

voted much time to the study of the matter. They reported that the Reservation system could not be abandoned until the claims of a land company which run back to the eighteenth century were extinguished. It seems that, unlike the Reservations in the West, the New York Reservations have their origin not in the public domain but in land acquired by Massachusetts under compact with New York and ratified by Congress. The liquor problem and the health problem, which are always difficult problems with a dependent people, have been borne largely by the communities within the Indian region. These are burdens the communities cannot and ought not to bear. The schools for the Indians have been maintained by the State, and the result is reported as being in large measure gratifying. But a definite policy ought to be adopted by the State and the Federal Governments. The Committee proposed that the Conference should recommend Congress to extinguish the claim of the land company and urge upon the officials prompt and effective administration of excise laws on the Indian Reservation. As to National Indian affairs, there was less that was specific. Commissioner Valentine presented, through a number of his ablest assistants, a picture of the work that the Indian Office is doing in behalf of the wards of the Government. It is evident that, in spite of evils and wrongs which still exist but which are being fought, the public servants who are carrying out the policy of transforming Indians into American citizens are rendering a fine, disinterested service which calls for the support of approving public opinion. The Outlook will deal further with this Conference next week and report then its conclusions.

#### THE WHITE HOUSE CONFERENCE

Last week, in the East Room of the White House at Washington, at the initiative and on the invitation of President Taft, about two hundred laymen interested in the Young Men's Christian Association met to discuss its foreign work. The sessions were concluded in one day, and were followed by a dinner at which important speeches were

also made. The room had been the scene of many other interesting assemblages—social, economic, and political—but never of a religious gathering of this character. The serenity and dignity of the time and place impressed every one present. It seemed as if the Young Men's Christian Association were starting out on a new career and under a new imprimatur. Essentially religious in its aim, it has become also a great enginery first of national and now of international social well-being. This was emphasized by the President in his address of welcome as host. He pointed out that we have a State Department and are anxious through that Department to communicate to every other nation a sympathetic feeling with respect to its moral as well as its physical improvement; yet there are limitations, and strict limitations, upon the Department which do not exist with regard to a body like the Young Men's Christian Association. The Conference was in charge of Dr. John R. Mott, and under his leadership did three things. First, it heard reports from workers in the foreign field as to present conditions and needs; second, it decided on a new policy for the future; third, it obtained the necessary financial strength for carrying out that policy. The testimony of experts from the Far East, in especial, afforded proof of the discernment shown in the selection of the Association's secretarial staff abroad. In addition there was testimony from speakers who had also spent years in the Far East—General Leonard Wood, Mr. R. S. Miller, and the eloquent Bishop Roots, whose diocese covers a large part of central China. With the exception of Dr. Roots, the Conference was restricted to laymen. It was decided to send workers and to meet the needs of other places than those already provided for by erecting and equipping about fifty new buildings; furthermore, to appeal for funds, not piecemeal, but to raise the entire cost, about a million five hundred thousand dollars. Pledges were received and announced at the meeting covering two-thirds of the amount. The new buildings are to be in the Philippines, Japan, Korea, China, India, Turkey, and Russia. They should be so many American "neighborhood settlements" offering object-lessons to the

Japanese, Chinese, Turks, and other peoples of what we mean when we speak of American civilization and Christianity. In any case they should be the means of developing international and inter-racial friendships. The White House Conference marks a new era in the Association's history, first, because of the determination on a "wholesale" as opposed to a "retail" policy, and, second, because of the disclosure of unprecedentedly instant support. But the Conference was also notable because of its emphasis on Christian unity. The gathering was thus a sign of development of interdenominational as well as international friendship.



#### THE CONGREGATIONAL COUNCIL

The National Council of Congregational Churches, whose triennial meeting was held at Boston, October 10-20, presented numerous noteworthy features of interest. Especially prominent was the three days' commemoration of the centennial of the Board of Foreign Missions, reported last week. The chief uniting interest of these nearly fifty-nine hundred churches is more in their common missionary work than in their creeds. The ten days were mainly given to this, with constant insistence on greater efficiency. To promote this in the home field the Congregational Brotherhood, organized a few years ago by a group of young men in Chicago, and now including sixteen State and five hundred local brotherhoods, stood conspicuously forth. Its purpose, in co-operation with kindred organizations of other religious denominations, is an aggressive application of Christian principles to civic interests and social problems through the agency of the local church. As to the labor problem, it received from the Council a special commission. The programme of what the churches must stand for having been adopted as given by the Federal Council of Churches in December, 1908, the Brotherhood was formally requested to serve as an executive agency to carry it out, and an appropriation was made for expenses. The intentness of the Brotherhood on its aims was evidenced by its sixteen sessions. It furnished not the only indication of the week that the East

must take lessons from the progressive West. Interdenominational co-operation on home missionary work, as advised by the Federal Council of Churches, was reported as making cheering progress, but with much more to be desired. An investigation by a joint committee of the Federal and the Congregational Council in Colorado, as a typical State, found 11.2 per cent of home missionary funds expended in small places having more than one church, while in four hundred and twenty-eight communities with a post-office there was no church. An extreme case was a town of three hundred people with six churches receiving \$530 from the missionary treasury. The swelling tide of immigration brings a heavy volume of foreign missionary work to the very doors of our churches. "The Challenge of the Modern City" was discussed as our largest and most exacting problem. Close to this is that of an adequately trained ministry. It was stated that in all parts of the country poorly trained men find their way into the Congregational ministry from other denominations. For these, for others unfavorably situated for advancing growth, and for Sunday-school teachers, the establishment of correspondence courses, loan libraries, and institutes was recommended. The appointment of thoroughly trained men and women as directors of religious education in every large church, or over groups of churches, was also urged, and that colleges and theological seminaries must aim at utilizing their equipment in extension work in these lines of progress.



#### THE COUNCIL'S NEW DEPARTURE

In church assemblies of the Congregational type ecclesiastical business, to which more centralized denominations devote much time, is reduced to a minimum. During the few hours given to it in the ten days' meeting of the Council a new item of it was added by a forward step that met with strong opposition, rooted in the fundamental hostility of Congregationalism to the idea of a central authority superior to that of the local church. This has attended every step toward any collective organization of churches jealous for their individual autonomy. A century ago the formation