesirable place. The answer was, "All right, shall I send another girl over in your place?" "Oh, no," she hadn't thought of that. But the same girl later said: "I'm coming again next year." "Even if we put you in the same room?" "Yes!" The girls have not learned to be "sports," to put up with the inconveniences of our camp life, for instance, and to enjoy it and to think of the other girl. To be sure, why should they? They have had no example for so doing. That is what our seven days a year is going to begin to teach a hundred and fifty girls a year. And that is something for the conference to do even without all the other things offered them.

#### A SUMMER CAMP IN INDIA

Our summer conference in embryo was held at Wahga, from Friday, March twenty-seventh, to Monday the thirtieth. The "have-beens" will realize with what heartiness I take up my pen, for had it not been for attendance at the Y. W. C. A. camp at Swanwick, 1912, India would probably never have seen me, and there would have been no Wahga Camp for me.

Please understand at the outset that a camp in India requires somewhat different management from one in England. Things are much simpler in England. There one has not to worry about the water, for instance. In India, the first question to be asked is: "Can we obtain water fit to drink?" And even if the water is there, it does not, as a rule, issue in a prosaic manner from a tap. It has to be drawn up from a well, and brought to the house in a huge skin by a man called a *bhisti*.

We Wahga Campers numbered twelve all told. Four of us were students at the various colleges in Lahore, one spent her days in an office, three were their mothers' right hands at home, and the remaining four were the originators and arch plotters and planners of the camp, viz: The two

Lahore secretaries, Miss Beaumont, the student secretary for Northern India, and Miss Maya Das of the Kinnaird College. The scene of our camp was the Canal Bungalow at Wahga, about eleven miles out of Lahore. This house was loaned us through the kindness of Mr. Ross, who did all in his power to add to our comfort.

Two of us went by an earlier train to get everything in readiness for the others, who could not leave their work till after tea. It is beyond my power to describe the luggage we took. I will only say, that among other things, we carried with us our bedding (I mention that first, as it is sure to give the western mind a shock), provisions—from a huge round of cooked beef, to salt and pepper; crockery—an average of one plate and cup and saucer each; cutlery—one knife and fork and spoon each; cooking utensils; and last, but not least, kerosene oil lamps. I want the English mind again to realize that all we could obtain in a little end-of-nowhere sort of place like Wahga, was vegetables and milk and flowers in abundance. Our luggage was conveyed from the station to the bungalow by a most quaint bullock wagon. Some of us preferred walking behind this vehicle to riding in it. I mention this because four were bold enough to sit in it, on the top of the pots and pans.

Our program was a very simple, do-as-you-please sort of one. From the first evening we realized that we had come to be recreated and renewed in every part of us; the almost unbroken stillness with which we were surrounded, and the beauty of God's handiwork, spoke to us, and touched an answering chord deep down in our hearts. Our camp hymn, that grand poem of Whittier's, contained this verse:

Drop Thy still dews of quietness,  
Till all our strivings cease,  
Take from our souls the strain and  
stress,  
And let our ordered lives confess,  
The beauty of Thy peace.

Our morning prayers we had out in the open, as well as our informal morning talks. Then we considered the subjects of "Ideals" and "The Open Door" into a larger life which lay before us. In the evening we gathered round the table in the living room, while Miss Maya Das and Miss Beaumont spoke to us of "Tendencies" and "Knowledge of God."

Who shall adequately describe the fun and jollity we had? We were essentially a musical camp. Morning, noon and night, were heard girls' voices lifted in song. What queer, nondescript, pungent meals we had, served with the sauce of good humor and merriment! Even at meal times we could not refrain from song.

Floating on the breeze were to be heard such scraps as:

We'll cheer Wahga Camp,  
We'll cheer Wahga Camp,  
We'll cheer, cheer, cheer, cheer,  
Wahga Camp,  
For the lamb it is just splendid, and the  
jam is simply fine,  
We'll cheer, cheer, cheer, Wahga Camp.

Another favorite was:

Have you ever seen their equal,  
Those Campers, Wahga Campers?  
No, we've never seen their equal,  
Wahga Campers, here's to you.

Occasionally genius burnt, and expressed itself in such high flown language as the following:

Wahga had a little lamb,  
Whose height was six foot eight,  
And everywhere that Anne O. went,  
The dogs they met their fate.

And again a selection on a parody on "The house that Jack built."

These are the stones all jagged and sharp,  
That assisted the sticks,  
That belaboured the dogs,  
That worried the girls,  
That formed the Camp,  
That stayed in the house that Ross lent.

May I remark, in order to the fuller understanding of the above chef d'oeuvre, that each night our provisions were in grave danger of disappearing down the gaping mouths of hungry dogs who infested the compound.

I cannot leave this article without giving you, in their unvarnished beauty, a few of the impressions of their first camp, freely given by the Campers at our last evening meal, which we eat by the light of the stars out in the garden. That evening meal was the jolliest among many jolly meals, and the time was conducive to freedom of speech. I give the impressions with nothing boiled down, nothing added, nothing taken away. One said, "I think camp is a place where one can make a lot of noise." Another, "A place where one can be quiet." A third, "A place where one gets plenty to eat." Others, "A place where one can sleep late." "A place where one can do as one likes," and so forth. One and all gave testimony to their enjoyment and the perfect freedom they felt by the naturalness of their manner. All stiffness and unnatural restraint were left behind in Lahore.

We will draw a veil over the events of the breaking up morning. Suffice it to say we arose early, at 5:30 a. m., packed our bedding, slipped our camp beds into their bags, requisitioned the services of the in-

dispensable bullock wagon, and, like the Arab in the poem, "slipped silently away." One firm, never to be shaken resolution remains—we are all going again to Wahga, and will take others with us next time.

ANNE O. LAMB.

## FOREIGN ASSOCIATION NOTES

Miss Katherine P. King, who has been studying in Peking, is now secretary in Tientsin.

Miss Marion Osgood sailed for Tokyo, Japan, on September 25th, and Miss Lilly K. Haass on October 24th for Shanghai, China; while Miss Gillis, who was appointed to China, has deferred her sailing.

Miss Jane Shaw Ward has taken up regular work in the Shanghai Association on the resignation of Miss Taft. Two new Bible classes were opened after a mass meeting at Easter-time led by Miss Paxson; one is made up of girls who know much of Christianity but who are not Christians, and who on entering the class avowed their aim of becoming Christians; the other group is made up of girls who know almost nothing of Christianity, but who wish to learn of it. Their interest is earnest and sincere. One unique feature of the spring activities was a concert given by the Shanghai glee club, a mixed chorus of Chinese young men and women. Before the concert, cakes and tea were served which had been prepared by members of the cooking classes.

At a meeting in Hangchow, called by a Chinese young woman, who has visited England, in the interests of a self-organized Young Women's Christian Association, the governor of the province—one of the most able statesmen of China—was in attendance.

Miss Coppock, the national secretary of China, made a recent visit into Hunan province, in the heart of China, and reports that the demand for secretaries everywhere in China is very great, and that unless there be funds for the vigorous prosecution of the work immediately available, it is probable that the growth of the Association will be materially hampered.

Miss Alice Shields, who was last year a student at the National Training School and who is under appointment as National Office Secretary for India, under the Indian National Council, has been unable to sail for India immediately. She is now doing deputation work in the Ohio and West Virginia Field. Miss Shields was general secretary of the Lahore Association before coming to the United States.

The physical classes in Buenos Aires are conducted on the open roof of the Association building and have to be suspended when heavy rains occur. The class numbers less than a score, but the prospect for large

things is imminent. There is increasing appreciation of the security afforded young women by the Association home in Buenos Aires.

The *South American* of June, a monthly Spanish publication of New York City, devoted to the interests of Latin America, gives a full page article on the Young Women's Christian Association in Buenos Aires, with several illustrations, under the signature of Miss Mary Thomas.

Calcutta, India, has been having a membership campaign which resulted in an increase of one hundred four members, an equal number being brought in by the "White Roses" and the "Red Roses." The campaign is an innovation for the Indian Association work and marks a personal interest expressed in terms of energy by the membership.

From Singapore and the Straits Settlements Miss Laura Radford reports a Bible conference during April and a house party which was held on the east point of the island of Singapore; on three sides were the wonderful tropical seas and about the house were luxuriant palm trees.

The Bible Conference was for Chinese women, the first Bible Study Conference for this race which had been planned in the Straits Settlements. One-third of the population of this English colony is Chinese. They are for the most part extremely prosperous. The total enrollment for the conference was twenty-eight, besides visitors who came out for the day. The conference marks a wonderful advance in the work for Chinese women in their foreign home which surrounds them with materialistic ideas to the exclusion of religion. The house party was arranged for European members. There were Bible study hours daily and sea bathing for those who attended.

The order of "Shefakat" was bestowed by Sultan Mehmet V on Dr. Mary Mills, president of the Constantinople College for Women in recognition of her service for the cause of higher education for women in the East. This was presented to her on the occasion of the dedication of the new buildings for the Girls' School which have been erected on the European side of the Bosphorus. The Young Women's Christian Association in this school is more like the American student work than any other in Turkey.

In the "Woman's Work in Foreign Lands" published by the Women's Missionary Society of the Congregational Church, it is reported in Adana, Turkey, that the most encouraging thing happening in the Girl's Mission School in this city is the revival of the Young Women's Christian Association. Miss Gage, the traveling secretary for Turkey, visited the school and revived the Association.

## WEDDINGS



ON THE VERANDA. PEITAIHO

Miss Frances Taft, who was general secretary of the Shanghai Association during the past year, was married on August 6th to Mr. Frederick Pyke at Peitaiho, on the Gulf of Pechili, the summering place of the missionaries of North China. The wedding—which was the outstanding social event of the Peitaiho season—was held on the veranda of Miss Ruth Paxson's summer bungalow, which is located on a rocky cliff overlooking the sea.

A group of Wellesley alumnae, to which the bride belongs, sang the Wellesley song.

Mrs. Pyke—having lived her early childhood in North China as well as having had residence in Peking, Paotingfu and Tientsin during her language study in 1911-12—is known to the whole community of North China, and they all gathered to share the happiness of the event. Mr. Pyke is a missionary of the Methodist church, and their future home will be in North China.

Miss E. Mary Saxelby, Manchester University, who has been for four years secretary in Tientsin, sent out by the British foreign department, was married to Mr. G. A. Simon, of the Wesleyan Mission, in Kuling, China, the first week of August. The wedding took place in the Kuling church at seven in the morning. The church was decorated with foliage and flowers, and the impressive English service solemnized the occasion. Immediately after the ceremony Mr. and Mrs.

Simon went by sedan chair down the mountain to Kiuking, where the civil service, required by British law, took place at the British Consulate. They then returned in the cool part of the day to Kuling. Mr. Simon is a missionary of the Wesleyan Church at Wuchang, (opposite Hankow), in Central China, where they will have their residence.

Miss Mary Ethel Hunter, who was for seven years national secretary in India, was married in the Parish Church, Kilbarchan, Renfrewshire, Scotland, to Major Charles de Joncourt Luxmoore, during the past summer. After the wedding a reception was given at Miss Hunter's beautiful Scotch country home, which was attended by many titled friends of the family. Dr. Karmarker, of India, was one of the guests.

In celebration of the marriage the estate servants were entertained at supper in the evening.

Major Luxmoore is an officer in the Indian army, and with Mrs. Luxmoore has just returned to his command in India.

### TRAINING SCHOOL NOTES

With the opening address on September 23rd, given by Dr. Henry Sloane Coffin, the class of 1915 came into being. It has the distinction of being the largest class in the history of N. T. S. Among its fifty-three members are representatives of five countries and twenty-three states. The following are enrolled in the class:

Miss Alice Alexander.....Michigan  
 Miss Jessie Angell.....Ohio  
 Miss Helen Armstrong...Pennsylvania  
 Miss Ruth Benson.....Colorado  
 Miss Marion Bliem.....Texas  
 Miss Kate Boyd.....Pennsylvania  
 Miss Louise Buck..Washington, D. C.  
 Miss Edith Burhans.....Missouri  
 Miss Eleanor Cary.....Maryland  
 Miss Elizabeth Clark....Massachusetts  
 Miss Ruth Cowdrey.....Pennsylvania  
 Miss Carrie De Nise.....Iowa  
 Miss Katherine Duffield....New York  
 Miss Belle Dustin.....New York  
 Miss Mary Edgar....Toronto, Canada  
 Miss Nellie Elliott..Winnipeg, Canada  
 Miss Helen Fitts.....Massachusetts  
 Miss Mary E. Gray.....Illinois  
 Miss Catherine Gregg.....Colorado  
 Miss Lulu Gordon.....Missouri  
 Miss Kate Heacock.....Nebraska  
 Miss Eleanor Hopkins.....Maryland  
 Miss Josephine Horner..Pennsylvania  
 Miss Alice Hoyt.....California  
 Miss Helen Hyndman.....New York  
 Miss Ruby Jolliffe.....Canada  
 Miss Taka Kato.....Japan  
 Miss Ruth Keeney.....New York  
 Miss Mary J. Kirk.....New Mexico  
 Miss Alice Kimball.....New York

Miss Marguerite Kriel...South Africa  
 Miss Caroline Lee.....China  
 Miss Margaret Le Seur....New York  
 Miss Lillian Lovejoy.....New York  
 Miss Margaret Milliken..Pennsylvania  
 Miss Margaret Moor.....Ohio  
 Miss Janice Morgan.....Iowa  
 Miss Ethel Odell.....South Africa  
 Miss Mary Pemberton..South Carolina  
 Miss Roberta Robey.....Oklahoma  
 Miss Edith O. Sawyer.....Colorado  
 Mrs. Helen B. Schuyler....New York  
 Miss Ethel Scriber.....Iowa  
 Miss Harriet Smith.....Virginia  
 Miss Helen Stafford.....Oregon  
 Miss Marguerite Sylla.....Illinois  
 Miss Grace Thompson.....Iowa  
 Miss Maud Trego.....Iowa  
 Miss Rosalie Venable.....Texas  
 Miss Myrtle Waugh....Pennsylvania  
 Miss Celeste Webb.....Maryland  
 Miss Elsie Wible.....Ohio  
 Miss Jessie Wilson.....Kansas

The acquaintance meeting was held at four o'clock on Friday, September 25th, when the class of 1915 and the National Board Headquarters secretaries gathered informally in the building. The next day the class spent with Miss Dodge. It was as beautiful a day and as happy a time as on the previous occasions when the new classes had been at Riverdale. The different groups of students on the various floors have entertained us after dinner for several evenings by giving us clever stunts in the living room. This class promises in every way to live up to the standard of originality which has been set in former years.

A large group of the class went to the Palisades for a camp fire supper and greatly enjoyed the trip. Coming back they crossed the Hudson on small ferries in the moonlight. The election of the class officers resulted in Miss Katherine Duffield being president; Jessie Angell, secretary, and Edith Burhans, treasurer. The various committees, including each member of the class, have now been formed.

A new class in Elementary Economics has been installed this year under the direction of Prof. Emilie Hutchinson of Barnard. The course is called the Industrial History of Woman. The opening lectures in the Association course were given by Miss Sarah Lyon, general secretary of the Akron, Ohio, Association. Miss Lyon spoke on the Value and Opportunity of the Local Association. Prof. Fred B. Hill, of Carleton College, is giving ten lectures on the Religious History of the Old Testament. This course will be followed by five lectures on the Jewish Religion from the Exile to New Testament Times, given by Miss Charlotte Adams.

# EDITORIAL

## The Week of Prayer

This number of THE ASSOCIATION MONTHLY, reaching our readers just before the Week of Prayer, brings to us fresh news from our Association fields abroad. The letters from our secretaries provide us with many topics for intercession—such union of intercession as we have not known before. The darkness into which the earth is plunged has caused Christians everywhere to reach out to touch hands with other followers of the Christ whose kingdom shall prevail.

We can see dimly whole hosts of women—whose lives touch ours—in agony. We see women of gentle birth, whose kin for centuries have sent forth knights and gentlemen to conflict, bearing about now the quiet anguish of dread suspense and awful realization; we see wives of merchants, tradesmen, craftsmen, filling the hopeless hours with endeavor to tide over the days until—they dare not face the final certainty; from fields and highways, we hear the cry of laboring women as they wend their way homeward from the fateful bulletin whose lists of killed and wounded point them to unceasing toil and slow starvation; from lands we have called heathen—God forgive us!—there comes a moan, from painted palace and humble hut, of those whose groping minds can only know their men are gone afar to fight an unknown foe. In homes unnumbered there goes up the children's wail that calls for father and for brother, and the mothers we have called our sisters smother their own pain and hush the cry. It is a week of pain as well as joy and we whose lives are free must share our sisters' woe.

It will be a week of self-examination. Our national ideals, our laws, our usages, our present personal attitude to our country, our neighbors and our work will be in question. And as we view our lives in the light of human failure, we shall turn in

utter dependence to our God, whose love and purposes abide, amid our perplexity, our repentance.

There are great causes for thanksgiving. Dumbly, but surely, the people look for peace; deeply, more deeply than we can measure is the hatred of strife growing in our own nation. There is indeed in the very sharing of another's need, another's woe, a blessing. Those hours will be sacred, when forgetting the unmeasured, unmeasurable mercy that keeps our nation neutral, our souls feel the weary watches, the sharp agony, the despair of our Association friends in Europe and other warring lands. Shall it not teach our hearts tenderness and humility, shall we not try to lessen the pain through service to the ones who walk beside us? Shall our voices be more gentle, our sympathies quickened, our prayer more fervent? Shall our trust in God be so secure that, seeking to make to-day and now according to the pattern of our Lord, we leave the issue to him in perfect trust?

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## Foreign Finance Campaign

Reports from the Foreign Finance Campaign, which was announced in the May Monthly are coming in with great encouragement. During the past month Los Angeles and Pasadena have been having a campaign for the support of work in China, the universities and colleges of the Pacific Coast Field have largely increased their giving for Japan, the students of the West Central Field are raising the support of a secretary for China, in some cases their giving increasing six times over that of last year. Texas is undertaking the support of an entire secretaryship and the University of Nebraska has undertaken Miss Coppock's entire support.

Requests are coming to headquarters from many cities for speak-

ers for foreign finance campaigns. In some cases a wholly new plan for giving is contemplated, in others, the Association plans to enlarge its giving over previous years.

Of our foreign secretaries now on the field, eight are supported by individuals — Detroit, St. Louis, Omaha, Pittsburgh and New York City, Central Branch, Cleveland, each support a secretary—while the Wellesley College Alumnae and the students of Chicago University, and Nebraska University will each have their own representative next year, and the Wellesley undergraduates will take the support of another student worker. Where individual cities are not able to take the entire support of a secretary the Field Committees are grouping several cities to supply a secretaryship. Of the seventeen new secretaryships planned for the coming year, nine are already in sight.

It is a time for praise and a time for prayer. The countries where our work is begun are hard pressed, our American workers on the field must be assured of our unfaltering support and of sufficient reinforcement to maintain the work to which they are giving their whole lives. Let us make these days a time of prayer for them who are out where this pressure is so great—when home seems more remote because of severed communications and of financial stress. Let every city, every college, every individual who is back of their support rally to "the holding up of their hands."

Where possible it is hoped that the interest which grows from the Week of Prayer may be directed into a definite campaign to secure the remaining sum due on this year's budget, and to secure pledges for the foreign responsibility for 1915.

#### Thanksgiving

In "counting blessings" as one approaches this year's Thanksgiving Day there is a tendency to enumerate, without reflection, the long list of outstanding temporal blessings that our

own country possesses. Peace, which is more than temporal blessing, stands first, freedom to worship God—yes, with what united praise we thank him for that! And what more? Can we thank God that America is the hope of all the nations of the earth for intervention, when the times are accomplished? Is it a matter of good tidings that the United States is the nation looked to for maintaining a balance of trade? Yet more important is the fact that America is counted on for sustaining the religious work in all the ends of the earth where strife in the home-lands makes the sending of funds impossible.

As we learn from one of our secretaries, it was an American Church bishop, who stood before the assembled missionaries in a summering place in China three months ago and said: "We must not let this German mission work be closed, let us take up a collection to help!" And help came.

It was an American Methodist missionary who reports turning away from a bank in Frankfort, despair in heart and countenance, unable to obtain money; a lady entering the bank asked her trouble. "I'm an American Methodist missionary from China and I can get no funds to return home," she said. "I am an American Catholic," said the lady, "here are one hundred marks to help you."

Amid all the agony and dread of these days there is a growing spirit of oneness. Our national units are drawing together. Our great men are voicing in the public press the deliberations which formerly were to be found largely in volumes unread by the general public. We seem to be returning to the days of our forefathers when the words of the wise and experienced had more weight than has been given them in our hurrying days of prosperity.

International relationships, which the American had regarded casually, are now assuming to his mind the

importance which they have held to our statesmen.

With a study of these relations there must come to a people as fair-minded as our own, a truer idea of the place which Christian missions have been holding in reshaping the Near and the Far East. The fact is that whether the Church speaks or not, those educational forces which it has put at work will be the undoing of all so-called heathen religions. It brings to the general public a question—what will these unknown peoples, educated, bereft of their own religions, portend to America? Unless they be given a faith in the God of all the earth we may well be apprehensive. When the strife dies away, the voice of the Evangel which has "healing on its wings" will be heard more gladly than ever before. The people who publish the tidings must needs be a host. These are days of preparation for the Kingdom, days of preparation for the individual, for societies, for the Church. The old saying "in time of peace prepare for war" must be reversed; it must now read "in days of war prepare for peace." "For his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace"—"whose Kingdom shall know no end."

### Panama-Pacific Exposition Contests

#### A. City and County Associations

A number of Associations are planning to arouse a new interest in the work of their Domestic Art Departments by making the model wardrobe the special feature of the mid-year exhibit. One secretary said: "Fewer people come on our exhibit days because they are tired seeing dresses and hats year after year. We believe that the model wardrobe will make our exhibit of interest to people all over the city."

The same questions about the interpretation of points in the contests are being asked by different Associations. The following may forestall questions in the minds of those who are working on the contests:

1. Will articles sent as entries to the contests be returned?  
Arrangements may be made for the return of articles from the Field Com-

mittee and from San Francisco at the expense of the Association sending them. Prize winning exhibits will of course not be returned.

2. Must all personal account books be turned in at the close of the contest? All personal account books must be turned in to the person supervising the savings in the Association. By using *numbers* on the books instead of names, the amounts of income and expenditure can be kept private.
3. Is money invested monthly in real estate, loaned monthly to a friend in college, paid weekly into a factory benefit association, etc., counted as savings? Such investments are counted as savings, but money paid weekly into home expenses or toward the purchase of piano, typewriter, etc., cannot be included in the list of savings.
4. In the making of the model wardrobes will any consideration be given to garments remodeled, to show what can be done with left-over dresses? The articles submitted in the model wardrobes must be *new*; however, a description and estimate of the cost of remodeled garments and clothes left over from the previous season can be included in the itemized statement of additional apparel needed to complete the wardrobe. Such an estimate must be based, not on theory, but on actual knowledge of clothes in a girl's possession and value of articles as priced in stores.

#### B. Student Association

The questions for the examination of the cabinet on the Association movement (Section IV. 7 in "How we can be at the Panama-Pacific Exposition") will be sent in December or January to any cabinet notifying the Exposition Contest Committee of its readiness to take the examination.

The suggested model budget for student Associations (Section IV. 10) is included in the leaflet, "The Finance Committee of a Student Association," the price of which is five cents.

### Some Timely Books

*Social Aspects of Foreign Missions\** In this modern viewpoint of missions, Dr. Faunce dwells on the original aloofness of nations and contrasts their independence of attitude to the present-day oneness of the earth. So apparent has this become that as the whole

\*The Social Aspects of Foreign Missions—Faunce. Missionary Education Movement of the United States and Canada. Price, cloth, 60 cents; paper, 40 cents, prepaid.

body suffers when a finger is poisoned, so the whole earth feels an injury to any particular nation.

In the chapters given to the differences existing between the social order of the East and of the West, the facts cited, excellent as they are, betray the long maintained western viewpoint of superior attainment. Socially the prominence of the mission activity in the lands of the East is set forth in splendid detail and with such convincing illustration from lives of prominent men and their work that no candid mind can fail to attribute to the social program of the Church, much of the amazing awakening of the Orient. An unusual amount of notice given to woman's share in these developments commends the book to our membership.

The concluding chapter is a fresh epitome of the interchange of the East and the West, pointing out some new, practical ways in which Christian men may serve the East, and giving some of the possible contributions of the East to the content of the Christian faith. The book is simple and scholarly and the material well arranged for the student. In the light of the present warfare among Christian nations this book, as most books written up to now, requires an interpretation not called for when written. With the correction of this year's revelation to the West itself, of its own failure to interpret Christianity, the text is an excellent contribution to an up-to-date knowledge of missions.

*The Education of Women in Japan\**

In the volume on The Education of Women in Japan, Miss Burton has produced a stronger book than her previous volumes. Books containing the history and development of women's life throughout the world are rare, therefore the more valued.

In writing about Japanese women, Miss Burton had had access to material from government and missionary sources which is carefully compiled and which contains especial reference to the part of the Young Women's Christian Association in Japan's new life for women. One is led to admire the progress of modern women in Japan and to see their importance in the ultimate reshaping of the empire.

The record of Christian education is given unusual emphasis, and in the latter chapters there is a suggestion of some of the problems which confront Japanese students. The book contains a definite contribution to our knowledge of oriental women.

There is a tendency the past few years to bring forward the striking excellencies

\*The Education of Women in Japan by Miss Margaret Burton. Fleming H. Revell, New York. \$1.25.

of alien races, a procedure much to be preferred to emphasizing their unlikeness and weakness. There are, however, few books whose scope enables the dependent American reader to see both likeness and unlikeness, strength and weakness. Miss Burton's book must be classed with those of the optimistic writers. It is well suited for Association study classes and as a reference book for the Week of Prayer. For a more composite study of Japan we would suggest, in addition to this volume, Dr. Harada's "The Faith of Japan," the chapters on Japan from "The West in the East," by Price Collier, and Gulick's "Evolution of the Japanese."

## SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

### FIELD

Josephine Stone, at one time educational director at Los Angeles, California, to be special worker in the city department of the Central Field Committee.

Anna Clark to be county secretary for the Northeastern Field Committee.

### GENERAL

Florence Hale, formerly general secretary at Muscatine, Iowa, to hold the same position at Rockford, Illinois.

Ione Peacock, formerly extension secretary at Marion, Indiana, to be general secretary at Traverse City, Michigan.

Ellen Walter, at one time general secretary at Kalamazoo, Michigan, to hold the same position at Erie, Pennsylvania, temporarily.

Mrs. Yorke to be general secretary at Nashua, New Hampshire.

Mrs. Elizabeth Burrows, business secretary at the West Side Branch, Cleveland, Ohio, to be also acting general secretary of that branch.

Nettie Trimble, at one time general secretary at Duluth, Minnesota, to hold the same position at Dayton, Ohio.

Anna S. F. Hennings, formerly office and house secretary at Portsmouth, Ohio, to be general secretary at that place.

Willie Lee Smith to be general secretary at the Olympia and Granby Mills, Columbia, South Carolina.

Abbie Byran to be general secretary at the Monaghan Mills, Greenville, South Carolina.

Madeline L. Evans, of the summer city training center, 1914, to be general secretary of the Colored Women's Branch, Birmingham, Alabama.

Edith F. Miller, formerly assistant religious work director at St. Louis, Missouri, to be general secretary at Knoxville, Tennessee.

Ethel Weld, of the National Training School class of 1914, to be general secretary at Albuquerque, New Mexico.

Gail Lane, of the National Training School class of 1914, to be general secretary at El Paso, Texas.

#### STUDENT

Frankie Lee Holton to be assistant secretary at the University of Illinois, Champaign, Illinois.

Eleanora Miller, formerly assistant secretary at Teachers College, New York City, to be general secretary at the same place.

Mercy Webster to be general secretary at the University of Southern California, Los Angeles, California.

Ada M. Kennard to be general secretary at the Sherman Institute, Riverside, California. (Indian School.)

#### DEPARTMENTAL

Victoria Walkerly to be lunchroom director at Decatur, Illinois.

Louise Guy to be physical director at East St. Louis, Illinois.

Frances L. Toy, formerly extension secretary at South Bend, Indiana, to hold the same position at Evansville, Indiana.

Mrs. W. S. Whitbeck to be extension secretary at Fort Wayne, Indiana.

Dorothy Baldwin remains as physical director at Terre Haute, Indiana.

Ruth Lee Pearson, formerly secretary at the Student Hostel, Paris, France, to be assistant extension secretary at Detroit, Michigan.

Jessie Nourse to be physical director at Flint, Michigan.

Nellie D. Denning to be part time cafeteria director at St. Joseph, Michigan.

Harriet Mollhagen to be business secretary at St. Joseph, Michigan.

Norma Schwendener to be part time physical director at St. Joseph, Michigan.

Ada Ganchow to be physical director and general assistant at La Crosse, Wisconsin.

Mrs. Marion Johnson, formerly night clerk at Milwaukee, Wisconsin, to be cottage hostess at the same place.

Miss J. A. Rundle to be night clerk at Milwaukee, Wisconsin.

Elida Barnes to be part time physical director at Easton, Pennsylvania.

Minnie Viola Taylor to be extension secretary at Warren, Pennsylvania.

Cora Varney, formerly financial secretary at Los Angeles, California, to be economic secretary at Honolulu, Hawaiian Islands.

Margaret Goddard to be travelers' aid secretary at Des Moines, Iowa.

Ida Dodd, formerly extension and employment secretary at Cedar Rapids, Iowa, to be extension and educational secretary at Duluth, Minnesota.

Jessie Schee, formerly industrial secretary at Detroit, Michigan, to be extension secretary at Minneapolis, Minnesota.

Miss Boff to be office secretary at Minneapolis, Minnesota.

Helen Larkin to be office worker at St. Paul, Minnesota.

Helen Gowdy to be junior secretary at Grand Forks, North Dakota.

Ida M. Washburn to be employment secretary at Portland, Maine.

Antoinette A. Berrer, formerly immigration and travelers' aid secretary at Portland, Maine, to be lunchroom director and housekeeper at the Spring Street residence at the same place.

Fannie Davis, formerly club worker at Lawrence, Massachusetts, to be junior secretary at the same place.

Susan W. Bill, assistant physical director at Providence, Rhode Island, will also carry the physical work at New Bedford, Massachusetts.

Dorothy White to be teacher of cooking and sewing at Springfield, Massachusetts.

Minnie D. Carufel to be teacher of millinery at Springfield, Massachusetts.

Ivy J. Eaton to be physical director at Springfield, Massachusetts.

Mrs. Marshall Kattell to be physical director at Binghamton, New York.

Mernette Chapman, formerly domestic science and lunchroom director at Binghamton, New York, to remain as domestic science director only.

Helen Hutchinson to be extension secretary at Brooklyn, New York.

Vera Rogers to be physical director at Brooklyn, New York.

Annette Kahler to be educational and membership secretary at Buffalo, New York.

Edith Groner to be bookkeeper at Buffalo, New York.

Louise W. Becker, formerly domestic art director at Harlem Branch, New York City, to hold the same position at Buffalo, New York.

