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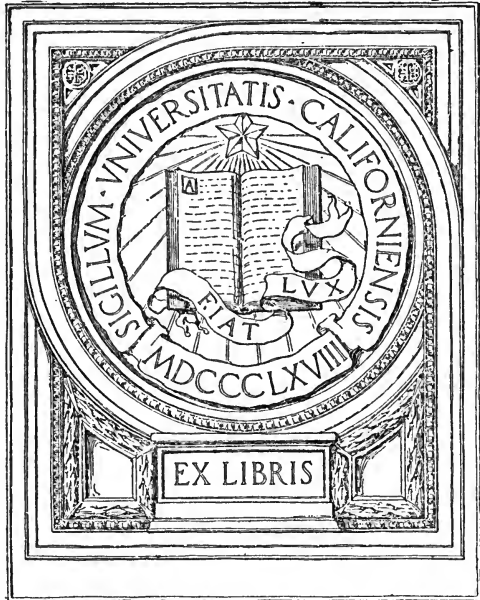
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REPORT OF THE
OVERSEAS COMMITTEE
OF THE
WAR WORK COUNCIL
1917-1920

France
Russia, Italy, Poland
Czecho-Slovakia
Near East, Belgium
& Roumania

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REPORT OF THE
OVERSEAS COMMITTEE
OF THE
WAR WORK COUNCIL
OF THE
YOUNG WOMEN'S
CHRISTIAN ASSOCIATION

1917 - 1920

PREPARED BY
HELEN HENDRICKS

Publication Department
National Board
Young Womens Christian Association
600 Lexington Avenue
New York City



What the Y. W. C. A. Means in Czechoslovakia

THIS statuette, the work of KODET, a leading Czech sculptor, was designed to express appreciation of the protection and inspiration of the Y. W. C. A. The model was a member of the Prague Association who posed as the central figure of a pageant which celebrated the opening of the local city playfield for girls in the summer of 1920.

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CENTERS OF WORK

FRANCE

Hostess Houses—18

Beaune
Bordeaux
Brest—3
Chaumont
Coblentz
Le Mans
Neufchateau
Neuenahr
Nice
Paris—
 Hotel Petrograd
 Hotel Oxford and
 Cambridge
 Hotel Palais Royal
Reims
St. Nazaire
Toul
Tours

Signal Corps Houses—15

Bordeaux
Brest
Chaumont
Coblentz
Langres
Le Havre
Neufchateau
Nevers
Paris—2
Souilly
St. Nazaire
Toul
Tours
Trèves

Army Service Corps—3

St. Nazaire
Tours
Paris

Nurses' Clubs—44

Alleray
Angers—2
Bazoilles—5
Bordeaux

Brest—4
Chatelguyon
Chateauroux—3
Chaumont—2
Coetquidon
Coutrexeville
Dijon—2
Joinville
Limouges
Mars
Nantes
Paris—3
Savenay—5
St. Nazaire
Tours
Vichy—5
Vittel

Foyers—31

Armentiers
Bordeaux
Bourges—3
Etaples
Is-sur-Tille
La Rochelle
Lille
Lyon—3
Marseilles.
Montlucon
Montpellier
Mulhouse
Nimes
Paris—8
 3 rue Clavel
 9 rue Daunou
Ivry
 73 rue Notre Dame de Nazareth
Puteaux
 Quai d'Orsay
 4 rue la Vrillière
 6 rue de Solferino
Reims
Roanne—2
Romorantin
St. Etienne
Strasbourg

CENTERS OF WORK

FRANCE—(Continued)

Recreation Centers—6

Paris— 4
73 rue Notre Dame de Nazareth
Val d' Or
Port Martin
L' Oiseau Bleu
Tours—Isle Simon
St. Etienne—Parc

Summer Camps—5

Boulogne
Etaples
Grenoble
L' Oiseau Bleu
Quiberon

Summer Conference

Chateau d'Argeronne

Emergency Training School
Paris

Port and Transport Work—5

Bordeaux
Brest
St. Nazaire
Liverpool, England
Southampton, England

Cemetery Rest Huts—4

Belleau Woods
Bony
Fere-en-Tardenois
Romagne sous Montfaucon

British-American Work—3

Club—Le Havre
W. A. A. C.—2 camps
Tours
Bourges

RUSSIA AND SIBERIA

Archangel
Club
Hostess House for troops of
A. E. F.

Constantinople
Russian Refugees Relief,
Proti Island

Moscow
Club
Industrial Survey

Petrograd
Club

Samara
Girls Scouts
Viborg, Finland
Club for Russian refugees

Vladivostok
Club
Hostess House
Recreation for Refugee Children,
Russian Island

Volga River
Educational and Agricultural
Demonstration trip
with Y. M. C. A.

ITALY

Florence
Student Hostel
Tea Room
Summer Camp

Milan
Club
Tea Room

Genoa
Headquarters
Extension Club at Sampierdarena
Port Work

CENTERS OF WORK

ITALY—(Continued)

Naples	Spezia
Club	Portable Hut Recreation Center
Port Work	
Palermo	Trieste
Student Hostel	Hostess House and Club
Rome	Turin
Hostess House	Student Hostel
Student Hostel	

POLAND

Warsaw	Polish Grey Samaritan District Headquarters	
Headquarters, Hotel Bristol		
Szara	Cracow	Lwow
Recreation Center	Kielce	Pinsk
Nurses' Club	Lotz	Warsaw
Henrykow Camp	Lubin	Wilna

CZECHO-SLOVAKIA

Centers of Work in Prague	Demonstration City
Headquarters	Y. W. C. A
Social Survey of Prague	Student Work
Czech-American Summer	Recreation Office
Training School	Camp—Prerov

NEAR EAST

Constantinople	Near East Relief
Headquarters	Rescue Homes
Service Centers	Arabkir
Adana	Harpoot
Beirut	Marsovan
Constantinople	Sivas
Smyrna	Talas

BELGIUM

Brussels	Antwerp
Headquarters	Hostess House
Foyer	Foyer
Hostel	Port Work

ROUMANIA

Bucharest	Jassy
Headquarters	Club
Club	
Factory visiting	

OVERSEAS COMMITTEE

Mrs. John R. Mott, chairman	Mrs. Frank Hagerman
Mrs. Stephen Baker	Mrs. Robert Lansing
Mrs. Francis McNeil Bacon	Mrs. Frederick Goodhue Mead
Mrs. Robert Bacon	Mrs. VanSantvoord Merle-
Belle Bennett	Smith
Mrs. William Adams Brown	Mrs. Herbert L. Pratt
Mrs. William S. Dodd	Mrs. John Reid, Jr.
Caroline B. Dow	Mrs. Harmon Rennell
Mrs. T. Coleman duPont	Annie M. Reynolds
Mrs. J. W. Eyerman	Mrs. G. A. Johnston Ross
Mrs. Thomas Ewing	Mrs. J. Ross Stevenson
Mrs. Harry Emerson Fosdick	Elizabeth Wilson

Ex-officio

Mrs. James S. Cushman	Mrs. Robert E. Speer
Mrs. John French	Helen Davis
	Mabel Cratty

OVERSEAS HEADQUARTERS STAFF

Sarah S. Lyon, Executive	Julia Bonafield,
Elizabeth Boies Cotton, Rus-	Helen M. Brickman,
sia	Personnel Secretaries
Sophia S. Porter, Travel Sec-	Marion F. Fernald,
retary	Jane Hughes,
Marian Vincent, Office Secre-	Office Assistants
tary	

WORKERS OVERSEAS

- Abbott, Alice Lyman.....France
 Ahlf, MildredFrance
 Airgood, Helen Jones....Near East
 Allchin, MarionFrance
 Allen, MarthaItaly
 Amis, AgnesFrance
 Anderson, Hettie....France, Belgium
 Executive
 Anderson, MaryFrance
 Archibald, AlleyneFrance
 Armes, IreneFrance
 Armstrong, Mrs. S. C.....France
 Austin, EdithFrance
 Aykroyd, EdithFrance
- Baker, Elizabeth Haden....France
 Baker, Mary.....France, Italy
 Balsley, HelenBelgium
 Barnes, FlorenceFrance
 Bates, Mary George White..France
 Executive
 Beane, RuthFrance
 Benham, Ethel Clark.....France, Czecho-Slovakia
 Beraud, LouiseFrance
 Bidwell, Jessie.....France, Italy
 Bissell, ClaraNear East
 Blanchard, EdithItaly
 Bliss, AddieRussia (Siberia)
 Boggs, LillianNear East
 Boyd, Kate Hillis..France, Belgium
 Bowen, LucyFrance
 Bredin, ElizabethRussia
 Brown, Emily Klein.Czecho-Slovakia
 Buchanan, MaryFrance
 Bullis, Irma Alexander.....France
 Burkhart, EdnaFrance
 Burner, OolooahFrance
 Buse, Alpha
 France, Czecho-Slovakia
 Bushfield, LauraFrance
- Carson, EmmaFrance
 Carson, KatherineFrance
 Carter, AnneItaly
 Cavers, JeanFrance
 Chambers, DorotheaNear East
 Chandler, Georgia Lee.....France
 Chapin, EmmaFrance
 Chapin, JuliaFrance
 Charles, Carrie L.....France
- Chickering, MarthaPoland
 Executive
 Christie, JeanNear East
 Clark, DorothyFrance
 Clark, KeithFrance
 Clark, MarionRussia
 Clarke, Ethel Grace.....France
 Clendenin, MaryFrance
 Cleveland, Maude..France, Belgium
 Cline, GladysRussia
 Cockshaw, DorothyFrance
 Colvin, Winifred...France, Belgium
 Comstock, EthelFrance
 Cook, MargaretFrance
 Corbett, MaudeFrance
 Corbett, MildredSiberia-Russia
 Cosgrove, EthelCzecho-Slovakia
 Cotton, Elizabeth Boies.....Russia
 Executive
 Covey, Constance Clark.....France
 Crawford, Ruth....Czecho-Slovakia
 Executive
 Crofoot, BeulahFrance
 Crump, Nora.....France
 Crysler, J. Moss.....France
 Curry, GladysFrance
 Curtis, FloraFrance
 Curtiss, ElizabethRussia
- Daly, MurielItaly
 Davenport, FlorenceFrance
 D'Aran, HenriettaFrance
 Davies, MarianFrance
 Davis, FloyFrance
 Day, AliceFrance
 Dean, Thyrsa Barton..France, Poland
 Dickerson, ElizabethRussia
 Dingman, Mary ..France, *Executive*
 Dinsdale, Tirza.....France, Italy
 Dixon, MaryFrance
 Dockum, Clara.....France, Poland
 Dodson, EdithFrance
 Dow, Mrs. Arthur Malcolm....France, Belgium
- Dow, Caroline B.....France
 Downie, ReginaFrance
 Downs, Lois.....Poland, *Executive*
 Drake, GraceFrance
 Dudley, LouiseFrance

WORKERS OVERSEAS

Duncan, Elizabeth W.....	Czecho-Slovakia	Hanchette, Mary Estelle.....	France, Belgium
Dunn, Harriett A.....	France	Hanson, Marjorie S.....	Italy
Dunham, Marcia O.....	Russia	Harlow, Anna L.....	France
	<i>Executive</i>	Harrison, Maud L.....	Near East
Duthie, Mary Eva..	Czecho-Slovakia	Harvey, Harriet	France
Earle, Edna	France	Harwick, Grace	France
Eis, Florence M.....	France	Haynes, Wilma D.....	Roumania
Ely, Georgia L...Poland, <i>Executive</i>		Hendricks, Helen	France
Emery, Laura J.....	France	Henshaw, Lesley	France
Erb, Amy	France	Hess, Fjeril	Czecho-Slovakia
Fay, Mary	France	Heyneman, Ruth	France
Felt, Mable M.....	France	Hickox, Frances	France
Fernald, Marion Faye.....	France	Hodgdon, Caroline	France
Fisher, Florence	France	Hodges, Evelyn...France, Belgium	
Folsom, Jessie M...Czecho-Slovakia		Hodgkin, Anita A.....	Roumania
Forncrook, Elva	Russia		<i>Executive</i>
Forsyth, Margaret E.....	Near East	Holman, A. Sherlie.....	
Fowler, Margaret B.....	France		France, Czecho-Slovakia
Fowler, Rena	France	Hopper, Aletta	Russia (Siberia)
Fox, Elizabeth	France	Horton, Sarah L.....	France
Fox, Evelyn W.....	France	Howard, Marie Murkland....	France
Foxlee, Ludmilla ...Czecho-Slovakia		Howland, Amy...Russia (Siberia)	
*Franchot, Katharine	France	Hulbert, Winifred.....	Near East
French, Louise S.....	France	Hull, Lillian Preston.	Italy, <i>Executive</i>
Fulton, Mary C.....	France	Hurlbutt, Mary E..	Czecho-Slovakia
Geary, Marjorie ...Czecho-Slovakia		Husband, Agnes M.....	France
George, Katy Boyd.....	France	Hutchinson, Mary L.....	France
Gilbert, Esther L..France, Roumania		Izant, Grace Goulder.....	France
Glass, Meta	France	Jackson, Lilian... France, Roumania	
Goddard, Elsie	France	Jacobs, Mary	France
Goodrich, Gertrude D.....	France	Jaeger, Martha H.....	Roumania
Gordon, Amy	France	Jarrold, Rachel.....	France, Italy
Gordon, Olive H.....	France	Jenkins, Anna S.....	France
Gorman, Gladys G..Russia (Siberia)		Johnson, Edith Mae....	France, Italy
Gould, Mercedes	France	Johnson, Irene	Italy
Graham, Dorothy Fuller....	France	Jones, Marguerite	France
Granger, Edith	France	Jones, Perrie	France
Graves, Anna	France	Jordan, Cora	France
Graves, Emily	Poland	Joy, Helen.....	France, Belgium
Graybeal, Elizabeth	Poland	Judson, Olive	France
Greenman, Emily H.....	Italy	Kaley, Madge	France
Greenough, Clara M.....	France	Kauffman, Rose M.....	Italy
Habersham, Rose D.France, Belgium		Kozłowska, Stephanie	Poland
Haig, F. Bertha.....	France	Kudlicka, Josefa	Poland
Hainert, Frieda H.....	France	Lack, Dorothy.....	France, Russia
Haines, Vera B.....	France		Near East
Hall, Helen	France	Landon, Helen F.....	France

*Deceased.

WORKERS OVERSEAS

Lewis, Muriel Heap.....	Russia	Neal, Cora D.....	France
Lincoln, Mrs. A. T.....	France	Nelson, Mildred	France
Lingg, Claire	Poland	Newman, Dora Lee.....	France
Lister, Helen T.....	France	Nicholl, Margaret A.....	France
Little, Mabel	France	Niven, Charlotte	France
Little, Vesta	France	Oates, Betty	Italy
Lumpkin, Grace	France	Ogden, Helen.....	Russia, France
Lyon, Mary Argyll.....	France	Orr, Helen	France
MacArthur, Gertrude	France	Owens, Margaret A.....	France
MacGregor, Lelia B.....	France	Near East	
MacIntosh, Adeline....	France, Italy	Paret, Marjorie	Poland
MacKinnon, Eva	France	Parrish, Williamina	Italy
MacRae, Christine	France	Parsons, Jessie B.....	France
McBride, Mabel.....	France	Patton, Mary Rebecca.....	France
Czecho-Slovakia		Pauliny, Marina ..	Czecho-Slovakia
McCance, Jean	Italy	Peabody, Marion	Near East
McClary, Charlotte E.....	France	Peacock, Ione L.....	France, Italy
McClure, Emily J.....	France	Pearce, Winnifred	Belgium
McCoy, Hannah	France	Pearson, Ruth Lee.....	France
McCutchen, Margaret W....	France	Perham, Mary V.....	France
McFarland, Edna.....	Near East	Persons, Marjorie	France
McFarland, Nancy E....	Near East	Pierce, Alice	France
McIntosh, Elsie T.....	France	Pilgren, Perrie	France
McKibben, Mary L.....	France	Porter, Marion E.....	France
Macy, Alice	France	Porterfield, Mary M.....	France
Malcolm, Mary	France	Post, Mary Helen.....	France
Marlowe, Violet I.....	France	Pratt, Louise	France
Maynard, Helen Jackson....	France	Prentiss, Henrietta	France
Mayston, Elizabeth B.....	France	Price, Helen M.....	France
Mealey, Helen	France	Prince, Winifred Notman....	France
Means, Esther B.....	France	Pritchard, Elizabeth	Russia
Mettel, Augusta	Poland	Prochaska, Jean ..	Czecho-Slovakia
Millen, Marian E.....	France	Prudden, Elinor....	Czecho-Slovakia
Mills, Ruth L.....	France	<i>Executive</i>	
Mills, Zilla E.....	France	Quinn, Sarah E.....	France
Mitchell, Elizabeth	France	Raber, Irene.....	France, Italy
Moffet, Jeannette T.....	France	Read, Mary M.....	France
Molter, Ella S.....	France	Reed, Rachel.....	Near East
Monroe, Day	France	Richards, Clarinda..	Russia (Siberia)
Moore, Gertrude Griffith....	France	Richardson, Grace E.....	France
Moore, Margaret King.....	France	Ricker, Christine	France
Morris, Margaret	Italy	Risley, Florence A..	France, Belgium
Morrison, Ethel V..	France, Belgium	Robbins, Alice M.....	France
Morriss, Margaret	France	Robey, Roberta	France
Morrow, Marion	France	Robinson, Clara	France
Morton, Mary	France	Roe, Alma..	Czecho-Slovakia, France
Morton, Nannie A..	France, Belgium	Roelofs, Ebertha	Russia
Neahr, Marie E.....	France		

WORKERS OVERSEAS

Roelofs, Henrietta..France, *Executive*
Rolfe, Mary A.....France
Romeyn, Emma F.....France
Rout, TheodoraFrance
Ross, Emma Jewell.....France
Russel, Julia R.....Russia
Ryall, Katharine Childs.....Russia
Ryan, JosephineFrance
Salmon, Mabel C.....France
Sanderson, Vida.....Near East
Sandlin, Edna C.....France
Sanger, Helen.....Russia (Siberia)
Schaefer, Gretchen.....Near East
Schaefer, VeraFrance
Schoonover, Katherine H...France,
Czecho-Slovakia
Scott, BettyFrance
Scribner, EthelFrance
Seabrook, Ava H.....Italy
Seago, AnneItaly
Sehon, Clarette L.....France, Italy
Severence, MildredBelgium
Seymour, Sue Clow.....France
Shaw, Sara L.....France
Sherrill, Estelle V. L.....France
Sisto, MaryItaly
Skelton, Christine P.....France
Sleight, EstherFrance
Sloan, BerkeleyFrance
Smith, Anne Rylance..Czecho-Slovakia
Smith, Gladys Mary..Russia (Siberia)
Smith, LillianFrance
Spencer, ClarissaRussia
Squire, Laura C.....France
Stastney, OlgaCzecho-Slovakia
Stebbins, KatharineFrance
Stebbins, JaneFrance
Stetson, Mildred R.....Near East
Stewart, Ellen Plympton...France
Storms, Helen A.....France
Streibert, GladysFrance
Stuart, JeannetteFrance
Stuart, Marguerite W.....France
Summers, NelleFrance
Swartz, EstherRussia
Sweet, Annie B.....France
Swenson, Alice A.....France
Syvret, Clara Maud..France, Belgium
Tanner, ElsieNear East
Tapping, Amy P.....Poland
Taylor, ClaraRussia
Taylor, EvelynBelgium
Taylor, Harriet...France, *Executive*
Taylor, Lulu Frick....France, Italy
Thayer, Mary Scott....Italy, France
Thomas, Evadne H.....France

Thomas, Florence Andrews...France
Thompson, Jennie L..France, Belgium
Tilden, WinifredFrance
Tirrell, Louise Wood..France, Italy
Titlow, Bennetta D.....France
Todd, L. Beatrice.....France
Treat, Katharine W.....France
Trindle, JessieFrance
Tucker, Grace I.....France
Tunell, WinifredFrance
Turner, Mabel B...Czecho-Slovakia
Uline, Mary D.....France
Van Eaton, Kate.....Russia
Van Slyke, Berenice K.....France
Vasek, AnnaCzecho-Slovakia
Vawdrey, EthelFrance
Vernon, Hazel...Russia, Near East
Vose, Grace E.....France
Vossler, Mathilde...Russia, Near East

*Walker, LillianFrance
Warner, Estella Ford.....Russia
Warner, Mabel.....France, Italy
Warnes, Leila.....Russia (Siberia)
Watson, Ruth E.....France
Watson, Sarah P.....France
West, FrancesPoland
West, Virginia Lewis.....France
Weston, Marion J.....Near East
White, CeciliaFrance
White, Margaret B.....Near East
Whiting, Helen E.....France
Wilder, CharlotteItaly
Williams, IsobelFrance
Williamson, Marguerite T...France
Willis, Grace E.....Near East
Wilson, Bernice.....Russia,
Near East, Roumania
Wilson, KateFrance
Winship, Mildred L..France, Belgium
Winter, Agnes M.....France
Wise, Helen W.....Italy
Wood, EleanorFrance
Wood, LornaRoumania
Woodsmall, RuthFrance
Woolley, Alice S.....France

Young, Carrie Van Patten.Near East
Executive
Young, Willie R.....France

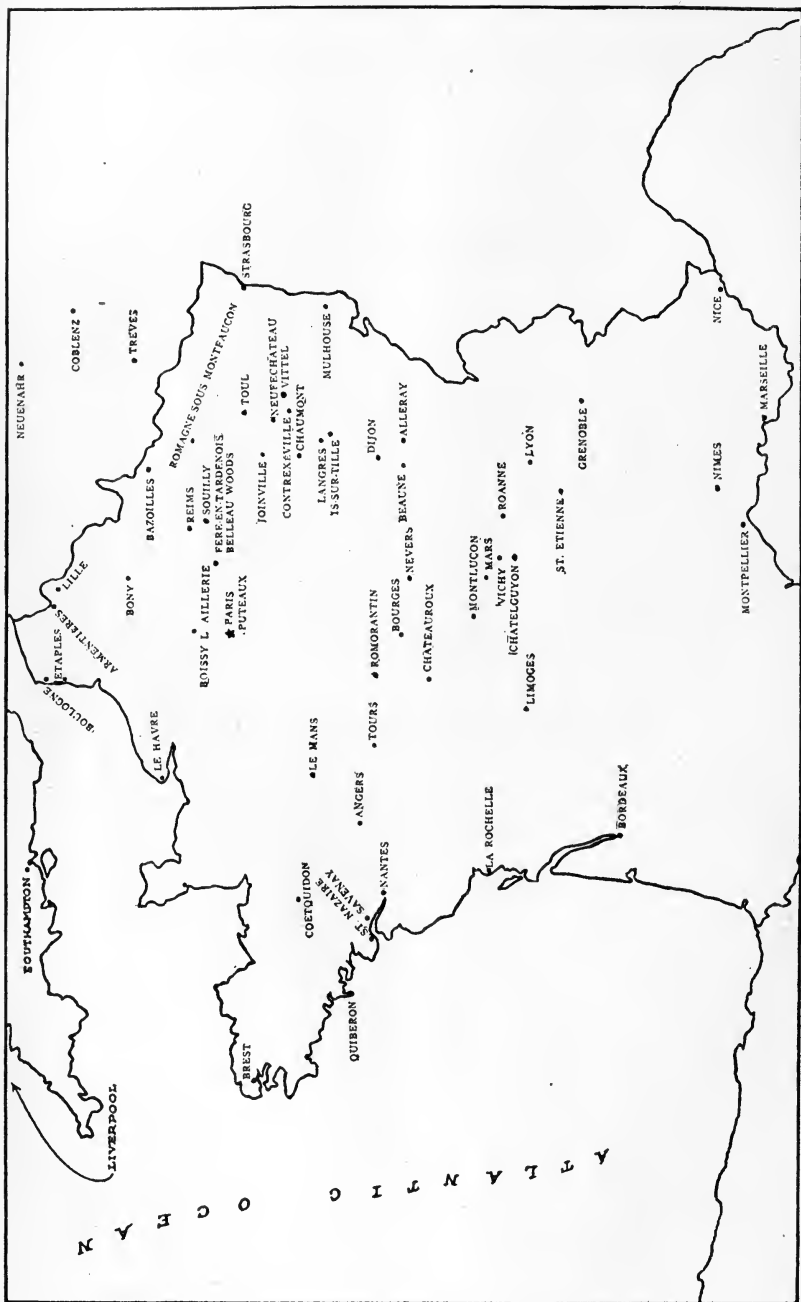
*Deceased.

COMMISSIONS AND DEPUTATIONS

Irene Osgood Andrews	Imogene Ireland
Mrs. Francis McNeil Bacon	Josephine P. January
Mrs. W. T. Bickett	Sarah S. Lyon
Harriet Stanton Blatch	Rhoda McCulloch
Mrs. William Adams Brown	Mary E. McDowell
Alpha Buse	Mrs. Angus Mackay Porter
Bertha Condé	Mrs. Herbert Lee Pratt
Mabel Cratty	Mrs. G. A. Johnston Ross
Mrs. James S. Cushman	Ella Schooley
Katherine B. Davis	Florence Simms
Mary E. Dreier	Margaret Slattery
Mrs. Coleman DuPont	Nelle Swartz
Jeannette Emrich	Edith Hale Swift
Louise Fitch	Helen Thomas
Blanche Geary	Ruth Topping
Welthy Honsinger	Marie Wing
	Ruth Woodsmall

POLISH GRAY SAMARITANS

Mary Andrzejewska	Stanislawa Lysakowska
Anna Badura	Anna Michalowska
Helena A. Chmielowska	Helen Mielcarek
Helen W. Cichowicz	Estelle Mucha
Catharine Ciesicki	Leokadya Muszynska
Josefa Czarnik	Helen Pietrowska
Annette Friebe	Caroline Slawinska
Mary Gach	Valentine Smentkowska
Martha Graczyk	Frances P. Sobczynska
Helen Gustovt	Valeria C. Staszko
Stella Kendzierski	Josephine Tarkowska
Anna Kopec	Valeria M. Tomasik
Zofia E. Kosobucka	Eleanor A. Wasielewska
Felicia Krutewicz	Genevieve F. Winckiewicz
Catherine G. Krzyzanowska	Christine Zduleczna



CENTERS IN FRANCE

France

THE Y. W. C. A. being an Association of women working for women, with more than fifty years of experience to its credit, was invited to France as the organization best fitted to meet the needs of women in war work overseas. The invitation came from the following sources.

In March, 1917, a letter from Mlle. Fuchs representing the Central Committee of French women was received, making an appeal for help. In June, 1917, Miss Ruth Rouse, a representative of the World's Committee of the Y. W. C. A. and of the World's Student Christian Federation endorsed and supplemented Mlle. Fuchs' appeal. In July a second letter was received from Mlle. Fuchs. In June a cable from Mr. E. C. Carter, representing the Y. M. C. A. in Europe, later amplified in a letter, reinforced by a letter from Mr. William D. Sloane of the National War Council of the International Committee of the Y. M. C. A., asked that the American Y. W. C. A. should undertake work among American nurses in France. In France the war had sent from their homes, from many kinds of work, and from varied social positions and backgrounds, thousands of women to labor in munition factories, often to live in barracks like soldiers with no provision for comfort, home convenience or diversion. In America the entrance of the United States into the war had meant not only vast movements of men and supplies but mobilization of women for work in connection with the Army and in the welfare societies at home and in France. [It was desired that the Y. W. C. A. should come to France to open entertainment and refreshment centers for French women and munition workers and to provide suitable living quarters and recreation facilities for the American women war workers in France]

In response to the invitation, the War Work Council of the American Y. W. C. A. sent to France in August, 1917, three secretaries to study the situation: Miss Henrietta Roelofs as administrative head, Miss Mary A. Dingman to study the industrial situation of the French women, Miss Katy Boyd George to look into the needs of American women. The result was the establishment of four main lines of work:

For American women—Nurses' Clubs, Hostess Houses, Signal Corps Houses.

For French women—Foyers des Alliées.

Through these activities not only were thousands of American and French women served during the war days but many women of other nationalities found the Hostess Houses of help. Thousands of British women, known as "WAACS," were working in France with the British Army. One unit of these was taken over by the American Army. For these the American Y. W. C. A. established a club. A British-American Club was organized at Le Havre to serve the nurses and war workers of the two nations and transients of many nationalities as they passed through that port city.

The work of the Y. W. C. A. in France was intensive rather than extensive in character. The personnel was chosen, in the light of a long experience in serving women, not only from those attached to the Association but also from other groups and experiences. Wherever a woman was found available, whose specialty fitted her to meet the situation in France, that woman was secured. Women of national reputation were summoned for long or short periods of work or study as advisers. The spirit of the whole work was cooperation. Where there existed an organization, American or French, already in touch with a situation, that organization was called into play. Individual women in positions of leadership were invited to assist. In such a spirit the work grew.

Beginning with the three secretaries who sailed in August, 1917, the number in France in August, 1918, had reached seventy-two. At the time of the Armistice there were forty-eight centers of work in twenty-eight cities and towns of France, reaching approximately 20,000 American, British and French women, and administered by about one hundred American secretaries. This work included six Hostess Houses, fourteen Nurses' Clubs, twelve Signal Corps Houses, fifteen Foyers des Alliées, one WAAC Club and one British-American Club.

The Armistice made opportunity for greater service in the welfare societies as, with the cessation of hostilities, the demand for other activities increased. Recreation and hospitality were taken more and more into account as part of the overseas program and the agencies organizing these were called upon for greater activities. The Y. W. C. A. grew in proportion. On March 1, 1919, there were 136 secretaries in France. On May 1, 1919, there were 168. May was a month of changes and sailings. On June 1, 1919, there were 156. The centers of work grew likewise. In December, 1917, there were five centers: four Nurses' Clubs in connection with Base Hospitals and one Hostess House in Paris. On May 1, 1919, there were fifty-six centers. The summer and fall of 1919 saw what had been the war work changing into more permanent lines. Many centers had been closed shortly after the Armistice. These were particularly Nurses' Clubs and Signal Corps houses. The Hostess Houses continued their usefulness for a longer period but were gradually closed as Americans were withdrawn from France, only a few houses remaining. January 1, 1920, there were ninety-one secretaries still in France and thirty-four centers of work.

May 1, 1920, there were sixty-seven secretaries and thirty-one centers. The total number of secretaries that had been sent to France, including those who had returned home, on May 1, 1920, was 289.

From the beginning it was found wise to organize the work under departments, each department having a head secretary to travel over the whole field, plan the work as a whole and organize her forces. The original four main lines of work made four departments. In addition to these departments there was a headquarters staff to take care of office work, finances, travel, publicity, educational work and hospitality. The entire work headed up under one executive secretary.

NURSES' WORK

Nurses formed the largest group of American women sent overseas in war days—12,000. To nurses came the first hand knowledge of what the fighting meant. Their role, magnificent, heroic even in peace times, became the great contribution by which the Army was served, in the saving of life, in the putting of men back into the trenches, sometimes at the cost of lives among nurses themselves, always at the expense of the nurse's vitality and strength. Their work took them nearer the front than was pleasant for comfort and safety. In the great system of hospitals of the A. E. F., hospitals which closely followed the lines of battle, and hospitals in secure quarters back of the lines, the nurses and their work made possible in a large degree the morale of the Army. But who could take time to make possible a little rest and recreation for the nurses themselves? They were far too busy to think of their own pleasure. Their living conditions were not conducive to relaxation, most of them lived in large dormitories, perhaps twenty or sixty beds to a room, with a packing box apiece for their furniture. Accepting such conditions as their lot, they made no complaints. It was the visit of the Y. W. C. A. to the nurses in the hospitals that discovered the real need. At the time of the Crimean War, in the days of Florence Nightingale, the Y. W. C. A. had been organized in England to minister to nurses returning, tired, sick and homeless. In the day of the Great War the American Y. W. C. A., already organized, went to meet the nurses in the places where they worked, there to make life more livable, hours off duty more pleasant.

The plan of organization was cooperative. The Chief Nurse and the Commanding Officer at any Army post invited, through the Nurses' Bureau of the Red Cross, a Y. W. C. A. secretary to become the hostess at the hut usually provided by the Red Cross. After the secretary was installed, the hut was maintained as a Y. W. C. A. Club. The first invitations came from Base Hospital No. 101 at St. Nazaire and from Base Hospital No. 17 at Dijon in November, 1917. The two clubs organized then continued through the war and nearly a year after the Armistice. In December, 1917, Base Hospital No. 27 at Angers and the City Club for Nurses at Brest were added to the list. During the war there were sixteen

such huts operated by the Y. W. C. A. After the Armistice twenty-one more were opened. A total of thirty-eight clubs was organized. It is estimated that of the 12,000 nurses with the American Army in France, probably 8,000 were served directly or indirectly through the Nurses' Clubs.

The work at a Nurses' Hut was not such as could be described by statistics. It belongs rather in the element of the intangible, the value of which is better pictured than computed. One of the secretaries who went from hospital to hospital, before any of the huts were established, in order to understand the lives of the nurses and to find out what comforts could be provided for them, tells with what enthusiasm the Y. W. C. A. was welcomed:

"From the four corners of the big factory, now turned into a military hospital, they gathered to hear what we had to say, and I can tell you it was great fun to talk with them. If you want to know what a royal welcome is, just try being the first English speaking woman that a group of compatriots has seen for three weeks. Add to that the fact that no English newspaper had got through and you will realize what it meant to sit until 11 o'clock at the end of a plain deal table in a small room whose corners were festooned with drying clothes and answer question after question. Even the nurse who was ill in the nearby dormitory came in and lay on a chaise longue, forgetting her aches and pains in her eagerness to hear the news from home. I slept that night the sleep of the happily weary in a corner of the vast ward. The next morning I gave a French lesson—a group of nurses desiring to know what to say when introduced or when someone says 'Pardon' or 'Merci.' I had to leave shortly after lunch, and it was worth while to hear the hearty invitations that the girls gave me to come back soon."

The Base Hospitals varied widely. Luxurious chateaux, in the country, disused hotels in fashionable watering places, old china factories, schools, convents—any kind of building or group of buildings big enough to house a ward or two of beds, did duty. They were usually far from the places of communication with the outside world; they often seemed stranded in a desert of mud that always overflowed with work and suffering. A welcome addition, therefore, to the compound and the force was the little temporary hut in some corner of the ground where one always found a bit of cheer, a teapot boiling or a hot cup of chocolate ready, and above all, one person, a Y. W. C. A. secretary, a little apart from the suffering and free from the schedule of hospital, glad to give all her time or as much as was required to normal, happy conversation. There was always a piano and usually a group around it. Strains of ragtime, some good dance music or an evening hymn were equally enjoyed. Whatever the relief sought, whether amusement, relaxation or companionship it was found at the hut. A Chief Nurse, whose business it was to inspect hospitals, remarked that she could usually tell the difference between a hospital that had a secretary and one that had not, by the happiness of the nurses.

The self sacrifice of the nurses was as natural as it was inconspicuous, whether it meant the giving up of sleep, of a little fun, or of long cherished desires. During the war the nurses were frequently on duty for eighteen hours at a time. At the end of that time of continuous walking over stone floors that made one's feet ache, the only desire was for a quiet corner in which to sleep. "I used to think that the weariness of the life of nurses was exaggerated," wrote one of the secretaries. "Now I see that half has never been told, and when you see that combined with extraordinary forgetfulness of self, expressed in a hundred ways, you just stand still before it. I have watched girls carry their dessert from the table for wounded boys—fresh fruit for a feverish lad or a batch of fudge for a ward of boys who are well enough to crave it."

The story is told of a masquerade in a Nurses' Hut which had been planned for ten days. Mysterious packages appeared, whispered conferences took the place of general conversation, helpless masculinity was aided, and finally everything was ready. The halls were beautiful, the punch ready to be poured on the ice and the musicians about to arrive when word came of a German advance and of wounded American boys on their way to the hospital. In two hours the dance halls were filled with freshly made beds and the girls in Marie Antoinette coiffures, and the men in bits of masquerade finery peeping through surgical over-clothes, were ready to receive the incoming soldiers. But it did not always happen so. Many events took place as scheduled in the hut which came to be known as the Sunshine Room. After the Armistice the huts had a greater use than ever, as boys returning from the front and invited in by the nurses gazed at the "luxurious" surroundings and apologized for their awkward handling of a tea cup by saying they hadn't been in a civilized place for a long time. As the nurses themselves found more time for play, the hut facilities were at their command for parties and times of gayety. The secretary in charge took delight in serving the nurses in little ways too numerous to mention. Many were the shopping expeditions in which she painstakingly followed down a long list of individual wants of nurses too busy and too remote to do any shopping for themselves. Later there was opportunity for arranging trips of pleasure and sightseeing for nurses.

The need for a City Club for the convenience of nurses in Paris caused the opening of an attractive little house in the very heart of the shopping district, at 6 rue Edward VII. A Club was also run in connection with the Red Cross Equipment Bureau at 10 Rue Boissy d'Angles, Paris.

As the nurses moved toward the ports of embarkation preparatory to sailing for home, the Y. W. C. A. followed them with interest and helpful suggestions. Hostess Houses were at their service. A new club was opened at Kerhuon near Brest for the thousands of nurses awaiting sailing. Five clubs existed at Savenay, near St. Nazaire, and one at St. Nazaire.

This work for nurses was carried on with the most cordial cooperation of the Army at every step, whose readiness in granting fuel, commissary and other privileges made possible the comforts of the hut. Frequent calls at the hut and words of written and spoken appreciation testified to the value which officers placed upon the work of the Y. W. C. A. among nurses.

HOSTESS HOUSES

In response to the need not only of nurses but of all American war workers in France, the Y. W. C. A. established a series of Hostess Houses. Here transient women might find lodgings, permanently stationed women a home, and here both men and women in service could procure good meals at reasonable cost and enjoy the hospitality of an American house. The first Hostess House, Hotel Petrograd, 33 rue Caumartin, Paris, was opened in December, 1917. In those dark days of uncertainty, the women who came wore the uniforms of every war working group. One of the chief pastimes in the dining room was to try to make out what the letters stood for which adorned the uniforms: A. R. C., C. A. R. D., Q. M. A. A. C., etc. Wherever women were assembled, uniforms predominated—except those informal assemblies in kimono or hastily snatched outer wraps on the ground floor or in the "cave" when the siren sounded the alarm for an air raid at night. Through the winter of 1917-18 life at the Hotel Petrograd was varied by the exigencies of the moment. The mere matter of supplying the physical needs, food which was limited in quantities and variety, and lodgings for tired workers from the front, was the main business. Next in importance came the program of such social events as were possible to lighten the strain of war days. The Thursday evening At Homes with music or lectures were very popular. The casual groups that gathered around the piano for informal sings, or sat about enjoying a reunion in Paris, or even dared to make fudge in the alcove of the salon, were typical of the more general use of the house. A real American home in a foreign land it became, not only to the women who lived there, but to many enlisted men and some officers who dropped in. One woman said that her decision with regard to a contract for another year with the Red Cross depended entirely upon whether the Hotel Petrograd was to be kept open, since that was the only home she knew outside of America, and if she had to give that up, she preferred to return to her home in America.

There were moments difficult, and moments dramatic, moments tragic, and moments amusing, in the running of the Hostess House in war-stricken Paris. The most difficult was the time when every bed was filled and a party of seventeen arrived at 1 A. M. demanding shelter. The most dramatic was the departure for the front, when the front was a very short distance from Paris, of a unit of nurses and doctors by automobile, each carrying his own equipment, gas masks and camouflaged helmets, conspicuously proclaiming the proximity of dangers only too well known. The most

tragic were the days following a week, steady, of air raids each night, when everybody's nerves were on edge; the maids, most of whom were refugees, bombed out of their own towns, threatened to leave, and the chef chased the pastry cook with a carving knife. But fortunately there were amusing incidents which lightened the strain: as when a shy boy, straight from the front, asked the secretary behind the desk if he might have a girl to talk to, since he hadn't seen an American girl for months. The obliging secretary always found a girl and reserved a table in the most secluded spot of the dining room.

That the dining room of the Hotel Petrograd was appreciated not only socially but gastronomically was evidenced by the number served. With a seating capacity of 150, the dining room was serving in July, 1918, an average of 175 a day. By the end of the summer the average had grown to 425, and in January, 1919, was 850, the largest single day being "President Wilson Day" when 1,023 were served.

The need for a second Hostess House in Paris brought about the opening of Hotel Oxford and Cambridge, 13 rue d'Alger. This house was taken in December, 1918, used two months as a Signal Corps house until other quarters could be found, then opened as a Hostess House in February, 1919. But the waiting list of those eager to get into Hostess Houses in Paris was longer than ever, and on April 10, 1919, the third Paris Hostess House was opened, Hotel Palais Royal, 4 rue de Valois. The three Paris Hostess Houses helped gradually to relieve the congestion in the housing conditions of overcrowded Paris, but even the three could not take care of all who applied and the waiting list continued to carry some 300 names of women waiting their turn. The Hotel Oxford and Cambridge was used for the permanent women as far as possible, leaving the other two places which were larger, and especially the Hotel Petrograd to lodge transients. Each of the Hostess Houses served meals to many more than resided within the hotel. Officers and men soon found their way to this haven of "American girls" and coming once as invited guests returned as frequent patrons. Each of the houses was a social center of American life in the city.

In the meantime a string of Hostess Houses was extending through the provinces. It had been found more and more needful to furnish quarters for American women at the places of greatest coming and going. Early in the war Tours had become an American center. In February, 1918, a Hostess House was opened in Tours—a large attractive French dwelling with a garden which in good weather was the gathering place of many groups. The house provided fourteen regular beds and kept a room or two outside for an emergency overflow. An average of seventy-five meals were served a day. The enlisted men found their way here too. "We thought we had to leave this in America. We didn't believe you women would be willing to come to France," was the remark of one of them. On a Jewish holiday when there were 800 soldiers in town for whom no provision had been made, many dropped in to



ENTRANCE TO THE Y. W. C. A. HOSTESS HOUSE AT TOURS, FRANCE

inspect the Hostess House. {After their departure one ran back alone to say, "I like a place that looks like home—home furniture and home women."} The Tours Hostess House was open until May 19, 1919.

Another place which thronged with Americans was Brest. The first Hostess House was opened in Brest in September, 1918, but it was found necessary to have a second opened in May, 1919, and with the additional need of extending hospitality to French brides of Americans, a third house was opened at Brest and a "bungalow" Hostess House at St. Nazaire in the Army camps themselves, where barrack and Army equipment had been placed at the disposal of the Y. W. C. A. to meet this emergency. Bordeaux had a similar problem. A Hostess House was opened there in September, 1918, to serve American women and great was the use to which it was put in the ten months of its existence. It was estimated that 5,600 beds and 20,000 meals were the extent of its service. When the war brides came to Bordeaux a camp established for them at Genicart was put in charge of the Y. W. C. A. All soldiers and their wives came to the Hostess House to register and secure permission for the wives to enter the camp. "This is just like home," was said over and over again by those who came to the Bordeaux Hostess House. The atmosphere of home was felt in the spirit of the group that gathered around the big table in the spacious French dining room, and the secretary who sat at the head of the table was looked upon, not only by women war workers, as the head of their family, but also by transient women, some of them missionaries going to and from distant places, and by Army officers and enlisted men who found her always ready to help and to make them feel at home. The supervision of the brides in the three port cities of Bordeaux, Brest and St. Nazaire while partially Hostess House work, soon developed a department of its own, known as Port and Transport Work.

Toul was a city so near the front in the fall of 1918 that it became a meeting place for war workers going to and fro on the road to service in connection with the Army. A Hostess House was therefore greatly needed in this town which had been enough of a battle ground to paralyze any natural facilities it possessed for housing and feeding soldiers and war workers comfortably. In November, 1918, the Y. W. C. A. succeeded in finding quarters for a Hostess House: an old saloon and lodging house which the Blue Triangle could metamorphose into a real American dining room and a living room with sleeping parlors above. What had been the bar-room was set thick with little tables all filled with khaki-clad individuals eager to spend their month's pay or that part of it which was required for a good American meal. The men predominated but the women were there too, which perhaps accounted for the popularity of the place with the men. After the meal there was the long room just across the hall where a cheery fire burning on the hearth might dry one's feet, where the phonograph might cheer one's drooping spirits, where books and papers helped one to remember

that a world did exist beyond the stretch of mud and where a number of pleasant things might happen in the course of the evening—a hastily organized dance, or an impromptu fudge party, or just a bit of conversation with some American girl. The house was anything but luxurious, yet no place could have been more appreciated. "Oh, it is a joy just to sit and look at your lovely cretonne curtains," remarked one man with tears in his eyes. "Now I can write a letter home to my mother, the kind of a letter I can send. It is so homelike here I can think of something to say," was another man's comment. "Now that I have this place to come to, I never think of going out to carouse." The Army was equally appreciative. "You have no idea what this means to the Second Army," said a colonel. How to care properly for these women has been a great worry to us. The Y. W. C. A. is rendering a magnificent service to our Army." An American woman trained in social work who visited the Toul Hostess House expressed her praise in one telling sentence: "You meet the situation."

The Toul Hostess House was open until June, 1919. "If I only had my mother here, I would never want to leave," one man had remarked. But the day came for leaving and the hour came for closing the Toul Hostess House. It was estimated that an average of 500 meals a day were served, from November to January,; 350 from January to April, and 200 from April to June. An average of 500 men, half of them officers, had used the house between November and January, and 300 men, a third of them officers, between January and June. Of the women who made use of the House, about three-fourths were Army nurses and one-fourth Red Cross and Y. W. C. A.

