

NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD

Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.

President - JONKVROUWE C. M. VAN ASCH VAN WYCK. General Secretary - MISS CHARLOTTE T. NIVEN.
Vice-Presidents: MADAME ALFRED BERTRAND.
MRS. C. C. CHEN. MISS RUTH ROUSE.
MRS. JAMES S. CUSHMAN. MISS UNA SAUNDERS.
MRS. LUXMOORE. MRS. MATSU TSUJI.
FRAULEIN HULDA ZARNACK
Treasurer - MADEMOISELLE CATHERINE PICOT.

THE Y.W.C.A. AND SOCIAL SERVICE.

From its earliest beginnings the Y.W.C.A. has regarded social service as an essential element in its work, both as an expression of the Christian convictions of its members and as a means of leading girls and women through the love of their neighbours to a clearer vision of God than they have ever known before. When the Association was founded in England in the middle of the nineteenth century this service was rendered mainly by older women to younger ones by such means as hostels, restaurants and employment bureaux, and it is well known that these same activities are still characteristic features of Association work in many parts of the world. But it is not so widely realised that with the passing of years there has been a growing emphasis on the value of service to those who give as well as to those who take, on the enlisting of the "service of young women for young women." Association members, even the youngest, share in social work of many and various kinds. Sometimes a piece of work has developed to such an extent that it has seemed wiser not to keep it within the control of the Y.W.C.A.; in this way the Travellers' Aid Society, "Time and Talents"—a society formed in England to encourage and direct social work by educated girls—and, much later, the International Migration Service owed their initial impulse to the Association and afterwards became independent organisations.

There are many smaller pieces of work which are more or less closely linked with the Y.W.C.A. or for which it is partly responsible in co-operation with other groups. Perhaps the most interesting of these are to be found in Oriental countries, where social work is in its infancy and where the full scope and powers of women in this respect have still to be discovered.

At Nagoya in Japan a building was opened by the Y.W.C.A. not long ago, known as Tomo no Ie (the Friendly House) which was intended to be a centre of

educational work for industrial girls. But the secretary in charge was soon faced with unexpected needs. "No one had foreseen when the house was opened," she wrote in a report last autumn "that it would become the only refuge centre for working women in the whole of the district, and that women and girls, homeless and unemployed, would be flocking in increased numbers to the large industrial city of Nagoya, looking for work, without money or place to stay. Someone had to look after them and the harassed government office turned to the Friendly House and asked the secretaries to live up to their name and take care of the girls until jobs were found or they could be returned to their homes if they had one." The report tells of a variety of cases, mostly young girls but sometimes quite elderly women, who have come with introductions from the Government employment bureau or from ministers and social workers, and have found both practical help and friendly advice.

An interesting experiment was made last summer in a

village near Nagoya with a Farm Nursery School, established at the request of the provincial authorities. At the busiest season for farming, from the middle of June to the middle of July, everyone works in the fields, and as the older children are still at school at that time the care of the younger ones becomes a great problem. Volunteers carried out this piece of work under the direction of the two Y.W.C.A. secretaries, one Japanese and one American, who are in charge of Tomo no Ie. The village priest and his wife were most willing to co-operate and the temple was used for the school. At the end of the period of one month the parents were not only grateful, but amazed at the change in their children and at what they had been taught in so short a time, and there seems no doubt that this object lesson had an influence which did not end when the nursery school, for the time being at any rate, was closed.



School Group, Lahore.

This year a Child Health Centre has been opened in Nagoya itself by a group of graduates of the Women's University in Tokio. The Y.W.C.A. secretaries could not undertake the work themselves, but one of them writes: "It is interesting to know that it came out of the contact of this group of college women with the work of Tomo no Ie. They had formerly raised a considerable sum of money which they gave to the Social Work Department of the Government, but inspired by our Japanese secretary they decided they ought to be actually doing the work themselves."

Turning to India, we find an interesting Social Service Centre in Naigaum, an industrial quarter in Bombay. This Centre was originally planned by a Y.W.C.A. secretary and though the responsibility for it does not now rest on the Association, several Y.W.C.A. leaders serve on the Committee, and members of the Bombay Association help by leading clubs, making children's clothes, etc. But the original idea that the Naigaum Centre should be Indian in character has always been kept in view, and it is from among Indian women that Committee members and staff, as well as volunteer helpers, have been chiefly drawn. The Nursery School at this Centre, under a trained teacher, meets a great need, as so many parents work daily in factories. Training in self-reliance and helpfulness is given to many children who would otherwise run wild; and there has been a marked improvement in their health owing to the careful attention it has received. A daily school offers the rudiments of education to young married women who have never had any opportunity of learning, and who make persevering efforts to attend regularly in spite of the difficulty of sparing time from the care of their homes. A text book in Marathi, based on an improved system of teaching reading and writing which had been used in Gujerat, was specially written for the Naigaum Centre, but has now been printed for wider use. Various other classes for women and clubs for children are held in the Centre, but some valuable work is also done in the *chawls*, or tenements, where the families live. Education in home craft is given to a group of sixty older girls, whose rooms are visited every morning so that their efforts to preserve standards of hygiene and order may be followed and encouraged. Yet another group in one *chawl* is made up of small children up to ten years old; they are not only trained in personal cleanliness and tidiness, which are made a condition for attendance, but are also taught simple and useful knowledge—about home nursing, for example—through play with dolls and action songs. Parents who were at first suspicious and unwilling now help to direct the older girls, and where they will resent a direct appeal to them to change their habits, they will adapt themselves to new ideas where the children are concerned. Education in the broadest sense is the basis of all the work—not an attempt to impart knowledge in bulk, but an effort to help people to use their observation and initiative.

In Lahore a school for children was opened not long ago by a Y.W.C.A. member, a trained kindergarten teacher. The servants' children attend in the early morning, the upper class children later, but the photograph here reproduced shows them all together. Some mothers wearing veils are also to be seen; they are invited to come and watch the children, not without the hope that they may themselves absorb some new ideas. This is again a piece of work for which the

Y.W.C.A. as such is not responsible, though its initiation was largely due to the influence of members of the Association staff, and they show interest and help in every possible way.

These are only a few examples, which could be paralleled in many other places, of the arousing of interest in social service by practical demonstration. In a number of countries definite preparation for social work is offered in training schools under the auspices of the National Y.W.C.A. Such a school, established a few years ago in Roumania—to name only one instance—is carried on in co-operation with the State. To the past and present students of this school the Government has entrusted the charge of social work in one district



Children at Play, Naigaum Social Centre.

of the city of Bucarest, and it is their responsibility to see that the public relief provided is made available for the most needy cases among the unemployed, the sick, the children and others. The provision of short training courses in social and industrial work, the supply of material for study and of information in answer to particular enquiries are among the functions of the Association's headquarters staff at Geneva. A growing sense of corporate responsibility for social conditions has been reflected in the records of the World's Y.W.C.A. during the last twenty years, and finds clear expression in a recommendation adopted by an International Commission at Champéry in 1920:—

"We recommend that the Young Women's Christian Association as a body of Christian women exercising an ever-widening influence in many lands, recognise their share of responsibility for the mal-adjustments in the social order of to-day and make it their concern to inform themselves fully as to existing social conditions, and to apply the principles of justice, mercy and the equal value of every human life to national and international as well as to personal relations."

While direct work for those outside its actual membership is done by the Association in many cases where no other organisation is ready to undertake it, the aim of the Y.W.C.A. is most truly fulfilled by developing the social conscience of individual women and girls, and building up in them a sense of responsibility towards their neighbours and a readiness to serve in any field to which they are called by their circumstances and capacities. Enough has been said to show that the importance of sound methods as well as good intentions has been fully recognised.

INTERNATIONAL WOMAN SUFFRAGE ALLIANCE

COMMITTEE FOR LIKE CONDITIONS OF WORK FOR MEN AND WOMEN

Chairman: FRU JULIE ARENHOLT
23 St. Kongensgade, Copenhagen K, Denmark

LIST OF MEMBERS.

AUSTRALIA:	MRS. CLAPHAM, Kathleen Street, Cottesloe, W. Australia.
AUSTRIA:	FRAU BARBARA SAHULKA, Boltzmannsgasse, 18, Wien IX.
BELGIUM:	Mlle. MARIE PARENT, 65 Rue St. Bernard, Bruxelles.
BULGARIA:	MME. DIMITRANA IWANOWA, Gurguljat 26, Sofia.
CUBA:	SRA. MALLEN DE OSTOLAZA, Avenida de Columbia y Lanuza, Marianao.
DENMARK:	MRS. HELGA TARDINI, Tjornegaardsveg 19, Gentofte.
EGYPT:	MME. EHSAN AHMED, rue Kasr-el-Nil 9, Cairo.
FINLAND:	Miss FANNY BONN, Hogsbergsgatan 17d, Helsingfors.
FRANCE:	MME. BRUNSCHVIG, 53 rue Scheffer, Paris.
GERMANY:	DR. ERNA CORTE, Kunz Buntschuhstr. 5, Berlin-Grünwald.
GREAT BRITAIN:	Miss HELEN FRASER, 6 Kensington Park Gardens, London, W.11.
HUNGARY:	MME. EUGENIE MISKOLCZY-MELLER, Feministak Egyesulete, Jozsefster 9, Budapest V.
INDIA:	MRS. JINARAJADASA, Adyar, Madras.
IRELAND:	Miss MELLONE, 7 Booterstown Av., Blackrock, Dublin.
ITALY:	DR. ANCONA, Via Morigi 8, Milan.
NORWAY:	Miss A. HOLDTFODT, c/o Fru Qvam, Gjaevran, Stenkjaer.
PALESTINE:	Miss BELLA BERLIGUE, Jaffa.
ROUMANIA:	Mlle. FRANCISCA PAOLO, Calea Victoriei 85, Bukarest.
SOUTH AFRICA:	Miss FLEMING, Hilton Road, Durban.
SWEDEN:	Miss THORSTENSON, KLARABERGSGATAN 48, Stockholm.
SWITZERLAND:	Mlle. T. SCHAFFNER, Feldbergstr. 70, Basel.
UNITED STATES:	Miss E. ABBOTT, 308 N. Michigan Av., Chicago, Ill.
URUGUAY:	DR. LUISI, Paraguay 1286, Montevideo.

MEMBERS SPECIALLY APPOINTED.

FRAU MARIE STRITT, 17 Reissigerstrasse, Dresden A., Germany.
DR. DAGNY BANG, St. Olavsgade 26, Oslo, Norway.
Miss ANNA POLAK, 30 van Speykstraat, The Hague, Holland.

INTERNATIONAL WOMAN SUFFRAGE ALLIANCE.

COMMITTEE ON LIKE CONDITIONS OF WORK FOR MEN AND WOMEN.

Preliminary Report prepared in connection with the Paris Congress.

IT is well known to all members of the Alliance how—during the war—the working conditions of women were completely revolutionised. The labour market was considerably widened for women on account of the great demand for labour for the industries as well as for the Government services (Post, Telegraph, Telephone, Railway, etc.). Such was the situation in almost all countries; and in the belligerent countries there was added the lack of men workers who were away at the front.

Much work never before performed by women was left to them, work formerly considered exclusively as men's work. In many cases special inducements were offered to get the women to come into the work, and they left their homes and their households to take over all sorts of duties. After this tremendous influx of women into new occupations during the war, and the consequent general recognition of their abilities in many different lines, the consideration arose whether it would be possible in future to keep the position gained and to get the fact realised that the limits with regard to the applicability of women were hitherto drawn too close, and the arguments for dividing the labour of the world along sex lines were faulty. Could it be supposed that the new attitude towards women workers had penetrated public opinion to such an extent that the barriers once fallen would arise no more? One circumstance made us look forward with hope and courage. During the war and just after in a great many States the legal position of women had considerably improved. Important progress, social and political, was made: above all, the vote, which might become the best weapon in the hands of women for gaining economic freedom. Information from our Auxiliaries, and from reports in "Jus" and other feminist papers as to the development after the war had, however, reduced our expectations a little. As times of stress set in, forcing to economy in the public administration and involving the closing down of many industries; as the men returning from the front applied for their old jobs—many women became the victims of the changed conditions, and over many others hung the fear of losing their work. This was pretty hard, of course, and nobody will wonder that the women complained and the women's organisations protested.

Further, it appeared as if a reaction was developing, naturally caused by the rapid advance during the war. Conservative quarters always want development to be slow and consider all progress too quick. The women's help and efficient work during the war was estimated as temporary only, and opinion in the said circles was to the effect that it ought not to be upheld any longer than needed. "Return to your homes and your households" was the catch-word now to both married and unmarried women—women who were obliged to support themselves. How much did this reaction mean?