Erminie Broadstone, formerly religious work director and extension secretary at Springfield, Ohio, to be extension secretary at Harlem Branch, New York City.

H. Elizabeth Hall to be teacher of dressmaking, Harlem Branch, New York City.

Ruth Carmer to be teacher of cooking, Harlem Branch, New York City.

Cecile Bowman, formerly junior secretary at Kansas City, Missouri, to be extension secretary at Schenectady, New York.

Mildred Fish to be assistant extension secretary at Syracuse, New York.

Edith A. Heiser, formerly educational director at Baltimore, Maryland, to be industrial secretary at the La Tosca Club, Mohawk Valley Cap Company, Utica, New York.

Georgia C. Wicker to be religious work director at Portland, Oregon.

Edith Gertrude Miller, at one time assistant physical director at St. Joseph, Missouri, to be physical director at North Yakima, Washington.

Anna Sorenson, formerly physical director at North Yakima, Washington, to hold the same position at Tacoma, Washington.

Vera Schaefer to be industrial secretary at Cleveland, Ohio.

Roxie Burke to be director of the business school, Columbus, Ohio.

Mildred Grant to be physical director at Dayton, Ohio.

Agnes Muir to be cafeteria director at Springfield, Ohio.

Aurora Wolff to be travelers' aid secretary at Fresno, California.

Ludema Sayre, formerly extension secretary at Los Angeles, California, to be social and publicity secretary at the same place.

Etta Agee, formerly general secretary at San Bernardino, California, to be junior secretary at Los Angeles, California.

June Achenbach, of the National Training School class of 1914, to be membership secretary at Los Angeles, California.

A. Joyce Amis to be assistant membership secretary at Los Angeles, California.

Elsie M. Cragin to be vocational secretary at Los Angeles, California.

Susette R. Hovelman to be vocational secretary at Los Angeles, California.

Inez L. Crawford to be assistant in religious work, Los Angeles, California.

Maud Rink to be registrar at Los Angeles, California.

Mrs. Frances Jouronsky to be foreign visitor for the International Institute, Los Angeles, California.

Mrs. Nannie Walkmeyer to be travelers' aid secretary at Los Angeles, California.

Grace Adams to be travelers' aid secretary at Los Angeles, California.

Mrs. Mary F. Widaman to be travelers' aid secretary at Los Angeles, California.

Ruth S. Robbins to be lobby desk secretary at Los Angeles, California.

Maude McAllister, of the Pacific Coast Training Center, 1913, to be assistant at the lobby desk, Los Angeles, California.

Eliza Cosby Johnson, at one time membership secretary at Los Angeles, California, to be night secretary at lobby desk at the same place.

Ora L. Willits, formerly bookkeeper and cashier at Los Angeles, California, to be business secretary at the same place.

Isabelle Dawson to be bookkeeper and cashier at Los Angeles, California.

Ray Brandenburg, formerly lunchroom director at Oklahoma City, Oklahoma, to be cafeteria director at Oakland, California. (Association summer course for house secretaries and lunchroom directors, 1914.)

Miss Fleming to be house secretary and physical director at San Bernardino, California.

Mrs. Nannie R. Peak to be cafeteria director at Norfolk, Virginia.

Mary Lancaster Smith to be domestic science director at Richmond, Virginia.

Beatrice Berthold, formerly assistant physical director at Richmond, Virginia, to be physical director at the same place.

Cecile McKay to be assistant physical director at Richmond, Virginia.

Edna Wynn Roberts to be physical director at Roanoke, Virginia.

Maria E. Schaefer, formerly extension secretary at Easton, Pennsylvania, to hold the same position at Louisville, Kentucky.

#### MATRIMONIAL

Florence Nightingale Hanson now Mrs. Leonard Pierpont Morgan. Temporarily resident at Hotel McAlpin, New York City.

Alice Maxfield Jacobs, of the National Training School, 1913, now Mrs. Roy Bullard Chamberlin. At home at the Poinciana, 434 West 120th Street, New York City.

Hattie Marie Lindgren now Mrs. E. W. Pigion. At home at Rugby, North Dakota.

Lela Maude Raymond now Mrs. Harold Kenneth Weld. At home at 242 Marion Street, Oak Park, Illinois.

Mrs. Helen Campbell Trowbridge, of the National Training School, 1913, now Mrs. Franklin Charles Fette. At home at Wellesley, Massachusetts.

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# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

Volume VIII.

DECEMBER, 1914

Number 11



*“SAW three ships come sailing in,  
On Christmas day, on Christmas day;  
I saw three ships come sailing in,  
On Christmas day in the morning.”*

Divide this by three and add hoods, mufflers, mittens, toys and good will and you have a new thing under the sun, an international Christmas card—the Christmas Ship. At ten o'clock on the morning of November 14 the U. S. S. *Jason* started on her voyage across the Atlantic, carrying a full cargo of Christmas gifts for the children of the war of 1914.

Have you tried to conjure up in imagination the many folk who have had a share in this enterprise? There are little old ladies in chimney corners of the land whose sympathies have been knitted into woolly scarfs and things. Some of them have woven into soft gray wristlets memories of another war of fifty years ago. Little children have used the hoarded Christmas-bank money for gifts for that other child whose face they will never see. College girls have had knitting parties, young women in business have crocheted on street cars and while waiting for lunch to be served, and country girls have bought yarns and wools with butter and egg money. As one person put it: “The whole country is one long gray sock a-knitting, and I think that I must begin one soon myself.”

The interesting thing is that we do not know just where it is all going; and folks usually know to whom gifts are sent. We know that when the *Jason* reaches the other side of the Atlantic the United States Consuls and the foreign committees of the Red Cross are to distribute the packages to women and children whose lives have been hurt by the great international conflict that men are waging. But when we try to understand *how* their lives have been hurt and what their especial need is, we can only repeat a few world-old words—homeless, hungry, cold, widowed, orphaned. And two little girls from a small town have had faith to believe that a pair of crocheted horse-reins would help some small life in the Country of Hard Things to Bear.

After all, any gift at any time to any person is just such a voyage of faith. Have you ever thought of any gift of yours as utterly satisfying the need of the other person? We know so partially even those with whom our lives are most closely bound that nothing of our giving can ever meet that deepest need of which we are so unaware. Our best gifts that make for the extending of God's kingdom either in our own community or in far parts of

the world—these, too, are voyages of faith. For the very finest use of our money, our strength and our time can but help in a small way to soothe the restlessness of a world that can never be at peace save as it finds God.

Any giving of ourself is merely a symbol of our willingness to share in the glorious task of equalizing the joy of the world. The deepest wonder of this Christmas season is the mystery of the love of God as a *giving* love. And the verse that sings all of the songs of all of the peoples who turn their faces for one short season toward the Christ child is the verse in the fourth chapter of John's first letter,—“Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him.”

Do you remember the years when the significance of Christmas to you was largely a matter of giving and getting? And do you remember that very soon after the first awed surprise on Christmas morning, when the grown folks left you in your small new kingdom, you carefully and conscientiously separated your gifts into two piles—the Usefuls and the Not-Needed. You were glad to have the things that you needed, but it was scarcely necessary to pretend that that other pile of joy-bringers was not the greater prize. And very consistently you remembered these distinctions in buying your own gifts. It was the utterly unusable that lured your pennies in the Christmas shopping trip. Would someone be very *happy* on opening such a package?

Some grown-up form of this principle of giving is the cord that ties every package in the Christmas ship in which so many people have had a part. We cannot heal those broken lives, even though they are close to us as members with us of a great world organization. But we can adventure forth in faith and share with them our common heritage of joy. For there is born to us this day a Saviour who is Christ the Lord.

RHODA E. McCULLOCH.

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*The stars that be God's liege-men  
 Along his towers on high,  
 They lift aloft their torches  
 To light the dark hosts by.  
 Men, each and all, let cry,  
 Noel, Noel!  
 Call to the stars above our wars,  
 "All's well! All's well!"  
 Noel, Noel, Noel!*

—JOSEPHINE PRESTON PEABODY,  
*in The Wolf of Gubbio.*

# How May We Cultivate the Religious Life of High School Students?

Thirmuthis Brookman\*

**T**HOSE of us who have been working for some years in the schools will probably confess that the problem of cultivating the religious life of high school students is becoming increasingly difficult. Fifteen years ago a teacher could discuss questions of ethics, of character, of discipline, with pupils whose lives were fairly close to normal. Their center of interest was the family, and each family lived in a separate home; their amusements were not unlike those of the teacher's youth—simple pleasures and few excitements. Both by her direct and indirect influence, the earnest teacher could count upon a more or less ready response, when facing with her young folks the deeper situations which mean the growth of the inner life. During the last decade, however, changes have taken place in the environment of our boys and girls which tend to use up their soul force at too rapid a pace, so that a certain habit of excitement replaces the former spirit of earnestness and makes it next to impossible to cultivate the religious life. The problem for the teacher of to-day therefore resolves itself into facing these hindrances and applying forces for their removal. If the spiritual life is to grow, it must be nourished just as the physical life, but nourishment is useless without sufficient serenity of mind for assimilation.

Facing the problem from the viewpoint of removing obstacles, we find that they are due to three more or less overlapping causes. The commercialization of dress by the business houses has resulted in changes of fashion

which come more quickly than the clothing can be worn out and are not suited to the age and purpose of the wearer. The resulting attention to dress produces a pressure impossible for the entire family to maintain. In lamentably many instances, the mother must sacrifice her own appearance and devote her strength to the problem of dressing her high school children so that they may appear "just like the other girls." The social functions of not a few homes demand that boys in their early teens shall wear dress suits! The complexities of girls' dress have become even more impossible. If the public school teacher is to cultivate the religious life of her pupils, it is imperative that she face her duty to the community in setting standards of simple dress for teacher and pupil, and emulate the very successful example of many good private schools in this respect. The question of dress affects the life not only of the home but of the school. Bondage to dress keeps it in the forefront of the girl's attention. The extremes of style, particularly those relative to tight clothing, produce a serious influence upon the youth of the school, sometimes bringing to consciousness forces of adolescence which should have been dormant in the boys' minds for one or two years longer.

The second force which tends to use up the best in our boys and girls before the time is ripe owes much of its origin to the "movies." The demand for highly colored experiences which these have cultivated, makes us unwilling, and sometimes unable, to content ourselves with the simple joys of the nineteenth century. Our life is, in the judgment of many, a failure unless it is full of sensation. Read the current literature of to-day

\* Miss Brookman, who was general secretary of the University of California Association during the summer school, is the author of "The Family Expense Account", a most interesting book which will be reviewed in **THE ASSOCIATION MONTHLY** for January.

and notice the number of times that the words "thrills" and "thrilling" occur. Do they not imply that life is now a question of getting the greatest number of thrills into the twenty-four hours? Is it fair to our young people to let them grow up with these standards when the workers of the world must face the problems of early rising and monotonous toil, which leave little strength for amusement? Are we educating the best in our young people when we are allowing them to expend an undue amount of force on their emotional life at the expense of inward discipline and self-control? The criticism of Europeans who visit our schools is in point here: "Where are your boys and girls? All we have seen here are little men and women!"

The third hindrance to the cultivation of the inner life is a correlary of the two preceding, and is suggested in the report of the Commission on Thrift and Efficiency, appointed by the Young Women's Christian Association, "the degradation and folly of striving to keep the other person's pace in expenditure of time, strength, money, etc." We *must* dress, not according to good taste or our pocket-book but according to what our neighbors think, no matter what the cost in peace of mind, family life, or money. We must "go to the show" because we must be "good sports." In California the number of automobiles licensed in the state runs higher than 900,000, but the banker is refusing to lend money to the man who wishes to mortgage his house in order to buy a car. The banker knows the probable future of such a family!

It is in connection with the tendency to extravagance at all costs that the consecrated teacher can perhaps do more than along any other line, to establish simpler standards which will make it ultimately possible to obtain a deeper spiritual life. When arithmetic is no longer considered as a question of mental discipline, but as the "mathematics of money," it

becomes an open sesame to a field of ethics which yields an abundant harvest. Experience has shown that boys and girls who object to "preaching" are ready enough to grant what is fair play in the matter of spending money. Ask young folks who throng around the peanut stands at noon and expect to go to the movies on their way home from school, how much a family should spend on charity. Some will name the conventional one-tenth, but if the breadwinner is earning only \$80 a month and bringing up children with a view to the future, such a fraction will readily be seen to be out of the question. But because young people instinctively love a "square deal," they will not hesitate to admit that everyone should be able to spend for the good of others as much as he spends needlessly for himself. As they put it: "You have to go on a vacation, but if you blow yourself and go to a more expensive hotel, or spread yourself on clothes more than you're accustomed to, the difference between your regular standard and the extra is the amount you spend on luxury. A fellow who spends all that money when he doesn't have to, certainly should be able to do something for the good of his city."

The younger members of the family are very just in estimating what part of the family luxuries should be theirs. If each parent should have three times as much as a child, and there are four children, then each child is entitled to one-tenth of the family pocket money. Therefore, if he spends ten cents a school day on the show and candy, he has spent two dollars a month, and according to his own judgment the family should spend twenty dollars a month on pocket money exclusive of necessities. He will readily see that this is frequently an unfair proportion, and that he is therefore overtaxing the family pocketbook to keep up an unwarranted display.

A group of young folks in estimating their clothing for the year, found

that the boys' estimates were much higher than the girls'. The girls, however, allowed only for the cost of materials. "It didn't cost anything to make; mother made it." The thought that their mother earned two dollars by making a school dress was an astounding revelation, and brought the girls' estimates up to their due proportion.

These are but a few gleanings from the field of ethics which yields an abundant harvest when the "mathematics of money" is the subject under discussion. The development of such a theme assumes as a fundamental principle that honest living demands keeping within one's income no matter what the cost. The habit thus established will steer one through the extravagant days of high school with stronger backbone to withstand the pressure of one's fellows. It trains the young person to consider his expenditure as a member of the family and a citizen of the community. It helps him to conserve money, time and strength, and thus obtain an opportunity for the development of the higher Christian life.

The experience of a young couple is in point here. They were discussing their married friends. "We are happy, and our two neighbors are happy, and those are the only happy homes we know." When pressed for an explanation, they claimed that the wife of to-day has generally been brought up by her father with a standard of extravagance which her husband is not able to maintain, and that she has had no training in living on smaller earnings. Not only this, but she has not been trained to the thought that each generation must begin at the beginning, but expects to establish her own home on the same scale which her father had reached after a lifetime of endeavor. Had she known how to face problems of expenditure on basic principles of justice, the happiness of her home would not have been destroyed. There is opportunity along this line for cultivating the will, and therefore

the religious life of high school students.

The question of family budgets and wise expenditure of money brings one immediately into contact with the question of "hating to keep accounts" and having no gift in that direction. A few guide posts point the way to an easy solution. If one has to live for the future, there must be savings, invested under the advice of financial experts, not of uninformed though well-meaning friends. If one is to be a self-respecting member of the community, there must be steady rather than spasmodic contribution to church and charity. If there is to be self-control in personal expenditure there must also be a definite amount set aside for pocket money. In addition to these fixed sums, a home that has been established for some months can readily determine the average amount demanded for regular household and family expenses. Deduct the total of all these items from the family income and there remain five expenditures so variable that they cannot usually be estimated—clothing, incidentals, house furnishings, health and recreation. But the total amount which can be devoted monthly to the five items was determined once for all. Suppose one has forty dollars to expend upon them. Even the poorest accountant who has a sudden plumber's bill of eighteen dollars knows that during that month there remains only twenty-two dollars for the other four items. A single afternoon's work enables one to obtain such a rough and ready budget. To know that forty dollars a month has to cover five items, means that the plumber's bill does not upset the family equilibrium; that recreation may be taken with a clear conscience when money permits; and thus the housekeeper's strength is saved for the situations in the upbringing of her family which have a right to demand clear ideals of Christian leadership.

It is of course possible to make elaborate budgets, but the point at

issue is to simplify expenditure so that the mother may be free to conserve ideals. The training of future mothers in this respect is a subject which may well occupy the forefront of attention in parent-teacher associations, a subject by means of which the teacher will get the home viewpoint, and will thus knit her teaching more closely to life problems.

It is but a step from studying the child's general needs to realizing that his highest need is for a consciousness of God. By a process of natural selection the teacher has been the bookish member of her own family, has gone to school for a longer period of training, and knows life less than the other members of the family. Moreover, her life is the life of the schoolroom, not of the world. She therefore frequently under-estimates the effect of extravagance and of extreme clothing on the passions of the growing boy or girl, and does not do her utmost to meet the situation which cries for simpler standards, which shall make it possible for the religious life to grow. The isolation of her position in the community keeps her out of touch with the standards which underlie the home. "Why shouldn't I dress as elaborately as I wish?" said one teacher. "Why should I consider it my duty to dress simply because the married woman

can't afford to dress as well as I? She has her babies. Why shouldn't I wear expensive clothes?" She found it hard to grant that the mother, by sacrificing herself for her children, was paying a debt to the race which the teacher was not paying by overdressing.

Europe is calling upon her women to take men's places on the wheat field and in the shop. America is not called upon to face such crises. She is free to conserve the ideals of the home and to train her youth that they may establish Christian homes. How can we cultivate the religious life of high school students? By facing the problems which hinder its growth; by promoting ideals of justice in the expenditure of money which will decrease the tension under which our young people are living; by simplifying standards of dress and amusements; by training in the expenditure of the family budget. Does such work foster religious life? It gives a ring of reality to the teacher's work and enlarges her sphere of indirect spiritual influence. It keeps her closely in touch with the problems of the home. It enables parent and teacher to unite their efforts that the child may know that "the life is more than meat and the body than raiment."

---

### LUX AETERNA

*The star that lit Judean plains  
That far-away, first Christmas night,  
Burns with unearthly radiance now  
As when it met the Magi's sight.*

*So the fair Child of Bethlehem,  
Turned from men's hearts into the night,  
From out the darkness of that hour  
Sheds on the world eternal light!*

KATHARINE L. ALLER.

## Christmas Plans

"T'WAS the night before"—no, it was the *month* before Christmas, to the day. I stood at the window watching the janitor sweep from the steps of our ramshackle old Association building that exquisite light fall made by the first winter's snow, and thought about Character Standards Commissions and things, that said Christmas must be the very most wonderful part of all our Association year, and I wondered how a general secretary who was all too general, and facing a February building campaign at that, could ever live up to all the great starry, beautiful chance of it.

As fast as Michael could sweep the snow away it softly and impudently blotted out his nice clean steps again, and I was just going to throw open the window and call to him to give it up when I saw him, through the dusk, conferring with a little hooded and cloaked figure who seemed to disappear as I rubbed my eyes to look again. In a minute he knocked at my office door, and with a smile that I had never suspected Michael of before—almost reminiscent of St. Nicholas—handed me a bulky, crackly letter.

"It was on dainty gray Japanese tissue, with the crimson inked text glowing gaily across it," and I perceived that it was something I had forgotten all about: an answer to my half-hoping, half-sceptical appeal, on the day before, to the Serial Letter Company. I had my first letter from Molly Make-Believe!

"Dear, Tired-to-a-frazzle Secretary, Honey"—it began. There was one particular frazzle at the back of my head that I could just fairly feel smoothing itself out at these very first words. Down at my desk I sat, and with the gray and crimson sheets spread with delicious incongruity across building plans, an unfinished report, the afternoon's mail and all—read till the falling snow made all the world close softly in around the

hushed little room, and Christmas plans seemed to knock at the panes with every tiny flake, and I could hardly *wait* to begin!

For Molly-Make-Believe had opened her Christmas chest, to our use, and here are some of the things she suggested (THE ASSOCIATION MONTHLY won't give me room for more than an outline of them):

### *I.—The Tree.*

Through early December, whenever the girls are together in groups, let them (especially the younger ones, for the older ones may be doing war-knitting this year) be making paper chains of red and green, or popcorn strings, or stars, of cardboard covered with silver paper, till perhaps a whole bushel basket is heaped with these fragile decorations. While they are working, Christmas legends may be read and old customs explained. On the Saturday before Christmas, install the tree in the most "heart o' the house" place you can find, letting the girls hang their garlands, to some marching song. Ask each one of the members as she may come into the building in this week before Christmas to bring one thing to hang on the tree. If the final party is to be for the girls themselves, there should probably be a five-cent limit or less; if it is to be for children, or others to whom it will be a real and only Christmas treat, the character of the gifts may be decided accordingly. The chief point of this is to have the tree in process of being trimmed for a whole week.

An alternate to this plan, perhaps more suitable for this special year, would be:

### *II.—The Hanging of the Greens.*

On the night of the 19th or so, summon everyone to the living room, with special emphasis on having all the employees in the building present, as this must be done by the whole

family. If there is a fireplace, light the Yule-log with as much ceremony as possible, and save a splinter from it, to be put aside for lighting next year's log. Then put everybody to work at once: some filling tarletan stockings, or in some other way busy-ing themselves for the people to whom the Association is to give a Christmas; others festooning ropes of green about the room; others hanging the Christmas bells, stars and mistletoe which will stay up till Twelfth Night ("twice six nights from Christmase," the right and proper time for taking down all Christmas greens). Then as some one softly sings or plays "Silent Night," the biggest and best holly wreath is hung at the central window and the Christmas candle is lighted and placed to shine through it; for "in the days just before Christmas the little Christ child wanders looking for the homes of which he may be the Guest, and of this the candle shining through the wreath is a sign." Finally, a heap of greens is placed on a table and to the music of "O, come, all ye faithful," a long singing line is formed and each takes a sprig from the table and places it in decoration somewhere around the room as she marches.

### III.—"God bless us, every one!"

If in an Association residence, a few days before Christmas, the girls may sing a carol at table and then rise as the cook brings in a great bowl containing the dough for the plum pudding. Each girl (or the head of each table, if it is a large family) gives it a stir, saying "God bless us, every one!"—and the quaint old English custom will make Christmas feeling rife in the house from then on.

### IV.—Christmas Frolics.

A members' party held at Christmas time may begin by having the girls march in to the gathering place by departments, distinguished by red and green bands of crepe paper or some such device, and uniting when all are in the room to sing "Joy to

the World," which seems to blend the religious beauty and the human joy of Christmas, as no other song. Blindfold the people and let them try to put paper toys in Santa Claus's pack, by pinning them to a silhouetted figure on the wall. Have some one read or say "'Twas the Night Before Christmas," while the rest cut out illustrations for it, from blank paper. Represent Mr. and Mrs. Santa Claus testing Christmas dolls and other toys, à la wax works. Let girls of foreign parentage come prepared to tell what their countries have contributed to Christmas observances, perhaps dressed in national costume. Have a paper bag of Christmas toys hung from a chandelier and let people be blindfolded and strike at it with a wand. Or in serving refreshments have a Christmas pie in the center of the table with red ribbons or strings, each ribbon attached to some small gift in the pie, running from it to each place. A suggestion for refreshments is "snow-balls"—nothing but glorified ice-cream cones. For reading stories or poems, or for music at this or other Christmas frolics, see the list at the end of this article.

### V.—Christmas Services.

An Advent service a few weeks before Christmas may open with the beautiful old Advent hymn, "O Come, O Come, Emmanuel," a reading of the Advent passages of Isaiah, a simple Advent talk, about the preparation of our hearts and lives for the great experience of Christmas in its deepest sense, and after silent *waiting* prayer at the close, a soft singing from a distance of that song of glad suspense, "Silent Night."

A Christmas Service proper was given in THE ASSOCIATION MONTHLY for December, 1912. For such a service as this have the room glowing with light from many candles and the glistening of tiny Christmas trees. Simple talks on the First Christmas, the Christmas of Medieval Times (explaining the origin of most of our tra-

ditions), and the Christmas Spirit of Our Times, might be given by three different people.

The Bible Study Episode of the Association Pageant, which turns on the whole Christmas idea, might be given for a larger audience than the Association membership alone. A talk could be given on the Christmas story in art, using the Perry prints, with a lantern if possible.

#### VI.—*Ministering Our Gifts*

Molly Make-Believe didn't try to tell me what we could do to get the most real Christmas spirit into our midst—that which every Association tries to do, by letting all its own wealth of resource and comradeship pass out into the community; for Molly is a phantom sort of associate member of most Associations anyway, and she knows that that is our way. But all warm around my heart I sat dreaming, after I had finished her letter, of what our "Goodly Fellowship" could do to bring Christmas to our own town. Most of our Christmas money this year will of course go over-seas, and much too of our time and thought and "heartfire," as the Court Suggestor calls it, but because the world is in woe the young life of our towns and cities must not be robbed of the triumphant joy of Christmas, and so I thought too of the caroling our girls could do on Christmas Eve, or of a possible table in our lobby on which they might sell packages of Christmas "fitments"—all the paper ribbons, seals, etc., necessary for doing up gifts and thus make money for our share in the relief fund; or of the municipal tree they might start (I had only to shut my eyes to see, as



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A CHRISTMAS TREE OF GIRLS

I had read of it last year, Baltimore's girls marching at twilight from the Association building to the court house square, wearing white surplices and carrying the beautiful flaming torches, or green pine branches, and there, where the people of the city were gathered, leading in the singing of the carols). I thought of the Red Stockings they might fill, of the letters each might write to some letterless, gift-less person if we formed a sort of Molly Make-Believe Club for December especially. A funny rebuking letter lay on my desk, among the gray and red sheets of Molly's communication, a letter from one of my girls in the city, one sentence of which stared up at me even now: "When I hear so many girls speak of

you, Miss F——, I just wish I could come on there and write them all a card from you. You won't ever *know* what just a postal card from you means."

And I thought of the difference between a postal card "all full of real handwriting" on Christmas Day and a fifteen cent embossed card of ready made sentiments. I thought of the girl to whom a board member had sent a ticket to a Christmas concert last year, instead of sending her something "useful," and of that girl's exclamation, confided to me, "I was sort of afraid it was going to be goods for a shirtwaist again, but that music—I don't even want a single present after that."

So with a new and joyous sense of entering upon one more of the "spiritual adventures" this work is always bringing me, I closed my desk and went out into our Fellowship Hall to see where the Christmas Candle might best be placed.

These are some of the "makings" of Christmas observance which Molly Make-Believe wrote me about:

*Carols:*

The First Noel  
 "I Saw Three Ships A-sailing"  
 The Cherry Tree Carol  
 Holy Night  
 In Excelsis Gloria  
 "God Rest You, Merry Gentlemen"  
 "From Far Away We Come to You"

Most of these are included in a five cent collection of "Ten Traditional Carols" (Oliver Ditson Company, New York). See also Gibson's "Old Christmas Carols" and "Six Carols for Christmastide" (order of G. Schirmer, New York, at 10 cents each). Thomas Adams' cantata, "The Holy Child," published by H. W. Gray Co., New York, at 40 cents, is one of the most beautiful pieces of Christmas music, as is also Gabriel Pierne's "The Children at Bethlehem" (G. Schirmer, 75 cents).

*For Reading Aloud:*

Robert Louis Stevenson's "A Christmas Sermon"

Hans Anderson's "The Fir Tree"

"That First, Best Christmas Night," by Margaret Deland, in "The Old Garden and Other Verses," or in "The Book of Christmas."

"Slumber Songs of the Madonna," by Alfred Noyes in his Collected Poems. or in "The Book of Christmas."

"The Spirit of Christmas," by Henry Van Dyke.

The verses from Tennyson's "In Memoriam," beginning, "The time draws near the birth of Christ."

The immortal "'Twas the night before Christmas," Dickens' "Christmas Carol," or Mrs. Wiggins' "The Birds' Christmas Carol."

For reference to old Christmas customs: "The Book of Christmas," published by Macmillan.

*HOPE*

*I heard a bird sing  
 In the dark of December,  
 A magical thing  
 And sweet to remember:  
 "We are nearer to spring  
 Than we were in September."  
 I heard a bird sing  
 In the dark of December.*

OLIVER HERFORD, *in The Century.*

# The Fifth National Convention

Emma Hays



THE conventions of the National Young Women's Christian Association having been held in the East (if we include the convention when organization was effected), the Middle West, and the South, it is clearly the Far West's turn; and invitations endorsed by Chambers of Commerce, mayors and other dignitaries from three Californian cities, received at the last convention, emphasized its claim. The Panama-Pacific Exposition with its inducements to Pacific Coast travel was not to be ignored; so the question of the locality of the convention was almost a foregone conclusion.

Little did anyone realize that the equilibrium of the whole world would be upset by 1915, involving among greater issues our convention plans. The National Board in announcing the Fifth National Convention to be held in Los Angeles does so with the full realization that 3,000 miles stretch between the Atlantic and Pacific Coasts and that every section of the country is suffering from the effects of unsettled financial conditions. It is because of the latter fact, however, that we consider ourselves fortunate in having accepted the invitation of the Los Angeles Association, for if anybody travels anywhere this year it will be to California. The convention will be, therefore, in the center of interest, if not the geographical center of our country.

To those who might question even the reduced expense of this trip we wish to present the strategic importance of the convention itself. In the earlier days of the organization it was felt that nothing could arise in the future so important as the consideration of the constitution, the general scheme of administering national work through departments, and the organization of the field com-

mittees of the National Board. But every convention brings to the constituency new and no less urgent issues. The commissions on the Ex-Officio Vote and the Travelers' Aid have still to render their final reports, the commission appointed at the last convention on the Basis of Membership in Student Associations will present its report and the commissions on Character Standards, Thrift and Efficiency and Social Morality will report progress made during the biennium. As two of these reports involve constitutional amendments, no Association in the entire country can afford to be unrepresented in this history-making convention. Every organization should have its part in deciding such momentous questions for the future. When the sacrifices made by the Associations on the Pacific Coast in sending their representatives to former conventions are recalled, it is a matter for rejoicing that this convention will be accessible to the twenty-four city and forty-three student Associations on the Coast to whom it will bring a rarely enjoyed privilege and a fresh sense of the unity of the National organization. The numbers they have sent to other conventions should stimulate our eastern Associations to the same loyalty, now that the situation is reversed.

Los Angeles, removed from the distractions of the Exposition, yet near enough to permit everyone to visit both the Panama-Pacific Exposition in San Francisco and the Exposition in San Diego, offers unique advantages as the entertaining city. Its beauty, its hospitality, its modern Association equipment, its splendid group of Association workers, and its recognized standing in the community should furnish an atmosphere for a convention of rare pleasure and motive power for higher achievement.

The convention will open Wednesday afternoon, the 5th of May, and close on the following Monday evening. The sessions will be held in the First Methodist Church. The program will be essentially Associational, most of the addresses being closely related to Association interests. Even at this early date we are able to announce that Professor Walter Rauschenbusch of the Baptist Theological Seminary, Rochester, N. Y., will give a series of addresses on "The Social Background, Spirit and Message of the Bible." Professor Rauschenbusch is undoubtedly looked upon as the dean of all American leaders in social thought from the Christian viewpoint. His books on "Christianity and the Social Crisis"

and "The Christianizing of the Social Order" reveal a thorough knowledge of social and economic conditions combined with the sympathy of a one-time pastor of the poor. His "Prayers of the Social Awakening" are a fitting expression for the newly-born social consciousness. These studies will undoubtedly lead us into a larger conception of our work.