At Neufchateau a Hostess House was opened in September, 1918, and was closed only with the leaving of the Americans, many of whom now look back to the hostess as the "town mother" who made her house a real home in France. At Chaumont the Chateau La Gloriette, formerly occupied by General Pershing, was opened as a Hostess House in April, 1919. The beauty of its surroundings as well as its historic interest make it a popular place to visit. When Le Mans became an American center for troops awaiting embarkation, the need for quarters for American women was great. A Hostess House was opened in March, 1919—an attractive place with a superb garden—and provided the only accommodations in town for women. The hotels were crowded with officers when there were sometimes five divisions at once in Le Mans. The Army's appreciation of the service rendered its women workers was shown in the hearty cooperation which furnished wood, coal, hardware and electric lighting for the new house and never failed to answer a request for a detail to do any odd job, for a chauffeur or for repairs for the Y. W. C. A. car. The Le Mans Hostess House was open during the four months of the concentrated need, furnishing in that time beds for a number estimated at between

3,800 and 4,000, and meals for between 10,000 and 12,000. It was closed July 1, 1919.

When Nice was opened as a leave area for Americans, it at once became the popular resort of the south for all Americans who could beg, borrow or steal the time to see something of the lovely Cote d'Azur. A Y. W. C. A. secretary who went to Nice on leave (duly earned) was confronted by an Army officer on promenade who demanded her reasons for being there without bringing a Hostess House in her pocket. A resort full of Americans called for a Hostess House, to his mind. As a result of the conversation, a Hostess House was started in April, 1919, and operated until Nice was closed as a leave area.

With the movement of the Army into Germany, there was a further extension of Hostess Houses. Coblenz became the American center. The Y. W. C. A. was soon on the grounds and in February, 1919, took over a hotel with a large per cent of its personnel from the German cook in the kitchen to the German orchestra which played afternoon and evening. An American Colonel discovering the transformation from hotel to Hostess House exclaimed, "But you spoiled the best saloon in Coblenz." The Y. W. C. A. secretary smiled and bided her time, filling the Hostess House so full of the usual activities, home atmosphere and good cheer that in due course the Colonel returned to say, "Yes, you have spoiled the best saloon in Coblenz, but if you can create something like this, I am willing you should spoil a saloon wherever you find one." The popularity of the Coblenz Hostess House was in proportion to the long lines that waited before the doors of the dining room at mealtime and extended sometimes far out into the street. An average of forty women a day were lodged.

The Coblenz Hostess House will continue in existence as long as the Army of Occupation stays on the Rhine. The report for the quarter ending March 31, 1920, begins: "In spite of floods along the Rhine, spectacular rise and fall of the money exchange, revolutions in interior Germany, the failure of the Peace Treaty, the invasion of nearby neutral territory by German national troops and the threatened advance of the French, life at Coblenz under the protection of the American Army has remained quiet and peaceful and the Hostess House has continued to function as in normal times." During the first three months of 1920 the Hostess House furnished a total of 5,934 billets and 20,753 meals or refreshments. Coblenz, like every other war city was crowded to the limit. The Army kept closer control of the billeting than formerly. All Y. W. C. A. women and Red Cross women working in Coblenz were billeted at the Hostess House which was allowed to take no guests without the permission of the Army except in the case of women arriving on late trains after the closing of the Army offices. There was room for a few transients including a group of American women refugees from Berlin at the time of the revolution. The Hostess House, always an American gathering place, became the center of many activities: dances twice a month, one for enlisted

men and one for officers; moving pictures once a week operated by the Y. M. C. A. in the hotel ballroom; luncheons, teas, dinners, even wedding receptions. With its growing desire to meet the situation, the Hostess House was continually enlarging its usefulness.

Another small Hostess House was opened in Germany at Neuenahr in May, 1919, and served for the short period that Neuenahr was used as a leave area. During the six weeks of its existence, it housed many entertainers who came to give a program for the boys on leave. Women of the Third Army also came on leave and enjoyed tennis, riding, mineral baths and beauties of nature. The men came too in large numbers and a few officers.

Two small efforts at carrying the Hostess House spirit into barracks were made. One was at Beaune (near Dijon) where the University of Beaune was giving courses for members of the A. E. F. For a very short time in the early summer of 1919 this small bit of Hostess House activity was carried on. A request had also come from Dijon, where Americans were constantly passing through on business or sightseeing bent, for a Hostess House, but with the many demands made upon the Hostess House Department already, it could not be granted before the day of need was over. The second "Barrack Hostess House" was at Reims. With the coming of the spring of 1919 the number of sightseeing expeditions of American war workers increased. Who could think of leaving for America without having seen the pathetic beauty of the Reims Cathedral, magnificent still in its war-worn state? Many nurses and other American women war workers were in the parties that came through for a day or several days, often taking the night train from Paris (to save a little time) which arrived around midnight. And midnight in a devastated town with only crippled service at best for lodging transients meant no place to go amid the ruins. The Y. M. C. A. established a center in Reims. Across from the railroad station, itself an example of the German target practice, was a park which had become the American camp. Barracks and tents had called forth the exclamation, "It is just like an American camp meeting or a Chautauqua." On the fifth of May the Blue Triangle was raised over one of these barracks, and a large Hostess House spirit, with small Hostess House facilities, was put at the service of each American woman comer. Giving information on the history of Reims before, during, and after, the war, cheering and refreshing tired sightseers depressed from their walks through endless streets of shattered buildings, explaining to French inquirers the reason for the presence of Americans there and something of the spirit of their work—these were the tasks of the secretary in charge. [The fact that the Y. W. C. A. was also at work in Reims helping French girls to reconstruct their lives as they slowly reconstructed their town gave to many, American and French, a new understanding of the breadth of the Blue Triangle work.] One American Y. M. C. A. man left 100 francs for use in giving pleasure to the little girls of Reims, a gift which was appreciated at the Foyer. The Hostess Hut at Reims was kept open from May 5 to

July 31, 1919, and in that time entertained 2,700 different war workers, 604 of them occupying the cots provided there. The rustic accommodations were none the less appreciated because of their rusticity. One American woman who had been working for a long time alone with a small group of French soldiers in a place in Belgium spent much time at the Hut. It was not so much Reims and its surroundings that she cared to see as some real Americans.

By August 1, 1919, most of the Hostess Houses were closed. Out of the nineteen that had furnished lodging, food and entertainment to members of the A. E. F. in France and the occupied area, there remained the three Hostess Houses in Paris, two in Brest and one in Coblenz. The demand for rooms for American women was gradually decreasing. The women themselves were going home. Only a few Houses, therefore, were kept open to serve at points of concentration as long as the need continued. The Hostess Houses in Brest were closed when the port closed. In Paris, Hotel Oxford and Cambridge was given up when the lease expired in December, 1919. Hotel Palais Royal was run until April, 1920.

It was fitting that the Hotel Petrograd, the Pioneer Hostess House, should emerge into a peace time organization. At the time of the expiration of the lease of the building, Paris was in such throes of resettling herself after the war emergency that the Y. W. C. A., wishing to help in the process, found advisable the organization of the American Women's Club. Hotel Petrograd was kept as the center for the club—kept but transformed. The old and honorable rooms, which had served so faithfully during war days, in their old worn French dress of patterned carpets and dark red furniture smothered with plush, deserved some freshening up. A dexterous use of bright cretonnes, plain dark carpeting, fresh paper, combined with a reassembling of furniture following a rule of harmony, wrought a transformation which was complete when the throngs of American women came to fill the rooms with an atmosphere of lightness and gayety enhanced by every style of Paris gown. "A ladylike affair now," one of the secretaries described it. "The day of single war workers is truly over, for now the composition of the dining room is society folk, quite! American ladies all dressed up in Paris style, some of them, and gentlemen of the diplomatic corps—no interesting insignia to say where they have been lately—and a uniform is quite an unusual sight. Such are the ravages of time!" The secretary was not deploring peace, not she, who had seen the worst of the war days at that same Hotel Petrograd. But life had been interesting in those days! It was fast taking on a new interest now. The history of the Hotel Petrograd as an American Women's Club promised a career of usefulness—not as excitingly useful as the Hostess House perhaps, but peacefully useful, with a purpose of reconstruction. Tired of uniforms and of war work the American women of Paris were eager to help meet the needs they saw all about them through normal channels. Not content to settle into lives of ease and self-seeking, they wel-

comed the opportunity to aid a great movement in making possible better lives for women everywhere.

The opening of the club was informal, preceded by announcements in newspapers and church calendars, by special notices to all welfare workers and by notices to the American Embassy and American Consulate. The Y. W. C. A. secretaries were present in their uniforms. An orchestra played while visitors inspected the building from eight to ten on the evening of October 17, 1919. The visitors included Generals, Colonels, Majors and Captains, most of them with their families, and many war workers, as well as the civilian Americans of Paris. The activities of the club were in many respects a continuation of the Hostess House work of war days from many angles. The object, as stated in the announcement, was "to cultivate social intercourse among American women resident and traveling in Europe. It offers special hospitality to those making a pilgrimage to the land hallowed by the brave deeds of their fallen loved ones, supplying guides and interpreters and all necessary information to aid them on their journey. The many American war workers who have enjoyed the home comforts of this hotel as the Hostess House of Paris will find the same warm welcome extended to them and to their friends by the new club. It is earnestly hoped that with the affiliation of other societies and the close cooperation of all American women, this will be the starting point for a greater development of the club."

The hotel still offered lodging to women, the dining rooms, tea rooms, reading, writing and rest rooms were still open to men and women, and the salons were better arranged than ever for meetings, both large and small. The Information Bureau helped travelers en route to the battlefields, the cemeteries or the devastated regions. It was an aid to shoppers, women out of work, or women stranded and alone in Paris. The minister of one of the American churches in Paris said that whenever he did not know to whom else to turn he called upon the American Women's Club.

The club was sponsored by a committee of American women living in Paris. An Executive Committee composed of the President, the Chairman of each section, and certain selected members, met monthly to transact business. A Sub-Committee represented the work of the different sections. The interest and activities of the club increased through the winter of 1920 and gave promise of even larger usefulness in the future.

The American Women's Club might be pointed to as the one tangible, permanent outgrowth of the Hostess Houses in France, but there have been many results—intangible but real—of Hostess House activity. The Hostess House idea originated with the war. It was more than an adaptation of Association housing work to war conditions; it was a movement separate and distinct for meeting situations as they existed without any hampering restraints, of tradition, previous work or policy. The whole story as summed up in the comment, "You meet the situation," described an organization back of the Hostess House movement not only finely organ-

ized but so adaptable and so broadminded as to be able to work in untried fields and even to penetrate unblazed forests of experience.

One newspaper woman tells how her idea of the Y. W. C. A. grew when she saw the work in Europe: "My only idea of the Association for years was a sort of picture of a poor, frightened girl alone in a big city going to a cold and bare building to be told she couldn't be sheltered even for a night without a letter from her pastor! The picture formed itself in my mind from some account I had heard of letters from pastors being necessary to get into Y. W. C. A. places. My next experience was in the big New York Cafeteria on 35th Street West. That was my own experience and it was good. Then the war. Then seeing such perfectly topping girls in the best looking uniform any organization has, wondering if they were a branch of the Y. M. C. A. since there was a triangle and W looks like M if you don't think of it. Suddenly it was borne upon me that here were these women I had always associated with pastor's letters and cold bare buildings. They didn't look like either. They were pretty and very human and very cordial. And then I happened in upon the Hostess House, the Hotel Petrograd, of which I have been already writing with high enthusiasm. And why shouldn't I be, as the Irish say, when they give you such wonderful good eats, beaucoup, etc., in Army language, do it reasonably and attractively and "break even"? But still I didn't know what it really stood for until I went to meet someone in the Headquarters Office of the Association. Tea was being served. It was being cordially served and a terribly nice girl waited on me in a friendly way not just "Here's your tea, old lady," somewhat sort of air in doing it. In fact she sat down and began to talk to me and turned out to be one of the Philippine people, daughter of an Army officer who had been out there for nine years in all. You get cordial handclasps from Y. W. C. A.'ers. I have yet to find a real disagreeable woman wearing the cadet blue uniform. Such were some of the comments that came in to cheer these "women of the cordial handclasps." But the way was not all paved with such encouragement. There was criticism as well since the human element had to enter in, but so much the more honor to the secretaries who bore the brunt of it, came out on top and were able to complete the story of the Hostess Houses in France with flying colors.

SIGNAL CORPS

In March, 1918, an emergency request came to the Y. W. C. A. in France from the Signal Corps of the A. E. F. to provide for the housing and care of thirty-seven Signal Corps girls who were then on their way to operate the American telephone lines in France. Thus began the work of the Y. W. C. A. for Signal Corps girls. Since the Army required the girls in a single unit to live together, it was not only convenient but very advisable that the Y. W. C. A. should take the supervision providing a secretary to live with the unit, her duties to be general management of the billets, initiating

a social program, chaperoning at social functions, submitting reports covering the general administration of the billet whenever requested by the Signal Corps officer in charge, supervising the general physical welfare of the operating force and suggesting plans for improving matters affecting the general welfare of the operating force.

This first group of thirty-seven who arrived in Paris, March, 1918, were divided into three units. One unit went to Chaumont. Here the first Signal Corps House was opened in April, 1918, which was the general headquarters of the A. E. F. A Y. W. C. A. secretary had preceded the unit, secured a residence which was ready to receive them when they arrived. The attractiveness of the house with its bright dining room, spacious salons and ample accommodations as well as its American bathtubs (previously furnished by a group of officers for their club) made the life of the telephone girls at the important post of Chaumont homelike and restful. Quiet evenings by the fire with a few friends invited in, or family afternoon teas, were as much enjoyed as the gayer parties. This house continued its work as long as there remained a unit of the Signal Corps in Chaumont, which was until July, 1919. That the members of the Signal Corps appreciated this home is shown by a letter to the secretary: "I want you please to tell the 'Powers that Be' in the Y. W. C. A. at Paris that every single one of us girls here at G. H. Q. sends her thanks for being so very good to us. Our House is so well organized that I (written by the Chief Operator and head of the unit) no longer have a thing to do and that we all want to come home rather than to puddle through the mud to avoid the House."

The second unit remained in Paris staying for a time at the Hotel Petrograd until a hotel was taken for the exclusive use of those stationed in Paris. This was the Hotel Ferras opened in May, 1918. The third unit was sent to Tours, the Headquarters of the Service of Supply of the A. E. F., where a Y. W. C. A. secretary on short notice made preparations for their reception. The Tours House and a House at Langres were opened in May, 1918. From March until August, 1918, five more units came, making a total number of 223 Signal Corps girls in France. The Army continued to ask the Y. W. C. A.'s help and new households were established in the base ports—at St. Nazaire, Brest, Le Havre—in July. In August, a House was opened at Lignet. In September, Bordeaux, Neufchateau and Souilly saw units established. Souilly being in the advance section at that time was subject to fluctuations as the dangers of war advanced or retreated. The unit at Souilly was moved to Bar-sur-Aube for a week. A unit was established in Nevers in October, 1918, and one in Toul in November.

Then came the Armistice. Although the telephone service had less emergency value than it had had during the time that the issue of the battle might depend upon the proper message getting through, the need for expert American operators continued as long as the Army was in France. Great was the relief to any American

struggling with the intricacies of French over the intrepid wires of the French telephone to find himself suddenly switched to an American line and to have an American operator who spoke English and French equally well put through his call with despatch. Only one who had so struggled and so found relief to fretted nerves could rightly appreciate the presence in France of American operators. The Y. W. C. A. opened quarters for a new unit in Paris, December 5, 1918, at Hotel Trianon in the Cité Bergère, a remote section of Paris which hardly knew whether to be startled or amused by the doings of "all those American girls" who went in and out of the Trianon.

With the advance of the Army into Germany the Signal Corps girls also went forward. A House was opened at Treves, December 11, 1918, and one at Coblenz, January 1, 1919. The line of the Signal Corps was thus extended from the base ports to the Rhine with such important centers as Hotel Crillon, Paris, Headquarters of the Peace Conference. The girls who had returned from work at the front with the First Army, where the inconveniences of living were only exceeded by the cold, the dreariness and the dangers, were delighted to find themselves housed warmly and comfortably once more. Those assigned to one of the Paris Signal Corps houses with hot baths at their command, said it seemed too good to be true. The girls in Paris at this strategic time for making history numbered eighty-four. "About half of our household," writes one of the secretaries in her report, "motors out every morning in a big Army truck to La Belle Epine, a place about eleven miles beyond the city walls where the American's long distance exchange is located. They have lunch at a funny little inn at the cross-roads and come back at night tired and hungry and sometimes wet but always in the most glorious spirits. The other girls are attached to the exchange at the Hotel Crillon and I feel as if history were truly in the making when I hear them say at lunch, 'Colonel House's line was very busy this morning,' or 'The President did not put in a call today.'" Most of the Signal Corps Houses buzzed with activities and social doings enough to fill every minute of the operators time off duty. Dances and parties were the order of the evening. It was not unusual to have truck after truck call at the door of the House (especially if it were located in an embarkation port where many thousands were awaiting sailing) and plead for girls to come to a dance, transportation furnished, "But you would not turn down the boys for an officers' dance," some big boyish soldier would explain when told the household was engaged for the evening. He dared not face the disappointment of his group when he returned with an empty truck. Thus the girls of the Signal Corps were kept busy not only on the wires but on the wing from one activity to another as long as they stayed in France.

The Signal Corps centers began to close soon after the Armistice. Lignet, Langres, Nevers, LeHavre, Souilly, Toul and Treves were closed very soon. In May, 1919, there were nine Houses

open with ten secretaries assigned: Chaumont served twenty girls; Hotel Ferras, Paris, thirty-six girls; Hotel Trianon, Paris, thirty Signal Corps girls and four Quartermaster girls; Central Hotel, Tours in addition to housing Signal Corps girls, had twelve Quartermaster girls, twenty-nine Ordnance girls, thirteen Y. M. C. A. and Red Cross and twenty-two transients at night, making it distinctly an Army Hotel under Y. W. C. A. management. At that time (May, 1919) there were eleven Signal Corps girls housed at Brest; eleven at St. Nazaire; thirteen at Bordeaux; fifteen at Neufchateau and fourteen at Coblenz. By the end of the summer, 1919, the Signal Corps Houses had been closed with the exception of one in Brest and Hotel Trianon in Paris, which closed early in the fall.

Even before the end of the work of the Signal Corps girls in France, the Army had sent its letter of appreciation to the Y. W. C. A. for the help rendered in housing the units. To quote from the letter: "The experiment of employing American women here was first tried by the Signal Corps and although at the time the matter was proposed we realized the tremendous responsibility that devolved upon us by such a movement, it is most gratifying to have found that difficulties with which we expected to be confronted have been eliminated through your excellent cooperation. **M**ost efficient service has been rendered by these young women and the high standard of their efficiency is due in no small part to the efforts of your Association in arranging living conditions for them as nearly as possible like those to which they were accustomed at home." The personnel of the Signal Corps units had varied as greatly as that of any group sent to France. A number of them were college graduates representing colleges as widely different as Smith, University of California, Randolph-Macon and Dennison. Others were American girls of French parentage, which accounted for their ability with the language, and had been brought up in convents. Some were without wide experience, others had broad funds of experience to draw from. With such variety in the units, the wonder was that so harmonious a group spirit was developed. For this spirit the secretaries were in no small way responsible. Where they had the able assistance of the Chief Operator much could be accomplished. Many were the difficult situations due to war vicissitudes in which the Signal Corps and the Y. W. C. A. secretary found themselves, yet large has been the outcome in friendship and pleasant memories of comradeship together which has been produced in the Houses of the Signal Corps.

WAAC CLUBS

Among the women engaged in war work in France were the British WAACS, mobilized as the Woman's Army Auxiliary Corps to do clerical and various other kinds of work in direct connection with the British Army. The name was later changed to Queen Mary's Army Auxiliary Corps, but the familiar name of WAAC continued to stick to them. In July, 1918, a contingent of WAACS was loaned by the British Government to the American Govern-

ment to do clerical work in connection with the Central Records office of the A. E. F. This office compiled all statistics and kept card catalog files containing the name, address and skeleton life history of every American soldier in France. The service of the WAACS in connection with such a bureau was desired not only for its efficiency but also to release many men doing clerical work for service at the front.

The WAACS, many of them, were already seasoned veterans of war. Over 50,000 of them, women and girls from eighteen years of age up, recruited from every possible walk of life, out of all kinds of homes, had been serving the British Army as cooks, waitresses, laundresses, munition workers, clerical helpers; in fact, in every kind of position left vacant by men. They had seen hard service in England, had faced dangerous days in France, sometimes working under shell fire and had come out splendid warriors. With the American Army their service was clerical only, except in the case of household workers needed to run their own camp.

The first group of WAACS were stationed by the American Army at Tours, and when they reached their camp a Y. W. C. A. secretary was there to meet them with preparations for their camp life begun. As the one unofficial person on the grounds, the Y. W. C. A. representative was there to do for the WAACS what had been done for other women in France, to make them feel at home with the Americans, to supervise the social life, furnishing recreation and entertainments, educational classes and religious service when desired. The relationship was somewhat similar to that of the Y. M. C. A. and the Army. The secretary's one desire was to help the women and meet a need whenever and wherever she was wanted.

The WAACS arrived in small groups, and by the end of July, 1918, the total number with the A. E. F. was 250. Their organization was like that of the Army—officers and privates with the lines drawn as sharply as among the men. All wore uniforms, the officer's uniform distinctive with the insignia of her rank, the private's a comfortable working dress and small hat with insignia and absolute conformity to regulations. Salutes were expected and received. The discipline followed Army lines and was enforced in the highest degree. The adaptability of these British women to such a life had proved their worth to the Army and was responsible for the demand for their services. The American Army expected as the war continued to employ a full 5,000 WAACS, but fortunately the Armistice curtailed the need, and the number never reached over 600.

At Tours the camp was located three miles out of town with no convenient method of transportation. One of the first programs arranged by the Y. W. C. A. was a series of talks by a well informed newspaper man on the history and sightseeing in Tours. Over eighty girls attended the first talk. The second came on a hot night when there was much illness in the camp but was attended by nearly fifty. On Sunday afternoon, July 21, 1918, the

secretary arranged for an afternoon to be spent at the "Island," the summer recreation grounds rented by the Y. W. C. A. for all of its work in Tours. Here the WAACS made themselves very much at home, enjoying the beauty of the spot, resting on the grass, watching the river which cut them off so entirely from the bustle of the city, and enjoying their afternoon tea. After that many girls went regularly to spend their Sunday afternoons at the "Island." On July 22 Mrs. Ella Wheeler Wilcox was the guest of the WAAC officers and gave the WAACS a popular literary program after dinner.

With the first of September the Central Records Office was moved to Bourges, accompanied by the WAACS, who had reached the number of 400. One side of the big Army camp was given up for WAAC quarters. Here the WAACS lived in huts arranged like barracks with one or two huts reserved for special uses, such as social good times, religious services, a small "quiet" room, etc. Eventually a canteen was opened, a place where the girls could enjoy the privileges of American commissary rates and supplied all sorts of wants and where afternoon tea was served in a small room attractively decorated for the purpose. The canteen did a thriving business. It seemed presumptuous at first to an American secretary to dare to serve British girls with tea, that one article on which they were all connoisseurs, but a little practice brought results which showed that the tea had touched the right spot in the hearts of these true Britishers. "It is simply topping, ma'am," from a WAAC, who had come through rain and mud from the office barracks to enjoy her afternoon cup, was a reward sufficient for all effort expended.

So much had the work of the Y. W. C. A. been appreciated by the WAACS that under the secretary's careful supervision they had organized what took on much the appearance of an American city Association. There were committees and committee chairmen touching every phase of camp activity and undertaking a program of work which made life at the camp most agreeable. There was the Sunshine Committee which met newcomers, told them of the Y. W. C. A. club, visited the infirmaries to take to the sick fruit or flowers bought from money obtained from the little box for spare change which hung in the mess room (the girls were always generous givers). There was a Sports Committee. There was a Savings Club. By the end of October over 5,000 francs had been saved by the girls. There were other committees which had to do with recreation, religious meetings, educational classes, etc. One of the girls, a trained librarian, attended to a distribution of books from the Camp Club Library.

When the Armistice came, the work of the WAACS was by no means ended, as the Central Records Bureau had before it a vast amount of work. The number originally intended for the American Army, 5,000, was not sent, however, about 500 being the number on duty at the time of the Armistice. A certain amount of restlessness found its way to the WAAC club as well as every-

where else that forces were mobilized and war weary workers began to think with new longings of home, yet the discipline was not interrupted. Camp activities merely took on a freer and lighter form so that some of the surplus energy that had been spent in the unconscious strain of the war situation might now go into play. In November a trained physical director came to organize the physical program in the WAAC camp. Much exercise as well as sociability was gained in dancing, either at small hut dances or at large dances, which were held in the dining barracks. The physical program, however, was also appreciated. Christmas was celebrated at the camp with proper festivities. Dramatics became popular. "The Battle of Bourges," a light play, was given by about fifty WAACS and men from the Central Records Office. Seven day leaves allowed a girl to return for a brief visit home, but in most cases they were glad to get back to the pleasant camp life with its food so good compared to the shortage in Great Britain. Educational classes thrived, French being the most popular. The WAACS also gave some time off duty to helping the educational and recreational work at the French Foyer des Alliées of Bourges, thus showing their genuine interest in their little French neighbors.

The whole-hearted response of the WAACS to the Y. W. C. A. program showed that they had taken the secretary into the bosom of the family. Though she might dine with the officers, she belonged to them and if in passing, she received a voluntary salute, it was by recognition of her quality. Activities in the WAAC camp continued as long as the WAACS remained at work in France.

BRITISH AMERICAN CLUB

One other activity in connection with the British was carried on by the American Y. W. C. A. at Le Havre. In the summer of 1918 there had been great need for a place in which to welcome American nurses and other war workers newly come to France and to refresh other tired women who found Le Havre a stopping place on the road between work and home or en route to a new position. In July, 1918, a secretary was sent by the American Y. W. C. A. to Le Havre to establish a center if found advisable. At the request of the British Y. W. C. A. organizing secretary, she spent a little time with the English workers in the only WAAC rest camp hut in France where 100 girls came for a week at a time. Thus she learned the British needs. In November she was able to secure a long hoped for location and to establish a British American Club in Le Havre. In the very heart of the city over a prominent café, the club opened its doors to welcome all comers. A representative group of English, Americans, French, Belgians, Army people and civilians, were at the opening. By January, 1919, the club showed an active membership of over 300, mostly tired nurses and war workers who luxuriated in the quiet rest, good food and attractiveness of the club. Uncounted numbers of transients from Italy, Austria, Switzerland, Salonica, Gallipoli, Palestine, India, Persia, Mesopotamia, Egypt, Australia, South and East

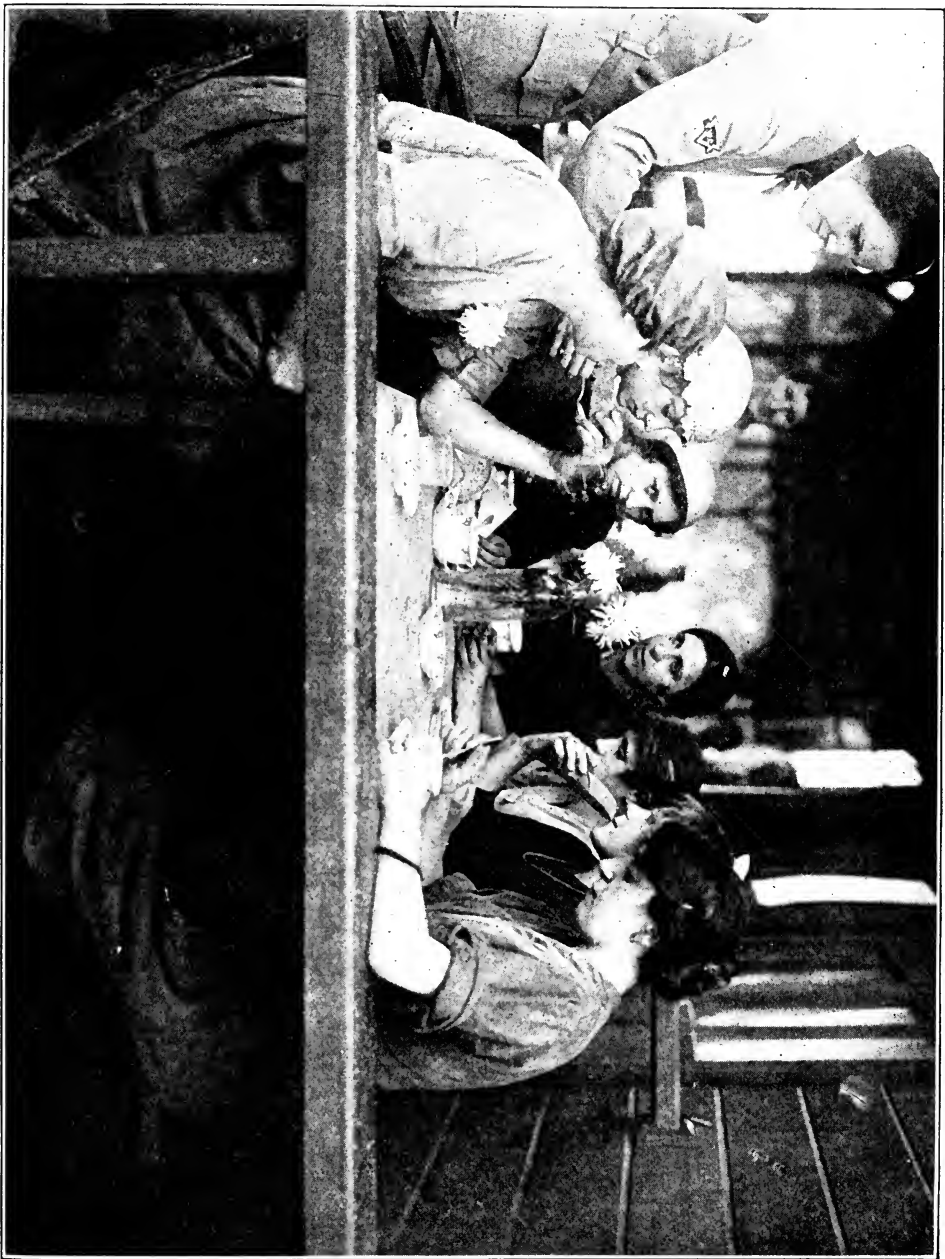
Africa, passed through. Let them speak for themselves as to the value of the club. "The first spot like home"; "A haven of rest"; "Very quieting to the nerves, for we are a bit shattered"; "Such lovely color after so long"; "So lovely to be noticed"; "First real welcome we have received"; "So clean and refreshing after seven weeks en route"; "Simply ideal." The most frequent criticism met was "Perfect but opened four years too late." About sixty allied officers had a tea room membership. When the secretary was asked to report on what kinds of entertainment had been most popular, she replied, "The club was a refuge from entertainments, a place of repose and refreshment"—an interesting contrast to some war workers' reports. A Thé Dansante at New Years was very much enjoyed, however, and several Sunday afternoon musicals were arranged, as well as some dances after club hours, at the club rented for the purpose. The club ran from November 22, 1918, to May 30, 1919. "Please see that this club is kept open till the last nurse has left France," was the suggestion of one nurse which the club endeavored to follow in spirit if not in letter.

FOYERS DES ALLIÉES

One of the three secretaries sent to France in August, 1917, by the American Y. W. C. A. was assigned exclusively to the study of French work. The situation among French women was the result of three years of war suffering. Women who had never worked before were now engaged in industry, women who had known only the seclusion of their own homes and whose center of interest had been their own fireside and family group were thrust rudely into a world of jostling industrial conflict. Those women who could remain at home felt the strain of war sacrifice in the giving up of husbands, sons, brothers—until there was left scarcely a woman in France whose life was not bitterly changed through war conditions. The women of France are naturally individualistic, holding high the possession of quiet womanliness centered in home, of artistic sense nourished by love of beauty, of mental alertness dealing with home economy expressed in habits of thrift. They were not used to thinking too much in the large, or working too hastily in the mass. Their war experiences were not conducive to their developing initiative along these lines at such a time. It was to the women of France that the Y. W. C. A. came as a welcome leader in a program of activities which they had neither the heart nor inclination to undertake unaided.

The crying need was among the women working in munition factories. In many factory centers in France, these women were gathered not only from the working classes but from homes, from devastated regions, from the country districts and from the cities, the good and the bad alike as the world counts morality, all living together in barracks like soldiers, with the barest necessities of life and no provision for recreation, privacy or small conveniences. In these factory centers the Y. W. C. A. found a place. Here it might bring in just the little comforts of every day which go so far in

How about at home?



FRENCH MUNITION WORKERS ON THE TERRACE OF A FOYER DES ALLIES IN FRANCE

making morale. Here in this great stretch of barren dreariness it might pour some of the freshness of its life from across the seas. By providing one spot in the midst of munition workers' barracks to which the women might come for rest, recreation and comforts, the Y. W. C. A. would be making its contribution.

There was no agency in France doing this particular thing. A committee of French women were running what were known as "Foyer Cantines" in one or two places, not particularly for munition workers but where any working woman might secure a good meal for a reasonable sum. It was no wonder that most French women found themselves too much absorbed by the work of relief to undertake very much of a preventive nature. The relief work was more immediate and appealing. To quote from the report of the secretary making the first investigation: "The wounded soldier is seen at every corner and one's sympathy is constantly aroused, but the thousands of weary women toiling eleven hours a day in the munition factories, traveling often an hour night and morning, taking care of their children in addition to their factory work, eating with men at the poor but expensive cafés, are not so much in evidence and, therefore, their need is more difficult to visualize. Then these women are earning better wages than they formerly did, perhaps as much as eight or ten francs a day and some of them have taken part in some strikes which have occurred, and these things have counted against them. It takes clear vision to see that this great group of middle class women is the backbone of France and the mothers of the future French citizens, and that if they are broken physically and morally by this unnatural strain, in the years to come the French population will be too largely composed of crippled men, worn out women, and children who have been handicapped in their start in life." One other reason the French had been unable to carry on much needed welfare work was the lack of funds. After talks with certain French women of prominence, interested in industrial questions and in welfare and uplift for workers, and after consultation with government officials, it was decided that the Y. W. C. A. should begin its industrial work in the munition centers.

One of the chief cities was Lyon. A city of almost one million inhabitants of whom a great proportion are industrial workers, Lyon had long been famous for its peace time outputs. Now it was a center for making the munitions of war. There were two large factories in the city itself, while many smaller centers within trolley distance were composed almost entirely of industrial population as the noon time swarms of men and women in the streets testified. In one of these factory suburbs, Feyzin, the Y. W. C. A. opened its first Foyer for the women workers in munition factories. "Never have I seen such motley crowds," wrote the secretary. "The men have been gathered from the four corners of the earth to work in the usines. Some of the men and women work in chemical factories and the acids turn their hands, face, hair and clothing yellow. When you realize what they are doing, you know that

they are as essential to the war as the men at the front. Yet almost nothing has been done for their comfort and health."

The Feyzin Foyer was opened in October, 1917, and was known as the Foyer Des Ouvrieres. A room in the munition center cantonment, where the women lived, was made bright with paint, comfortable with furniture, and lively with a victrola. Another important item in the furnishings was writing material. Since nearly all of the women had men at the front or families far away, one of the greatest use of the Foyer would be to furnish facilities for writing letters.

The appreciation with which this Foyer was received forecast the usefulness which such a place might have in a munition center and the duplication of the effort in other places. Bourges was visited in October, 1917, a city whose population had tripled since the war because of the inflow of munition workers, and negotiations were begun for a Foyer there. In Lyon it was soon evident that two other places would be needed in connection with the large industrial centers in the city itself. In describing a trip through the munition centers of Lyon, the secretary wrote: "It was about two P. M. and one of the shifts was leaving work. It was dark and very muddy in the new roads which led to the barracks where the workers live. One heard many strange languages as Arabs, Greeks, Chinese, Moroccans, Portuguese and French passed in a long, long procession. They were going, most of them, to their barracks where they live in huge, open dormitories and while they were all engaged in long weary labor to make instruments to destroy other human beings, the conditions under which they lived and worked made them but little above animals. And this scene can be duplicated in scores of places in France."

In such surroundings the women lived, themselves huddled in similar barracks or else residing miles from their work. The secretary found it difficult to express what she saw. "If only I could paint an adequate picture of the hardships of the women workers! Transportation facilities are quite inadequate and after an eleven hour day, the women stand in the cold waiting for a train; sometimes one must let three or four cars go by because there is no room on them, and then perhaps there is a long wait before the next one comes." The Foyer at Feyzin accommodated only a small number and yet it so completely filled the need at this smaller center that the work there was a complete success. By Christmas time it had become a veritable home to the women. In what other place could they celebrate the festive season? The secretaries foreseeing the possibility for a little merry-making provided a tree, gifts and even a Santa Claus for the fourteen children and the sixty women of the barracks. Through the gifts of a club in Pasadena, California, it was made possible for each one of these to be given candy and nuts. The other two Foyers in Lyon were to serve larger numbers but were much slower in opening because of difficulties with workmen and final arrangements with the authorities.

In February, 1918, the Foyer at the "Exposition" was opened. The building that had housed the last of the famous Lyon expositions in 1914 was now the scene of a munition plant. Over one thousand women daily made use of the Foyer which had been provided there. "To see the women pouring in and out from eleven o'clock to one-thirty and to know that more than one thousand are using all that the Foyer offers every day brings a deep sense of joy and gratitude. One day after an unusually good program of violin and vocal music, at the noon hour, one woman said with a glowing face, 'Oh, Mademoiselle, I can work with so much more courage after I have heard music like that.' The chief director of the usine acknowledged the work when he said to the secretary, 'You can have anything you want. Just think what we can do for you and let us know. We stand ready to help you in any way.' The most sincere compliment paid the work was a desire to duplicate the Foyer and its work for the men."

The third Lyon Foyer was opened April 27, 1918, at the munition factory, known as the Parc d'Artillerie. Since January the secretaries had been visiting the four hundred women at the "Mess," a restaurant operated in connection with the usine. These visits of once or twice a week had prepared the way for the opening of the large "Salle de Reunion," which the management built for a Foyer. A commission of American guests visited Lyon at the time of the opening. Their presence meant not only inspiration and pleasure for the secretaries but it stamped the work of the Foyer des Alliées in the eyes of Lyon people with a double value. With the three Foyers in Lyon the work had a far reaching effect. Some estimated statistics from the Exposition Foyer of Lyon for the month of April, 1918, gave a total attendance for the month of about 26,500, or three thousand different women. In English classes the attendance was about 500; in sewing classes, 75; gymnastic classes, 215. About 5,000 sheets of writing material were distributed.

The movement that had begun with the industrial work at Feyzin was becoming known in other cities. At St. Etienne, not far distant from Lyon, the Prefect of the Loire, later a member of the Cabinet of M. Clemenceau, had undertaken some welfare work with the aid of a committee of women for the working girls of the city. The organization of a club was in progress just at the time when the first Y. W. C. A. secretary visited St. Etienne. The help of the Y. W. C. A. was immediately sought in organizing and carrying on this work. Two secretaries were sent to St. Etienne in December, 1917. In this great industrial city of about 150,000 there were large opportunities for industrial clubs. A Foyer with club work was opened January 1, 1918. At the first evening's entertainment eighty girls were present. From this the membership grew until by the end of the month there was a membership of 700. The scope of the work had increased as well as the membership. Two floors of a building in the central part of the city had been rented for club rooms and a restaurant started for industrial and business girls. From St. Etienne the work spread to Roanne.

It happened in this way: The Mayor of the thriving industrial city of Roanne chanced to meet on the train in February, 1918, the secretaries from St. Etienne who were on their way to Paris. Learning of the work they were doing, he immediately asked to have it duplicated in Roanne, with the result that investigations were made, a location found and secretaries sent. Two Foyers were opened in Roanne, one at the Arsenal for the munition working women and the other in two large rooms of the new and imposing building owned by the Chamber of Commerce. These were opened in July, 1918, and by September, 1918, the membership in the city Foyer was more than 400. Successful English classes and recreational evenings were meeting a general need. At the Arsenal, the noon hour, when hundreds of women dropped in to spend their two hours of intermission, was the important feature. The work had the backing of one of the most important industrial authorities in France.

In Paris the work was developing on slightly differing lines. There was need in the center of the city for club rooms and a gathering place for the many girls who worked in various trades and shops far from their homes. In connection with the agencies already at work for French girls in Paris and particularly with the cooperation of the Union Chretienne de Jeunes Filles, a location was found in the same building with a restaurant where many girls came at noon. A whole floor was rented, consisting of a large club room, small class rooms, kitchenette, etc. The success which this venture was to attain was little dreamed of at the time. A small beginning at acquaintance was made in January, 1918, when the new Hostess House, Hotel Petrograd, hospitably invited members of the Union Chretienne de Jeunes Filles to an afternoon gathering. It was thought by the French committee that 150 would be a very complimentary response to the invitation which was sent out to over 600. When therefore 400 appeared, the beginning of the long story of Foyer popularity was made. The rooms to be occupied by the Foyer were not ready until March, 1918, owing to many difficulties in the way of finding steady workmanship, suitable furnishings and sufficient quantity of things that would match, but after all the labor spent upon the beautifying of this first Paris Foyer, the result was most gratifying. Bright patterned cretonne curtains freshened the room. Comfortable chairs, tables filled with late magazines, cozy writing corners, a piano, and dishes for afternoon tea, made the place very homelike. This Foyer, which was located at 4 rue de la Vrilliere, between the Bank of France and the Bourse and in the area of all their related industries, opened its doors in the middle of March, 1918. No advertising was necessary. Small notices had been posted in the four existing Foyers for working girls and the word had spread. In spite of the fact that the opening came at the beginning of two weeks of steady bombardment of Paris by aeroplane and by the long range gun, noon hour at the Foyer meant the flowing in of as many girls as could be accommodated. The secretary proudly described her "brave little English class," which met at night twice a week: "Their spirit was put to

the test on the occasion of their first meeting for the 'alerte' or warning signal sounded just as the lesson finished. I was just turning out the lights when the siren sounded and by the time I reached the bottom of the stairs the girls had disappeared. I found that they had been sent to a cellar in the neighboring building and I followed them down three or four flights of steps into a veritable dungeon. All twenty members of the English class were there, gay and talkative until the 'berloque' or safety signal was sounded at ten-thirty. All means of transportation had stopped and so most of them had to walk long distances to their homes. Yet the next day there were no complaints and fifteen appeared for the next lesson." On account of this situation night work was not enlarged at the Foyer, but the noon hour continued popular, with the girls filling every available chair and sofa, reading or sewing, talking or listening to the piano, as they preferred.

A second Paris Foyer was opened at 6 rue Solferino in the summer of 1918 in response to a request from the French Ministry of War for a place where the girls working at the Ministry might go. A charming apartment was found nearby and fitted up as a Foyer with American secretaries in charge, rent paid by the Ministry.

Bourges, which had been visited in October, 1917, with a view to opening work in connection with the munition factories continued long in the stage of "pourparlers." It was not until February, 1918, that work on the new Foyer was under way. The city presented strange contrasts. Against its mediaeval background was set a surging of modern industrial groups collected from the ends of the earth. Under the very shadow of the Cathedral with its sculptured facade of The Last Judgment walked Mohammedans from the French colonies, free thinkers, Chinese from French Indo-China, and in and out among them the black working dress of women who had come to take their part in war industry. The large munition plant known as the Ecole de Pyrotechnie employed in March, 1918, 14,000 persons, of whom 5,000 were women. It was spread over a large area at the edge of the city. In the immediate vicinity the Administration provided quarters for about 2,500 employees in three units. One of these was for families—a large building that had formerly been a hospital; a second was barracks, known as Annexe Carnot, and included both women living in dormitories and women in housekeeping groups; the third unit was a little village in itself, known as La Cité Ouvrière des Bigarelles, a cantonment built up especially to house workers and their families. Half of the space was given to the dormitories occupied by single women; the other half was given up to small houses for families. The whole cantonment, surrounded by a brick wall, was guarded by a military official at the gate and presided over by a French woman superintendent or welfare worker. At both Carnot and Bigarelles space was allotted for a Foyer and to each of these centers an American secretary was sent who had charge of the one place in the camp to which the women could come in search of wholesome amusement. It was usually a case of choosing between the open road swarming as it was with the roughest element of

foreign men, and an inviting program at the Foyer. At Carnot the Foyer became an intimate little family gathering place where the women often brought their babies from the nearby crèche. Entertainments of all kinds were provided and some classes. At Bigarrelles the Foyer became the gathering place of young people of the cantonment. Dancing and singing were the order of the evening's program and gave exercises to the tired bodies as greatly needed as the refreshment to drooping spirits. "One more Po-o-ll-ka, Mees" was always the plea when the closing hour came and once more the jolly music would strike up and the gay groups go whirling about the floor, for such a place was irresistible.