The questionnaire sent out to the Auxiliaries was intended to illustrate the situation as it had developed during the post-war period. I much regret that a great number of our Auxiliaries have not answered the questionnaire in spite of repeated applications. Of course this reduces the value of the Report. I hope, however, that the interesting information received will set out an array of facts which will serve as a help and guide in the future work on this matter. The answers will be arranged systematically in tables, in such a way that we can easily obtain a survey of the situation as to the present working conditions of women in the different countries.

In this Preliminary Report I shall be content briefly to draw up a résumé of the answers received, which will later be supplemented by more detailed facts.

The first question: "Have any Acts been passed since 1923 to change—for better or for worse—the working conditions of women," can on the whole be answered thus: that generally speaking very few Acts concerning our special subject have been passed these three years. In Roumania and Sweden, however, important legislative improvements are to be recorded; in Holland, Germany and South Africa legislation has encroached upon the employment of married women in the Civil Service. But with these exceptions, for better and worse, it seems as if the legal status is maintained.

The second question: "Are women employed in the same services as men, do they receive the same salaries and have they equal opportunities," gives occasion to complicated considerations as to the present situation. Full legal equality has long been accomplished in some enfranchised countries, the laws stating that women may be appointed to any post in the Government departments upon the same qualifications and conditions and with the same compensation as are prescribed for men, and our aim is to get this principle realised in the legislation of all states.

But even from some of these advanced countries we have received information about difficulties in getting the laws administered equally; tradition is said still to play its part among the appointing officers. From other enfranchised countries we hear that legal equality in respect of salaries exists, but not of promotion to the higher posts; and in the unenfranchised countries there is neither equality of admission nor of salaries.

The information from France, Italy and Australia is, however, rather encouraging: "the conditions tend towards equality and are changed for the better"; and from India and Egypt we learn of remarkable administrative progress.

In general I suppose we must realise the fact that the wheel of progress has turned more slowly than in the preceding years, during and just after the war, and will presumably continue to turn slowly in the coming years. This fact must, however, be looked at in connection with the hard and difficult times now existing and with the reaction above mentioned; and facing these facts we ought to be happy, because neither the hard times nor the reaction have been so powerful as to succeed in cancelling the progress attained. We are slowly but steadily advancing, consolidating our position thanks to the women's organisations everywhere.

Our third question: "are there established posts which are exclusively filled by women?" was intended to examine whether the large influx of women into the Civil Service in the preceding years had resulted in a concentration of women in the lower grades; and, if the answer was in the affirmative, whether a depression of salaries below that which any number of men qualified to fill the posts would accept, had been the result. It must be stated that this is a fact. The posts as clerks in the telegraph, railways and postal services, and in other branches of the Civil Service are at present exclusively, or almost exclusively, filled by women. These posts reserved for women are generally placed in the lower degrees of the salary scale, and are in many cases rewarded below the value of the work. I suppose, however, that we ought not to consider this development entirely as a bad one: it

means a new wide field of opportunity for young women in such occupations which were formerly entirely filled by men.

But, of course, we must claim that they are paid a living wage, and must oppose the payment of salaries reduced below those which men would accept for similar services.

The fourth question was: "Is marriage a hindrance for the employment of women?" Generally speaking this is *not the case*; in a few countries, however, we find a tendency towards dismissing women on marriage—in three countries even new Acts have been passed for this purpose. We fully agree with the fear and annoyance which this manner of proceeding has caused among our Auxiliaries. It may be regarded as a threatening assault against women's working conditions, to stem which we must concentrate our powers. But up to this moment the matter may also be considered from a different point of view, viz., in connection with the general collapse of the labour market. Forced to cut down the number of employees, the authorities considered themselves engaged to safeguard the breadwinners first of all (see the present urgent discussion about the system of family allowances), and therefore in cases where a large dismissal of employees would have to take place, the married women were the first to be dismissed. It must be emphasised that in certain countries the married women have been re-employed on the deaths of their husbands or have filled up vacancies (Holland). Until now it does not seem that this matter has been dealt with in such a way that we may put it down as an attack against the women as a sex; it is rather their position as breadwinners or non-breadwinners that has been decisive; but we ought to be aware of the danger which may be the outcome of this tendency. We cannot generally accept the opinion that marriage should be considered a hindrance to women's freedom of work: we must emphasise the point of view that marriage and employment logically ought in no way to be interdependent, and we shall protest against the married woman being treated as "the weathercock of the business cycle." Such protests have already been effective. We know from, e.g., America and France, that in a few cases where attempts have been made recently to hinder the retention of women who married, such attempts have failed and the hindrance has been eliminated.

The communications from our Auxiliaries as to women's working conditions in the Civil Service do not give cause for any serious trouble; the decrease in the employment of women and the consequent hard struggle for life is due not to sex antagonism but to the present time of stress, and we may not fail to acknowledge that men are in the same box. The number of employees, both men and women, has been greatly reduced since the war period, approximating to the pre-war number, and it is our opinion that the decrease is about the same for men and women, and the difficulties equal.

The third division of the questionnaire considers the special legislative restrictions for women workers.

Laws and regulations for the protection of the workers are based upon a theory justifying the power of the state to protect health, and this theory has been generally recognised all over the civilised world. The result is the passing of laws regulating the working hours, controlling working conditions (lighting, ventilating, heating, carefully guarded machinery), prohibition of night work in certain industries, as for instance bakeries, printing houses, etc. These regulations apply to both men and women, and nobody can insist upon their being of significance to women only. All health measures which industry can institute for the workers must be welcomed, but the two greatest health measures are doubtless the eight hour day and the payment of a living wage. Long working hours and a low wage are the greatest menace to the workers' health, to men as well as to women. It is advocated in certain quarters that regulations, and particularly

restrictions of hours and prohibition of night work, are of special interest to women workers, as bad conditions bear particularly heavily on women. This opinion has authoritative support from the International Labour Conference, whose Draft Conventions regarding the said restrictions were passed at Washington, and afterwards ratified in a great many countries, some of which have widened the restrictions to include the telephone, telegraph and commercial services also.

From a feminist point of view, it is however of vital necessity to examine the consequences of such special legislation for women workers, and to draw up the debit and credit sides. The evils of night work are recognised everywhere, and efforts are made to lessen the bad effects by limiting the working hours during the night, or as above mentioned, by the prohibition of night work to all workers in certain trades. *But the problem before us is whether restrictions embracing certain groups of workers only inside the same occupation will not restrain or ruin their chances of earning their living.* Women are in industry for one purpose and, generally speaking, for one purpose only: to provide necessities for themselves or for their families. If we have to accept the employment of women in industry, and I do think that we shall have to, I think we must give them as good opportunities as possible and not raise barriers to their free competition with men. In our programme we insist on economic equality and want to emphasise the vital importance of economic independence. We fight to break down the prejudices which exclude women from gaining the sense of power which can only be obtained from such independence. In claiming this we must understand the danger involved in demanding special protective laws and separate working conditions for women at the same time. If we recognise that this is desirable or necessary, we ourselves support the criticism against the reasonableness of our claims for equality.

It seems to me that the advocates for special restrictions still have to prove the correctness of their assertions; these are not based on careful social studies but rather on a traditional view, and it is my view that any real basis for special restrictions for special groups of workers needs to be very strong. A mere assertion of the injurious effects of night work with regard to the health of the race, home life and women themselves may be countered with the opposite assertion of the far more injurious effects of low-paid work or unemployment. We have to make careful investigations about age, matrimonial position, number of children, health, salary, etc., among night-working women. I daresay that this has not been done until now. The result of such studies ought alone to decide what steps to take in this matter. In my experience such studies have not been carried through in the countries where the restrictions are in force. We do not know enough of the social and economic consequences; we ought to amass and compile and study all facts concerning this complicated question, recognising, of course, from the very beginning that conditions are not alike in the different countries. In countries where women are still suppressed, where they are abused on the labour market and lack the efficient protection of civil rights, in other words where enfranchisement lies in the far future, it may be necessary to protect the women. But in countries where women have the vote and strong trade unions, they do not need special protection and do not care to be classed as minors in the labour laws. In the advanced countries they possess the same means as men workers to better their working conditions through their own trade unions, and here I believe we are at the crucial point. In a democratic state it is beyond the pale of common sense that laws concerning the working conditions of men workers should be passed without previous conferences with representatives of the Trade Unions or without their assent; it is of the greatest importance that they are heard before the laws are drafted and in a position to make their influence felt from the very beginning.

We must claim that this manner of proceeding is also instituted in the case of women workers.

JULIE ARENHOLT,
Chairman.

RESOLUTIONS.

In connection with the foregoing Report, the form of the Resolutions which the Like Conditions of Work Committee will submit to the Paris Congress must, of course, be decided on at its meeting before the Congress. But as a draft for your consideration, I would like to call your attention to the Resolutions on this subject adopted by the Rome Congress, 1923, as follows:—

EQUAL PAY AND RIGHT TO WORK.

That this Congress realising that economic necessities and the desire and right of women to work and secure for themselves the means of life, has made them important and irreplaceable factors in production; and believing that it is essential that all avenues of work should be open to women, and that the sole consideration in regard to work should be the physical and intellectual suitability of the workers, declares

1. That education for professions and trades should be equally available for women as for men.

2. That all professions and all posts in the Civil Service in all its functions, administrative, judicial and executive, should be open to women as to men, and that advancement to all higher posts should be equally open to both sexes.

3. That women should receive the same pay as men for the same work, and that the only interpretation of the expression "Equal Pay for Equal Work" which is acceptable to the Alliance is that men and women shall be paid at the same rate, whether this be computed by time or by piece, in the same occupation or grade.

4. That the right to work of married women be recognised, and no obstacle placed in their way on account of marriage.

5. That protective legislation should normally be based not upon sex, but upon the nature of occupation; that no special regulations for women's work—different from regulations for men—should be imposed unless claimed by the said women, and that laws relative to women as mothers should be so framed as not to handicap them in their economic position.

APPENDIX TO DRAFT REPORT.

Information based upon Answers to the Questionnaire received from Auxiliaries.

SOUTH AFRICA.

Employment, promotion and salaries. Women are employed in the administrative and clerical divisions of the public service, but the same class of work as that performed by men is, with certain exceptions, not open to women. Typing, shorthand-writing, registry work and a certain amount of clerical and accounting work are the only classes of work for which women are generally eligible. Women factory inspectors work under the same conditions and with the same pay as men, and certain professional posts in the Department of Agriculture are open to and held by women, but there is a tendency to appoint men to all vacancies; women holding these posts receive the same pay as men. Women are employed in Juvenile Advisory work on the same conditions as men. Miss Jenner, Cape Province, informs us that the law has been opened to women by the passing of the "Women Legal Practitioners Bill" last session. One woman is practising in Johannesburg.

Married Women. The "Public Service and Pension Act" of 1923 requires women to resign on marriage. Prior to the passing of this Act a number of married women were employed, but since the war most married women have been dismissed.

Special regulations for women workers. The Factory Acts of 1918 provide that, as a general rule, women

are not to be employed between six in the evening and seven in the morning; and it is not allowed for them to work overtime for more than three hours in one day, three consecutive days in one week and 60 days in the year. Women may as a general rule do no work after 1 p.m. on Saturday.

Confinement. No woman may work in a factory for four weeks before and for eight weeks after confinement. During this time, if she is solely dependent on her wages, she may be paid a sum not exceeding £1 per week.

The above apply only to factory workers: shop-hours are regulated provincially.

SOUTH AUSTRALIA.

Employment, promotion and salaries. Women are employed in the police service, where opportunities for promotion and salaries are equal to those of men; in the Education Department, where opportunities for promotion are not equal: no woman can attain the headship of a primary school and salaries are not equal. Under its present direction, however, the Department tends gradually towards a greater equality, and one woman inspector has been appointed with equal status and salary. Women are employed in the Railway Service (Clerical Department), Municipal Service (Clerical Department), but neither salaries nor opportunities for promotion are equal.

Married Women. In the Police Service marriage is a bar to employment; in the Education Department it is legally a bar, but actually women are employed on account of shortage of teachers. In the other services married women are only employed in very exceptional circumstances.

Special regulations for women workers. The Industrial Code of 1920 restricts women's working hours to 48 in a week and 10 hours in a day. Night work (after 9 o'clock at night) is forbidden. These restrictions apply only to factory workers.

WESTERN AUSTRALIA.

Employment, promotion and salaries. In the Civil Service women are only employed as typists, police and nurses. In the Federal Service women are only employed as postmasters or mistresses. As postmasters, men and women up to date have received the same salaries, but new regulations have been drafted to reduce women's and raise men's salaries slightly.