In Association meetings during the winter, may there be prayers for the National Convention, that the right delegates may be sent, that the legislation for the future may be directed by divine wisdom, and that this convention, as those in the past, may mark a deeper interpretation of our task and a fresh advance.



## Social Life in Student Associations

Willie Ramsey Young\*

**D**OES your Association influence the life of your college, or does the social life of your college influence your Association? Colleges are as varied in their character as persons, and each one has its own social attitude to determine.

Does that tired, "pent-up," plugging life of your school make your Association tired and tight, or does your Association, through a group of jolly but thoughtful girls, do all in its power to rest and relax that tired student body? Does that superficial, lackadaisical, namby-pamby, "don't-care" atmosphere contaminate the spirit of your Association, or does your Association, through its Social Committee, full of energy and enthusiasm, "wake up" that sleepy student body? Does that self-satisfied spirit in college make your Association unreal and uninteresting, or does your Association, through its

wide-awake, frank, open-minded spirit, make the student body alert to its opportunities, and thereby a real college influence? Does your college march on, occupied with its classes, societies, sororities, athletic teams, etc., utterly unconscious of the Association except when, once a week, it stops for a "Y. W. C. A. Meeting" or perhaps to attend a "birthday party" or "tea," or does it *consciously* feel an uplifting, wholesome, high-spirited atmosphere which revolutionizes the daily table talk, the student body council meeting, the proctor's nightly duties, the Sunday night life, the joke telling at feasts, the criticism of other girls, and the hundred "little things" of every day?

The Association can never hope to influence the social life of the school so long as the aim of the Association is as vague as it is generally conceived to-day! The very girl who writes that the aim of the Association is to "develop a girl mentally, morally

\*Student secretary for the South Atlantic Field.

and physically" is often the very girl who stands self-complacently at the foot of her class, content to "bluff" her way through in "snap" courses, and to pad her "exercise card!" How possibly could she "develop" any other girl "mentally, morally and physically"?

The Association which says that the aim of its social life is to "promote proper social ideals" often forgets that such things as reading coarse novels, unwomanly dress, self-indulgent eating, unrefined jokes, dishonest asking for money from home, and "little untruths," lie behind the "proper social ideals." The Association that tries "to bring the backward girl forward" and make "the girl with few friends" more at home, often forgets the extremely dressed, petted, and spoiled girl whose life is bounded on the north by long, glaring ear-rings, and on the south by the thinnest of silk hose! So interested are some conscientious Association girls in the "tacky" girl that they forget "The Poor Little Rich Girl." So interested are they in the "backward" girl that they bore to extinction the alert girl. What our Association needs is an aim that is big enough, alive and broad enough, to include in its working force *all* kinds of girls.

Christ struck the keynote to a situation of this sort when he said, "For their sakes I sanctify myself," and not until we grasp that basic principle will our Association really influence the life of our colleges. If a Social Committee composed of ten, fifteen, or twenty girls representing every kind of girl in school, should make up its mind to understand the social life of that particular school and plan its study and entertainments for the good of that particular social life, it could make religion in every-day life the very *essence* of it. But the Social Committee whose policy is "to give a reception sometime during the first two weeks of school," dies a natural death at the end of those two weeks. Some committees go a step farther, become alive spasmodically about once

a month, and relapse into oblivion again! Is it a wonder that many colleges say that the Association does not influence the social life of a college and that the Association has its place only as a "meeting" or a "place," or perhaps "an opening reception"?

The weakness generally lies in the unwise choice of chairman and committee members. The chairman of this committee ought to be the most positively attractive Christian character in college—not the passively "sweet girl" who is "popular" merely, but the positively active, broad-minded, selfless, original, magnetic girl who *chose* to be square, interested and happy! She should have a committee large enough and positive enough to make its impression on the college by its mere living!

Every social function should be given for a definite purpose, which would necessarily vary. Sometimes a rollicking gym party would be needed to relieve the strain of "exam week"; sometimes a steak roast, or bacon bat, if the committee saw that the girls were losing interest in the out-of-doors; a faculty party, if they felt that the faculty and students were unnaturally separated; class clubs, if class spirit were low; current event contests, if the spirit of the school were bounded by the college campus; a hundred ways the committee could use *to gain an end*. But may it *never* give "teas" and "parties" just *because it is written down in its policy*.

The Social Committee has long sold itself cheaply, and failed to realize its high calling. It might well take as its watchword: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely. . . . think on these things," and *do* them!

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The Association Calendar for 1915 will fill all the empty places on your Christmas list. See "An Almanac," page 433.

# Training the Volunteer in City Associations

Helen L. Thomas

UNTIL recently the words "volunteer" and "trained," as applied to Association workers, have been used as if they were mutually exclusive terms. For years opportunity has not been lacking to any young woman with proper qualifications to become professionally trained for an Association secretaryship. But how has it been with the volunteer and her preparation for difficult and equally important work? Sometimes she has been beguiled to fill a vacancy on a committee with the double-baited assurance that there was "not much to do" and that the other members were "delightful to know." This may have been her sole preliminary preparation. Not infrequently alive to the specialized knowledge required, the volunteer has wrought out her own unheralded training course. Sometimes she has been put through her first paces as fortunate understudy (or apprentice) of some one who has learned the way. Too often she has blindly felt her way along, only vaguely aware of what she was aiming at, or how to hit the mark.

To remedy this haphazard situation, a commission composed of volunteers made an extended study and prepared a comprehensive report with recommendations for the training of the volunteer, which were adopted by the Fourth National Convention in 1913. The recommendations have met with response in a goodly number of student and city Associations, and one must believe that the majority of Associations will within a short time install some systematic method of training for volunteer service as one of the most essential parts of their work each year.

As carried on in different cities this past year, this training has taken on many forms. Fifty-two Associations report definite pieces of volunteer

training during the past year, and many more are contemplating it for the immediate future. In some cases courses of study have been planned for the Board at regular or open meetings, for all chairmen of committees, or for special committees, as membership, extension, or religious work. Here a series of carefully planned talks has been opened to all who were interested. In one case a rudimentary course was given by the Association at monthly "at homes." Know Your City Week, a series of monthly conferences, a reading course, a one-day institute, a study of local industrial conditions with papers and debates, a summer course in the far South, talks on the Association, especially arranged for society girls in the far Northwest—in ways like these is the training idea finding local expression. Other methods are at present being developed, but all of these reported deal with the informational side of training. So far as can be detected in the reports, there are only a few glimmers of effort to give the prospective worker experience or supervision in new or untried work.

Whatever the method adopted, the complete task before the city Association is too comprehensive to be finished in a year or two. In the large Association the problem is to get a force of volunteers equal to the Association's opportunity in the city ready for intelligent, efficient work, by giving them such things as a—(1) Fair working knowledge of the Association as a tool; (2) Usable information about every resource of the city available for girls; (3) A sympathetic understanding of the girl life of the city—economic, social, religious; (4) Experience in putting the above knowledge into operation by working on committees or directly with girls, or both.

A committee of the Board should take the matter of training in hand and make plans. Perhaps the easiest and most direct way of getting information in useful form is to have some one who knows, classify the facts and present them in interesting, forceful fashion. The committee wishing to place a series of talks, lectures, or discussions on the Association as a tool, would naturally look to such sources as its own president or other Board members, the general secretary, presidents or officers of other city Associations, and field and National Board members or staff who might be available for giving the talk and leading discussion at certain sessions.

For a knowledge of the city resources and girl life, the Association should do through its different committees a certain amount of study and investigation. But in addition to that, the committee on training would do well to invite certain outside men and women, as experts, to speak on institutions or social aspects of city life. The subjects chosen would determine the choice of speakers, whether educators, business or professional men, clergymen, managers of institutions or city officials.

No suggestions will here be offered as to the way in which practical experience can be given to the volunteer as indicated in the fourth point above. Suffice it here to say that probably practice in work for any committee would better be given by that particular committee.

For acquiring a working knowledge of the Association as an instrument, the best basis for personal study or for a course is The Association Handbook. Each Association will be able, through its committee, to work out a course with its own needs in the foreground. The following topics are suggested as a simple, elementary series for five or six lectures or talks, with time for questions, to be adapted as a first course. It might appropriately be followed later in the year or during the following year by a

general, more advanced course, or by study in each committee specializing on its own problems:

1. The Girls of our City.  
Bird's-eye view of *who* they are: School girls—industrial, office, salaried—home—leisure—floating, as actresses, agents. Rapid view of city as a place for girls to *live, work* and *play*.
2. A Twentieth Century Movement for Twentieth Century Girls.  
The Association an organization called forth by modern conditions and adapted to all girl life with local illustration.—(Handbook, Introduction, and Part I.)
3. The Young Women's Christian Association and City Life.  
Purpose for individual girl and whole community.  
Religion, education, shelter, occupation, protection and recreation of the girl, as undertaken by the Association, and the relation of these activities to the city life with local illustrations. (May be given in two sessions if preferred.)—(Handbook, Part II.)
4. The Association at Work.  
Part played by volunteer and employed worker.—(Handbook, Part III.)  
Membership as a force, not a field.—(ASSOCIATION MONTHLY, August, 1914.)  
Local, national and world connection.—(Handbook, Part IV.)
5. The Challenge of our City to the Young Women's Christian Association.  
National program as voted at last Convention.  
Part our Association is having in national program.  
Convention, and Panama-Pacific Exposition Contests.  
Vision of our own city—work for next few years.  
What must be done first and next, and *how*.  
Tie up as definitely as possible to needs of girl life in this city.

# Your Trip to California

Louise W. Brooks

**M**ANY questions are already being asked concerning details of the trip to the Pacific Coast for attendance at the Fifth National Convention, to be held in Los Angeles, May 5 to 11, 1915, and, therefore, the Conference Department is undertaking to give in this article such information as will be generally helpful.

Some of the questions show that there is particular anxiety as to the cost of this trip. People also feel the need of planning for it well in advance in order to make the most of the opportunity for visiting California in this year of the Exposition.

So much has been said concerning the Panama-Pacific Exposition at San Francisco that it is hardly necessary to say anything further about it here, but we do want to call attention to the fact that there is also to be an exposition in San Diego! San Diego is but a few hours' ride south of Los Angeles, practically on the Mexican border line, and this city is planning for an extensive and interesting exposition, with special emphasis upon pioneer California history. The San Diego Association is making special plans for work on the exposition grounds and has issued an invitation to the National Board to include a visit to San Diego in the general arrangements made for attending the Convention. Time has therefore been reserved between the close of the regular Convention in Los Angeles, on May 11th, and the opening of the Employed Officers' Convention at Asilomar on May 14th, for a side trip to San Diego.

It is still a little early for very definite word concerning the cost of transportation, but if there is any deviation from the rates quoted here, it will probably be in the nature of a decrease rather than an increase. Only the rates from New York,

Chicago and St. Louis are quoted, as rates from other cities would be proportionate and can be ascertained locally. The Conference Department is always more than glad to answer any questions concerning definite rates and the field offices will also be prepared to give assistance concerning routes.

We can take advantage of the regular Exposition round-trip tickets, which may be routed from New York to Chicago or St. Louis or New Orleans, and from these three central cities routed directly to Los Angeles over the Santa Fe, Salt Lake or Southern Pacific Railroads; from Los Angeles by day train up the coast of California on the Southern Pacific line to San Francisco, stopping at Asilomar (the conference grounds of the National Board for the Pacific Coast) en route. San Francisco would be the end of the trip in California, and the return may be made from San Francisco to any of the middle western cities by any route desired.

If the return is made via Portland, Seattle and the North an extra charge of fifteen dollars is made on the regular round-trip ticket. The round trip from New York to San Francisco and return, via Los Angeles, will be \$98.85, if the Pennsylvania or New York Central roads are used to Chicago, or \$94.35 if any of the other roads are used. The extra rate applies only to the two roads east of Chicago, as any road west of Chicago may be used on either of these tickets. From Chicago the round trip to San Francisco, over any of the western lines, will be about \$58.00, and from St. Louis, about \$56.00. All tickets allow stop-overs in principal cities and special points of interest and at Asilomar in California. These tickets are good for three months only and it will probably not be possible to take

advantage of summer rates if one desires to stay longer than three months, inasmuch as summer rates may not go into effect until June 1st. Therefore if one should go out in time for the Convention and wished to stay more than three months one would probably have to buy a regular ticket, which from New York to San Francisco and return would be about \$140.00.

The Pullman fare from New York is \$18.00 each way, or \$13.00 each way from Chicago. It is estimated that one can secure meals en route for about \$2.50 per day. The expenses at Los Angeles will vary according to the hotel chosen. Rooms can be secured on the European plan from 75 cents per day up, and lists of hotels giving rates will be mailed to each Association later. We would especially call attention to the fact that meals in Los Angeles can be secured at extremely low prices, because of the large number of splendidly equipped cafeterias. The Conference Department plans to send out to each Association, within the next two months, a railroad circular which will assist our members in making their plans for this trip. A letter has just come to our office from a New England Association, stating that it is already planning to have three or four of its board members and its general secretary in attendance, and we are hoping that this enthusiasm may reach other cities, for this is undoubtedly a banner year for westward travel, and surely great numbers of Association people should find it possible to combine a visit to the coast, the Exposition, and this most important Convention.

It is with much interest that we note that the Employed Officers' Conference, which usually meets in the Convention city immediately following the Convention, has this year decided to hold its session—May 14 to 16—on the National Board's conference grounds at Asilomar, near Pacific Grove. This will mean that the Employed Officers will have two

days' break between the Convention and the Employed Officers' Conference and it will also make it possible for them to meet without the distractions of a city to disturb these valuable sessions. It is the first time that such an arrangement has been attempted and a most attractive and strong program is already being set up. Every employed officer will surely want to consider very seriously the question as to whether or not she can afford to miss these two gatherings.

In view of the constant travel to the Coast this year the National Board has decided not to secure any special trains but to give what direction it can to individual travel, asking that the delegates use regular service. One advantage of this arrangement will be that it will permit freedom for individual plans, for spending some time at the Grand Cañon of Arizona on the way out, in the Yosemite Valley in California, or the Glacier National Park on the way back. Perhaps never again will a Convention trip offer so many inducements.

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#### A CHRISTMAS ACROSTIC

*Merrily ring the Christmas bells!  
E'en the old, time-rusted one  
Rings forth its joy in musical swells,  
Rings the sweetest story under the sun!  
Young hearts beat time to the bells.*

*"Christ is born!" is the song they sing,  
"Heaven is nearer us to-day!"  
Ring, Christmas bells, oh, gladly ring!  
In loving largesse let us pray—  
Sending not one sad soul away—  
To Him who gave us long ago,  
Most tenderly, a gift divine,  
A Christmas gift, to us below  
Sending His Son—His peace be thine!*

MAY PRESTON SLOSSON.

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*"Many Merry Christmases, many Happy  
New Years, unbroken friendships, great  
accumulation of cheerful recollections, af-  
fection on earth, and heaven for all of us!"  
—From the Association Calendar for 1915.*

# The Health Department of Sears, Roebuck and Company, Texas

Veleda V. Hoebel\*

THE department of Sears, Roebuck and Company which I am about to describe is still young, having been one year old on May 19, 1914. Those who have organized departments and those who are at present thus occupied will understand what the beginning and the development of such a department means.

In coming directly from Association work to the Texas plant of this great mail order house here I naturally carried with me the policy of the Young Women's Christian Association, and have tried to bring into the lives of the girls here a truer understanding of a well-rounded life, and through the various activities to help them mentally, morally, socially, spiritually and physically.

Before approaching the girls in any way I had to gain their confidence, for without that nothing could have been accomplished. Making this my first object I worked with the girls right through the thirty-one departments of our house, learning the work they had to do. In this way I paved my way to their confidence, became acquainted with the girls and learned their work. Now when they come to me with problems pertaining to their work I know what is involved in each question. Then, again, working in the various departments gave me opportunity to give suggestions as to proper seating, heating, lighting, ventilation, etc., suggestions which were carried out by the department managers in almost every instance. Urging the girls to continue their studies has aided them in their work, making the girls more efficient and the work easier. Some of our girls attended night school, where we offered tuition to the girl or boy making the

highest average. Along this line we are now planning extension courses in connection with the University of Texas.

Our hospital consists of two private rooms, one for men and the other for women, a general ward, a small laboratory and an office. Our work here is purely emergency. First Aid to the Injured is given and our policy is to prevent rather than to cure diseases. We have one woman physician who comes to the plant regularly and two physicians in the city whom we consult whenever necessary. Our nurse works under their direction. Vaccination against smallpox is compulsory in this plant and the employees have the voluntary privilege of vaccination against typhoid fever. We are now testing the eyes of the girls and in most cases trace their numerous headaches to some form of astigmatism. In such instances they are advised to consult an eye specialist, and in many cases after glasses are fitted and eyes treated the girls who have visited the hospital on account of headaches are cured. We are particular about examining teeth and seeing that proper dental work is done. It is in our hospital where we also try to take care of various other troubles, not physical, but those which pertain to the heart, soul and mind. It is here that we get in close touch with the girl and it is fine to see how confidence has blossomed and we have been able to give much needed help.

Being a physical director, I am naturally interested in the gymnasium, not only because I direct the class, but because I firmly believe in a strong, healthy physical foundation for work such as these girls do. Our gymnasium is located in our clubhouse, where we also have a cafeteria

\*Formerly physical director in the Dallas, Texas, Association.

for the employees. The gymnasium is large, has a beautiful floor, and is well lighted and ventilated. In connection with it we have three good sized dressing rooms with adequate locker room and twelve shower baths of the latest model. The girls have class work two times each week, and on two evenings during the month we have talks on sex hygiene, physiology and personal hygiene. The girls are very enthusiastic about their work and they would tell you themselves, were you to ask them, how very much the gymnasium helps them after they have spent the day in the office. Through our gymnasium we try to broaden the girls out socially, and this year we are planning plays, stunt nights and gymnasium parties for the various festive days during the year. Our first party this fall will be in celebration of the closing of our present gymnasium campaign. At present there is much pleasant rivalry in connection with the campaign, as each side is anticipating a banquet from the losers.

Our branch of the Dallas public library is well patronized. We have four hundred fiction and non-fiction volumes here in the plant and access to any book in the main library. A trained librarian is in charge every Tuesday and Friday noon.

If you work with girls, you don't really know them until you *live* with them. Of course we are unable to live with the girls in their homes, but we can make calls on the parents and also visit the girls when they are sick. Seeing a girl here in the office, amid modern sanitary surroundings, dressed with care, in some cases wearing her best dress and working under harmonious conditions—this isn't seeing the real girl! For this we must follow her into her home, into the environment where she spends her time after work. Part of my work has been to make approximately one thousand calls during the past fall and winter. When on some days a girl seems nervous, makes mistakes and does not seem to be able to grasp instructions, it is easier to understand that she is not dull or negligent, but that influences at home are at work, and this makes it far easier to work. Not speaking particularly of our girls, but of girls in general, I believe "home" to be the most potent factor in a girl's life. If more girls were blessed with such homes as some I have visited we would have a sweeter, truer womanhood; and if on the other hand we could remove some of the conditions prevailing in other homes we would be at the root of most of our troubles with girls.



## Conference Harvests

**G**OING to a summer conference for ten days is not all there is to it. Through all the winter, and especially in harvest-time in the fall, letters and stories drift in to headquarters that make the turning from compilation of 1914 conference statistics straight to the planning for 1915 conferences seem far from wearisome. Would not even one of the following "comforts" make all the work seem worth while!

*From an Eagles Mere "Echo Letter."*

"I am quite sure I haven't lived up to all the resolutions I made then, and

I've wasted a good many opportunities and made lots of mistakes, but now I can tell a mistake from what isn't one, and before I went to Eagles Mere I thought I was all one big mistake."

*From a field secretary:*

"You would have been rejoiced had you been with me at that cabinet meeting and seen the results from the Estes Park Conference—in concrete ways, not to speak of the immeasurable part.

"This Association sent its treasurer to the conference as its sole delegate,

and she came back with so much enthusiasm that every cabinet member is now keeping a Personal Account Book and working for a Helen Gould Bible. Besides this, each committee chairman has the Association leaflet on her department of work and knows what is in it. That has made it possible, even with all new members this fall on every committee, for the Association to have a definite plan of work for this year. If every delegate to a summer conference is getting her enthusiasm expressed in such concrete ways, won't we make wonderful progress this year?"

*From a letter to a traveling secretary:*

"Our conference note-books are just about the best text-books for every-day living that we have found. And there are a whole lot of things that mean a lot to us which are not found written out in so many words in our note-books."

*The other side of the story—from a report to the conference department:*

"I will have to make a confession which is mortifying, and hard to write. Through an accident our Association did not have a single girl at the conference last summer, and this year we are certainly reaping the results of that omission!"

*From an Asilomar Club (Pasadena):*

"If you could have stepped into our gymnasium last Friday night you would have been greatly amused at our Asilomar 'dining room tent.' One hundred and fifty people partook of the fun that our delegation had enjoyed for ten days. We had given the Bible class and Mission study reports the two Sundays after our return and now we wanted to show that we did have the 'wholeness of life,' and give the fun side.

"The 'silvery moon, tall pine trees and spray-washed reefs' were represented. At a quarter of eight the Asilomar gong sounded. Each table had the colors of the different dele-

gations. As they passed through the door the sign, 'Doors closed five minutes after meal time,' greeted them. We had copied the best songs sung by San Francisco, Los Angeles, etc., and sang them at table. We had board members represent all the national leaders. We 'took off' Miss Hyatt's giving of announcements, the rivalry for Baby Bolt, the Student Volunteer stunt, and all the things that made meal time so exciting at Asilomar. Miss Meeker presented the Foreign Finance campaign, and all the delegates made a serpentine, singing, 'We will, we will, we will work for China.' After the farewell song, 'Are we coming back again? Yes, we're coming back next year,' the delegates marched out onto the tennis court singing 'We'll cheer Asilomar.' Train whistles were heard, goodbyes, and then the banquet was over.

"Yes, our Asilomar Club has been formed—thirty-four of us. We call ourselves the Backbone of the Association, for carrying on the spirit of the conference, keeping up the most live interest in the Association, and for being called upon and depended upon for all sorts of things."

*From a Recreation Committee:*

Miss Eloise Brainerd, as chairman of the Recreation Committee at the Geneva student conference, cleverly sends in her report to the conference department in blank verse:

"Now to tell the recreation  
That was planned for their amusement,  
And the deeds of this committee  
That was called together daily  
To discuss and plan together  
Stunts that would not tire or worry,  
But would cause on each occasion  
Rest and pleasure—recreative.

There follow many picturesque lines, and she "respectfully submits" it,

"Thankful for the chance of service,  
At the Lake Geneva Conference,  
Hoping that the recreation  
Filled its place in that great program."

# Pools—Ancient and Modern

Arthur Morton Crane\*

“NOW there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. \* \* \* Whosoever first after the troubling of the water stepped in was made whole of whatsoever disease he had.”

And this pool, and also the venerated Pool of Siloam, were reservoirs which as a part of the water system of the ancient city of Jerusalem supplied the inhabitants thereof with their drinking water. Even today, nineteen centuries later, these pools serve as public wash-houses from which the citizens carry home the water for drinking purposes.

Appalling as it is, it is not much worse than our good old American custom of swimming in the rivers from which we take our domestic water supplies. Lately in some quarters there has been a move to stop river bathing, but strange as it may seem, this is not so much to protect the streams as for the safety of the bathers. Let it be noted, though, that realization of the dangers of bathing in our water-ways, from either aspect, is bringing about the provision of more suitable places. Swimming pools are now becoming as much a part of a well governed municipality as is the waterworks or any other public utility. No longer is any Y. M. C. A. building or club-house considered complete without a pool. With the growing recognition of the importance of having the arts of swim-

ming and life-saving a part of our curriculum, our schools and colleges—public and private—are to-day being equipped with swimming pools. Many private residences, in town and country, nowadays have a pool, indoors or outdoors as the case may be. Perhaps the last word is the pool on a modern ocean steamship; but a vision of the future shows us pools on our trans-continental limited trains. What a joy it would be to break the monotony of a long journey and get a bit of needed exercise by a refreshing plunge into a pool of bright, clear water, while passing over some arid desert where even the cactus shrivels, and the dust seems to filter through the glass!

But in our present idea of regarding the pool as a place of recreation or training, let us not deceive ourselves into thinking that we have any new revelation. In this, as in many other things, we are going back to first principles. Perhaps the habitués of the old Roman baths cared nothing for swimming and still less for saving lives, but certainly their pools were places of recreation.

We may think we have some ideal pools to-day; but no modern structure has touched the glories of the ancient Roman baths. Earlier peoples washed to be clean—not always because they wanted to be clean, but for the reason that their religion required it. Symbolism played a strong part in most of the old religions, and every “inward and spiritual grace” had to have its “outward and visible sign.” So it was that when a man purified himself inwardly to worship his God, he accompanied it with an outward cleansing of the body. And in some lands such ordinances undoubtedly helped to keep down the mortality. Moses, the great sanitarian, apparently realized this in his wise promulgation of laws requiring the Jews to bathe at certain stated times.

\*Mr. Crane is a member of the American Association for Promoting Hygiene and Public Baths. He has also prepared a more technical article on “The Care of the Association Pool,” which will be sent in multigraphed form to any Association requesting it from the Department of Method.

It has always taken an incentive to get some people to bathe. To-day the incentive is "recreation"; and if we de-compound this word we more truly state the result, for surely re-creation is what occurs.

It was for recreation that the Romans had their magnificent pools. In their efforts to keep their bodies in a fit condition they appreciated the benefits to be derived from frequent physical exercise and bathing. They took great interest in wrestling, boxing and hand-ball. Their exercises included the throwing of the discus or javelin, running races, jumping and lifting large metal dumb-bells. Having taken sufficient exercise they were rubbed with unguents. Then they took a sweat, followed by a hot bath, after which they indulged in a plunge in the piscinae, or swimming pool.

The first swimming pool was probably a reservoir between the Aventine and Caelian Hills in Rome. This was dedicated to the people for bathing purposes about 154 B. C. The popularity of bathing must have grad-

ually become general, for five centuries later we learn that there were nine hundred and fifty-two small bathing places and twelve large thermae, as they were called, in the city of Rome. The smallest one, that of Titus, was 390 by 341 feet; and the largest, that of Diocletian, 1,333 by 1,300 feet, with accommodations for three thousand people.

The public baths were open to all and the charge was a quadran, about one cent. An emperor would often declare the baths free in order to increase his popularity with the people. The restrictions were few, if any. The pools were supplied with running water from the aqueducts.

That the Young Women's Christian Association is coming to the front in the matter of modern swimming pools is evidenced by the fact that out of 215 Association buildings either in use or in the course of construction on November 1, 1914, 44 have, or will have, pools. Five years ago there were only 11 pools in Young Women's Christian Association buildings. Ten years ago there was none.



## To Refute or Verify

Elizabeth Wilson

**I**N a little over a year the Jubilee of the Young Women's Christian Association in the United States will be celebrated, for the name was first taken on March 3, 1866, in Boston, Massachusetts. It is purposed to publish during that year a history of the Association movement in this country. This is to treat not of conventions and constitutions, but of young women and those phases of work among them which have grown logically together and naturally become incorporated into the local Associations of to-day.

Out of the mass of local tradition, personal recollection, historical articles upon anniversary occasions, journals of conferences, annual and convention

reports, files of *The Evangel* and *The International Messenger*, newspaper clippings, ancient announcements and prospectuses, unpublished material of every nature, and the records of collateral movements, it is difficult to construct at all accurately the development of departments unless everybody who has a knowledge of these things will help. Help by writing to Elizabeth Wilson, 600 Lexington Avenue, New York City, refuting or verifying *at once* the facts as published in THE ASSOCIATION MONTHLY and giving the authority in each instance, since there are already in print many contradictory versions of the same events. Sometimes priority of claim

depends upon the day of the month, not only the year date, and while it is not intended that all these dates are to be published they need to be known to give proper credit to the pioneers.

*I.—Development of Boarding Homes (protective, not reformatory).*

1860—June 1. The Ladies' Christian Association of New York City opened a boarding home at 21 Amity Place, annual rent \$850. During the first year twenty-one residents were received.

1867—July 23. The Women's Christian Association of Providence, Rhode Island, opened a Christian home, combining protective and reformatory features. In March, 1869, the latter were discontinued.

1868—February 19. The Boston Young Women's Christian Association opened as a boarding home for seventy-five young women the two five-story dwelling houses at 25 and 27 Beach Street. The property with additions, alterations, repairs and furnishings cost \$28,000.

1869—March ?. The Women's Christian Association of Cincinnati rented and furnished a home, charging \$3.50 for full room and board.

1869—Spring (?). The Women's Christian Association of St. Louis leased for \$2,000 annually, and furnished, a building at the corner of Fifth and Poplar Streets containing thirty rooms. Within eight months one hundred and nine young women in "fourteen avocations" were admitted.

1869—November ?. The Women's Christian Association of Cleveland opened a home which could accommodate twenty boarders.

1871—January 31. The Women's Christian Association of Pittsburgh and Allegheny secured the house at 25 Union Avenue for a boarding home for young women.

1872—June 15. The Women's Christian Association of Philadelphia purchased a building containing accommodations for forty.

1872—October 12. The Women's Christian Association of Hartford, Connecticut, had begun raising \$50,000 for an Association property when the Chicago fire checked all efforts to raise money. A loan was secured and the house completed and furnished. The two original boarders were joined by forty-three others during the year.

*Query.* Is this the first building planned, erected and owned by a Young Women's Christian Association in this country?

*II.—Cooking Classes.*

These seem to have been of five types:

- a. Day classes for adults.
- b. Day classes for little girls combined with other elements of a kitchen-garden nature.

- c. Courses of three months or more, including cooking, fitting young women and girls for domestic service.
- d. Evening classes.
- e. Normal courses for teachers of domestic economy, institutional housekeepers, etc.

1879—In March the Boston Association opened a house next the Warrentown Street home, where "board is given to those wishing instruction in all branches of sewing and domestic work who will give their time entirely to being taught and to doing work in these different departments (see c. above)." A cooking school under Mme. Farier was conducted Monday, Wednesday, and Friday, day and evening (a) and (d), and for school children on Saturday afternoon (b). In 1880 a class of twelve girls from the Winthrop Street school were sent by their headmaster, Mr. Swan, for a course of twelve lessons, which closed with a May Day exhibit (teacher of this course not stated). An admission fee of ten cents was charged for the classes this year.

1881—The St. Louis Association engaged Juliet Corson of the New York Cooking School for a course for ladies (a). This brought in \$1,256, and was repeated in 1882 and 1883.

1882—The St. Louis Association secured a house at 1801 Olive Street for a Training School. November 1 they opened a cooking school with daily lessons for a month (a), and began a three months' course for household training, including cooking (a and c). Both of these classes were under volunteer teachers.

1887—Poughkeepsie reported cooking both in the Main Association (a or d) and in the Junior Branch (b).

1887—New Haven held a class during July and August of sixty-eight pupils, largely girls employed by the day in stores and factories (d). The teacher came from Boston.

1888—In September the Boston Association opened a School of Domestic Science in the Berkeley Street building (e). Mrs. Emma P. Ewing of Purdue University was the first lecturer and demonstrator. Mrs. Ellen H. Richards, Mrs. D. A. Lincoln and Anna Barrows were among the advisers and teachers.