In the summer of 1918 it was found advisable to open a central Foyer in Bourges for the girls employed in shops or trades in the city. With the help of the Administration of the Pyrotechnie, a location was found at 21 rue de Nevers in a house where certain of their women workers were furnished rooms. The two lower floors, an adjoining building which might be used for a gymnasium, and a garden were put at the disposal of the Foyer. The opening afternoon saw crowds of people on hand to examine this strange new kind of organization that had come into their midst. Since it was Sunday they came by families—fathers, mothers, small children; and Sundays remained a family day at the Bourges Foyer, but for the week days the girls claimed the place. Every night in the week was taken with some kind of class or recreation work. English was the most popular, especially in those days preceding the Armistice when the streets thronged with American soldiers who represented every phase of "American English" as spoken in the various States. Added to this came the "British English" of the WAACS, whose presence was duly noted. The French girls added one more variety to the kinds of English spoken in Bourges in the fall of 1918.

One other city which became a great American headquarters was Tours. That part of Army work which had to do with the Service of Supplies had its center there. Many French girls were used in the offices. Other French girls employed in the city found their lives strangely upset by the presence of so exciting and so unknown a quantity as the American soldier. It was therefore thought wise that the Y. W. C. A. should bring in the wholesome influence of the Foyer. An old business house, more picturesque than sanitary, in the center of the city, was made over into a splendid array of class rooms, kitchenette, club rooms and larger gathering places. At the opening parties, April 26 and 29, 1918, 150 girls came, representing two department stores and the employees of the American Army. From that time on, they continued to crowd the building. The vivacity and overflowing spirits rejuvenated the place; and the American secretaries with all their ingenuity found hands as well as hearts full. There is something so appealing about French girls that one cannot resist the giving out of one's best.

At Paris the large munition factory in the suburb of Puteaux was especially equipped for welfare work. With a very good crèche and a lunchroom already in operation, negotiations had been begun in the summer of 1918 for establishing a Foyer. The Foyer was not opened, however, until October, 1918. The secretary was given a large room joined by a smaller room and two offices to decorate and equip. Her eye for bright colors produced an effect that was cheering, bright blue and yellow predominating. Here the women of the factory came at noon time for lunch and in the evenings for class work, clubs and recreation. Music and dancing, singing, gymnastics, English study were all in the week's schedule. Special parties were organized to mark events in the Foyer life. Although the number of women served was not large, the Foyer became a home to those who did come and continued its work even after the Armistice. The secretary was assisted ably by the French women superintendents in charge of the personnel at the Arsenal.

Two Foyers which served special groups of French girls working with the American Army were opened for a short time before the Armistice at Romorantin and Is-sur-Tille. Plans were also under way for opening a Foyer at Montluçon for the munition makers of the town but the Armistice came before the place was in readiness and it was never really opened.

The signing of the Armistice and the cessation of hostilities wrought a great change in the work of the Foyers. The period of emergency was past—those days when every effort was directed toward relieving strain and renewing strength. From one night's battle, whether of the Gothas over Paris and the long range gun known through personal experience, or whether the fighting at the front endured vicariously with the soldiers in the trenches to another day's work, seemed a matter of mere hours and yet it might represent eternity. To the end of forgetfulness of tragedy and renewal of hopefulness in living, the Foyer work was directed in the emergency period. The Armistice day itself can never be forgotten in the Foyers. It seemed as if all the world had existed for that one moment when the spirit of France overflowed the houses and was carried into the streets and spent itself in shouts of joy and songs of triumph. The cries of "Vive l'Amerique!" were supplemented by "Vive les Mees!" whenever a Foyer girl in the midst of her celebrations spied one of her beloved "Misses," the American secretaries of the Foyer. In those days of jubilation, France's exuberance of spirit expressed her gratefulness to America for the aid she had received.

The days that followed the Armistice were filled with new efforts. Reconstruction was the word in everybody's mind. To build up slowly again to the normal was a work as much harder than the tearing down process as it was longer. For these days the Foyers already organized stood ready to do their utmost. A few Foyers working with special groups brought together by war circumstances were necessarily closed shortly after the Armistice. Such groups were those of French girls working with the Ameri-

can Army at Romorantin and Is-sur-Tille. The women working in munition factories were demobilized early in December—a never-to-be-forgotten day when with a month's pay advanced and railroad fare to any point in France to which they wished to go, these motley crowds were let loose like so many children freed from an intensified school of life. No one knew what would happen—and yet to the Foyer secretary who saw the women she had known and worked with come with tears in their eyes to say good-bye and to ask the address of the Foyers in towns to which they might be going—to the secretary this was but the beginning of what the Blue Triangle might stand for. Even now in the lives of these women of France the skies were full of hope. Happy indeed was she when she could point the workers to Foyers in the towns to which they were going.

At that time not many existed. Fifteen Foyers in seven cities the statistics showed. Yet these Foyers were serving perhaps 15,000 women. Shortly after the Armistice the Foyers were closed at Feyzin and Parc d'Artillerie (Lyon), the Arsenal Foyer at Roanne, and the Foyer at Annexe Carnot (Bourges). Certain of the munition Foyers remained open many months after the Armistice because they could still be of use. Such were the Foyer at Bigarelles (Bourges), which was surrounded by refugees who had no home to go to, and the Foyer at the Exposition (Lyon). The Arsenal at Puteaux (Paris) made a change to peace-time manufactures and many of the workers remained; the Foyer was therefore kept open.

Following the Armistice there came a period of expansion for the Foyers. The work which had been begun to meet an emergency need under American leadership would continue with a leadership both French and American, gradually merging into French leadership with American cooperation until such time as it seemed wise for Americans to withdraw. With a view to studying into the whole situation, seeking wise cooperation and greater usefulness, there was formed a Provisional Council. This council consisted of representatives of five French organizations, together with certain of the American secretaries and other American women interested in French work. The five French organizations were The National Council of French Women, The Union Chretienne de Jeunes Filles, The Associations Chretiennes d'Etudiantes, Les Amies de la Jeune Fille, and The Foyer des Alliées. The object of the Provisional Council was fourfold:

1. To make a study of the conditions and needs of women in France.
2. To get in touch with French women's organizations.
3. To develop typical examples of various activities for the well-being, physical and moral, of women.
4. To draw closer the bonds of friendship between France and America.

The entire membership of the council was divided into commis-

sions for the study of particular subjects relating to work for women. One commission was to study recreation; another education (both practical and intellectual); a third commission was to study into the moral education of women; the fourth commission represented employment and occupations of women. Each commission was to make a special investigation of its subject and prepare a report to be presented to the entire council.

The first meeting of the Provisional Council took place January 29 and 30, 1919, at the Headquarters Office of the Y. W. C. A., 8 Place Edouard VII, Paris. For two days the lovely rooms, the "G. H. Q." of the Y. W. C. A. in France, were a beehive of activities, as French women of many interests, women of social prominence, women specialists and women students, met together to discuss these all absorbing topics of future work for the women of France. One afternoon was given over to a more formal meeting in the Theatre, Edouard VII, when moving pictures were shown of the work of the Foyer des Alliées under war conditions in the munition factories and, by contrasts, some open air camp activities in America. After the two days' session, the council adjourned to meet again after further study in another month. In this way three meetings were held, each one more full of interest than the last. The meeting that was scheduled for the last in April, 1919, found it advisable to suggest the holding of one more Provisional Council session in the late fall, thus allowing time to pass for further development before the final meeting and the final summing up of results.

In the meantime the work of the Foyer des Alliées continued with ever enlarging usefulness. The results of months of work and study through trying periods were now being seen in the broader significance of Foyer life. In the summer of 1918 it had been advisable to ask one secretary to give her time to the direction of education work in all the Foyers. Great were the opportunities in the class work of most of the Foyers for a program which would include not only the things most in demand by the girls themselves but would also create a demand for the things most needed. English classes came early on the schedule. They were useful as a war emergency measure and as adding somewhat to a girl's business equipment. Many were the subjects along more practical lines, such as domestic science, sanitation, care of a house, care of children. A series of lectures were organized with notable speakers to make a tour of the Foyers and present these subjects in popular form. Moving pictures were added to the equipment wherever possible. French specialists, both men and women, were invited to give the lectures as well as French speaking Americans. The course was received with interest and was carried on through the fall and winter of 1918-19.

Recreation was a subject by itself. It was one of the most important phases of Foyer work, important not only for the immediate value of class work in gymnasiums but for the far reaching effect of organized play. The spirit of comradeship developed

through participation in games and the benefits derived from team work. The need for physical education was great in France where no provision was made for it in the ordinary schools. It came as a new phase of life to most of the Foyer girls. So great an importance was attached by the Association to the work of physical education that a physical director was connected with each Foyer in France to direct this part of the program. Her equipment was usually small. In most of the Foyers gymnasium facilities were lacking but the makeshift necessary to improvise suitable conditions of work added to the zest for the work. The matter of obtaining gymnasium suits was a problem. Those worn by some of the girls looked more like bathing suits. Through the kindness of some colleges in America a few gymnasium suits were sent over for use in the Paris Recreation Center.

In Paris a special place was rented at 73 rue Notre Dame de Nazareth for a Recreation Center. This had grown out of the needs of all the Foyers. From the beginning of Foyer work in Paris early in 1918 the physical program had been a part of the schedule. With the early days of spring in that year of air raids and bombardments, classes had met for gymnastic exercises at the noon hour. Hikes had been arranged for Saturday afternoons and holidays. Open air play had been provided and all day picnics when possible. The work was necessarily limited. Through the kindness of the Union Chretienne de Jeunes Filles, a place in the country near Paris was put at the disposal of the Foyer girls for out-of-door activities, and week-end parties, and was greatly used in the summer of 1918. This was known as L'Oiseau Bleu. A sport field had been rented at Val d'Or also for the use of Paris Foyers. One tennis court with a tea garden attached was rented at Auteuil and was not too far out to admit of much use by girls from the Paris Foyers. When, therefore, in the fall of 1918, the new Recreation Center was opened at 73 rue Notre Dame de Nazareth for all the Paris Foyers the Foyer members were ready for a winter of intensive gymnasium activities. They came by classes from the Foyers to this center in the evenings, or as their time permitted, and great progress was made not only in gymnastics proper but in aesthetic dancing and games.

One interesting feature in connection with the Recreation Center in Paris was the organization of a class of girls of leisure to be volunteer leaders of future groups. The success of the class depended not only upon their own agility in the work but just as much upon their grasp of the whole idea of play and their ability to enter into the spirit of democracy and leadership in the Foyers. The results of this class were seen the following summer in the summer camps of 1919 when certain members of the class volunteered as counsellors and recreation leaders for the girls at camp.

Paris with its growing number of Foyers (five in the fall of 1918 and two others organized in the winter and spring of 1919) had the greatest need for a central recreation meeting place. Other cities with Foyers had their recreation work too. In the munition

Foyers it was found that the workers were usually too tired for any concentrated work in gymnastics. Rollicking games and dancing, however, had been greatly appreciated. In the city Foyers a regular physical program had been the rule. At Bourges (21 rue de Nevers) the building adjoining the Foyer was fitted up for a gymnasium where classes met regularly. At St. Etienne a park in connection with the Foyer offered an opportunity for out-of-door gymnastic work and recreation. Whenever the weather was good, gymnastic classes were held in the open, and between times picnics were in order. In Tours the need for a Recreation Center some place away from the crowded, busy section of the city, was so great that the secretaries were driven to look outside the city and in the river itself. There was an island within easy access and yet surrounded by the swift moving waters of the Loire, connected only by a bridge with the crowded city. One half of this island was rented and a more beautiful recreation park could not have been found. Waving trees, plentiful grass, tennis courts, two small houses to hold equipment and to lodge secretaries, made the place ideal. That it was duly appreciated was evidenced by the use to which it was put. Not only the French girls from the Foyer came, but also the British WAACS, the girls of the American Signal Corps, nurses and many distinguished visitors.

With the summer of 1919 the recreation work was organized on a larger scale. The island at Tours was again rented and put at the command of the Foyer. In Paris tennis courts were found in the suburb of Neuilly and rented for the use of all the Foyers, beginning May 15, 1919. Out-door work at the sport field began June 15, 1919. At the Recreation Center (rue Notre Dame de Nazareth) a demonstration was given June 14 to close the work of the season. Although a Metro strike was on, guests came in great numbers and admired the work done by the girls from all the Paris Foyers.

As an additional part of the recreation program, summer camps were opened in four places in order that members of all the Foyers in France might have an opportunity to enjoy a vacation in a beautiful and refreshing place under health giving auspices. The camps were at L'Oiseau Bleu near Paris, at a place near Boulogne in the north of France (particularly for women of the Devastated Regions), at Grenoble in the mountains, and at Quiberon on the coast of Brittany. Thus a choice was afforded between the country and the north coast, the mountains and the seashore. Provision was made whereby 600 girls might each spend two weeks at one of these places and the camps were all full most of the summer. The addition of the volunteer leaders from the normal class of the Paris Recreation Center brought a new touch in leadership to the groups. These camps were so successful that plans were made for their continuance in the summer of 1920.

Not only was the work of existing Foyers very much enlarged in the years 1919 and 1920 but many new Foyers were organized. The Recreation Center at 73 rue Notre Dame de Nazareth was found to be an admirable location for a Foyer because of the

spacious rooms, the conveniences of a kitchen, facilities for entertaining as well as the recreational equipment, such as shower baths. A Foyer was therefore opened in this center, independently of the recreational program which applied to all the Foyers, on January 12, 1919. For one year or until December 31, 1919, this Foyer contributed to the life of girls of the neighborhood from shops, wholesale houses and department stores. The third month found the membership reaching 211 and an average daily attendance of 101. There was plenty of recreation as the rooms were nearly always in use by groups from some one of the Foyers. Evening classes were held. One evening a week was given up to dances in connection with the Soldiers' and Sailors' Club of Paris and furnished a good time for many soldiers and sailors in Paris. The difficulty was finding enough American girls to furnish partners for the dance. But no distractions in the use of their rooms could diminish the enthusiasm of the members of the Notre Dame Foyer. Their own activities consisted of English classes at noon or evening, classes in diction, classes in poster making, and entertainment. Sundays were always At Home days with visits from the families of the members. Girls from this Foyer did their share in enjoying the summer camps of 1919 and were represented at Quiberon, Grenoble and L'Oiseau Bleu. The Foyer was closed only when it seemed advisable to merge its membership into the large central Foyer opened at Rue Daunou. But the girls of Notre Dame Foyer "remaining united in the sweet remembrances of the year 1919" formed a little club known as the "Club Louise," named in honor of their Directrice. It undertook some work for a family in the devastated regions. Its motto "Union, Service, Loyalty" expressed the spirit of their Foyer.

Other centers were opened in Paris. At the Employment Bureau in connection with the Ministère du Travail, a small rest room was opened—too small to be called a Foyer, yet filled at noon hour, for the women who dropped in, with pleasant recreation and activity. A French woman was on duty at the rest room and a secretary visited it several times a week. The room was not too small to admit a large volume of sound when the workers felt like singing the Marseillaise at the noon hour.

At No. 3 rue de Clavel, a settlement operated in connection with the Red Cross, asked the help of the Y. W. C. A. in providing recreation and club work. In May, 1919, such work was begun, the secretary meeting with an English club of about twenty-two girls. A class in games and folk dancing met weekly. The folk dancing led to some dramatics which were organized on occasions. Although a small bit of work, it has been continued as long as the need for it remains.

At Ivry, a manufacturing suburb of Paris, the Foyers Cantines had a center where they asked the cooperation of the Y. W. C. A. in some recreation work. A secretary was glad to cooperate and the Foyer at Ivry was thus "taken into the family."

At Bordeaux the need for a Foyer had been long apparent. The

crowded condition of the city which made the matter of procuring a building next to impossible, and the preoccupation of cooperating agencies in the rush of war conditions, had delayed proceedings. At last, however, in the fall of 1919 a Foyer did open its doors to the young girls of Bordeaux. These girls were already acquainted with what a Foyer could mean in the life of a girl, for in the month of June, 1919, at the Bordeaux Fair a small tent bearing the symbol of the Blue Triangle and the words "Foyers des Alliées" had exhibited in moving pictures with explanatory address, and practically demonstrated, what a Foyer really was. In this tent the Bordelaises had learned of the Foyer movement and were prepared for its reception. In the first month of its existence the Foyer membership reached 450. This number included girls employed in stores and offices in the business section near at hand and also students from the University and the Lycée. One hundred and seventy registered for English classes and gymnasium. An average of eighty came in daily for lunch at the restaurant which was provided, and which soon proved too small to meet the demand. Happy noon hours were spent reading, sewing, talking or singing in the bright, cheery room after lunch, and the secretaries were not the only ones to regret that the Foyer could not have been started long ago. This Foyer was run in close cooperation with the national organization of the Union Chretienne de Jeunes Filles.

The Y. W. C. A. in its permanent reconstructive work was not unmindful of the needs in the north of France where the year following the Armistice found many organizations at work in cooperation with the French government on the difficult and slow task of reconstruction. These regions which had been fought over, destroyed, occupied, were technically known by two terms: the Liberated Regions and the Devastated Regions. The Liberated Regions were those, such as Lille, Roubaix and St. Quentin, which had been occupied for something like four years by the Germans. The Devastated Regions were those, such as Verdun, Soissons and Reims, which were fought over by both friend and foe but not necessarily occupied for any length of time. Along mile after mile of roadway, partially destroyed or half rebuilt, one might travel and see only shell-torn fields, splintered trees, village after village shattered and left with a few standing walls or a few piles of stone. The larger cities were a more intensified example of the same thing. The character of the cities in these regions differed greatly. Such cities as Lille, Reims and Roubaix represented industrialism and education and naturally had a different viewpoint from such cities as Soissons and Verdun which, with the many villages surrounding them, were almost purely agricultural in pursuit representing the peasant mind and viewpoint.

Many agencies were already at work in these regions engaged in relief or reconstruction. It was found desirable to consider likewise the contribution which might be made by the Y. W. C. A. Along with the physical rebuilding must come a rebuilding spiritually, mentally and morally of the lives of people.

Reims as the site of one of the most well known, now one of the most picturesque, ruins of France, the famous Reims Cathedral, gave promise of becoming a Mecca for tourists. To care for American women, a small Hostess Hut had been opened. To hundreds of French women Reims was a Mecca because it was to them home. To bring cheer to these women and a semblance of the normal life which they should not find among the ruins, a Foyer des Alliées was established in the old Maison de Retraite, with its garden under the shadow of the classic towers of the Cathedral. The opening took place on the afternoon of June 29, 1919, with a program of songs by the young women, some addresses by well known residents and an expression from the Mayor himself of his pleasure at seeing a Foyer established in their midst. Following the addresses, there were dances in the garden under the trees, several hundred young women giving this touch of gaiety to the formal opening of their Foyer.

The Foyer at Reims was the adopted child of the Foyer of La Vrillière in Paris. This touching relationship of the girls in the French capital with the girls in a devastated city was one mark of the great sympathy that existed among the girls of France who felt in common the great hardships and sorrows of the war.

The Foyer at Reims was housed during the summer months in the Maison de Retraite but moved later into other quarters where they continued the Foyer work so well known in many cities. There were classes with English at the head of the list. Seventy girls attended in the bad weather of winter when walks were long and streets dangerous. There were classes in stenography taught by a member of the Foyer as a volunteer service and attended by about twenty-five. There were sewing classes. About fifty came four times a week for gymnasium. Besides this there were the group meetings for singing—about seventy-five, who practiced Christmas carols and gave three in English on the Christmas program, making a tour of the hospitals and an orphanage, as well as going to the Maison de Retraite (the Foyer's first home, now an Old People's Home) in order to repeat the Christmas program for the benefit of the sick, the children and the old people. These girls of the Foyer wished to share with the less fortunates what they had so greatly enjoyed. Through the winter the groups kept up their meetings. This included a number of committees to take charge of various activities, such as calls on the sick, distribution of flowers, fruit or toys, the working out of programs for the Foyer and a practice group in English conversation, known as the Lafayette Club. The Reims Foyer had a number of members who had known other Foyers in the south of France. One girl who had worked in the munition factory offices at Bourges was a frequent contributor of poems or songs to express what she felt of the work of the Foyer: "The one place where all may come and be received with equal pleasure without distinctions."

Lille, slowly emerging from the ruined state in which it was left by the Germans, had two urgent needs which might be met

by the Y. W. C. A. As an intellectual center, Lille attracted students from all the neighboring towns to attend the industrial and commercial schools or the University. A student Hostel or Home for the reception of these out of town students had long been a dream of public spirited citizens. With the congestion now found in a city half demolished, the young girls who came to continue their studies, experienced the greatest hardship in finding lodgings, living for the most part in undesirable quarters often exposed to many dangers and generally ill-fed. Their first need was for material comfort. The Y. W. C. A. succeeded in obtaining a building which could be used as a Student Hostel, beginning October 1, 1919. This building being centrally located was well adapted to Foyer work for students.

An interesting example of the far reaching influence of the Foyer idea was found also in Lille, where under the authority of "the Reconstitution" a Foyer was fitted out and supervised by a woman superintendent formerly of a large munition plant in the south. Her experience in the munition Foyer had led her to copy the idea completely here even to the gay cretonnes, and to inaugurate a separate Foyer for the men. She spoke enthusiastically of what she had gained from her contact with the Foyers and its secretaries in the south.

The Y. W. C. A. with its trained physical directors could not but take a hand in some physical work so much needed by women in the Devastated Regions. Statistics showed the alarming physical state of the women and children in Lille. Among the children forty-six out of every one hundred were tubercular. Seven thousand of them were being sent by the government to the sea at Etaples for the summer. The condition of the women who had endured not only shell shock but every kind of shock, physical, mental and moral which flesh may sustain, was so far below normal that a summer camp was established at Boulogne-sur-Mer. Into these two camps the Y. W. C. A. put physical directors to direct the play of the children and bring to bear what influences they might among the women for the restoration of health and a normal outlook on life.

So appreciative were the authorities at Lille of the work being done for their women and girls that in recognition a medal was given representing the city of Lille and received by Miss Harriet Taylor on behalf of the Y. W. C. A.

So great was the need throughout the Devastated and Liberated Regions that it was difficult to know where the work would be most effective. Armentieres was finally chosen as the site for an experiment in a combination Foyer to be conducted under the joint auspices of the Foyer du Soldat and the Foyer des Alliées. The Foyer du Soldat, which was a Franco-American activity of the Y. M. C. A., would have charge of the work for men. Two separate barracks would provide for the respective activities of the men and the women. Between these a large room for cinema and general meetings would be shared by men and women alike. At one

of the early performances it was necessary to turn away 2,000 people. This showed the need for some wholesome recreation among the 7,000 or more people who had returned to Armentieres and were living a hand to mouth existence. The Armentieres Foyer was later moved into a house of its own, a house newly repaired and most attractive, where it continued the spirit of friendly co-operation. Before the war Armentieres had a population of between 28,000 and 30,000, mostly working people, whose skill and labor helped make famous wonderfully fine woolen and cotton cloth and linens which had become a part of the traditions of Flanders and the north of France.

The aid which the Y. W. C. A. was able to give in the Devastated and Liberated Regions was for the most part with an outlook toward building up for the future continuance and permanence of the work where needed. In some cases work that had been started by French agencies was assisted. The Union Chretienne de Jeunes Filles had several branches in the north of France which, in spite of the great distraction of war, had managed to survive. To see a group of thirty girls returning weekly to a bare, bleak, little room which had formerly meant to them happy meetings of their "Union" was to realize the dreariness of their lives. Now as never before in their return to demolished homes, they needed outside gathering places in which to meet for good times, conferences, "causeries" or to sew on trousseaus, happily expectant, in their dear, familiar "Unions." To these "Unions" in a number of places in the Devastated Regions, the Y. W. C. A. was able to give financial help where it would count for most in the lives of the greatest number of girls. With the help of money, the "Unions" were able to brighten up their rooms, get books and games, and materials for the ever necessary and interesting trousseaus. Many girls in the north of France will long be grateful to the American Y. W. C. A.

The Foyer movement extended into Alsace. In Mulhouse a house was secured in the summer of 1919, set in order with paper and paint and two secretaries were put "on the job." September 13, 1919, a Foyer was inaugurated. From 11:30 A. M. to 9:30 P. M. the house was open. A few girls came at noon and enjoyed the hot drinks served, but most of the factories were equipped with splendid kitchens and lunch-rooms and many of the girls lived near enough to go home to lunch. During the afternoon hours girl between the ages of ten and fourteen came to play games, sing and learn folk dancing. One evening a week was taken by a volunteer worker who started a brush-making class. In the evening came girls from factories, stores, offices and homes, all within the neighborhood, and made the place theirs. Informal groups gathered around the particular work they preferred. While one group was using the sewing machine, others turned to hand embroidery. In the library (the books had been donated by the women of Mulhouse) one girl read aloud while others sewed. The evening ends with a happy gathering of all groups to join in games, folk dancing or singing. Since the repertoire of the Foyer members consisted almost entirely of German songs, new interest

was added by teaching them some French and English ones. On special occasions the families came, which made a festive occasion at the Foyer, and the girls danced, sang and played in Alsatian costumes. The influence of the Foyer was carried over to the nearby school and the teachers heard strange echoes of the doings at the vine-covered house. In order to explain to them the Foyer idea, a Teachers' Tea was given to which about thirty came demanding to see a gymnasium class in action. The result was a new conviction among the guests of the value of recreation.

Strasbourg, that city of ancient happenings and modern history, was likewise to see a Foyer. In one of the narrow, picturesque, little streets of the Alsatian capital, a house was found whose very shape cried out for the Blue Triangle since it was a triangular building. Here a Foyer was opened the 8th of October, 1919. A reception for the women of Strasbourg had initiated the building, and when the young girls claimed it as theirs on the evening of October 8, the exclamations of "Ravissant!" expressed more than volumes.

The Strasbourg Foyer was the scene of a pleasant mingling of girls—Alsatian, French, German. Many Alsations did not understand French and demanded classes in which to learn it. Other girls wished to learn English. Three courses in French and three in English were organized, the most advanced of these courses studying the literature. Musical classes were popular as well. An orchestra of nine people meeting regularly for weekly rehearsals brought together students from the conservatories. Singing classes in French and English met fortnightly. In all of these study classes, 300 pupils were enrolled, many of them taking several courses. Lectures on such subjects as Suffrage, Prevention of Tuberculosis, Washington and Lafayette, were likewise popular. A Swedish director was found to take charge of gymnastics and sports.

One feature of the new work in the period of Foyer expansion which followed the Armistice and the organization of the Provisional Council, was closer coopération with the French women's organizations. The five organizations which had merged to form the Provisional Council were now prepared to take over gradually and effectively the work undertaken by the American Y. W. C. A. Some of this was new work. Some was work already being done, but enlarged and made use of, as a war emergency. Beginning with the last period of American Y. W. C. A. activity in France, the work was carried on under the direct supervision of the five organizations. Thus the work of Strasbourg Foyer came under the Union Chretienne de Jeunes Filles and, although organized by an American secretary, was to be taken over entirely by that organization.

The National Council of French Women was meeting in Strasbourg at the time the Foyer was opened, October 8, 9, 10, 1919. In attendance were Madame Millerand (wife of the then Governor General of the restored provinces and later, when M. Millerand be-

came President, the First Lady of France) and other notable women of France. These all visited the new Foyer with much interest having already known of the work through their participation in the Provisional Council.

The Union Chretienne de Jeunes Filles, the French national organization officially a part of the World's Y. W. C. A., had received much cooperation from the American Y. W. C. A. since the beginning of its work. Like every other organization in France, the U. C. J. F. had kept up the struggle for the sake of the girls who looked to them for inspiration, help, in many cases for a home. In the Devastated Regions of the north a number of "Unions" had been given such financial aid as would enable them not only to fit into the war emergency but to continue their existence meeting permanent needs through activities similar to those of the Y. W. C. A. in the United States. In Strasbourg the Foyer organized was to become a permanent "Union" work. In Bordeaux the Foyer opened in October, 1919, was under "Union" (U. C. J. F.) auspices. In Paris the Foyer organized March, 1919, at 4 rue la Vrilliere with the cooperation of the U. C. J. F. was to be taken over as a permanent center by this organization and in new quarters at 9 rue Daunou, to enlarge its usefulness and scope in a way undreamed of at the beginning.

At Nimes, in the south of France, two French organizations, the Union Chretienne de Jeunes Filles and Les Amies de la Jeune Fille had work. It was planned, with the help of the Y. W. C. A., to open a Foyer at Nimes in which the two organizations should join, because Nimes was a strong center for U. C. J. F. work and a city, although not strictly industrial, yet possessing factories, the need for a larger work for girls was great. With an American secretary in charge, the Foyer was opened in December, 1919, in an attractive house well adapted to home life for girls. In this house about fifty girls might come for meals and a smaller number occupy rooms. With a large, light room for classes and a long, enclosed piazza for recreation, the house was ready to undertake the usual Foyer activities. Through this cooperation plan the two permanent organizations were assisted and a new center made possible for girls.

At Marseille a Foyer had existed twenty-five years run by two French women who kept it open as a home, accommodating about forty girls and filling a need in that port city in which living conditions for girls were beyond description. With an economy that seemed miraculous, the house had been run until it had reached a state of threadbare necessity. Cooking utensils were used up. The armoire with only one spare sheet in it, showed the impossibility of changing the sheets oftener than every two months. The beds in some cases were dropping to pieces from old age. This Marseille boarding home is typical of the need in many centers in France where the Y. W. C. A. was able to step in with financial aid to tide them over a crisis and put them on their feet again.

Les Amies de la Jeune Fille had a number of centers in the south

of France. At Marseille, the second city of France in population and a city of world-wide reputation for vice, the needs of safeguarding girlhood were so great that it was decided to open under the auspices of Les Amies de la Jeune Fille a Foyer to be known as the Maison de la Jeune Fille. The house was ready for operation July 12, 1919. Within three months there was a membership of 200 girls to enjoy the club activities and classes, an average of twenty girls occupying the six bedrooms every night and an average of one hundred for lunch and dinner at the restaurant. "No thoughtful person could walk the streets of Marseille, seeing the hundreds of girls under sixteen years of age without wondering where and what its preventive agencies are. A great Friendly House was needed—a place where girls could know each other, uniting for the development of self-expression whether in a social, educational or spiritual way. "This is our ideal and idea for the Maison de la Jeune Fille of Marseille," writes the secretary. "We have not attained this great ideal, nor do we expect to in a few weeks, but it shall be the star that beckons higher and higher."

At Montpellier, a university town of 30,000 situated five miles from the Mediterranean, a Foyer de la Jeune Fille, founded in 1914 by Les Amies de la Jeune Fille, had become a community center for the young people. Here the U. C. J. F. held meetings for their 350 members. A Foyer du Soldat had operated during the war; and here, too, numbers of Americans had directed their steps. When 700 members of the A. E. F. became students at the University, this Foyer, therefore, seemed a legitimate field of activity for the American Y. W. C. A. Through the efforts of a secretary sent to cooperate with Les Amies de la Jeune Fille, the Foyer took on new life. With the purpose of amplifying the work at hand, committees on finance, recreation, education, housing, libraries, religious work and "solidarite" were set in operation. Club work was made a part of the program. The club organized in May, 1919, found itself strong enough a year later to consider the adoption of the Foyer at Armentieres, thus contributing of their bounty a bit of new life to a suffering center of the north.

At La Rochelle a Foyer de la Jeune Fille was opened in September, 1919, under the auspices of Les Amies de la Jeune Fille to furnish lodging for thirty girls, restaurant accommodation for seventy-five, and club and class rooms. Before the end of the second month, the membership had reached 200 and the average daily number served at the restaurant, under the expert management of a French Directrice, was 120. The head of Les Amies de la Jeune Fille in La Rochelle was a woman described by the secretary as seventy-four years young. "Not once has she ever refused to go with me or help in any project that would make for the success of the Foyer de la Jeune Fille. While practically all of our methods of work are new to her, she has enthusiastically accepted most of them and will do all in her power to carry on the work as we wish it, believing that the wider and longer experience of the American Y. W. C. A. justifies this."

At Lyon the Committee of Les Amies de la Jeune Fille was operating three Foyers. The best of these at 12 rue Pierre Corneille was chosen by the American Y. W. C. A. as a center whose usefulness should be enlarged. A little effort brought tremendous results, transforming the Foyer from a dark, unattractive place into a comfortable, livable home for forty-four young women. Certain rearrangements facilitated a better use of the building and made possible the addition of a restaurant in Paris, a Foyer de la Jeune Fille, which had undergone severe trials and tribulations during the war, was put on its feet again.

The Association Chretienne d'Etudiantes, an organization that interested itself in the living conditions and welfare of students, found on its hands an after-war problem that called for outside assistance. The American Y. W. C. A., comprising in itself a student movement, was quick to see and feel the needs of students in France. For them congested housing conditions meant greater hardships than usual. No such thing as campus life existed. To live in isolated boarding houses, sometimes far from the college, was the best they could hope for, unaided. Through the assistance of the Y. W. C. A., the Association Chretienne des Etudiantes was able to provide Student Hostels in certain cities. Many university centers had become crowded because of the presence of American troops. Such were Bordeaux and Grenoble. The Student Hostels in these two places made possible not only pleasant living conditions, but a life in common that brought new spirit for work. At Lille a Hostel had been provided as a part of the program of the Y. W. C. A. work in that city. In Paris two Hostels were opened. One was at 51 Rue Geoffroy St. Hilaire. The other, at 93 Boulevard St. Michel, had been the original International Student Hostel of Paris, made possible by the gift of an American woman who saw the needs years ago. In the fall of 1919 this Hostel was reopened as an International Student Center, to be a meet place for students from all over the world, and a center from which would radiate leadership in the student activities of many countries. Twenty-five students could be accommodated in the house, and in order to preserve its international character the number from a given nationality was limited. Under the leadership of an American secretary, the Hostel made great strides in 1919-1920 toward attaining its high ideals. Students as much as any other group had felt the effects of war through interrupted careers and changed outlooks. Students more than any other group must be safeguarded from the dangers following war in order to preserve for the world their safe, sane leadership.

The Foyer des Alliées section of the Provisional Council, in order to make permanent the work begun as war emergency and to leave results at such time as American workers should be withdrawn, took into its council the committee operating the "Foyers Cantines." The work of the "Foyer Cantines" had been that which most nearly paralleled the work of the Foyers des Alliées. It seemed wise, therefore, that the two should merge into permanent work. The "Foyers Cantines" had organized under a small local commit-

tee. Plans were made to enlarge and nationalize this committee making it a body strong enough to undertake the supervision of this extensive movement. The women who had given the first word of encouragement and cooperation to the American secretaries when they arrived in France and who had watched the growth and development of the work and helped form the Provisional Council, were the women who now undertook the responsibility of making that work of permanent use. The Foyers that would be directed by this committee were those of Armentieres, Bourges, Lyon (11 rue Puits-Gaillot), Mulhouse, Paris (6 rue Solferino), Reims, Roanne, St. Etienne and Tours.

The Provisional Council held its final meeting December 2-3, 1919, to hear the results and final recommendations of its commissions. This group of women, French and American, who for a year had studied together conditions and needs among women in France had accomplished certain, definite things. The establishment of relationships of friendships and cooperation between women's organizations, the development of "illustration-types" of work in selected places had grown from vague ideals into visible facts. Moreover, a new confidence of friendship between the women of France and of America has sprung up from a root so firm as to be unshaken by the fickle gusts of popularity. The many notable names, both French and American, which appeared on the roll of the Provisional Council were a demonstration of the fact that to this joint work for women in France, America and France had given of their best. The reports of the several commissions were printed for wider usefulness. The great, tangible evidence of their work was in the number of Foyers newly organized or rejuvenated which stretched across France. The Provisional Council approved the new lineup of this work for women as outlined under the four organizations: The Union Chretienne de Jeunes Filles, Les Amies de la Jeune Fille, the Association Chretienne d'Etudiantes, and the Foyers des Alliees, which had now merged with the "Foyers Cantines."

Many American secretaries had signified their desire to remain in France as long as needed. Certain places felt their aid indispensable. Through their training and efficiency as well as their broad outlooks and freedom, they found themselves in positions of leadership which put them in command of local situations and above local entanglements. Many secretaries, therefore, remained in France through 1920 assigned to help in an advisory capacity the French national organizations which were taking over the work and to give time specifically to two or three type places. The total number of American secretaries sent to France was 289. This included all the workers. May 1, 1920, the number of American secretaries in France was sixty-seven.

The work of the American secretaries in French work in 1919 and 1920 was originally that of leadership. The Foyer idea, received with such enthusiasm by French girls, must find leaders among the French themselves. Closer and stronger were drawn the lines of cooperation and friendship among the Foyers. In the

summer of 1919 it was found wise to gather together all the secretaries in French work for conference on the problems and permanent aspects of the work. Through the great kindness of a French woman, Mlle. de Montmort, the Chateau d'Argeronne was put at the disposal of the Y. W. C. A. for a summer conference, August 30 to September 6, 1919. In this place of spacious hospitality and beauty, the secretaries met, discussed, learned and went away inspired. In order to see more deeply into the lives of the French, in order to know and understand the currents of thought, the better to enable the girls in their charge to stem the tide, these secretaries thought and planned together. The conference movement spread to include the girls themselves, and in the summer of 1919 and 1920 French girls were meeting for discussion of their own Foyer work and the movement as a whole.

It was natural that the Foyers should feel the influence of the new movements of cooperation. Some of the Foyers which were oldest were the first to feel it. Lyon, the scene of the first industrial Foyer, had now a city Foyer operating a restaurant. St. Etienne, where the Foyer had always shown a singular degree of initiative and where the members themselves had already started in editing a little journal of their own, continued to feel an increase in members and in interest. Bourges, once the home of three Foyers in the days when munition workers crowded the streets, possessing still its city Foyer, moved into new quarters at 3 Place Georges Sand where lodging and restaurant facilities were possible. Roanne, still operated its Foyer in the Chamber of Commerce Building with undertakings on the part of the membership which inspired other Foyers. In the spring of 1919 a wonderful pageant given on a farm just out of Roanne, loaned by the Mayor for the purpose, portrayed the history of the women in France from the days of St. Genevieve delivering Paris and Jeanne d'Arc before Orleans to women's participation in the war of 1914-1918, an artistic production which was later enjoyed in other Foyers. Tours continued its Foyer work in the old business house at 19 rue Marceau and its recreation hours on the Isle Simon in the Loire River. In the four Foyers of St. Etienne, Bourges, Roanne and Tours, a membership campaign was conducted in the fall of 1919 with all the publicity and team work of a thriving American Association. Imaginary airships were to be raced across the Atlantic, helped on their way by the number of members procured. Enthusiasm was great. The result showed a total of 2,716 new members for the four Foyers and results in loyalty, appreciation and comradeship which were immeasurable. Lyon had a similar campaign.

In Paris the Foyer at 6 rue Solferino still operating under the request of the Ministry of War was meeting continued success with the supervision of a French secretary. This Foyer designed for the girls who worked at the Ministry, had met the situation in a way that commended the Foyer movement in its application to particular groups. Housed in the most attractive of club rooms, this Foyer was notable as having opened in the midst of the bombardment

of June, 1918, and having helped to keep steady the thousand and more girls who came into its membership.

The Foyer at 4 rue La Vrilliere, Paris, operated under the supervision of the Union Chretienne de Jeunes Filles, was chosen as the one Paris Foyer to be made an "illustration-type" of a model of work for girls along the lines of the Y. W. C. A. New quarters at 3 rue Daunou were secured and, after long and patient waiting, were in readiness for the great opening on February 29, 1920. A building which would house forty, with restaurant capacity for 400, and class and assembly rooms adequate, needed only the swarms of young and gay French girls to make it complete, and the girls were ready to do their share. Long had they waited. "Notre Foyer" had been well advertised during the long delay of its preparation. The greatly anticipated Semaine d'Ouverture brought its week of gaiety, the more gay for the energy stored up in waiting. The first day, Sunday afternoon, by way of a general introduction brought together the friends and members of the Foyer to join in the little program. There followed a week of continual open house, exhibits, and introductions to the new order of things. On March 4 the cafeteria opened, prepared to serve a large number, according to the conservative French chef, but not large enough for the 368 who came. The next day more food and 416 fed. The dinner hour was not so crowded, as was to be expected. Tea was served also. Another feature of the Come And See Week, which brought the French and Americans to the building, was an exhibition of gymnastics. A large group of Foyer girls dressed alike in middy blouses and bloomers gave a drill and from the audience brought cries of "Bravo! Bravo!" "Notre Foyer," as the new place was called, gathered in girls from all the Paris Foyers, La Vrilliere, Solferino, "Notre Dame de Nazareth"—old faces well-known and loved and many new ones, all in one long line and all happy. They were used to waiting in line, and wasn't it worth waiting any length of time for that wonderful lunch for three francs or less, served in "Notre Foyer," their very own? By the end of the first month, the total number of paid up memberships was more than 1,200, representing forty-two trades, and over 800 were being fed at lunch. If the success of the first week was an omen for the future, the Foyer at rue Daunou will be a great success.

The French public in general was understanding the Foyer movement better than ever before. Several efforts had been made at publicity. In March, 1919, when the famous Fair of Lyon was resumed, a special booth reserved by the Y. W. C. A. told the story of the aims and ambitions of the Foyers, with the aid of cinema and lectures in French. As many people as could crowd into the small space filled many times daily, were enlightened as to this new and spirited "oeuvre" that had come among them.

Great was the delight of the American secretaries when they made a new convert to the social and democratic work represented in the Foyers. The crying need was for leaders among the French since it must be the French themselves who interpreted the work

to their nation. In order to meet this need for France and for other countries as well, an Emergency Training School was held in Paris, July 15-October 15, 1919, to which came forty-five young women, many of them University girls, from thirteen different nations: England, Scotland, France, Sweden, Switzerland, Norway, Portugal, Italy, Greece, Serbia, Roumania, Russia, Poland. For three months lectures twice a day in French or English introduced them to such subjects as social service, recreation and social aspects of education helped them solve their religious problems and invited them to visit industrial and social centers in Paris. The result was an output of young women, aroused to new interest in social leadership and to enthusiasm to carry on to other women the good word of social democracy with the highest ideals. Not only was it literally true that "those who came to scoff remained to pray" but girls who had come to Paris as much for a lark as anything else remained in France to undertake serious work.

INTERNATIONAL RELATIONSHIPS.—The Paris headquarters of the American Y. W. C. A., although not a continental office, had become a center through which passed secretaries en route to or from Russia, Italy, Poland, Czecho-Slovakia, Belgium, Roumania and the Near East. It was natural, therefore, that the work of the American Y. W. C. A. in France should strengthen international relationships. At the very beginning the French work had been undertaken in cooperation with the Union Chretienne de Jeunes Filles, the French national organization working under the World's Committee. In the work for WAACS and in the British-American Club in Havre, the American Y. W. C. A. had worked in close cooperation with the British Y. W. C. A. In August, 1918, at the end of that summer which had seen the close drawing of the lines about the Allies who shared a common danger and a unity of command which preserved victory, the women, too, gathered in an inter-allied mass meeting to exert their unity and strengthen bonds. The significance of the gathering was its international aspect. Americans were present representing every war working group: British women in the uniforms of the WAACS and the ambulance drivers, women who had seen hard service and women in plain dress whose service less conspicuous was none the less wholehearted. The French women present represented every group in French society from the wife of the President to the woman who toiled by the day. The munition workers who came from their work at the usines being allowed the time by the government were full of awe at their own part in the gathering. The wonder of those meetings where all seemed on an equal basis and worker and lady of leisure were received with equal pleasure opened before them new vistas of the purpose of it all as they realized as never before what was felt of interest and appreciation for the French factory girl. "We were the admiration of everybody," said the delegate from one munition Foyer as she made her report, and when the other ouvrieres laughed she added, "Well, its true." Many of the representative French women, interested in economic and social questions, sought the

ouvrieres at Poincare's reception and encouraged them to tell of conditions in their respective factories and claims for improvement and their appreciation of the Foyers des Alliées. What this worker did not tell in her report was the feverish interest with which she went down the long line to shake the hand of the President of the Republic, so anxiously fumbling with her glove lest it should not look just right to clasp the President's hand that in her absorbed attention, she passed the President by without knowing it. Other examples of the international aspect of the work in France were the Emergency Training School and the International Student Hostel.

PORT AND TRANSPORT WORK

There was one emergency which arose in France for which the American Army was not prepared. This was the care for brides. The great fighting organization of the A. E. F. had not taken into account the fact that many soldiers conveyed overseas would take unto themselves wives from the lands in which they found themselves. When, therefore, brides began coming in greater and greater numbers to the ports of embarkation clad in the full rights of American citizenship through marriage to American husbands, the Army was face to face with one of the most baffling problems it had yet confronted. How to care for so many women, many of them with children, with housing conditions in every port city crowded to the limits and with prices for lodging beyond the means of the ordinary soldier, meant devising some scheme whereby the facilities of camp life could be extended to the brides with due provision for proper segregation of the women, and upkeep of morale.

It was to meet the emergency that the American Army turned to the Y. W. C. A. As one of the Army officers expressed it later: "No organization without a heart could do work such as this." The Y. W. C. A. was ready to meet the situation. To be prepared for emergencies had become its watchword and no service requested by the American Army could be overlooked.