In the Education Department both men and women are employed, but certain positions open to men are not yet open to women, and men receive more pay for the same work than women. As heads of Infant and Girls' Schools women receive lower pay than men in similar posts.

In the Health Department a woman doctor is employed in a position, open to both men and women, and receives equal pay.

Married women. Married women are employed only as temporary or supply teachers to fill a gap when there is a dearth of teachers: on the death of her husband a woman may be reappointed.

Special regulations for women workers. Under the "Factories and Shops Acts" (Western Australia 1920) women may not be employed more than 8½ hours in any one day and 44 hours in any one week. Overtime hours are restricted and night work is forbidden between 6 in the evening and 8 in the morning.

Confinement. No woman may work in a factory or shop during six weeks prior to and six weeks after confinement.

TASMANIA (AUSTRALIA).

Employment, promotion and salaries. Women are, generally speaking, employed only as stenographers and typists; a few women clerks are employed in the same work as men clerks, but new posts are not filled by women. They cannot work their way up to higher posts and they do not receive the same salaries as men-clerks.

Married women. Resignation must take place on marriage. In the State Education Service, which is distinct from the Civil Service, women need not resign on marriage.

Special regulations for women workers. The Factory Act of 1910 forbids the employment of women in certain trades.

BELGIUM.

Employment, promotion and salaries. There has been no important change since 1923. Women are employed in certain services, but not in all: they receive the same salaries as men, but have not the same chances of promotion to higher posts. A clause of the law of the 7th August, 1922, on employment contracts lays down that for the first 30 days of incapacity due to sickness an employee is entitled to receive his pay. Women employees receive the benefit of this arrangement in connection with their confinements.

Married women. Marriage is no bar to the employment of women.

Special regulations for women workers. Since the passing of the law of 1889 on the employment of women, young persons and children, night work is forbidden. The working hours of women are regulated in accordance with the ordinary law for an eight-hour day.

BERMUDA.

Employment, promotion and salaries. Where qualified, women are not refused on the ground of sex, and as far as can be ascertained they have the same salaries as men.

Married women. Marriage is no bar to employment.

Special regulations for women workers. None.

BULGARIA.

Employment, promotion and salaries. No profession is legally closed to women except the Army, the Navy, the Church and the Law. During the war women began to enter those professions which were open to them and the movement has since developed. Women employed by the State, municipalities or in the public education department, receive salaries equal to those of men, and they are employed under the same conditions.

Married women. Marriage is no bar to employment.

Special regulations for women workers. Night work is forbidden for women and also employment in certain industries.

CUBA.

Employment, promotion and salaries. There are a few women employed in work formerly done by men, and there are no laws which differentiate economically between men and women. There is equal pay for men and women doing the same work. In the higher Government posts which are given for political reasons women are never employed because they have no vote.

Married women. Only in the Central Telephone Department are women dismissed on marriage.

Special regulations for women workers. None.

CZECHO-SLOVAKIA.

Employment, promotion and salaries. In December, 1924, a Bill was passed dealing with economy measures in the public service. Paragraph 14 of this law states that when employees in Government Service are to be reduced, those who, according to the competent authority, have other means of subsistence should be first selected for dismissal, and that married women should be dismissed before men. The original form of this paragraph was even worse, proposing that women should be altogether excluded from such employment. It was only through the intervention of the National Council of Women that the form was altered.

The women were dismissed in large numbers, especially the married women; and it is to be noted that

the position of women does in fact show a steady tendency to change for the worse. A less competent man is preferred to a more competent woman for the better paid and more important posts, even in cases where legally equality is assured. Means are always found to evade the legal stipulations.

Legally women have the right to the same pay and the same chances of promotion as men if they are equally qualified. Women are not allowed to enter the law, the army, the police and gendarmerie services. Both in State and municipal services women are for the most part employed in the lower grade posts; a woman seldom reaches the higher grades, and if she does, her male colleagues protest.

Women's salaries are not lower than men's in similar positions.

Married women. Legally marriage is not a bar to employment.

Special regulations for women workers. There are special regulations concerning night work, cessation of work at the week end, and health and maternity protection. These restrictions do not apply to the telephone and telegraph services, but to women employed in industry with some exceptions.

DENMARK.

Employment, promotion and salaries. All public offices are open to women on the same terms as men, and with the same pay, except the State Church and the army.

Married women. Marriage is no bar to employment.

Special regulations for women workers. No special regulations except after childbirth. At present a proposal is before Parliament to ratify the Washington Convention concerning night work. The proposal has passed its first reading, but it is not likely to become law. The feminist organisations and the working women's trade unions are strongly opposed to it, and have made remonstrances to Parliament. The eight hour day is general, and women workers have very strong and well organised trade unions.

EGYPT.

Employment, promotion and salaries. In Egypt there are no special rules for women. Many women are employed in the Ministries of Education and Public Health. They are appointed mostly as teachers and head-mistresses or, when promoted, as inspectors of girls' schools. Women have the same salaries as men in corresponding positions.

Under the Ministry of Public Health, midwives are appointed to hospitals and in every district of the different cities.

Married women. Marriage is now allowed by the Government to women teachers. It was not allowed before, except for midwives.

Special regulations for women workers. None.

FRANCE.

Employment, promotion and salaries. In the public education service higher posts are still reserved for men. Equal pay is not yet the general rule, but the tendency is towards it. In the primary education service, there is equal pay.

Married women. Marriage is not a bar to employment, and in fact judgment was given against an employer who wished to terminate his contract with a woman on her marrying. The Minister of Labour declared that marriage could not in any case be a cause for breaking a contract.

Special regulations for women workers. Night work is prohibited. Mme. Brunschvicg states: "The regulation on night work meets with no opposition here and working women have made no protest. This is due to the fact that we have no unemployment, and both men and women workers are greatly in demand, and do not compete against each other as is the case in countries with a high birth rate."

GERMANY.

Employment, promotion and salaries. The law of 1923 provides for the dismissal of married women officials without compensation. Under the Constitution men and women have equal rights and salaries should be equal; in practice, however, this is very often not the case.

Married women. Since the passing of the law of 1923 marriage is a bar. New regulations are actually under discussion, but there is little prospect of improvement. The dismissal of women officials will probably continue until 1930.

Special regulations for women workers. Night work is prohibited, and women must cease work on Saturdays at 5 o'clock. These restrictions apply only to women in industry.

GREAT BRITAIN.

Employment, promotion and salaries. No woman can enter the Diplomatic, Consular or Indian Civil Services. Women do not generally receive the same salaries as men. In some higher posts, however, salaries are equal. Women do not have equal opportunities for promotion.

Married women. In the Civil Service in all posts women must resign on marriage.

In the teaching profession women must resign on marriage in some parts of the country, in others not. In municipal service married medical women have in some cases been dismissed. There is no set rule.

Special regulations for women workers. Special legislation exists in regard to hours of work by the day and week and to night work; these restrictions cover industry, agriculture, telegraph and commercial services. The International Convention on night work for women has been signed by Great Britain. Miss Helen Fraser writes: "The last Labour Government brought in a Factory Bill, which was not proceeded with on account of dissolution. The Bill is likely to be introduced again; it contains clauses classing women and young persons together, and gives power to a Secretary of State to make orders excluding women workers from dangerous trades. The Auxiliary and other feminist bodies regard this as dangerous to women and will try to amend it."

GREECE.

Employment, promotion and salaries. In the State service women are employed in the same departments as men, but on the whole they hold posts in the lower grades. In the different Ministries, 2,176 women are employed as registry workers, typists, telephone clerks; only 3 per cent. are secretaries in the first and second classes.

In education, women are in the majority. In secondary education, however, there are few women, but they hold similar posts, and get the same salary increments as men. As in the case of elementary teachers, they are paid at the same rate as the men, but many difficulties arise in their opportunities of promotion to higher posts.

In municipal services, women are only employed in the lower grades, and receive much lower salaries than men employed in the same duties.

Married women. Marriage is no bar to employment.

Special regulations for women workers. Since 1912 Greek law has prohibited night work for women.

Since 1911 the working hours for women in Greece have been fixed at 10 hours a day. But Greece has also agreed to the Washington Eight Hour Convention, which should have come into force in 1924. It is not, however, enforced except in certain dangerous trades, or in other industries where collective agreements exist between the employers and the trade unions which include the women workers in the industry concerned.

Sunday work for women is prohibited. Nevertheless, women telephone clerks and tramway conductors work on Sunday.

Greece has accepted the Washington Convention with regard to employment of women before and after child-birth.

Certain industries are prohibited to women.

All the above restrictions are contained in the law on "The Work of Women and Minors," which has been in force since 1912.

HOLLAND.

Employment, promotion and salaries. Women are employed in the same services as men. Exceptions are: Burgomaster, Secretary to a Municipality, accountant and chemist in the service of the Finance Department. Equal opportunity for promotion exists with the exception of a few posts in the Postal Department. The only difference between the salaries of men and women is that the two—for women teachers the four—last increments are granted to men if they are or have been married, to women only if they have been married.

Married women. A Royal Decree of March, 1924, prescribed, with a few exceptions, the dismissal of women in the Civil Service on marriage if they were under 45 years of age. The same danger threatens many women teachers; a Bill being under discussion which authorises, but does not compel, municipalities to dismiss women teachers on marriage if they are under 45. The Bill has not yet become law, but some municipalities have nevertheless tried to dismiss women teachers: most of these dismissals have been annulled by the Crown. It should be emphasised that women dismissed on marriage are retained or appointed anew when the needs of the service require.

Special regulations for women workers. Up to 1919 there was special legislation for women workers. The Labour Law of that year abolished special protection on the main points, prohibiting night work for both sexes equally and restricting working hours by day and week equally. Restrictions in matters of detail, e.g., health measures, do show differences, but these have no tendency to restrict the employment of women and do not in fact have that effect.

HUNGARY.

Employment, promotion and salaries. Women not being admitted either to the Technical High Schools or to the Law Faculty, cannot aspire to employment in the public services for which such studies are a necessary condition.

Salaries are equal for the most part, but the promotion of women is much slower than that of men, and the higher posts are altogether closed to them.

Married women. Marriage is no bar to employment.

Special regulations for women workers. Hungary has ratified the Washington Convention prohibiting night work for women in industry.

ICELAND.

Employment, promotion and salaries. By law all public offices are open to women, including the Church, the law and the highest posts in the Government. They are entitled to the same salary and the same opportunities for promotion according to law.

Married women. Marriage is no bar to employment. In Akureyri (the north of Iceland) however, a woman teacher had to leave her post because she married; but this is surely a single instance.

Special regulations for women workers. None.

INDIA.

Mrs. Dorothy Jinarajadasa writes: "In India there are but few women in State or municipal services except as teachers, and Indian women teachers, except in the very highest branches, get more pay than men teachers. Our Association will insist that as women get more and more into paid public work, the pay shall begin on a scale of equality."

IRELAND.

Employment, promotion and salaries. In the Irish Free State men and women are admitted to the Civil Service on equal terms. In Northern Ireland male clerical officers are admitted by examination, female clerical officers enter originally as temporary clerks. In the Free State the scale of salaries for women is always lower than that for men in the same grade. In theory women have equal opportunities for promotion, but in practice few women are promoted. In Northern Ireland the conditions are similar.

Married women. In the Civil Service women are required to resign on marriage.

Special regulations for women workers. "The Factory and Workshops Act" of 1901 and "The Employment of Women and Young Persons Act" of 1920 instituted special regulations for working women in factories.

JAMAICA.

Employment, promotion and salaries. Women are employed in junior positions only. The inhabitants of Jamaica are chiefly coloured people, and a large class of these are people of the business type: clerks, stenographers, typists, etc. Women work in all the above services, and earn wages in proportion to their work. There are a good many young girls in the banks and business houses who do excellent work.

Married women. Marriage is no bar to employment.

Special regulations for women workers. No work is done in the Tropics after 5 p.m., and generally 4 p.m. The stores, banks and all Government offices are closed at 4 p.m.

ITALY.

Employment, promotion and salaries. A large number of women are employed in the postal, telegraph and education services: all the liberal professions are open to them, and they may be appointed to almost all posts in the public service with the same salaries and under the same conditions as men. Exceptions are those posts which are concerned with the "jus imperii," the exercise of political rights, or the military defence of the country. Since 1923 women cannot be directors of secondary schools.

Married women. Marriage is no bar to employment.

Special regulations for women workers. Special regulations exist only for women factory workers.

NORWAY.

Employment, promotion and salaries. In Norway women may legally be employed in all services except as Members of the Government, clergy in the State Church, and in the diplomatic and military services.

As a rule they have the same salaries as men in the public service, but they have a poorer chance of promotion. In Norway there is only one woman factory inspector in the whole country, while there are several men inspectors for each district. The salary of the woman inspector is lower than that of the men inspectors.