Worcester, Massachusetts, reports cooking instruction before 1889.

1891—Brooklyn, Oakland, San Francisco, and Springfield, Massachusetts, report cooking instruction and Utica occasional lessons.

1893—Baltimore, Cleveland, Columbus, Germantown, Philadelphia, and New York City Branch (159 Broadway) report cooking classes.

*III.—Sewing Classes.*

These were apparently of two kinds, sewing classes for children in more or less formally organized Industrial Schools, and instruction given young women in the use of the sewing machines and in hand sewing. For this purpose firms and individuals often furnished machines and instructors to the Association and the lessons were free. These machines were also available for boarders in the homes, or other women, as a means of self-support.

1871 (?)—The Philadelphia Women's Christian Association gave instruction in machine and hand work; the articles made were sold or given to the pupils.

1872—February ?. The Young Ladies' Christian Association of New York City started a class of thirty-two in machine sewing.

October 1. A class (numbering in all 110) began four hours' daily work for four weeks in machine sewing. After supplementary instruction "in the nicer details of hand sewing" the pupils were prepared to enter families as seamstresses.

1873—Cincinnati reported an Industrial School embracing a primary department and a dressmaking department. (When did this begin?) The pupils in this class were bound to continue three months and to work from 8 a. m. to 5 p. m.

Springfield, Mass., reported giving instruction in the use of the sewing machine to working women who brought their own sewing to the reading room for a social evening.

1873—Germantown, Pa., conducted a sewing school regularly (beginning when?) four evenings of each week for girls employed in the mills. Six or eight other Associations at this time reported sewing without specifications as to pupils or nature of the course.

1887—Philadelphia held an exhibit of evening class work in dressmaking and millinery.

1888—New York City opened advanced classes in cutting and fitting for seamstresses having some knowledge of dressmaking. Both patterns and drafting by the S. T. Taylor system were taught.

1888—Boston instituted a School of Domestic Science, which in 1890 introduced elementary (for practice work) and normal courses in educational sewing, home dressmaking and millinery.

*Queries*—What Associations first employed trained teachers, graduates of technical normal schools?

2. What Associations first received medals at International Expositions?

*IV.—Educational Classes (in early years almost entirely free).*

1866—Boston organized March 31, opened rooms in May and held a singing class the first year; in 1867 opened classes in as-

tronomy and in physiology; in 1868 in penmanship and bookkeeping; in 1869 in botany.

1870—Lowell had a "class in entertaining reading."

1874—Philadelphia taught telegraphy.

1874—Boston taught history.

1878—New York City had Kensington and Crewel classes.

1880—New York City taught phonography and typewriting (or typewriting alone), photo negative, photo coloring, painting on silk and china.

1881—New York City had crayon and India ink instruction and First Aid classes.

1882—Philadelphia taught German.

1888—Worcester had a current events class.

It is probable that common English branches and fancy needlework were informally taught in nearly every Association.

*V.—Physical Education.*

Occasional reference to the benefits of physical education was made in papers and addresses, but no data is at hand of calisthenic classes, though such must have existed.

1886—Boston in the well-equipped gymnasium in its new Berkeley Street building registered forty in the evening class for business girls, besides day classes for others. By 1890 the director, Miss Hope Narey, enrolled 300.

1887—New York City enrolled 147 in a class "in light calisthenics accompanied by the piano." Laura A. Buckingham, teacher. Philadelphia reported calisthenics.

1887—Poughkeepsie taught calisthenics in the Girls' Branch.

1888—Worcester engaged Miss A. I. Evans of Boston for physical culture, including voice training. Four classes were held each week.

1888—Coldwater, Mich., Newburgh, N. Y., etc., taught calisthenics. Scranton, Pa., fitted up a room for a gymnasium with rings, Indian clubs, dumb bells, wands and a chest weight. Della Evans was teacher.

1890—Mary S. Dunn, teacher of physical education in the State Normal School of Oshkosh, Wis., became general secretary in the Association of Kansas City, Mo., and developed a large physical department.

1891—Providence had a class with teachers from the Boston Normal School of Gymnastics.

1892—Minneapolis secured Abby S. Mayhew of Wellesley College and the Sargent School as physical director.

*VI.—Lunch Rooms.*

1868—When Boston opened its first boarding home in Beach Street, the dining room was conducted on the restaurant plan and outsiders were welcome.

1872—Philadelphia purchased 139 North Seventh Street to accommodate depart-

ments not provided for in the boarding home. In this new dining room or restaurant a mid-day meal was served to from 100 to 140 young girls and women daily.

1883—Baltimore (organized in January) secured rooms "suitable for reading, lunch-room, and kitchen." Members of the employment and lunch-room committees were present at the noon hour for personal intercourse.

1884—A girls' lunch-room was conducted in connection with the educational classes in St. Louis—10,542 meals were served in three months.

1886—Poughkeepsie used the term "Noon Hour Rest."

1897 (or earlier?)—Milwaukee introduced the self-service plan, called the "cafeteria," previously employed by school alumnae associations in Chicago for business girls' lunch clubs, e. g., The Ogontz, The Wildwood (Miss Kirkland's School), etc.

#### VII.—Girls' Work.

1881—Oakland reported a "Little Girls' Christian Association."

1886—March 7. Poughkeepsie organized a girls' branch, meeting for two sessions weekly. February, 1887, they engaged a secretary (Bertha Van Vliet). Classes in calisthenics, cooking and music were held and a Monday prayer meeting conducted by one of the members. Ages ten to sixteen; members enrolled first year, 110.

1895—Twenty Associations reported at the Buffalo Convention (International Board) work for girls under fifteen (not included in 1899 statistics).

1899—Twenty-eight Associations reported at the Milwaukee convention (American Committee) girls' branches with membership of 1,599.

#### VIII.—Industrial Extension.

1859—The Ladies' Christian Union "was holding religious meetings among the then hoop skirt factory girls," also in the American Tract Society's publishing house.

1873—Germantown had evening school for factory girls.

1893—Dayton conducted "Busy Girls' Half Hours" at the National Cash Register factory. These included practical discussions, religious features, etc.

1895-6—Milwaukee held noon meetings in the Johnson Soap factory and the Meyer Shoe factory and opened three branches in residence sections for evening classes for these members.

1897—May ?. Kalamazoo began regular work in two paper mills.

First extension secretaries:

1900—Neva Chappell, Minneapolis.

1901—January ?. Clare Darsie, Pittsburgh.

## How We Can Be at the Panama Exposition

Martha Downey

WHAT does this title mean? What can we have to do with it? These were questions that came to our minds on glancing at the little folder about the Panama-Pacific Exposition Contests that came into our hands in the spring. At first we were inclined to give it but little attention, but we had not read more than two pages before our interest began to be aroused and soon we realized what wonderful possibilities there were in it for the Detroit Association. Whether we ever reached San Francisco or not, there was the stimulus of competition to challenge our every resource, to arouse interest in our classes, to bring our work before the public, and to create a lasting impression upon the city. But this was only the beginning. The more we studied, the more we realized what an enormous undertaking it would be. With this realization, however, came the enthusiasm and desire to do something at once.

Accordingly, a general committee, consisting of representatives from the several departments, was appointed to discuss ways and means of promoting the enterprise. We soon found that it would be necessary to enlarge the committee and subdivide ourselves into small committees to promote special interests, the general committee, however, to meet from time to time to take the temperature of the situation. The following outline will give the sub-committees and suggest the progress of some of them:

#### I.—Publicity.

1. Newspapers.
2. Advertising in outside centers, such as clubs, literary circles, churches and residence homes.
3. Advertising thoroughly through our own Association departments.

II.—Set of muslin underwear to be made by girls eighteen years of age and under.

To be promoted through the Camp Fire groups in the girls' department.

III.—Darning and Patching.

In order to arouse interest in this the social department has been asked to hold a "darning and patching bee" some evening. We expect to afford much amusement and incidentally to arouse interest in the contests.

IV.—Model Wardrobe.

This part of the competition has taken more time and thought than any of the others. The question immediately arose as to how we were to induce young women of varied sizes to enter such a contest and make garments for a "perfect thirty-six." We must necessarily furnish the material to get a response. The price and quality of the material, of course, must be determined by the committee. In order to simplify the problem we decided to start out by making the undergarments first, to finish these by Christmas, have the judges choose the garments for the model wardrobe, and of the remaining garments, have a sale. With this money we could then buy the necessary material for the dresses, skirts, hats, etc. The first step, then, was to find generous friends who would guarantee to keep us supplied with material for the undergarments. The next step was to organize two free clubs, one meeting in the evening, the other in the daytime, under the supervision of our domestic arts director. This effort received a ready response, so that now we have a fair number at work, each person making a complete set of undergarments. A committee has made an estimate as to the amount of money that should be spent on each garment and it is most interesting to study to keep within the limit.

V.—Bible Stories.

To be promoted through the Bible classes.

VI.—Writing of Dramas, Articles, Songs and Hymns.

To be advanced by the publicity committee in the various clubs, literary and church circles.

VII.—Art.

1. Photography.

A kodak club was organized in the early summer and will continue through the autumn. The library committee has assumed the responsibility of promoting this work.

2. Drawing.

To be promoted in the art classes and through personal solicitation among artistic friends.

VIII.—Honor Roll.

The head of each department has been made conversant with the requirements for the honor roll.

IX.—Judges and Awards.

The committee has selected two sets of judges, one to judge the domestic arts displays, the other to judge the art work.

The following local awards are being offered:

1. Set of muslin underwear to be made by girls eighteen years of age and under.

Award to be given to girl submitting the two best garments.

1st—Set of scissors. 2nd—Lingerie ribbons with bodkin.

2. Darning and patching.

Award to person submitting the best specimen according to specifications made by the National Board.

1st—Two pairs of silk stockings. 2nd—One pair of gloves.

3. Model wardrobe.

a. Undergarments.

1st—Award to go to the individual who makes four pieces, two of which are chosen for the model wardrobe.

Sewing basket with complete fittings.

2nd—Award to go to the individual submitting the best single garment.

One set of lingerie clasps.

b. Accessories such as collars, cuffs, belts, ties, bows, crocheted cords, etc.

1st—First-class bar pin. 2nd—Two baby pins.

c. Aprons.

1st—Useful toilet articles. 2nd—Useful toilet articles of lesser value.

d. Shirtwaists.

1st—Gold thimble. 2nd—Bar pin.

## e. Hats.

1st—Two gold hat pins. 2nd—Ribbon flowers.

## f. Dresses.

1st—Silk scarf. 2nd—One pair long gloves.

g. Itemized list of ready-to-wear garments, necessary to complete wardrobe.

1st—Fountain pen. 2nd—Memorandum book.

## 4. Art.

## a. Photography.

Award to go to individual who submits the six best Kodak pictures, the size not to exceed post-card size or equivalent.

1st—Kodak book. 2nd—Kodak book of lesser value.

## b. Drawing.

Award to go to the person submitting the best design according to the specifications made by the National Board.

1st—Book on art. 2nd—Pennell's Etchings of the Panama Canal.

It is hoped that the prizes will be donated by friends.

If other Associations get as much pleasure out of working on these contests as we have, we feel sure that their efforts will count for much in their local work. Detroit feels that it has an opportunity such as it has never had before to show the value of its work to the public at large.

*The Exposition Contests in a College.*

A Panama-Pacific Exposition Contest meeting was held in Randolph-Macon Woman's College in Virginia, in October. The final touch to the advertising was a card put on each table in the college dining-room, with one of the little Poster Stamps attached to it to attract attention. At the meeting the general secretary, Miss Paxton, explained the plan of the contests, and the girls were urged to enter them by the presidents of the Association, the student body and the college, speaking in turn. Printed cards were then passed giving the girls opportunity to sign up for participation in the given contests, and to answer questions regarding their keeping of the Personal Account Book, enrollment in Bible and mission classes, etc., for statistical information for the Honor Roll.

## How One Extension Committee Found Time to Think

Mary Van Horn

THEY were piling on the car when I reached the station—girls, sweaters, motor coats and suit cases. Familiar faces peered from all the windows, greetings rang out on all sides. It was the first time we had seen each other since spring. We came from the mountains and seashore and even from the war zone, all bubbling over with fun and news and gossip of friends left behind, and our own summer experiences. *We* were the extension committee of the Wilkes-Barre Association on the way to our summer camp at Lake Winola for a week-end conference, which our secretary assured us would really make us want to begin our winter's work. We didn't believe that was possible, but it was worth trying.

The little log cabin camp was gayly decked with flowers to receive us, and better still an appetizing supper was spread. That evening when we were gathered around a roaring open fire our Association president gave us one of those informal, helpful talks such as only the most exceptional women can give. The fire died down, the wind began to howl and a wild scramble ensued for blankets and quilts. We slept on the porch, considering ourselves very good "sports" on such a cold night. After the first shiver we thoroughly enjoyed the starlight night and the reflection of the clouds and trees in the water.

Next day work began in earnest. I wish that everyone with girls' work at heart could have been with us as Miss Pyott of Baltimore, very quietly, very beautifully, led us to see the meaning and opportunity of our own little share in the "work of the Kingdom." As for Miss Stauffer of Philadelphia, she proved to be a veritable gold mine of practical

suggestions for noon hour and evening club work. Our own secretaries and chairmen were marvels of versatility, sweeping, building fires and giving inspiring talks with apparent ease.

We had plenty of time for cross-country tramps. The changing leaves, the fields of corn husks dotted with yellow pumpkins, the roadside banked with golden rod and deep purple asters and over all the blue, blue autumn sky put us in a holiday mood. For once in our lives we all thought about the same things away from the madding crowd. Nobody had to leave in the middle of an interesting conversation to keep a luncheon engagement. The spirit of fellowship increased very rapidly.

The closing hour of the conference was used to adapt the new ideas to the needs of each individual factory, and oh, what a relief it is already proving to have a plan to work on this winter!—to be pushing our work for once and not having our work push us. In this camp conference we did in an hour what we had failed to do all last winter. There were many things we didn't put in our notebooks or even talk about to each other, but I feel sure that not one of us went away without finding a new meaning in our work, and better still, in life itself.

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#### A HIGH SCHOOL GIRLS' CONFERENCE

Twenty-eight schools were represented at the second annual conference of Kansas High School Student Associations at El Dorado, Kansas, November 6 to 8, 1914—all but two of the affiliated schools of Kansas. In addition to the helpful technical hours, features of the conference were an Estes Park banquet, a talk by Miss Katharine Halsey on her experiences at Stockholm, devotional hours led by Miss Frances Spencer, secretary of the Kansas City Normal, and an address by the Reverend Howard Kerr of Park College on "The Christ-Focused Life." Following a talk on foreign finance by Miss Lucy Riggs the girls pledged \$85 towards the support of a student secretary in China.

#### FROM THE RECENT MAGAZINES

- The Golden Rule in Business**—The American—November.  
The first of a new series by Ida M. Tarbell which is to interpret some of the recent remarkable changes in business. Of interest to all who work with employed women.
- The Student Movement and the War**—The North American Student—November.
- Efficiency Number**—The Independent—November 30.
- National Consumer's League**  
will hold its annual convention at Washington, D. C., December 10-11. General Secretary, Mrs. Florence Kelly, 106 East 19th Street, New York City.
- War's Derangement of Religious Work**—The Literary Digest—October 31.  
News clippings that show the effect of the war upon religious organizations the world around.
- Social Work and Financial Stringency**—The Survey—October 17.  
Good to read just before a financial campaign, especially if you have seen the article listed just above.
- A Missionary Magazine for the Younger Girl**—Everyland.  
A quarterly published in December, March, June and September. Subscription price, 50 cents per year. Address Everyland, 156 Fifth Avenue, New York City.
- A Peace Stamp** is sold by the Massachusetts Federation of Progressive Women for 35 cents per 100. Address 257 Washington Street, Boston, Mass.
- A Municipal Creed**—The Survey—October 31.  
Some of the objectives that any city might strive for.
- Does Woman Use Her Money Wisely?**—The Continent—October 1.
- The War and Missions**—International Review of Missions—October.
- Saturday Night Closing on Trial in Rochester**—The Survey—November 7.  
How a city by united effort can equalize the working day of the large group of women employed in stores.
- The Clinker and Some Other Children**—a holiday magazine.  
Published by the National Child Labor Committee, 105 East 22nd Street, New York City. 25 cents per copy, five copies for \$1.00.

### SOCIAL SERVICE AT THE UNIVERSITY OF WISCONSIN

Last fall a campaign was carried on among the University women to find out what they were going to do after graduation, and social service ranked second in the choice of vocations, teaching being the first choice. When a call for helpers in the social service work which was to be started by the Young Women's Christian Association was made early in the fall a large number of girls responded. Many, however, did not know how many kinds of social service there were, nor for which branch they were best fitted. It was with the idea of helping these girls better to understand the scope of and the training for this kind of work that our social service class was started.

This class met weekly during the fall and talks on various branches of social service were given by specialists. In this way Young Women's Christian Association work, organized charity, Camp Fire and playground work and the like were presented, particular attention being paid to qualifications for the work, how to get in touch with it, and special preparation for it. The meetings were open to all University girls. The last meeting was a particularly enthusiastic one; the girls themselves took charge and gave glimpses of what other college Associations are doing and their own ideas of what could be done at Wisconsin.

A large part of the work has been done in co-operation with the city Association in Madison. The social service committee has had complete charge of two Camp Fire groups, one for factory girls and a second one for High School girls, both registered under the city Association. University girls have also helped other Camp Fire groups to win honors by teaching folk dances, clay modeling and basketry. The folk dances are taught by girls who are majoring in physical education and they have been as enthusiastic about the work as the Camp Fire Girls themselves. The dancing afternoons and evenings are always looked forward to with the greatest pleasure, even by the factory girls who have stood at their work all day for the five and one-half or six days of the week. The city Association furnishes the materials for the clay modeling and basketry classes, and the Camp Fire Girls have been able to earn several of their handcraft honor beads through the help of the manual arts girls who have charge of this work.

At Christmas time we were able to co-operate with the Associated Charities of Madison in sending Christmas bas-

kets and toys to several families in the city. It is the custom at the Christmas spreads given in the dormitories the last night before the Christmas vacation to present one another with gift "slams," which are usually toys of some sort. This year all these toys were collected after the spreads and were sent with the baskets to children who otherwise would have had no Christmas. Pennies, nickels and dimes were dropped into boxes under attractive posters placed in the University buildings, and this money was used toward buying the makings of Christmas dinners which the Home Economics girls had planned. Christmas Eve a group of the students who could not go home for their vacations distributed the baskets to the homes of the families which the Associated Charities had recommended. Working for other people brought a rather forsaken group of students together and ended in two jolly evenings spent together during what would otherwise have been a lonely time.

Perhaps the biggest work which the committee has done has been the starting of the Big Sister movement among University girls in co-operation with one of the Madison probation officers. This spring seventy-five University girls acted as Big Sisters to younger girls from about nine to sixteen years of age who need contact with the lives of some older girls who have higher ideals than they have been able to know in their home environment. Here again the University girls were keenly interested and got as much pleasure as the "little sisters" themselves. It is not a question of a University girl working for a little sister who needs her, but rather a working and playing together. At least once a week the big and "little sisters" were together, perhaps at a basketball game, perhaps trying some new recipe at the little girl's home or sometimes just visiting. One college girl who was particularly successful said at the end of the school year: "I've got a pretty big reputation to live up to if I am all that my 'little sister' thinks I am."

The social service committee is now taking charge of a social room for factory girls one evening a week in connection with the city Young Women's Christian Association. We worked together during the past year in social service as friendship work and each one of us feels that with this in mind we have come to learn more of what Christian service really means.

MARION L. BRACK.

# About Books

*"That is a good book that is opened with expectation and closed with profit."*

—A. Bronson Alcott.

*"It is surprising how few books are alive enough to be housemates."*

—James Douglas.

## THREE REVIEWS

### *"The Value of a Person"*

In days when work and play, commerce and international politics, are weighed and tested for the social consciousness that underlies them, we may well study such a book as this. Such a volume of books and magazines have within the past few years come to our desks with this heavy underlining emphasis, that we have needed to remind ourselves again and again that creeds, organizations, methods of work and social philosophies can never be ends in and of themselves.

In the six lectures in Bishop McConnell's new book, "Personal Christianity," the writer has developed from differing angles the old but often forgotten implication of the teachings of Christ—the supreme value of a person. Read the chapter, "The Instrumental in Christianity," for a thought-stimulating discussion of some present-day attitudes of mind as compared with the well-defined position of Jesus on these same questions. One paragraph in the chapter, "On Making Morality Human," might well be read by every person whose daily task is as taxing in its demands for moral and spiritual insight as is the work of an Association secretary. For such a person there are, indeed, crises of "fine considerations on which light breaks only for him whose intuitions are continually subject to the inflow of life from belief in a personal Father."

**Personal Christianity**—By Francis J. McConnell. Fleming Revell Co. \$1.25.

### *"Friendly Spending."*

Those of us who have thought that the word thrift applied only to principles of *saving*, should read Mr. Wood's book, "Personal Economy and Social Reform," to discover that knowing the how, when, why, and what of *spending* is not only equally important but is a subject needing great emphasis in these days of strenuous getting and easy wasting. We are glad to find that one of the greatest problems of our time can be solved by common every-day folks and need not wait for the dictum of hoary scholars and renowned scientists. For the answer to the question as to how national and community resources are being conserved is but an adding together of the principles of spending that the Johns and Marys of our land have adopted.

If you are interested in testing some of the laws that are governing your budget-

making for the motives of convention, caprice, efficiency and good taste; if you want to try a new slogan, "friendly spending"; if you are interested in the making of the to-morrow of your life, read this book—and very soon.

Some of the chapter headings: The Motives of Spending; How Much to Spend; The Purchaser; Spending and Friendship; Saving and Investment; The Appeal to the Christian.

**Personal Economy and Social Reform**—H. G. Wood. Association Press. 50 cents.

### *The Girl and Her Kingdom*

There are such conflicting answers to the question, "What is a girl?" that we are relieved to find that the author of the latest publication to be issued by the National Board has boldly set a limit to her audience and has written "Christian Citizenship for Girls" for those between the ages of twelve and twenty. There will be many, however, long since beyond the far bound of twenty, who will be happier for reading it. For this little book of a hundred or more pages is a reading journey through the paths of Any Girl's life.

It was used during the past summer as a text-book for differing groups. There was a class in its study at the Industrial Council at Altamont; two High School councils used it, and a group of girls sat on the dunes at the Asilomar City Conference and "discussed" some of its many debatable questions.

Although it is really a book for a girl's reading, it can be used also as a text-book, for there is a guide for teachers printed in a small pamphlet form. The lesson assignments, topics for discussion and suggestions for the use of additional material that have been here gathered together will prove most invaluable for those who are to use this book as a class text.

Here are the chapter headings:

All the Kingdoms of the World—Travelers All—Staff and Scallop Shell—A Land of Far Distances—The Golden Windows—Roadmenders—The Brook by the Way—Into Every City and Place—Adventures—Comrades of the Road. They consider a girl's equipment as a citizen of the Christian social order, and her relation to home, work, play, service, friends, and worship.

R. E. McC.

**Christian Citizenship for Girls**—by Helen Thoburn. Published by the National Board of the Young Women's Christian Association. Ready December 15. 25 cents. **Suggestions to Teachers**. 10 cents.

BOOKS FOR A GIRL'S CHRISTMAS LIST

- Speaking o' Christmas**—Paul Lawrence Dunbar—Dodd, Mead Company..\$1.00  
A collection of Christmas poems. Illustrated.
- The Lost Boy**—Henry Van Dyke—Harpers .....50 cents.  
An incident in the boyhood of Christ. Illustrated.
- My Daily Meditation**—John H. Jowett—Revell .....\$1.25  
Two short paragraphs of Dr. Jowett's fine thinking for every day of the year.
- The Blossoming Rod**—Mary Stuart Cutting — Doubleday, Page Company .....50 cents.  
A Christmas tale for anyone who loves the day.
- The Wolf of Gubbio**—Josephine Preston Peabody—Houghton Mifflin .....\$1.10  
A drama of St. Francis of Assisi—"The Little Poor Man," and of a Christmas gift.
- The Spirit of Christmas**—Arthur H. Gleason—Stokes Company...50 cents.  
One-page sketches about days and seasons, originally written for some of the current magazines.

BOOKS RECEIVED

The following books have been contributed by the courtesy of the publishers to the National Board Library:

- A Year Book of the Church and Social Service in the United States**—Harry F. Ward—Revell. Paper 30 cents.
- The American Indian on the New Trail**—Thomas C. Moffett—Missionary Education Movement. 50 cents.
- The Inner Circle**—Rev. Edgar DeWitt Jones—Revell. \$1.00.
- Everybody's Birthright**—Clara E. Laughlin—Revell. 75 cents.
- Christian Teaching on Social and Economic Questions**—Clarence C. Robinson—Association Press. 50 cents.
- The Girl and Her Chance**—Harriet McDoual Daniels—Revell. 50 cents.
- The Teens and the Rural Sunday-school**—John L. Alexander—Association Press. 50 cents.
- A Huguenot Saint of the Twentieth Century**—Paul Seippel—Revell. \$1.25.
- Training the Girl**—William A. McKeever—Macmillan. \$1.50.
- The Immigrant**—Frederic J. Haskin—Revell. \$1.25.
- The Life of Jesus**—William Byron Forbush—Scribners. 75 cents.
- The New Home Missions**—Harlan P. Douglass—Missionary Education Movement. Paper 40 cents; cloth 60 cents.
- The Teaching of Bible Classes**—Edwin F. See—Association Press. 75 cents.
- In Red Man's Land**—Francis E. Leupp—Revell. Paper 30 cents; cloth 50 cents.
- The Beacon Lights of Prophecy**—Albert C. Knudson—Eaton & Mains. \$1.25.
- An Ohio Woman in the Philippines**—Mrs. Emily B. Conger. \$1.00.

TRAINING SCHOOL NOTES

The Training School family has found an occupation for the few idle moments left in the day, and all are now knitting mufflers for the soldiers. It is surprising how much is accomplished in the spare moments and the short time spent in the living room after dinner.

Sixteen alumnae came back for the initiation in October, and it was a happy reunion. Splendid as is the course and joyous as is the school year, there is always renewed emphasis from returning alumnae that these N. T. S. days are preparation for hard work on the field. The class of 1915 conformed with the requirements of initiation by bringing tokens from Gramercy Park and in pledging loyalty to Number Three. Then the 1914 alumnae gave special warning to them in the following song, copied only in part for want of space:

How dear to my heart is my N. T. S. note-book,  
As patiently over its pages I pore;  
How precious the wisdom within it collected,  
And every perusal enhances it more!

\* \* \*

What solace I find here for each situation  
In cafeteria or secreta-ry;  
From Boards of Directors to leaks in the ceiling,  
Each symptom is listed from A down to Z.

When campaigns are fizzling, relationships breaking,  
When brand new committees refuse to commit,  
I fly to my note-book, and there in my note-book  
My N. T. S. note-book, there's something to fit.

\* \* \*

So if in the wide world without, which awaits you,  
You wish to succeed as a secreta-ry;  
And if it, perhaps, is your highest ambition  
To be an efficient official, like me,  
Keep close to your note-book at all times, between times,  
And sleep with it under your pillow at night.  
Don't part from your note-book, your life-saving note-book,  
Your N. T. S. note-book, that beacon of light.

Our family life has been shared for two weeks by a guest from Japan, and at Hallowe'en week-end by eleven Oriental students. They all have added much to our pleasure, and we hope the glimpse of our



PART OF THE CLASS OF 1915 ON THE ROOF

household with its many interests and the intimate contact with Christian students may mean something very definite to our guests.

One evening Miss Louise Brooks gave an informal talk, showing pictures of her recent trip around the world. She made an appeal for our understanding of the unity of Association work the world around and of the difficulties and loneliness of our secretaries in foreign lands, especially those who have gone out from the school, of whom she saw so many on this trip. The new class were left with the feeling that a spirit far more vital than could be imprisoned even in an "N. T. S. note-book" is what each graduate of the School entering foreign work must, and can, take out to her post for sustenance in lack of the many friends, books, and other favorable environment which those who work in this country naturally have.

During Miss Cutler's absence on the field Dr. Hill and Miss Adams gave lectures introductory to the Old Testament course. Dr. Hill, who occupies the chair of Biblical Literature at Carlton College, Northfield, Minnesota, is well known as a Bible teacher at Silver Bay Conferences. In his ten lectures on the Old Testament History from the Foundation of the Kingdom to the Exile, he traced the deepening spiritual growth of the Hebrew people, giving splendid interpretations of the lives of the Old Testament heroes who were instrumental in carrying out the purposes of God.

"That the people of all nations may come to know Jesus Christ as their Lord and

Saviour, and through him learn to love each other," was the theme of the class meetings each day during the Week of Prayer. We felt the increasing obligation resting upon us as Christians to pray for the peace of the world during these days of strife and bloodshed. Special intercession was made for those secretaries who have gone out from the National Training School to foreign appointments.

At the close of the Week of Prayer letters were written to all of our foreign secretaries assuring them of our hearty interest. We hope these letters will reach the secretaries by Christmas time and that their replies may form an important part of our Easter service.

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Within the past fifteen months over 11,000 copies of the Personal Account book have been sold. If this figure indicates that 11,000 young women are learning how to budget their incomes, it is a great record for the first year's work of the Thrift and Efficiency Commission. Here is a year's program for every girl of that company of 11,000. Choose one person who works or studies beside you and create for her the same enthusiasm for living the balanced life. Perhaps there are some people to whom you can send the account book as a New Year's Card.

# Announcements

## A NATIONAL STUDENT CONFERENCE

**A**N action of interest to every student Association has been taken at the last executive committee meeting of the National Board. It has been decided to invite official representatives from every student Association to meet at some central point, not far from Chicago, during the latter part of the Christmas holidays, for a national student conference. At that time the final recommendations of the commission for the rewording of the Student Basis of Membership in personal terms will be submitted for discussion. Although the official vote on these recommendations can only be cast at the meeting of the Fifth National Convention next spring, the students assembled at this conference will be able to express their convictions in an informal vote, which will have great moral weight with the convention.

Several reasons led the National Board to call this conference: The National Convention meets in Los Angeles in May, 1915, a time and place when it will be impossible to secure a large and representative student delegation to voice its convictions. This is all the more serious because what is possibly the chief business of the Los Angeles Convention will relate to the inner life of the student movement and ought not to be decided by the general body of Association delegates without knowing the opinions of the students, who are so vitally concerned by the vote. There are such differences of conviction among the 699 affiliated student Associations that the small number of students who will go to Los Angeles could not adequately represent the whole body. Moreover, the rewording of the basis in personal terms, which has involved the commission in so much work for a year and a half, requires more time for full discussion than could be given during

the sessions of a great convention. It needs hours of quiet deliberation that all the issues may be fully faced. And, lastly, student Associations need this opportunity to do corporate thinking as a national student movement. It would be easy enough through correspondence to collect personal opinions and local points of view, but the real wisdom that is needed at this time is that which will come from thinking together in terms of what is best for the entire student movement, and this can be only achieved by a national student conference.