The ports at which the brides congregated were Bordeaux, St. Nazaire and Brest. At Bordeaux the Red Cross was assisting the Army by housing the brides. To the Y. W. C. A. Hostess House they looked for help in the problem of feeding them. In and out of the Hostess House they poured not only with a view to food but with all their problems and all their needs, some of them with babies. And the babies constituted a problem in a military situation. For two months the Y. W. C. A. rented an apartment which was put at the disposal of the wives of soldiers with small babies. At the end of May, a camp was established for brides at Genicart in connection with the Army Camp, a short distance from Bordeaux. One corner of the large camp occupied by the Army was fenced off, enclosing enough barracks to furnish sleeping quarters, living rooms, dining room and kitchen for the brides and with a recreation tent or pavilion for an out-of-door gathering place when the weather permitted. The entire bride camp was in charge of the Y. W. C. A. secretary under direct Army supervision. Through her

friendliness with the women, she soon found their capacities and was able to organize accordingly with certain of them on duty as K. P.'s in the kitchen, others in the dining room or the barracks as needed. Any casual visitor might find a lively scene at the camp: the cheerful voices, sometimes singing and hurried footsteps of those on duty, suggesting an atmosphere of pleasant work in contrast to the numbers who sat about in couples out-of-doors or in the pavilion not working or even talking, just having a good time. With many it was a case of silently getting acquainted with their husbands since neither spoke the other's language and many were the cases in which the Y. W. C. A. acted as interpreter between husband and wife.

At St. Nazaire the secretary arrived May 2, 1919, and the bride camp was open for business May 17. Between those two dates an enormous amount of work had been accomplished. The small shack formerly the camp bakery, had been completely renovated and made into the very attractive, little "Bungalow Hostess House," cut off from the roadway by a rustic fence and high gate bearing the name, and separated by a small stream from the big, bustling men's camp (the camp which had seen the first Y. M. C. A. hut in France. The camp at which many soldiers had landed and from which many would depart). The bungalow was the entrance way to a series of barracks which formed sleeping quarters, dining room and kitchen and one large recreation barracks and one open pavilion, which took care of the activities of the brides. The speedy preparations had been made possible by the labor of German prisoners and the hearty cooperation not only of the Army officers but of individual soldiers as interested in the venture as the women themselves. On May 23, all these soldiers who had worked on the place as electricians, plumbers, carpenters, etc, were invited to a party with real ice-cream and cake. One of the German prisoners sent the hostess a present containing the words:

"Frei zu sein, grosses Glück!
Gefangen sein, herb Geschick!"

The formal opening occurred on May 24 with a band to furnish music and the place open for inspection. The General and ten Army officers were entertained at dinner two days later.

Meantime the brides had made themselves at home. They filled one barrack. One barrack was kept for emergency use of other American women passing through St. Nazaire, since this was the only Hostess House and all the hotels were crowded. The busiest days were those preceding Embarkation Day. Within twenty-four hours a bride must have physical examinations, baggage packed and examined and statements sworn to that she carried no bombs or explosives. The notice was always short and it usually meant the help of everybody in camp, remembering all the baskets and bundles, getting everything attended to and the passenger finally on board. Between the rush days the secre-

tary found time for a class in English to enable the brides to acquire a little more facility in talking to their husbands and to be able to understand more of the sounds they would hear in their new homes. Any regular schedule was difficult because it might be interrupted by any sort of happening from an epileptic fit to a first quarrel. Even weddings sometimes happened, the whole thing arranged by the secretary who knew the ropes and who also knew the heartbreaking history which led up to the event.

The Army was most appreciative of what was accomplished at the bride camp. "Thank God you are here. You have come at the psychological moment," was the welcome accorded the Y. W. C. A. secretary. The soldier husbands individually were grateful to these women who were helping the new wives to learn something of American ways. "Why, these girls are not even used to our ways of cleaning," they would say. And the secretary herself, who found versatility to be her greatest equipment, declared she "would not exchange for any job in the A. E. F."

"I work for the nation and get a little praise. You work for its wards and get much love. I envy you," was the comment of an officer to the secretary. Although the St. Nazaire camp did not care for the largest number of brides, it was able to be of great service to those who did pass through the Bungalow Hostess House on their way between loved homes in France and unknown homes in America.

The largest number of brides passed through the port of Brest. At first a Hostess House had been used as the temporary stopping place. From June 1 to 24, 219 brides and nine babies were the guests of the house from one day to three weeks. These brides were on their way to thirty-eight different states. As the numbers increased, it was found necessary to house the brides at an Army Camp, known as the Women's Camp at Camp Bouguen, three miles out of Brest. With ten barracks, five used for sleeping quarters, capacity fifty, with a Y. W. C. A. worker in charge of each of the four, and the fifth used for a nursery in charge of two Army nurses, the camp was equipped for its work. Other barracks were used for offices, recreation and mess halls and emergency and supply barracks. The supplies consisted of clothing and shoes furnished by the Red Cross to be used upon advice of the barrack supervisors. The emergency barracks were used for those arriving on late night trains. Sometimes there were as many as twenty-five babies and young children with their mothers in the nursery. From the sounds heard during the morning hours, one gathered that first lessons in the art of American bathing were in progress.

The secretary in charge of one of the barracks writes: "When I arrived on the 24th of June, 1919, I found about 200 brides in camp awaiting sailings. Every day has brought in a new group and three groups have gone out. From the observation of ten days I realized what a wonderful opportunity is given to workers

in the midst of this camp for some real lessons in American citizenship. For most of the women it is their first step into American life, for most their first contact with American women. During their brief stay here, it is the chance to give them the beginnings of American customs, language, standards of dress, ideals, etc.

"In my own barracks of fifty I have the most interesting variety of personalities, women of different ages, nationality, training, ability and standards. There are eight Russian girls, one Egyptian, one Algerian, one Alsatian, and the others from every part of France. They come from all walks of life. One woman of twenty-two worked in a munition factory fifteen months during the war on night shift and as a result was blind for one month, and even yet has difficulty with her eyes. The woman next her is the only child of a French titled family, who has never known a day's work, who found Army barracks a great contrast to her chateau and yet who was much more game than many others. Not more than ten per cent of the women speak or understand English. Many are having their first lessons in home-making through the care of their own cots and barrack sections; some their first lessons in the value of fresh air. Many are learning lessons in self-control. I could go on and on. The place is fascinating and strategic. These women are American citizens and it is a marvelous chance to start to make real the ideals these women have of America and American people. I am glad the Y. W. C. A. was delegated to do this service and expects to follow it up in America."

CEMETERY REST HUTS

The summer of 1919 saw the beginning of a great number of sacred pilgrimages to see the last resting place of American soldiers fallen in France. The military cemeteries are situated necessarily in the Devastated Regions where hotel accommodations are difficult and sometimes impossible to secure. American relatives making sad journeys to these places often found themselves at nightfall far from habitation. If an Army Camp was near, they were frequently entertained by the officers who gave up their own billets for this hospitality, but an American Army Camp in France naturally had no facilities for the entertainment of such guests. It was at the request of the Army that the Y. W. C. A. undertook the work of establishing rest huts in some of the cemeteries. The cemetery at Romagne, which contains 21,000 graves, is twelve miles from the railroad and absolutely without accommodations for visitors. Here two barracks were turned over to the Y. W. C. A., one to be used for sitting room, dining room and kitchen attached, and the other to be partitioned off into two rooms, one for housing men and the other for women, and furnished with supplies by the Red Cross. In September, 1919, two Y. W. C. A. secretaries took charge with a simple plan for receiving guests, furnishing the needed cup of tea or a little food, keep-

ing them for the night if necessary, above all bringing them in their forlorn sadness into an atmosphere of welcome and thoughtfulness. This little spot in a wilderness of white crosses stretching up the hillside and surrounded by the stars and stripes gives the one touch of sympathy and neighborliness.

A letter written in January, 1920, describes the experience of one father and mother: "Having just returned from a trip to France, where I went to find my boy's grave in the national cemetery at Romagne-sous-Montfaucon, you may be interested to learn something of my experiences and what I think of the work of the Y. W. C. A. in maintaining a Hostess House for visiting relatives in that out-of-the-way place. In the first place the government sends printed information saying that you can reach this cemetery by taking a train from Paris to Bar le Duc and changing cars from Verdun, then change cars again for Dun and from there you are supposed to take a conveyance of some kind to Romagne. France is very short of coal and a great many of the trains have been discontinued altogether, and all trains are likely to be stopped at any time and what trains are running are very slow. It took us eight and one-half hours to get from Boulogne to Paris, when the old schedule was two hours and one-half. Anyone following these instructions would probably have to spend the night in Bar le Duc and another night in Verdun, as none of these trains connect, and when they arrived at Dun they would be met with the fact there are no vehicles in the town and if there were automobiles, it would be impossible to run them as there is no gasoline in that part of the country. I have just learned that the bridge at Dun is now washed away. This leaves them with a walk of about eight miles through the rain and mud at this season of the year (because it rains every day during the winter), and when they arrive at Romagne, the only place to stay overnight or get a meal within twenty-five miles in any direction is the little, portable wooden building run by the Y. W. C. A. We arrived in the dark and I can assure you that the light from this little house looked very hospitable, as all of the towns we had been passing through were entirely wrecked and flat on the ground. We were met at the door by the secretary. She supplied us with a good supper and a place to sleep, and I want to write to express my appreciation of the work that she is doing and also the work of her assistant. They seemed to take a personal interest in the relatives who arrived, and are doing everything possible for them. Since our return we have received a letter enclosing pictures of the grave which they were able to take after the sun came out, sometime after we were there. As a father of one of the boys in this cemetery, I cannot help feeling that such women as are now in charge of this house will have a personal interest in the graves. I believe that the Hostess House should remain and be enlarged."

At Romagne the need was greatest because of the distance and the large numbers of graves. In three other cemeteries rest huts

were established: Bony (near St. Quentin), Belleau Woods (near Chateau Thierry) and Fere-en-Tardenois, for the purpose of doing whatever was necessary to lighten the hard trip and make visiting relatives a little more comfortable. It was planned to continue the work as long as necessary or at special seasons (such as summer) of greatest travel.

The work of the American Y. W. C. A. in France, which began when three secretaries landed in August, 1917, has continued through the war and endured into peace days with movements started, emergencies met and ramifications produced which have as far outgrown the original plan as an oak tree outgrows its acorn. Its unqualified success was due to the spirit of the work. To carry hospitality, to provide adequate housing, to bring in the element of womanliness wherever needed in Army camp or munition factory, to meet situations without preconceived plans or fast-bound programs and to be ready with versatile resourcefulness, to help in emergencies. These were the principles of the work. They were found adequate for many occasions and situations. A returned welfare worker wrote: "The sign of the Blue Triangle always means hospitality, rest, recreation, assistance."

Expressions of appreciation came from government officials and men and women of prominence. M. Clemenceau, through his Chef du Cabinet, conveyed not only his personal thanks but the gratitude of the French government for all that the organization was doing for the young girls and women of France. It would be impossible, he said, to express adequately the value of the help it was bringing the government in the solution of some difficult problems. "The war is being fought on French soil," so ran the message. "As the family is, so is the poilu. You are resting and refreshing and cheering him on when you do this to his women folk. You supply him with munition when you make the hard work of the women in the usines a little less of the burden it must be. We thank you most sincerely."

The poilu in a letter from the front echoed this feeling of what the Blue Triangle work meant to the soldiers in the trenches: "I can fight with greater courage and I am more happy now that I know my women folk who are working in the munition factories have such a pleasant place in which to spend their free time so that they need not be on the street subject to the temptations which come because of the foreign contract male labor employed in the factories. I want to thank you and all the Americans for what you are doing for the poilus at the front."

The girls in the Foyers were unbounded in their expressions of appreciation. Their wholehearted response to the work had been in itself an appreciation, but they were not slow to put into words something of what they felt. A speech of farewell made by one of the youngest girls of the Foyer at Roanne on the occasion of the departure of the American secretary gave occasion for expressing what was in the hearts of many: "We have passed these months and months in the hospitable atmosphere of our dear Foyer. We

have tasted the pure joys of the entertainments, of the courses. We have learned the happiness of kind companionship. It has always been gay and pleasant here. You have always been sending new suggestions that would interest us. You have been constantly our guides toward the light and toward the ideal. How shall we say enough thanks for the encouragement that you have given in the course of social studies? Guided there by the spirit of one selected, we have been enlightened in our own spirits. Our eyes have been turned toward that which is best in us and now we shall try always to be among those who walk thoughtful, conscious of sublime hope and before it, night and day, a holy labor or a holy love. If we are sad, it is because we are egotistic. You must scold us but our best wish for your happiness is that you may taste the happiness you have given us."

Words of praise from the American Army were likewise received. From General Pershing came the following letter, dated April 18, 1919: "I wish to express to the Young Women's Christian Association my sincere appreciation and that of the officers and men of my command for the splendid services rendered the American Expeditionary Forces. Commencing in the latter part of 1917, you steadily increased your facilities until you had established homes and social centers for American women attached to the Army and for the British women serving with our forces at all important points where they were stationed. Moreover, you instituted and developed to a point of large usefulness your work for the benefit of the French women employed in the great munition centers. No one who has served with the American forces in Europe can doubt the efficacy of the work performed or the positive benefit of the influence exercised by the women whether enrolled as members of the Sanitary Corps, the Signal Corps or the Auxiliary Welfare agencies. In ministering to the comfort and well-being of these women, your society has performed with the utmost devotion a valuable and distinctive service which entitles the organization and its individual workers to the gratitude not only of the women but of every member of these forces whom they in turn have helped to sustain and maintain at the pitch of efficiency and morale, which was needed to bring the war to a successful conclusion."

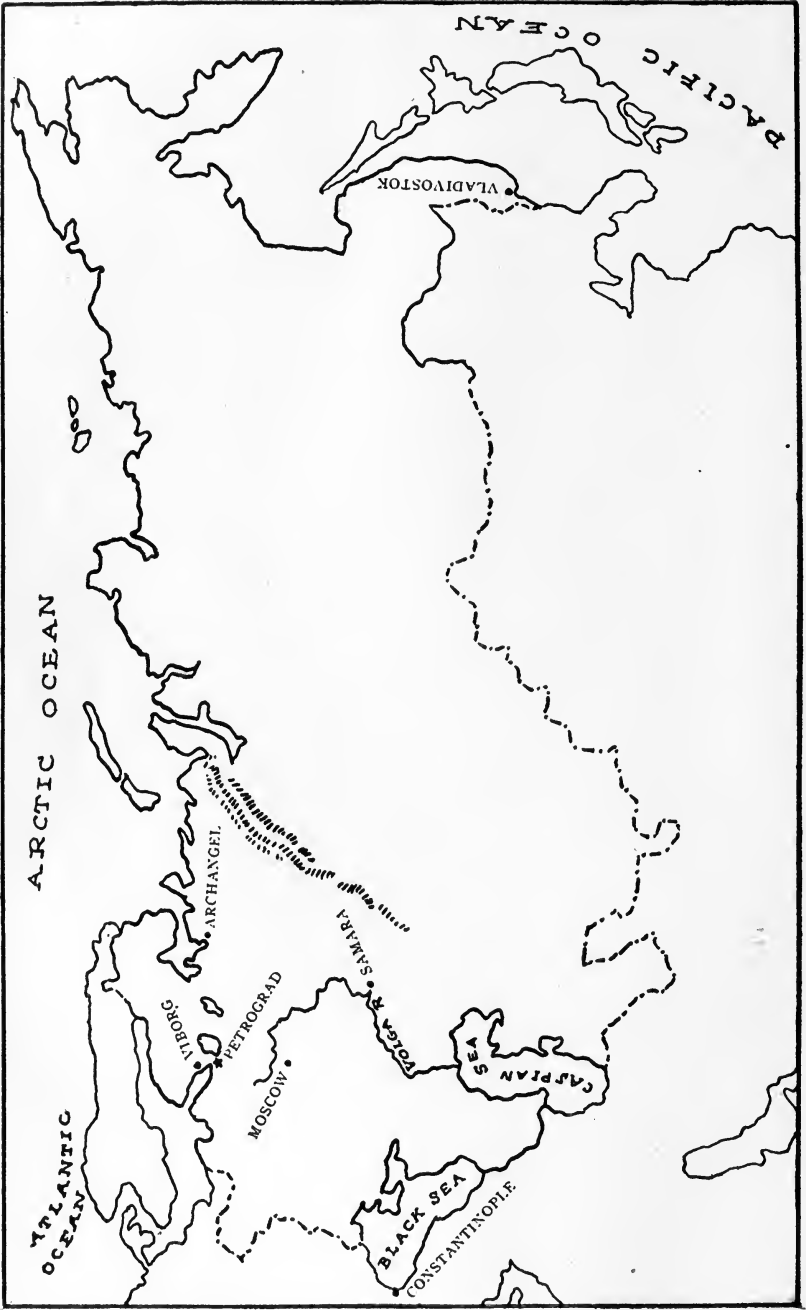
A secretary writes: "The most genuine appreciation of the Y. W. C. A. in France, which I have heard expressed, was the impulsive exclamation of a very reserved Chief Nurse in the midst of a large group of Chief Nurses of the A. E. F.: 'We were in need and the Y. W. C. A. came when we needed everything. I don't know whether you call that a religious work or not, but to me it is religion itself.'"

Russia

RUSSIA, the land of plenty and the land of need, felt the Great War crisis in so momentous a series of shocks, reversals and revivals as to make all civilization skeptical about which direction she was facing. A large body of people necessarily move slowly or move clumsily. The fact of moving at all out of conditions long since grown static, has to be taken into account in any consideration of the great needs which the war changes produced. The changes that came to certain groups in Russia might be called an emergency and demand emergency action. Such an emergency was the new position of women created by the Revolution. A group of thoughtful representative Russian women had known the Y. W. C. A. and its many forms of usefulness, through work already done in Russia by the World's Committee and its secretaries, and through Madame Orjevsky's acquaintance with it in America. In America the Y. W. C. A. was best equipped and freest for undertaking work. A request was therefore sent the American Y. W. C. A. to come to Russia to help in meeting the situation.

With due consideration of the relationships involved, the American Y. W. C. A. sent Miss Elizabeth Boies of the National Board, with Miss Clarissa Spencer of the World's Committee in April, 1917. They left New York April 20th, traveled via San Francisco and Japan, with one hour in Vladivostok to make the weekly trans-Siberian Express—an hour filled with passport inspection, baggage examination, transportation from dilatory dock to steaming station, then sped on their way across the great expanse along the one open route to European Russia. Thirty-five days completed the journey by sea and land, and Petrograd was reached, a city living under war conditions with war coloring every background and war lurking in the immediate foreground. Russia at that time, just out of the throes of the First Revolution, was in a state of exaltation. There were no signs of disorder, only of great want. People stood in long lines waiting for bread, butter, milk and sugar which could be purchased only with cards. Some days the restaurants served no bread at all. Soldiers were everywhere, jamming the street cars and making transportation difficult.

There was evidence of the new liberty to hold meetings openly



CENTERS IN RUSSIA

and freely. The Russian Evangelical Christians were conducting services for working people, soldiers and others. The Student Movement was planning to hold a conference in the fall. The Y. M. C. A. was on the ground with a program of work. Russian women, particularly the group who had invited the Y. W. C. A. to Russia, felt that the new opportunities in the opening of all privileges to women, presented problems too large to be grappled with without the help of other women of experience. Educated, liberal minded, they yet felt the need for being conservative. Theoretically democratic, they still moved with that distinction of class which made benevolence a bending down rather than a reaching out. And the two American secretaries with an experience that knew no social distinctions when it came to the needs of girls, brought unconsciously the democratic spirit into all their relationships.

In June the two secretaries made a trip to Moscow and to Kiev—the first real journey in Russia and therefore vibrant with interest. Moscow so picturesque and so truly Russian was even more likable than Petrograd. Kiev seemed very near the front with trenches prepared and barb wired in case of a German advance. Thus the summer of 1917 was spent getting acquainted with the people and the country and studying Russian. By the end of summer the conviction was stronger than ever of the need for Association work in Russia. The field was unlimited, woman having greater influence in Russia than in any other country, not only possessed now the ballot but held government positions in the ministries and in municipal councils. Therefore, whatever was done for the women of Russia would have vast influence upon all Russian society. The Y. W. C. A. as a large world wide women's organization, occupied a unique position in regard to the situation. As an organization democratic, many sided, holding out a great ideal, it was particularly adapted to a time when Russia was seeking self-realization in true democracy and light in ideals. The day of attainment might be far distant, but if the road was hard, the need was greater.

The women of Russia had poise, charm, wholesomeness and a quick intelligence which made them eager to learn and improve, and affectionate and devoted to whatever they gave their allegiance. Their tendencies led toward extreme individualism and fatalism. A Russian Consul described their needs as follows: "Our young women have not had their bodies developed or trained—many have fine, scientifically trained minds and then no physical strength to enable them to be effective. I like the way American girls think it is a desirable thing to be strong first and then to study. In Russia we often have a big person—clever, intelligent, but having no will, no discipline." Strength of body and strength of will according to this Russian, seemed the two characteristics Russia might well take from America.

Russians were agreed that the hope of Russia lay in its women. Yet the health conditions of women were poor. Many of them

lived in small crowded quarters with no ventilation. They wore high heels. They steadily neglected cases of bad eyesight. Moreover, the moral conditions were deplorable. This state was due to the general depression. Chances for marriage were small. The prospects for any steady satisfying life were clouded. There was a lack of hope in the future.

And yet the future was throbbing with possibilities even in the instability of present day Russia. A paragraph from Lenin's "The Great Beginning," quoted in *Le Populaire* (Paris) and in *The Nation* (Feb. 7, 1920), states the situation: "It is a fact that, in the course of the past ten years not a single democratic party in the world, not one among the leaders of the bourgeois republics, has undertaken for the emancipation of women the hundredth part of what has been realized by Russia in one year. All the humiliating laws prejudicial to the rights of women have been abolished. . . . We are justly proud of our progress in this field. But as soon as we had destroyed the foundation of bourgeois laws and institutions, we arrived at a clear conception of the preparatory nature of our work, destined solely to prepare the ground for the edifice which was to be built. We have not yet come to the construction of the building." Whatever the future held for Russia, Russian women must take their share in its burdens and in its triumphs.

Russian women reaching out to America for help in unexpected ways found a response and a welcome. A remarkable example of enterprise is seen in a young Russian girl who in 1917, finding the University in Geneva, Switzerland, closed on account of the war, had come to America to spend five years studying engineering. For what America had already done in Russia, Russian women were eager to express their gratefulness. The following telegram was sent by Catherine Breshkovsky, Chairman, Russian Committee on Civic Education, to President Wilson: "We Russian citizens have been receiving from the American people so many tokens of friendship and expressions of good will to help Russia in her hour of difficulties that we feel an imperious desire on our part to say to the great democracy of the United States how near to our hearts is the union with that democratic people and how fervently we wish to preserve that union and friendship so long as our nations last."

It was not strange, therefore, that the two secretaries reached the conclusion that the Association could be of use to Russian women in present day, changing, challenging Russia. In September, 1917; they cabled for seven secretaries. Four arrived that fall: Miss Marcia Dunham, Miss Clara Taylor, Miss Elizabeth Dickerson, Miss Helen Ogden. Meanwhile the two already on the ground worked steadily ahead, inconspicuously fitting into their surroundings, studying situations, winning friends for the Association one by one as they gained the confidence of the girls in industry and the women in positions of leadership. In September a few girls were finding their way to the secretaries' rooms

at the Hotel d'Angleterre. The beginnings of an Association were being made. This group of fifteen to twenty girls had learned enough of the Association to desire to see it fully organized in their midst. They, therefore, came together every Wednesday evening to join in the games and songs that created Association spirit and thus to tide over the discouraging time of waiting till the organization could be effected.

There were many difficulties. The food situation emphasized the need of a restaurant on a large scale for feeding girls who would have come in literal thousands to find relief from chronic under-nourishment. But so large an undertaking would involve having a cafeteria expert from America, the cooperation of the Red Cross and of Russian government officials who at this time of uncertainty were not in a mood to count upon the future in any large scale plan.

The next possibility was to carry on other parts of the Association program as circumstances permitted. For this the Wednesday night group formed a nucleus. Classes were started and the number enrolled rapidly grew to 150. The greatest demand was for French. Two advanced and two beginners' classes quickly filled up. Next came English with two advanced and four beginners. There was a small demand for Russian. Other courses were bookkeeping, commercial arithmetic, stenography and choral singing.

Gymnasium work had been discouraged by Russian women who predicted failure because in Russia girls considered it below their dignity to play games, or do gymnasium exercises. But when the work was actually organized these obstacles proved no hindrance to its great success. Social distinctions were abolished. University girls, store girls and waitresses all joined classes together.

Such a program of work demanded a location in a central section of Petrograd. After weeks of search a building was finally secured, modern, well equipped, clean, formerly occupied by the Deaf and Dumb School. Two large rooms furnished with the personal care of the secretaries, took on readily an Association atmosphere. Another two rooms became class rooms. A large salon was used for gymnasium and evening gatherings.

The formal opening of the first city Association in Russia took place in October, 1917, with three hundred guests, including the American Ambassador, two Associate ministers, a number of government officials and other prominent Russians who had become interested, and a great many girls. Two Russian priests connected with the School for Deaf and Dumb children officiated in all the appropriate rites and ceremonies. The chanting and singing were by a group of orphans. Miss Spencer began the exercises by thanking the officials who had made possible such an auspicious opening. Madame Polotsova impressed everybody with an address on what Russian women could do for their coun-

try. Then the officials insisted upon expressing their thanks that the Y. W. C. A. had come. The refreshments served were tea with sugar, and biscuits, both articles having been saved all summer in anticipation of an opening event. This was followed by some lovely music with cello and piano—a great delight to the girls. Many questions were asked regarding the work and the plans but the chief one seemed to be: "Where did you get all these girls?" The fact that two Americans speaking poor Russian could manage to see and know and interest so many girls was to the Russians marvelous, but to the two Americans themselves the most understandable thing in the world.

The success of the event was evidenced by the eagerness with which the committee ladies who had been uncertain before, now precipitated their offers to help. Madame Orjevsky, the one woman in Russia who had known the Association in America, had been of great assistance in preparing for the occasion and was gratified by the results. The movement from the beginning had been helped and encouraged by Countess Panin whose official advice had been sought.

The girls themselves proved their interest by their presence not only on the great occasion of the opening, but at the regular class meetings. And this meant loyalty through times of revolution and bloodshed. First had come to Korniloff rebellion paralysing everything for a week or two. But the girls still came. Three weeks after the official opening, Civil War precipitated its week of rioting and terrorization. Still came the faithful few through it all. In the next lull a second opening and registration for new classes found 225 girls ready to listen to an evening's address by Madame Orjevsky and to respond eagerly to moving pictures of tent life at a Lake Geneva summer conference. Classes boomed in spite of revolution. In the midst of very irregular conditions a regular Association had come into being because girls had found there something different from anything they had known before, and something they very much wanted.

"I like the American way," said one girl. "There is so much fun and 'lightness.'" That is just a new term for expressing Association enthusiasm.

The next step was to plan to open in Moscow. After having won their way alone in Petrograd, it was an interesting experience to the two American secretaries to have Madame Orjevsky go along to blaze a trail before them with her smooth Russian, her wide acquaintance and her absolute conviction that the Y. W. C. A. was the thing Russian women needed and wanted. She described glowingly the opening in Petrograd, the eager coming of the girls, the home-like restful atmosphere of the place. Of the religious purpose of the Association she spoke with no hesitation. She even referred to the bravery of the two American secretaries in being in Russia at such a time and the consequent duty of all patriotic earnest Russians to forward their work. She made her greatest impression by her story of the little girl who

said that when she was in the Association she had such a good time that she forgot all about being in war-tired Petrograd till she went outdoors again. That the Association could likewise succeed in Moscow she had not the slightest doubt.

A spacious hall and two small rooms, formerly occupied by the Religious Theosophical Society, was secured from Madame Morozoff, president of the Society. In December, 1917, the first meeting was held. Among those who came were the wife of the American Consul, the woman who owned the building and also several factories, and a number of women from cross sections of Russian society who had never heard of each other. Madame Orjevsky presided, but the meeting consisted mostly of informal chatting which seemed to create the atmosphere desired. After all, the great fact was that the Association was open and girls were coming. With a committee of representative Russian women to advise or to throw themselves into work by teaching, by giving an afternoon a week or by organizing excursions to the art galleries, the secretaries enthusiastically made up the Association program.

The largest class was for Russian language study, taught by Madame Shidlovsky, a committee member, who delighted in her big group of girls as in her own family. It was a pleasant surprise to the American secretaries that little cash and messenger girls would study the things they needed, such as Russian and arithmetic, instead of choosing the froth as most young Americans of their type would do. Just as in Petrograd, the gymnasium classes were very popular. They did more than anything else to abolish distinctions. In drinking tea one naturally seeks one's intimates, but in playing an exciting game one forgets whether she is side by side with shop girls or university girls in the exhilaration of working for the team. Besides a waitress may play just as good a game as a student.

The Association in Moscow and in Petrograd differed in type as the two cities differed. In Petrograd, the city of international affairs, many dependable members were girls from the Baltic provinces: Letts, Courlanders, Esthonians, with a mixture of Poles and Armenians. They came from the government offices and the banks and had education commensurate with the responsibilities of such positions. In Moscow, the commercial center, the girls were mostly pure Russian and largely from the two biggest department stores, the majority, so young, in short skirts and braids, that the committee women found it difficult to believe they were working. The fact that they lived in the poorer parts of the city and at some distance from the Association influenced the food committee to allow the Association a fourth of a quarter pound of bread per person per day which was served with tea by way of a small collation before the evening classes, since the girls came directly from work, and after the meeting usually walked home on account of the crowded condition of the irregularly run street cars.

The Moscow Association too suffered some interruptions in its schedule. There were the Christmas and New Year's holidays of three days each and then the big holiday for "blessing the waters of the Moscow river. This was followed by a week of shooting. But when the shutters came off the shop windows again and the people began to go about freely, the girls came back so glad to see the Association again that it made even such interruptions seem worth while as a demonstration of their loyalty and interest.

Outbreaks of shooting came to be such every day affairs in January, 1918, that they were hardly interruptions. One day when the American secretaries in Moscow were visiting the big Sucharof Market jammed with people peacefully bickering over fish, sauerkraut and strips of cloth, the shots began to come. An open stall, the first haven of refuge, presented possibilities of escape in a big empty barrel. But the old peasant shopkeeper deciding it was too hot for her began closing up. There was nothing left but to run for it. Out into the boulevard, bent half double, the Americans tore along, stumbling over sleds and bumping into people, tumbling into a large puddle of water, then up and at it again, with the bullets whizzing from all sides at once. Several blocks away they found a cab to take them home. Everything had stopped running except the ambulances and motor cars of the red guards. But the other side of the city where they lived was not disturbing itself.

In February, 1918, along with a celebration of Washington's Birthday, came the rumor that Smolensk was taken by the Germans and her thousand troops sent on toward Moscow. Immediately plans were put into operation by the American Consul for getting all the Americans to Samara, a place of greater safety. Miss Dunham and Miss Dickerson, in charge of the Petrograd Association, were out of communication. There was nothing to do but act as isolated units and obey orders. When it came to the point of leaving Moscow and the work for Russian girls, Miss Boies felt she could not go. Perhaps one person could stay. Since it was necessary to reduce the staff to no more than one person, Miss Taylor and Miss Ogden went with the other Americans to Samara.

The Russian girls in Moscow grieved at the thought of bidding goodby to their Association and all their American friends. It was, therefore, a piece of good fortune for them that Miss Boies stayed on to hold them together and give them some pleasant and profitable hours with play and classes at the close of the very trying days through which they must go. The food shortage and the loneliness were the worst features. Most of the supplies had been sent to Samara in expectation of the Germans shortly taking Moscow. But food shortage was not an unusual experience to those who had lived through the winter in Russia. To be always a little undernourished, always cold with a maximum heat of only 45 degrees Fahrenheit allowed by law, had become the nor-

mal thing. But to be alone with momentous questions of policy, of cooperation or of personal safety, was to know the miseries of discouragement.

There was nothing in the surroundings to add a drop of cheer. The girls who came to the Association day by day were gradually running down physically. The committee women were perceptibly growing older and thinner. Evidences of mental suffering were on every hand—young boys and girls committing suicide or going crazy—until a sort of apathy settled down over the people as if nothing mattered, not even peace. And yet to the secretary there was the one consoling fact of being there as friend to help, if only by the giving out of such bits of bread as were procurable to the girls who came in for their hour of recreation, to try to forget. Some of the classes were able to continue and some new ones were added in millinery and sewing. During Lent two classes in Bible Study, one of them in English, taught by Miss Boies, the other in Russian by a Russian woman, helped to observe the season, and a friendly Russian priest gave several religious addresses, which meant much to the girls. *how do they know?*

The political situation changed from day to day and no news was dependable. The Germans could take Moscow in one drive if they cared to do it. Foreigners were getting out as fast as they could on any kind of trains. But travel conditions were invariably bad. Then came the signing of a peace with people scarcely aware of a change. Whether it was the red flag of Bolshevism or the black flag of Anarchy seemed to make little difference to an apathetic people who needed bread.

In the meantime word had been received that the secretaries in Petrograd had been taken to Vladivostok on the official evacuation train. For several months there had been two secretaries in Vladivostok, Miss Katherine Childs and Miss Muriel Heap, waiting for an opportunity to get across Siberia into Russia. The four of them together continued their study of the Russian language and looked into conditions at Vladivostok which showed many needs for Y. W. C. A. work in Siberia.

The two who had gone to Samara were likewise studying the language and looking about. Samara offered greater relief. Many refugees from Northern Russia and from Poland had left Petrograd and Moscow for this less crowded city; the center of a fertile area, watered by the Volga, from which came large supplies of grain. Samara had a troop of 500 Girl Scouts without a leader, which called for just the things a Y. W. C. A. secretary could do. The Scouts themselves were eager to have the Americans take hold.

In April, 1918, Miss Boies made a trip from Moscow to Petrograd, which for a history of transportation in 1918 and of endurance tests in the face of great discouragements should be recorded. "Goodby. We'll see you after the war," was the farewell of the people in Moscow as she started on her cheerless journey. A third class car with narrow benches filled with soldiers all smok-

ing and eating, only one other woman in the car, one soldier who sang from two in the morning till seven, driving away even what sleep might come in a bolt upright position. Such were the conditions of the journey. Was it worth while for the sake of spending a week in Petrograd? "It was one of the most worth while weeks I have spent in Russia," wrote Miss Boies. The rumors she had heard in Moscow that the Petrograd Association, left without an American secretary, was in danger of a slump, made any discomforts worth enduring for the sake of seeing the real situation of the girls in Petrograd who had learned to look to the Association for help in a crisis.

Miss Boies thus described her week: "Petrograd was a surprise to us—instead of a sad abandoned city, everything was gay; people were walking or riding, very well dressed, no strain, a city without a care or a fear apparently. There were no soldiers on the street and officers everywhere in their best coats, gold braid such as I had never seen before. But underneath there was much suffering in spite of the gay streets. There was literally no food to be bought in the stores or at the hotels. We stayed at the Hotel d'Europe—no bread, only coffee with a few grains of sugar in the morning, and at noon or night a soup and a meat, no potatoes, no vegetables of any kind and not even dried fruits. If we had not brought along an ample food basket for the journey we would have starved. Of course people can still buy limited supplies at the cooperatives and the city stores, but there has been no sugar given out by card even for a month, and that is the nearest experience of starvation that I ever want to see. I was surprised in our committee members—they have changed so, aged and grown thinner even in the three months that I have been away from Petrograd. It makes one feel very sad.

"They were so glad to see me it was most touching. They insisted on my coming to their house to tea or dinner. Of course I did not want to eat of their slender stores and they were too dear for anything. It happened that they were in sort of a crisis so my coming was very opportune. The school that had evacuated was moving back to Petrograd that week and they had ordered us out. Why they are moving deaf and dumb children into a starving city no one knows, but Moscow is being completely requisitioned by the Bolsheviks, so they must leave there. We made a strong plea to the house committee, and they decided to send out all the other organizations and let us remain.

"Not the least encouraging part was the fine work that our two little Russian secretaries, Nina Stephanovna and Antonina Mihaelovna, are doing. They have really caught the Association spirit.

"Our committee women are getting new ideals, and our insistence on the democracy of the Association on the sharing of responsibility with the girls is something new. One of the committee members in Petrograd said to me: "We must keep the American spirit. We have missed that since Miss Dunham went away;

that is the thing that is most important." What she really meant was our attitude of equality and comradeship with the girls."

On her return to Moscow, Miss Boies had word that the four secretaries in Vladivostok were coming to Russia, Miss Dunham and Miss Dickerson to resume their work, Miss Childs and Miss Heap to begin theirs. The next step was to confer on the whole subject—of how best to conserve what was already begun, how to concentrate forces, and how to plan for new work. It was considered wise to hold Petrograd and Moscow, where the Association already had a start, to open in Samara with the Girl Scout troop, and to cooperate with the Y. M. C. A., at their invitation, in some summer work along the Volga River; also planning ahead for student work in connection with the World's Student Christian Federation.

Of the work already established the most important seemed to be that in Moscow. Not only was Moscow in normal times more thoroughly Russian than Petrograd, but it had now become the seat of the Government. As a center for Association work it was of strategic importance. Famous for having more churches than any other city in the world, its religious prestige was unquestioned. It was also the first city in Russia industrially. Realizing the significance of this fact in the Association program, Miss Taylor spent June and July of 1918 making an industrial survey of the city. With a permission which gave her entrée into every factory in Moscow, she toiled through the hottest days of summer, visiting 225 factories. These giant buildings fringed the city, forming the circumference of the circle which surrounds the Kremlin as the center. The factories are of many trades, in which textiles stand at the head of the list in numerical importance. Next came the factories making candy, rubber, cigarettes, shoes, buttons, the tea-packing industries, the army equipment places, and the sewing trades, with their ramifications and abuses such as sweating.

The number of women employed was below the normal of pre-war years, due partly to shortage of raw materials and fuel. Demobilization of soldiers added to the unemployment problem; but in socialistic Russia, where principle demanded that all engage in productive work, the labor leaders frowned upon the displacement of women workers by soldiers whose places they had taken during the war.

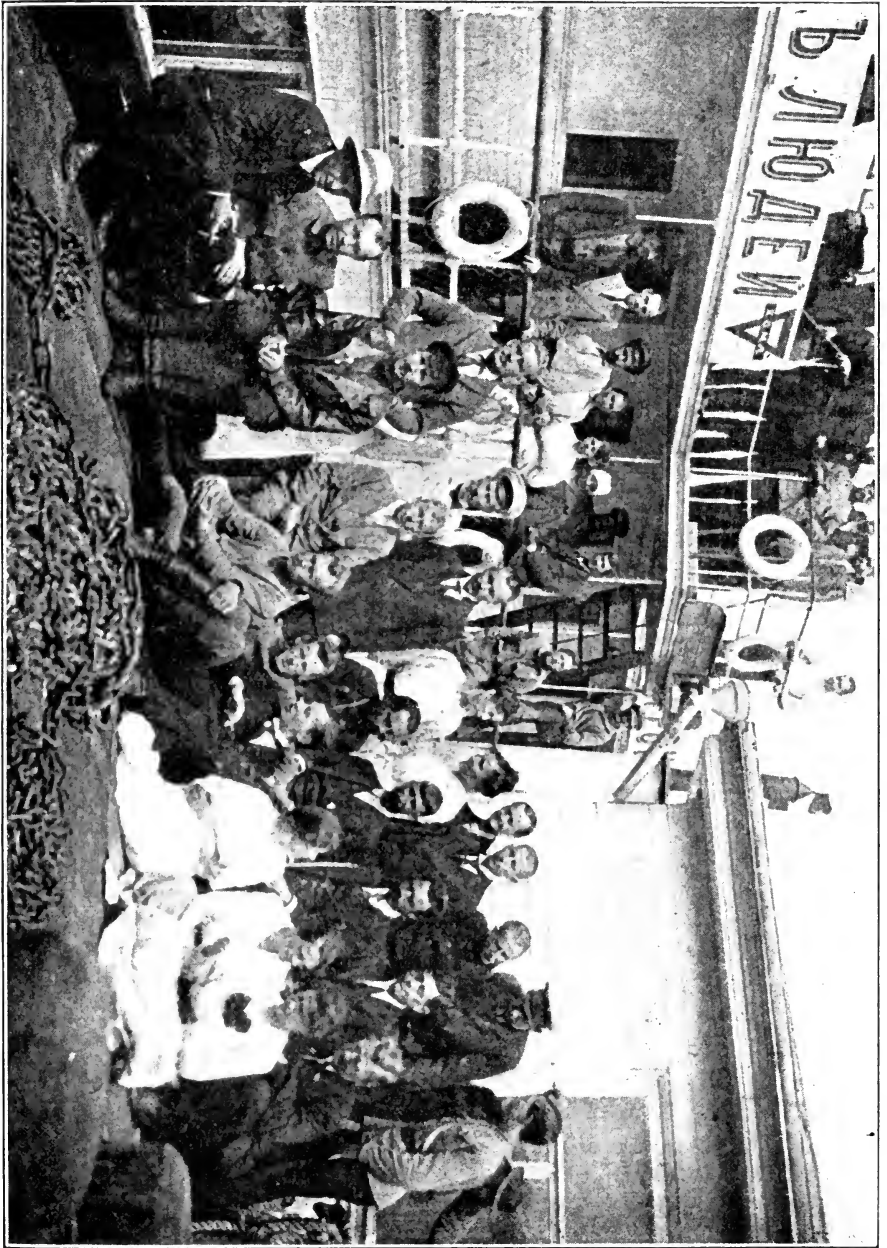
The right to organize openly and to think, talk and act collectively and freely, without fear of arrest, had wrought fundamental changes. Labor unions organized by trades, with compulsory membership, had much power in regulating conditions of work and policies of workers. The fact that women did not live up to the privileges accorded them in the unions, but left most of the management to the men, was due to the greater educational advantages which gave the men a wider interest and ability. The Bolsheviks were recognizing, however, the fact that greater strength and efficiency were to be gained through industrial rather than trade organization, and by including both men and women in its com-

pulsory membership. Under the Soviet government all industries would be completely controlled and reorganized.

The housing of workers was for the most part by the barrack system, due to the necessity of providing living quarters for the peasants brought from villages, where they were dependent on landlords. Many of the conditions of crowding and lack of sanitation were due to the ignorance of the people of any laws of health, rather than to negligence of the management, who provided in many cases good buildings, with laundry and bathing facilities. However, there were instances of bad housing and neglect. Medical and dental care for employees was required of employers by Russian law. The working conditions in some of the factories were poor, due to bad sanitation.

The factory girl was a type distinctly Russian, differing in appearance, temperament and ambition from the wiry, alert American girl in industry. One difference was in education, the American girl plainly showing evidence of greater advantages and wider interests. But the fundamental difference was in origin. The Russian girl, of peasant stock and country upbringing, presented an appearance of stolid strength and backward conservatism. Her interests, emerging from a background of hard work in small community circles, whether in village or in factory, primarily pertained to the physical necessities of her being. The great event in her life would be marriage. Coming out of a life of hard work, she would go back into a life of harder work. And yet the natural instincts of girlhood—the desire for beauty and personal charm, the seeking of joy, and the unconscious shy longing for self-expression—ran not much below the surface of the most stolid appearing of these Russian factory girls. From their normal country life they were never entirely cut off, for in the slack seasons, which were the times of harvest, they would go back to help with the crops. After the long Russian winter, the effulgence of summer served to emphasize in the minds of the American secretaries the vital importance of the peasant to Russia. Not only the fact that peasants were now coming to take a large place in organized industry but also the historical significance of a group numerically tremendous, for centuries attached to the land, pointed to the strategic importance of any kind of country work. When the Y. W. C. A., therefore, was invited to cooperate in a scheme for country work in a boat trip along the Volga River in the summer of 1918, the offer furnished too large an opportunity to be refused. The longing to get as close as possible to the Russian peasant had here its chance of fulfillment.

Any effort to reach the peasants of Russia must take the rivers into the itinerary. Great arteries carrying the life of commerce, of production, in many cases of all outside communication, they nourish the heart of Russia. And Russia's rivers are many. The Volga, one of the proudest of them, its wide waters, filled with floating barges, separating vast stretches of low lands shading off into deserts, on one side, from a succession of rich farms and vill-



ABOARD THE BOAT THAT CRUISED THE VOLGA

age on the other bank, was to be the route of the expedition. Its purpose was to help the country people at the very points at which they most needed help by taking them new ideas along practical lines on subjects of particular interest to them and by demonstrating how these ideas could be carried out. Although the whole scheme was to be directed by the Y. M. C. A., the cooperation of the government, of the Red Cross and of a staff of Russians made it possible. Of the women's work the Y. W. C. A. was given full charge. It was a help to have them also run the commissary department of the boat.

The steam boat furnished by the government was equipped with an exhibit covering many aspects of agriculture, such as bee keeping, poultry raising, dairying, and the use of farm machinery, and demonstrating the right and wrong way of caring for babies, some proper methods of domestic science, including cooking and house-keeping, particularly the large uses of the foods at hand, such as vegetables which were entirely neglected by the peasants, substitutes for sugar of which there was none, and the making of potato flour.