Married women. Marriage is no bar to employment.

Special regulations for women workers. In Norway there are no other restrictions for women workers than the pause during confinement.

NEW ZEALAND.

Employment, promotion and salaries. Women are employed in the same services as men, not by law, but by custom. (Some occupations, e.g., mining, are not open to women; in the public bars, they can only be employed as registered bar-maids.)

Salaries are unequal all through the services, and the opportunities for promotion are not equal to those of men.

Married women. Marriage is generally speaking a hindrance except in specific cases.

Special regulations for women workers. Barmaids,

waitresses, etc., must not be employed after 10.30 p.m. Women do no night work, either in industry or in the telephone service, etc.

ROUMANIA.

Employment, promotion and salaries. The law of the 15th of June, 1923, entitled: "Law on the status of officials in the public services" defines in writing the right of women to hold office in the public services. Hitherto, they had been appointed, but men had had the first claim. Article 5 of the law states: "Officials in the public service, without distinction of sex, must be . . ." Women are admitted into the same services as men on the same terms, but are not permitted to occupy the highest posts. For example, a woman, although she may attain to the rank of a chief clerk, can never rise to be a sub-director, a director or a director-general, even though she possesses university qualifications. Thus one finds, in the Ministry of Agriculture, a woman veterinary surgeon, who occupies the position and performs the duties of a sub-director in every way, but has no right to the title or the salary of a sub-director.

Married women. Marriage is no bar to employment.

Special regulations for women workers. Night work is forbidden in all the professions enumerated in the questionnaire, with the slight exception of the Postal and Telegraph services.

SPAIN.

Employment, promotion and salaries. Women are employed in several departments, but not in the Church, the army, the navy or the diplomatic service. Where women are employed they receive the same salaries as men, but they have no chance of promotion to the higher posts.

Married Women. Marriage may be a legal hindrance, for a man can prevent his wife from working if he supports his family adequately.

Special regulations for woman workers. Special regulations are in force only before and after confinement.

SWEDEN.

Employment, promotion and salaries. Women have got, since 1923, admission to the Civil Service generally. Exceptions are the police service and, in fact, all service where the official is responsible for public order or keeping in custody. Admission to Holy Orders is still denied.

An Enactment re Salaries for women in the Civil Service was passed in February, 1925. In a certain sense it may be said that by this Enactment, women receive the same salaries as men in the same service, but this equality is limited by restrictions. Thus in offices, where a man's salary will be increased at four fixed intervals, a woman will only get three such augmentations. In higher posts where a man's salary is increased at three fixed intervals, a woman's salary will be increased by only two increments.

The law gives to men and women equal opportunities for promotion.

Married Women. Marriage is no bar to employment.

Special regulations for women workers. In accordance with the Convention of 1906 the law prohibiting night work for women in certain industries was adopted in 1909. This law prohibits the employment of women from 10 p.m. to 5 a.m. in undertakings where more than 10 workers are employed, and prescribes that the night rest period for these women shall be at least 11 hours of uninterrupted leisure. Women must not work in industrial undertakings for 6 weeks after childbirth unless it is proved by a physician that they can work without injury to themselves or the child.

These restrictions are valid only for women in factories.

SWITZERLAND.

Employment, promotion and salaries. There are comparatively few women in Switzerland employed in the public service in work similar to that done by men. Most of the women are typists and clerks and are considered as employees and not as officials. In some cantons women have the same pay and conditions as men, in others there are considerable differences.

There are some women officials in some of the departments of the federal administration, as also in some of the cantonal and communal administrations, and these women receive the same salaries as men doing the same work. Opportunities of promotion are only open to these women when the regulations of the service specially so state.

In the post and telegraphs departments for twenty years only male apprentices have been trained, consequently these services are closed to women. The women's organisations have taken up this question, but their representations were not accepted on the ground that: "Women cannot be employed in the railway service nor on night work."

In law there is no bar to the employment of women, but the new post office law is to sanction the present practice.

Married Women. There is not at present any federal law necessitating the resignation of women employed in the public service on marriage. Nevertheless in cases where an official has periodically to be re-elected, a woman is exposed to the danger of being dismissed after marrying. In several cantons women teachers have to resign on marriage: this is also the case in the federal telephone service.

Special regulations for women workers. Women must not be employed either at night or on Sundays. Since the 1st January, 1925, workers who are housewives may if they so desire have Saturday afternoon free. Since October, 1923, night work is forbidden in workshops which are not included in the provisions of the Factory Law: this has long been the case in factories.

UNITED STATES OF AMERICA.

Employment, promotion and salaries. In the United States Government service women are employed in the same services as men. In the Revised Statutes Act of July 12th, 1870, the following paragraph appears: "Women may, in the discretion of the head of any department, be appointed to any of the clerkships therein authorised by law, upon the same requisites and conditions and with the same compensation as are

prescribed for men." Under this Act every branch of the Government employs women, the number depending upon the type of work. As to women receiving equal opportunities for promotion to the higher positions, the indications are that a state of equality has not yet been reached, due partly of course to mere sex prejudice, and partly to the fact that qualified women have not yet learned to reach out for the opportunities of advancement to the extent that men do. All appointing officers of the Government have the privilege of specifying whether a man or a woman is preferred for a particular position.

Married Women. Marriage is not a hindrance, either legal or administrative, to the employment of women in Government service. Formerly in the postal service women were automatically dismissed from their positions on marriage. This situation is now corrected (1921). More recently in the Department of the Interior women were dismissed because they were married, but this too has been corrected.

Special regulations for women workers. With regard to the position in the United States of America a difficulty lies in the fact that there are forty-eight States with forty-eight different sets of laws concerning industrial women workers. Some of the States have protective legislation with prohibition of night work, minimum wages, and restricted working hours by day and week; other States have not. Of about 8 million wage-earning women in the United States, about 4 million are affected by special restrictions. A special women's bureau affiliated to the Department of Labour since 1918 is performing an important task: "To promote the welfare of wage-earning women, improve their working conditions and advance their opportunities for profitable employment." The Director is a woman, Miss Mary Anderson, who has a staff of women workers at her side.

JULIE ARENHOLT,
Chairman of the Committee.

URUGUAY.

Employment, promotion and salaries. Women are admitted to the public service without difficulty. Salaries are on the basis of the nature of the work performed and not of the sex of the worker.

Married Women. Marriage is no bar to employment.

Regulations for women workers. A Bill is now before the Senate to ratify the Washington Conventions.

NEWS OF THE
YOUNG WOMEN'S CHRISTIAN ASSOCIATION
THROUGHOUT THE WORLD

Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.



President - JONKVROUWE C. M. VAN ASCH VAN WYCK, General Secretary - MISS CHARLOTTE T. NIVEN.
Vice-Presidents: MADAME ALFRED BERTRAND, MISS RUTH ROUSE, MRS. C. C. CHEN, MISS UNA SAUNDERS, MRS. JAMES S. CUSHMAN, MRS. MATSU TSUTSI, MRS. LUXMOORE, FRAULEIN HULDA ZARNACK.
Treasurer - MADMOISELLE CATHERINE PICOT.

CURRENTS OF THOUGHT TO-DAY IN THE WORLD'S Y.W.C.A.

The Young Women's Christian Association is essentially a practical movement. Indeed it is probably true that for the great majority of people in the world the name stands for hostels, employment bureaux, cafeterias or help for travellers, and only the few ever

pause to consider what lies behind the manifold activities with which they are more or less familiar. Yet practical work, especially if it is to be good, involves reason, direction, purpose—in a word—thought, and this thought finds expression, not only in the institutional work which has been mentioned but also, and increasingly so, in corporate action along many lines. It is proposed to consider in this and consecutive issues of the Supplement some of the currents of thought which are influencing the development of the Association throughout the world at the present time, dealing in turn with the study which in an increasing



New Headquarters, National Y.W.C.A. of China, Shanghai.

number of countries is being given to the fundamental aims of the Association; the emphasis on the international character of the Association—"world-fellowship"—finding expression in these days in work for disarmament, the interest in social questions, concentrated at the moment for many around the actualities of unemployment; the drawing together of the national Association groups in the Pacific area; and finally the work being done by two special Commissions on Oecumenical Questions and Family and Sex Relations.

The consideration which is being given to the fundamental aims of the Association is given first place, since it underlies everything else. While each national Association naturally approaches this study from the

point of view of its special traditions and conditions, it is significant from an international standpoint to note the similarities as well as the points of difference which emerge. In several countries the study has concentrated round the question of the real meaning and implications of membership. The national organisation (U.C.J.F.) in France, recently made a special enquiry on this subject, which culminated in the formation of a new pledge, to be renewed annually, for active members (membres responsables) as follows:—

"I acknowledge God as my Father and Jesus Christ as my Master and Saviour, according to the Declaration of Principles of the Y.W.C.A. of France, and I promise to do my best, with the help of the Holy Spirit, to live as a child of God and a disciple of Christ. Conscious of my own weakness but trusting in Divine Grace I will strive to be faithful in the following promises:

- 1. I will persevere in seeking, through Bible reading, meditation and prayer, the inspiration from God which I need for my daily life.
2. I will strive to be obedient to the will of God, to accept the renunciations which this involves, and cheerfully to serve my family, my Association, my Church, my Country and the whole world. In order to be more fit for this service I will try to develop myself physically, intellectually and morally, as well as spiritually.
3. Recognising my responsibilities towards my neighbours and especially towards women as my sisters, I will endeavour to understand their sufferings, to prepare myself by study to fight against the evils of which they are victims, and to lead them to know Jesus Christ Who has redeemed me and all mankind."

In Czechoslovakia a special committee has been at work attempting to survey the whole position of the Association and to evolve a statement to form the basis

of an educational programme. The first part of this statement reads as follows:—

"The Czechoslovak Y.W.C.A. is an association working for the spiritual, intellectual, and physical development of young women in Czechoslovakia.

It unites girls and women irrespective of their religious confession, nationality, political conviction, and social class. It desires to lead them into the consciousness of true womanhood, and to teach them how to work with other women toward the building up of a better social order. The work of the Czechoslovak Y.W.C.A. is founded upon the following basis: "I believe in God, and pledge myself to follow the spirit of Christ's teachings, and especially to lead a life of love and service to my fellow creatures."

We believe in the superiority and victory of spirit over matter and in the spiritual aims of mankind. We therefore reject the materialistic viewpoint on life.

The whole education work of the Y.W.C.A. must be directed so as to be the natural outcome of our basis. Therefore it is important that the leading Y.W.C.A. workers be in full agreement with the basis, and that they be conscious of its importance and its far-reaching influence. Only she who accepts the basis as the expression of her moral conviction, and as the foundation for her daily practice, can be an educational Y.W.C.A. worker." (The limitations of translation should be recognised in the case of both the above statements).

That the same need to think out afresh the purpose of the Association is being felt elsewhere is evident from the reports of several recent national conferences. One held in Australia a year ago records:—

"Since the war, and rightly so, our movement has sought to extend its service, and to draw into Christian fellowship an ever increasing body of girls and women. This has meant the inclusion of new programme features, the learning of a new technique of work, and the learning how to express a Christian spirit of unity in the midst of much diversity of outlook.

Steadily during these last three years we have been growing towards the conviction now definitely expressed at the last Convention in the following words:—"That the Convention, recognising the Cross as the creative and luminous centre of the Christian message, resolves to give it the central place in the Y.W.C.A. life and teaching, seeking in the carrying-out of the Y.W.C.A. Purpose to point to Christ Crucified as the great essential dynamic for Christian life and service."

As a movement, in every local centre we are therefore now pledged to concentrate on this one great aim, namely, to make membership in our Association a vital and progressive Christian experience for all those with whom we are in contact.

This will not mean that we relax any of the emphases we are already making. To build the kind of Christian fellowship that our Association is called to create in the world, we need to hold in our membership, all the time, women and girls who have the diversity of experience which comes through differing nationality, creed, age or occupation."

The Canadian Convention, which met last May, in a series of Findings covering a variety of subjects has a section on "Emphasis and Scope" which begins:—

"We recommend that we earnestly endeavour to make the Person and Message of Jesus central in our Association work and programme. That we study the changing conditions of life and thought in our modern world in order to make our presentation of His life and teaching adequate to the needs of girls."

The Association in Great Britain at its conference in July last recorded Findings which begin as follows:—

"This Conference, called specially to consider the subject of 'Education for Life' believes that the Young Women's Christian Association, by its dedication to the service of youth, in the name of Christ, is essentially an educational movement and can draw on infinitely rich resources for the discipline and satisfaction of developing powers.