The exact dates and place will be announced in a letter from the National Board to all student Associations, and it goes without saying that every affiliated college that can possibly do so will be represented by official delegates.

**Note:** As we go to press word comes that this conference will be held at Lake Forest College, Lake Forest, Illinois, January 1 to 3.

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## SUMMER SCHOOL, 1915

A six weeks' summer course for physical directors and student secretaries will be given at the National Training School from June 29 to August 10, 1915. This course is open to graduates of recognized normal schools of Physical Education who are eligible to positions in the Young Women's Christian Association, and for student secretaries under appointment to local positions.

A four weeks' course in Household Economics will be given from July 13 to August 10, 1915, for lunchroom directors and house secretaries. Women of training and experience who are qualified to hold positions as secretaries and superintendents of Association residences, and as directors of lunchrooms and cafeterias, are eligible for this course.

**FOR DISCUSSION AT LOS ANGELES****I. Restatement of Student Membership Basis.**

**A**S announced in the statement sent to each Association in April, 1914, the National Board at its meeting on October 7th, formally considered the report and recommendations of the Commission on the Restatement of the Student Basis.

This Commission had held an adjourned meeting on September 25th to consider making certain changes in the original recommendation. There were two reasons for this:

a. The returns from the field as expressed in the discussions of the Commission's report at the summer conferences.

b. The desire expressed by representatives of the Commission which is making a similar study for the student Young Men's Christian Associations, that there might, if possible, be a more complete agreement in the phrasing of the purpose to be recommended by both Commissions.

The Commission then asked the National Board to consider at its October meeting certain modifications of the Commission's original report.

This report was considered at the meeting of the National Board on October 7th and again at an adjourned meeting on November 4th. As a result of (a) the discussion at these two meetings; (b) the report from an informal meeting of the Commission held in the interval, to which the National Board had referred the restatement of Clause I of the Purpose; and (c) much consultation with leading clergymen, especially those who are members of the Young Men's Christian Association Basis Commission—the National Board took formal action on November 4th to recommend to the Convention the amendment of the Constitution, to be inserted under Article II Membership, which is also stated in this number of THE ASSOCIATION MONTHLY,

under the caption, "Proposed Amendments to the Constitution," and numbered Second.

The reports from the field indicated such a sharp division of opinion regarding the qualifications for leadership that it seemed best to the National Board to submit alternate recommendations, namely, 2a and 2b in Article III, for choice by the Convention.

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**PROPOSED AMENDMENTS TO NATIONAL CONSTITUTION**

**T**HE National Board of the Young Women's Christian Associations hereby announces that in conformity with the provisions for amendment of the Constitution as set forth in Article VII, it approved at its meeting on November 4, 1914, and will present for the consideration of the National Association at its meeting in Los Angeles, May 5-11, 1915, (Fifth National Convention), the following amendments to the Constitution:

**FIRST**

On the initiative of the National Board—  
In view of the fact that the World's Young Women's Christian Association at its Fifth Convention, in Stockholm, June, 1914, adopted a statement of its position, the National Board approves the amendment of the Constitution of the Young Women's Christian Associations of the United States of America by the adoption of the following statement in harmony with this, to be used as a preamble:

"Affirming the Christian faith in God, the Father; and in Jesus Christ, his only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of truth and Source of power for life and service; according to the teaching of Holy Scripture and the witness of the Church, we adopt the following Constitution."

**SECOND**

As a result of work and recommendations of the Commission appointed by the Richmond Convention to consider a restatement in personal terms of the evangelical basis for student Associations, the National Board approves the following amendment to the Constitution to be inserted under Article II, Membership:

"Any student Young Women's Christian Association may be admitted to mem-

bership whose constitution embodies the following provisions:

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

PURPOSE.

1. To lead students to faith in God through Jesus Christ;
2. To lead them into membership and service in the Christian Church;
3. To promote their growth in Christian faith and character, especially through the study of the Bible;
4. To influence them to devote themselves, in united effort with all Christians, to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

II. Membership.

Any woman of the institution may be a member of the Association provided:

1. That she is in sympathy with the purposes of the Association;
2. That she makes the following declaration:

"It is my purpose to live as a true follower of the Lord Jesus Christ."

III. Qualifications for Leadership.

1. All members of the Cabinet (officers and chairmen of standing committees) shall commit themselves to furthering the purpose of the Association.

2a. Two-thirds of the Cabinet members shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only delegates who are members of such churches shall be entitled to vote in conventions, or

2b. A majority of the Cabinet members, including the president, shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only delegates who are members of such churches shall be entitled to vote in conventions.

3. Members of the Advisory Board shall meet the qualifications of Cabinet members.

THIRD.

As a result of work and recommendations of the Convention on the question of the ex-officio vote, appointed by the Indianapolis Convention and continued by the Richmond Convention, the National Board approves the following amendment to the Constitution to be substituted for the second sentence of Section 2, Article III:

"Members of the National Board shall be entitled to seats in the Convention as ex-officio voting delegates. The general secretary of the National Board and the equivalent of one secretary from each headquarters department, and one secretary of each field committee staff, shall be entitled to seats in the Convention as ex-officio voting delegates."

NOTE.—The First Amendment, if adopted at the 1915 Convention, becomes operative thereafter. The Second Amendment requires for adoption a two-thirds affirmative vote in the 1915 Convention and also in the National Convention of 1918. The Third Amendment, if adopted by the 1915 Convention, becomes operative at the close of that Convention.

THE SOCIAL MORALITY COMMISSION

The Commission on Social Morality of the National Board of the Young Women's Christian Associations introduced three teachers on Sex Education to Normal Schools, Secondary Schools, Colleges and Universities in 1913-1914. It was possible to overcome the prejudices felt by faculty members toward bringing this subject before their students by explaining in advance the approach to the subject and the method of dealing with it. The lecturers won the confidence of students and faculties by their evident qualifications, attractive personalities and emphasis upon the Christian motive in moral conduct.

Only a limited amount of time could be given by any of the lecturers during the academic year. In the twenty-five institutions visited, 5,406 students attended the lectures. This constituted seventy-two per cent. of the enrollment of women students. Additional work was done in city and industrial Associations and summer conferences. In addition, lectures were given at five summer schools, including those at Chautauqua and at the National Training School. The Commission is extending its plans for the coming year to include lectures in educational institutions in new sections of the country and to cover much new ground in cities.

### SUMMER CONFERENCE PHOTO- GRAPHIC CONTEST

Prizes for the photographic contests at the various summer conferences of 1914 have been awarded as follows:

#### *School Girls' Conference:*

First Prize—Miss Margaret Y. Conner, Miss Hills' School, Philadelphia, Pennsylvania.

Second Prize—Miss Elizabeth B. Hurlock, Seiler School, Harrisburg, Pennsylvania.

#### *East Central Student Conference:*

First Prize—Miss Edna R. Hotchkiss, State Normal School, West Chester, Pennsylvania.

#### *Southern Conference:*

First Prize—Miss Annie Allen, Young Women's Christian Association, Norfolk, Virginia.

Second Prize—Miss Margaret Notestine, Alabama Girls' Technical Institute, Montevallo, Alabama.

#### *Eastern Student Conference:*

First Prize—Miss Ellen R. Wheeler, Vassar College, Poughkeepsie, New York.

Second Prize—Miss Helen A. Russell, Mt. Holyoke College, South Hadley, Massachusetts.

#### *Eastern City Conference:*

First Prize—Miss Alice L. Lennon, Harlem Branch, Young Women's Christian Association, New York City.

#### *Central Student Conference:*

First Prize—Miss K. Frances Scott, University of Chicago, Chicago, Illinois.

Second Prize—Miss Jean McGilvea, University of Minnesota, Minneapolis, Minnesota.

#### *Central City Conference:*

First Prize—Miss Louise W. Holzhausen, Young Women's Christian Association, Youngstown, Ohio.

Second Prize—Young Women's Christian Association, Battle Creek, Michigan.

#### *Western City Conference:*

First Prize—Miss Florence Turnbull, Young Women's Christian Association, Kansas City, Missouri.

Second Prize—Miss Rose D. Briem, Young Women's Christian Association, Omaha, Nebraska.

#### *Pacific Coast City Conference:*

First Prize—Mrs. B. D. Taft, Young Women's Christian Association, Oakland, California.

### THE PUBLISHERS SAY

That the quaint Country Carol printed with music in our number of *Rural Manhood* has been imported from England and may be ordered for ten cents a copy. It is printed in red and black. One of its four lovely verses is:

"Where the patient oxen were, by the asses' stall,  
Near my dear Lord's manger knelt the cattle all.  
'Twas a little country maid, vigil by him kept,  
All among the country things my good Lord slept.  
Fair was Rome the city, on that early Christmas morn,  
Yet among the country folk was my Lord born."

That that November number of *Rural Manhood*, by the way, for which material was entirely furnished from the National Board offices, turned out to be a most attractive women's number, and you will want to send ten cents for it. Leading articles on immigrant women in rural communities, publicity, "When a Girl Travels," a girl's home life, practical things for country girls to do, etc.

That the Christmas acrostic printed elsewhere in this issue was contributed to THE ASSOCIATION MONTHLY by Mrs. Edwin Slosson, wife of the editor of *The Independent*, and herself known as a writer.

That we have five suggestions for Christmas gifts: (1) The 1915 Association calendar, of course (see p. 433); (2) Thorn Apples and Sweet Acorns, the little brown picture card of country impressions by Miss Wilson, with its brown envelope to match (10 cents); (3) Miss Thoburn's "Christian Citizenship for Girls" (see p. 426), which is more than a text-book, as you can put it right into a girl's hands, "just to read"; (4) the four kinds of Association pins (ask at your Association desk to see price list showing cuts)—what girl does not love to wear some sort of pin to show she "belongs"; and (5) a special offer of THE ASSOCIATION MONTHLY, i. e., the Christmas issue of the magazine will be included with a subscription for the twelve issues of 1915, to those sending in \$1.00 any time before January 1st and referring to this offer.

That a Gift Room has just been opened in the headquarters building, where people in this vicinity who want Christmas books, cards, art importations (collected by some of our friends who were abroad last summer), prints, etc., that are "different," can find many delightful things to choose from during their Christmas shopping.

That the book, "Our Unfolding Purpose," which has just come to us from across the water, is far more than a mere

report of the World's Conference in June,—it is a stirring prophecy of the place of Christian womanhood in the world-wide woman movement. Certainly no Association library would be complete without this book, which may be ordered at 50 cents.

That as we close our books on the 31st of December we ask our friends to make special effort, by enclosing payment with orders, to help us begin 1915 with outstanding accounts reduced to a minimum. One fifteen cent charge after another quickly amounts to hundreds of dollars. May we add here that the new system of cash payments has been for the most part faithfully observed, and we are grateful.

PUBLICATION DEPARTMENT,  
600 Lexington Ave., New York.

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### "AN ALMANAC"

*In January the Spirit dreams,  
And in February weaves a Rainbow,  
And in March smiles through Rains,  
And in April is clad in White and Green,  
And in May is the Youth of the World,  
And in June is a Glory,  
And in July is in two Worlds,  
And in August is a Color,  
And in September dreams of Beauty,  
And in October sighs,  
And in November wearieeth,  
And in December sleeps.  
Therefore, in this new year, Rejoice!*

and send for a Young Women's Christian Association Calendar for 1915.

The other 364 quotations are as good as this one for January 1. Scattered through the Calendar are printed inserts of twelve of the conference or convention prayers of the last few years—thus made generally available for the first time. The cover is of Japan paper in old blue, with envelopes to match.

Order one and you will want more.  
It will solve your Christmas list.

Price 30 cents, postpaid. Order from the Publication Department, at 600 Lexington Avenue, New York.

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Social responsibility is to-day the most effective sacrament of religion.—*Henry Sloane Coffin.*

It is refreshing, it is even awesome, to meet a man whose only constituency is his own soul.—*Price Collier.*

When I don't sleep I just count my blessings. That's a splendid thing to do, because you fall asleep before you get to the end of 'em.—*Margaret Deland.*

From the Association Calendar for 1915.

## SECRETARIAL CHANGES

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

### GENERAL

Rosetta Reynolds, formerly general secretary at Springfield, Ohio, to hold the same position at Muskegon, Michigan.

Frances Goodhue, formerly assistant secretary at La Crosse, Wisconsin, to be general secretary at the same place.

Louisa E. Parks of the Central Training Center, 1913, to be general secretary at Boone, Iowa.

Emma Jean Batty, state secretary of Indiana, 1910-1911, to be general secretary at Providence, Rhode Island.

Blanche Campbell, junior and employment secretary at Lincoln, Nebraska, in 1913, to be general secretary at San Bernardino, California.

Frances Herbert, formerly general secretary at Savannah, Georgia, to hold the same position at Lynchburg, Virginia.

Priscilla Voorheis, extension secretary at Norfolk, Virginia, to be general secretary also.

Mary L. Thomas, formerly general secretary at Argentine, South America, to hold the same position at Fort Smith, Arkansas.

### DEPARTMENTAL

Mabel Treat to be physical director and office assistant at Decatur, Illinois.

Elizabeth G. Brophy to be cafeteria and domestic science director at Marion, Indiana.

Sue Crandall to be physical director at Marion, Indiana.

Elsie L. Miller, formerly extension secretary at Milwaukee, Wisconsin, to be girls' work secretary at the same place.

Anna E. Moffet, formerly assistant industrial secretary at Milwaukee, Wisconsin, to be acting industrial secretary in the same place.

Miss Bowles to be physical director at Harrisburg, Pennsylvania.

Marie W. Wilson to be physical director at McKeesport, Pennsylvania.

Leonora Anderson to be physical director at Honolulu, Hawaiian Islands.

Elizabeth Nutting to be physical director at Keokuk, Iowa.

Helen Haines, formerly office secretary at Cedar Rapids, Iowa, to hold the same position at Minneapolis, Minnesota.

Elsie K. Tanner to be domestic science director at Minneapolis, Minnesota.

Freeda Boss to be assistant to the general secretary at Minneapolis, Minnesota.

Margaret J. Mathes to be physical director at Bangor, Maine.

Mrs. C. M. Bentley, formerly lunchroom and domestic science director at Harshey, Pennsylvania, to be lunchroom director at Lowell, Massachusetts. (Summer course for house secretaries and lunchroom directors, part time, 1914.)

Mrs. Annah B. Richardson to be assistant educational secretary at Brooklyn, New York.

Mabel Hall, formerly extension secretary at Brooklyn, New York, to be girls' work secretary of the Eastern District branch, same place.

Veva S. Barnard, formerly assistant transcription secretary at Cleveland, Ohio, to be office assistant at the Harriet Judson, Brooklyn, New York.

Marjorie H. Ryder to be travelers' aid secretary at Bellingham, Washington.

Mrs. Wolfe to be physical director and assistant secretary at Everett, Washington.

Ella M. Towle, formerly travelers' aid secretary at Fresno, California, to be house secretary at the same place.

Hertha Herrmann to be physical director at Fresno, California.

Mrs. Nina Ross to be branch cafeteria director at Fresno, California.

Maude MacAllister, formerly secretary at lobby desk, Los Angeles, California, to be junior secretary at Long Beach, California.

Gertrude Bradley to be physical director at Canton, Ohio.

Ruth Crosby, for a time acting general secretary at Newark, Ohio, to return to her former position of physical director in the same place.

Mrs. Williams to be office secretary at Steubenville, Ohio.

Mabel Smith, formerly temporary secretary at Roanoke, Virginia, to be extension and office secretary at Charlotte, North Carolina.

Flora A. Ayers, formerly house secretary at Baltimore, Maryland, to be cafeteria director at Fort Smith, Arkansas. (Summer course for house secretaries and lunchroom directors, 1914.)

Ruth Sanderson to be physical director at Fort Smith, Arkansas.

Hazel B. Withrow to be office secretary at St. Joseph, Missouri.

Dorothy Smith to be extension secretary at the Bemis Bag Factory, St. Louis, Missouri.

Mabel Schadt to be domestic art director at St. Louis, Missouri.

Miriam Bull, housekeeper at New Haven, Connecticut, in 1912, to be cafeteria director at the new Association at Tulsa, Oklahoma.

## AS WE GO TO PRESS

The last edition of "The Foreign Pageant" is entirely exhausted. While it does not seem worth while to publish another edition, there are still occasional demands for this Pageant, and the Publication Department will be glad to buy back, at the regular selling price of 20 cents, any copies still in good condition which Associations may have on hand.

"The New Voice in Racial Adjustments," containing addresses and reports given at the Negro Christian Student Conference held in Atlanta last May, may now be ordered from the Publication Department at 50 cents a copy. It is the last and strongest word on all matters of the place of the colored race in our national life, from a Christian interpretation.

An easy and attractive way to raise money for missionary purposes is offered by *World Outlook*, whose business manager is Mr. E. M. Willis, formerly General Secretary of the Silver Bay Association. Employment secretaries will do well to look into the matter. The address is 150 Fifth Avenue, New York.

A book of Chest Weight Exercises has been issued by The Narragansett Machine Company, advertising on page v, and will be sent to any physical director or other Association officer for 25 cents. Address the company at Providence, R. I.

## Insurance for Employed Women

All employed women should protect themselves against loss of time from any illness or accident, also in case of death from any cause.

Very latest and low cost contracts can be secured by communicating with

**HARVEY D. BLAKESLEE**

76 William Street, New York

Telephone, John 5400

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600 Lexington Avenue, New York

# The Association Monthly

Official Organ of the National Board of The Young Womens Christian Associations of the United States of America

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Number 12

## A Meditation for the New Year

*Today we write a new figure on our calendar and the figure speaks of the mystery of time. It tells us that something has gone and that something has come; it is the mystic swaddling clothes of eternal youth.*

*In the midst of the years we stand today and look back; in the midst of the years we stand today and look forward. Memory, the handmaiden of Love, silently crowns the past with remembrance. Expectation, the messenger of Hope, holds out to the future, eager hands of greeting. A transcendent gift belongs to the Sons of Men. It comes clothed in the garments of the long ago. It has passed down through the centuries singing its triumph song, but for the most part it has been unheeded. Today it sings again, and its notes are clearer than ever before. "He hath set eternity in their heart," is the wondrous refrain which carols this immortal gift.*

*It tells us that the old year just passed, with its radiant joys and sacred sorrows, and the new year just come, with its unknown experiences and ardent hopes, belong together, both a part of that one timeless order which can never pass away.*

*"He hath set eternity in their heart." We, the children of time, are awakened to our eternity. A strange dignity and unrealized glory rest upon us; our personality is eternalized.*

*A new outlook and meaning breaks in upon our work and we see it in the light of God, unfettered by the measurements of time, part of an eternal task.*

*Our dearest possessions, the relationships of earth which make life glow with beauty and light, are ours forever in the security of the eternal years.*

*Eternity in our hearts! This crowning gift of the Infinite Father to us, his seeming finite, but really infinite children, bids us cast away the fever of haste, and the bondage of fear and the terror of loss, and invites us to life in the light of the eternity which we carry in our hearts.*

CHARLOTTE H. ADAMS

# The Garden Gateway

Elizabeth Lippincott Dean\*

**T**HERE has always been a charm to me in the blue willow pattern china, especially the plates, which show three figures crossing over on a round bridge to a new enchanted island with a garden. It is so full of the spirit of adventure, of magic and mystery. Does one ever tire of picturing oneself in a new environment, where new sensations and emotions take the place of the old threadbare ones with which we are so familiar!

So real is the unconscious influence of first impressions that it has become a definite study along commercial lines in advertising, in displays of goods in department stores and in the homelike furnishings of hotels. Who has not at some time in her life sought a place to stay, a boarding club at college, an inexpensive hotel at a summer resort, or a location more cheerful than the average boarding house in a strange city?

What a depressing influence an unattractive vestibule may have, with its stained and muddy steps, a frayed and crooked mat, a sagging door curtain. From such an entrance one expects a tardy and indifferent maid to point the way to a gloomy waiting room with equally gloomy furniture and a table covered with a disorder of torn magazines. The bedroom would be cheerless, even the creeping window refusing to stay open to let the fresh air in, and one would hesitate before using the wash-bowl.

Sometimes a place is more pretentious, but equally unhappy. Here there is willing but ineffective management. A finger-marked condition beginning at the doorbell is found all through the house. An uncomfortable sense of apology pervades the whole place, yet those who are home-

makers at heart never need to apologize.

These are little details, but they help to form the background, and indifference to the niceness and appropriateness in little things is bound to be reflected in careless personal appearance, in the discontented attitude of people in the house, in laxness of speech and manner and even in uncertain ethics. It might all be so different "if only somebody cared," and realized in her own heart how much isolated people respond to the brightness of an environment, and that persistent insistence on the best of home ideals does help to give that comfort in everyday life which every girl is longing for, craving after and working towards. If our eyes could but see this appeal, how definitely we might change the places where girls live into real homes.

In a summer cottage, above a window looking out to sea, is found in Old English lettering, "Turn thy rudder hitherward a while; This is thy port of rest from troublous toil." Why should not every Association residence be a place of rest from troublous toil, even if there is the handicap of a weekly board bill? This is the port where a girl should find an unfailing welcome for herself and her friends, where the feeling of isolation is overcome, where the dread of being different from other people is lost sight of, and where the unconscious longing to be part of a group is satisfied. Because of the friendliness and reverent patience shown her, because of the tenderness expressed to her as an individual when discouragement has filled her with a longing for some one to put new heart into her, she finds it easier to be true to her ideals. If the busy people of the world, and just now we mean especially those busiest of women, Association leaders, only realized how much more the

\*Assistant to the Dean of the National Training School.

slightest interest from them means to a girl, than from a person whose life is less crowded, would they allow themselves to be so rushed? If they could but take the time to enter wholeheartedly and unreservedly into the doings of each moment, conquering the sin of the impersonal,—that dividing of one's attention by the anticipation of one's next duty, which gives a set impression sometimes known as "the Association smile"!—what matter if a report *isn't* always written, or a piece of advance work begun, for above all are we not home-builders for the hearts of girls?

What a different point of view we might have if we could regard the girls and women entering our buildings as *guests*, honoring us by coming to the house, and by giving us the privilege of seeing them at close range, of getting to know their hopes and ambitions and the methods they take to obtain them. The guest has crossed the bridge and come to our environment, so we have the advantage, while she must adapt herself to the conditions already familiar to us. With reverence should we approach the introduction to a fresh personality, and by meeting on the common ground of genuineness, explore the garden together.

It is always a question how to make the new-comer while still a stranger "feel at home," and to make her know the real welcome awaiting her in the circle of the family. There are a few ways of anticipating her coming, for instance: some one to meet her when she arrives and show her to her ready room, where she finds her name-card slipped into a frame above the number on her bedroom door; or a dinner card at the table which denotes her place, helps introduce her to her companions there and serves, when curled around and fastened with two clips, as a napkin ring bearing her own name.

The delegating of certain resident girls to the definite part of hostess to the new-comer makes a definite point of contact between them and makes

possible an individual interpretation of the routine of the house, and a sympathetic counselor during the process of getting settled. It is surprising how much there is in common between absolute strangers when one definitely determines to find it, and how readily people express themselves when real interest and common purpose can be discovered behind the "jolly" and the self-centered one-sided conversation. Differences are minimized, mannerisms become unessential, and there before one realizes what magic has done it, the gateway has faded in the distance and you stand together on the alluring garden path.

The new-comer is grateful to the hostess for her thoughtful appreciation of possible strangeness, and will gladly act in that capacity to the next guest. Thus loyalty is passed on and kindness made over into loving kindness.

To make the responsibility for the home atmosphere felt more personally, each member of the family may be voted a definite place upon various house committees, which in turn are changed every few months. In this way clannishness may be avoided and sets and cliques and snobbishness eliminated. Here is emphasized the joy of working together and the dignity of doing things well, whether it be the considerate planning for the comfort of strangers, the irritating care of the magazine rack or the cheerful service of the "post mortem committee" which cleans up after any entertainment when the other workers are tired out.

So it is with the possibility of real fellowship, working, playing, planning together, that such a group would gather each night in the living room of even what is technically classed as an institution, coming together with the real spirit of family life. Those who were not at home would be missed from the family circle and some thoughtful surprise planned for their return. It is such a trifling service to turn down a neighbor's bed ready for her when she comes home

tired, or to tie a little bundle of crackers on the doorknob, yet just such friendliness offers comfort and cheer out of all proportion.

In this first month after the best season of all the year, one might fancifully trace through such service the afterglow of that glorious color, the Christmas red, the lovely holly-berry shade so lavishly displayed at the holiday season. For weeks we have been seeing the gorgeous decoration everywhere, red on Christmas wreaths, red on flaming posters, on packages, in sweaters, in the cheeks of coasting children, in the live coals of a kitchen fire, or reflected from a sunset in varying degrees on the

clouds. Then, by magic, suppose we change the following of this one color into the tracing of love in little things through the day and we'll be equally surprised to see how many unexpected places that, too, is to be found. In the courtesy in crowded cars, in the thoughtfulness to a hurried, busy worker, in the laughter of little children, in the warmth of whatever bit of home life we know best—we see the threading of this color of life. The events of every day, the usual things, the ordinary duties, when colored by the reflection of Christmas love, may form ever so many round bridges, ever so many gateways, into ever so many enchanting gardens.



## Your 1915

**T**HROUGHOUT the land and beyond the seas, the members of the Young Women's Christian Association are sending their New Year Greetings, bringing good cheer to many hearts and homes. The words mean more than they say. The spirit which gives them life is the high purpose of a beautiful Christian fellowship, a fellowship which lives and grows today because it understands the Christian heritage of the past. This living fellowship is the true conservator of all that is precious and enduring in the years gone by.

The past is a guide, not a god; and it is to be understood, not blindly worshipped. Its true conservation is in a religious life characteristic of the present day, as the life of the fathers was characteristic of theirs. Such a life grows out of the past without being imprisoned by it. It is at once reverent and free. It splendidly and loyally develops all that is valid and vital in the growing volume of Christian life and history.

Fundamental in this conservation and in this fellowship is the unwavering conviction of the loving presence of the Living God. Of all that the past has brought the highest inspiration comes from its assurance that when "the past" was "the present", *God was there!* Today, God is here; and with the coming of the New Year, the heart is stirred with a devout eagerness to go forward into the new "present," which is God's Presence.

"Darest thou now, O Soul,  
Walk out with me toward the unknown region,  
Where neither ground is for the feet nor any path to follow?"

Yes, in God's Name. "The unknown region" is no longer fearful, but friendly; not a mysterious vacancy, but the Father's House.

In this living fellowship, which unites the spirit of the past to the action of the future, which vindicates the past by going gladly forth to meet the Living God, I see at once the aim and the achievement of the Association in the coming year.

LINDSAY B. LONGACRE

# The Jobless Girl

Mary Sims\*

WE are facing this winter to an unusual extent the problem of unemployment. Many grades of workers are affected, and many different industries. Stenographers, clerical helpers, factory workers of all kinds are being turned off by their employers, while many of those who have jobs are on part time or cut wages, or both. One of the factories near New York City has laid off two thousand girls, just half of its normal working force. From the Northwest comes the plea that we will send word to Associations throughout the country that there are no jobs there and many unemployed. From all parts of the country comes the same story of no work. So much do we hear this that it seems as if we were in danger of becoming accustomed to it, but each individual case means privation and suffering. At an establishment from which many girls have been turned off I asked a forewoman what became of the girls who were out of work, and she answered, "God knows." Because men as well as women are out of work the girls cannot fall back upon their families as is sometimes possible in short periods of unemployment. It often means that because they have families there is additional suffering. As one girl said at an employment bureau recently, "What can I do,—my two sisters and my father are out of work?" Piece workers sit idle hour after hour in the factories waiting and hoping for work. A girl who works in a corset factory near New York received in her pay envelope for the last week she was employed only fifty cents. Then she was laid off. The whole department was cut down to less than one-third

\*As recently appointed office executive for the City Committee at National headquarters, Miss Sims at once came into contact with the unemployment situation as probably the most critical problem now facing our city work.

of its customary size. These stories could be multiplied indefinitely, but it is needless to elaborate. We have only to read the daily papers to realize how serious is the situation and how great our responsibility.

The first thing we think of when we hear of girls being laid off is to try and find other jobs for them as soon as possible. Here in New York City a few weeks ago a clearing-house was started for the philanthropic employment bureaus. To this central bureau were telephoned in every day all unfilled calls that they might be redistributed, and no job be unfilled for the lack of a proper candidate. This central bureau has had to be discontinued, however, as there were no calls to fill. No matter how efficient we make our employment bureaus—and that should be our first thought—if there are not jobs to go around there will still be a large group of unemployed girls who must be tided over this period of industrial depression.

In the long run unemployment is an industrial problem, not a relief problem. We must look to industry itself, perhaps with government aid, to solve it. Meanwhile, we are facing a situation that calls for immediate action. When people are walking the streets homeless and starving, we cannot wait for the laborious machinery of a new national movement to come to their rescue. We must use every means within our power to help, to protect, and to encourage the many girls who are coming to us in their time of need.

We are all of us well aware of the difficulty and danger of giving relief. It is only too easy to get into the habit of being dependent, and we must realize that we are doing an almost unforgivable thing if we take away a girl's sense of independence. When we cannot help a girl to a real job

we must, however, do something. One of the things that is being tried in several places this winter is a work-room. The girls employed there are paid a nominal sum, in some cases seventy-five cents a day, for working on Red Cross supplies. This is, of course, in no way looked upon as a permanent employment, but merely something to fill in with and give a girl something to live upon while she is waiting for a job. None of us would countenance an industry that paid its workers as little as four dollars and a half a week. In the work-room, however, no one is being exploited for private gain, and the girl, in doing the work for this price, is herself contributing to the war relief as truly as if she were giving money. We should not lose sight of this fact nor allow the girls themselves to forget it. This plan can sometimes be developed in co-operation with other organizations and so be of wider usefulness. It is sometimes possible to do a bit of constructive work along with it. To a workroom in this city came a call for a manager of a laundry. There was no one there who seemed to qualify, but the head of the workroom took one of the most promising girls, sent her for three days to laundries in the city to observe methods, and then placed her in the position which she has since satisfactorily filled.

We all know how deteriorating is a long period of unemployment. It is only too often the case that after weeks of idleness a girl is less able to get a job and less capable of holding it after she gets it than she was previous to this time of being out of work. This is particularly true of the very young girl or of the unskilled, partially trained worker. Can we not try to do some really constructive work along this line? If during this period of forced unemployment some of the girls could be further trained along their own line of work or made more generally efficient, there would be less danger of their being again in need of assistance. Many of the older girls

who have made places for themselves in business or in industry can point out what particular qualifications make for success. Employers also may be asked to co-operate both by financial aid and by advice. If we can study the industrial situation in each locality, finding out what kind of labor is needed and what training or experience is necessary, then it may be possible to start trade classes of various kinds, either under the educational department of the Association or in public trade schools or specially organized classes. Many of the girls must be paid sufficient to cover their living expenses while they are taking these courses. For this purpose a scholarship fund could be raised and so enable some of these unemployed girls to become more efficient. It may be understood that the girl can pay back this money at some future date; then she will not feel that she is accepting charity. To be of real use vocational classes must be adapted to the needs of the locality. In one of the cities of the middle west a tailoring firm wanted expert button-hole makers. The Association, learning of this, at once started a class in button-hole making, as it is one of the well-paid occupations in the establishment. This same idea could be carried out in other places.