Starting from Nizhni-Novgorod in June, 1918, the boat made its way down the Volga as far as Simbirsk, stopping for one or two days at about eighty towns and villages. At each stopping place the coming of the boat had been advertised beforehand and a crowd was already assembled on the dock by the time the boat was ready to tie up. In the case of early morning arrivals when one wanted to sleep, this was rather inconvenient, for four A. M. made no difference to the noisy throngs in waiting. The morning was occupied with seeing the village authorities, the priest of the local church, and the people affiliated with agricultural societies, and in visiting the schools to arrange with the teachers to have the children come down to the boat in the afternoon. The afternoon was given up to showing them the exhibits. First came the school children and their teachers all eager to have a look at the wonders the boat held. Nothing escaped them, although to the children some of the mysteries of hygiene might remain forever inexplicable. To the teachers the coming of the boat was providential—new inspiration, new ideas, a relief from monotony, a real help in the process of teaching. After the rest of the exhibit had been seen and explained came the wonder of wonders down in the hold, for some of the children had never seen moving pictures. They had heard tales, however, of strange people who sometimes stole little children, and some of them were afraid to go down inside the boat. Once down, they could hardly be induced to come out again, so great were the fascinations of the picture people who moved and acted. The children were then taken up into the village in order to keep the evening on board free for the grown people. To hold the children there required the services of one person who could play games with them. Scared at first as they had been at the boat, they ended by accompanying this strange new friend back to the boat when the evening was over and holding her hand tightly all the way.

In the meantime, the exhibit was being shown to the peasants and the village people. They came early, spent the evening and were loath to leave at midnight. Amazement, wonder and curiosity held them. The exhibit had been planned with a special view to interesting the men in newer agricultural methods and the women in domestic science and child welfare. But often the men seemed to take more interest in the child exhibit than the women, due to the fact that the men had more education and, therefore, more appreciation. Or sometimes the younger women were off working in the fields, which left only the older women free to come. It was not unusual to hear two or three old women in low tones speculating about the possible reasons that could have brought the exhibition. The theories varied from robbery to enemy propaganda, and the talk usually ended in sending a delegation to see what it was all about. As the admission was only thirty kopecks the robbery theory was soon abandoned. As for the propaganda it seemed friendly enough. It was certainly useful to learn how to make flour from potatoes. Thus the majority of the visitors gained several practical ideas and by the time the boat departed, there was always left a group of from ten to thirty who had grasped the deeper meaning of it. For after all, better farming, better community life, better babies and better schools were matters of vital import in every community.

The group who cared the most about the message brought by the boat were the school teachers. Into them it put new life. Not infrequently they would follow the boat down the river two or three miles to the next landing in order to hear again the explanations and see again the pictures and thus to understand a little more. The teachers were the key to the country situation wherever any welfare work was concerned, because the teachers, having been students, had had their minds opened. This fact pointed likewise to the strategic place of student work in any program for Russia.

The Volga trip served to emphasize to those who made it, some of the great opportunities for work in Russia. It had demonstrated that country work was possible. Following the open route of the rivers, a boat might tie up anywhere and get an audience. It had shown the need for such work. The simplest demonstrations of cooking and for food values were of use in meeting the stringent food situation. The deeper application of the demonstrations and the lectures could be grasped by a few and turned to account in the community life for the good of larger numbers. Moreover, the trip had shown the possibilities and needs in specific places for intensive Association work. Nizhni-Novgorod presented limitless possibilities. As a great trade center it brought together people from great distances: old traders from the north journeying with packs on their backs; many people passing to and fro in boats. Important industrial suburbs surrounded the town. A university brought together great numbers of students. The president of the university having heard of the work of the Y. W. C. A. had asked for help and advice in establishing a domestic science department, even signifying his willingness to take over one of the secretaries to be on the faculty.

Kazan and Samara also had universities, the importance of which was greatly increased on account of the closing of the universities in Petrograd and Moscow.

Other possible centers for the work of the Y. W. C. A. had been noted by the secretaries in their many enforced journeys. The route of the Siberian railway offered opportunities in Perm and Ekaterinburg, in Omsk and in that great strategic port either of entry or of exit—Vladivostok.

The work already accomplished in Russia had demonstrated itself and its adaptability to Russian women. The fact that they came in numbers to the Moscow Association, which was none too centrally located, at a time when traffic conditions were crowded to the limit and when the matter of wearing out shoe leather had to be considered, and that they came on dark nights through unlighted streets with the sound of shooting as common as the sound of an automobile horn, spoke eloquently for the continuance and enlargement of the work.

But the end of the summer of 1918 brought such clouds to the political horizon as made the storm seem too near for further risk. The American government authorities called on Americans to seek shelter and safety outside Russia from the outbreak that was sure to come. The Red Cross was going to Sweden. The Y. W. C. A. was ordered there, too.

A letter dated Stockholm, Sweden, September 12, 1918, tells a story, by contrasts, of endurance and pluck and unflinching faith in their purpose:

"We feel as if we had come out into daylight from shadow, and we are surprised that the matter of food, laundry, repairing old clothes and buying new ones can be accomplished with so little effort. To get shoes resoled in a couple of days or a waist cleaned in a week seems a miracle. I just wish I could give you an idea of how the neatness and order and cleanliness of the buildings and streets excite us. And the shop windows, full of food and candy! It's great to see them.

"Of course you know that we are simply en route to Archangel via Stockholm and we do not consider that we have come out of Russia at all. Probably by the time that you receive this letter we shall be again in Archangel and pushing down into central Russia again, for that is where there is work for us."

As for the two Associations in Russia, Moscow had had to close in August when the Bolshevik government requisitioned the building. Petrograd, in many respects like an abandoned city, had allowed the Association to continue its work unnoticed and unmolested. The fact of having now only Russians in charge had made it less conspicuous.

The way back to central Russia did not open as quickly as the optimistic secretaries had thought. There was opportunity, however, for serving in Archangel, where a number of American troops

were stationed in a military situation that called for specific war work as loudly as any need in France. Archangel might present new openings for real Association work, or it might be a blind alley so far as work in Russia was concerned. But at least it furnished the Y. W. C. A. an opportunity to be of service during a time of enforced waiting.

Willingness to serve is not always the only requirement. Sometimes the willingness must demonstrate its own worthiness. To get the necessary permissions for going was easier than to win the unqualified approbation of the American authorities. Many were the situations in the Great War that furnished women the chance to prove themselves. But none was more rigorous than the situation in North Russia. Nevertheless, the morning of October 5, 1918 found the women of the Y. W. C. A. writing from Archangel: "We have just this morning arrived here and are again in Russia. It is so exciting to hear the good old Russian language again." Their motives in coming sprang from two sources: their desire to be in Russia, the country they had come to serve, and their eagerness to make their presence count in an immediate task for American soldiers.

The American North Russia Expeditionary Forces had arrived in Archangel about a month before and 5,500 troops were quartered along a 400 mile front on the Archangel to Vologda Railroad. The Y. M. C. A. was at work with a splendid program as an Allied organization. Large huts were running with canteens adapted to handle crowds of soldiers from all the Allied nations. The help of women workers was very much needed in these canteens. And to this work the six Y. W. C. A. secretaries gladly gave themselves. Their presence behind the counter added a touch which only the American woman can give to the homesick American soldier. One of the secretaries describes those first days:

"We arrived some weeks after the landing of our troops when most of them had gone to the various fronts, to fight in the cold swamps of a seemingly limitless forest; so that only a comparatively small unit remained in Smolny, Archangel and Solombola, three adjoining military centers, for guard duty. The joy was not less than the amazement of these soldiers in discovering that American women had come to Archangel. It was in those first days that we were constantly amused and touched by their frank exclamations. One day we entered a street car. Upon apologizing for stumbling over a sizable pair of American feet, an astonished youth rose to exclaim, "Gee! you must be from the States!" and then as the word was passed along that American women were here, a veritable car of smiles greeted us. From that time on, swearing in street cars and on the streets became noticeably less."

At all social events the presence of the American women was sought. Almost every evening some one of them was present at the Y. M. C. A. hut in the Solombola and Solny districts and every afternoon and evening one was in charge of the canteen at the Central Hut in Archangel. Their presence made it natural and

possible to secure the help of congenial volunteer women workers and to employ the right kind of servants. By November, 1918, even the Ambassador was not only thoroughly reconciled to having American women in North Russia but was urging that ten more secretaries be sent, adding to his request an unconscious compliment for the six already present, in the words. "Send only strong characters."

Wherever they went, the American women found the men looking at them as if they were too good to be true. "Gee, it sounds good to hear an American woman's voice!" was remarked over and over again. Both men and officers, too, puzzled over why the American Army was there and what would come of it, to feel in the mood for making the little sacrifices necessary in a soldier's life. were in need of a lot of cheering. In the hospital where lay the sick and wounded facing possibly the supreme sacrifice, the passing about among the cots of an American woman brought comfort and courage. Casual visits developed real acquaintance and opportunities for more intimate chats over problems and difficulties. Entertainments of all sorts were part of the program, and the variety in the nationalities to amuse and be amused furnished variety in costume, color and form. Each nationality celebrated its particular national day. For Americans it was Thanksgiving Day. Christmas was observed by all, beginning with music by a Russian Church choir on Christmas Eve. The day itself was packed so full of joy that no one had a chance to get homesick. Carols sung in the early morning through the wards, packages and goodies distributed and laughed over, Christmas trees decorated and lighted beside the beds (a special dinner, followed by real coffee and cigars, cheerful stories read), all these things made Christmas cheery at the Hospital. The huts were just as busy with a round of eating and entertaining.

Not only to the men in Archangel did the Y. W. C. A. secretaries become like sisters from home, but even to the men upon the railroad front they went, eager to share in the life of these box car settlements among the snow-laden Russian pines. These settlements of a few block houses for the guards, and a string of diminutive Russian box cars along two or three sidings comprising mess car, supply car, canteen car, a big American box car to be used for classes and lectures and a large steel mail car arranged as a reception car for the Y. W. C. A., kept one secretary on duty there all the time. If she left they petitioned for her return. What it meant to the men in these days of twenty hour darkness and a temperature of thirty or forty degrees below zero, to have even one American woman in camp, is practically expressed by the boy who, when he went off guard duty, left a standing order, "Wake me up if the 'Y' people come!"

Since Archangel was the center for all these American troops the Y. W. C. A. secretaries were quick to recognize the need there for a Hostess House designed exclusively to be to the American man a real American Home. The Y. M. C. A. huts were neces-

sarily too big and international in character to be homelike, wrote one of the secretaries, "although they were all as attractive as fresh paint, curtains and big pictures could make them." In this faraway land where the people talk such an outlandish language and customs are so different, we wanted to keep the ideals and memories of time so fresh that temptation might be lessened, resistance increased, and keeping in touch with mother, wife or sweetheart, a necessity."

The process of obtaining a house was as long and as involved as in other parts of Russia. Besides there were the Americans to convince. But the year's experience had taught these American secretaries the value of persistence in obtaining their desires and proving their point. After three disappointments a house was secured. The process had taken three months. New Year's Eve celebrated the opening event, a party for officers; and New Year's Day, 1919, welcomed the men of the Army to their "American Home" in North Russia.

The three rooms the furnishing of which had been achieved more by ingenuity and artistic adaptability than by any materials that were procurable in the empty shops of Archangel, readily assumed a homelike appearance to the big American boys who wandered about within the bright flag decked walls and admired the stenciled coarse linen curtains. To them it was palatial. It was a place exclusively for them but to which they might invite a comrade from the Russian, Italian, English, Canadian or French Army. The cooperation of the Y. M. C. A. and American Red Cross made possible the serving of food which seemed like home too. Pies, doughnuts and pancakes, even chocolate layer cake, came from the kitchen and, with homelike disregard for service hours, were in demand at all hours. The most appreciative guest of all was the boy from the front, to whom eager hosts never failed to show off all the marvels: real rugs, a big mirror, a hat rack, and best of all an American rocking chair. "Why, boy, it's a real home!" was the unflinching comment and perhaps one more wife or girl back in America would have reason to be thankful the Y. W. C. A. had come to North Russia.

The summer of 1919 brought its changes. The American troops sailed for home with the Hostess House "on the job" even to the moment of "Bon Voyage" to speed them on their way with joy toward their real American homes. The secretaries of the Y. W. C. A., with mingled delight and sadness that this day of the soldiers' release had come, turned their attention to other work. Never for a moment had they forgotten that their real mission was to serve girls.

The girls of Archangel were as ready to become Association enthusiasts as had been the girls of Central Russia. With the arrival of five new secretaries in July, 1919, it was possible to plan some club work immediately in the rooms that had formerly been the Hostess House. No opportunity had been lost in getting acquainted with girls and their needs. Wherever the American

secretaries went, even if it were off on a day's holiday, they were objects of special interest to the Russian girls. A trip one day to Solovetski, the great monastery of North Russia, brought the secretaries into contact with about a hundred and fifty girls who, with their parents and teachers, were on the ship making a pilgrimage to this sacred place. What contrasts the two groups presented: The American secretaries, alert, straight, uniformed, low-heeled, spectacled, were the incarnation of the practical. The Russian girls, slightly stooping as they strolled, high-heeled, some with eyes blinking from poor sight, because in Russia only the old make themselves hideous in spectacles, endlessly reasoning and fruitlessly speculating, were living representatives of the theoretical. And what possibilities of mutual benefit from these contrasts!

It was not long before the groups were talking together by the use of a mixture of Russian, English, French and German, to the mutual linguistic improvement of both groups. As soon as they heard about the plan of opening a girls' club in Archangel the Russians had a torrent of questions. The whole idea was new to them. The fact that there could be a place like that designed just for girls was indeed cause for questions. When would it open? How many could come? What would they do?

The next week the club opened. The clean fresh rooms were crowded to the limit and class registrations mounted up by heaps. The teaching of English gave the new secretaries something to do. There was one doctor among them who was quick to see the great needs for some simple lessons in hygiene. With the aid of an interpreter, Dr. Warner was able to carry on two large classes. The one in First Aid and Emergency Treatment, with fifty girls registered and an average attendance of about forty, gave special credit for outside practice in actual cases, and devoted two hours to lecture on simple physiology, sex hygiene, and social relations between men and women with due allowance for any questions the girls might care to ask on any of the subjects. The other class dealt with Home Nursing and Infant Care. Dr. Warner also found time to help in the work for the Girl Guides.

These classes gave Dr. Warner an insight into moral conditions among girls which deepened her conviction of the need for Association work in North Russia. Morals were at low ebb among them. She found the girls quick to grasp the theoretical aspects of the subject, but slow to apply them in practical usefulness. And yet the doctor was strong in her belief in the women of Russia not only as superior, morally and intellectually to the men, but also as strategically important in relation to the future of Russia. "I firmly believe," she wrote in her report, "that with very little education in social hygiene, with a little encouragement as to the marvelous possibilities, latent still, in these very women of Russia—in raising the morale of the young women of the country, who, as never before, are branching out into all sorts of economic enterprises—the social and moral conditions of the country can be raised to a greater height with unbelievable rapidity."



GIRL SCOUTS, MEMBERS OF THE ARCHANGEL Y.W.C.A.

All the secretaries were impressed likewise with the limitless possibilities for the future. But for the summer of 1919 any aspect of work was necessarily temporary. The political situation colored everything. In a secretary's own words: "Living in Russia now is like living on a volcano. Yet we lived on that volcano for about six weeks, very happily and very comfortably. What if one did see many soldiers on the streets; or hear the monotonous clomp of their iron shod boots on the cobble stones; or what if one were stopped at night by the home guards, with long bayonets, very weird in their combination of civilian and military clothes; and what if one heard, late in the night, mysterious Russian mutterings in which one could only grasp the word 'Bolshevists' and nothing more; and what if one heard reports of expected counter-revolutions and dangers from Bolshevism. In contrasts there was the incomparable glow of sunlight in the golden domes of the cathedral, a pageant of color on the street, queerly costumed priests, peasants stopping from market before ikons or small chapels and crossing themselves again and again. And best of all, there was the sunset on the Dvina with the domes of Russian churches in soft outlines in the distance. I shall never forget the strange, mysterious effect of these Russian sunsets. Even the Allied battleships in the harbor could not withstand the charm and seemed to be only phantom ships of blue and pink. I wanted to sit under the white birches along the quay and dream dreams and see visions. How can a Russian excel in anything but art and letters when he has such haunting beauty about him?" So vivid an understanding of Russia and the Russian temperament must have value for future days.

The girls' club of Archangel was destined to be interrupted. In September, 1919, came the sweeping order for all the Allies to leave Russia. There was no escape this time. The Y. W. C. A. must go too. When the news was known, a spirit of sadness descended upon the girls meeting for classes. Lessons were set aside for other topics which sprang from deep seated interest in the American secretaries and all that surrounded their departure—questions of the great land from which they came and to which they would some day return. What was America like? And the secretaries gladly satisfied the eager questions, and in their turn were just as eager to ask more about Russia. The last class hour was given up to talk about Russia, her literature, her music, her dance, her drama. The girls delighted to hear what Russian literature and music meant to other nations. They described their Russian Easter. Then the needs of Russia were discussed. They agreed that the greatest need was education.

On the last evening a farewell speech was made by one of the girls in an attempt to express their appreciation for what the Club had meant. The following is her own translation:

"The girls begged me to make a speech, but I beg your pardon that I shall not say much, because I am very excited and therefore my speech may be confused. But, what I want to say, is true not only for myself, but every one of you.

"We assemble here for the last time, assemble like members of a family to say 'Goodbye' to those, who did for us so much. I would like to describe my impressions about the Y. W. C. A. I remember that day when one of my friends who was on the conference told me about the opening of the Y. W. C. A. In the Autumn when the evenings were cold and dark and dreary I thought many times how it would be good if the girls should gather somewhere for work and for amusement. I think that many of you wished the same. I was very glad when the Y. W. C. A. was open, perhaps now it seems very funny, but then really I could not laugh. When I came to sign my name I was met very sincerely, like an old acquaintance.

"Many girls became members of the Young Women's Christian Association. Our American friends were trying to join the pleasant and the useful. They were trying to give us such knowledge, which is most necessary in our life. English lessons, French lessons, typewriting and stenography lesson, all that make it more possible to find work. Besides this we had First Aid lessons, which we need so much in our hard times. All these lessons were for us very interesting because they were taught by the teachers who loved very much their own work and therefore they gave us their love too. We will try to use our knowledge in life.

"All the members were very fond of the Y. W. C. A. Everybody came here after their work to talk with our friends, to enjoy and to laugh. It was very nice in these cosy rooms with plenty of electric light. Everybody felt themselves very much at home and all the troubles were going far away, and nobody wanted to go home and be separated from our American friends. The following evening we came again, and again, it was so nice. Many of us have no relations here and for them the Y. W. C. A. was like a relative family. They find here attention and affection and forget that they are quite alone. In our hard times we need particularly much attention and affection, and our American friends gave it to us. They arranged for us every Sunday concert, games and singing, always they were with us and took part in our amusements.

"Today we assemble in order to say, not goodbye for ever, but goodby for the present, and to give them best wishes. We hope that again we will meet you very, very soon, and continue our work together. A 'Great Russian Thank You' to you. In this short time we loved you, and we are very, very sorry about your departure. The Young Women's Christian Association shall be for us a bright and beautiful remembrance for our whole life."

Thus closed the six weeks of club work with the girls of Archangel. Although limited in point of time the club work had been of a type comparable to the most general Association work. The girls had come from the larger offices representing the telegraph, telephone, post office, bank, Y. M. C. A., British General Headquarters, and the ouprava, the city government offices as well as the Archangel or State government offices. Many of them were

separated from their families and living in small rooms with no place to seek recreation except where the many temptations usual to a port city surrounded them. Comparing them with American girls a secretary said: "I found the Russian girls very much like American girls, in enthusiasm, frankness, originality, spontaneity, but very lacking in the qualities of leadership and action. They read better literature than our girls of the same position would read, and they discuss politics, religion and philosophy with more sincerity and depth."

Owing to the uncertainties the Y. W. C. A. had planned its work on a short term basis. But even the six weeks had served to introduce new hope for the future into the lives of hundreds of girls in Archangel.

"I shall never forget those girls at Archangel," writes one of the secretaries. "Their gratitude, their responsiveness, and kindness will be a lasting memory. They are now living through not only a political crisis, but a religious and moral one as well. I believe the Y. W. C. A. has a very unique and large work to do with these splendid girls of Russia." One result of the presence of the Y. W. C. A. in Archangel was the coming of a girl from Archangel to the National Training School in New York, where she took the year's course preparatory to service among her own people.

The leaving of Archangel in September, 1919 closed the first chapter of the story of the Y. W. C. A. in Russia proper. For about two years and a half the American Y. W. C. A. had been in Russia with the object primarily of carrying on a program of regular Association work adapted to specific Russian needs. This program had included organization in Petrograd, Moscow and Archangel. In certain places where they found themselves from force of circumstances the secretaries had given time to helping in other situations, notably in the Archangel Hostess House and recreational program for the North Russia unit of the American army; in Samara where they helped in some playground and physical education work and in the leadership of the Girl Scouts. They had cooperated with the Y. W. C. A. in some country welfare work along the Volga River in the summer of 1918. They had touched the Student situation as they visited university centers. They had served the American consulate in assisting in the distribution of a sum of money given for the relief of officers' and soldiers' families; and they had served the British Military authorities until an English woman could arrive, in running a Home for Russian women and girls just released from prison. In these varied capacities the time spent had counted in an influence out of all proportion to their numbers, as testify letters sent back from the American front in Russia or from Russian girls in the clubs. One man who was an eyewitness to their pluck, their versatility, their endurance, remarked that there were no better soldiers in Russia than the Y. W. C. A.

When the day came for leaving Russia, therefore, the Y. W.

C. A. obeying orders in the spirit of true soldiers, marched out as full of courage as they had entered. In September, 1919, Miss Dunham and Miss Taylor met in Christiania, Norway, three new secretaries who had been sent out as reinforcements from New York headquarters in the summer. Together they talked over the situation, what had been accomplished, the reasons for the interruption, the outlook for the future.

It was evident that these new secretaries must be delayed for some time before being allowed to enter Russia. They therefore made plans for using their time wherever they were for the good of Russia. Russian language lessons, a study of Russian history and customs through close contact with Russian people, and the helping of individual cases of Russian women and girls whom they chanced to meet, filled the days. Inasmuch as all Scandinavia was filled with Russian refugees, their Russian contact was direct and timely. When they moved from Christiania, Norway, to Stockholm, Sweden, and from Stockholm to Helsingfors, Finland, they still found it interesting and profitable to come in touch with other national Y. W. C. A. work likewise organized under the World's Committee, as well as to take a hand in Red Cross sewing and distribution stations, and in refugee relief carried on under the several governments. But whatever the immediate task in hand, they worked with their eyes always on Russia—her outlook, her needs, her challenge to service.

In December, 1919, Miss Ebertha Roelofs wrote from Helsingfors: "Although some people might question the advisability of Miss Cline's and my being in Scandinavia so long, since the possibility of getting into Petrograd seems about as remote as ever, still we believe that it is very worth while for us to be here. We think we might be called the American Young Women's Christian Association Mission to Scandinavia for the strengthening of friendships and the exchanging of ideas and methods." They had been welcomed in Finland, where there was so much to be done for refugees. From Helsingfors they were transferred in January, 1920, to Viborg to help in the work of the Russian Red Cross.

The first task they were asked to do in Viborg was to conduct a dining room for refugees, with two Russian women as assistants, one of whom spoke Finnish, thus being able to attend to the buying. The plan was to serve a dinner of five marks to those who were able to pay that small sum, and to give it free to those whose cards showed their inability to pay. The money thus collected was expected to pay running expenses. The food, it was hoped, could be obtained from America.

The Finns, who had not forgotten America's kindness in sending them food when they were starving, were glad to cooperate with the American secretaries in their undertakings. In their search for a location for the restaurant, they ran across some excellent quarters for Y. W. C. A. work. The opportunity for this work had come through a Sunday night Bible class meeting at the

home of a ninety year old Russian lady, Madame Cherkoff, a friend of Baroness Nickolay. Miss Roelofs, who was asked to speak to the group, invited the young women to tea the following Wednesday, January 21, 1920.

This was the beginning of Y. W. C. A. work for Russian women refugees. And such a meeting as it was! Instead of the ten who were expected, twenty were squeezed into the new rooms and overflowed into the hall. Their great desire was to hear all about what American girls did in their Associations. This made opportunity for a practical demonstration of the gospel of good health in some simple gymnastic exercises. For these exercises the group expanded into the dining room, and when the leader opened the window and jumped up on a table, their amazement reached its climax. The strenuous part of the program was followed by tea and a cozy talk, through an interpreter, on the educational system in America. Considering the ease with which Russians express their religion, it was natural to follow this with a hymn led by a woman interested in Madame Cherkoff's Bible class, and with a religious talk and an invitation to come to the class.

Work such as this fully occupied the time of the two secretaries who were waiting in Scandinavia. Other secretaries, likewise en route to Russia were waiting at other doors of entrance into that vast country which stretches across two continents. One group, known as the South Russia unit, were in Constantinople. Another group, known as the Siberia unit, were in Vladivostok. These units furnished variety to the records of what the Blue Triangle could accomplish in widely varied situations with differing problems. But in purpose they were unitedly determined to help in each situation by bringing one more Christian influence to bear upon the disintegrating, questioning forces of the Russian social structure in this formative period for Russia.

The South Russia unit was composed of three secretaries destined for the work in the north—at Archangel or in Central Russia—who had arrived after the way was barred, and of another small group of secretaries who had sailed directly to the South, landing at Constantinople. With the hope of entering Russia by one of the southern ports, or, at least, of being on the ground ready to enter when the way was opened, these secretaries joined forces in Constantinople with the Y. W. C. A. unit serving under the American Committee for Near East Relief. Besides carrying on their Russian language study they were at the disposal of the Committee for whatever service they could render in the work of relief for refugees, particularly Russians.

Russian refugees numbering into the thousands were scattered about in colonies, some of them in Constantinople proper, some of higher class assigned for the summer to Halki, an island in the Bosphorus, formerly a summer resort; one shipload of 800 arriving from Odessa, 200 of them sick and wounded, were hastily received on the island of Proti, one of the Princes' Islands. In

such emergencies as meeting and relieving these 800 from Odessa, the Near East Relief turned gladly to the Y. W. C. A. secretaries for help. "Fortunately, there is in Constantinople a Russian unit of the Y. W. C. A." wrote one of the officers on February 14, 1920. "We asked them if they would like to cooperate in this Russian relief; they eagerly accepted and at the present time the whole Russian unit is on the island working hard in close cooperation with us. Several of them speak Russian and they are very helpful. Will you say to the Y. W. C. A. that Major Arnold says every one of them is an A1 worker and we are glad to have them."

The unit was also able to cooperate with the Y. M. C. A. in some recreation and gymnastic activities for the children in a Russian school which the Y. M. C. A. was promoting. This work was beneficial on both sides, enabling the secretaries to acquire a little more facility in understanding the Russian language and people, and interesting the Russians—not only the children in the classes but the ever present adult spectators in organized play.

A few Russian women and girls were helped through the Y. W. C. A. Service Center, of which the first was established in Constantinople in June, 1919, with no limit by nationalities in its field of service. In the turmoil of races that war and pre-war conditions had produced in the Near East, the Y. W. C. A. was finding its policies ever broadening, its scope international.

While the South Russia unit was thus engaged in the Near East, the Siberia unit was at work in the Far East. Siberia, remote from the center stage of the Great War, was yet carrying on a war program in the wings; and the nine secretaries who reached Vladivostok in the summer of 1919 found the opportunities for work unlimited by any imagined remoteness. To them Vladivostok, with its 700 American soldiers (and more along the Siberian railroad), its ever present Japanese, its Russians, its Czech soldiers and its characteristic mixture of other European military uniforms, together with its hordes of Russian and Czech refugees, and its pathetic colony of Russian children, seemed the center of the universe. Certainly the ends of the earth were there represented.

The Y. W. C. A. secretaries arrived in June and July, 1919. They were immediately recognized as one of the welfare agencies working with the American Expeditionary Forces and as such were facilitated in the business of finding a location and establishing headquarters. They were given representation on the weekly council which met with the morale officer for the purpose of uniting and coordinating activities. One secretary was assigned to the staff of the Y. M. C. A. International Hut to work out some principles of cooperation with that organization. In the Sunday morning religious service, as in the soldiers' and sailors' dances, the presence of the newcomers—"real American women"—touched the occasion with a bit of home atmosphere. One secretary wrote: "The simple fact of being an American woman in

this community brings with it responsibilities and privileges of service which, in themselves, make demand enough upon our time and strength to make life very full even without the activities which we ourselves promote, to say nothing of the task of attempting to learn something of the Russian language."

The plan of essentially Y. W. C. A. activities included a Hostess House and some recreation work for the men of the American Army on the one hand, and a program of work for women and children of Vladivostok and of the refugees on the other. And yet in the following month, August, 1919, the secretaries were writing back in their reports that the "kaleidoscopic changes of plans and of facts upon which to base plans" produced a unique challenge to resourcefulness, originality and patience. "We are learning that the only fact upon which we can actually depend is the fact that no fact is dependable. We live on rumors and act on emergencies!" The arrival of two new secretaries that month, however, making nine in all, added strength to the force.

As usual in such war crowded centers a location for a Hostess House was difficult to find, and, once found, was slow to get in order, owing to the complications of the East, which cannot be hurried, and of the military, which cannot disentangle itself from official red tape. By the end of July, 1919, however, the House, or at least a part of it, was opened, and by September the cafeteria or canteen was running. Certain furnishings, such as wicker tables and easy chairs, had been brought from Japan. Through the kindness of the American Library Association, three shelves of good fiction were installed. The formal opening was a Sunday afternoon concert by a Czech orchestra followed by tea served from a Russian samovar. Add to this setting the American doughboys drinking English tea out of dainty Japanese tea cups and the international aspect of Vladivostok is complete. Even in an international setting, however, the doughboy is still an American doughboy, and it was not unusual for him to supersede the Czech orchestra with some good old American "rag," and to supplement the tea with cozy talk to a real American girl, one of the hostesses. These Sunday afternoons proved so popular that they were continued into the fall and winter.

The cafeteria was one reason for the popularity of the Hostess House. To be able to get good food of the American variety at an attractive place reserved for Americans only, was a fact to be appreciated. Out of the 700 American troops stationed in Vladivostok a large proportion expressed their appreciation by their presence and appetite. To take the figures for one month, December, 1919: Fourteen hundred and twenty-seven men were served; receipts were \$731.85; the average check was fifty-one cents. Sailors too were among those present as long as a ship was in port and the weather made possible the long walk to the Hostess House. Even after the cold had set in, one sailor walked out to consume at one sitting, five baked custards, three chocolate puddings, two pieces of pie and cake, and departed with his pockets filled with doughnuts.

For special occasions the Hostess House and its catering facilities were in demand. There were the farewell parties for the men who were leaving, which called for a cake with inscriptions on top. There were the dances, both officers' and privates', which must have refreshments. There was the special and proper food to be prepared for the soldier prize fighters when they were in training. There were the cocoa and cookies to be sent over once a week to the men at the Evacuation Hospital. There was the official entertaining, a dinner for General Graves and another for Admiral Rodgers. And there were the picnics and all that they meant for enjoying the out-of-doors in wholesome frolics as long as the summer weather lasted. But the greatest occasions were Thanksgiving and Christmas which became homelike for the Americans, with dinners and dances amid the proper decorations. Into these celebrations the soldiers and sailors, Y. M. C. A., Red Cross, and Knights of Columbus, entered with real American zest which meant success to the festivities.

On the other side of the program, the Y. W. C. A. was attempting some work for women and girls. To be of service to the American women wherever they are found is the first duty of the American Y. W. C. A. The nurses of the Red Cross working near Vladivostok and living in barracks found delightful recreation in the swimming parties, picnics, and other affairs arranged by the secretaries and in their turn extended the secretaries the hospitality of their comfortable living quarters for occasional shampoos and baths. Some of the nurses were stationed at the Russian Island Hospital six miles by water from Vladivostok and therefore, somewhat isolated. The assistance of the secretaries in doing shopping was a contribution much needed and appreciated by these nurses. All the American women worked together for the special occasions of the Thanksgiving and Christmas parties, and as far as work would permit joined in the recreation activities. By special request a gymnasium class was started for the Red Cross nurses and their Russian aides in training, to whom special credit was given for the course.

To be of service to Russian women and girls in Vladivostok, the Y. W. C. A. found the avenues of approach through class work fitted to their needs. In October, 1919, there were four groups of subjects:

1. English classes with social and other educational features including a class in business training, with the definite aim of developing a permanent club group. About 200 were in these classes.
2. Sewing classes looking toward vocational work with a Russian woman in charge of the drafting and advanced dressmaking. About seventy-five were enrolled.
3. Classes in physical training. Difficulty in securing the use of a gymnasium delayed the opening but failed to detract from the ardor of the girls who entered into the spirit of the work and frolicked and played with the enthusiasm of girlhood.

4. Special work on embroidered articles of characteristic Russian design and other typical needlework with a view to finding a sale for these and thus helping to solve the acute financial problems of many girls. This department flourished, as it served two purposes: to make known the possibilities of securing such work, and to encourage the creation of lovely Russian articles.

On November 14, 1919, the girls of all the classes were brought together to hear something about the movement that was thus serving them, how the Y. W. C. A. happened to come to Vladivostok and some possibilities for the future. Besides the American secretaries who spoke and who showed pictures of how American girls used the Y. W. C. A., a Russian woman who was present to act as interpreter, told what the Y. W. C. A. had meant to her in America. A discussion in true Russian fashion finished the meeting, the questions showing the eagerness of the girls to "belong" and thus to be contributing to the project. It was arranged that each class appoint one member as their representative on a central committee to help plan other evening gatherings and make suggestions for furthering the work.

Progress lay along this line. To watch the development of unified action through this "Get Together" movement was to see growth not only in the work but in individuals; while to know the girls as individuals was the ever increasing privilege of the secretaries who made opportunities for At Home days and Sunday afternoon teas. On the first Sunday afternoon twenty-two members of classes came.

Interest in class work was maintained. For the month of November there were 1,247 in total attendance at classes averaging a little more than sixty-two for every day of class work. Then came a revolution and two days' interruption, for even in Russia revolutions are not common enough to avoid interruptions. The end of the year 1919, however, found the Russian girls of Vladivostok more interested than ever in the work of the Y. W. C. A., constantly demanding greater things in their class work and making steady program. "It is a real pleasure," wrote one of the secretaries, "to see the responsiveness and enthusiasm of the girls, and makes one feel that there are great possibilities ahead."

The work continued into 1920 and then was necessarily stopped by the enforced evacuation of Vladivostok. The American secretaries left their Russian girl friends with regret for the brevity of the work, but great hopes that some seeds had been planted which would spring up in future developments of Y. W. C. A. work among Russian girls.

Side by side with this work for Russian girls the Y. W. C. A. had found one of its greatest fields of service among the Russian children who were living in a colony on Russian Island. Eight hundred children, aged seven to twenty, had come as refugees from all parts of Russia. Most of them were sent by their parents in charge of teachers from Petrograd and the environs to stay till the war was over. But the war went on and the children stayed

on. The travel had been by box car and necessarily attended by hardships and yet there had been few deaths among them. Two children had drifted in from South Russia having traveled all alone from Odessa and not knowing exactly who they were or how they had reached Vladivostok.

The American Red Cross had agreed to look after the children. But they arrived before Russian Island was ready to receive them. This made a difficult situation, with barracks not clean, no water system provided, frozen pipes useless, children jammed into one end of the barracks and baggage at the other. Moreover, the matter of entertaining the children was serious. The little boys and girls were kept together; the older boys and girls were separated at the island, although they had been together en route. About half were girls. Big bearded boys with nothing to do but to sit around on the bed and smoke, made the problem of morale a serious one. The separation from all contact with home was unavoidably pathetic. One letter received from a parent had been posted on the bulletin board for all the children to read, so rare was this occurrence.

The program at the Island consisted of a school run in double shifts morning and afternoon. The older girls had to do their own sewing and also to sew together in clubs for the smaller children. It was in the program of club and recreation work that the Y. W. C. A. came in to help. One secretary was sent to live at the Island. Four clubs were organized. Through some classes in gymnastics, and organized play, hikes, picnics, and general good times together, many of the children were kept helpfully busy and out of mischief. Great variety was seen in the colony, some of them having had many advantages. There were some beautiful dancers among them, from the best Russian schools. Others knew music.

One pathetic incident cross-sections the life. A child died. Since there was no Russian priest available, it became the duty of the Y. W. C. A. secretary to attend the funeral service. Taking with her some of the playmates of the dead child, they went to the grave. The children, without books or coaching, sang the Russian burial service through to the end. They knew it as they had known their dead comrade, like a familiar friend. In another instance the secretary herself with the help of two children, put up the headstone to mark the grave of a child.

Two years spent in a box car are not conducive to the development, mental, spiritual or social, of a growing child; and yet that is the length of time some of these children had been on the road. The little niceties of life were in danger of disappearing along with the little vanities. When little chips of mirrors were all they possessed, how could the girls be careful about their appearances? One teacher possessed a square hand glass which was loaned about among the girls continually as a special privilege. When at Christmas time a group was brought in to the Y. W. C. A. House to sing Christmas carols, the thing that amazed them was not so

much the size of the rooms but the huge mirrors that decorated the walls. Bewildered at such luxury and caught by so many reflections, they turned and turned as they gazed and wondered.

So tremendous a problem as that which the Red Cross was working out on Russian Island necessarily takes time. To house and feed the children as well as to provide what educational advantages were available under the conditions, was a courageous undertaking. The Y. W. C. A. in taking charge of the recreation, made a contribution which counted in the work, as a touch, no matter how small, upon the lives of children, must always count. It was with regret on both sides that the Y. W. C. A. work was brought to an end by the secretary's enforced leaving of Vladivostok. As a result of contacts formed, however, two teachers in charge of the Russian Island group came later to the National Training School in New York for preparation to do Y. W. C. A. work.

One other contribution which the Y. W. C. A. was able to make in Vladivostok was in helping the Army to care for the wives of American soldiers who had been married since coming to Siberia. Brides are always a problem in a military situation. In Vladivostok they were housed in barracks at the end of the bay not far from the Y. W. C. A. Hostess House. It was natural, therefore, to have the brides cared for at the Hostess House. Meals were served them there. And all the numerous little things which needed to be done, the secretaries gladly undertook. In some cases they kept the wedding certificates and the passports of the brides. The soldiers themselves often asked these favors.

Reports had it that there were 1,400 marriages of American men to Russian girls. Although this was grossly exaggerated, it showed the condition of affairs in Siberia. There were cases of girls married to two men at the same time; There were cases of girls with no wedding certificates. There were some brides with several children who preferred keeping house in a box car to living in barracks. The problem of dealing with brides was more difficult for the Army in this remote corner of the world than in France and many were the situations which added entanglements and made the work more difficult. The Y. W. C. A. helped where they could and won the gratitude of the A. E. F. in Siberia. Seventy-five wives of American soldiers were actually in Vladivostok. There was a move on the part of the Army to send them to Manila. After thirty-two had sailed, no more could be sent. The Y. W. C. A., when forced to evacuate on account of military conditions, regretted exceedingly having to leave a few brides still in Vladivostok.

Early in 1920 the military situation caused by the revolution was such that the American Army ordered all American women out of Vladivostok. The work done in Siberia had made its contribution, however. Hundreds of American soldiers, quartered in that corner of the world, are grateful to the Y. W. C. A. for coming to Vladivostok and for paying occasional visits "down the

... ..
CALIFORNIA

line" where the boys were quartered in out of the way places. Moreover, 500 girls who had been enrolled in classes in Vladivostok, Russian, Jewish, Polish and other nationalities, were glad the Y. W. C. A. had come, and put fresh vigor into their lives. The work for the brides and the Russian refugee children had also brought its reward in grateful reception. To the secretaries themselves who went to Siberia, the year 1919-1920 will be remembered as one of the great years of their life, great in sacrifice but also great in service.

Italy

ITALY, always as full of picturesque diversity as of variegated charm, presented variety in her war needs. While only a small part of the actual territory of Italy was fought over, yet the great expanse of her coast, the strategic position of her port cities as well as the natural war-seething of her entire population, brought the war crisis to Italy in a peculiar way.

The restlessness of the people, whole families leaving the country places and migrating to the cities, the consequent congestion of population in the cities, at a time when the natural inflow of refugees had already crowded them; the peculiar situation which brought into the port cities returning emigrant families, the women and children stranded until they could find a place to live after long absence, and outgoing emigrants, awaiting sailings for distant lands free from war perils; the new war industries, which gathered up workers by the thousands and concentrated them in camps and factories—all of these things produced a situation in which women and girls, always the sensitive element in society, bore the brunt of the social strain.

The position of women in Italy has always been a conservative one. In Naples and the South, the complex populations mingling Normans, Arabs, Negroes, Moors, Spaniards and French, fit subjects of years of terrorized exploitation, superstition, even vices, tend toward orientalization in these same vices and therefore in the condition of women. Women are regarded as inferior. A seclusion almost equal to that prevailing in Mohammedan countries has been the rule. Eighty-five per cent of the women of Calabria are said to be illiterate. In the upper classes, the suspiciously jealous guarding of women narrows them to the interests of their own household, and in the lower classes, a worse condition shunts them to the side lines of drudgery or immorality. These are the people found huddled in groups at the steamship offices by day, and quartered in damp clammy cellars by night awaiting the chance to emigrate to America.

The north had always viewed women with more liberality. The natural softness of Italian climate and topography had built into Italian womanhood, the subtleties of its charm which made her more reticent in initiative and less vigorous in leadership, con-



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scious of a differentiation due to her sex. A wide distinction in classes is inevitable.

The war in Italy, as in every other European country, has forced women into the arena industrially, economically, politically. This has brought new liberties and therefore, new temptations. In the midst of the crisis, wages were inflated to the dimensions of war prices. At the close of the war, the sudden drop in wages, the closing of many factories making war materials, but the continued high prices, meant economic readjustment for hundreds of girls. Readjustment periods are always times of difficulty. Many of these girls needed as never before in their lives a big hearted, impartial, sane minded, friend and advisor to whom they could turn in their hour of crisis.

The Unione Christiana Delle Giovani, for twenty-five years the national organization working under the World's Committee of the Y. W. C. A., realized the situation and out of its long experience of serving girls, prepared to meet it. Eager not to fail the girls of Italy, yet somewhat restricted by war conditions, its leaders felt in the present crisis the need of outside help.

The American Y. W. C. A. was already at work in France meeting war situations not only for American women but for French girls as well. In June, 1918, a request was made that the American Y. W. C. A. come to Italy also. This request was repeated in a number of forms and for independent reasons. In the first place, the American women war workers needed the same friendly hospitality in Italy as had been so gratefully received in France. This was evidently the province of the American Y. W. C. A. In the second place, the girls of Italy engaged in specific war industries or greatly affected by specific war conditions, needed the particular contribution in fresh personalities and adequate equipment which the American Y. W. C. A., through its war work program, was prepared to make. The Unione Christiana Delle Giovani finding itself hampered by war conditions even in carrying on its pre-war activities, cordially urged the American Y. W. C. A. to undertake this work. In the third place, the request came through personal invitations and information sent both to the American Y. W. C. A. in France and to the War Work Council of the Y. W. C. A. in New York. Miss Charlotte T. Niven, an American who had spent many years in Italy in the service of the Unione Christiana Delle Giovani, went to France as a special messenger to set before the representatives of the American Y. W. C. A. there, the needs in Italy. The work proposed by her in October, 1918, was as follows:

1. For American women in Italy:

- (a) A club in Rome with full time secretary.
- (b) A Nurses' Club at American Base Hospital.
- (c) A Hostess House at Genoa to become after the war a hostel and center for general work.
- (d) A Hostess House at Naples with same program as Genoa.

2. For Italian women munition workers:
 - (a) Foyers in munition centers.
3. For the Unione Christiana Delle Giovani:
 - (a) One organized center (possibly Genoa) with two American secretaries (physical and recreational) to serve as a training center; also a Hostess House to be used later for girls employed and for transients.
 - (b) Similar work for Naples.
 - (c) Financial support for new Italian secretary (3-5 years).
 - (d) Financial help in a Hostel in Florence (2 years).

With the signing of the Armistice in November, some of these items were naturally eliminated, such as the Nurses' Club at the American Base Hospital. Other items, such as the proposed Foyers in munition centers, were changed in aspect from military situations in need of intensive work with industrial units themselves, to social situations in which hundreds of girls freed simultaneously from war industries and war restraints, presented anew a problem in social reassimilation and occupation. If war needs were more intensive, the post-war needs, as they presented themselves to the Y. W. C. A., were extensive to a degree outreaching precedent or calculation.

After personal visits to Italy by members of the War Work Council who were in Europe and after consultation with the World's Committee in London, a small staff was sent early in 1919 to open a hostel for students, and club rooms for American women war workers.

In Rome a house at 4 Via Balbo given for students twelve years before by Miss Gould to the Unione Christiana Delle Giovani, was transferred for temporary operation to the Overseas Committee of the American Y. W. C. A. This house, the well-known "Casa Internazionale," the shelter successively of many student groups within Roman walls, was to expand its usefulness to the full in these war days which were stirring the life even of ancient Rome, inured to wars. The house after twelve years of service needed a bit of renovation. With fresh decorations, bright cretonnes, furniture put in repair, bathroom fixtures renewed and laundry facilities added, the rooms took on the well-known Hostess House appearance, cheerful and busy, and became the meeting ground of a variety of organizations and of nations.