We believe that, opposed to the threatening forces of secularism, there is to-day a movement of the Holy Spirit awakening in very many, especially among young people, a hunger for God and eagerness to listen to the testimony of those who can say they experience His friendship.

We therefore believe our Association will most fully reach and benefit this generation by declaring in all possible ways that our work is wholly dependent on God's spirit, and has no purpose, implicit or explicit, but the salvation of the whole life by Christ."

The National Association of India, Burma and Ceylon is preparing to present a revised aim and basis to its national quadrennial convention, which meets next May, and has elaborated most suggestive outlines for study of the question by the various sections of its membership. The introduction to this material reads:

"The significance of each part and the meaning of the whole needs to be weighed in thought, prayer, discussion, and practice, if these words are to become the expression of the ideal towards which all the activities of our Association life are consciously directed.

The National Committee calls upon local Associations to co-operate with them in the task of study and interpretation. . . . It has become increasingly clear that one of our greatest needs is the understanding of ourselves as a Christian Association. In what sense can we claim to be a Christian? The study of the aim should help us to answer this question, one which is being asked very seriously from within and without the Association by Christians and non-Christians. Some believe that on its answer, not in words but in action, depends the spiritual life or death of the Y.W.C.A. in India, Burma and Ceylon."

The Association in U.S.A. has a special commission at work on the formulation of a new basis of membership. The thought that is being centred on this subject is reflected in the latest issue of *The Woman's Press*, the organ of the National Association, in several articles, from which the following extracts are taken.

"The concern of the Association is the development of persons, and the test of its activities is the development of persons "in accord with a Christian character ideal." Persons grow not only through participation in interesting and needed activities, but through the assumption of responsibility and through the relating of activities to some central core or purpose of life. As a general secretary put it in an annual report, the object of our programme is that "life may grow as a unit, not as a series of unrelated activities." The needs of women and girls therefore include the need for tackling responsibility, for fellowship, for the chance of finding a cause, as well as for health or housing or art or a job.

In other words a Christian conception of needs and what fullness of life means cannot be satisfied with anything less than the growth of effective, creative citizens in this modern world."

"Studies in the realm of psychology that have brought about a new understanding of the way personality develops have brought changes in a programme whose purpose was the development of "whole" persons. Thus, instead of the four-fold programme, with the "moral and spiritual needs" cared for through Bible study and religious meetings there came the idea that the entire programme of the Association could contribute to the development of religious attitude. Whereas in earlier years it was conceived that the development of Christ-like character came about largely through a knowledge of the Bible, with the result that the acquiring of that knowledge was the aim of religious education, there came later a realisation that the mere acquiring of a body of knowledge did not of itself make for character development. There was an increasing tendency to conceive of all the work of the Y.W.C.A. as religious, with less emphasis upon specific "religious work." Religious attitudes could grow out of club programmes, committee meetings, discussion groups, recreation. World fellowship and international relations were recognised as part of religious education. There came to be a conviction that life lived at its best was religious and that this came about through the development of social attitudes, the enlarging of interests and the deepening of appreciations.

Within recent years there have been other changes. There is a questioning of old beliefs and traditional standards of action among Y.W.C.A. members; many requests for help on religion have come from local Associations; more groups are discussing religion; nationally and locally the Y.W.C.A. is evaluating its religious emphasis. Why should this be so to-day? Does it arise from an actual need that is felt? As one looks at life to-day there is much that brings confusion. Science has made necessary a re-thinking of many of our traditional religious beliefs; there is a questioning of traditional moral standards. As man has become increasingly master over nature he can accomplish through his own efforts much of that for which he felt, in the past, dependent upon the supernatural aid. There are factors in our social life to-day that bring confusion, and there are those who criticise organised religion for its seeming impotence, and some would say indifference, to the social ills. Some with a passion for humanity, desiring the alleviation of human misery, see no value in religion and its belief in God, but find in man's own effort all that is necessary.

Such factors, entering into the thinking of the Y.W.C.A., bring with them a need for considering the religious emphasis. One studying the history of the Y.W.C.A. for the past twenty-five years, finds the Association alive to changes in the thought realm and in the life of society; one finds that the Y.W.C.A. has been in the vanguard, both in new thinking concerning the Bible and in the social interpretation of Christianity. Is it as aware of recent changes that are challenging religious thinking?

The expression of religion in 1932 is quite different from that in 1906; the twenty-five years have brought vast changes in the intellectual and social life of the world, and these in turn have wrought changes in religious thinking. Yet looking back over this quarter of a century one sees, like a thread of bright colour running through the whole fabric of the Young Women's Christian Association, the religious motivation of its work. Lives have been deepened; social changes have been brought about; girlhood and womanhood have been made richer because the Y.W.C.A. has been fundamentally concerned with those values in life that are rooted in religion.

NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD



Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.

President - JONKROUVE C. M. VAN ASCH VAN WYCK. General Secretary - MISS CHARLOTTE T. NIVEN.

MADAME ALFRED BERTRAND.
MRS. C. C. CHEN.
MRS. JAMES S. CUSHMAN.
MRS. LUXMOORE.

Vice-Presidents

MISS RUTH ROUSE.
MISS UNA SAUNDERS.
MRS. MATSU TSUJI.
FRAULEIN HULDA ZARNACK.

Treasurer - MADEMOISELLE CATHERINE PICOT.

THE Y.W.C.A. AND SOCIAL QUESTIONS.

The conviction that social questions must be a concern of a Christian women's organisation has long been implicit in the practice of the Young Women's Christian Association, and received explicit recognition at the International Commission meeting at Champéry in 1920, in a recommendation to Associations in all countries to take their share of responsibility by studying social conditions and by applying "the principles of justice, mercy and the equal value of every human life" in all their relationships. (See *Supplement*, September, 1932).

The simple and direct method of improving social conditions by meeting some of the outstanding needs of young women has been followed since the foundation of the first Y.W.C.A. Hostel in England in 1855; and still, in the majority of countries where the Association exists, the primary need for safe and comfortable lodging and good food at reasonable prices is met by its hostels and restaurants. In countries where self-respecting girls cannot go alone to hotels or public eating-places this kind of help is of particular value to travellers as well as to students and workers living away from home. Another form of service is rendered in many places by the Y.W.C.A. Employment Bureaux and the present widespread unemployment has made very heavy demands on the Association as a whole, but especially on its employment departments. It is not only help in finding work that is offered to unemployed girls, although in this matter careful study of local openings and undaunted efforts have met with considerable success. Besides direct material relief, recreation and physical training go far to maintain girls' health and spirits, and opportunities are given in many centres for them to maintain and improve their skill in such arts as typewriting and shorthand. For those who can no longer hope to find employment in their accustomed work, training classes are arranged to fit them for a new calling. Many such courses are at present being given in household work, and when placing girls in domestic service, in which the scale of wages as well as the standard of capacity have often been deplorably low, Association Secretaries are sometimes able to secure improved conditions. Vocational guidance is offered, in some cases by secretaries specially trained for this purpose, and whenever possible girls who have been placed are followed up with friendly interest and advice.

In many countries the Association has been a pioneer in welfare work in factories. Where it is difficult for girls to attend an evening club, secretaries have obtained permission to visit factories and arrange

recreation and talks during the dinner hour. In Roumania and Bulgaria the first summer camps for industrial girls were started by the Y.W.C.A., and the Ministry of Labour has co-operated by paying for a number of girls to spend their holiday in camp.

Service of a different kind is given in some countries by explaining to working girls the law of the land as it affects them, and helping them by advice and protection to secure their rights. The Industrial Law Bureau, originally started for this purpose as an independent piece of work in London, has now been merged in the Industrial Department of the Y.W.C.A. of Great Britain. Again, special attention has been devoted to the needs of migrants. To a large number of the many girls who emigrated from Europe shortly after the end of the war assistance was given at the port of departure and on the voyage; they were met on arrival and helped to adapt themselves to new surroundings. Now that the tide has turned and crowds of destitute foreigners from the United States and Canada are being repatriated, the Y.W.C.A. is again awake to their difficulties, and a special recommendation has been made asking secretaries to use any means in their power in the service of these disillusioned travellers.

But the interest of the Association in social questions does not stop at practical efforts for welfare and relief. It has undertaken an immense task in the study of social problems and in the systematic education of public opinion. The increasing public responsibilities of women call for preparation and training, and an organisation which is in touch with more than a million young women in all parts of the world has a great opportunity for uniting them in trying to know what they ought to think as Christian women about these vital questions in order to act as good citizens. But it is evident that without some guidance the study of these vast problems would be beyond the capacity of most of the Association membership. Therefore from the Social and Industrial section of the World's Office advice and material for study, in a simple and concise form, are sent out at frequent intervals to the different National Associations, especially when the prominence of some particular problem calls for attention. For instance, unemployment, as we have already seen, touches many of the members very closely, and it is felt that not only those who are out of work but also the more fortunate ones who are still employed should try to understand something of the world causes of the present disastrous situation. An *Occasional Paper* (one of a series covering a wide range of subjects) was

issued by the World's Y.W.C.A. in April, 1931, under the title of "Unemployment: a World Problem." It was written by a former member of the staff of the International Labour Organisation, and gave an outline of the causes of unemployment which have emerged as a result of scientific study, the measures of palliation which are being tried, and the possible means of overcoming it by international action. A short bibliography provided suggestions for further study.

In January, 1933, another collection of material—articles, extracts and bibliography—was sent out, dealing in a more comprehensive way with the world economic crisis as a whole. It was accompanied by a letter drawing attention to the widespread conviction that the causes of the breakdown are largely moral, and calling upon those who believe in spiritual values to do all in their power to direct the search for a solution into the right channels. It might be thought that such serious and difficult questions would be quite outside the scope of the average Y.W.C.A. member, but a report recently received from England of a conference in Yorkshire, composed mainly of business and factory workers, shows that they are not incapable of an intelligent interest in great problems. One of the subjects studied was War Debts, and in the discussion group the members drew up a letter explaining to an imaginary American correspondent the British point of view, and a reply purporting to give the attitude of the United States. It is much to be wished that the general public had views as clear and broad-minded on this and other questions of the day! Such an experience could not fail to leave an impression on all those who shared it.

Information has been sent out from time to time on the question of the traffic in opium and narcotics, and the campaign carried on against it by the Social Section of the League of Nations. In August, 1932, a letter was issued explaining the importance of the Geneva Convention on the control of the manufacture and distribution of narcotic drugs, which can only enter into force if it is ratified by April, 1933, by twenty five countries, including at least four of those where such drugs are manufactured. Since "the disastrous effects of this terrible evil ought to make a strong appeal to the conscience of every Christian and above all to a group of Christian women," the Associations were urged to use all their influence, in co-operation with other organisations in their respective countries, to secure from their governments the ratification of the convention and the enactment of the laws necessary to give effect to its provisions. For assistance in educating public opinion a leaflet was enclosed dealing with the gravity of the evil and the efforts being made to fight it. The response to the circulation of this varied material has been distinctly encouraging; many are the schemes of study and conferences on social questions reported from different countries, and the frequent requests for more material give evidence that it is proving useful.

There are many other subjects of special importance to women on which the Y.W.C.A. has taken action in its corporate capacity. The situation of its international headquarters at Geneva brings it into close touch with the questions of this kind which come before the League of Nations and the International Labour Organisation. The relations of the World's Y.W.C.A. staff with the officials of these bodies are very friendly. It is of the greatest value to be able to obtain, for purposes of study and distribution, the latest and fullest particulars on all social subjects, and it is permissible to say that the advantages of this close contact are not entirely on one side. Detailed information regarding the actual conditions of life of women and girls in different countries, collected by the World's Office from its constituent Associations, has often proved useful to the Secretariat of the League and of the I.L.O. A special opportunity for co-operation occurred during the tour in 1931-32 of the Commission

appointed by the League to carry out an enquiry on the Traffic in Women and Children in the East. Association staffs in many of the countries visited put themselves at the disposal of Dr. Sundquist, the woman member of the Commission, and were able to supply her with much information, to arrange for her visits to factories, and to put her in touch with various groups of people whom she might not otherwise have met. Dr. Sundquist, on her return to Geneva, visited the World's Office, and gave some account of her experiences, at the same time expressing her warm appreciation of the assistance she had received from Y.W.C.A. secretaries. The whole question of the Traffic in Women and Children is naturally of peculiar interest to a society working with girls, and *résumés* of the activities of the League of Nations Committee on this subject are regularly sent out to the National Associations, while they in their turn are asked to report any work actually done by the Y.W.C.A. in this connection.