In order to work out these or similar plans successfully, it is necessary to know the conditions and the girls intimately. In speaking of methods of administering unemployment insurance abroad Professor Seager says that the most satisfactory way is through the trade unions, for they know their own people, their needs and their possibilities. Fortunately we also have an organization ready to our hand to carry out these plans, in our federation of industrial clubs. Many of our girls in these clubs are themselves affected by the present industrial situation, and they know other girls who are. It may be possible to have in each a committee on unemployment that will keep track of all the girls who are without jobs, and

see that they are taken care of either by scholarships, in the workroom, or by finding other work for them. Financial help can be obtained in many cases from individuals, often employers. The workroom with its double appeal of giving to the war relief and of caring for the unemployed is of popular interest. The scholarship plan also, with its possibilities of constructive work, is of public interest and also gives a chance to interest people in individual girls. All over this country the working girls are helping each other. To see their generosity and splendid courage is the one bright spot in this dark situation. It is in working with these girls that we have our richest possibilities for helpfulness and success.

Mr. Sidney Webb says in a recent article on the unemployment situation in England, "It is immensely more valuable to prevent men from being discharged from employment than to

relieve them when they are discharged—let your economy be in your own personal consumption, not, until your income is actually reduced, in your expenditure." Do not let us take this time to save money. If we can spend normally and sanely we will be doing much to steady the present abnormal situation. To keep a girl from losing her job is much better than giving her relief when she is laid off. If your income permits, hire some one to do your mending, expand your laundry to larger proportions. The amount you pay for these services may keep some woman from having to ask for charity. To spend money in this way may not give us the same glow of self-conscious virtue that we get when we deny ourselves to give a hungry girl food, but if we make it possible for that girl to earn money that she may buy food for herself we have given her not only food but self-respect.



## The Shape of a Year

*"It was a year ago just now, at this very time of day and everything, that I left home to come out here to China.*

*"It's funny to know it's a year. It doesn't feel like a year. It's all a different shape from the years you used to have when you were small. It's not a long year—but it's a pretty good size—thicker, I guess, than usual. That's because there've been whole lives full, nearly, of new things in it. New people and foreign folks and clothes, and their faces and voices, and languages, and characters—(literary characters I mean now), and situations. Lots of new happinesses and joys too—and new things that made you know that the real things and the true things, and the things that really count, are realer and truer, and more wonderful than you'd ever known they could be.*

*"There's times when being in a place like this makes you feel littler than little when you see all you might do, if you were the person that ought to be doing it. But you don't dare to feel like that long—and you have to remember that you didn't deliberately put yourself in that place, as your own idea, and you think about other things than your size."—From a letter from one of our foreign secretaries.*

A GROUP of girls sat at luncheon in an Association cafeteria. "Oh, if I could *only* get over the hill!" sighed one, from the depths of mid-winter despond. "What hill?" asked an apostle of the obvious. But her answer was another question. "How do you think of a year? What shape has it got?" (I was glad I could not help overhearing.) "Shape! Why it's just a year. Thirty days hath September, April—." "Oh, I

know!" crowed the girl who had just put her tray down, "Mine's a circle, of course, and you go 'round it like a race track, and we're on the last lap now, because it's the thirtieth of December."

With somebody's pencil they drew their years on the back of their cash register tickets. One was a book, with chapters, pictures and all. One was a Runaway Road, and you just followed it along regardless. One

was oblong, two round, and some had no shape at all, they were just the Year of Grace, 1915. The girl who had started it all conceived that in January you slid down hill through all the glory of spring, into the dry valleys of summertime, then began to climb. By December third you were almost to the top and the Christmas tree. She didn't exactly want to get over with Christmas, but one could see that she felt a distinct psychological value in beginning to go downhill.

That was a month ago. To-day is January third. When I overheard that conversation my year was just a year, that and nothing more, but I perceive that in this month it has begun to have a shape. I believe my year is a sort of Christmas package—a crisp, square, deliciously heavy, *packagy* package of time, to be *spent*. I have opened it—I untied the ribbons two days ago, and it seems to me to be made up of many smaller packages. Now shall I just take them as they come, or count my treasures over, and know what there is to spend? A queer thought came to me while I was untying those ribbons. Suppose I never have another package like this! Gruesome?—not at all, just exciting. Just one package of time to spend! I always *did* think heaven would be more fun than earth, anyway. So suppose when this package of time is gone I'm not given another, but am just told to come along with whatever I've bought for it. Heigh-ho!

I looked into one of the little packages just now. It was all full of what looked to be Suffering. It's strange, but I believe I'm more ready for that now than I would have been on January third a year ago. I used to have long, long thoughts about how blissful it would be to go back to the little town I came from, a village well off the beaten track, slumbering in rural unawareness. There, I thought ingenuously, one could lead a kind of milk-maid existence, without bothering about social unrest and things. For I live now in a city of some size,

and happen to be bound up with an Association of young women which for better or for worse somehow binds one up also with all the women of the world, and my little finite self sometimes gets all worn out with it! But I know better now—the last six months have taught me that when one considerable part of the world suffers, in this day and generation, *no one can escape it*, and perhaps as the next few months bring new lessons of world-consciousness and world-pain, I will be ready to try to learn them for myself with a more humble and a contrite heart.

I opened another package in a chastened mind. It was full of Friendliness. There will be new friends to know, and old ones to know better, and I've a package of time to spend at it—and more sobering still, other folks will be spending parts of their year on me. Will they get full value for all they spend?

I opened one many-cornered package, and it was all full of the Unexpected. It didn't quite reveal itself, of course, but I saw Occasions, and Ups and Downs, and even one Crisis. Every year holds these, but it seemed a little different when one looked into the packages ahead of time, and one wondered if, like an unbidden guest, the Great Experience would come by surprise, and one would not be ready.

There were other packages, opened in fear or eagerness—too many to tell of here, but there was one from which to draw gifts of courage and wisdom for all the year. It was the package of Times and Seasons, and under the Christmasy wrappings lay all the deep experiences of Christmas Day, of Easter, of feast days and fast days, of "special" days of one's own—the times which, if lived to the full, enrich all the year. "Why, it's from this package that I'm getting this very day, isn't it?" said I to myself, "when I think about the shape of the year and how to use it. It's a happy game. this opening of my package of time. I feel all ready for it to begin. Here's to the last day of December, 1915!"

# A Litany of Intercession for University Women

These Intercessions were compiled for use in the Cabinet of the Young Women's Christian League at the University of Chicago. The compiler desires to acknowledge her indebtedness to the following sources: "The Litany of Remembrance," published by George Allen and Company of London, and "The Litany of Intercession for Women," published by the British Student Movement. The prayer at the end is taken from the Conference Prayer for 1914.

—Caryl Cody.

## THE LITANY

Let us in silence worship God.

*Let my soul be quiet before Thee.*

Let us pray.

Dear Father, united by our common bond of devotion to Thee, we come together here to worship Thee. Teach us to pray aright. Lead us into true communion with Thee. Make known to us the truth as Thou wouldst have us see it, and in all things give us sincerity, simplicity, largeness of judgment and courage to live as true daughters of thine.  
*Amen.*

Let us pray for the women of this great University which we love.

*Not by might, nor by power, but by my spirit, saith the Lord.*

Let us pray.

For the lonely, the unloved and the unloving,  
For the younger girls, who have come here as strangers in a big city,  
For all those who are made unhappy by self-consciousness,  
For the girls who are working their way through college and sometimes have not enough to eat or to wear,  
For those wise in their own conceit, who through this fault are not receiving the best that the University can give them,  
For the selfish and the thoughtless who unconsciously bring unhappiness to those about them,  
For all those who are discouraged,  
For any who are bitter and sarcastic in their attitude toward the University,  
For those who have not yet come to a realization of the real values and are spending their time foolishly,  
For those who are tempted to be dishonest in word or deed,  
For those who are over-ambitious and think only of themselves,  
For those who do not yet know the meaning of the word "responsibility",  
For those who are in religious doubt and know not what to believe,  
*Dear Father, we ask thy help in helping them.*

Let us pray.

For a deeper realization of our sisterhood, that we may be able to bear one another's burdens, to help solve one another's problems, and to become a source of strength and courage to those about us.

*Hear us and help us, we humbly beseech Thee, O Lord.*

Let us pray.

O Father, give us a knowledge of the women about us in their differences from us and in their likeness to us, that we may deal with their real

selves, measuring their feelings by our own, but patiently considering their varied lives and circumstances. Forgive the poverty of our pity, the shortcomings of our love and the negligence of our service. Deliver us from all bitterness and malice; from all pettiness and unkindness; from all self-sufficiency and self-assertion; from apathy and indifference and from a selfish use of wealth, leisure and education.

*Save us and help us, we humbly beseech Thee, O Lord.*

Give us knowledge of ourselves, our powers and weaknesses. Help us to acquire an unprejudiced mind in facing our problems. Give us sympathy and understanding, and the inestimable capacity for friendship in the deepest meaning of that word; and above all, Father, teach us to pray both in solitude and with those we love. Give us a large conception of what prayer means, so that our lives may grow richer because of our new-found intimacy with Thee.

*Give us that abundant life whose source is prayer.*

And now, O Lord, we ask for a spirit of steadfast courage. Take away from us all paralyzing sense of our own unworthiness. Let us face our work, weak in ourselves, but strong in Thee, with a spirit which will overcome past mistakes due to ignorance and misunderstanding, and which will strive earnestly and unwaveringly to realize in this University the ideals which are thine.

*Seeing that we are compassed with so great a crowd of witnesses, let us run with patience, looking unto Jesus.*

We would realize the responsibility and opportunity we bear as members of this Cabinet. We know that we cannot hope to lead others farther than we ourselves have gone; and in this knowledge, as leaders among Christian women, we dedicate ourselves to Thee, body, mind and soul, in a three-fold gift.

*For their sakes I sanctify myself.*

*It needs patience to go on, in the faith that the spirit is more than power of might, and that it is living more than doing which makes changes in the habits of mankind.*

And finally, O Father, send us forth from this our Cabinet meeting eager to work in thy service, strong to endure in thy cause, firm in our belief, steadfast in our purpose, with eyes that see clearly because they have looked on Thee, with lips that speak purely because they have moved in common supplication to Thee, and with hands ever ready for service because of the need which Thou hast shown us. We would walk in the sunshine of thy presence with happy faces, making each day's activity a prayer to Thee.

*In the name of him who is able to do exceedingly abundantly, above all that we ask or think, we offer this prayer to Thee, thou Lord of Hosts. Amen.*

*(To be said at the end of the Cabinet meeting)*

*And now, with all our powers, girded by the force of will, we go from this place to face our heritage of work and play, laughter and pain and service; and we go in thy name, and in thy spirit, Christ, thou Son of the Living God. Amen.*

# Plain Sewing

Alice Hutchins Drake

THE secretary sat stiffly in her chair. "What can you do?" she asked.

Mrs. Grady smoothed one hand down the back of the other and looked up with a wan smile. "I can do plain sewing," she said.

"Work desired: Plain sewing," wrote the secretary. "Much experience?" Miss Caswell inquired.

"Twenty years." Cutting, fitting, sewing, for twenty years! Yes, Maggie Grady felt that she had had experience. There were times, when she closed her eyes, that needles assumed the guise of imps and marched along with thousands of stitches and spools of thread. Every stitch she had taken for twenty years passed by to haunt her. There were none to shame her. All were dainty as the hand which made them. The pity of it was in the appalling number.

"Sign here, please. If there is any call for work, you will be notified." Maggie signed her name.

"I'd appreciate your kindness," she said with the suggestion of a smile.

For a moment Miss Caswell hesitated. Maggie Grady was in no way different from the hundred other "cases" who came to the Association daily. As employment secretary she seldom permitted herself to scale the wall of professional dignity, but there was something about this applicant which made Miss Caswell wish to at least peep down at her, over the top.

Someone was speaking, "If you can, come in Thursday—to-morrow—about four. I may not have work for you, but there will be tea and wafers and a blazing hearth fire." Miss Caswell found she had scaled the wall and stood with Maggie Grady's hand in hers. At the door they parted. The secretary returned to her desk and professional dignity.

In the street below, a swirling mass of men and women were hurrying

through the snow. Mrs. Grady, stepping from the building, was swept along in the midst of the homeward bound. At each corner stood a kettle guarded by a man with a tinkling bell, who called through a megaphone to the passerby.

Maggie stopped beside a kettle and pulled from her mitten a crumpled car ticket. "I'm out of money to-night," she said. There was a twinkle in her eyes. "But here's a car ticket. I've just been keeping it for a 'rainy day.' You can have it; it may help some."

She passed on. Sam's boy at the little grocery store would accept another car ticket and two cents for a loaf of bread. Maggie Grady was always kind to Sam's little girl, but Maggie never knew that was why he accepted the strange currency.

But that night the bread remained in the store. A solitary apple was served for supper. Mrs. Grady had mended Sally Ann's dress when she tore it on the door knob, and Sally Ann's mother, who lived across the hall, had sent her the apple with many thanks.

"I'm not much 'count now'days, Sally Ann," she said as she worked magic on the poor little dress. Sally Ann, sitting with her feet tucked up on the rounds of the chair, observed her gravely.

"Time was when I could make lots of money sewing. Fine ladies would say, 'I have Mrs. Grady,' and some others would say, 'Do you? Wish I could, but she's so busy.' But mostly, I made dresses for little girls 'bout your size, Sally Ann—all handmade, with pretty lace and embroidery. I'd sew all day, and then nights, when I'd get home, I'd sew some more, for I had a little girl all of my own. Some way 'twas more fun sewing for her. I never got half so tired."

Sally Ann smoothed a curl around one finger. "Where's your little girl now?" she said.

Curiously, Maggie Grady found it necessary to remove her spectacles and brighten them. "She went away when she was four years old, and after that I didn't make any *little* dresses. Here's yours, all mended. Now run along."

On Thursday morning there was no breakfast, but Maggie was buoyed by the promise of tea at four.

Before the hour she finished Sadie MacTavish's waist while Sadie did picket duty with the striking garment makers. Across the hall, she performed the duties of Sally Ann's mother, who lay ill from exposure in yesterday's snow. Sam's little daughter needed what Maggie termed an "airing," and it was she who took the child for a walk.

At four, the Visiting Nurse found her lying in the hallway at the foot of the stairs. "Why, Mrs. Grady!" she said as she stumbled over her in the semi-darkness. "Are you ill, or did you just fall?" She knelt beside her and took her head in her lap.

"'Tis not that I'm ill, Miss Ellen, just a bit tired. Miss Caswell, a sweet lady, was after inviting me to tea to-day, and I was on my way.

You know her, don't you? Will you be saying to her that I tried to come, but I couldn't? She said there'd be tea and wafers and a blazing fire—a fire, mind you. If she's forgotten, say I was the one who came asking for plain sewing. She'll remember then. She was so—"

Miss Ellen, strong and valiant Visiting Nurse, gathered the slight form in her arms and bore Maggie Grady to her room.

"I'm not much 'count now'days," came in a whisper. "Time was, when I was some use. Now all I'm good for is just plain sewing." She opened her eyes, and in them was the suggestion of a smile. Miss Ellen sat beside her, two fingers on her wrist. "She was so kind to me. Tell her I wanted plain sewing."

\* \* \*

The hall seemed very dark to the Visiting Nurse as she felt her way toward the stairs. Suddenly she turned and flung both arms toward the door which she had just closed.

"Margaret Grady," she said aloud in the darkness, "it wasn't only plain sewing you could do. You showed the rest of us the way to live." And turning, she went slowly down the stairs.



## Good Cheer in Foreign Finance

A. Estelle Paddock and Leslie Blanchard

**I**T was in March of the year just closed that the heroic faith of Miss Harriet Taylor devised the plan whereby the whole membership of the United States should be given opportunity to share in the foreign work of the Young Women's Christian Association. To this end a "foreign finance campaign committee" was called together for the express purpose of carrying on this campaign. The challenge which the nations of the world to-day are presenting to the

United States was sent forth and leaflets were prepared, telling about the work of the Association in every city in the Near and Far East and in South America where American secretaries are now working.

*The plan.* Carefully drawn up suggestions on the conduct of a campaign in both city and student Associations were sent to the field committees. Encouragement from them was loyal and enthusiastic. Calls to prayer, asking intercession for the

campaign, have met with response from Germany, England, Russia, India, Japan, Turkey and China, and the response of each correspondent has had in it the tragic note of the world's dark days of battle. There have been also pathetic references to the fact that the foreign work of the Association of the world is for the present dependent almost wholly on the support of the United States. The campaign is therefore more timely than was known when it was first planned. It was proposed, first, to secure the budget that remained for the present year; second, to secure seventeen new secretaryships, a building in Tokyo, funds for a building in Shanghai, and money on the property in Calcutta, already occupied—a total of \$126,850. It is impossible to make a financial report to date, since the reports from campaigns now in progress are not available and the securing of funds for buildings is only just begun.

*The campaign.* The campaign was opened by Miss Frances Taft, now Mrs. Frederick Pyke, who visited Associations and Wellesley clubs from the Pacific Coast to the Atlantic during the months of April and May. After the summer conferences, Miss Abby Shaw Mayhew of China worked in the West Central Field in connection with Miss Frances Cross, the executive of the field, who was formerly in India. Miss Mayhew also has visited Buffalo and Pittsburgh. Miss Margaret Matthew has worked on the Pacific Coast and in the Northwestern Field. On the Pacific Coast she was assisted by Miss Mary Bentley, student secretary for the Pacific Coast Field Committee, formerly secretary in Calcutta. Miss Lela Guitner of Madras, India, has been working in the South Atlantic Field. Miss Irene Sheppard of Buenos Aires visited the North Central and Central Fields, and Miss Louise Brooks, who returned in the summer from a trip around the world, conducted foreign finance work in Ohio and West Virginia. Miss Ger-

trude MacArthur, who has spent several years in Japan, has worked in the Central Field. In addition to these, various persons gave special addresses during the Week of Prayer in the interest of the foreign finance campaign.

One of the secrets of the success of the campaign has been definiteness in purpose, and long preparation before the visit of the secretary to help in the campaign. In many instances the amount which was estimated from the Association was set up at the summer conference, and the club of girls who attended the summer conference has been the nucleus of the committee which conducted the campaign. Sometimes a double appeal was made for local and foreign work which brought to the attention of the membership a realization that the work is all one. Headquarters secretaries report that the foreign finance campaign has done more than to raise the money for the foreign work. It has unified and broadened the work of the entire Association. In the South Atlantic Field the courage of the Associations in undertaking the finance campaign is especially noteworthy because of the project which had been undertaken in many of the larger institutions to raise money for a cottage at Blue Ridge.

*How they did it in the cities.* The chairman of the Pacific Coast Field Committee wrote: "We shall surely treble the amount given to the foreign work in our field this year," and they did it. The campaign in San Francisco was noteworthy in that as "a venture of faith" the membership concluded that they would this year attempt to raise \$350 instead of \$25, which was their gift in years previous. A barometer in the cafeteria in the Association building registered the money as it came in, and when the \$350 was reached the members watched breathlessly, only to see it go up until \$400 was indicated. But the teams could not stop when the time set for the campaign was over, and for almost a week the barometer

continued to rise, until on the afternoon of the foreign finance campaign rally the total had reached \$452.70. Since then the amount has grown until the sum last reported is \$464.70, \$114.70 more than had been undertaken!

Los Angeles had for its slogan, "The Other Girl in China." A week was set apart as foreign week. Ten teams of ten members each had charge of the campaign. Each of the teams had as its object the gift of \$160. Telephone lists of the membership were distributed, printed matter and coin cards were sent to each member. In the lobby, a section of the wall of China having 100 bricks was erected and at the removal of each brick a view in Canton became more clearly visible. The building was decorated with Chinese objects of art. Day by day the leaders met at supper and reported what had been accomplished. A Chinese party was given which was enthusiastic with fun. On the last evening set for the campaign the blackboard register of receipts was \$1,058.60. Each team pledged itself for an additional amount and the final sum pledged, completing the \$1,600, was from the gymnasium girls. Within two days after the campaign closed, \$140 came in by mail.

The Detroit Association, which already carries the support of Miss Crane in Foochow, China, has begun the raising of \$6,000 for the residence of secretaries of Foochow. Toward this amount one member of the Association gave \$1,000, the total being up to the present \$1,070.

The Southwestern Field is undertaking the support of an entire secretaryship.

Many reports are not yet in, but we cannot delay in sending the good news already at hand. As we study the appended incomplete tables of results we must not conclude that the "twenty-fold, thirty-fold, one hundred-fold" has come without great faith, much labor and concerted planning.

*Secretaryships secured.* It was planned that the campaign should seek

to secure seventeen new secretaryships. Of these the following are already assured:

- 1 for Japan (sailed), supported by an individual.
- 1 for China (sailed), supported by an individual.
- 1 for India (under appointment), supported by Ohio and West Virginia.
- 1 in China, supported by the Wellesley undergraduate body.
- 1 in China, to be supported by Texas.
- 1 in China, to be supported by Nebraska State University.
- 1 in China, to be supported by the students of the West Central Field.
- 1 in India, to be supported by the Northwest.
- 1 in Turkey, (provisional, already sailed), to be supported by the Northeastern Field.

*Gifts from City Associations.* (Reports not all in.)

Association	Membership	Pledged 1914	Pledged 1915
Akron, Ohio	1983	....	\$300.00
Boston, Mass.	1373	\$33.19	500.00
Colorado Springs, Colo.	1298	None	115.00
Dayton, Ohio	1489	200.00	250.00
Denver, Colo.	200	....	300.00
Kansas City, Mo.	903	100.00	200.00
Keokuk, Ia.	1061	....	100.00
Lawrence, Mass.	752	17.84	70.00
Lincoln, Neb.	1118	....	100.00
Los Angeles, Calif.	5850	200.00	1600.00
Newark, Ohio	729	....	60.00
Pasadena, Calif.	1246	75.00	500.00
Salt Lake City, Utah	499	19.14	125.00
San Francisco, Calif.	1761	25.00	664.70
Seattle, Wash.	1477	68.30	643.00
Toledo, Ohio	2674	300.00	400.00
Wichita, Kans.	1517	75.00	225.00
Worcester, Mass.	1462	None	50.00
Youngstown, Ohio	1275	....	198.00

*In student Associations.* "We used to dodge our missionary work, and feel that girls just couldn't be 'interested' in it, but we've changed all that now. Campaigns are real fun and the girls are just crazy about them in a way we never suspected."—*From a student Association.*

Over this whole country there has swept a wave of "friendly giving" to students who live across the seas, but whose lives touch ours in common interests and in our common membership in the Association. They are living for us in a new way because we also know the secretaries who belong to them. Sometimes the schools of India and China and Japan become so real under the words of their traveling friends that it almost

seems as if we knew the girls by name and could understand all the things they are doing. Gymnasium classes in China bear such a strong resemblance to ours, when you come to think about them, and a summer conference in a Buddhist temple is a very homey place, if you know Geneva or Silver Bay.

It may be "Melcher in Madras," or the "Mystery of the 800," "Nebraska in China," or "On to India"—whatever the slogan is, it means that college women have seen a new way to give themselves to someone else, that they have added a whole new country to their list of friends, and have discovered that it's really worth while to "go off and live in a strange place where nobody knows you" if you carry along with you for other girls a tremendous love of Jesus Christ and his friendship.

More Associations than we could ever name have been eager hostesses in the past year to our foreign secretaries on furlough. In their honor and because they represent girls of other countries, there have been banquets, stunt parties, picnics, rejoicers, frolics and mass meetings, where the college women heard about a kind of "college life" which was new, yet strangely familiar. In each place there would be a few crowded busy days while the visitor told all she could of her new home in a far country, of its women, their homes, their needs, their eagerness for the friendship of the Master—and then she would go away bearing with her the greetings of American college students to other students and a pledge of their friendly, eager love.

Two most unique features are reported from these student campaigns. The long route of travel blocked out by the Ohio State University was sold at the rate of twenty miles for twenty-five cents. Steamships and railway conveyed the secretary on her journey eastward from Athens, Ohio, to India, while an aeroplane moved swiftly forward over the war zone.

Another college had a committee of "101" with ten captains, each having nine girls under her. The plans were made with much secrecy. On Tuesday morning the captains appeared with red badges with the word "Captain" and the number of their team, while the rest of the committee wore badges with "101" on them. Dodgers were handed out inviting the girls to a rally, but nothing was explained. The committee met at noon and marched to their luncheon place under a huge banner.

The undergraduate body of Wellesley has been previously combining with the alumnae in the support of a secretary. This year the alumnae took the whole support of that secretary, the undergraduate body undertaking the support of another entire secretaryship. The Association and alumnae of the University of Nebraska have undertaken to raise the support of Miss Coppock, in China, who is an alumnus in that institution.

From Miss Atsatt of the University of California comes the following:

"It was a whirlwind campaign of a week to raise \$1,000—\$600 for the salary of Margaret Matthew, one of our own alumnae, \$400 for the expenses of the local student Association. Of course it was the week of mid-term examinations, and also that week so well known to college women, which just precedes the arrival of the next month's allowance! Not daunted by such trifles, however, the Committee of One Hundred, divided into teams of ten, each with an enthusiastic captain, started out on Monday to raise the amount by voluntary subscription from each of the two thousand registered women students.

"The mere prospect of approaching a perfectly strange girl, of so presenting the matter that she would at once become keenly interested, and then of helping her to substantiate her interest by as large a gift as possible—that was one thing. But it was still another thing to find that person at all! The women of this university are widely scattered. Many 'commute' from nearby places, and it was no simple matter to make connections with every girl. Letters, telephone calls, dates to meet on the campus, personal calls—all these methods were successfully used, and by the end of the week, practically all the two thousand had been given their opportunity to help.

"Each noon the Committee of One Hundred gathered at Stile's Hall for luncheon. California banners adorned the walls, gay posters giving very pithy facts concerning the work in the Orient. The tables were spread with blue Japanese luncheon cloths.

"Do you think that the 'thermometer,' which registered our advance in dollars each day, was the true measure of what our campaign accomplished? Indeed not! Add then to the enthusiasm of one hundred committee members, the inspiration of leaders such as Miss Matthew, Miss Bentley, and the others who spoke to us, the steady interest of the Cabinet, the prayers of those who took the whole issue to their guiding Friend—add these and much more, and to what does the sum total amount? It is inestimable."

Do you remember how Paul traveled around among the tiny churches of Asia, told them that their brethren in Jerusalem were in need because of famine—and then went down to the Jewish city bearing gifts of friendly helpfulness? That was putting a new

meaning into "brotherly love" and a new value into money. Here in this country we have been doing just this same thing. Our silver dollars have been given a new value—a return in service, in sisterhood, and love.

It must be conceded that despite financial depression, the campaigns indicate that the Associations are vitally alive to the great issue of to-day—the bringing "all the nations" to the knowledge of the Kingdom of peace. Invitations for speakers are being constantly received from city and student Associations and the campaign is to continue until the time of the National Convention at Los Angeles. Soon after the holidays, the campaign will proceed in at least six of the eleven fields. Let those who read take courage and join in prayer that when we go up to the National Convention the whole offering may have been made.

The following table tells its own story:

GIFTS FROM STUDENT ASSOCIATIONS  
(Incomplete)

College and University	Women students in school	Association Membership	Pledged 1914	Pledged 1915
Colorado College .....	287	147	\$45.00	\$133.64
Colorado State Teachers College.....	382	97	10.00	73.32
Colorado Agricultural College.....	161	49	25.00	52.00
Emporia Normal, Emporia, Kansas...	691	148	35.00	35.00
Girls' Collegiate School.....	—	—	20.00	40.00
Los Angeles Normal, Los Angeles, California .....	1,150	325	50.00	100.00
Kansas Agricultural College, Manhattan, Kansas .....	1,158	350	50.00	60.00
Mills College, Mills College, California .....	127	73	40.00	200.00
Occidental College, Los Angeles, California .....	129	121	150.00	175.00
Pomona College, Claremont, California .....	250	220	125.00	250.00
State Normal School, San Jose, California .....	850	281	20.00	50.00
Sterns College, Missouri.....	—	—	—	125.00
University of California, Berkeley, California .....	1,190	318	100.00	600.00
University of Colorado, Boulder, Colorado .....	415	129	25.00	148.20
University of Iowa, Iowa City, Iowa .....	774	345	—	250.00
University of Kansas, Lawrence, Kansas .....	826	339	65.00	200.00
University of Missouri, Columbia, Missouri .....	661	227	—	115.00
University of Nevada, Reno, Nevada .....	100	52	10.00	20.00
University of Southern California, Los Angeles, California .....	525	145	100.00	200.00
Washburn College, Topeka, Kansas....	213	167	50.00	135.00
Whittier College, Whittier, California .....	55	60	35.00	75.00
Winthrop Normal and Industrial College, Rock Hill, South Carolina .....	845	632	600.00	700.00



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VARIED INDUSTRIES BUILDING FROM ACROSS EL PRADO

## The San Diego Exposition

Jeanette Dutchess\*

**Q**UITE recently one of the secretaries of the National Board, during a brief trip to the Pacific Coast, spent a few hours in San Diego and was greatly surprised to learn that an exposition is to be held in this city during 1915 to celebrate the opening of the Panama Canal. She knew all about the Panama-Pacific Exposition at San Francisco, but was amazed to learn of the Panama-California Exposition at San Diego, which will open its gates January 1, 1915, for the entire year. Lest other members of the Association may have overlooked the notices of the San Diego Exposition, published in all the leading magazines, or may confuse it with the one to be held in San Francisco, we are sending this account to *THE ASSOCIATION MONTHLY*.

\* Miss Dutchess has been engaged by the San Diego Association as Exposition Secretary.

It is especially fitting that San Diego, the most southwestern city of the United States, and the first spot visited by the Mission Fathers in their journey of exploration north along the Pacific Coast, should celebrate the event that is of so great commercial importance to it as the first port of call to ships that pass through the canal.

Imagine, if you can, a giant arm stretching into the Pacific Ocean, guarding the entrance to a beautiful harbor fifteen miles long, on the curved border of which, rising gradually from sea level to three hundred or more feet, lies the modern city of San Diego, basking in almost perpetual sunshine, with the most equable climate in the world. Imagine a fourteen hundred acre park overlooking the city and harbor, only five minutes' walk from the heart of the city; and in the midst of this park, with all its natural beauty of hillside

and canyon, made still more beautiful by acres of velvet lawn, hundreds of tropical trees and palms and blossoming shrubs, imagine a dream city, whose every building is a gem in itself, and all grouped into a perfect whole. It is a dream of old Spain, for everywhere the Moorish arch is repeated, everywhere the mission bells are in evidence, and the clear-cut chastened faces of the Padres are carved on the wall. Palms, pepper, and eucalyptus trees, bamboo, native shrubs, poinsettias, ferns, roses, vines, and hundreds of other plants in the greatest luxuriance have transformed barren brown wastes into tropical jungles, and make a fitting frame for the beautiful buildings. Guides in Spanish costumes will add a touch of color, as will also flower girls dressed as señoritas, and guards in brilliant uniform.