The Hostel opened as an American Y. W. C. A. center October 6, 1919. Twenty-four were at dinner the first night; there were eight students, five Y. W. C. A. secretaries, ten women for rooms and the housekeeper. By nationalities there were two Bulgarians, four British, three French, three Americans, twelve Italians. Thirty students became permanent residents. Six to eight beds were kept for transients. For lack of rooms 100 girls who applied had to be turned away. It was not an uncommon occurrence to

have ten nationalities represented at dinner. To sit together at table is to take the emphasis off differences.

A secretary describes one evening when eight nationalities happened in at the Hostel: "After dinner I saw an Italian mother and two daughters, who were leaving, say goodbye to a young Bulgarian girl. The girl had brought down a picture of her father to show, a Bulgarian general killed in the war. The Italian woman opened a locket and showed a picture of her son killed in the war. Tears streamed down the faces of both. Then the two women of enemy nations put their arms around each other and kissed. 'It is sad,' said the Italian, 'but you will be safe here. This is a beautiful home.'"

In Florence a recreation center was asked for, where girls demobilized from war industries might have a little relief from the social unrest of a situation complicated by the presence of a large Italian garrison. The *Unione Christiana Delle Giovani* had a small hostel in Florence. A larger place was needed. It was thought that a joint British-American center could be made self-supporting, since many British and American girls, released from war services at home, expected to take up special studies in Florence with a view to earning a livelihood. The replacing of the former German teachers, often in the pay of the German government, was a trend to be encouraged for the good of Italy.

Housing conditions which in all Italy were the same, owing not only to congestion of population, but to the law by which building had been forbidden for the past five years, made the process of finding facilities for Y. W. C. A. work long and difficult. But diligent search was rewarded by some splendid locations.

In Florence a fine historic old palace was secured for the American Y. W. C. A. hostel, the *Palazzo Dufour Berte* in the *Piazza San Spirito*. Many girls of many nationalities have been cared for in many styles by the Y. W. C. A., but never in a grander setting than this. The magnificent reception room in which eighty people were lost on a Sunday afternoon, the myriad corridors in mediaeval Tuscan style, off which opened twenty-two rooms on one floor, echoed no longer to the stately tread of royal autocracy, but to the merry laughter of aspiring democracy. It symbolized the meeting of old and new in the Y. W. C. A., the old which from pioneer days had crept along the expanding way toward full-fledged opportunity—the new, abreast of modern need, with small houses as well as small ideals out-grown. Not every branch of the Association can be housed in a palace, but all the thought given to Association plans and policies is palatial in its scope. To make rich the lives of girls, in whatever specific need met, is to ennoble while it provides.

In the opening of the house in Florence, the girls of the old hostel were asked to be the hostesses: "to share what they had enjoyed in the past with the many girls in Florence who would come to them and needed what they had to give." With excellent

cuisine, under the management of an Italian directrice, the first month found food and service expense met, the winter's supply of wood bought, the house full and the girls happy.

For the summer of 1919 "Villa Pesenti" in the Tuscan hills near Florence had been taken for a girls' camp. Back from war years to normal days, from crowded city existence to the spacious country life—and the reconstruction would progress the more rapidly. Between seventy and eighty girls went out to "Casa Estiva" in the summer of 1919. The first group to arrive had hardly settled before there came an earthquake on June 29th. But nothing daunted (one must become used to earthquakes in Italy) they moved out into the driveway and spent at least one night in the open. Nineteen cracks in the walls of the house, the earthquake's souvenir to the camp, made something to talk about and one more sight to show visitors. Nevertheless the happy life went on with the usual camp activities, few rules, much confidence and a freedom that brought laughter and song. It was good to see the color come into the pale cheeks of some little sewing girls who had not had a country vacation since 1914. A secretary describes the activities: "The girls gave two comedies which were splendid. We had then our largest number of visitors, peasants coming from every direction. The talent will be of great help in forming a dramatic club for the coming winter in Florence. Too much cannot be said of the spirit of the girls, their courtesy, not only to us but to each other and they seemed bubbling over with the desire to be always doing something for somebody. The days have literally been golden, with only two days of rain. We were fortunate in having all our days out of doors. A victrola loaned by the Y. M. C. A. amused many peasant visitors who asked, 'Is he singing in the box?' Recovering from their astonishment they would join in."

Under the blue of Italian skies the Blue of the Y. W. C. A. Triangle was finding itself matched against three sided needs of girls who physically were tired and wanted building up, mentally were in a war rut of abnormal thinking, and spiritually were "run-down" and needed the toning up that would come from a body rebuilt and a mind renewed. Thus the Triangle was at work in the normal way.

The hostel in Florence had thirty-six girls as residents by the middle of winter, 1920, and many more who came and went using the Palace as a club center. In the old Italian Y. W. C. A. rooms at 11 Lung Arno Giucciardini, a tea room was opened to serve the needs of many lonely English-speaking women in Florence. Governesses, artists and women living in uncomfortable pensions—literally homeless people—filled the big room every afternoon and enjoyed the open fire, as they rested in the easy chairs under the soft shaded lights. There were now three centers in Florence: the hostel which was a student center, the summer camp, and the tea room.

It had seemed advisable to open headquarters for the Italian

work of the American Y. W. C. A. at Genoa, a city easily accessible in transcontinental travel and likely to be a center for Americans. Genoa, always a problem to the woman traveling alone, because of a lack of pension or moderate respectable hotels, needed some provision for American women war workers. In addition to this, club work for Italian girls was asked for. After some delay a location was found: two floors of a large handsome house in a central square of the city. Here were beds for twenty-five women, a large room for clubs and classes and a delightful restaurant with a glass verandah where the sun could pour in. From twenty-five to thirty women of four nationalities interested themselves in the new venture, and by November first all the available bedrooms were taken, most of the buildings put in order and the restaurant ready to be opened within a few days. The house exemplified its usefulness as a meeting place for many groups by the number of events scheduled weekly. The tea room, open from 4 to 6, was popular with both men and women. The Foyer met a need expressed by many girls: "We are so glad to have a place to come to. There never has been a place in Genoa where we girls could go. We feel as if this were our home."

Classes in English were started and also a class in recreational work for a group of girls willing to volunteer as assistants. A number of young students from the Technical Institute across the street began coming in for lunch and to study between classes. This paved the way for some student teas, to the first of which about thirty-five students and teachers came. On November 22nd the girls of the Italian Unione were invited to tea and accepted unanimously. Games were played with great enthusiasm. On Thanksgiving Day there was a tea for all the Americans in Genoa, to which about forty came, glad to know more about this particular work of the Y. W. C. A. and its reason for being in Italy.

The month of December, 1919, found the house running to its capacity with an average of thirty-five for lunch and from fifteen to forty served in the tea room. From these two sources of income, enough was gained under the efficient culinary management of Signorina Adeline Marauda, to pay all the running expenses of the house, including the hospitality fund, with 2,000 lira to apply on the rent.

As Christmas approached, the spirit of the season pervaded the house. Although reduced in number over the holidays, the family of six (two Italians, one French, one Norwegian and two Americans) celebrated with a Christmas tree and presents, a little service in French (the language best understood by the whole group) and an afternoon "at home" for Americans.

The first week in December, 1919, a club room, bright with flowers, was opened at Sampierdarena on the ground floor of the Waldensian Church and grew from a number of four to thirty-eight in membership, with sixty-two for the Christmas festa.

Another need in Genoa was for emigration work. Ten refu-

gee families from Asia Minor, were found sleeping at the Questura. The men were sent out at five in the morning and the women at six with no place to go and nothing to do except sit in the corridors. They were given a little food by the municipal authorities but were badly in need of clothes. The city seemed uninclined to help them find work, one difficulty being the lack of a recommendation of good character. Such a thing is not given to the people driven out of Asia Minor. In order to help the women, the Y. W. C. A. took four of them to sew on sheets, pillow cases and other plain household linen, while the Salvation Army cared for the children. Clothing for the families was solicited.

take care of the women
In Naples, the need for port work was greater. Naples had long been a gateway for the emigrant. An average of 600 women and five times as many children always on hand awaiting sailings, found great use for a combination rest room, sewing room and dormitory. Thus the days of waiting were made more comfortable; sometimes the co's in this Y. W. C. A. room provided the only possible sleeping place for the women. In addition to giving food to the most needy, stout cloth suitable for making children's garments was provided and the women invited to come and sew, under instruction, on some new outfits for their children whose clothes showed the great and unrelieved strain of wear. Some of them were taught English and instructed in American ways, so that they would be able more quickly to feel at home when they reached their new land. Another result of this thoughtfulness in their behalf was to inspire them with confidence in America and Americans. Inasmuch as about 100 families a week were touched in this way it may well be called a link in the chain by which the foreign born are helped to become Americans.

The conservatism of Naples which frowned upon any congregating of girls in the streets, even in the daytime, provided an opportunity for noonday club work for girls from the big department stores. Two large factories asked for this work, but many difficulties and some doubts in the minds of the directors of the factories have been in the way of its execution. It presents a possibility for future work.

In November, 1919, a Foyer was opened. Although it is only a tiny room, its simple, white furniture and dainty, fresh hangings make it a little spot so homelike as to attract. Since it is near the University, it has become a natural gathering place for students who come for tea and a social time. Employed girls come too, as well as older members of the Unione Christiana Delle Giovani. A Sunday afternoon gathering is a time for music and some kind of program as well. Christmas was duly celebrated at the Foyer, which was the natural place to turn if one happened to be alone in Naples. There was a party for students and another for 140 children of waiting emigrants.

The situation in Trieste is that of "occupied territory." Trieste,

being new to Italy, is still in a state of social instability. Such a state always means neglect of girls. Many girls speak only German. They work in shops and stores and have many of the stolid characteristics of the Germans. The schools formerly taught by Germans now have Italian teachers. A Foyer has been opened for them to help them, in what must be new and strange surroundings, with tasks which are not conducive to home feelings.

A Foyer for working girls was run by two girls who had taken training in the Y. W. C. A. Emergency Training School in Paris. One of them had gone to Paris "merely for the lark of it" and become genuinely interested in the great movement which prompted that school and made necessary some such plan for providing leaders.

The position of Trieste makes it a place for transients. Many Red Cross workers pass through to the Balkan countries. And the town affords no accommodations for those who must wait for train or steamer. A Y. W. C. A. hostel was necessary. The Simplon Express from Paris arrives after midnight. Before the hostel was opened, seven girls were compelled to spend a night in the station. Another group of nine from Serbia had to go to the Italian Military authorities to have rooms requisitioned. Fifteen British workers who had missed their steamer connection, were found huddled in the station by a Y. W. C. A. secretary and provided for.

Spezia is another strategic point for girls. From being the quiet little village which Shelly loved for its proximity to the blue waters, and where he lost his life in those same blue waters, it has grown to be a town of 90,000. It is the chief naval base of Italy, the population having doubled in the war, due not only to the navy personnel but to the munition factories in the suburbs. Hundreds of girls were thrown out of employment when these factories closed. Their high wages had been spent on high-heeled shoes and silk stockings in which they now paraded the streets, subject to the social and moral influence of a port city. To the skeptical it seemed a situation impossible to cope with—what form of amusement could hope to distract girls from so exciting a game as pursuing sailor boys? To the Blue Triangle the situation was merely a challenge to be taken up. Girls are the same the world over. A real interest in their welfare can bring a very genuine response. In Spezia a portable hut was bought from the British Church Army. This furnished a meeting place. The Y. M. C. A. cooperated in some joint parties. At least there was provided an alternative to the streets, a safeguard against danger.

In Milan the Unione Christiana Delle Giovani who had a hostel for students and working girls, accommodating about twenty-five, after careful consideration, turned this over to the American Y. W. C. A. for temporary operation. On October 1st the home, which had been freshened by new paper and enlarged by emergency cots, was opened with every room taken and the door bell

proclaiming new applicants. From four to six a day were turned away, sometimes more, and many nights found the corridors filled with cots. The home feeling about the place was the main attraction but there were also classes in English, a chorus, a gymnasium class and Sunday afternoon teas.

A noon hour Foyer has been opened for 500 girls in a button factory. Most of the space is used as a lunch room, where 200 women (between the ages of twelve and sixty) file past the soup counter and then sit at the twelve long tables freshened with green things to enjoy a noon lunch hour in a great room flooded with sunshine and high enough above the "buttons" to breathe in fresh air and inspiration. Besides the differences in ages, there are great differences in the personal appearance of these girls. Some of them are a type new to Italy, a product of the war, "terribly brazen, showing the effect of the cinema in a sort of imitation of cowboy clothes and manner." After the luncheon, there is the piano at the end of the long room, or if they prefer, a table for letter writing. There is even a carefully screened bed for a few moments' relaxation.

Milan presented an interesting problem. A new center had to be opened and here there was a restaurant just off the principal street in the business section, and not five minutes from the Cathedral. This was the first women's restaurant in Italy.

Nowhere was the Blue Triangle and all it stood for received more cordially than in Palermo. Palermo welcomed the idea of a student hostel—a bright attractive place where students might freely gather, live and feel at home. The city was eager to help, from the Waldensian minister and his wife who entertained the secretary while she was superintending the refurbishing of a building for the hostel, to the General of all the forces in Sicily who offered personal aid in facilitating travel. The building secured—the only thing to be had in Palermo—was in condition to cause despair at first sight. Two top rooms roofless, kitchen and dining room knee deep in plaster from the old ceilings, windows broken—with strikes the order of the day and stocks in all shops greatly reduced—any sort of repair and refurbishing was difficult. But difficulties are never insurmountable where the Blue Triangle is concerned. Patience and perseverance accomplished the transformation. By the first of January, 1920, there began to emerge a renewed house clean with paint, full of air and light, surrounded by garden and terrace. Without waiting for the completion of all details, the house extended its welcome in anticipation of the day when it would open its doors formally as "La Casa Internazionale" and invite students, professors and other professional women obliged to live far from their families, to make it their home. The response was as whole hearted as it had been in Rome, Florence, Genoa, Naples, Trieste and Milan.

In Turin a house was bought for a student hostel and teachers' preparatory school, and in the district of the chocolate factories, near office centers, a Foyer was opened on March 11, 1920. The

Foyer consisted of an apartment furnished in lovely colors with simplicity of style, surrounded by a garden and open air tea room. There was room for twelve girls to live here. In these two centers in Turin, the student hostel and the Foyer, the Y. W. C. A. was prepared to serve two specific groups of girls: the students living away from their families and in need of home life, and the girls from the factory who needed noon hour recreation.

Turin had been the headquarters of the Italian organization under the World's Committee. In the heart of the Waldensian valley, eager-hearted people had long realized the importance of this work for girls; and Turin, industrial, socialistic, moral and progressive, had become the natural center for the Unione Christiana Delle Giovani. The fall of 1919 found the national organization celebrating its twenty-fifth anniversary by a conference in Turin with essential aims unchanged, but a more modern approach made necessary by different conditions.

The girls of Italy were different. To quote from the report of a secretary: "The girls of Italy are going through a difficult period of adjustment to new conditions, new liberties, new temptations. The inflated war wages have dropped, but war prices are unchanged, creating an economic problem too difficult for many girls to solve honestly. The Y. W. C. A. is urgently needed. If we do not do our share in pointing the young working women of Italy to sane and Christian ideals, and away from class hatred or the attractions of luxury and vice, we shall be failing in our duty."

The natural conservatism, coupled in many instances with antagonism to anything new, is another obstacle in the way of a sane, free life for girls. What was the use of providing physical education and recreation? Girls had always grown up to get married. At the age of twelve the customary beginning was made on the "corredo" (trousseau) of the necessary 100 pieces. Young apprentices, novices in the trades of dressmaking and millinery, became members of a Corredo Class and by dint of labor and the payment of a small weekly fee, a respectable trousseau was ready at the end of nine years to be taken away finished. Or, if the happy day came sooner, they could take what was finished.

Thus passed away the youth of Italy's girlhood. At the age when American children would be reveling in games, these young Italian girls were taking up the burdens of adult life. The question is sometimes asked, "What does the Italian girl play?" The answer is, "She doesn't play. She thinks only of getting married." "But if she doesn't marry?" "Well, she is just an old maid, that's all!"

"The thing about you Americans which amazes me," said one Italian woman, "is that you are all so young. Here in Italy we wouldn't expect women to do the kind of work you are doing unless they were older!"

"Maybe we are not so young as we look," came the answer.

"Well, it must be because you always seem to be enjoying your work so much. It is just like a game to you, isn't it?"

Programs of physical education in Italy had always been limited to a few minutes of calisthenics once or twice a week or to private gymnasium schools, splendidly equipped, to which the wealthy could send their children. For the masses there was nothing. That they would respond to organized play was demonstrated in Florence where every evening before dinner a play hour was conducted by an American secretary with only six or seven Italian words but plenty of pantomime at her command. Such games as Dodge Ball, Touch Ball, Center Ball, Three Deep, Whirlwind, and many others popular in America, met with so great a response that she finally asked: "But have you never played any of these games or danced any of these dances before?" "Never, never," they said. Then up spoke a little lass with the face of a Del Sarto Madonna, who had been sent to Florence because of the political disturbance of her native town: "Never have we played these games in Fiume, but now when I go home I shall teach them to all my friends." At that there was a torrent of words from all the girls, unintelligible to the secretary but from which she understood that wonderful things were going to happen when they went home in the summer.

This class in Florence was typical of what might be done with physical education in Italy. With such interests the class grew that on Thanksgiving Day a demonstration was given to the Italian, English and American friends of the Association in Florence who gathered to inspect the Foyer and have tea. It was a demonstration in true American style—bloomers, middies and all. The one class soon expanded to three with enrollment increasing every week. Special emphasis was placed on developing recreation and correcting posture. The work was supplemented by a class in First Aid and Home Nursing.

Such classes as these serve to demonstrate the usefulness of attention to the physical well being of women who work in Italy. Other prejudices must just as surely pass. The conservatism of public opinion where women are concerned is illustrated by numerous incidents related by secretaries. In Milan, the search for a location for the restaurant was met by these questions: "How many girls will come to eat? Will there be more than fifteen girls? Will you know each one of them? Are they responsible girls? The portress will not like so many strange people coming into the building. Why should so many girls wish to come together?" In Turin a locale was refused by a man who said he did not believe in girls meeting for any purpose, that they should be in their homes at all times. A cultured South Italian said to an American Y. W. C. A. secretary: "Senorita, did you know that our people worship the Madonna because they despise woman? They could not give her any suitable place in their respect unless they deified her." Yet in spite of these prejudices, the work for the girls of Italy goes on.

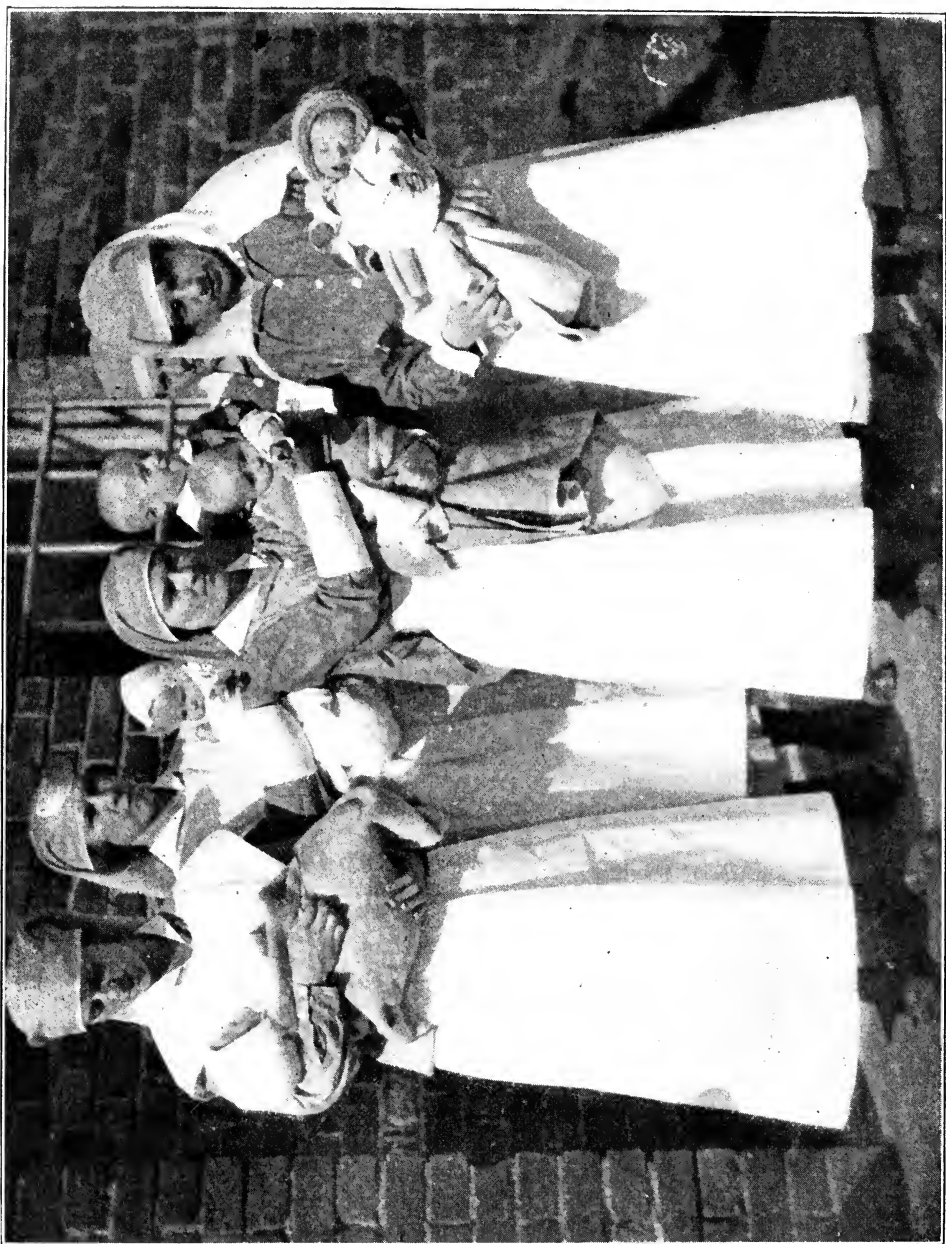
The outstanding features of the work in Italy have been the cooperation between the national Italian organization, the Unione Christiana Delle Giovani, and the American Y. W. C. A.; the extraordinary difficulties in the way of getting buildings that have been met and, in most cases, overcome; the variety of situations that the Y. W. C. A. has met; illustrated by the many kinds of work; port work, recreation, housing, restaurant and Foyer. Each city has presented a different set of problems. But all have been ready to work out solutions in the same spirit of helpfulness and gratitude. One girl at a festa at the Foyer of Sampierdarena (Genoa) expressed this very aptly: "This room is an oasis where we can come to love and help each other."

Poland

IT takes more than war to crush the spirit of Poland. Poland has become used to wars, having borne the brunt of many people's fightings, even to the extent of losing her identity and of suffering partition to satisfy the desire of rapacious warrior-nations for prey. It was not strange, therefore, that, in 1914, the Great War found her in its path. Furrowed with trenches, fought over backwards and forwards by ruthless armies, ravaged of life and the means of life, Poland sank crushed beneath the wheels of destruction, only to struggle up again to a new and freer existence.

Poland contains a spark of life too vital to be snuffed out. In spite of a century and a half of partition, the soul of Poland has maintained its entity in the heart of her people. Their faith in her innate national qualities has been her greatest national asset. Poles everywhere, whether the politically divided groups subject to the dominating rule of Germany, the nationalizing influence of Russia, the restive yoke of Austria, or the liberty-seeking wayfarers, who found opportune relief in free America, held fast their Polish ideals and traditions and transmitted Polish loyalty down through the generations. Thus the fires of patriotism continued to glow, if not on Polish hearths, at least in Polish hearts, and needed but the wind of war to fan the glow into a flame. The free Poland, emerging out of the ashes of war, rose not only to new national consciousness, but to new national responsibilities. The people now facing the remaking of the government have been artificially trained in outward conformity to a government not their own. To them loyalty to Poland has meant disloyalty to government. The assembling of masses of people had been cause for secrecy for fear of spies. To face the new situation required an "about face" in the process of thinking. Added to the political difficulties are the economic and industrial deterioration incident to war, and the social disintegration inevitable to the war grind. Who can help Poland now? Who but those who themselves have felt the cause of freedom to be the road toward a goal of self-reliance?

To America had come Poles to a number estimated at 4,500,000. The majority of these as unskilled laborers found work in factories, slaughter houses and on farms, rising in many cases to farm owners, while the second generation were educated in parochial schools, learned English, and were rapidly Americanized. In the small minority were some of the most skilled artists that America has known, par-



POISH GREY SAMARITANS

ticularly in music and drama. In the hearts of these Poles resounded the call to serve a resurrected Poland. Whether as premier or as nurse, the desire to be of use was paramount in the minds of potential Polish citizens. But what could the average person do? Was this a call simply to extraordinary talent? What could the young women do?

An answer to this question was happily found in a suggestion of Madame Laura de G. Turczynowicz, who urged that selected Polish girls in America be trained for social service to work either in their own communities or overseas in Poland, according to their ability. Through the cooperation of the committee assisting Madame Turczynowicz in her relief work, known as the Polish Reconstruction Association on the one hand, and the Overseas Committee and the Committee on Work for Foreign-Born Women in America, of the War Work Council of the Y. W. C. A., on the other hand, a training course for young Polish women was planned, with two objects in view. The training would fit these Polish-speaking Americans either for work as nurses' aids with the Polish army in France and later for reconstruction work in Poland if the opportunity came to go overseas, or for real service to Polish communities in American cities if duty kept them in America. The plan, greeted with enthusiasm by Polish leaders and American social workers, was rapidly put into execution. Where could be found a better means of lining up American efficiency with Polish idealism?

Recruiting brought three hundred girls to join the probation courses which were to serve as a test of individual adaptability, perseverance and devotion, leading to a scholarship for further training. These probation courses, made possible by the cooperation of Polish and American physicians, were given in Cleveland, Trenton, Rochester, Milwaukee, Detroit, St. Louis and Pittsburgh, all cities of large Polish population. Of the three hundred who entered the training, two hundred went back to work in American cities, forming Polish Grey Samaritan Leagues in some cities, ninety qualified for scholarships. The Polish Grey Samaritan School was opened in October, 1918, on Fifty-third Street, New York, for the intensive course, including hospital and community work. The students were grouped according to language (English or Polish), individual needs and previous training or experience. Two separate courses of study were given:

Course I. included Health Education and Physiology, Industrial History, Social Problems, Institutional Visiting, Systematized Housekeeping, Bookkeeping, Cookery, Arts and Crafts, English, Polish, Gymnastics.

Course II. included Lecture Work under the auspices of the School of Philanthropy, Field Work with the Charity Organization Society, Child Training with the Froebel League, Health Education, Polish, English, Systematized Housekeeping, Bookkeeping, Cooking, Gymnastics.

When the school closed in June, 1919, seventy-five students were graduated. They are known as Polish Grey Samaritans. Like their fellow-students of the earlier courses already at work in the cities, they had come from the ranks, with a preparation in many cases less

than a high school education, through training necessarily brief but enhanced by a great ideal, into positions of leadership among their people, with one objective—to serve.

In April, 1919, the War Work Council had appointed a Commission, headed by Miss Sarah S. Lyon, Executive of the Overseas Committee, to arrange for establishing the Polish Grey Samaritans in Poland. The Commission was composed of Miss Lois Downs, of the Y. W. C. A. International Institute of Pittsburgh; Mrs. Thyrsa Barton Dean of the American Y. W. C. A. in France, and Mrs. Josefa Kudlicka, a Polish-American librarian of Buffalo. In Paris they saw Premier Paderewski and Madame Paderewski, who had greatly interested herself in the enterprise, so that Miss Lyon was able to return to New York with the assurance that the Polish Grey Samaritans were not only needed, but very much wanted in Poland, and that the Commission proceeding into Poland would be facilitated in completing arrangements for them.

To make the journey from Paris to Warsaw in these early days of June, before the signing of peace, was an affair of moment. The departure of the Orient Express with its caravan of baggage, its momentous diplomatic pouches, its various important emissaries, equalled in prestige a steamer's sailing and was equally attended by friends of the departing. The Y. W. C. A. Commission now under Miss Downs' leadership was sped on their journey not only by the smiles and good wishes of the Paris representatives of the Blue Triangle, but also by the flowers and candy sent by Madame Paderewski. This enterprise on which the Y. W. C. A., backed all along the line by the Polish Government, was now embarking, meant one more thread in the inter-weaving of American and Polish sympathy.

The going of the Commission was made possible by the Polish Typhus Relief Expedition of the American Expeditionary Forces, and their hospitable reception in Poland, prepared by the forethought of the Government authorities. The Commission was afforded every facility for looking over the ground and taking account of the needs for such help as the Y. W. C. A. and its Polish Grey Samaritans could render. If there had been any doubt on the part of the Commission of the ability of the Y. W. C. A. to help, it was dispelled now that they were actually in Poland, with calls coming from every established agency and mute but desperate appeals in the very bareness of necessities in evidence on every hand.

The situation in Poland was conditioned not only by the devastation of the four long, hard years of war that are past, but also by the present state of war under terrific circumstances, where the Polish army was holding against the Bolsheviki on the East, a front longer than the front the Allies held in France. With very little coal, a shortage of clothing, a shortage of food and another winter to be faced, while industry remained crippled and hand-tied, it was a case of life or death to the new republic—life if the country could be helped through another winter of disease and hunger, otherwise no crops, no prospects—death!

It was thought best at first to have the Polish Grey Samaritans specialize in one kind of work only. Calls were coming from the canteens, the epidemic hospitals, the military hospitals, but the great call seemed to be for children's work, inasmuch as the need was the greatest. With the advice of the American Minister, the Polish Grey Samaritans were therefore scheduled for children's work. Through the Minister of War, a house was commandeered preparatory to their arrival.

In the meantime, in America the Polish Grey Samaritans were making their last preparations for sailing in the spirit of true soldiers. Their pledge to service was simple enough: "I do hereby signify my desire to give one year of service to the cause of Poland with the unit about to be sent by the Y. W. C. A." And yet it was made from their hearts. It was arranged that they were to be financed (training, transportation, equipment and maintenance) four and a half months by the Y. W. C. A., with the help of \$10,000 from the Polish Reconstruction Fund. After four and a half months the Polish Government, through the Central Children's Committee of the American Relief Administration, assumed responsibility for this children's welfare project. On July 31, 1919, the first unit of twenty Polish Grey Samaritans sailed, in charge of four Y. W. C. A. secretaries as counselors—Miss Martha Chickering, Miss Frances West, Miss Emily Graves, Miss Stephanie Kozłowska. In these young Polish-Americans, as they set sail from the land they owned as home, for the land they idealized in story and song as the home of their ancestors, there seemed to mingle the spirit of Kosciuszko and the spirit of Washington, the thirst to aid the physically downtrodden in their supreme fight for life, the faith to believe overwhelmingly in the triumphant integrity of liberty.

The vicissitudes of the journey were many, the difficulties being multiplied by the size of the group. Delays were the order of the day. A month's wait in Paris, another stop in Coblenz, and then again, by the help of the Polish Typhus Mission and the American Y. M. C. A., the caravan moved. Straight across Germany at the end of a freight train of fifty-four cars traveled the Polish Gray Samaritans. But getting out of Germany into Poland was another matter. The German republic had inherited the German empire's red tape, and the fact that the Polish border had been moved eighteen kilometers east of what the schedule called for, was very upsetting to any straightforward plans. Five days and nights it took to settle the affair of those eighteen kilometers—five days of camping in German freight yards, five nights of anxiety lest the small American guard might prove inadequate in a strange country, so recently a hostile one. But over the border at last and into the land of their dreams, the very fields seemed to welcome these travelers who for love of Poland had braved difficulty and danger.

It was September 19, 1919, that the first unit of Polish Grey Samaritans reached Warsaw. The Warsaw of history in Polish memory, cherished for loyalty unquenchable through years of mechanical conformity to the government of the Czar, with treaty interruptions

by the Kaiser, was transformed into a city struggling to master all the machinery of government at once, a city striving to be found worthy as the capital of the new Republic of Poland. For the many years of restraint, in which she had kept herself true, this was the reward, a day for which the bravest had long prepared. The streets of Warsaw were a-riot with evidence of the strangeness of the new situation—strange indeed to the little group, who had come from distant America to a Poland known to many of them only through the tales of earlier generations, tales of knightly years and years of suppression, of treasured hopes and secret meetings. Were the dreams of their ancestors at last being fulfilled? Was Poland daring to own an army? The grays, blues, greens, reds, browns, of the Russian, German, Austrian, French and American armies still decked the men who rallied to the Polish eagle, now spreading his long-folded wings to the sunlight of Liberty. From the ends of the earth had gathered the sons of Poland—and the daughters. The twenty Polish Grey Samaritans seemed a tiny drop in the great ocean of need, but what they lacked in numbers they made up in adaptability, as they threw themselves into the work of child welfare.

As far as children are concerned, Poland is said to be the neediest country in the world today. With disease in every form rampant, with food scare and clothing lacking, it is no wonder that children in their under-nourished state are suffering most. Even in Warsaw, which is the nearest to normal of any spot in Poland, there came from one church seventy-five funerals in one day. It was impossible to move through the streets without seeing the corteges, and in many of them the open wagon which serves as a hearse bears a baby coffin. The death rate of children in Warsaw is said to have been 25 per cent.

In other districts the general death rate has been 50 per cent. A relief worker was struck by the absence of birds, and upon inquiring about it was told "We've killed them to eat them." When ordinary food is not procurable necessity must resort to strange measures. One family came to a relief station to ask why they had not been reached. "We gave that family something six weeks ago," was the sad answer.

In the Department of the East, where the fighting was, conditions were at their worst. Relief workers and government officials who visited this region say it is impossible to describe in writing the terrible situation. Men, women and children, with horses and cows, if they were lucky enough to have them, all living together in dugouts, in box-cars, in wagons, or along the road in the open with no covering from the heavy rains; refuge camps for people from Eastern Europe, with a bare wooden platform for each family, had been filled to overflowing with the sick—typhus, smallpox, cholera, dysentery, tuberculosis, added to all the wounds from battle, and no proper facilities to help the doctors in their work, no anaesthetics for the surgeons, nothing—but unmitigated pain. And through pain Poland has learned her lesson of patience. Partly through the weakness of hunger and sickness, but partly through the discipline of want, even the children are acquiring the spirit of not complaining. Out of a great assortment of them in all conditions, one worker counted only six crying.

To come to the relief of the children, the American Relief Administration had organized the Central Children's Committee, which was operating under the Ministry of Public Health of Poland. It was to this Committee that the Polish Grey Samaritans were assigned. As nurses' aids, they could help in hospital and nursery. As trained social workers they could assist in home visiting, investigation of cases and distribution of food and clothing. There were two objects in view: 1. To set a standard for child welfare. 2. To build up scientific social service based on case work. In connection with the district visiting, calls were made on the families of soldiers in the Polish army to report acute cases of distress. The grey-uniformed girls were becoming familiar figures in Warsaw. They had been given the official armband of the Central Committee and the right to wear the Polish Military Eagle on their caps, thus making them government representatives. The fact that they spoke English, even though with an American accent, put them ahead of other workers.

In three weeks of actual work the girls had visited 150 cases, had secured relief for about 52, clothes for 30, and had sent 10 to hospitals. With a knack of finding their way about and of holding on with true American perseverance to any case they had once undertaken until results were obtained, these Polish-American girls were fulfilling their mission as good Samaritans in deed as well as in name. To cite one case: A girl found a woman who had fainted on the stairs, and took her home. Learning later that the woman had stood in the bread-line for several days without getting any bread, and that the husband had been in prison for some time, for what reason the woman did not know, this young Samaritan went to the magistrate, inquired what prison the man was in, appeared at the prison office, walked past two guards, and finding a "No Admittance" sign but no door, asked where the door was. The guard at first looked surprised, but answered, "You must ring the bell; the door is around the corner." She found out when the trial was to be, conducted the wife to the hearing, and later was pleased to know of the man's release and happy return to his wife and his home. This is only one out of many stories of queer complicated cases to which the Polish Grey Samaritans were constantly giving their attention.

Their devotion produced an ability greater than might be expected from their training. The challenge was in the death rate. To save the lives of the babies, little creatures who had never known a normal world, but must suffer for crimes in which they had no part—that was the work in which the Polish Grey Samaritans used every inch of their training and poured every ounce of their strength. They had learned that dire consequences may follow small neglects, and that prevention was the best cure. Nothing was too small to be watched. One girl who had been put in charge of a nursery discovered in two days that the milk supply was diluted, a fact that had escaped the notice of the graduate nurse. If a case was desperate, a Gray Samaritan somehow found the strength to stay up day and night to fight for the life of a sick baby. It is no wonder, therefore, that in three weeks the death rate in these nurseries had fallen 50 per cent.

In addition to the nurseries and hospitals, the Central Children's

Committee opened soup kitchens and milk depots in Warsaw as food centers for the children in the ten districts of the city. One Polish Grey Samaritan was assigned to this work as supervisor. By paying regular visits to the various centers, she was able to keep up a certain standard and to make suggestions for needed improvements. The fact that she represented a link in the chain between the donors who gave the food and the children who received it added value to her position.

Calls were coming from many other cities and towns for at least one Polish Grey Samaritan to come and help organize welfare work. Besides the work of the Polish Grey Samaritans, there were on every hand opportunities for other service which the Y. W. C. A. could render. The American Legation in Warsaw urged the concentration in Poland of as much effort and expenditure during the coming winter as the Association felt to be possible. To quote from a letter: "This should be the pivot of their activity in Eastern Europe. No matter how much we put in, Poland is faced with a very terrible winter, the worst since the beginning of the war. People at home can have no conception of the suffering that is inevitable in spite of all that we can do. This suffering it would be hard to exaggerate, and our problem is merely to reduce the sum total of misery to a point where it can be borne for a few months longer by this pathetically patient people . . . If they can be helped through the next six months, I am confident of the future."

In October, Miss Downs cabled for ten more Polish Grey Samaritans. After the necessary preliminaries, these sailed in December and reached Warsaw in January. Looking forward to these reinforcements, the Polish Grey Samaritans could scatter into more places and thus respond to some of the many requests for them.

Until January 1, 1920, the Polish Grey Samaritans were distributed as follows: Four in crèches, one supervising soup kitchen and milk depots, one managing a sewing room, thirteen case workers under supervision of a trained Y. W. C. A. social worker, one office worker.

The four crèches in Warsaw under the Children's Committee were like day nurseries, children being cared for and fed for a small fee. In some cases three meals a day, in other only the noon meal, were given. Until January 1, 1920, two of these had each two Gray Samaritans working as supplementary aides with the Polish women in charge.

The case workers were used for investigation of those who applied for help. It entailed visiting in districts, covering great distances, with transportation facilities limited and dire distress in evidence on every hand. Every phase of social welfare work was involved. Records were kept in Polish for the benefit of the Central Children's Committee.

The sewing room had been organized jointly by Mrs. McBride, of the American Red Cross, and Lady Rumble, of the British Red Cross, with the twofold purpose of furnishing employment for needy and worthy women and of making clothes for children up to ten years of

age, out of material furnished by the two societies. The Grey Samaritan in charge had the responsibility of planning how the goods might be used to best advantage and of supervising the actual work. This required ingenuity, a knowledge of plain sewing, the ability to get best results from a group of women, and the systematizing of the work.

The sewing room was more than a place of employment. It furnished constantly cases for social work. One incident illustrates this: One day a sewing woman told the Grey Samaritan about one of her neighbors whose baby had died several days before, but had not yet been buried. The mother was very ill, there were two small children, no one to attend to the burial, and no money. The Grey Samaritan went down that evening to the woman's home, found the dead baby lying on a bureau, where it had lain nearly a week, covered with a newspaper. The mother was in bed, and the two children were playing in the cold room, as there was no fire. Immediately the Grey Samaritan went through the regular procedure of registering the baby's death, secured a permit for the burial, bought the coffin with her own money, and as soon as possible the baby was decently buried. This sewing room was the only work still being carried on by the Polish Grey Samaritans in Warsaw after January, 1920.

The arrival of the new group of Grey Samaritans from America gave opportunity for spreading out in their work under the American Relief Administration. Some had left Warsaw before. Early in December six of them, directed by Miss Stephanie Kozłowska, went under the American Relief Administration to help in the distribution of clothing at Lwow (Lemberg). This picturesque city, with its musty churches towering above the war-shattered buildings, was facing the same poverty as Warsaw, and the same unreachable prices, but with less of the unemployment problem. Four were sent to Pinsk. At Cracow, Miss Clara T. Dockum, an addition from the workers in France to the staff in Poland, was working out with a group a plan of field supervision. Other groups went to Wilna, Lubin and Lodz.

The journey to Lodz was a fair sample of modern travel in Poland. With practically no trains running, the only way to cover the sixty odd miles was by water. Two small Fords, adorned with the Red Cross of the Ministry of Health, were tightly packed with the four passengers and baggage for a two months' stay. The country is flat and uninteresting, but with superb roads and little villages like a stage setting, the trip was full of an interest which was doubtless mutual to villager and tourist. If the tourists gazed with delight at the wonderful dress of the village women—orange, yellow and purple striped material, with either shawls over their heads or yellow capes—and at its exact reproduction in miniature in the dress of little girls of four; at the black striped orange knickerbockers, short black coats, high boots and high Russian hats of the men; the villagers gazed back in wonder at the queer, bulky, padded figures in somber uniforms, the machines distorted by strapped-on duffle bags, the fierce fur-lined Russian drivers, all apparently living for one thing only—speed. To add other attractions, the villagers staged a dance and a wedding party with high head-dresses of tinsel and little bells, and the tourists staged

a turn-over. Fortunately, no lives were lost in either case. The wedding party went on its way, and the Grey Samaritans, bruised and battered, crawled out from under the disabled Ford and into the accommodating other Ford, and in another three hours had reported for duty in Lodz.

Lodz is the Manchester of Poland. As the great industrial center, it is nearly all Jewish, since for generations the Jews have been the industrial workers of Poland. Even the villages around Lodz are Jewish—wretched hovels clustered around bare cobbled squares, and in the center of the town always a pump, with women drawing water as of old.

In all these centers—Lodz, Lwow, Vilna, Lubin, Kielce, Pinsk and Cracow—the Polish Gray Samaritans were under the auspices of the American Relief Administration's European Children's Fund, which was bringing into Poland 700,000 outfits for children, and in January, 1920, was furnishing 1,200,000 Polish children the American supplementary ration. As accredited agents of this Fund, in charge of all distributions outside Warsaw, they were to investigate every request for clothing and work in concentric circles from central shipping points, from which distribution is made.

This, like all the other work of these Polish-American girls, was carried on with the spirit of true soldiers. At all times they were ready to obey orders, putting duty above personal pleasure, even above comfort and safety. Certain of them scheduled to go to the front were asked if they knew what they had to face up there—perhaps no food, no shelter. They said, "Never mind, we will go wherever you want to send us." It has been remarked that they are the only group of relief workers in Poland who are not working for a regular salary. To them there is compensation in the fund that maintains them in their beloved Poland and in this privilege of working for the land of their ancestors. A certain dignity of bearing in keeping with these high ideals has made them respected and honored.

Yet whatever may be said about them, to the girls themselves their work seems to amount to little in the face of the great needs. When a girl next door dies of starvation, and people in the district are frozen to death, it is hard to keep normal and continue doing the small everyday services. Yet under such circumstances the Polish Gray Samaritans do their work.

All the Americans in Poland, deeply sensitive to the needs, have been contributing to this relief work for children or to the clothing supply for girls. Some of them, feeling the necessity for doing more constructive work for the girls of Poland, have sent in an appeal for club work. (The women of Poland, nerved to the crisis for five years, are reaching the point of breakdown and mental unbalance. Not only have they lived through five years of war, but they are continuing to face what all the rest of Europe has been facing for the last four years: the giving up of their men to the army and the living through winters of want, they have nearly reached the stage where feelings are numb, or to use a war term, they are shell-shocked as a nation. They

need at least a semblance of normality in their lives—a little healthy recreation and a little mental stimulus. In fact, they need just what the Y. W. C. A. can give them.

In response to an appeal that the American Y. W. C. A. should do for Poland what it had done for France in establishing nurses' clubs, foyers, etc., some club work was planned in Warsaw. With a staff of eight American secretaries it was possible to undertake this work, which would perhaps be the Association's best contribution to war-stricken Poland.

That Polish women, at the time of their greatest opportunity, when they themselves might take a hand in the government and help to mold politically, economically, morally and socially the new Poland, should find themselves so paralyzed by war conditions, so lowered in physical vitality as scarcely to be equal to their personal duties, much less to national responsibilities, was one more tragedy in the circumstances of the nation. To relieve their minds, if only for an hour or two at a time, from war and its horrors was the purpose of the club work. To help them back to normal was the ultimate aim. For Polish women are splendid. From the women land owners, interested in every discussion of the agrarian question, to the humble working girl willing to do hard labor if only she may work, and from the small but sturdy middle classes to the noble ladies of the aristocracy—all have suffered and sacrificed. All are ready to serve. Women who have never worked before are giving time to all the care and drudgery of hospital work for wounded soldiers. Many of these women of the nobility, from having taken a hand in pre-war activities for less fortunate women, are eager now to help those who must suffer the most. Many of them are more understanding of the needs of working girls because they themselves are now having to work. In Warsaw some refugee women of nobility have started a restaurant, conspicuous for its personnel.