On the much disputed question of protective legislation for women in industry the Y.W.C.A. has declared itself in favour of such protection, and in 1929 an *Occasional Paper* was issued on this subject, stating the two points of view and explaining the reasons for believing in the necessity for special safeguards for industrial women. It is only after consultation with its affiliated member Associations that the World's Y.W.C.A. adopts a definite attitude on a controversial question. For instance, the proposals for new legislation on the nationality of married women are followed with great interest, and information concerning these proposals have been embodied in another *Occasional Paper*; but an invitation from the Secretary General of the League of Nations to join with a group of other women's organisations in setting up a committee with the task of formulating proposals to be submitted to the Assembly was not accepted. The main reason was that the other organisations invited represented only one point of view, and since different views were known to exist among the affiliated Associations, the World's Y.W.C.A. did not feel it advisable to associate itself with the group.

At the conference of the International Labour Organisation last June, one of the topics discussed was the abolition of fee-charging employment agencies. In view of the numerous Y.W.C.A. Employment Bureaux to which allusion has already been made, and in some of which it has been found necessary to charge a small fee, to cover expenses, the suggested abolition is a serious matter for the Association and for other organisations doing similar work which, although fees are charged, cannot be said to be on a commercial basis. The I.L.O. would be prepared to consider exceptional arrangements for such bureaux, but has asked for suggestions of a wording which would distinguish between commercial and non-commercial agencies. Discussion between representatives of the voluntary organisations concerned revealed the need of more precise information regarding this type of work, and the World's Y.W.C.A. has adopted the method, already used for many other subjects, of sending out a *questionnaire* to its member Associations. The replies, which are now coming in, will provide full information as to the working of these Employment Bureaux.

It is by this kind of united effort within its own borders and by co-operation locally and at its headquarters with other private organisations and with public bodies that the Y.W.C.A. is trying to take its share in the promotion of social welfare and in the education of public opinion both within and outside its own membership. If it has often been true that indifference to social evils is due to the fact that one half of the world does not know how the other half lives, there is ground for hope that a less ignorant generation is now growing up which will be able to take intelligent action on these questions when opportunities arise.

NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD

Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.



President - JONKVROUWE C. M. VAN ASOH VAN WYOK. General Secretary - Miss CHARLOTTE T. NIVEN.
Vice-Presidents -
MADAME ALFRED BERTRAND. MISS RUTH ROUSE.
MRS. C. C. CHEN. MISS UNA SAUNDERS.
MRS. JAMES S. CUSHMAN. MRS. MATSU TSUJI.
MRS. LUXMOORE. FRAULEIN HILDA ZARNACK.
Treasurer - MADEMOISELLE CATHERINE PICOT.

THE INTERNATIONAL CHARACTER OF THE Y.W.C.A.

An Association which possesses a "World's Office" and includes in its membership girls and women belonging to about fifty countries has obviously some claim to call itself international; but it is a part of the aim of the World's Y.W.C.A. to be not only international but internationally minded. The early pioneers of the Association showed this spirit at a time when it was not so common as it is now, and with the single exception of the Women's Christian Temperance Union it was the first women's organisation to embrace so wide a field.

It was largely with the hope of getting into closer touch with other world organisations and with all that goes on in international life that the headquarters of the Association was moved in 1930 from London, where it had been established since its foundation in 1894, to Geneva. This move has made it easier also to gather together in the Executive Committee women of many different nationalities, who are, however, chosen not as representatives of their respective countries, but as women capable of bringing the thought of varied mentalities to bear on questions concerning the whole world or any particular part of it.

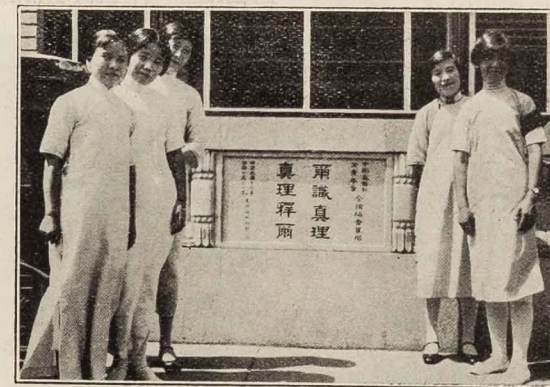
Very varied indeed those mentalities are, when Japanese and Swedish, Hungarian and American sit side by side to discuss some problem of policy or organisation; but at least they all have the same end in view—the building up of the Kingdom of God among women and girls. This is a safeguard against the spirit which prevails in some international gatherings of winning a point here by making a concession there; the contrary experience, the gradual evolution of a common mind, must have been shared by many others who have taken part in committees of this kind. To the larger legislative body, the World's Council, which meets as a rule every two years, every fully affiliated National Association has the right to send delegates up to a number proportionate to its membership. Representatives from countries not yet fully affiliated—in Corresponding Membership, as it is called—may take part in discussion but may not vote,

and Associations at a still less advanced stage of development are invited to send one or more representative members or leaders to attend the meetings and so to share in the sense of world fellowship that such a gathering brings. It had been planned to hold the next meeting of the World's Council in China in the autumn of this year, but unfortunately this has had to be postponed till 1934, when the conditions of the world, both political and financial, may be less unfavourable.

But the development of the international mind is not confined to the comparatively few who can take part

in these meetings. Regular efforts are made to educate the general membership in all countries in understanding of other nations and sympathy for them. One particular period in every year offers a special opportunity for intensive work of this kind: the Week of Prayer and World Fellowship, observed in the middle of November by the Y.W.C.A. throughout the world. Certain countries are assigned to each day of this week, and it has been found that a new sense of solidarity and world-wide brotherhood comes both to those who pray and to those who know that

on a particular day Association members throughout the world are praying for them. Talks on other countries, illustrated by pictures, social evenings at which acquaintance is made with foreign costumes, songs and dishes, and often a visit from a member of another nationality or one of the World's Office staff—all these help to make real to the members the conditions of life of their sisters in other lands. In one small centre in Athens a few years ago the Greek girls had a vivid illustration during the Week of Prayer and World Fellowship of the reality of the links which unite the Associations of far distant places. One day when they were assembled in their club-room looking at the pictures of Y.W.C.A. members of many countries which hung round the walls, the door opened and in walked a Japanese girl, a perfect stranger who had seen the Blue Triangle hanging outside the street door and felt sure that wherever that sign was displayed she



Corner stone of the new National Headquarters of the Y.W.C.A., Shanghai.

would find friends. After greetings and explanations she went straight to the pictures from Japan and the Greek girls watched with delighted surprise as she pointed out in the groups this girl and that whom she knew and could name. Correspondence with fellow-members in other countries is often arranged and appeals especially to the younger girls. Such methods of cultivating international understanding may appear trivial and superficial, but the seeds sown bear fruit later in an attitude of mind towards "foreigners" which makes for co-operation and sympathy and is a real safeguard against the spirit of antagonism and war.

But it is not only by correspondence and by pictures that international links are forged in the Y.W.C.A. Within many of the countries themselves girls of various nationalities are to be found among the membership. In the Estonian Y.W.C.A. for instance, which was started shortly after the War, the club centre was the first place where Estonians, Germans and Russians found it possible to meet on friendly terms and even to join in singing each other's national songs. In the United States and Canada, the large proportion of immigrants in the population is of course reflected in the membership of the Y.W.C.A. and special efforts are made to help these girls to adapt themselves to their surroundings without losing their love for their own nation and its traditions and their pride in belonging to it. This is particularly important in the case of the "second generation immigrant" who finds it a real problem to preserve her balance between her surroundings at school or work on the one hand and her home on the other. In many American cities the Y.W.C.A. has established International Institutes for the purpose of helping girls of foreign birth and giving them opportunities of learning English and of fitting themselves in various ways for their new life. Another means of bringing together young women of different nationalities is by training courses for leaders, sometimes arranged for a particular area, such as the Balkan countries, sometimes centred in a special subject, such as industrial questions, but open to those of any nationality who can follow the languages used. There are also regional conferences organised by a group of neighbouring countries, a recent example being the conference held this spring on a houseboat on the Nile by the Eastern Mediterranean Federation, in which Egyptians, Palestinians and Syrians, with one delegate from Constantinople and the usual sprinkling of Anglo-Saxons, spent four days discussing "Living in the World of To-day." Many firm friendships are made by those who have prayed and studied and played together for periods ranging from a few days to several weeks.

Again relationships are strengthened by the sending of workers from one country to another for considerable terms of service. This means not only that the country which receives help is given a practical demonstration of friendliness, but also that the foreign secretaries, when they return to their homes, act as interpreters to their own nation of the country where they have lived for so long. It is interesting to note that in China, where the work of the Y.W.C.A. in its earlier stages was almost entirely led by American and European secretaries, now Chinese form the majority of the staff, and the National Secretary, under whom the rest work, is Chinese. A remarkable instance of international co-operation is to be noted in the case of a Danish worker stationed in Ceylon who is financially supported by the United States; and again, not long ago, a young Japanese secretary spent a year on the staff of the Y.W.C.A. of Australia. There are many instances of workers from other parts of the world being sent, sometimes through scholarships, to Association colleges in America or Europe for some months or even years of training. At the monthly meeting at the World's Office in June of a small Prayer Fellowship to which friends in Geneva as well as Committee members and staff belong, the speakers were two Association workers on their way back to their own countries after two terms of study at

the Y.W.C.A. College at Selly Oak, Birmingham, England; one of them was an Australian, and the other a descendant of the Dutch colonists in Ceylon. The accounts they gave of conditions and of Y.W.C.A. work in their respective countries to those of whom they asked their sympathy and prayers gave to the service of intercession which followed a deep reality. These two students each spent some time—in one case a week, in the other over a month—at the World's Y.W.C.A. headquarters, thus gaining an insight into the wider aspects of the work, as well as coming into contact with the international life of Geneva as a whole.

Of the international work of the World's Y.W.C.A. as a body some account has been given in previous numbers of the *Supplement* (The Y.W.C.A. and Social Questions: April 1933; The World's Y.W.C.A. and Disarmament: December 1931). The Association has continued to be kept in close touch with the alternations of hope and discouragement in the Disarmament Conference through Miss M. A. Dingman, of the World's Y.W.C.A. staff, who has been Chairman of the Disarmament Committee of Women's International Organisations since its formation. The work of educating public opinion among the membership of the constituent societies continues unabated; February 6th, 1933, the anniversary of the presentation of petitions to the Disarmament Conference, was made the occasion of fresh appeals to the national groups in each country to urge their Governments to further efforts for disarmament, and the Y.W.C.A.s have not failed to respond to this and other appeals. The work of education on this question carried on in the different countries has been active and varied. In the United States the securing of signatures to the Disarmament Petitions last year was used to unify the various elements of the programme—services of worship, education in world fellowship and education for citizenship, which were all conducted on lines connected with the making of peace. Great Britain published some excellent study outlines on Disarmament; a Peace Circle was also formed of which the members promised to pray each day at a fixed hour for "the healing of the nations." From Japan came this statement: "It is our desire that our Y.W.C.A. will courageously advocate peace, and keeping alive Christ's spirit of love in both personal and international relations, taking as our motto 'In God we are one,' will spare no effort to establish the Kingdom of God on earth." The Y.W.C.A. secretary in Java wrote that even if it did not seem possible to collect signatures to the petition they would do their best to help all their members, young and old, Oriental and European, to study the question seriously; and in Lagos the former African president of the Y.W.C.A. which at that moment was in abeyance, but has since been re-organised, made great efforts, in collaboration with the local Women's League, to obtain signatures. A leader of the Association in Buenos Aires was given the opportunity of speaking over the radio on the question of Peace. Much use has been made of the material for study sent out by the World's Office, and articles in local magazines, addresses and meetings have been numerous in many countries.

The World's Y.W.C.A. in Geneva is in close touch with the Secretariat of the League of Nations and the International Labour Office, and its help has been asked by the officials of these bodies on more than one occasion (see *Supplement*, April, 1933). It is a member of the Liaison Committee of Women's International Organisations which, as readers of the *Supplement* will know, acts as an open channel of communication between eight of the largest women's bodies, in connection with questions concerning the collaboration of women, directly or indirectly, in the work of the League. The co-operation of the World's Y.W.C.A. is not only with women's organisations; it also works closely, for example, with the International Missionary Council and has helped in its research on various subjects.

NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD

Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.

President - JONKVROUWE C. M. VAN ASCH VAN WYCK. General Secretary - MISS CHARLOTTE T. NIVEN.
Vice-Presidents: MADAME ALFRED BERTRAND, MISS RUTH ROUSE, MRS. C. C. CHEN, MISS UNA SAUNDERS, MRS. JAMES S. CUSHMAN, MRS. MATSU TSUJI, MRS. LUXMOORE, FRAULEIN HILDA ZARNACK.
Treasurer - MADEMOISELLE CATHERINE PICOT.