The main promenade is called the Prado. In one place this broadens out in the Plaza De Panama, at the far end of which is the building which shelters the huge organ for out-of-door concerts, which are possible a large part of the year in this climate. The "Isthmus" is a long paved street, a little apart from the main buildings, where are located the Santa Fe railway concessions, the Painted Desert, a wonderful reproduction of the homes of the ancient cliff dwellers of New Mexico, and the present day Indian villages with the inhabitants thereof.

The San Diego Exposition is unique in its character, since it aims to show processes rather than finished products. The development of man from the prehistoric age down to the present is seen. Of the many beautiful buildings, the California Building is the largest and most beautiful, and will be maintained by the city as a permanent art gallery.

The San Diego Young Women's Christian Association, eager to extend its work so as to include service on the Exposition Grounds, secured headquarters in one of the prominent buildings on the Prado. Here it will

conduct a lunchroom, unique in character, since it is mostly out of doors, opening as it does onto the Prado by the arches shown in the illustration. The Association will also have a rest room for guests, where bewildered or wearied tourists will be given information or help when needed.

In another building the Association will equip and maintain an attractive club room, exclusively for girls employed on the grounds. It is hoped that one secretary may devote her entire time to organizing clubs among these girls.

In co-operation with the newly organized Travelers' Aid Society the Association will investigate rooming houses, and will maintain a directory of desirable rooming places in the city for unattended women and girls.

The Association extends a cordial invitation to all Young Women's Christian Association members, who come to the Pacific Coast during 1915, to visit its headquarters on the Exposition Grounds, as well as the local city Association. It is hoped that all the delegates to the National Convention in Los Angeles will include San Diego in their itinerary.

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#### Two Whole Months Left

The cabinet of every Young Women's Christian Association will, for the honor of its own Association and its Field Committee, want to take the examination on the Association movement—one of the contests included under the Student Honor Roll of the Panama-Pacific Exposition Contests. This examination can be taken any day in these two weeks: February 15-20 and March 1-6. The questions will be sent to any cabinet notifying the Panama-Pacific Exposition Committee at National headquarters of its readiness to take the examination and the date decided upon.

# Eight Week Clubs in the Northeast Field

Anna M. Clark \*

THE girl with the green sweater and the red-brown hair pushed open the door of the Association room and thumped on the floor with her hockey stick. "It's stupid!" she exclaimed. The girl with the grey-blue eyes who had followed her into the room laughed. "Cheer up," she said, "and be patriotic. Label your good times 'made in America.' It's really a mark of distinction not to go abroad in the summer."

"But even without the war we could not go, for the farm is in the way."

"Where is your farm?" came a voice from the corner of the lounge.

"You've no business to copy the German army and wear protective coloring," exclaimed the girl with the grey-blue eyes. "I didn't see you. Jean has a father with a fad—corn in straight rows, you know, to show to his friends on a Sunday, and continual conversation about thoroughbred Holstein cattle. They cost so much that they have cut out trans-Atlantic liners and European art-galleries."

"There's nothing to do," sighed Jean. "We are five miles from nowhere, and no one will come for weekends because there is never a train that returns to town in time for anything."

"How funny," said the girl on the lounge, who now sat bolt upright, "why haven't I ever seen it before. I've always envied you and your position and opportunity, but you're just like my Eight Week Club girls who have always lived in the country and have never learned to see. You are stone blind, too."

"Thank you, kindly, Mary," said Jean good-humoredly, "present me with a large pair of country spectacles and tell me about your Eight Week Club."

"Well, I've always lived on a farm and so have my friends. I wish you knew them, for they're splendid girls. It so happened that I came to college and for many reasons they did not. Here of course I saw many things I hadn't seen at home,—co-operation, a sense of being related to great big movements, the spirit of service that comes with being a member of the Association. I learned how to make friends,—you remember how shy I was three years ago. Last year you heard Miss Jessie Field give us a wonderful message,—we are to be the live wires between this new rich life and the girls who can't have it."

"There are great pictures on every hand in the country," said Elizabeth of the grey-blue eyes, "and music, if one knows how to listen; and fun, if girls learn how to play together, and oh, so many people who need friends!"

"What did you do in your Eight Week Club?" The red-brown head leaned forward and the winter sun shining through the window turned it to burnished gold.

"We met at the homes of different girls, and one evening had an old folk program and entertained our mothers. We had a double quartet of girls' voices and often sang to sick and shut-ins. Sometimes we tramped far out in the country to see these people. It was great fun. We had a rest room at the country fair and took charge of the Fourth of July picnic, which included three Sunday schools. Our double quartet sang at the Teachers' Institute and at the Farmers' Union Picnic. The best times were the quiet times, when we studied the Psalms, because they have so much 'out-of-doors' in them. Some of the girls I know did very different things. It depends so much on the talent of the girl who leads!"

"I can play tennis, and swim, and row," said Jean.

\* County Secretary for the Northeast Field.

"If you teach the girls those things," replied Elizabeth, "they'll teach you things you don't know."

"Jolly! I've always wanted to run a club, but Mary has been made president of everything."

"She stands by," laughed Elizabeth.

"Give me a chance and watch me," retorted Jean quite seriously.

"You may have an Eight Week Club if you qualify," came the voice of the Association Secretary from the inner office.

She had hardly finished speaking when the three girls stood in the door.

"All present and accounted for," piped Jean. "We'll all be good and work hard when we know that we have to work at 'to qualify.'"

"There have been some fine things planned for our Northeastern Field," and the secretary swung round in her office chair. "I believe the Agricultural Colleges in all the States have responded with fine co-operation. In our State we're to have one of the professors from the Agricultural College give a talk on the Country Life Movement before a mass meeting of girls. Then those who wish to enter a class of Rural Problems will meet once a week. Miss Jessie Field has written a book on 'College Women and Country Leadership,' which is just what we need, and the State Agricultural College is going to lend us a shelf of books. Several of our own professors are to give us talks on farm sanitation, First Aid, and other things that we can use, and we are going to have several days to learn to play group games. I haven't thought it all out, but I'm sure there are many resources here at college that we can use in preparing for those eight full weeks."

"But how do I qualify? Girls!" said Jean, as she stood in the center with her arms over the shoulders of her friends, "it looks as if the summer were going to be great. Jessie is the farmer's daughter, and she has two

friends in the village, and there are two girls on the next farm."

"But," the secretary shook her finger, "no one is to go into this work who does not love country girls, who has not shown ability to lead, who is not strong and earnest in her study of country problems, who does not plant her life beside, not above, the girls whom she has the privilege of knowing in the country. The Northeastern Field is looking for strong and successful work with its Eight Week Clubs."

"It's worth trying for, at any rate," said Jean, "and Mary will help."

It is all true, the Northeastern Field has the splendid co-operation of the Agricultural Colleges, and the student and county secretaries are working together for the most efficient preparation. Miss Field's book will be used for the basis of the course and supplemented by references and discussion. A course of study in hand-work, games, and other activities, that can readily be used with groups of girls, will be planned with each college as the resources are available. A pamphlet with technical instructions as to how to meet difficulties, how to begin and end a club, suggestions for getting the girls together, and for the first meeting, will be given out.

A few colleges will be chosen, and in these there will be an adviser from the faculty. Only girls showing knowledge of country conditions and power in leadership will be chosen. "To qualify" means that power is to be put to use.

Every girl who takes an Eight Week Club will send a postal card report to the Field Secretary after the first meeting, so that help can be given her through the summer. A full report is expected from each leader at the end of the summer.

We hope that the Northeastern Field, in 1915, will stand shoulder to shoulder with other Fields that have had splendid results.

# Personality in the Association

By a Member

**I** ONCE heard it said that "personality" was not wanted in the Young Women's Christian Association; that it was the mass, not the individual, for which the organization was striving. What of such a criticism as this?

Until my Senior year in college, the "Y. W. C. A." was simply a name to me. Then, as a means of shortening the intolerably long drawn-out institution Sundays, we started our Association. Let me add that it has since developed a worthier motive; but when I left college, it was still hardly more than a name.

Then, in my travels one summer, I came to a large western city where there was an Association building of which they were justly proud. Knowing what it was supposed to represent, I entered and asked for a room. With scarcely a glance toward me, and never a smile, the woman at the desk replied that they had no vacant room, and went on with her work. It was not until I made the request, that she gave me the number of a house where I might find a room.

"Well, wasn't she courteous?" you ask. Certainly, within the letter of what courtesy means. But to her I was one of the mass, not an individual. She gave me just such treatment as I might have expected from a hotel clerk. I went to a Methodist Home, and the Association had failed to make a friend. True, I was neither destitute nor in need, save of friends; but I never again went into an Association when I happened to be in a strange town.

Then one winter I wanted to take up a certain course of study. A friend advised me to try the Young Women's Christian Association and I was surprised to find in my heart a feeling of antagonism. My friend, who was wise in her way, saw this

and said, "Come down to the reception anyway. Meet the teacher and talk it over with her." I went, and before the evening was over knew that I would join that class; and the Association had made a friend this time. I came afterwards to know and love many whom I met that night, but it was the sheer personality of the teacher that drew me at first. And lest my friend who likes not "personality" should say, "But you are only one," let me hasten to add that before the year was over I heard the same story from all in the class whom I knew.

Having drawn us together, it was by this same personality that she held us. Many and many a night we climbed those stairs, too tired to care whether Raphael painted his "Madonna," or the Greeks were the most wonderful people in all the world—only anxious to find the spirit of tender understanding and rest which awaited us there. But when we left, rested and content, it was with a very vivid consciousness that Raphael *did* paint his Madonna, and the Greeks *were* the most marvellous people of all times, from the point of view of our course; and with the feeling that the stairs had been wonderfully well worth the climbing.

I am far away now, but in dreaming back I know that the year was very happy; and when I return, my first free moment will find me flying up the stairs, with only a pause to glance at the posters and to peep into the office to see if the same warm-hearted, smiling folks are still there, then on, up into the little room which has grown so dear to us because of the cheerful, loving face, and the quick salute with its accompanying, "Hello."

And so I claim that the Association above all else needs *personality*—personality that will make an individual friend of everyone who steps within its doors; for they who enter are heart-hungry, and one indifferent look may drive them from reach forever.

EDETHA WILLIAMS.



THIS TIME THE EMPLOYED OFFICERS CONFERENCE CAN BE HELD ON OUR OWN GROUNDS

## The Conference of the Employed Officers' Association

**E**VERY employed officer of the Association is at this time of the year beginning to anticipate the conference that is built just for her, scheduled to follow the National Convention and to be held on our own conference grounds at Asilomar. The dates are May 14-16, 1915; the rate will probably be no more than one dollar and a half per day.

Every one of this group of sixteen hundred women will want to be at Asilomar for this time when she hears some of the plans that have long been in preparation for it. The program theme is The Woman Movement, and Miss Una Saunders, Executive Secretary of the Dominion Council of Canada, is to give a most valuable series of addresses on the topic. Miss Saunders' contribution to the Garden City Conference gives us cause to look with interest toward these Asilomar talks.

"What should be our working philosophy" is a question that meets every group of women working for a common goal. Women Working Together is the subject of a series of three talks to be given by Miss Mabel Cratty in answer to this question.

Miss Anna Rice is to have two addresses on The Religious Trend of the Times. Each morning session will open with united worship, of which one secretary is to be the leader for the three days.

On Friday evening there will be a report from a commission which has for its study the subject of a secretary's efficiency. On another page of THE ASSOCIATION MONTHLY there is a list of the members of this commission. This promises to be one of the interesting parts of the conference program.

The program committee have constructed a very flexible program, spreading it out over three days in such a way that there will be a good margin each day for recreation. Every one will plan to take the Seventeen Mile Drive, and there are interesting hints of other recreation features.

Many secretaries will not be able to hear this program at Asilomar, but every one will have an opportunity to read the full report that will be published at the close of the conference. If you are not a member of the Employed Officers' Association, Miss

Fanny Drake, the treasurer, will be glad to enter your name on receipt of the membership fee of two dollars. It is a great mistake to neglect membership in this organization because you are not planning to attend the conference. Every employed officer shares in the discussion of the program whether she is at her post of duty or in attendance at Asilomar; and

every one should feel keenly her responsibility in helping to make possible such a program as is to be given during these three days in May. Miss Drake's address is University of Nebraska, Lincoln, Nebraska. Send her the two dollars now and begin to look forward to the report which will be mailed to you promptly by virtue of your membership.



## The Front Door or the Back

For those happy members of our great family who are going to the Pacific Coast this coming year, for those who dally with the question, perhaps waiting only to be "invited" once more, for those who wish they could but can't—we delight in reprinting the following from *The Independent* of December 7th.—EDITOR.

IT had been a sort of family quarrel for years, ever since, in fact, the old homestead in extending backward from the road by the addition of new rooms to accommodate the family had found that its west door opened on another highway. Those who lived in this part of the house at once set up the claim that this was really the front door, since it opened on the widest street and the house had been growing in that direction. But those members of the family who lived in the other end of the house, the part that was built by the first settlers nearly four hundred years ago, insisted that the front door was where it always had been and if the old street was not so wide as the new one at the western end of the house—well, they said they would rather have a narrow street with nice neighbors over the way than the widest boulevard with an overcrowded slum on the other side, not the sort of people one would want one's children to play with, anyway.

"So the dispute went on, as such things will; not, you understand, leading to blows or harsh language, for it was a very peaceable and well-behaved family on the whole. But there was some hard feeling, particularly

on the part of the younger members of the family living in the west addition, who complained that while they were always running to the other end of the house the old folks hardly ever called on them, some of them indeed had never seen the new rooms or sat on the new porch to watch the sunset beyond the gate, the Golden Gate, the young people called it.

"Finally the young people decided to give a party in honor of a new driveway that had been made around the house, for they said if the old folks wouldn't come through the central hall perhaps they would come around this way. So the younger set put on their best clothes and fixed up things as pretty as they could in the yard next to the Golden Gate and invited everybody. Still they were doubtful about getting the old folks to come, because, as their children complained, they seemed fonder of calling on the people across the street than on their own kin-folks. But it so happened that the people across the street had a great falling out just then, got to throwing things, in fact, and hitting each other over the head in the most shameful fashion, and visitors were actually afraid to go into the houses. So the young people in the west end of the house are in hopes that lots of their eastern relations will come to their party, and they are sure that everybody who comes will say that the front door of the household really opens toward the west. Young people are like that.

## Headquarters News

AT the December meeting of the National Board the resignation of Mrs. Stephen Baker from the Board and of Mrs. Charles Dennison as an auxiliary member were announced. Mrs. F. S. Bennett, president of the Presbyterian Home Mission Board, was appointed an auxiliary member of the Board.

Three student and three city Associations were recommended and accepted for affiliation—the High School, Nevada, Iowa; the State Normal School, Monmouth, Oregon; Teachers' College, Indianapolis, Indiana; Orange, New Jersey, with a membership of 567 (population 29,630); San José, California, membership not reported (population 28,946); Tulsa, Oklahoma, membership 525 (population 18,182).

As announced in the December ASSOCIATION MONTHLY, arrangements have been made to hold a student conference at Lake Forest College, Lake Forest, Illinois, on January 1, 2, and 3 to afford opportunity for student discussion of the proposed restatement of the student membership basis. Announcements of this conference have gone to the presidents and advisory members of the Associations in all normal schools, colleges and universities, and to the presidents of certain of these schools. The representation is to be as follows:

(1) One student and one faculty or advisory member from each college Association having one hundred or less members, and for each additional one hundred members one additional student may be sent as a delegate. These delegates shall have the right of discussion and of recording their convictions in an informal vote.

(2) The executive secretary and at least one student secretary from each field committee shall be invited to be present as visiting delegates, also such field committee members or other persons who are to serve on important committees at the Los Angeles Con-

vention shall be invited as visiting delegates. Such delegates shall have the right to speak at the request of the presiding officer, but not the right to take part in the informal discussion.

Miss Clarissa Spencer, who was loaned to us by the World's Committee, of which she is general secretary, sailed for Germany early in December on the invitation of the National Committee of Germany to the World's Committee for her to pay them a visit at this time. From all secretaries abroad news comes of special activities in the Association due to war conditions. Miss Gage's traveling in Turkey-in-Asia has been hindered and, where done at all, has been under trying conditions. Although there seems no reason for anxiety on behalf of any of the secretaries, they are in many instances cut off from news from home. The Foreign Department reports the resignations from the staff of China of Miss Ethel Pyke and Miss Evelyn Derry. Miss Derry will remain with the workers in Shanghai until June 1.

Special demands have been made upon the Associations in this country as well as abroad at this time. Individuals and organizations are looking to the Association for help and for co-operative and intelligent leadership. The unemployment situation makes a demand not only upon the employment bureaus, but on educational departments to form vocational classes for unemployed girls. In Indianapolis, for instance, the Association learned that a large tailoring firm needed skilled buttonhole makers. They at once started a class in buttonhole making, and are preparing to carry this plan into other lines of work. Where jobs cannot be found for the unemployed, relief work must be resorted to. Necessary as this is, it has distinct dangers, since it may in the end leave the girl less efficient than in the beginning. The scholarship plan, though not practicable for large numbers, promises permanent results. By this scheme a girl is paid her living expenses while she is pre-

paring to become better fitted for more skilled work.

The Occupational Conference held at Simmons College in Boston in November was attended by 118 young women, representing many of the large colleges and technical schools in that vicinity, and even from as far away as the University of Vermont and Bates and Colby College in Maine. The Secretarial Department plans to hold in the summer of 1915, at the Training School, the six weeks' training center for student secretaries, the six weeks' graduate course for physical directors, the four weeks' course for house and lunchroom secretaries, and possibly a training center for colored students. This fall seven training centers were held, in the Central, Pennsylvania, North Central, Northeastern, Northwestern, Pacific and South Atlantic fields, with a total of fifty students.

Miss Jessie Field is writing a textbook to be called "College Women and Country Leadership," which is intended for girls planning to be leaders of Eight Week Clubs and also for any one who wishes to give service in the country. It will have practical suggestions for teachers, church workers, and club leaders, and is also to give some general study to the "country life problem." The book will be ready for distribution some time in January.

The Thrift and Efficiency Commission plans to make a beginning this year in the county Associations. The things that seem possible are a special edition of the Personal Account Book adapted to business girls in small towns; a series of outlined talks on thrift for the business girls' clubs; and most interesting of all, plans for direct marketing which country women and girls can really use. This last has led us into correspondence with express companies, postal authorities, and agricultural colleges for information about marketable products, containers, methods and rates; and we are hoping to have some definite suggestions to give to counties soon.

## Cudgel Your Brains!

LET'S face ourselves honestly at the beginning of this new year and see how much more we can really amount to by putting our brains to work. For the next few months are the best in the round year for working these brains of yours up to their limit.

Perhaps you are a college girl, always behind in mathematics, or a failure in essay writing. You may never win a prize, but you need not be a laggard if you will harness your mind to the uncongenial task. Cudgel your brains!

Or perhaps you are out of school and college, a girl at home and drifting along the line of least resistance mentally. Isn't this a good time for stiffening up? Why not join a literary club, in which as a member you must needs do real work. Why not read each month one book that will force you to stretch your mind. Cudgel your brains!

Perhaps you are a business or professional woman, devoting *all* of your time and energy to your vocation. Why not wake up on a bright January morning to the wide world beyond, that belongs to you—a world of music or art, science or literature? These worlds are yours, not for the taking, but to be gained by stretching. Cudgel your brains!

Whoever we are, every one of us has time in this coming year to tackle a dread, to learn something new, to read a book that will be hard to understand—to rivet a weak place in what we know, what we think, what we do.

*Easy? No, but worth the trouble. Cudgel your brains!*

A T. AND E. CONTRIBUTOR.

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Heavenly Father, help me to begin the year in the spirit of holy confidence and love. May I approach my daily work as though it were given to me from the hands of the King! May I see his name upon it, and may I go about my daily toil as about my Father's business! J. H. JOWETT.

# To Refute or Verify

(Continued)

Elizabeth Wilson

**A**SSOCIATION people are asked to look carefully through these dates and see if they may be corrected, or if other Associations can claim priority in any of the types of work undertaken. It is not expected that these figures will be stated in the history about to be published, but accuracy is necessary in drawing inferences.

## *IX.—Travelers' Aid.*

1886.—Upon organization the Boston Young Women's Christian Association issued a circular to New England pastors in the interests of young women coming up to the city.

1887.—They formally inaugurated a Travelers' Aid department to meet the steamers arriving in Boston. Miss M. E. Blodgett, first Travelers' Aid Superintendent.

1887.—Baltimore advertised its Association "in many newspapers of Maryland and Virginia towns, also in the railroad stations and intelligence offices of this city."

1888.—The Chicago Association opened a Travelers' Aid department and a Transient Home in connection with it.

1891.—A Bible class in the Kansas City, Missouri, Association assumed support of a Travelers' Aid matron for the Union Depot.

1891.—San Francisco reports cards in "ferry boats, depots and steamers," and that "lady visitors meet incoming trains and steamers."

1891.—St. Louis reports a Travelers' Aid matron at the Union Depot.

## *X.—Employed Officers.*

1866.—Mary Foster was superintendent of the Boston Young Women's Christian Association in its first two rooms in the Chauncey Street building.

1886.—In December, Nettie Dunn of Hillsdale College became general secretary of the National Young Women's Christian Association (later The American Committee).

1887.—Ida Schell in Iowa, and Nellie Knox in Ohio, became State Secretaries.

1889.—April 11. Secretaries' Conference held in connection with the second International Convention in Bloomington, Illinois.

1891.—Summer Bible and Training School, Bay View, Michigan, July 22-August 12.

1897 to 1901.—Boston Association offered a course for Young Women's Christian Association secretaries in its School of Domestic Science and Christian Work.

1904.—January 2. The American Committee opened a Secretaries' Training Institute in Chicago.

## *XI.—Religious Work.*

1858.—Ladies' Wednesday morning prayer meeting begun by the women who formed afterwards the Ladies' Christian Union.

1866.—Thursday evening prayer meeting for young women, and a Bible class conducted by the Boston Association.

1867.—Prayer meeting conducted at the Boarding House in Providence and devotions held every evening after tea.

1872.—A Sunday Bible class of the Young Ladies' Christian Association began with an attendance of seven. Later on its enrollment reached 1,269, with an average attendance of 300.

1894.—First foreign secretary sent out from America under the World's Committee. Support guaranteed by the Associations at Toledo, Ohio, and the University of Illinois. Agnes Hill sailed in December for Madras.

Query.—What student Young Women's Christian Association first raised funds to send out an alumna supported wholly by the college?

## *XII.—Summer Homes Built.*

1874.—Philadelphia opened Sea Rest at Asbury Park, New Jersey, a house accommodating twenty-four guests.

1880.—Providence secured a Seaside Cottage on Conanicut Island, near Newport.

1881.—The Cincinnati Association built a Gothic cottage at Loveland Camp, which was occupied in 1882.

190(?)—Lowell Lodge, home of the Lowell Association, at Northfield, Mass.

1901.—The Vacation Cottage at Genesee Lake, Wisconsin, was built as a memorial gift to the Milwaukee Association.

## *XIII.—Branches (carrying general lines of work to other sections of the city than where the main building is located).*

1889.—Baltimore reported branches in the eastern and western parts of the city.

1891.—San Francisco reported a downtown branch, reading and lunchrooms.

1892.—Scranton opened a branch on the South Side.

1893.—Cleveland opened its West Side Branch.

*XIV.—Club Organizations (not simply departmental clubs).*

1885.—Miss Grace H. Dodge read a paper at the Women's Christian Association International Conference in Cincinnati, and answered questions regarding features of Working Girls' Societies.

1887.—Baltimore reports, "As a result of Miss Dodge's visit last February, a club has been formed, and its growth is full of encouragement."

Queries.—Is this the first regularly organized club not for junior members? What educational or physical department clubs antedated this?

1888.—Miss R. F. Morse read a paper at the New York State Convention in Elmira, followed by discussion of Working Girls' Societies.

1894.—Harlem had clubs as follows: The Birthday Building Club; The Literary Club; The Annex Junior Club; The Choral Club.

1895.—Minneapolis started extension clubs which resulted in the South Branch and the Cedar Branch.

1895.—The Colgate Chrysanthemum Club. Query.—Has any Association more clubs to report at this date?

*XV.—Publications.*

#### LOCAL

1874.—June. "The Earnest Worker," Cleveland Women's Christian Association.

1875.—September. "Faith and Works," Philadelphia Women's Christian Association. Jane P. Cattell, editor.

1875.—September. "The Christian Worker," Utica Women's Christian Association.

1881.—"The Gleaner," Memphis Women's Christian Association.

Besides Association news these papers gave space for general reading.

1892.—Jackson, Michigan, published a four-page weekly calendar for publicity.

1892.—The Harlem Association began issuing "Five Minutes." Business manager, Agnes Warner (Mrs. Seabury Cone Mastick).

1892.—The Kansas City, Missouri, Association issued "Every Week."

1894.—The Toledo Association started "Our Young Women."

Query.—What other local Associations before 1894 published a weekly or monthly bulletin of this nature?

#### NATIONAL

1888.—November. "Young Women's Christian Association Quarterly."

1889.—September. "Young Women's Christian Association Evangel," continued as the official organ of the American Committee until dissolution, September, 1906.

1894.—April. "The International Messenger." Editor, Mrs. Fanny Casseday Duncan. Published as the official organ of the International Board of Women's and Young Women's Associations until December, 1902, followed by the bulletin until dissolution, December, 1906.

1907.—February. "The Association Monthly" began.



## A Short Course in Social Attitudes

ASSOCIATIONS are constantly asking for material for courses shorter than suggested by the average text-book. Last summer a small green booklet was published under the title, "Social Needs and the Colleges." It was to all intents and purposes a report of the conference of Christian social workers, Association and otherwise, held at Garden City last April. But "reports" are not long-lived, whereas this booklet is packed with issues that were never more timely than now. Written just before the outbreak of the war, its exposure of the "seams of weakness" in our so-called Christian civilization has doubled in significance.

For putting it into working form for personal or group use, the following examination questions have been drawn up for the Council of North American Student Movements and a set of them is included with each copy of the booklet ordered. While they are phrased from the college viewpoint, this report is equally rich in material that might be used in a city Association in many ways.

In every community there are leaders along the lines here suggested—college people who are trained in this realm of thought, social workers, pastors,—indeed, many an Association board member or secretary should be able to make such use of this material as would stimulate the leaders in her Association to be better students of their community.

The so-called "examination" is headed with the question,

### WHAT IS YOUR REACTION TO THIS PAMPHLET?

1. What social symptoms or attitudes do you see in your college community which may have any connection with the breakdown of "Christian civilization" in Europe? (pp. 9, 11, 12, 15, 28 and 29). List them and consider how much you are personally responsible for any of them.

2. What "sins" would you like to see outlawed from your college? (p. 12).

3. How would you prove to a sceptic that the sayings of Christ "contain enough dynamite to revolutionize mankind"—especially the community of mankind that you know? (p. 9).

4. Visualize your campus life if Christ's conception of the Kingdom of God on earth were suddenly and actually applied to it. The same for your college residence. (pp. 16, 31).

5. How would you suggest that the undergraduates in your college might best relate themselves to the social problems of the outside world?

6. Draw up a code of rules for simpler living. What difference would its acceptance make in your present standards? (p. 31).

7. After reading this pamphlet, study the Lord's Prayer, phrase by phrase, in the light of the present war. What new meanings has it for you? (p. 16).

8. If you analyze the woman movement in its deepest sense from a fundamentally Christian standpoint what difference does it make in the attitude which you previously held toward it? (pp. 18-21).

9. How can the Christian Association, as you know it, best interpret the principles of this pamphlet to your college community? (pp. 24-27).

10. Will the life you plan to enter after graduation allow you to be to the fullest degree a builder of the Kingdom of God, whether or not it is usually looked upon as a Christian profession? (pp. 7, 26).

11. What are you personally going to do to rid yourself of the feeling of college aristocracy—to make yourself really believe, for instance, that you and those whose only class rooms have been factory, bench or counter, are perhaps to have an equal share and responsibility in shaping the American social order? If you do not believe this now, search your mind for the reason you do not.

12. Why are you sometimes tempted to doubt the church's inherent ability to lead in the problems indicated in this pamphlet? If you really believe in its leadership what would that involve in your present relationship to it?

"Social Need and the Colleges" may be ordered of the Publication Department at 35 cents per copy, or \$1.50 per dozen copies.



### FLORIDA GIRLS IN CAMP

From Enterprise, Florida, there comes a most interesting account of a summer camp which "just grew." In making up the delegation to Blue Ridge the secretary of the Jacksonville, Fla., Association discovered so many girls who could not possibly spend the necessary amount for such a trip, and who were longing for just such an outing. Moreover, the Florida girls had known very little of the Y. W. C. A. conferences. On advice from the field committee arrangements were made and the Epworth Inn Hotel was granted for the use of the conference on condition that the secretaries be responsible for everything that it contained, and that the conference should be primarily a Young Women's Christian Association activity. The original idea was that of recreation, but the camp developed into a "baby conference," and the spiritual gain exceeded the physical delights of the place. Two-thirds of the girls knew absolutely nothing of the Y. W. C. A., and this splendid opportunity is but the beginning of a series of conferences which will undoubtedly be "feeders" for the larger conferences for the coming years.

### A SIGNIFICANT MEMBERSHIP DEVELOPMENT

From a letter from Miss Ella Cowgill, general secretary of Aurora, Illinois:

Early last fall we called a meeting of the Association girls to discuss having a membership campaign and forming a Girl's Council. The membership committee had met previously and made plans for the campaign, and these were put up to the girls for discussion. They discussed them and voted upon them, and after three successive ties they voted down the plans proposed and adopted their own. The result was a most successful campaign carried on entirely by the girls. Over one thousand members, new and renewals, were brought in in two weeks. The same evening that the campaign was decided upon a nominating committee was appointed to nominate twenty-four girls for membership in the Girl's Council. A little later another meeting of the girls was called and the report of the nominating committee was accepted. The Council then met, elected officers, and divided themselves into four committees, Physical, Spiritual, Intellectual and Social.

To quote from the constitution which they have made and adopted:

"The purpose of this Council is to cooperate with the Board of Directors of the Young Women's Christian Association in directing the affairs of the Association so that the greatest benefit may be derived by the members of said Association.

"The members of this Council shall consist of girls from the factories, office girls, home girls and school teachers, so that every phase of girl life shall be represented.

"It shall be the duty of the Social Committee to create a spirit of hospitality within the building, to supervise the social affairs given by the Association, and to strive to get all girls who come into the city in touch with the Association.

"It shall be the duty of the Spiritual Committee to assist with the Sunday vesper, to help plan for Bible and missionary work and the Week of Prayer, and to strive to bring the members into closer touch with the churches."

The success that the nominating committee had in getting representative girls was shown by the fact that at the first meeting of the Council one after another complained that she did not know any one there!

The Social Committee chairman is now planning to take up the suggestions made in THE ASSOCIATION MONTHLY for having a Christmas tree in the main corridor.