To the inconspicuous daughter of the poor, alone and unemployed, life is unmitigated hardness. From the few overcrowded houses that take transients she must be turned away, to go—where? It is small wonder that many girls in Poland are becoming unbalanced and taking to the streets.

It was the opening of the club, on October 19, 1919, to which the girls in Warsaw looked forward with largest interest. Great preparations were made. American and Polish officials were invited. The girls themselves prepared a welcoming address. An interesting comment on the occasion is the remark of two American officers present, who, though they could not understand a word of the speech that was made by a Polish girl, yet said they had never been more moved by a speech in their lives. The program of work was to follow the general scheme of Association war work, bringing the much-needed recreation, the mental stimulus of classes, and the health-building foundation in physical education. The girls had forgotten how to play, and the natural thing was for them to plan a serious program for each meeting of the club; but some American secretaries, with the spirit of youth which makes Americans all seem young to Europeans, would be



GUESTS AT THE OPENING OF THE Y.W.C.A. CENTER AT WARSAW, POLAND

sure to brighten up the evening with a little play. Thus the girls have their recreation.

The club occupies three rooms in a building owned by a wealthy banker, who gives them free of rent. One room serves for general club purposes—recreation, suppers, classes, dances, etc. A smaller is used for such classes and meetings as will fit into it. The third room has been made a kitchen. In January, 1920, the club had about 600 members, divided into three groups, who come on different evenings. Sunday is kept for an open-house day, with general recreation evening. The girls are mainly of two types, industrial and clerical. The clerical workers are eager for French lessons, since in Warsaw French is a great asset in business or social relationships. Volunteers, some girls from the University, teach classes in arithmetic and Polish.

A visiting secretary describes a Sunday evening call at the club: "Driving along the very dark street in what seemed to me a very inaccessible part of the city, I had the feeling of being completely lost. Suddenly I heard the sound of voices and laughter and saw a crowd of young people in front of an open archway. I realized immediately that this was the Girls' Club. The contrast between the dark and lonely street and the very cheery, home-like atmosphere inside the club was very marked, the same contrast doubtless between the girls' homes and work and the club. Music, dancing and a general atmosphere of a good time characterized the Sunday evening gathering. There were about 150 people enjoying it on that special Sunday evening. A number of soldiers from Haller's army. Polish-Americans were there, furnishing the main entertainment. They sang singly and in groups. Someone recited, and then they danced the whirling Polish dances which make you breathless even to watch. The Y. W. C. A. secretary of the club was in the background, not apparently doing anything more than joining in the general enjoyment, but really guiding the evening's recreation."

The regular club supper was a simple repast of chocolate and bread, with jam occasionally as a special treat. After supper came business, and then the group divided into classes. The attitude of the girls toward the club was one of ownership. Nothing was being forced on them. The club was rather evolving as requests and needs required. It represented a real relaxation from relief work, something permanent and constructive, amid surroundings suggesting debility. There is through the club life a training for leadership, specifically in recreation and generally in club direction and responsibility.

The problem of employment in Warsaw is a serious one. Most of the factories have been crippled by the invading armies. In one factory the Germans took all the leather; in another parts of the machinery were taken, so that only one machine had all its parts for working, yet that factory was running with the one machine. There is much war devastation in the cities. Buildings are in ruins, and the largest work is the clearing away of débris. Many girls were seen doing this heavy work, side by side with the men. Considering the fact that they had never done this before, that they were barefooted and lacking in warm clothing, it is a wonder that they could stand

the strain in which they lived. Yet their spirit was admirable. It is to girls such as these that the club has meant most.. A place that offered refuge and recreation, a chance to dream, and a chance to forget must inevitably be popular.

SUMMER WORK, 1920.

During the months from June to October, the Polish Grey Samaritans, working with the American Relief Administration, on the child feeding program, spent a great deal of time in the distribution of refugee food and the inspection of the Intelligencia Kitchens. In this work many were able to put into practice some of the things they had learned in their preparatory course, such as helping in the organization of recreation, housing, etc., and much individual class work.

The Industrial Girls' Club, which was begun in Warsaw in September, 1919, as a small demonstration, by its very being demanded expansion. New clubs were formed, and membership in the clubs increased as much as was possible in the limited space provided. Efforts were made to find another center, with more and larger rooms, to accommodate the many girls who wanted to come to the club, but owing to the very acute housing situation in Poland, this was impossible.

Relief was found in June in the establishment of a Summer Camp for Industrial Girls in Henrykow, about two miles outside of Warsaw. For two months various groups of the club girls could go to the camp for a period not longer than two weeks, as the house could accommodate only fifty girls. The girls had saved their money all the spring in order that they might go to the camp, as only few of them received a vacation with pay. This camp life, though far from a model camp as we understand it in the United States, was a real treat and great joy to the young Polish girls who formed a part of it. Outdoor sports had to be limited to hikes, baseball, basketball and field hockey, as there were no resources for swimming, boating, mountain climbing, etc., that make the American camp so popular. Campfires, however, were introduced, and the spontaneous artistic genius that seems born in every Pole, made the "stunt nights," arranged extemporaneously by these girls who had had so little opportunity for the development of their talents, stand out as superior or at least equal to the laboriously planned and practical "stunts" that the American college girls are so proud of achieving. The joy of the girls in their new form of comradeship and brief periods of carefree life in Poland's fascinating out-of-doors could be constantly discerned in the charming songs into which they would burst at all hours of the day, but especially at meal time and on the terrace after supper. As the Bolsheviks were approaching Warsaw, life in camp, as everywhere else, was becoming more and more tense. The camp was therefore closed in the last week of July. In September the club, left open during the summer, was reorganized on a firmly self-governing basis, with an enlarged program, with educational classes, recreation and gymnasium.

The emphasis of the Nurses' Club, which was organized in March, 1920, was shifted from constructive work to serve the great emer-

Learn to play, but they need leisure
From work

gency brought on with the invasion of the Bolsheviks. As the Bolshevik advance became a serious question, new calls were sent out for nurses. Girls began to leave the university, the factory, the office and the home to go to the front. But the Bolshevik advance was more rapid than the Poles had expected. With the enemy moving at a rate of thirty kilometers per day, hospital upon hospital was evacuated and nurses came flying back to Warsaw in wild confusion, among retreating armies and thousands of refugees. During the month of July an average of one hundred per day arrived in Warsaw, desolate and destitute. Many were ill—victims of typhus or the dysentery epidemic then raging through Poland. Some had escaped from capture by the Bolsheviks. Almost all had lost whatever small bundle of clothes they had, their papers, their documents—and almost their wits.

Warsaw at the time was more congested than ever, soldiers and thousands of refugees coming in daily. There was no place for these people excepting the railroad station, and hundreds of women and children, including the nurses, slept on its floors night after night. The Polish Red Cross was, as might be expected, still so feeble in its organization that it but helplessly looked on, without the ability or the resources to take care of its people. New hospitals were being organized as those along the front were evacuated, but it was some time before things cleaned up in the mad confusion and nurses could be reassigned to their hospitals.

It was at this time that the Y. W. C. A. opened an emergency hotel for nurses. A floor in the Polytechnique School was secured and equipped with eighty beds. The Nurses' Club was open from early morning until ten o'clock at night—with a canteen serving three meals a day at normal prices.. A sum that had been given the Y. W. C. A. for relief purposes was put into the canteen during the period of the emergency. An additional relief fund was given to the neediest nurses for food, tickets, boots and the most necessary items of clothing, to enable them to resume their duties in the hospitals.. However destitute these women were, many of them were too proud to accept the few marks as gifts, and by October at least one-third of the money had been returned to the club.

As conditions became normal again, and nurses were becoming demobilized or returning for more permanent work in hospitals to different parts of Poland, the hospital was closed, October 1st, and the club reorganized. The club program was taken over almost entirely by the nurses themselves, classes arranged, and instructors found and paid by them, themselves, through a promising self-governing organization. They are working now to organize a cooperative to lighten their economic difficulties, and toward the organizing of classes to give nurses opportunity to learn something by which they might earn their living when demobilized..

There are two legions of women soldiers in Poland, one in Wilno, the other in Lwow (Lemberg). In response to an urgent appeal from the Commandant of the Woman's Battalion, the Y. M. C. A. had already established a hut and canteen at Lemberg

(Lwow) similar to those conducted for the men soldiers. The Y. M. C. A. felt strongly that this particular hut and canteen should be in charge of the Y. W. C. A. since it was a work for women. The visit of a Y. W. C. A. secretary was invited for investigation and every facility afforded her, to look over the situation. Since the Y. M. C. A. is an actual unit of the Polish army, the privileges accorded were those of a Polish officers and thus made possible the travel, commutation, quarters, telegraph and courier service and whatever exigencies the case might require. As a result of this visit the Y. W. C. A. was later facilitated in adding its touch to the comfort and welfare of the women soldiers standing stern to duty in the increasing urge and stress of war.

The Lwow Legion came into being in November, 1918, during the siege of Lwow which lasted twenty-eight days within the city and three months outside. The Austrians evacuating the city had treacherously turned it over to the Ukraines and the Poles had awakened one morning to find the Ukrainian flag flying over their buildings. With the fighting men away in the Army and the few old men ready to surrender, there remained only the boys, the girls and the women. The women and girls were made into couriers. The boys took up arms. Thus was the city defended through the twenty-eight days and the Ukraines driven out. In the three months fighting that followed, the Woman's Battalion was organized from the women and girls who had been couriers; four companies of 150 women each, 600 in all. Their duties included everything that soldiers do—standing guard in garrisons, acting as couriers and convoys in charge of transportation, arresting suspicious persons, tracking down deserters from the regular army and working in military offices.

The original Battalion of 600 was made up largely of the educated, intelligencia, girls from private schools and universities, daughters of professional men, doctors, lawyers, etc. Their service was voluntary, actuated by patriotic fervor. The exposure and hardships have caused a number to break down. Demobilization has also brought down the number until there were in January, 1920, less than half of the 600 left. Replacements were expected, however, the new soldiers coming mostly from the peasant class. The women soldiers live in barracks, do their own sentry duty, follow a regular soldier's schedule from 6:30 reveille to 10 taps, with a discipline rigid and punctiliously kept.

The Woman's Battalion of Wilno was formed in May, 1919, entirely separate from the Lwow organization. It is similar in many respects, being composed of both an intelligent educated group and a non-skilled illiterate group. Girls of the industrial classes found the Army a solution to economic problems—lack of employment and high cost of living.

With the increase of hospitals the ranks of the women soldiers in Poland also became swelled. During July and August little could be done excepting in already existing canteens. During this time sev-

eral companies of women went to the front and almost all that had been stationed in Wilno met death in battle. Centers were taken over or established by the Y. W. C. A. in the barracks in Agricola and Praga, Warsaw, and in Lwow (Lemberg). Aside from the much needed canteen, these centers included the usual foyer and educational and recreational work. In Lwow a group of interested women wanted to organize industrial work among the soldiers, so that they might learn a trade, in view of the prospect of sudden demobilization of the women's battalions and the consequent unemployment situation. The Y. W. C. A. was asked to lend its support to this work and help in the organizational end of such courses. In October there were about 4,000 women soldiers in Poland. The Y. W. C. A. was requested to take up work with the new battalions in Wilno, but could not act on that suggestion immediately, owing to the uncertain conditions in that section.

The Women's Battalions are expected to be permanent as long as war continues. Their general military status is the same as that of the men. The morale of the women is high and has a favorable reaction on the men. As soldiers they have proved themselves capable and highly trustworthy. Although the idea of women soldiers is looked upon with disfavor by some of the conservatives of the country, the honesty and moral character of the women soldiers cannot be questioned. They have proved that they are a necessity and are worthy of respect. Such are the innate qualities of women in Poland. Such is their contribution, made not less through their courage than through their culture, to the spirit of women everywhere.

In the terrible stress of conditions which prevailed in August, the Y. W. C. A. felt called upon to give such relief as it could wherever it was most needed, so it turned its attention to the 72,000 refugees who were moving westwards before and during the "Siege of Warsaw." A canteen was organized in one of the railroad yards of Vienna station, Warsaw. Food supplies—flour, cocoa, sugar, milk, etc.—were given by the American Relief Administration from their "Refugee Supplies," a small house was turned over to the organization by a Polish refugee organization, and with the help of the latter, two Bolshevik prisoners, two Wilno refugee girls as cooks, four boy scouts, and a directing personnel of University women students, all too eager to serve their unfortunate compatriots, as many as 6,000 distressed men, women and children were fed daily.

It was not a novel experience for these poor human beings to find themselves compactly crowded into box cars, for days and days at a time—women, girls and children in the same car with soldiers, broken bits of useless furniture that had been rescued the last moment without thought for its use, crude cooking contrivances—usually with nothing to cook—and now and then a pig or two, the families' most precious possessions—in the heat of summer, typhus and cholera prevalent, and a violent dysentery epidemic raging among them—people war-weary, undernourished,

bordering on starvation. It was not the first time they had left their homes, nor the second—but for many the fifth and sixth—merely the same old story. And for the fifth and sixth time they would go back to devastation, and would have to begin all over again, building up their homes—if, indeed, they would ever get back! It was no wonder their faces were stolid, and that they were almost apathetic to the conditions about them—at least, taking things for granted. One wondered at their endurance, and it is this endurance of the Poles in Poland that must be respected, regardless of all conjectures, theories and opinions as to how or whether Poland as a nation can or will or has the right to exist.

In October the Y. W. C. A. began work in Cracow, chiefly among the girls working in the uniform factories there—the three Intendentura Factories—employing about 800 girls. Request for this work came from the military authorities, and in agreeing to undertake it the Y. W. C. A. automatically received military privileges and responsibilities in all branches of its work in Poland. A building was turned over to the organization for club rooms, which it, in turn, undertook to renovate and equip. A committee organized and offered its assistance to the organization for the work. Recent reports tell of the clubs organized in the buildings not only for the industrial girls, but also for business girls and nurses.

So far the Y. W. C. A. has done practically no emigration work, but considerable time was spent in the fall in cooperation with other organizations and agencies, to work out a method by which Polish emigrants might find the help and assistance they need. In October conferences were being held by the Y. W. C. A., the American Consulate, the Polish-American Organization, and the Polish Emigration Society, at the call of the Y. W. C. A. The proposal was made that the necessary machinery be set up and developed by the Polish Emigration Society, that financial assistance be given by the Polish-American Organization, help and suggestions by the American Consulate, and that the personnel be trained by the Y. W. C. A.

In every branch of work undertaken by the Y. W. C. A. in Poland, case work in some form or other holds a prominent place. A great deal of time and thought and, recently, personnel was given to this work, so that it might be brought together and organized as a special branch of the Y. W. C. A. work.

The small staff of American secretaries now in Poland, in the spirit of the Polish Grey Samaritans counting their limitations as nothing in the face of their responsibilities, are planning the broader program with confidence in the future of Poland. They have seen the knightly spirit of her men exemplified in the soldiers, in the statesmen, the chivalrous gentleman kissing a noble lady's hand, even though that lady be now a waitress in the restaurant of which he is a patron. They have admired the patriotic fervor of her women, women who in some cases have scarcely been

alone in the streets before, giving themselves to menial tasks in the hospitals or in the economic life of Poland or to the work of defense under the banner of the Polish eagle. They have known and loved the eager response of young girls to the needs in Poland, girls, whether of American Polish, or native Polish families, equally proud of their heritage. The ancient chivalry still shines through beautiful deeds. Not even the war can shatter it. The artist giving up his art for his country, the first lady of Poland supervising relief for women and children, exemplify in one family these aspects of the spirit of Poland.

Poland has been called a knight among nations. Through years of vicissitudes she has kept true to her highest ideals. To-day she is facing new problems. Whatever help can be given now must be of permanent value. Yet when the day of relief work has passed and Poland is once more a nation of art and music and splendor, there will be added to her nobleness the more democratic virtues of sacrifice and service.

Czecho-Slovakia

THE new republic of Czecho-Slovakia, rising out of the confusion of the war into national consciousness, rose also to new social vision. The amalgamation of its hitherto separate parts, Bohemia, Moravia, Silesia and Slovakia into national unity, required political genius. But the new heads of government realized far-sightedly that the firmest unity must build upon social consciousness and the highest nationality must interpret itself in terms of service.

The people who now make up the new nation, had long stood for some of the finest things in European culture, learning, music and the other arts. If they had been misinterpreted by other Europeans and by Americans with interpretation varying from the picturesque Bohemian of the Latin Quarter of Paris to the broadest conception of the Slav in America, it was due to the fact that never before had they presented to the world a national and united front. The interest with which developments in the new republic are being followed is, therefore, compounded of the varied interests in the several peoples.

Czecho-Slovakia came into being under leadership well-equipped for its task. The new president had long been a student of social problems. It was through his daughter that the American Y. W. C. A. received an invitation to help in a piece of social work for the new republic. Miss Alice Masaryk had been much in America and had lived for eighteen months in the University of Chicago Settlement, working and studying in the midst of social conditions which furnish an intensive laboratory for experience. When the new republic came into being, Miss Masaryk, as president of the Czecho-Slovak Red Cross, felt the great immediate need of welfare work in Prague. With her trained social consciousness she recognized as the first step the need for a survey of Prague. Turning back to her friends in America, she asked Miss Mary McDowell, head of the University of Chicago Settlement, to send a trained expert worker and staff to compile a Survey of Social Institutions in Greater Prague. Miss McDowell recommended that this should be undertaken by Miss Ruth Crawford under the War Work Council of the Young Women's Christian Association. The Association had already had experience in European work during

the war and Miss Crawford was trained in the special line needed for Czecho-Slovakia. Miss Crawford, heading a unit of three, left America in April, 1919. After a short stay in London and Paris they reached Prague about the first of June, 1919. The immediate task in hand was the making of the social Survey of Prague. In Dr. Masaryk's own words, "The Revolution forms the boundary line between the period of philanthropy and the social politics founded on sociology." Her realization of the need of making the survey, was but an expression of her desire to take account of stock. There was also the incentive it would give to existing institutions. "I am convinced the survey will lead to thinking," said Dr. Masaryk. "I believe it will convince those already partially convinced of the necessity of dividing social work and of training social workers professionally. We have much talent and ability for social work; much has already been accomplished. All of us, who carry about our little straw, like ants, wish to fit our work into a carefully prepared working plan, based on sociology. It is necessary to think of a working plan for social work in the Czecho-Slovak Republic, and the survey we are publishing will make clear thinking more possible."

The War Work Council in sending out their unit, directed that the survey be made through the Czech people. The purpose was not to tack down an American pattern, but only to put American experience and technique into the hands of Czecho-Slovaks. Therefore, when Miss Crawford's staff set to work, they consulted the Advisory Council in which sat the leading workers in hygiene, national economy, and social welfare. They deliberated with them about conditions, and sought with their aid, the most efficient working method.

Out of the complexity of social problems, five subjects were chosen for survey:

1. Public Health.
2. Social Aspects of Schools.
3. Occupational Study of Women.
4. Recreation.
5. Social Welfare and Industry.

The American staff was necessarily increased by the arrival of new workers, and by enlisting volunteers from socially trained Americans in Prague.

Lieutenant Philip S. Platt of the U. S. Sanitary Corps, working in Czecho-Slovakia with the American Relief Administration, became so interested in the survey that he agreed to head the department of Public Health. His services were of the greatest value, because of his special equipment for this part of the work. The general plan was for each department of the survey to have at its head an American expert who would propose the methods and study the field side-by-side with a Czech worker. The survey was carried on in pleasant relationship with the various American

organizations at work in the city and with the cooperation of existing Czech organizations.

Any organization at work in Czecho-Slovakia would be impressed with the earnestness of purpose of the new nation. The group representing the Young Women's Christian Association saw that purpose center around the word "Christian." The land that had been so deep in religious convictions as to produce some of the great leaders of the Reformation, was ready with newly released energies to give active expression to its long pent-up religious feelings. The greatest need was for leadership. It was natural, therefore, for young women of Czecho-Slovakia to turn to this Christian organization from America for help. Could they be helped in some training that would fit for leadership?

This question soon found its way to the members of the unit. It seemed to them that their presence in Czecho-Slovakia should count for the utmost during the time that they were there. In casting about for some means of meeting the situation, they determined to take up the matter of training leadership. Along with the work of the survey could be carried on a school for training. Accordingly, in the summer of 1919, the summer school for training under the Y. W. C. A. opened its doors with the heads of the survey acting as faculty. When the news was spread that there would be such a school for the admission of thirty scholarship students, the clamor to be among the thirty which was selected, showed pathetic eagerness on the part of young women to avail themselves of such an opportunity. Such incidents as the arrival of a girl from a distant town saying she had been chosen by the Mayor as their representative at the school, made more difficult the choice of those students having potential qualifications for leadership. Nevertheless, the choice was made and the school under way in July.

The school was housed in an old palace formerly used as residence by the Austrian governor of Bohemia, the house itself, more picturesque than convenient, furnishing a practical object lesson in adapting apparently unadaptable places to existing situations. The curriculum was planned on a basis of four general courses required of all students, and five specialized types of training. The required courses were:

1. The Woman Citizen.
2. Methods of Social Care.
3. Social Hygiene.
4. Personal Hygiene.

The electives were the general course on Religion and courses on:

1. Dependent Children.
2. Delinquency.
3. Infant Welfare.
4. Recreation.

The students were given opportunity for practical study of a district with the chance of forming their own conception, through personal observation, of a community as an organic whole.

The students came from varieties of background. One girl explained that she could not have come if her mother had not given her some old hand-woven sheets from which she prepared her underwear. Another little woman who had left six children behind arrived in wooden sandals which she wore until she was able proudly to replace them by a pair of brown shoes for which money had been sent her by the City Council at home. This woman represented a large workmen's community, organized on socialistic lines. Some of the students had emerged out of the shadows of war misery and leaving tragedy behind, opened their minds to these new interests in which they found the courage to live.

The school brought to light some of the chaotic problems that lay below the surface of life in Czecho-Slovakia—problems that concern the meaning and the mystery of existence. In the war these people, like the people of other nations, had faced death. They were now facing life with new questions urged by independent thinking. This state of mind was described by one of the leaders as "mental and spiritual upheaval, reformation-brewing." A student compared the state of mind of the country to the women who have carried great coal hods on their backs until they are crooked and wizened and until they missed the load when it was taken off. Throughout the course there were, in the words of a leader of Czecho-Slovakia, "constant proofs of the desire to find out more about the source of the warm and helpful atmosphere in their work." "Christianity," said this leader, "ethically reviewed by our women, means to them service."

The School closed September 15, 1919. By the middle of October every student except one was at work in some position. One student was reorganizing the office of the Czecho-Slovak Red Cross according to more progressive methods. Another student, less aggressive, spent twenty-four hours in the office of the Child Welfare Society and returned in tears to say "I can't stand it. It's so ugly, so dirty, and they keep all the windows shut!" That which had meant the most to the students at the school was every little detail of home life which they had absorbed with great interest. And yet they saw, too, a big need in the life of the girls of Prague which they themselves might help to meet. Under the leadership of Miss Olga Masaryk they made a formal request for the establishment of a Y. W. C. A. in Czecho-Slovakia.

This request was paralleled by letters of inquiry, questions of interest—"How long are you going to stay?" "Will you establish the Y. W. C. A.?" "What is the Y. W. C. A. like in America?" Purposely the American unit had given no publicity to the Y. W. C. A. since coming to Prague in order that they might concentrate all effort on the survey. Now these questions must be answered. A series of afternoon and evening meetings were planned in order that

those interested might come together to hear about what the Y. W. C. A. was doing in other countries and how the Y. W. C. A. happened to come to Czecho-Slovakia. There were student groups and meetings of representative women of the city. All of them were equally concerned to know more of their American faith in European women, a faith greater than that of the European women in themselves, a faith in which these women of the new republic of Czecho-Slovakia wished to share.

A number of factors entered into the establishment of Y. W. C. A. work in Czecho-Slovakia. One was the splendid cooperation of the Y. M. C. A. which had already planned a program so nearly paralleling for men what the Y. W. C. A. would do for women that it was decided to undertake a joint policy by which the entire work could be enlarged and broadened. Under the wise planning of a liaison committee the joint work was most successful with the students and with the department of recreation. Another factor was the contact through Miss Olga Masaryk with the World Student Christian Federation. From having been before the war one of the strongest Federation leaders in Europe, this younger daughter of the President was now in a position to help greatly in laying the foundations for a Christian Student Movement in Czecho-Slovakia. A third factor was the new condition of freedom left by the war: freedom of thought, freedom of religious beliefs, freedom of expression. A deeper interest in things Christian led to an emphasis on the C in the Y. W. C. A. Never had the need for Christian work among women been greater. The sudden woman consciousness springing out of the war had done its part toward recruiting women for industry, the professions and for relief work. Unprepared for the political rights bestowed upon them, their greatest need was for leadership. The opportunity thus placed before the Christian organization that answered the call was unparalleled.

The permanent work of the Y. W. C. A. in Czecho-Slovakia was divided into departments: among them the City Department, the Student Department, the Recreation Department, Household Economics Department, the Emigration Department. Each department was headed by an executive secretary with her staff of workers and her committee of women, and each was developing along its own lines.

CITY DEPARTMENT. The offices which had served to house the busy hive of survey workers underwent a transformation from a place where social activities were outlined on paper to a place where social atmosphere radiated in active demonstration. Blue curtains at windows of sunshine, yellow daffodils against dull blue upholstery, stately old chairs and a round table crowned by a gold lampshade—all of these, together with a piano, some writing tables and a few good pictures, had displaced the clicking typewriters of the survey and gathered a restfulness of home. Nor was it strange that into such surroundings came the girls of the city. Domestic servants, clerks, high school girls, girls from gov-

ernment offices, were among the number. Group meetings, classes, conferences, games, hikes, talks, whatever the girls wanted, if it could be included in the schedule, was included in the program. By May 1, 1920, the enrollment had reached 500 and no more members could be received because of lack of places in the classes and of accommodation in the building. Every day from two o'clock till evening the rooms were full of girls coming and going. Some liked to sit and read. Others waited for a friend. But the largest number were in classes. After classes were over, the evening was often given over to general recreation, sometimes to the enjoyment of the cinema presented by the Y. M. C. A. Saturday afternoons the lovely rooms formed the starting place for a hike over the hills surrounding Prague. What could be more thrilling to these girls than a "Hare and Hound Chase" with their new found friends through their newly appreciated countryside? Large general gatherings furnished occasion to hear such speakers as Dr. Masaryk or Miss Julia Lathrop, a visitor from Washington, on the Responsibilities of Woman in a Democracy. Thus was carried on the all-around program of the City Association with its eager response forthcoming.

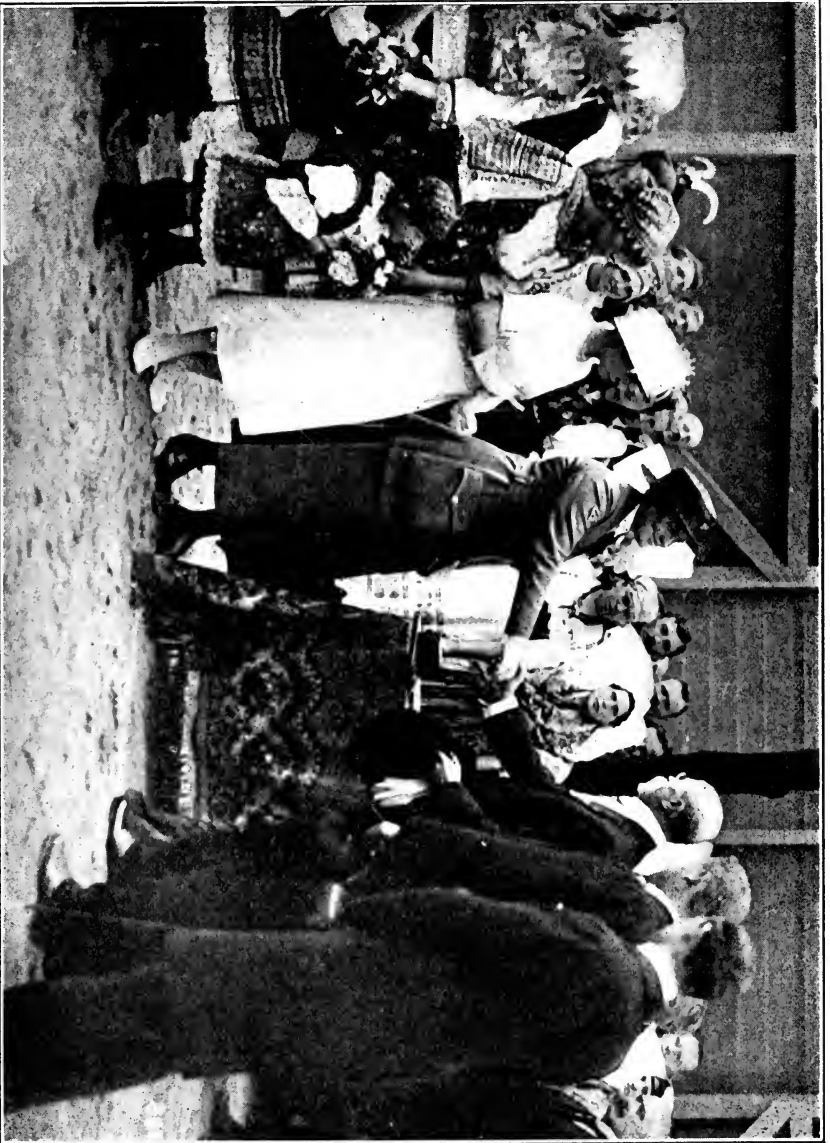
STUDENT DEPARTMENT. In December, 1919, a group of women students came together in mass meeting and elected a committee of twelve to plan for the women's wing of the joint student building of the Y. M. and Y. W. C. A. This committee formed the nucleus of the first week-end student conference. A series of conferences were held for different groups representing scholastically medical, law, philosophical and technical schools and, geographically, Slovakia, Moravia, Bohemia and Jugo-Slavia. A visit from some of the World secretaries helped by bringing these students in touch with what other students were doing. A secretary wrote: "The students are wide-eyed with enthusiasm and come every day to the office with suggestions for the development of the work." In such a spirit the work grew. On its practical side it furnished the women's wing of the joint student building with all the facilities of foyer, club rooms, rest room, bathrooms and study rooms. In the basement of the building the Y. W. C. A. ran a cafeteria with a capacity for serving 2,000. Some provision was made for student relief work through nursing services, sick diet, convalescing rooms, etc.

RECREATION DEPARTMENT. The joint program planned originally for the Y. M. C. A. and Y. W. C. A. with the survey recommendations in view, developed into the national program of recreation for the Czecho-Slovak government. This included a training course for leaders of playground work, the establishment of playgrounds as illustrations of the American type and the development of interest in sports: football, basketball, tennis, running, and the more juvenile see-saws, sandpiles, wading pools, etc.—whatever would give freedom of play and teach good sportsmanship. Smaller playgrounds were established in four or five other cities outside of Prague.

With these Departments running, the joint work with the Y. M. C. A. making history in cooperation, with the survey finished and permanent results already demonstrated, the Y. W. C. A. in Czecho-Slovakia was not only established in name but was building upon the sure foundation of fulfilling a need in the lives of girls and therefore of gaining loyalty to a Christian movement. The secretaries who had come to make a survey, remained to start an Association. Adapting themselves equally to a palace home or to poverty conditions they made the blue of the Triangle stand for hospitality as it had stood everywhere else in Europe. Palace or hut, the Blue Triangle meant that American women were at home. The palace home of the secretaries in Prague was no exception to this rule, as almost every week saw some Hostess House activity under the palace roof, whether in offering shelter and rest to an overtired American woman worker, or in furnishing the setting for an all-American party and "get-together." On all great occasions, such as Christmas, the home of the Y. W. C. A. was the gathering place where the other Americans were sure to find the appropriate "trimmings." To the other activities of the Y. W. C. A. in Czecho-Slovakia might therefore be added that of Hostess House, but after all, this bit of America in Czecho-Slovakia but furnished another tie to bind together two kindred republics. Alike in ideals, they blended their aims in a companionship of purpose.

SUMMER WORK, 1920

In the month of June the Sokols, the huge Gymnastic Association of Czecho-Slovakia, held a large Slet in Prague. Members of other Associations from all over the Czecho-Slovakia Republic participated in this fete and Prague had six hundred thousand visitors. The Slet of the Sokols, which means the gathering of the Falcons, meets every five years. At this time huge pageants and performances are given, showing the physical education program and activities of the association. At the different performances ten, fifteen and twenty thousand people perform at one time—men and women in separate groups. This meant that thousands of women from all over the Czecho-Slovakia republic participated in these exhibitions. Large dressing rooms were established on the Slet grounds and were put aside for men and women, and the Y. W. C. A. was asked to participate by having a rest house for the women taking part in the program of the Sokols. The Association had two tents in different parts of the ground. These tents were fitted comfortably with camp chairs, writing tables and writing material, and proved to be a great source of comfort to the Sokol women. It also gave the secretaries a chance to know women from all over the Republic. Four different groups participated each day. The weather was extremely warm, and there were many cases of fainting among the women. The Czech Red Cross took care of emergency cases but the Association tents proved to be the preventive source, and the



PRAGUE. PRESIDENT MASARYK ACCEPTS THE PLAYGROUND
GIVEN BY THE Y.W.C.A. AND THE Y.M.C.A.

workers were told by the women that they would never forget what the Y. W. C. A. had done for them.

Another temporary center opened at this time was the rest rooms and information bureau at Alesovice. This Hostess House was carried on in cooperation with the Y. M. C. A. and was for the benefit of the eleven hundred Czech-Americans attending the Slet. Three large rooms in one of the schools were given for this purpose and were fitted up most attractively with furniture secured from the Red Cross and borrowed from local stores. These rooms proved a source of comfort to Czecho-Americans in town, but many visiting young Czech girls who were housed in the school building used the rooms as reception rooms. This helped prove to the Czechs that the Czech Y. W. C. A. was not only needed in Czecho-Slovakia but that the work could be carried on by Czechs as well as Americans—for many days during the Slet season the centers were in charge of Czechs only.

During the month of July the Stvanice Playfield for girls was opened by the Prague City Y. W. C. A. It is situated on a beautiful island in the Vltava River. It is not far from the heart of the city and is one of the coolest and most beautiful spots in Prague. There the Association has taken one end of the island and fenced it off for a city center. There are two tents—one very attractively furnished with comfortable chairs, reading and writing tables, hanging baskets of flowers and everything to make a room cozy and comfortable. The other tent houses a small cafeteria. There very simple dishes are served at noon hour while coffee, cocoa and tea and sandwiches may be procured at all other hours. The cafeteria not only proved a comfort to many girls but also was popular with many Americans in the city. As the space of the cafeteria warranted more people than came, it was decided to help out the student department by feeding the students at low rates, for the feeding of the students in Prague is one of the most serious emergency problems. The girls in attendance at the playfield during the summer provide a nucleus for the winter clubs of the City Association.

The camp at Prerov, under the supervision of Miss Hess and Miss Buse, was the most successful part of the summer program. The camp was ideally situated and an excellent spirit prevailed. This camp cared for fifty girls at a time, each girl staying from one to two weeks, so that within a season of practically ten weeks about three hundred girls were taken care of. All of these girls are looking forward to the next year's camp, and the leaders created during the summer camp have been of great aid to the Y. W. C. A. in carrying this winter's work.

Plans for the emigration department were outlined during the summer. It is hoped that the Y. M. C. A. and Y. W. C. A. together can operate barracks for emigrants, finding a matron and a social case worker. Assistance will be rendered in connection with passports and travel matters as well. This department is only in its beginning.

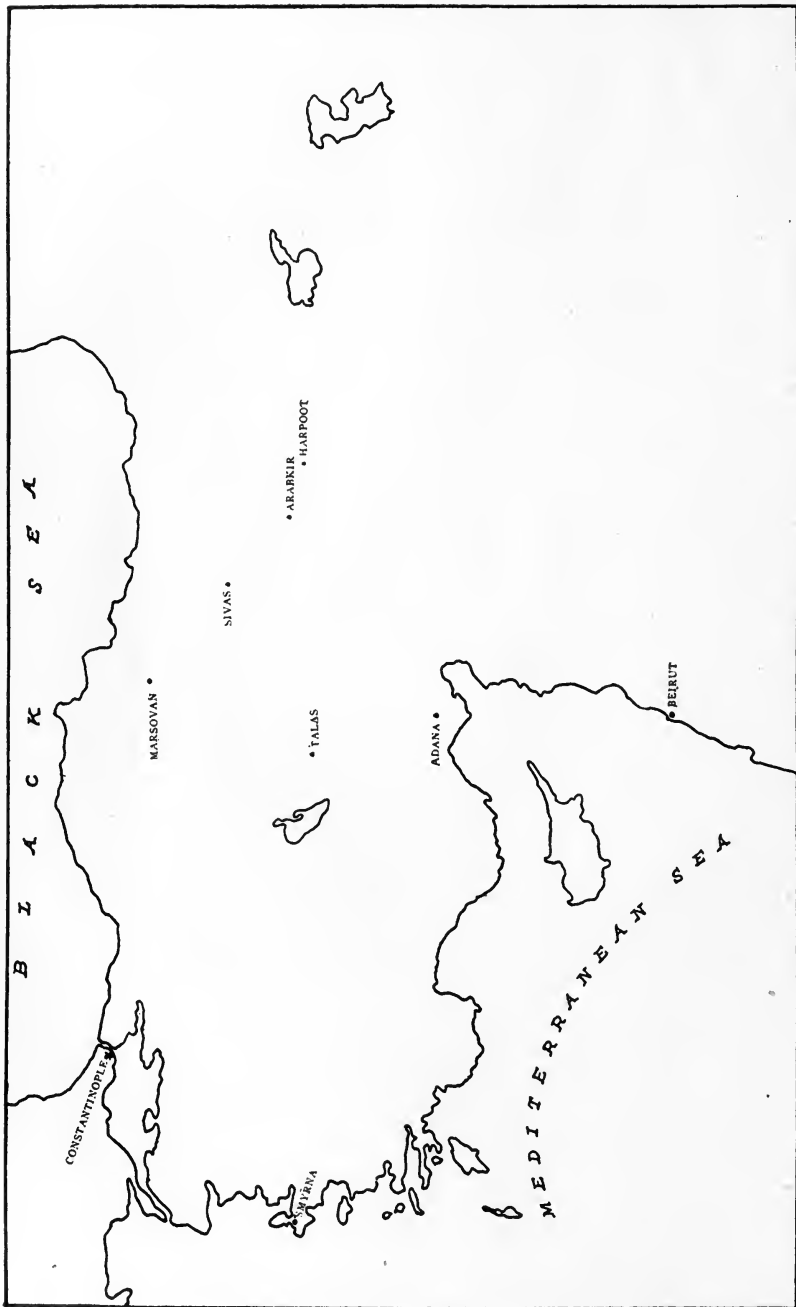
Near East

IN the administration of its war emergency funds the Young Women's Christian Association felt itself responsible not only to work in such places as were accessible and in line with its other activities, but also to reach out regardless of distance, to the places of greatest need and to unusual forms of service. The appeal of the Near East in 1918-19, therefore, could not be overlooked. Where thousands of women and girls were concerned in a situation involving refugees, encamped in a long, hopeless, meager line, facing starvation, bereft of family, palsied in outlook, with small prospect of ever reaching their former homes and small incentive to try, in the face of unended war and ruthless massacre—there the Y. W. C. A. could be of service. What difference had the Armistice made in the interior of Turkey? It had meant no more to indiscriminating Turks thirsty for blood than to weary refugees hungry for bread.

What difference had the Armistice made in the Near East? It had intensified suffering. It had made this suffering harder to bear because relief seemed in sight. War had driven the world with a tight rein and when release suddenly came, the tension was loosed only to bring collapse in helpless weakness where many peoples were concerned. In 1919 a movement was sweeping over Turkey by which thousands of women and girls, Armenian Christians, were being released from Turkish homes and set adrift. Who would offer them aid? Would they be forced to return to their Mohammedan captors who had freed them only under pressure?

It was in this crisis that the Y. W. C. A. in cooperation with the American Committee for Armenian and Syrian Relief (known also as the American Committee for Relief in the Near East and the Near East Relief) asked Miss Margaret White, under appointment of that committee for service in the Near East, to represent the Association in looking over the ground with a view to the possibilities for Association work in conjunction with the Near East Relief. Miss White sailed in February, 1919, and reached Constantinople March 8th.

Conditions in the Near East were unspeakable. In one center 68,000 refugees by actual census were being fed at relief kitchens.



CENTERS IN THE NEAR EAST

In the city of Alexandropol it was not unusual to pick up 192 corpses in a day. One-seventh of the refugees were dying each month. Dr. G. H. T. Main, Commissioner to the Caucasus of the A. C. R. N. E. in one of his reports describes horrors which had become a daily sight to him: "At Ejchmiadzin I looked for a time at a refugee burial. Seven bodies were thrown indiscriminately into a square pit as carrion and covered with the earth without any suggestion of care or pity. As I looked at the workmen I saw a hand protruding from the loose earth. It was a woman's hand and seemed to be stretched out in mute appeal." This mute appeal of the dead was no more pathetic than the mute appeal of the living women and children emerging from their sequestered life in Turkish harems, dazed to find themselves free. Who would help them? It was to women such as these that the Y. W. C. A. came with a purpose to help to save the refugees from death and to hold out to the freed captives some hope in life.

Miss White's first care was to consult the Committee of the Y. W. C. A. remaining from the time of Miss Frances Gage, who as the first regular secretary for work in the Near East had sailed in May, 1913, and served until her death in July, 1917. The Committee was called together on March 17, 1919, to consider particularly work which ought to be undertaken in Constantinople. That city had been the safest place in the country for Greeks and Armenians. The Committee, therefore, advised an investigation of the employment situations as a first step. A second need, in their opinion, was a cafeteria for girls employed in stores and offices. Girls who had training, but no homes might be helped through the Employment Bureau to get on their feet again. The Employment Bureau began on a simple scale, for the most part through personal conversations with girls who happened in. Thirty definite applications were made in July 1919, and about a third of these were assisted to find positions; others were not ready for hard work. Discouraged with the hardships they had been compelled to face, lonely in the loss of relatives and friends, many of them had reached the stage where life did not seem worth the effort. Wages were low, living was mounting continually. Through the cafeteria the living problem could be helped.

The Y. W. C. A. was fortunate in having in the Near East so loyal and understanding a friend as Mrs. Elizabeth Dodge Huntington of Robert College, Constantinople. To Mrs. Huntington they turned for advice as to meeting the situations in which they found themselves. She and Miss White consulting together arrived at the conclusion that the Y. W. C. A. could be of great help in the Near East at this particular time. Other secretaries were therefore asked for as soon as possible and were on their way by the early summer.

Without waiting for their arrival a service center was opened in Constantinople on June 7, 1919. About eighty were present at the first meeting. Like a family gathered at a fireside the group came

together, splendid girls who had known Miss Gage, about twenty-five girls from the College Association, and friends, both English and American, who were interested in girls. The plans were explained by Mrs. Huntington and Miss White and met with much enthusiasm. One month later the enrollment had reached 147 in English classes and a general membership of over 300. In addition to classes there were Saturday evening "cozy times" and Sunday gatherings with a program of some sort. On one Sunday Mrs. Herbert Hoover gave a talk on "Friendship". On another day the Armenian girls gave a program of old dances and stories. One week later a walk was planned to be followed by a membership Sunday with a committee in charge and little cards to indicate interest. The attendance at these Sunday afternoons ran from twenty-two to seventy-five.

Volunteer workers, many of them graduates or students of Constantinople College were not slow in coming forward to offer time and services to help with the work. And many were the places where they could fit into the program: as teachers of English and French, as club leaders or as committee workers. Their eagerness amounting to a hunger to know more of what women were doing in other parts of the world, made the training of these young women in Association principles, a contribution not to be lost.

The end of July, 1919, saw the arrival of four new secretaries from America for one or two year periods. With Miss Carrie Van Patten Young, as Executive they were not slow in making their presence and inspiration felt in the life of the Association. After a conference with Major Arnold on the piece of work most essential for the War Work Council of the Y. W. C. A. to undertake in the Near East outside of Constantinople, it seemed clear that two workers should go to Harpoot to be in charge of the Home for Girls taken from the Turks. This was an opportunity to help more directly than in Constantinople in the work of relief, affording a chance to demonstrate what Association workers could do in such a home and affording opportunity to study the needs and openings for future permanent work. Moreover, the appeal of the terrible suffering in that section was a challenge to service such as no organization could fail to heed.

To picture the journey to Harpoot as written enthusiastically in a letter from one of the secretaries, is to describe most effectively the background against which is silhouetted a courage and endurance which could never be wrung out of abstract words. The two secretaries left Constantinople on Saturday, August 2, 1919.

"Our car was a box car, empty but nice and clean and quite preferable to the dirty, dilapidated passenger coaches (everything in Turkey is dilapidated since the war). We arranged our trunks and boxes for seats so that we were comfortable and our journey began. It took five hours to go the fifty miles to Derindje, but we enjoyed every minute of it. The road follows the coast nearly

all the way and wide open doors in either side afforded wonderful opportunity to see the country."