THE OECUMENICAL CHARACTER OF THE Y.W.C.A.

Experience has fully confirmed the truth of the maxim that the barriers of race and nationality often resist all direct attempts to break them down by reasoning, but give way before the power of personal sympathy and friendship. So it has proved in the Y.W.C.A. (see *Supplement*, July, 1933) with regard not only to national antagonisms but also to those religious differences which throughout the ages have been an obstacle to mutual understanding and peace.

In many parts of the world the relationship between the Churches is a burning question: moreover, it is a concern not only of Church authorities but of every organisation—and above all every international organisation—bearing the Christian name. The Young Women's Christian Association, from the time when it was originally founded in England, included Anglicans of an Evangelical type, as well as Presbyterians and members of the Free churches. When in 1895 the similar Associations of Norway, Sweden and the United States joined with

Great Britain to form the World's Y.W.C.A. the circle widened, and within a few years it embraced Lutherans and Calvinists of many European countries as well as Oriental Christians of India, China and Japan. In the opening years of the present century such co-operation in religious work was no small achievement of Christian fellowship. Yet there are indications that in very early days some far-sighted leaders envisaged the possibility of a still more inclusive membership, and that which had been a dream gradually became a reality. The first contact with girls belonging to the Eastern Orthodox Church was in 1909, in Russia, but this unfortunately led to no permanent result, owing to the War and its sequel. In 1910 two Bulgarian ladies,

one Orthodox and the other Protestant, were present at the World's Conference in Berlin and asked for help. The following year an English secretary was sent out to work with University students in Sofia, both Orthodox and Protestant, who had recently formed a Christian Association. Later a hostel was opened for them, but the exigencies of war prevented its continuance. In 1922 a fresh start was made under a Bulgarian secretary who had studied in England, and in spite of the difficulty of finding funds and helpers the Association has progressed. The summer camp was held for many years in an old disused Orthodox monastery.

The Y.W.C.A. in Roumania was started in 1919, again at the request of women of the country who had seen Association work elsewhere, by a group of American and British secretaries. From the outset their main object was to train Roumanian secretaries to direct the Association, and between 1924 and 1925 all the foreign workers were withdrawn; since then the 'Asociația Crestina a Femeilor' has been entirely Roumanian.

Here and in Bulgaria the establishment of a Christian Association by foreigners and Protestants at first aroused some suspicion among the authorities of the Orthodox Church; but by degrees they came to understand that it was not the intention of these leaders to proselytise but rather to help girls and women to carry out in their daily life the principles of Christianity and to make them better members of their own Church. The Association is now recognised and supported by the Patriarch of the Roumanian Church, and several priests share in the work, which has spread to five towns in different parts of the country. Friendly relations are now so well established that an Orthodox priest was ready three years ago to co-operate in a train-



Bible Study Group in Estonia.

ing course for Association leaders, directed by a secretary of the World's Y.W.C.A. The work in Greece, begun in 1923, has not reached such an advanced stage, but there, too, the management is entirely in Greek hands; Orthodox priests give their help in the religious education of the members, and the Archbishop of Athens has many times visited the Association building and given addresses to the girls. Difficulties still arise from time to time with the Orthodox authorities, but it has been amply proved that definite religious work with girls can be done by the Y.W.C.A. in the Balkan countries in collaboration with the Church, though these Associations are still in a pioneer stage and their members represent only a very small proportion of the whole international body.

The inclusion in the World's Y.W.C.A. of Associations of such varied types gives it some claim to be described as 'oecumenical' in character. This somewhat formidable term (derived from a Greek word meaning 'the inhabited earth' and therefore applied to anything universal) is now often used to describe work in which the various branches of the Christian Church share, in place of the terms *inter-confessional*, in which 'confession' carries the sense of 'creed' or 'faith', or *inter-denominational*, which has a more limited application to co-operation between the various Protestant denominations in such a country as England. There are countries where even within one Association the members are of widely differing Church affiliations, notably in Estonia, where Russian Orthodox girls join with Estonian and German Lutherans in united religious services in which Orthodox priests and Protestant pastors take part side by side, and each group gains in understanding and appreciation of the other's specific characteristics and treasures. In Syria also work is carried on with members of different Churches and, by the request of the headmistresses, Y.W.C.A. groups have been formed among the girls in several Greek Orthodox schools in Beirut; and in Palestine again the leaders of the Orthodox and Armenian churches have shown their interest in the work of the Y.W.C.A. and their readiness to co-operate with it. In London, where the Y.W.C.A. is in touch with many nationalities and many religious bodies, an 'inter-confessional' service has been held every November for some years in an Anglican church, with the assistance of French, German, Swiss and Danish pastors and the Great Archimandrite of the Greek Orthodox Church, each of whom used his own language.

There is one great limitation to the oecumenical fellowship of the World's Y.W.C.A. which applies to all organisations in which the different Christian churches co-operate. With the Roman Catholic Church it is impossible to have any official relationship. In several European countries with a predominantly Roman Catholic population, such as France and Italy, the Y.W.C.A. draws its membership from the Protestant minority; although some Roman Catholic girls make use of its hostels and clubs they usually join only as 'Associate members.' In South America on the other hand, where the Association is established in five of the Republics, the greater number of girls forming the membership are Roman Catholics, some only in name, some closely attached to their own Church, who nevertheless find in the Y.W.C.A. opportunities for the development of body, mind and spirit, and are glad to share in its activities. It is the underlying aim of all Association work that the members may be helped to grow in spiritual life, but, as in the case of the Orthodox, there is no idea of influencing the church connections of these Roman Catholic girls.

It is inevitable that efforts towards Christian unity and co-operation should meet not only with obstacles and problems, but also with misunderstanding and criticism even from friends. Yet each step towards a larger fellowship has been taken only after prolonged consideration and consultation with representatives of the constituent countries. The Basis of the World's Y.W.C.A. is one which can be accepted by every Christian:

"Faith in God the Father as Creator and in Jesus Christ His only Son as Lord and Saviour, and in the Holy Spirit as Revealer of Truth and Source of Power for life and service, according to the teaching of Holy Scripture."

and a fuller paragraph in the Constitution explains the Principles of the work:

"The World's Young Women's Christian Association desires to be representative of all sections of the Christian Church in so far as they accept the Basis. It includes in the field of its activities young women without distinction of creed, and desires to enlist the service of young women for young women in their spiritual, intellectual, social, and physical advancement, and to encourage their fellowship and activity in the Christian Church."

Members are upheld in loyalty to the Church in which they have been brought up, while at the same time they are led to fuller knowledge and understanding of those belonging to other Churches and helped to co-operate with them whenever this is possible.

The Y.W.C.A. contributes, in its small way, towards the work of such bodies as the Oecumenical Christian Council for Life and Work, (the outcome of the conference which took place at Stockholm in 1925) and the Continuation Committee of the Faith and Order Conference held at Lausanne in 1927. The ignorance and want of sympathy of the rank and file of Church members often checks the progress of such efforts, even when the leaders have come to an understanding; and an organisation such as the Young Women's Christian Association can contribute something to the solution of this problem, not so much by giving information as by bringing about personal contacts. To those who have worked and played side by side at camps or conferences, who have prayed together and have experienced fellowship in spiritual things with members of Churches other than their own, the bitterness and exclusiveness which have so often divided Christians are no longer possible. Within the Association itself there is a strong conviction of the need for fuller study both of the possibilities and of the difficulties of fellowship between Christians of different Churches. A special permanent Commission has been established at the World's Y.W.C.A. Headquarters in Geneva for the study of oecumenical questions, and occasionally it meets with the parallel Commissions of the World's Y.M.C.A. and the World's Student Christian Federation for the discussion in common of problems, often very similar, arising in the work of all these organisations. The ideal set before every National Association is the same as that upheld by the World's Y.W.C.A., namely, that girls and women belonging to any Christian Church are eligible as members, but conditions vary so much that fellowship between the members of different Churches is not achieved in the same degree within every National Association. But the maintenance of the principle is regarded by the World's Y.W.C.A. as of the highest importance and, in spite of the difficulties involved, infinitely worth while.

NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD

Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.

President - JONKVRUWE C. M. VAN ASCH VAN WYCK. General Secretary - MISS CHARLOTTE T NIVEN.
Vice-Presidents -
MADAME ALFRED BERTRAND. MISS RUTH ROUSE.
MRS. C. C. CHEN. MISS UNA SAUNDERS.
MRS. JAMES S. CUSHMAN. MRS. MATSU TSUJI.
MRS. LUXMOORE. FRAULEIN HILDA ZARNACK.
Treasurer - MADEMOISELLE GATHERINE PICOT.

CONFERENCE AND COMMISSION WORK IN THE WORLD'S Y.W.C.A.

The general discussion of questions of international interest was concentrated, during the earlier years of the World's Y.W.C.A., in its World Conferences. Here problems and achievements in national experience were compared, with mutual advantage and with the result of improved co-ordination, although the group at Headquarters has always abstained from interference in the affairs of the national associations, which maintain

their autonomy in methods and organisation. When, after the upheaval and separation of the War, it became possible to hold international gatherings again, the old form of conference did not quite meet the needs of Association workers. There were so many new developments in Y.W.C.A. work and such great changes in the condition of the world that certain questions demanded more detailed and concentrated study than could be given to one item in a conference programme; moreover, for financial as well as political reasons, some years had to pass before a conference of the old type could assemble. So it came about that at the first meeting of the World's Committee after an interval of six years, which took place at Champéry in 1920, a special international commission was appointed to study in three sections the industrial situation, the question of emigration and immigration, and the work of 'Foreign Departments,' i.e. the departments concerned with the sending out of secretaries from well-established national Associations to found and build up

work in fresh countries and to train the women of those countries with a view to their ultimately taking full responsibility. A group conference for leaders, the first of its kind, was organised the following year in Sonntagberg in Austria, and provided an opportunity for secretaries from newly-organised Associations, such as those in Roumania, Bulgaria and Czechoslovakia, to come into contact with a wider circle, to realise that

the same difficulties were to be found in many different parts of the world and to profit by the experience of others in finding solutions. The study of the Commission in 1920 bore fruit in the following paragraph added to the Aim of the World's Y.W.C.A. at the next meeting of the World's Committee at St. Wolfgang in 1922:

"It (the World's Y.W.C.A.) also calls all national associations to promote Christian principles of social and inter-

national conduct by encouraging the development of a right public conscience such as shall strengthen all those forces which are working for the promotion of peace and better understanding between classes, nations and races; believing that the world social order can only be made Christian through individuals devoted to the single purpose of doing God's will and that through obedience to the law of Christ there shall follow the extension of His Kingdom in which the principles of justice, love and the equal value of every human life shall apply to national and international as well as to personal relations."

At the time of this Committee meeting at St. Wolfgang another special commission was called for study. The points chosen for attention were of a practical kind,



Fifth National Convention, Y.W.C.A. of Japan, held at Yokohama, November, 1933.

closely connected with the actual carrying out of the Association programme. One section took up the question of the meaning and responsibilities of membership; another considered "Girls' Work" (the term used to describe the activities dealing with adolescents up to about seventeen years of age) and the third discussed the interpretation of Christ to the girls and young women of to-day. Some of the conclusions reached at St. Wolfgang were made available for the workers in the field at an international conference of Girls' Workers held in Austria in 1923. Many of the Findings of these successive commissions have become incorporated in the principles, written or unwritten, which lie behind the present outlook and methods of the Y.W.C.A.

Another type of commission which is becoming established in the organisation of the World's Y.W.C.A. is the permanent headquarters commission. While certain questions demand special attention at particular moments, there are others which are always coming before Christian youth organisations, and which need to be constantly studied afresh. Such are those questions which arise regarding the relationship between Christians of different Confessions and of which some account was given in the SUPPLEMENT for October 1933. The Commission for the study of Oecumenical Questions was the first permanent commission established at the World's Y.W.C.A. headquarters at Geneva, and owes its origin to the World Conference held at Budapest in 1928, when it became apparent that the rapid spread of Association work during the preceding decade, especially in countries predominantly Orthodox or Roman Catholic, had created new opportunities and at the same time new perplexities. It was evident that the whole question demanded fuller study and it was referred to a sub-committee. The first step taken by this committee was to send out a questionnaire with a view to ascertaining the actual conditions in the different Associations as regards the Church affiliations of their members. The answers made it clear that these conditions were extraordinarily varied, especially according to the proportion of different confessions among the membership, so that whereas in Denmark, for instance, the members were exclusively Lutheran and in Roumania almost exclusively Orthodox, there were other countries, such as Great Britain or Czechoslovakia, where this classification revealed a large number of different categories within one Association.