The Association paper comments, "We can blame the Council if the Association is not run rightly, for the committees will investigate anything along the four lines

and make recommendations to the Board. Keep this list of names, and if you see anything about the Association that does not seem right to you, refer it to some member of the committee concerned."

### DIFFERENT KINDS OF RALLIES

A Club Federation Rally at Bridgeport was in the form of a Hunt. The entries were girls representing the various clubs. There were hurdles, tandems, a free-for-all, obstacle races, etc.

New Haven called its fall rally a "Greater Efficiency Campaign." The joining of this or that class as making for vocational or general efficiency was urged.

Get-in-Line Week was held by the Racine Association in October, with a daily program for recruiting members for the educational classes. At the opening rally a dramatic presentation was given, introducing the Spirit of the Association; girls accompanied by Melancholy, Sickness and Weariness, in turn vanquished by the Spirit of Health; groups of girls representing different occupations, and with them the Spirits of Economy, Good Taste and Industry; then the Jester, Good Comradship and Mirth; a choral club led by the Spirit of Music, and lastly Faith and Service, and Religion. This pageant was written by Miss Louise Clark, from whom the libretto could perhaps be obtained for adaptation, as it is very beautifully worked out.

The Annual Meeting, fall rally and educational carnival were happily combined in one evening's program at Kansas City, Mo. Following the supper, came the reports from the different departments, and each report was made real by a pantomime scene of that particular department in action. The actors were all Association girls, and the moving pictures varied from a most impressive frieze of the Prophets to the inevitable elopement in the Travelers' Aid scene. The effect was to make the work of the whole Association very vital and united. Flower trimmed booths in the halls gave an opportunity to advertise the fall classes.

The feature of the opening week in Minneapolis was "The Bachelor's Reverie." "Where can I get a wife, an all-round capable wife who knows how to cook, and sew, and swim, and make her own clothes, and somehow keep me good." As the bachelor dreams over all the types of girls they pass before him in shadow pictures on a screen, and at the end he suddenly realizes that he may find them all at the Young Women's

Christian Association, and the curtain rises on the actual girls.

"The Other Girl" is the slogan of all Los Angeles club work this winter. The annual meeting of the Association turned on this idea after presentation to the president, Mrs. Hole, of "A Pledge of Loyalty for 1915" in the form of a bouquet to which five hundred board, committee, club and camp fire members had contributed a penny or a nickel each. "The Other Girl" was toasted, at home, in school, at play, in her teens, in need, and then "the other girl who is coming to us," by the immigration secretary, and "the other girl over the sea," by the religious work director. (Note how "The Other Girl" permeated the plans of the foreign finance campaign, p. 448).

#### GIRLS' WORK IN A FOREIGN NEIGHBORHOOD

At the Broadway Branch of the Young Women's Christian Association in the Bohemian and Polish section of Cleveland, girls from ten to fifteen years old daily announce themselves and their intention of joining the Association by walking in with the remark: "I've come to start." To the uninitiated this might mean one of a score of things. To the secretary in charge, however, it means just one thing—"I've come to join a sewing class and to 'sew out.'" At least it almost invariably meant that until about a year ago, when several small groups were persuaded to form folk-dancing and dramatic circles and a glee club. In January eight small-voiced girls constitute the Glee Club. This small start seemed rather discouraging as the

class was free and the teacher well paid, but we adhered to our policy of thoroughly trying out everything undertaken, week by week and the club grew until it numbered thirty. We began practising an operetta, "The Posey Bed." It promised to be beautiful and we decided to secure a nearby theatre, the second largest in the city, if possible, and work to double the number in the club. This was soon accomplished and seventy enthusiastic children worked long and hard until the great night of festival arrived.

The twelve little garden girls, "pussy willow," "daffodil lady," the "violets," "crocuses," "daises," "buttercups," "dandelions" and all the other spring flowers true to nature, the "butterflies," "King Pansy" in his royal robes with his guards and pages, "Leisel, the goose girl," with her flock, the "poppy ladies" and the "corn-flowers" all danced and swayed and sang as if all their little lives they had done nothing else.

The house was well filled; the fathers and mothers of the children were delighted. "We never thought you would teach our girls such lovely things," they said.

About sixty Board and Committee members and secretaries from Headquarters came out to see it. They too were delighted and asked that it be repeated at the Central Building. Seeing it there, the head of the music school settlement insisted that it ought to be repeated at every settlement in the city. "I never saw children so at home in anything before," she said.

Already many new girls have asked to join the club another year. These children need the imagination and play side of their nature developed and we are daily more convinced that Junior work in foreign neighborhoods is one great means of helping in the solution of the foreign question.



THE SPRING FLOWERS DANCED AND SWAYED AND SANG

## About Books

*The best of the book is not the thought it contains, but the thought it suggests, just as the charm of music dwells not in the tone but in the echoes of one's heart.*

OLIVER WENDELL HOLMES.

*There is a principle which is a bar against all information and which will keep a man in everlasting ignorance; that principle is contempt prior to investigation.*

HERBERT SPENCER.

### *Citizenship in Industry.*

Those who believe that the *results* of social reform are final objectives of all social endeavor, should read Miss Marot's book, "American Labor Unions." *The new power created* within a trade or industrial group of self-sacrificing effort which shall bring better conditions of work and a more dignified family life for every member of that group—this is the measure of advance in the world of labor.

We may or may not agree to accept this as a symptom of the struggle for democracy. But we must be aware of the increasing weight of such a philosophy in our world.

Miss Marot is the executive secretary of the Woman's Trade Union League, an organization that has worked for ten years toward the unionizing of all women in the trades, and her book is avowedly written from labor's point of view. It is a handbook covering in an admirably fair and frank manner the many questions in our minds about the great labor organizations. To the Association member it is even more than this. It is a challenge for us all to capitalize and use the power of a world-wide organization of women with such a conquering faith in our program as has characterized the history of the labor movement.

These are some of the chapter headings: Philanthropy and Labor Unions; Organization of Women; Sympathetic Strike Action; Arbitration; Sabotage; Labor in Politics.

**American Labor Unions**—by Helen Marot. Henry Hoit Co. \$1.25.

### *An Investment for College Girls.*

To you who are facing the problems of leadership in the country, whether you are leaders of Eight Week Clubs, or have charge of Sunday school classes, Camp Fire groups or country gatherings, Miss Jessie Field's book on "College Women and Country Leadership" will come as help in time of need. Few books have been written that deal adequately with the country girl.

Miss Field has brought to this book her rare idealism, and the freshness and charm of her great human interest. She touches in it the wide range of her own experience and balances the general statements with

illustrations from the everyday things of rural life. Above all, this book has a country viewpoint and is written by one who knows the ways of rural folk. Perhaps it is this intimate knowledge of country conditions that gives the book its real value.

This course on Leadership has ten chapters. Each chapter has a simple outline illustrated from stories of actual conditions. This is followed by topics and questions for research and discussion. At the end of every chapter is a rich and varied program for each meeting. The topics touched upon are the call of country communities for leaders, the kind of leaders needed, and the aid that such leadership can give to the church, school and home. The new farming is studied, and the need and means of developing social and recreational life. Above all, the spirit of community service, rare understanding of people, vision, and use of the resources at hand that make for the new country life are treated.

It is not expected to be an exhaustive work, for it is a small volume which will be within the reach of everyone. It is a starting point around which your personal experience can be gathered and expanded, and from which your reading can spread out into the fascinating and rapidly increasing literature of the country life movement. It is expected that this book will be off the press some time in January. Definite notice will be sent to Associations when it is available, and in the meantime leaders may be counting upon it for early use, as it is now in the press.

A. M. C.

**College Women and Country Leadership**—by Jessie Field. Published by the National Board of the Young Women's Christian Associations.

### *"The Mathematics of Money."*

To follow the financial history of fourteen years of the life of Mr. and Mrs. Frank Woodward of fictitious fame is as much fun as was our childhood's pursuit of the adventuresome "Mrs. Mulligatawney."

Miss Brookman evidently is as competent to speak upon the bread and butter problems of the average family as upon the "spending money" habit of High School girls. Her book, "Family Expense Account," is a happy combination of an arithmetic and a thrift primer—written for

those who wish "not only to gain skill in handling money, but also to gain self-control while solving similar problems which may occur in their own home life."

It would be an admirable text book for educational classes, business women's clubs, thrift clubs, and groups of young women preparing for the responsibilities of homes of their own.

**Family Expense Account**—by Thirmuthis A. Brookman. D. C. Heath. 60 cents.

*"An Inter-racial Problem."*

A college training puts at the command of the student certain methods and powers that make possible an education. She does well who has outlined for herself a course of reading and in that course has allowed time for the study of current issues. On great topics of the day there is a mass of material made accessible by periodicals and timely books.

The inter-racial problem is the absorbing topic of to-day. Dr. Gulick has put into his book, "The American-Japanese Problem," the modern emphasis that seeks out the excellencies of the Japanese and exploits their likenesses to other races. The book calls to our attention a phase of America's Oriental problem in the discussion of which many principles affecting the American attitude to all immigrant races are set before us. It is a plea for mutual understanding, investigation, trust and fellowship which will help to avoid the repetition of a struggle such as is now on in Europe. The actual condition of the Japanese in California is discussed at length. The desirable and undesirable traits of the Japanese as American citizens, with the efforts of the Japanese themselves to solve the problem arising from the attitude of the Californians, are discussed with the sympathy and interpretation natural to one who has spent twenty-five years of his life in Japan. The possible menace of the United States of "standing in the way of Japan's contribution to the life of the world," is dealt with in the chapter on "Unrecognized Factors." "Perils—Yellow and White" take up two chapters, and the volume concludes with some constructive suggestions as to the policy of the United States in regard to Oriental people.

To the Association reader the book will suggest a revision of opinion regarding all alien races in the United States, and it will help to bring the reader in accord with the advanced spirit desirable because of the international character of our organization.

**The American-Japanese Problem**—by Sidney L. Gulick. Charles Scribner's Sons. \$1.75.

**FROM THE RECENT MAGAZINES**

**The Failure of the Church**—The Atlantic Monthly—December.

What one man thinks. Stimulating and thought-provoking.

**The World's Sunday School Association** hold their convention in Tokyo, October 18-26, 1916.

It will undoubtedly be the largest Christian assembly ever brought together in the Orient.

**Women in Public Life**—Volume LVI of "The Annals of the American Academy of Political and Social Science." Issued in November.

A series of papers by well-known men and women on the feminist movement and the public activities of women.

**Finding the Printed Facts About Missions**—By Helen Barrett Montgomery—The Continent—December 3.

What is a person to do who has to write a paper on some phase of foreign missions? Where are the printed facts about missions?

**Does Woman Control Her Dress?**—The Continent—November 26.

Or does dress control woman?

**Uniforms for Women**—W. Q. George—The Atlantic Monthly—November.

A man's solution of the same problem.

**The Church and Industrial Warfare**—A report on the labor troubles in Colorado and Michigan, following an investigation made by the Federal Council of the Churches of Christ in America. 5 cents. Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City.

**Union of Women for Constructive Peace**—The Survey—December 5.

What will be the part of women in an international readjustment?

**The Third Report of the Board of Missionary Preparation.** Address Board of Missionary Preparation, 25 Madison Avenue, New York City.

The combined experience of leading authorities on the subject of the preparation of ordained missionaries, educational and medical missionaries, nurses, and all who are planning for foreign missionary service.

**The Rights of the Child** will be the theme of the twelfth general convention of the Religious Education Association, Buffalo, New York, March 4-7.

# Announcements

## NEW PUBLICATIONS

The text for Part II of the Freshman Year of the Voluntary Study Course, probably to be entitled, "Christian Standards of Life," will be ready for use in the classes of the second half year.

The study material is a series of twelve biographies. Some of the chapter headings are: Jacob Riis—Responsibility for How Others Live; John Woolman—Everyday Friendliness; Isabella Thoburn—The Triumph of Loyalty; Mary Lyon—Training for Social Efficiency, etc.

As the companion volume to "Student Standards of Action," it is uniform in price and binding and is arranged for daily readings and topics for thought and discussion. The book will be ready late in January.

Professor Edward E. Nourse has rewritten his text book, "The Epistles of Paul," adding a new introduction and revising the study material. This book discusses the epistles that are recommended for study in the second half year of the graded Bible study course for city Associations. It will be valuable, also, as a supplementary text for upper classmen in college who wish to do constructive Bible work. The book will be ready in January.

Advertising matter concerning both of these texts will be sent to the Associations near the time of their publication.

## PROPOSED AMENDMENTS TO NATIONAL CONSTITUTION

The National Board of the Young Women's Christian Associations hereby announces that in conformity with the provisions for amendment of the Constitution as set forth in Article VII, it approved at its meeting on November 4, 1914, and will present for the consideration of the National Association at its meeting in Los

Angeles, May 5-11, 1915, (Fifth National Convention), the following amendments to the Constitution:

### FIRST

On the initiative of the National Board—  
In view of the fact that the World's Young Women's Christian Association at its Fifth Convention, in Stockholm, June, 1914, adopted a statement of its position, the National Board approves the amendment of the Constitution of the Young Women's Christian Associations of the United States of America by the adoption of the following statement in harmony with this, to be used as a preamble:

"Affirming the Christian faith in God, the Father; and in Jesus Christ, his only Son, our Lord and Saviour; and in the Holy Spirit, the Revealer of truth and Source of power for life and service; according to the teaching of Holy Scripture and the witness of the Church, we adopt the following Constitution:"

### SECOND

As a result of work and recommendations of the Commission appointed by the Richmond Convention to consider a restatement in personal terms of the evangelical basis for student Associations, the National Board approves the following amendment to the Constitution to be inserted under Article II, Membership:

"Any student Young Women's Christian Association may be admitted to membership whose constitution embodies the following provisions:"

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

### PURPOSE

1. To lead students to faith in God through Jesus Christ;
2. To lead them into membership and service in the Christian Church;
3. To promote their growth in Christian faith and character, especially through the study of the Bible;
4. To influence them to devote themselves, in united effort with all Christians, to making the will of Christ effective in human society, and to extending the Kingdom of God throughout the world.

## II. Membership.

Any woman of the institution may be a member of the Association provided:

1. That she is in sympathy with the purposes of the Association;
2. That she makes the following declaration:

"It is my purpose to live as a true follower of the Lord Jesus Christ."

## III. Qualifications for Leadership.

1. All members of the Cabinet (officers and chairmen of standing committees) shall commit themselves to furthering the purpose of the Association.

2a. Two-thirds of the Cabinet members shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only delegates who are members of such churches shall be entitled to vote in conventions, or

2b. A majority of the Cabinet members, including the president, shall be members of churches which are entitled to representation in the Federal Council of the Churches of Christ in America, and only delegates who are members of such churches shall be entitled to vote in conventions.

3. Members of the Advisory Board shall meet the qualifications of Cabinet members.

### THIRD

As a result of work and recommendations of the Commission on the question of the ex-officio vote, appointed by the Indianapolis Convention and continued by the Richmond Convention, the National Board approves the following amendment to the Constitution to be substituted for the second sentence of Section 2, Article III:

"Members of the National Board shall be entitled to seats in the Convention as ex-officio voting delegates. The general secretary of the National Board and the equivalent of one secretary from each headquarters department, and one secretary of each field committee staff, shall be entitled to seats in the Convention as ex-officio voting delegates."

NOTE.—The First Amendment, if adopted at the 1915 Convention, becomes operative thereafter. The Second Amendment requires for adoption a two-thirds affirmative vote in the 1915 Convention and also in the National Convention of 1918. The Third Amendment, if adopted by the 1915 Convention, becomes operative at the close of that Convention.

### SUMMER CONFERENCES FOR 1915

The Department of Conventions and Conferences announces the conferences for 1915 as follows:

Southern Student Conference—June 4 to 14.

Southern City Conference—July 21 to 31, at Blue Ridge, North Carolina.

Eastern Student Conference—June 18 to 28.

Eastern City Conference—July 20 to 30, at Silver Bay on Lake George, New York.

East Central Student Conference—June 25 to July 5, at Eagles Mere, Pennsylvania.

Northwestern General Conference—Dates and location not yet settled. This will probably be held sometime in June.

Pacific Coast Student Conference—August 6 to 16.

Pacific Coast City Conference—August 16 to 25, at Asilomar, California.

Western City Conference—August 13 to 23.

Western Student Conference—August 24 to September 3, at Estes Park, Colorado.

Central City Conference—August 17 to 27.

Central Student Conference—August 28 to September 6, at Williams Bay on Lake Geneva, Wisconsin.

Club Girls' Council—July 6 to 17.

High School Girls' Council—August 28 to September 4, at Altamont, New York.

Club Girls' Council—August 4-14, at Camp Makonikey, Martha's Vineyard, Massachusetts.

Club Girls' Council—June 25 to July 10.

High School Girls' Council—July 12 to 20, at Camp Nepahwin, Canton, Pennsylvania.

### EDITORIAL NOTES

There are several spontaneous contributions in this issue which came to our desk unasked—of a nature to show that members are thinking along lines of general interest. See if you can find them. May we not have more?

Dr. Lindsay Longacre, whose challenge to the Association membership appears in this issue, is widely known to those to whom he is writing, as he has attended the Estes Park, Silver Bay and Geneva Conferences. He is also to have a series of addresses and a class at the Northwest Conference in 1915. Dr. Longacre is Professor of Old Testament Literature and Religion in the Iliff School of Theology in Denver.

The February issue of THE ASSOCIATION MONTHLY will be a country life number. Watch for it.

The index for Volume VIII of THE ASSOCIATION MONTHLY, just closed, is mailed to each subscriber with this issue. Anyone failing to receive a copy may secure one upon request to the Publication Department.

**SUMMER SCHOOL ANNOUNCEMENT**

When the National Training School of the Young Women's Christian Association opened its first summer school in 1911, an important feature of the departmental training of Association secretaries was inaugurated. The following years have demonstrated its success and assured its permanency.

From the handful of physical directors and student secretaries who gathered that first summer at 3 Gramercy Park, the summer school has increased in attendance to sixty-three in 1914. This increase was partly due to the introduction of the new short course in Household Economics, which covered a field of training hitherto untouched. The summer school aims not only to provide technical instruction in the special department which the student has chosen, but also to teach her the practical application of her scientific knowledge to the general principles of Association work.

An advanced course for graduates of accredited schools of Physical Education who are eligible for Association positions will be given from June 29 to August 10, 1915. Dr. William Skarstrom, Professor of Physical Education at Wellesley College, will give a graduate course of eighteen hours in Advanced Theory and Practice of Gymnastics. Dr. Skarstrom is conceded to be one of the leading instructors in Swedish Gymnastics in this country. Miss Maud March, Instructor in Physical Education at Teachers College, will give a twelve-hour course in Normal Diagnosis. The course in Personal and Community Hygiene, which emphasizes the need of individual and organized responsibility toward public health, will be given by Dr. George Meylan of Columbia University. Practical lessons in Corrective Gymnastics will be given by Miss Harriet Wilde, Instructor in Gymnastics at the New York Orthopaedic Hospital, New York City. Dr. Anna Brown of the National Board will give four hours on Association Departmental Organization and four on the Physical Department organization. Miss Mary Scott, Director of Association Studies in the Training School, will have three hours on the Association Movement. Miss Pauline Sage, Executive of the Northeastern Field, will conduct fifteen studies in the New Testament. Six hours will be devoted to the study of Gymnasium Administration and Equipment under the direction of Miss Alberta Corey, Physical Director at the Portland, Oregon, Association. Six lectures will also be given on the subject of Social Morality.

In addition to the other attractive courses, eight hours will be devoted to a normal course in swimming under the

direction of an instructor from Columbia University. The gymnasium and swimming pool of the 155th Street Y. M. C. A. have been secured for the summer's work. The expenses include \$5 registration fee (which should be paid before May 1); \$20 tuition and \$5 gymnasium fee. A certificate will be granted to graduates of recognized schools of Physical Education who satisfactorily complete the summer course.

A six weeks' Preparatory Training Center Course will open June 29 for student secretaries under appointment to local positions. The Bible courses will consist of fifteen hours of New Testament and fifteen hours of Old Testament study. Twenty hours will be given to Applied Pedagogy and Religious Teaching. Miss Condé will give an elementary course of ten hours in Personal Evangelism. The student secretaries at Headquarters during the summer school will conduct the course in Student Administration. Miss Mary Scott will have seven hours of Association general lectures. In addition to the registration fee of \$5 there will be a \$20 fee for tuition, and full board and room will be \$9 a week at the National Training School.

From July 13 to August 10 a short summer course for house and lunchroom directors will be held. Miss Blanche Geary of the National Board will have sixteen hours of Association House and Lunchroom Administration. Mrs. Melinda Manchester of Teachers College will have seven hours in Buying Food Supplies and Institutional Cookery. The Bible course of twelve hours will be given by Miss Emma Chapin, general secretary of the Association at Paterson, N. J., who presented the work so ably last year. Both Miss Chapin's and Mrs. Manchester's courses will be increased four hours next summer in response to a very general request from those who took their courses in 1914. Miss Mary Lindsley, Director of the Illinois Training School for Nurses, Chicago, will have three hours in Buying Equipment. Four hours will be given to the study of nutrition by Miss Edith Baer of Drexel Institute, Philadelphia, and six hours to Cafeteria Management. The last lectures will be given by some successful cafeteria manager in a local Association. There will also be six lectures on Institutional Management, and three hours on the Association Movement, which will be given by Miss Mary Scott. Fifty dollars will cover the expenses of this Household Economics course. The summer school will be held at the National Training School, 135 East 52nd Street, corner of Lexington Avenue, New York City.

### MORNING BIBLE CLASS AT HEADQUARTERS

The Associates of the National Training School will begin their third season of Bible study on January 11, meeting as before in the seminar room at eleven o'clock each Monday until Easter.

The course is as follows:

#### Old Testament:

January 11-18-25 and February 1-8-15.

#### Topic:

Some lessons for the world which we owe to a great disaster in Israel's national life.

Teacher, Miss Anna V. Rice, National Board Staff.

#### New Testament:

March 1-8-15-22-29.

#### Topic:

The unfolding of the mind of Christ concerning the Kingdom of God.

Teacher, Miss Charlotte H. Adams, National Training School Faculty.

Miss Adams has prefaced the announcement with this significant foreword:

"**Can We Still be Christians?**" is the title of a book by a well-known German philosopher which was published some time before the war broke out. The inquiry was raised then in the interest of Philosophy; it may well be raised now in the interest of Religion.

"The question is searching and staggering in the face of present world conditions, which point to the breakdown of formal Christianity. It rings out its persistent cry and challenges an answer from every professed follower of Jesus Christ. It calls us to re-examine the content of our faith and to answer the question in the presence of him in whose face shines the Glory of God.

"Can we still be Christians? It depends upon whether the mind of Christ is the standard of our actions and the cross of Christ the measure of our love. In the crisis now upon us there is articulated the cry of a world in the throes of mortal anguish.

"Shall not we women of America who are saved from the horrors of war set aside a few weeks to increase our knowledge of the ways of peace, and renew our allegiance to the God of Peace?"

Any ladies in the vicinity of New York, especially Association people from other parts of the country, who are spending the winter in New York City, are most cordially invited to participate in this class. The annual dues for Associates of the National Training School are five dollars, which may be

sent in advance with membership application or paid at any meeting.

Miss Anna McClintock, auxiliary member of the Secretarial Department, is chairman.

### TO STUDY THE PERSONAL AND OFFICIAL LIFE OF A SECRETARY

On suggestion of the Thrift and Efficiency Commission, Miss Florence M. Brown, Washington, D. C., Chairman of the Employed Officers' Association, has appointed a commission which is to study during the coming months the efficiency of the Association secretary and to report its findings at the Employed Officers' Conference, to be held at Asilomar, May 14 to 16, 1915.

Miss Emma Hays, New York City, is chairman of this commission and has appointed the following committee:

Miss Anna Carlson, General Secretary, Cherokee County, Iowa.

Miss Geraldine Brown, Student General Secretary, University of Chicago.

Miss Cora L. Tatham, General Secretary, Metropolitan Committee, New York City.

Miss Mary E. S. Colt, General Secretary, St. Louis, Missouri.

Miss Alice E. Marsh, General Secretary, Detroit, Michigan.

Miss Mary E. Dunbar, General Secretary, Portland, Maine.

Miss Amy Gordon Bruce, General Secretary, Wichita, Kansas.

Miss Elva Sly, General Secretary, Nashville, Tennessee.

Miss Alice S. Woolley, Physical Director, Poughkeepsie, New York.

Miss Betsey Lee Hopkins, Religious Work Director, Minneapolis, Minnesota.

Miss Lucy Carner, Extension Secretary, Wilkes-Barre, Pennsylvania.

Miss Sue Barnwell, Immigration Secretary, Los Angeles, California.

Miss Harriet Harrison, City Secretary, Ohio and West Virginia Field.

Miss Lucy Y. Riggs, Student Secretary, West Central Field.

Be sure to order a copy of "Our Unfolding Purpose," the report of the last World's Conference of the Young Women's Christian Associations. Many people with missionary interests are securing copies, as it affords a wealth of material for missionary programs on the life of women the world around. Order from the Publication Department, at 600 Lexington Avenue, New York, for 50 cents.

**TRAINING SCHOOL NOTES**

Early in November we had the Training Center students here for tea in the living room. We wish it were possible to extend the same hospitality to the other Training Center students throughout the country.

A large group of students studying Management and Domestic Science at Columbia were shown over the building and taken through the kitchens. It was interesting to watch them take notes of details which we had found useful, and of problems successfully solved here.

Through the kindness of a friend of the school we had Miss Lena Marshall lecture one evening, showing beautiful colored slides of Central Park.

The absence of half of our family at Thanksgiving time gave us the opportunity of including some dozen guests for dinner. Various groups of students acted as hostesses while others arranged novel diversions for the guests. Poems and odes written in competition at the tables proved very good fun.

Several of the National secretaries have been with us for their acquaintance week, when they become part of our family and get acquainted with the new class and with the ever enlarging course of study.

We have had several informal talks in the living room after dinner. Miss Una Saunders gave a brief outline of the paper on the woman movement which she presented at Stockholm. Miss Annie Kinney spoke about suffrage in connection with the industrial girls of England, and Miss Christobel Pankhurst spoke unexpectedly while visiting the building. One Sunday evening, while we were all enjoying the open fire in the living room, Miss Dow read recent letters from the foreign secretaries telling of their life and work on the field.

**SECRETARIAL CHANGES**

Keep your copy of the Association Year Book up to date by noting therein all secretarial changes.

**FIELD**

Ethel Adams to be office secretary for the West Central Field Committee.

Carrie McLean to be office secretary for the South Atlantic Field Committee.

**GENERAL**

Emily Hill to be general secretary at Hazleton, Pennsylvania.

Flora L. Bradford, formerly general secretary at McKeesport, Pennsylvania, now acting general secretary at Reading, Pennsylvania.

Mrs. Ruth Spencer Warren, of the Pennsylvania training center class of 1914, to be general secretary at Sunbury, Pennsylvania.

Janet Acheson, of the Pennsylvania training center class of 1914, to be general secretary at Washington, Pennsylvania.

Nellie R. Rouse, formerly travelers' aid secretary at Lincoln, Nebraska, to be general secretary at Ottumwa, Iowa.

Inez H. Hull, formerly general secretary at Dayton, Ohio, to be temporary general secretary at New Haven, Connecticut.

Wenonah Marlatt, formerly general secretary at Moose Jaw, Saskatchewan, Canada, to hold the same position at Tulsa, Oklahoma.

**STUDENT**

Helen Johnston to be secretary at the University of Chicago, Chicago, Illinois.

**DEPARTMENTAL**

Myrtle M. Taylor now office and assistant secretary at Battle Creek, Michigan.

Jane T. Felts, formerly employment and house secretary at Pasadena, California, now membership and house secretary at Flint, Michigan.

Katherine A. Dosh now house secretary at Baltimore, Maryland.

Christine V. Randall part time physical director at Erie, Pennsylvania.

Miss Robb, physical director at Germantown, Pennsylvania, Falls Branch.

Miss Steck, house and luncheon director at Hershey, Pennsylvania.

Bertine Libby, physical director at New Castle, Pennsylvania.

Helen N. Pomeroy, formerly junior secretary at Pittsburgh, Pennsylvania, to be extension secretary at the same place.

Miss Herbst to be junior secretary at Pittsburgh, Pennsylvania.

Florence Newcomb, physical director at Reading, Pennsylvania.

Mrs. Martha Sterling, cafeteria director at Scranton, Pennsylvania.

Virginia Lewis, physical director at Fort Dodge, Iowa.

Mrs. S. Julia Caldwell, formerly assistant secretary at Ottumwa, Iowa, now cafeteria director at Muscatine, Iowa.

Laura Hyde, formerly branch cafeteria director at Omaha, Nebraska, now cafeteria director at the same place.

Mrs. Maude E. Oemig, house and luncheon director at Fargo, North Dakota.

Ella Van Buskirk, formerly house secretary at Brooklyn, New York, to hold the same position at Jersey City, New Jersey.

Elizabeth Angell, formerly domestic science and art and lunchroom director at Charlotte, North Carolina, to be domestic science and art director in the Association of the Oranges, New Jersey.

Annie P. Borland of the Northeastern training center class of 1914, to be assistant secretary at Bridgeport Connecticut.

Cora Farnsworth to be assistant secretary at Batavia, New York.

Rebecca Kline to be recreation leader at Batavia, New York.

Bernice Taylor of the Northeastern training center class of 1914, to be assistant secretary at Newburgh, New York.

Florence Brinton, formerly general secretary of Mower County, Minnesota, to be travelers' aid secretary at North Yakima, Washington.

Mrs. Glen Edwards to be office secretary at North Yakima, Washington.

Jean Kincaid, formerly house mother of summer camp, Rochester, New York, to be cafeteria director at Steubenville, Ohio.

Eula Wilcox, assistant physical director and swimming instructor at Toledo, Ohio.

Mrs. Marie Bankson to be lobby desk secretary at Los Angeles, California.

Mrs. Helen J. Davis to be assistant at lobby desk, Los Angeles, California.

Erma Gilbert to be extension secretary at Oakland, California.

Arra Adair to be membership and business secretary at Oakland, California.

Mrs. Harriet B. Murray, formerly superintendent of the Clark Home, Los Angeles, California, to be house secretary in the new building at Oakland, California.

Miss Mitchell, physical director at San Bernardino, California.

Clara Robinson, formerly branch lunchroom director at St. Louis, Missouri, to be assistant lunchroom director at San Diego, California.

Olivia Hultman, physical director at Savannah, Georgia.

Mrs. Hattie Lowe to be house and lunchroom director at Wilmington, North Carolina.

Mary Moreland to be domestic science director at Norfolk, Virginia.

Lella A. Clark, formerly general secretary at Haverhill, Massachusetts, to be extension secretary at New Orleans, Louisiana.

Mrs. Alice Page, formerly house secretary at Kansas City, Missouri, to be cafeteria director at the same place.

#### STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC.,

Of THE ASSOCIATION MONTHLY, published monthly at New York City, New York, required by the Act of August 24, 1912:

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(Signed) MARY LOUISE ALLEN, Editor.

Sworn to and subscribed before me, this sixteenth day of October, 1912.

(Signed) CHARLES E. LYMAN,  
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