When a permanent commission took the place of the sub-committee, its first Chairman, a leader in religious work in the United States who was lent to the World's Office for one year, spent a considerable part of her period of service visiting different parts of Europe, especially the Balkans and the Scandinavian and Baltic countries, in order to understand the religious atmosphere in which the Associations were working. This Commission has continued to devote the greater part of its attention to study rather than to advising Associations with regard to their individual problems in this domain, for which they must work out their own solutions. It does, however, send out from time to time lists of books recommended for reading by those who wish to understand their fellow Christians and to follow the progress of the Church Unity movement. It also collaborates with the World Alliance of Y.W.C.As. and the World's Student Christian Federation, both of which have similar Commissions on the same subject, and once a year at least representatives of these three bodies meet in a Joint Commission. Since all three organisations are generally at work in the same fields it is of great importance that they should keep in touch with each other as regards their policy on fundamental questions, though they are not pledged to work on exactly the same lines in every case. The Commission has recently made a study of the relation of the Y.W.C.A. to the youth groups connected with the Churches which have increased very rapidly in some countries during the last few years.

Another group of questions affecting all young people is the concern of the Commission on Family and Sex Relations. During the years following the war it became more and more apparent, that the general loosening of ties formerly considered binding and the widespread laxity in moral standards were creating great difficulties and uncertainty for young people, and that the leaders themselves felt inadequately prepared to meet the problems on which they were called upon to give advice. In 1929, a small group was constituted for this study at the World's office, then in London. Since the move to Geneva, this group has worked in close relationship with the World's Y.M.C.A. Both Associations have now entrusted this task to permanent Commissions and two joint meetings have been held. Doctors, psychologists, educationists and religious leaders share in this, as well as those directly engaged in Association work. There can hardly be a subject in which it is more necessary that the needs of young men and young women should be considered together. The method of the questionnaire was again employed to obtain from the Associations some idea as to the changes in the attitude of people, especially young people, towards the duties and standards of family life and in their views on boy and girl relationships. While no general statement could cover the whole of the varying replies received, it was evident that both young people and their leaders were in need of direction and help in dealing with these perplexing questions. The Commission has therefore devoted its attention to the preparation of a bibliography on these subjects, including books for the use of leaders as well as for young people of different ages. Much thought has been given to the preparation of leaders to deal with these questions, and a syllabus for a training course has been drawn up. Another attempt to give practical help took the form of a pamphlet containing answers, written by experienced leaders from a Christian point of view, to questions which have actually been asked by boys and girls in search of guidance. That this has involved dealing with delicate and controversial points such as the future of the family as a social unit, birth control, and psychological "repression," increases not only the difficulty of the task but also its urgency. The advice given has been welcomed in many countries, although inevitably some objections have been raised to the line taken in answering these questions. The chief aim has been to treat the subject of sex not as an isolated factor but as a vital part of normal life experience, to avoid giving it disproportionate importance and to maintain a balanced view of the whole of family and social relationships as they affect young men and young women.

Although it has seemed of recent years that these smaller and more specialised groups are peculiarly fitted to deal with certain questions, the value of an occasional larger conference has not been lost sight of. Only one such meeting has been held since the War—the Budapest Conference of 1928. It had been hoped that the next might be in the Far East, but the meeting of the World's Council, planned to take place in China in 1932 and deferred to 1933, had to be abandoned once more last autumn, owing to the unsettled condition of the world. The President of the World's Y.W.C.A. and two members of the Staff have nevertheless carried out a prolonged visitation of the countries in the Pacific area. One of these travelling secretaries was present at the well-attended National Convention of the Y.W.C.A. of China in September, the third only since the foundation of the Association in that country. Japan's National Convention followed in November and had also something of an international character, as both the World's secretaries took part, as well as the secretary of the Foreign Division of the United States. East and West in the Y.W.C.A. have been drawn nearer together than ever before by the personal contacts of 1933.

NEWS OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION THROUGHOUT THE WORLD

Published by the World's Young Women's Christian Association
2, rue Daniel Colladon, Geneva, Switzerland.

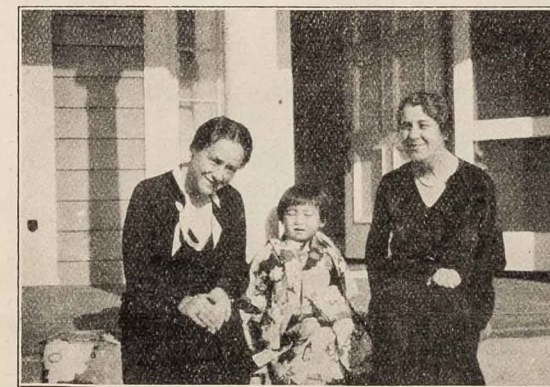
President - JONKVROUWE C. M. VAN ASCH VAN WYCK. General Secretary - MISS CHARLOTTE T. NIVEN.
Vice-Presidents -
MADAME ALFRED BERTRAND. MISS RUTH ROUSE.
MRS. C. C. CHEN. MISS UNA SAUNDERS.
MRS. JAMES S. CUSHMAN. MRS. MATSU TSUTSI.
MRS. LUXMOORE. FRAULEIN HILDA ZARNACK.
Treasurer - MADEMOISELLE CATHERINE PICOT.

THE Y.W.C.A. IN THE PACIFIC AREA.

It has become a habit, of late years, to think and write of a "Pacific Area." The conferences and publications of the Pan-Pacific Union, the Institute of Pacific Relations and the Pan-Pacific Women's Conference have given reality to such a grouping of countries which at first sight seem to have little in common. The inclusion sometimes of India and Ceylon makes a still more bewildering diversity. Indeed, diversity may be called the common characteristic of the series of countries included in any "Pacific" grouping—because not only is there a vast diversity of race, stage of development (measured in terms of western standards of nationhood), and point of view between these countries, but there is in each one a consciousness of differing notably from the outlook and aims of the European world. And at the same time there is an increasing desire to break through the isolation of distance and tradition and to rub elbows with neigh-

to meeting. At last it was hoped that the plan might be realised in 1933. The President of the World's Y.W.C.A., Jonkvrouwe C. M. van Asch van Wijck, and the General Secretary, Miss Niven, the writer of this article, went to the Far East in December, 1932, for thorough consultation with the two National Associations most closely involved, those of China and Japan, as conferences were to be held in both countries, and thus both were, in a very real sense, to be hostess countries. In the interval between our arrival in Shanghai in January, 1933, and the World's Council meeting in October, all the Associations in the Pacific Area were to be visited. The Council Meeting and its accompanying Conference had again to be postponed, financial depression and a melting away of the European delegations coming as final obstacles to a plan already handicapped by the continued tension in the Orient. But the National Associations were visited as never before. Miss Mills, of the World's Staff, followed in July for nearly a year of special work in China, Japan, Korea and the Philippines. The President and I spent three months in Australia and New Zealand, never previously visited by the President of any world-wide women's organisation. Undoubtedly, those are the two countries which feel most keenly the need for pan-pacific as well as international contacts. The women's organisations of both countries have taken an active part in various international gatherings, and Dr. Georgina Sweet, President of several of the women's organisations in Australia (the Young Women's Christian Association among them), is also an outstanding leader in the Women's Pan-Pacific Association, and will again be its chairman at the conference which is to be held in Honolulu in August.

It is interesting to note the various methods used by our own Association in these two countries to satisfy their need for interchange of experience with others. It is becoming the custom, for instance, for secretaries and other leaders to go abroad for long periods in order to enlarge their experience, in some cases entering into the work in other countries. A good number of the secretaries have held positions in Great Britain during these last years, two of them going on later to Canada, where they are still engaged in Association work. The former National General Secretary from New Zealand



Jonkvrouwe van Asch van Wyck and Miss Niven in Japan.

bours, as well as to enter into world relations whenever and wherever possible.

An invitation to the World's Y.W.C.A. to hold one of its international Council meetings in China had been presented in 1924 and accepted "in principle" for 1928, but postponed for various reasons from meeting

is doing national work in Canada, and another well-known New Zealand secretary is in charge of the Y.W.C.A. work in India, Burma and Ceylon. It has not always been easy for the Association to call back these wanderers, as the fascination of travel and work elsewhere has seized on them. One outstanding instance is that of Miss Gertrude Owen, an experienced General Secretary in local Associations, both in Australia and New Zealand, who went first to China for a short period of work, then to Japan, then was called to fill an emergency in Singapore and has remained for some years as General Secretary for Singapore and the whole Malay Peninsula. As Miss Owen's first objective was Europe, it is interesting to know that she is only now, after some eight or nine years, arriving at her goal. She is to be in Europe during the coming year.

Another method has been to send secretaries abroad, according to the system used by the Y.W.C.A. in many parts of the world, as permanent workers supported by their home countries. Thus there have been Australian secretaries in South India, China and Japan,



"The inter-country conversation."

Miss Yamamoto (*Japan*), Mrs. Martinez (*Philippines*), Dr. Helen Kim (*Korea*), Mrs. Tsuji (*Japan*), Miss Ting (*China*).

while New Zealand has workers in India and China. As the other side of that same procedure they recently invited a young Japanese secretary who spent a year as a part of the national staff in the two countries, and has carried back to Japan a much-widened experience and an unforgettable memory of hospitality enjoyed. New Zealand has now invited a Chinese Secretary to carry out the same process of interpreting her own country and of learning to understand an adopted one.

The Treasurer of the National Committee of Australia has been visiting all the Associations in the Oriental countries, and Dr. Sweet herself has hardly more than returned from the Institute of Pacific Relations meeting in Banff, Canada, and will soon be setting off again with a good number of delegates for the Women's Pan-Pacific Conference.

It is the Y.W.C.A. in Malaya which has actually sent forward a definite recommendation to the World's Y.W.C.A. Council, asking that the countries in the Pacific Area be brought into a Far-Eastern Federation, informal in form, but ensuring closer contact than they have at present. Such a proposal does not at present meet with great enthusiasm among the chief Associations of the Far East. They are absorbed in the development of their national programmes, and, moreover, their desire for outside contact reaches still further afield to world-wide circles, in which Europe also would be included.

And yet there is an "area" feeling in those countries too. A small group of Association leaders from China, Japan, Korea and the Philippine Islands was called to Shanghai to discuss some urgent problems of personnel and finance with a representative of the United States and the three "world visitors." It was called "an inter-country conversation," but under our very eyes it turned into an "area conference," very restricted, to be sure, in number of delegates and of countries represented, but perhaps the easier for that reason. During these days the two young Japanese secretaries who had been delegates to the Java Conference of the World's Student Christian Federation chanced to come to Shanghai, where all ships call in passing. They were seized upon by Miss Mills and the China staff of the corresponding department of work, and an informal "Girls' Work" conference was improvised in which representatives of the four countries took part. In order to carry this a step further, Miss Mills has been authorized to invite the Girls' Work secretaries of those countries to meet with her during April in Korea for more prolonged consultation and exchange of experience.

We are a little wistful when we hear the reports of the successful area conferences held this past year by the World's Y.M.C.A. in the Philippine Islands, and by the World Student Christian Federation in Java, and as we follow the plans for what promises to be a very interesting conference in Honolulu of the Women's Pan-Pacific Association. We cannot help sometimes asking ourselves whether the renewed postponement of our World's Council meeting in China was necessary. Perhaps it is only that our problem was a different one, since we were trying, at the urgent request of our National Associations in China and Japan, to hold not merely an "Area" but a World gathering. Perhaps the Young Women's Christian Association must still for a time follow the plan in the great Pacific region of small informal groupings, such as we had in Shanghai, and such as it is hoped to hold in Honolulu next August, for those delegates to the Women's Conference who are also members of the Y.W.C.A. Or perhaps—and there are many both East and West who hold the thought with earnest conviction—the World's Council of the Young Women's Christian Association *will* meet in China in 1936, the countries of the Pacific Area providing the main body of the delegates.

CHARLOTTE T. NIVEN.

This number brings to an end the series of Supplements on the work of the World's Y.W.C.A. We should like to express our appreciation of the opportunity which has been given to us for so many years, by the kindness of the Editor of the International Women's News, to reach a wide circle of readers and to make known to them the nature and aims of our world Association. While we approach questions concerning the life of women from the particular viewpoint of a Christian organisation, we have always looked upon ourselves as taking a very real part in the Women's Movement throughout the world, and there are few of its problems which are quite outside our province—"the spiritual, intellectual, social and physical advancement" of women. The Supplements have certainly had value in our own Y.W.C.A. circles in making clear the intimate relationship between the various aspects of the questions affecting women to-day, and we hope they have strengthened the links of sympathy and co-operation between those approaching them from different angles. It is for reasons of economy alone that we have, for the present, to cease to avail ourselves of this privilege.