At Derindje, the station from which all Near East Relief workers and supplies were sent into the interior, there was a delay until Tuesday, August 5, when they continued their journey. "There were thirteen of us in three box cars. We were each supplied with an iron bed, mattress, etc. The middle car was fitted up at one end as the mess car. There was a full supply of rations, a coal oil-stove and a meager supply of cooking utensils. We even had a ladder to climb in and out of the car with. I could never have believed that one could be so comfortable traveling in a box car. Of course there were many difficulties such as keeping the food from jolting off the stove while cooking. We had to wait until the train stopped before we could get from one car to the other, so the meals were not very regular. We would watch ahead for a station and be ready to jump when we arrived. The rest of the train consisted of cars filled with Turkish soldiers who had been prisoners of war in Egypt and had just been released. Their home coming was quite a contrast to that of our boys. They were ragged and unkempt, and no one seemed to pay any especial attention to them when they dropped off at various stations.

"We reached Konia which is the end of one division of the railroad Thursday, August 7, about noon. Although one of the largest interior towns, it was dreary and dusty and colorless in the midst of a dusty brown plain. Here we saw our first refugees, Arabs, camped out near the railroad, ragged and dirty, patiently waiting for government to make some disposition of them. I have never seen such rags in my life as since I have been in Turkey, but they are certainly picturesque, being made up of patches of as many colors as Joseph's coat. There are always bits of blue and red and yellow about them."

Two days in Konia they lived in their box cars on the siding. The next stop was Oulon Kishla, the end of their railroad journey. From there they took trucks with gasoline cans for seats. "We had scarcely left Oulon Kishla when we met a party of friendly Turks, who tried to warn us by gestures not to go on as there was a party of bandits up in the mountains who had just robbed and killed some people and were lying in wait for us. But we went on and were unmolested; our driver, however, kept his gun on the seat beside him. The people in the car ahead of us saw the bandits up in the mountains."

They reached Caesarea, having covered a distance of 128 miles in seven days. "I can't describe to you the sensation it gave one to ride into that historic city which lay sleeping in the bright moonlight. Not a light was visible and one felt as if by some magic one had been carried backwards into Bible times. The whole city has apparently changed very little during all the centuries."

At Caesarea and Talas (a mission station five miles away) the two secretaries found opportunity to rest a day or two and learn

something of the relief and industrial work being carried on among orphans and in the hospital. A Girls' Mission School under the American Board had come in for its share of war work in the rescue of its former pupils from the Turks. "One of these girls was the wife of an Armenian who was in America. When the war began the Turks came and took her with her mother and older sister. They put them in a room and after a while came in and discussed which of them was the most desirable. They finally decided to keep her, and she had to stand there and know that her mother and sister were being taken away to be killed."

The former teachers of the Girls' School, now engaged in relief work, had known the Y. W. C. A. and its activities through the earlier organization that had existed in Turkey. They were consequently eager to have the work started again. Just before the war began they were engaged in a conference discussing the development of Association work in Turkey. The day spent in Caesarea by the two secretaries was therefore fruitful of interest and encouraging in outlook.

From Caesarea they traveled another 125 miles to Sivas. "The farther one goes into the interior", writes one of the secretaries, "the more work there is to do and the more people there are to care for. It is a question of finding food and clothing and shelter for these people out here in a country where almost everything has been destroyed and transportation is next to impossible. The problem in France and Belgium is nothing compared to this."

Leaving Sivas on August 24, 1919, a truck train of seventeen cars, they drove ninety-three miles over mountains and mountains, pitched a camp in the open when night came, drove sixty-five miles the next day to Malatia, and on the morning of the third day set out on the last lap of their journey. About noon they came to the Euphrates, "such a peaceful river that one would never suspect that some 200,000 Armenians had been drowned there." The next twelve hours brought difficulties of sand, mountain climbing and sharp turns, on tires that refused to stand up. They were in reach of the end, however, and at 1 A. M. some people came out from Harpoot and brought them safely in. "We seemed to spend a long time getting here," writes one of the secretaries, "but we feel that it has been time well spent, for what we have learned along the way is going to be of great value."

Harpoot was a town unique among all they had seen. Older than the rest, situated on a mountain 5,000 feet high, its narrow streets are many of them long flights of steps clinging to the side of the mountain with the tenacity of great age. After the difficulties of the journey there was reward in finding willing cooperation among the personnel of the Near East Relief and a wide field for service among the 130 girls in the Refugee Home. A nucleus of these girls who had formerly attended school or college, could be organized, it was hoped, as leaders to help with the others and in the orphanages where it was estimated 4,000 orphans would be cared for during the winter of 1919-20. Aside from this nucleus of

possible leaders there were girls of every description in the Rescue Home. Most of them were in rags; many had the skin diseases with which half the population was afflicted some had the awful "Aleppo button", a terrible sore which appears on the face; many had diseased eyes.

In view of these conditions the obvious duty was first to help the girls in self-support rather than in self-development. These 138 girls in the Rescue Home were aged anywhere between fifteen and thirty-five, the average being eighteen. The rule was to keep them a month in the Home before giving them the material for new clothes because some of the girls tried to run away after a few days to return to the Turks. With the first of September a number of the women received their supply of cloth for dresses, and the Y. W. C. A. secretaries found their first jobs in teaching these women how to make their new clothes. Many of them came from hard work in the field and knew nothing else. The dresses as finished products were necessarily crude, but anything was better than the rags they had been wearing. Their completed wardrobe consisted of two suits of underwear made of unbleached muslin, and a new dress.

The women had also to prepare the food. The methods were primitive to a degree even antedating the earliest days of America. The grain was sifted and cleaned, spread out on the roofs to dry and ground by hand between two stones, having an armed bar to serve as a handle. The stove for cooking was only a huge fireplace with some stones set up to support the copper kettles. After all the work was done in the Rescue Home, there were the children in the orphanage to be looked out for. It took over a thousand beds even with three in a bed. The making of these beds was therefore something of a chore. A bed consisted of a pad stuffed with wool, with wool comfort on the top, and was spread on the floor. After these duties were attended to, there was work in cleaning with only cold water and no soap, and in spinning wool for stockings by the use of a spindle, and in learning lace making and embroidery in a class provided for the purpose.

From being the versatile teacher of sewing, cooking, hand work etc., the two Y. W. C. A. secretaries had also to include in their program one other feature not usually found in regular Association work, the care of babies. There was one baby in the home and five more expected. The mothers were pitiable in their state of unwished-for motherhood, for these "Turk" babies of theirs, whose fathers belonged to the race which had persecuted and tortured them for years and won their undying hatred, could not be looked forward to with anything but pain. To help these mothers, the secretaries brought them together in a little group, gave them material from the market, helped them cut and make little dresses and through their interest and care put a tiny spark of courage and enthusiasm into the sad faces. The music of the victrola as they worked helped to enliven them. To turn the strong revulsion of the mothers into a love for children and to instil in them an

interest in their own babies, was a task which took so much of the hearts of the two secretaries that in writing back about the arrival of babies, they spoke as fond grandmothers might about the "remarkable children."

The unit of the Near East Relief in Harpoot voted to turn over a large room to the secretaries to be used as a club room as they saw fit. Great was their delight in finding furniture and equipment to make this room attractive. The many purposes for which it would be used added to the fun of fitting it out. A group of college and school girls had already been organized into a Big Sister Club with service to their people as its purpose. Their activities consisted of helping with the parties for the women in the Rescue Homes, carrying recreation to the orphanage, planning and making Christmas presents for the old ladies in the Old Ladies' Homes and making the curtains for the new club room which had seven splendid windows. There had been weekly meetings with women of the Rescue Homes. These meetings were held in a big school room illuminated under difficulties. Yet one of the secretaries wrote, "It is the most inspiring time of the week to sit or stand looking into over 800 wistful faces, sitting close together on the floor (there are no chairs) in the half light which softens the rags and aspect of poverty. I cannot believe it is all because we are getting used to them that their faces seem to hold a bigger interest in life than they did when we came only a month ago."

[On September 26, 1919, the first party was held for the women in the Rescue Home. Games which have enlivened Associations all over America, such as pinning the tail on the donkey, supplemented by records on the victrola and an almond hunt, using the nuts for refreshments, made the program.] One of the women gave imitations of some Arab customs which she had observed while a maid servant in an Arab home. Thus the party was a great success, meeting with enjoyment and response and cooperation.

The opportunity for a bit of religious work came in connection with Sunday School where each of the secretaries had an opportunity for talking to the children, telling them among other things, something of the Boy Scout movement and connecting it with life there. On Sunday they attended the Armenian service and Sunday School and meeting of women, but they understood little of the service. They found the people naturally religious, however, and the opportunity of saying a friendly word after the service made their attendance decidedly worth while.

One of the secretaries had the duty of interviewing personally the women in the Home. Their histories were very similar, most of them having suffered capture and ill treatment at the hands of the Turks and having become hardened in their ways and low in their ideals. The most promising of the younger girls made able helpers in the orphanages. The older women could do little besides the heavy work of the unit and the coarser kinds of sewing and house work. One unusual case was that of a girl who to protect herself, masqueraded as a boy and fought as a soldier, working

sometimes as a servant. She fled to the Rescue Home for protection. Her boyishness both in appearance and in mental attitude made her very different from the other girls.

A bit of American war work was slipped in between other duties. Some American boys who had served the army as ambulance drivers and who had been away from home for months and years in some cases were now helping with this relief work by bringing in supplies on auto trucks. They proved to be an exceptionally fine group but were naturally lonesome and subject to many temptations. For these boys, therefore, the Y. W. C. A. secretaries found it one of their pleasures to help in every possible way to make life happier and easier.

The Big Sister Club in Harpoot had been so successful that one was organized at Mezerich at the foot of the mountain. Mezerich, a town much more modern than the ancient city above it was the seat of the government. The membership of these two clubs changed as the girls went down the mountain in large numbers to attend the high school at Mezerich. At Keserig about forty-five of the older girls in the orphanages were organized into a club holding weekly meetings, which the two secretaries were obliged to reach on horseback, riding across the plain. This was followed by organizing the older girls in two orphanages in Harpoot, about fifty in all with a similar scheme. It was hoped to find the time for a weekly meeting likewise in Mezerich, but this was difficult since school lasted until four, and in winter five o'clock meant dark, especially in a town which was absolutely dark at night, and in Turkey, which withdraws behind its own doors at sundown.

Besides the clubs there was a plan of inviting the women from the Rescue Home in Harpoot to bring their supper to the Y. W. C. A. club room and spend a social time there from 5 to 6. Since most of them worked all day, this furnished a pleasant change in recreation. Forty came to the first meeting. It was evident from this first experiment that a wide field presented itself in teaching table manners to the group. The Y. W. C. A. secretaries now had supervision over six orphanages, two of them in Harpoot itself and the other four in the village of Keserig about three miles distant—"three down but at least ten back up our hill with its forty-five turnings." Another was at Morenig, a deserted village a little farther away and in complete ruins except for one house used by the orphans. One day while the secretaries were visiting the orphanage at Keserig, and playing games with the children, the Turkish tax collectors arrived and became so interested in watching the children's pleasure that they promised to assess the property as leniently as possible. In each orphanage were mairigs (Armenian for mother) and koorigs (Armenian for sister). The mairigs were older Armenian women who had charge of the children and the koorigs were women of some education, who acted as matrons of the institutions and were responsible for the morals and training of the children.

In the Refugee Home there was likewise a koorig, a graduate of Euphrates College, who had been forced to marry a Turk, and whose tragic face showed what she had lived through. A number of helpers for the orphanages were chosen from the younger women who had not been married and who therefore would not have a bad influence over the children. Thus the women of the Refugee Home took the greater part of the work necessary for keeping the orphanages going.

In the meantime the work in Constantinople was growing. The report for the service center for August, 1919, showed a membership of 511. It had become necessary to close to any more new members until the present groups could be assimilated. The report on class registries for the month was as follows:

In 12 English classes	218
In 3 French classes	21
In 1 Typewriter class	15
In 1 Stenography class	10
Total	<u>264</u>

The teachers for all these classes except Stenography and Typewriting were volunteers, graduates of Constantinople College or some other American schools.

In addition to the service center in Constantinople visits were being made to the Rescue Home for girls taken from the Turks located in Scutari just across the Bosphorus. An Armenian local committee ran the home and through some training, provided fifty-five girls with an outlook toward independence. The contribution of the Y. W. C. A. was in helping organize industrial classes. Two girls were weaving at the American Relief Committee's factories near the home; about eighteen were learning Armenian lace work and embroidery; others were taking dressmaking or plain sewing. To bring the girls together for recreation was also the task of the Y. W. C. A. The secretaries found their time well taken up with carrying on the work of the service center; conducting classes, running the Employment Bureau, holding the Sunday afternoon services, besides visiting once a week the Rescue Home.

With the fall of 1919 the work continued to grow and classes took on higher standards. An educational course was added in nursing through the kindness of Dr. Graff, one of the relief workers of the Wellesley unit, with a view to providing visiting nurses for different sections of the city. Such a splendid opportunity not only to help in relief work and learn a valued profession, but to give even to girls unable to do work, a demonstration of what such work means, could not be overlooked.

The club work has also developed. Six clubs had been organized and started by Miss White with the assistance of a teacher at Con-

Constantinople College. These clubs with their approximate membership were:

	Approximate membership
Golden Link Club	47
Rainbow Club	63
Fireside Club	30
Sunshine Club	39
Star Club	40
Forget-me-not Club	32
	<hr/>
Total	251

In nearly every case there was a waiting list since the number accepted had to be limited to the small size of the club assembly room.

The Fireside Club had been started in the Sedik Pasha School in Stamboul by Miss Frances Gage several years before as the real beginning of Y. W. C. A. work in Constantinople. This club now changed its meeting place to the service center which opened about June 1, 1919. Its members represented a fine type of girl in the east, reliable and staunch, capable of leadership among younger girls.

The Rainbow Club was composed of students and graduates of Constantinople College, girls who spoke English and took for their particular activity some athletic work under the direction of the Y. M. C. A. physical director with a view to preparing them for service along these lines. Several members of this club were ready to undertake volunteer work by the first of September in the orphanages, going twice a week to supervise games with the children.

The Golden Link Club consisted of the girls who sewed garments for the orphans as their special service and supervised the girls from other clubs in this same work.

The Sunshine Club, true to its name, was bringing sunshine to the life of the little cripple girl whom it had taken under its protection. The club had held a bazaar in the middle of the summer to raise money to buy food and comforts for its charge.

The Forget-me-not Club was composed of girls working in shops and offices. It therefore held its meetings in the evening. In Turkey this venture into industry was a new departure for girls. Its possibilities for Association work were very great. The girls came directly from a long day's work to the club meeting in the evening, which was recreational in character, intended for relaxation and entertainment. Since their hours of work were from nine in the morning to seven or eight in the evening, it left little time. The noon recesses, however, were sometimes two hours. Yet in spite of their long hours, these young girls had also seen the joy of service and were asking permission to give lessons to some poorer friends,

too young to join the Y. W. C. A., in order that these friends might be more desirable as members when they did reach the entrance age.

With all these groups meeting weekly, evenings were a busy time at the Y. W. C. A. center. Classes had likewise to be fitted into the schedule. Saturday evening was given up to an open house for the girls and their friends. With the introduction of chorus singing these evenings were most enjoyable. The Sunday afternoon services necessarily varied in their meeting places according to the program. An organ recital meant holding the service at Robert College by courtesy of the organist. Another Sunday the entire service center membership was invited to tea at Constantinople College of which many of the girls were graduates. With the membership of more than 500 by the end of the summer 1919, the Y. W. C. A. was well started in its work in Constantinople.

September, 1919, brought some changes in the personnel of the clubs. Many girls had to return to school and leave their club work for a time. From the Rainbow Club, which was the College Club, all but twelve of the members returned to Constantinople College, where they took part in making the college Association a strong factor. From other clubs some girls had to drop out with the shortening days on account of living at a distance and because of the necessity of girls being off the streets after dark in Turkey. Club meetings were moved up to earlier hours to accommodate those who still came. The places necessarily made vacant were filled up with new members. But inasmuch as fifty new girls registered for clubs in the month of September, 1919, there were more than enough to fill vacancies. Two new clubs were therefore planned, one of these to be for selected older girls who spoke English well, to be called the "Home Club", and to be led by an enthusiastic young American woman recently arrived. The tentative program included home hygiene, general care of the home, how to serve, how to play the part of hostess, and lessons in simple cooking.

The first big party was given on September 2, 1919, in honor of Mrs. Huntington, recently returned from America. About two hundred and fifty girls were present to give her a "welcome home". On the part of the old girls who had known her in person, the welcome had the enthusiasm of a valued friendship; while for the new members, it was an introduction to one whom they had long known by name. Moreover, the party meant a getting together of the various club members in the spirit of community work and community play—a spirit essential to modern life and vastly important in this formative period for women in the Near East.

The month of September, 1919, saw also the arrival of the first of a new group of secretaries—a unit assigned to work in Russia, come to Constantinople to await the opportunity for entrance into Russia by the southern route. In the meantime they were free to help with the work in the Near East. They were known as the South Russia unit and kept up their contact with Russia through language study and through work for Russian refugees wherever they could be of service.

Chances for service were many. Constantinople had become a place of refuge for such numbers of Russians that the problems of caring for them were serious. Those of the higher classes were assigned to Halki, an island in the Bosphorus formerly a summer resort. Here the Y. M. C. A. was at work with the Service Hut and movies by way of recreation. Other Russian refugees were housed in a former Russian hospital in Constantinople proper, the Y. M. C. A. promoting school work for the children with teachers recruited from among the refugees themselves. Here the Y. W. C. A. undertook recreation and gymnasium activities for some forty children two afternoons a week. An English class for adults proved so popular that from a start of four members it grew until it had to be twice divided.

With the coming of winter, the Russian refugees at Halki were removed to Constantinople proper. This with the arrival of more refugees from time to time kept the South Russia unit busy with work for Russians.

The approach of the Christmas season brought increased activities all along the line. In the clubs of Constantinople the members decided to sew for a bazaar, the proceeds to be used for making the Christmas season joyous to the children in an orphanage.

Christmas came in relays, fortunately for the workers who were thus enabled to spread their efforts over more groups. First came the American Christmas. The North Dakota's arrival into Constantinople harbor December 24 added 1,200 men to the number of sailors already in port. Everything possible was done to make the season a happy one for every sailor from the nine American ships in the harbor. A minstrel show with caste recruited from all the ships gave two performances, one on Christmas Eve and one on Christmas night. On Christmas Eve there was also a Christmas tree with packages from the Red Cross for all the boys. This was followed by a dance. On Christmas morning a group of the secretaries with some teachers from Constantinople College took a launch filled with holly and went around to all the ships, decorated the mess tables and sang carols. Even though the holly was but the Turkish equivalent of the genuine American product, the spirit of the occasion was very genuine, and the efforts of the group won the appreciation of the men.

Following the American Christmas, came the Russian, Greek and Armenian Christmas. On the Russian Christmas, January 7, 1920, the little Russian refugee children isolated in hospital and monastery were especially remembered. Since the greatest need was for clothing, something useful and warm, two pairs of stockings were given to each child known to be in want. All the children in hospital and monastery, a total of about eighty-five, were given bags (made from the secretaries' allotment of mosquito netting) filled with candy, nuts and fruit. A Christmas tree attended by a real flesh and blood Santa Claus added to the fun. This was a novelty to the little Russian, and when popcorn balls were added, their excitement was complete. A party with games and folk dances and music on

the victrola, and most important of all—real refreshments of cocoa, home made cakes and sandwiches, completed the good times. The presence of the parents made it a family gathering with a round of tea drinking to celebrate.

Christmas in Scutari was also the happiest event of the month for sixty girls in the Rescue Home. An afternoon was given up to games, a Christmas tree and music on the victrola. In writing of this afternoon's party, Miss White, says, "The most hopeful sign of progress to us is the response we are getting from the girls who seem so much more normal and like other girls than when we first went over there." The results of the work in the Home were beginning to show in definite ways from the work of the new sewing teacher who was giving special time and training to twelve girls who had begun to take orders for outside sewing, to the work on embroidery which was supervised by a young lady employed particularly for that. Through work as well as through play, these girls of the Rescue Home were taking a new interest in life, as was evident at the Christmas party.

Christmas came likewise with joy on the lofty mountain of Harpoot. The two secretaries originally sent out to Harpoot had been divided at their own suggestion, one of them to go to Arabkir because of the great need there. This journey from Harpoot to Arabkir had taken place the first week of November, 1919, and had meant three days of traveling horseback in a caravan consisting mostly of mules with the supplies, and two nights on the way at a Turkish khahn, typical of the Oriental life on the road. Their arrival in Arabkir had been on Saturday, November 8, and on Sunday morning the Armenian feminine population of the town called to pay their respects to the newcomers. Although a beautiful city, rich in autumn foliage at that time and well supplied with mountain streams, Arabkir had suffered greatly during the war years not only from lack of supplies, but from isolation and ignorance of what was going on in the outside world. Work among these women must therefore be taken up slowly in order that prejudice and conservatism might be overcome.

The Near East Relief had provided for 100 orphans in Arabkir and additional funds for supervising a girls' orphanage of 120, a boys' building with seventy and about 100 children who lived at home, but received money, bread or clothes or all three. Other cases of need were relieved. In this work of relief the Y. W. C. A. secretaries came to take a large share as well as to engage in more personal and recreational work with small groups.

On November 19, 1919, in Arabkir the first group had met for a little party. This group consisted of the teachers who spoke a little English, two of them graduates of Euphrates College in Harpoot. Glad of this opportunity for talking over their problems which were many, they readily spoke of their discouragements and lack of everything—books, paper, repairs on buildings, clothes and nourishment for the children in their charge. Games were played which they might later teach to children and cocoa was

served—something entirely new to them. In the interest and fun of this afternoon frolic, one of them broke down and cried, saying that she had not laughed like this since before the war. Thus was presented to the mind of the secretaries the great need for recreation among these mentally, as well as bodily starved people. She had planned for the teachers to come together every two weeks for recreation. In the meantime she would help them organize play with the children.

Another group to which she planned giving her attention were the older girls of the orphanage. The third group would be the mairigs in charge of the children at the orphanage. Endless possibilities presented themselves in the villages round about which might be reached by a day's horseback trip. In writing back her report of all this work, the secretary says, "There is undoubtedly a place for our organization. For the present if we can help in making the relief work more constructive, our coming will not have been in vain."

After a month in the isolated center of Arabkir, this secretary was therefore glad to return for Christmas to Harpoot—Harpoot which might seem to many Americans the end of nowhere! Her great desire was to get away from "unbleached muslin", for the relief work had been in such a pioneer state in Arabkir that hours had been spent in meeting the clothing problem: 274 outside poor, 145 outside orphans, forty-five children working in the spinning shop, were given enough cloth for one suit of underwear. It is no wonder therefore that she writes. December 22, I went to Harpoot for Christmas. Besides feeling the need of getting away from all this for a few days, it seemed advisable for the good of the work to appeal for further supplies in person; and as the Armenian Christmas does not come until the 19th of January, it did not seem such desertion of duty.

"I could see a great improvement in the girls with whom Miss Jones has been working (in Harpoot). I spoke at the meeting at the Rescue Home on New Years Day. While there I helped Miss Niles, a graduate of Simmons, in supervising a stag dinner by the Near East Relief unit to Turkish officials. I have come back recreated in body and spirit ready to face the three long winter months in this isolated spot."

After Christmas at Harpoot, there were the Armenian New Years on January 14, and the Armenian Christmas on January 19 to celebrate all over again in Arabkir. Therefore, the routine life of the center was more or less upset for a good part of the month of January, 1920. The Christmas program was held in the Gregorian Church. It was the first celebration since before the war and many of the children had never seen a Santa Claus. His appearance, therefore, with small remembrances for each child, filled them with great excitement. The little children enjoyed games and the girls in the Rescue Home listened to a little talk.

Following Christmas the regular work continued in Arabkir, progressing slowly yet on sure foundations. The group of teachers met once a week now with the study of English for part of their program, followed by games and simple refreshments. Such occupations as the cutting out of pictures from old magazines to make scrap books for the school, furnished topics for endless conversation in the group and gave the secretary an opportunity to deal constructively with some of the problems that were puzzling their minds, as every picture called for an explanation. Another group was formed for girls of thirteen, fourteen and fifteen, known as the Happiness or Blue Bird Club. The ambition of these girls was to learn to make lace. Therefore, lace making was the beginning of the program, to be supplemented later by more practical lessons such as cooking, learning to make Chourba (their soup), lessons in first aid, plain sewing and after the spring days came some nature study out of doors. Another group of girls, a bit older, sixteen to nineteen was to meet weekly as soon as it was possible to organize them. This club work along with the work of relief in connection with the Near East Relief more than filled the time of the one Y. W. C. A. secretary in the far off center of Arabkir.

The winter of 1919-20 was a busy one for all relief and social workers in the Near East. Constantinople in these restless days was the cosmopolitan scene of more than usual interaction among peoples; the coming and going of Americans, the seething of more bounded national groups and the cries of need from the suffering hordes. The call for workers, therefore, extended to missionaries resident in the Near East, to this new group of relief workers and to these Y. W. C. A. secretaries who building on the foundations of the work begun in the time of Miss Gage, were eager not only to assist in the present crisis by meeting emergencies in cooperation with the other organizations, but also to gain new footholds for future permanent work in the line of Association activities.

One of the emergencies which they could meet in Constantinople was in using the old building of the Association, which had become their residence, as a hostel to help in housing some of the transients who were constantly going through. Great use was found for such a place.

This helping of American women was a very small part of the work, for the girls who claimed the greatest befriending were of the varied nationalities of the Near East, Greek, Turk and Armenian predominating. The problem of dealing tactfully and peaceably with such mingled groups required advice from residents of long standing in the Near East. A national committee had therefore been formed in the fall of 1919 under Mrs. Huntington's direction to act in an advisory capacity.

In Constantinople the mixture of nationalities was greatest. The report for January showed the service center membership to be distributed as follows: 255 Armenians, 144 Greeks, 108 Jews, two Syrians, seven Americans, eight Turks, four British, five Russians and seven French. This meant that nearly half were Armenians,

about one-fourth were Greeks, with the Jewish girls bringing up a close second to the Greeks. It was natural for the Armenians to seek the Association in greater numbers than the others, since they had been brought up Christians. The old enmity between Armenian and Turk, and Greek and Turk would crop out at times, but in such a cosmopolitan center as Constantinople the group worked together fairly well. Class registration for January 1920 showed:

15 classes in English	237
2 classes in French	15
2 classes in Stenography	15
1 class in Social Work	10
	<hr/>
Total	277

In addition to these, three small Bible classes were begun that month with Mrs. Huntington leading one.

Next to Constantinople, the most strategic point for work was Smyrna with a population of 400,000 including a distinct class of wealth and leisure, and with a group of American school graduates to draw on, the opportunities for work in Smyrna were such that from the first coming to the Near East of the Y. W. C. A. secretaries, organization in that city had been a part of the plan. Before the war there had been 10,000 women and girls in industry, employed in textile and tobacco factories and in fruit work during the season. The needs for work in Smyrna were similar to those in Constantinople; girls having come out of the exclusiveness of their former life desired nothing so much as to be like Europeans or Americans. The new liberties of the period of reconstruction required new lessons in the hard matter of readjustment. It was here the Y. W. C. A. sought to be of help.

Although Smyrna had early been put on the list, it was not until December, 1919 that the Y. W. C. A. was able to send two secretaries there to make the opening. They soon found that less of the cosmopolitan feeling could enter into the work at Smyrna and that more tact must be used in an organization which brought together women of antagonistic national groups. The beginnings were made in a small way by gaining the friendship of the people, inviting in little circles for work or discussion and in gradually putting before them the ideals with which the Association had come into their midst. After two months of work, February found a membership of forty-three which grew that month to 125. Thirty-two were enrolled in classes and thirty-six in clubs. The classes included, English, French, piano, dressmaking and typewriting. With this as a beginning, plans were made to hold an opening reception which took place on February 26, 1920, a day which dawned as beautiful as it was auspicious. It was a great opening. By five o'clock all of the seats in the large assembly room belonging to the building were filled and many people were standing outside. The estimated attendance was 500.

The program, carefully planned, consisted of an opening address by the American Consul General and brief words of greeting from: an Armenian, a Greek, a Jew and a Turk, taking them in the order they came alphabetically.

"It gives me great pleasure to declare the Y. W. C. A. officially open and ready for business," were the Consul's opening remarks.

"The Y. W. C. A. has penetrated into many countries of the world. It is peculiarly needed for a city like Smyrna where young girls have not so many fields of activities and healthful interests as in European countries. You all know very well that many girls in the Near East have nothing to talk about and think about except their clothes and their chances of getting married. The Y. W. C. A., with its many educational classes and its varied activities, will give you many things to do and to think and talk about and will broaden you intellectually and morally and will make you better and more useful women as well as more happy and contented. At this critical moment of regeneration, of new birth for the world, womankind must come forward with the best that it has to offer. It is the object of the Y. W. C. A. to discover, to develop, and to get into action, that best."

In writing to the Secretary of State at Washington, the Consul said, "It was one of the most remarkable demonstrations that I have ever seen in the Near East, the more remarkable because hitherto hostile races and religious sects joined in this work." This comment seems demonstrated in the personnel of the reception. Following the Consul, the Armenian Archbishop spoke in Armenian, the Greek Archbishop spoke in Greek, a representative of the Jewish community lauded the work of the Y. W. C. A. in French, and Rachmey Bey spoke in Turkish for the Turks of the city, taking the place of the Turkish governor of the province, who was ill and could not be present, but who sent word he intended to have his wife and daughters become members. The audience presented a variegated appearance, the red fez of a Turk side by side with a black headdress of an Armenian or Greek Bishop; diplomats, church dignitaries, naval officers, military men of different countries, business men, reporters, mothers, missionaries, teachers, factory girls, refugees, students and young women of leisure, all of these gathered together to show their interest in the work of the Y. W. C. A. Three troops of Greek Boy Scouts acted as ushers; Armenian Boy Scouts assisted in other ways. Five of the leading newspapers—Greek, Armenian, Jewish, French and Turkish, heralded the event with free notices.

Following the opening the membership reached 132 and forty girls enrolled in industrial clubs. The Smyrna Service Center had grown in the six short weeks since the American secretaries came, to be a place of great use in the community. To take a typical Saturday afternoon as evidence of its use, a secretary describes it: "I counted thirty-five in the reading room a few minutes ago. A group of girls are gathered around the piano singing some of the old favorite songs; others were playing dominos or checkers; three or four

studious ones are looking up words in the dictionary, trying to increase their English vocabulary, and quite a few other girls are deep in story books or magazines. A few have just dropped in to visit the other girls. The girls feel that it is their Association and their club room and so many have said that it fills a big need. 'I do not know what we did before the service center was opened. Now we spend most of our time here.' It was planned to open a tea room in order further to serve the women and girls, who like to drop in to meet their friends or who came from out of town and had no place else to go.

Along with the other work of relief, recreation and reconstruction, the South Russian unit was doing its bit toward helping Russian refugees. Reinforcements arrived for the South Russia unit in March, 1919, other secretaries waiting and hoping for the opportunity of getting into Russia in the meantime eager to share in the important work at hand. One of these writing from Constantinople under date of April 1st says, "We had only been in Constantinople a week when we were summoned to go immediately to Proti, one of the Princess Islands in the Sea of Marmora, to help the Near East Relief care for the Russian refugees there. We arrived on the Island in a raging snow storm, the boat with the refugees lying at anchor a short distance from shore. We were informed that those who were well and able to come would be brought ashore that night as conditions on the boat were very bad—typhus having broken out, and many were sick from insufficient food or wounds received from the fighting just before leaving Odessa." In the face of these winter conditions, the summer housing facilities and winter heating difficulties, the task of caring for the refugees was a strenuous one. After they came ashore they were given registration cards, hot tea and sandwiches, assigned to one of the three hospitals or to the monastery and to a bed as long as beds lasted, after that to a place on the floor.

"Work as hard as we could, it was impossible to keep ahead of the stretcher cases that came one after the other, until the whole floor was covered with them. The patient on one of the last to arrive was entirely covered by a blanket. The nurses lifted the corner and exclaimed, 'Good gracious, it's a baby!' The father, a tall Russian officer brought up the rear, leading two kiddies by the hand and explained in good English that the baby had been born aboard the boat, and was in need of medical attention. The interest of the whole hospital was centered immediately on that little mite of humanity who came into the world under such trying circumstances. A separate room was provided for the family, where they lived happily until the father, through insufficient food and exposure contracted typhus. The fame of the family had spread through the Island and many were the inquiries about the father and bread-earner. Fortunately he pulled through and is able to be up and around again."

The assistance of the Y. W. C. A. in emergency work such as this was of great value to the Near East Relief. Major Arnold

expressed his thanks in a letter written to the Near East Relief Headquarters in New York, as follows; "Fortunately, there is in Constantinople a Russian unit of the Y. W. C. A. We asked them if they would like to cooperate in this Russian relief; they eagerly accepted and at the present time the whole Russian unit is on the Island working hard in close cooperation with us. Several of them speak Russian and they are very helpful. Will you say to the Y. W. C. A. that Major Arnold says everyone of them is an A-No. 1 worker and we are glad to have them."

Besides assisting in this emergency work the members of the South Russia unit did their share in service centers and club work of the Y. W. C. A. Some of them helped with the clubs in Constantinople; others were sent to distant centers. About the first of April two secretaries went to Beirut, Syria, to open up a service center in that important city.

Other openings were made by Y. W. C. A. secretaries of service centers at Talas, Adana and Marsovan. Sivas had a Rescue Home to which two secretaries had been sent in August, 1919, and where they were continuing their work of helping with the women in the Home providing recreation and other activities found to be so valuable a contribution to the life in the home. In the course of the winter of 1920 the Near East secretaries were visited by Miss Marcia Dunham, representing the American Y. W. C. A. and Miss Grace Saunders of the World's Committee, both of whom approved heartily of the work established and gave great encouragement to the secretaries engaged in it.

On Monday, March 1, a new service center was opened at 19 rue Sira Selvi, Taxim, Pera. 600 members were already registered at this center with about 300 enrolled for class work. Ten clubs were running with three or four new ones demanded for the near future. It was hoped also to do much in the line of physical education in the large room so well adapted for a gymnasium at the other end of the hall from the ample club room overlooking the Bosphorus.

There had not been much work for the cafeteria director except in experimenting with Oriental foods and housekeeping methods and in helping out in other lines of relief. It was therefore of interest to her as well as to many girls resident in Constantinople that a tea room could at last be opened, with a lunch room soon to follow. April 5, 1920, was a blustery day, but the girls who came to eat their cakes and cookies and tea were delighted with the new venture. The habit of many years of carrying cold lunches would be difficult to overcome, but a pleasant new meeting place with warm food gave promise of filling a real need in life of the girls of the stores in Constantinople.

By the first of May, 1920 the Y. W. C. A. was operating in eleven centers in the Near East with nineteen secretaries including those taken over from the Russian group. These were scattered from Constantinople eastward as far as Harpoot and south to Beirut in work

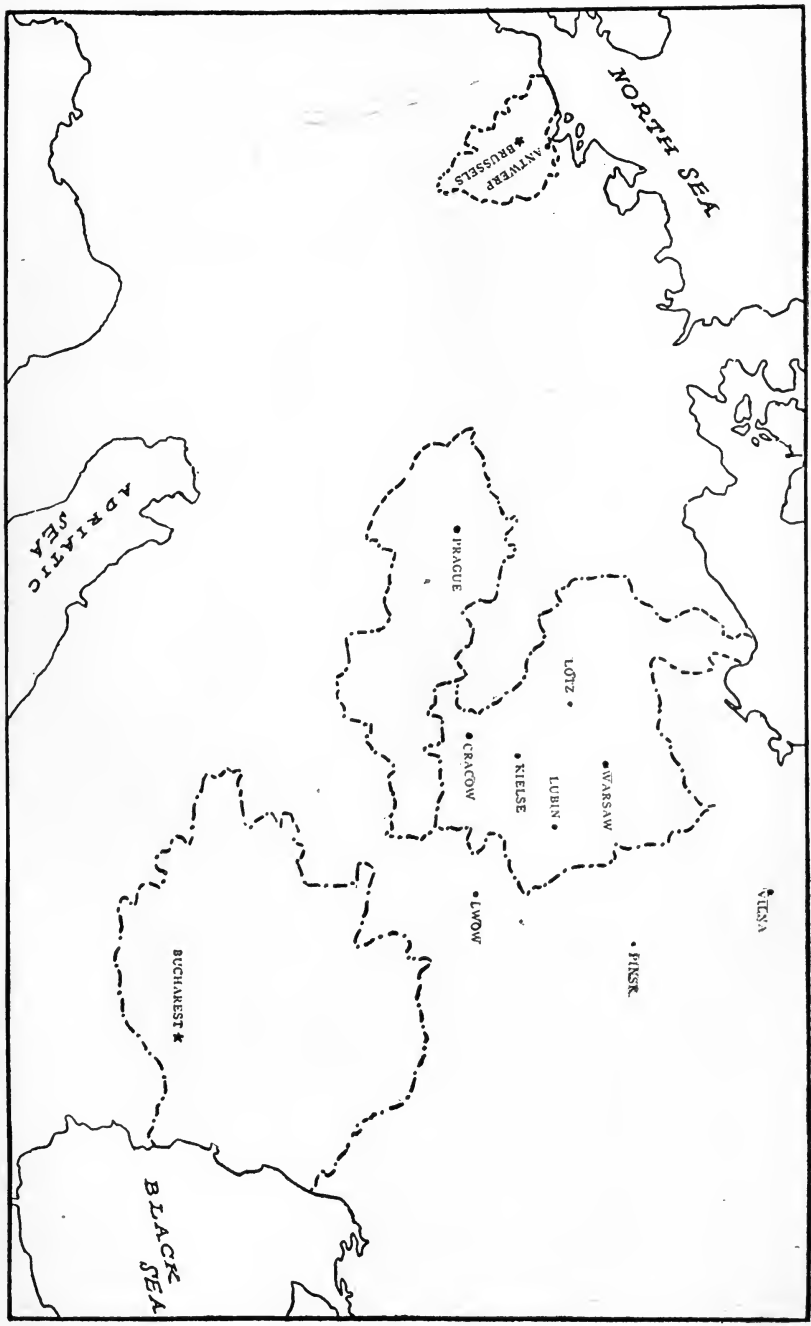
as varied as that of club activities in connection with service centers and recreation and industrial work in connection with Rescue Homes and orphanages. Cooperation in actual relief work, distribution of supplies was also carried on in connection with the Near East Relief. Every form of service in the Near East at this time cannot but have its influence on thousands of women and girls as they emerge from a past where seclusion has kept them in a constant state of suppression, toward a future whose opportunities look out on a life as new as it will be full of aggression for them. Their day of release has come. Yet the sudden change has not been accepted entirely. Old women working in the fields are careful to keep their faces covered especially when a stranger comes in sight. Young girls released from Turkish captivity, of life in the harems, are unable to face the world outside and sometimes fly back to the only refuge they know—slavery. On the other hand some women of the Near East are accepting their liberties too rashly and running ahead of education. To them the steadying hand of friendship and interest must be outstretched. The veils from their faces have been lifted; the veils of their minds must also be torn away. In this work for women, it is women who must take the leading part. No opportunity that opens out before the Y. W. C. A. is more appealing than that in the Near East

General Report

IN Service for the Girls of the World," the war-time slogan of the American Y. W. C. A., is the expression not only of a war-work policy, but also of a permanent purpose which has endured for half a century. The Great War was no respecter of persons nor of organizations. That organization, like that person, which was able to stand up under the strain and stress, as under the changes and challenges of war work, was called out to serve to the limit of its capacity. Not solely stability of purpose, but also adaptability of method were the requirements. Opportunities come not so much to those who are waiting as to those who are ready. Preparedness in terms of the Y. W. C. A. meant a background of fifty years of piling up experiences in the service of women and girls through the promotion of activities for the development of the abundant life, physically, mentally, spiritually. It meant serving young women wherever they were gathered together in cities, towns or country places; in factories, schools or colleges; in Association buildings equipped with gymnasium, swimming pool, cafeteria, or in small improvised club room. Wherever the work was carried the idea of service was caught up by the members. It meant, moreover, reaching out beyond the confines of America to establish Associations in India, China, Japan and South America.

It was to the Y. W. C. A., therefore, prepared, equipped, already in service, with a whole world for its horizon, that the call came for the war work not only in America, but in the countries of Europe, where women were living and working in an atmosphere of war and danger that produced a crisis in social problems affecting the whole world. It was natural, therefore, that the War Work Council should include as one of its committees a Committee on Work in Other Countries, later known as the Overseas Committee.. To this Committee came the appeals for assistance. The call was not so much to meet a critical situation by extraordinary means as to help solve the problem of the ages, made critically acute by vivid concentration in a moment of time. Unselfish Christian service was the aim,—the method, the simple process of meeting girls where they are and leading them out into the larger place under brighter skies. ~~If~~ If the war was to make the world safe for democracy, the Y. W. C. A. was to help in the interpretation of democracy.. The secret of success lay not in working *for* girls,

CENTERS IN POLAND, CZECHO-SLOVAKIA, BELGIUM AND ROMANIA



but in working *with* them. Thus the spirit of the Association in America was carried overseas.

RUSSIA

The first calls came from Russia and France. In Russia a group of representative women, who had known the Association in America, saw in it the agency best adapted to meet the war need among Russian girls through a program of activities similar to those in a modern city Association. When in April, 1917, a secretary was sent it was these women who welcomed her, introduced her to their problem, served as advisers and committee members, and watched over the development of centers in Petrograd and Moscow, and continued their interest even after the work was formally discontinued through the rigors of war that necessitated the withdrawal of American secretaries. From April, 1917, to September, 1919, work was carried on intermittently in Petrograd, Moscow, Samara and Archangel. The whole Russian situation was studied. Eighty towns and villages along the Volga River were touched in a cooperative scheme with the Y. M. C. A., by which a boat carrying a welfare expedition toured the river. With a steadiness of purpose in the midst of unsteadiness of circumstances, varying from shell fire to random shots, and from hearty Russian receptions to hasty military evacuations, the foundations for Association work in Russia were laid. The American secretaries, who in the spirit of their pioneer counted it a privilege to serve in those days, formed friendships that became a link in a permanent bond of American work for Russia, which, it was firmly believed, would see results in future days. The goings and comings of the secretaries were noted not only by the Russian girls, whose lives they had brightened through club work, but also by some American soldiers in the north, for whom they had carried on Hostess House activities in Archangel.

FRANCE

In France the work was begun in August, 1917, with the arrival of the first three secretaries to study the situation. The outgrowth was a work for American women consisting of Hostess Houses, Signal Corps Houses, Nurses' Clubs and all their associated activities, and a work for French women consisting of organization of Foyers des Alliées, first in munition factories where women worked, and later extended into cities and towns throughout the provinces. In its contribution to the war situation the Y. W. C. A. held a unique place among the war-working agencies. It was the only American organization overseas working strictly for women. As such, it engaged in work which would not otherwise have been done, and through its care for the welfare of women—war workers of all American organizations, munition workers in the French factories and other women, transient or permanent, whose lives were affected in greater or lesser degree by the war—the Y. W. C. A. made possible a higher degree of efficiency in the more direct war activities. The American army,

the French government, the *poilu* in the trenches, felt an added security in the thought that a woman's organization was in France at work, quietly and surely, for the welfare of women.

One direct result of the war work of the American Y. W. C. A. in France has been the growth of a spirit of permanent cooperation and ideals among women's organizations of France. The *Foyers des Alliées* and its allied activities, from being a war emergency work, grew into a definite peace-time social work, with activities and centers extending into the reconstruction work of the devastated and liberated regions of the north of France. In Paris one large demonstration center has developed, typifying what a modern city Association can mean in the heart of Paris. Out of the pioneer Hostess House has grown an American Women's Club, to bind together American women resident in Paris in the permanent interest of a social and social service agency in a great cosmopolitan center. Many indirect results of the war work are noted in an increased loyalty among American women served overseas by the Y. W. C. A., and in the bond of union between French and American women, working together for the wider circles of women in France.

ITALY

In Italy, the American Y. W. C. A. responded to a call for work among Italian women similar to that carried on for French women, by sending early in 1919 some American secretaries to cooperate with the Italian organization in centers already established, and to open new war emergency centers where necessary. These centers consisted of student hostels greatly enlarged in scope to meet war conditions, club and foyer work in industrial and business communities, Hostess House and rest room activities in certain centers of travel, programs of recreation, and special kinds of work adapted to the emergency found in the port cities of Italy. In the face of difficulties and changes as great as in any country in Europe, and a consequent restlessness among the people, the Y. W. C. A. is making a contribution by introducing at this critical time a constructive program for women and girls. As the program is far-seeing, so the results will be far-felt.

NEAR EAST

The Near East as a field for work was not unknown to the American Y. W. C. A. Through secretaries sent in 1913 and continuing after the war had started, a beginning had been made among girls in Turkey. When there came appeals to meet the unprecedented situation among women growing out of the war, the Y. W. C. A., in cooperation with the American Committee for Relief in the Near East, sent a secretary in March, 1919, to investigate opportunities for the Association to be of service. The result was a program of work in connection with the American Committee for Relief in the Near East, whereby the Y. W. C. A. should supplement the work of direct relief by providing systematic recreation and a program for constructive work in service centers with club activities. In general, two classes of

women were reached; the women released from Turkish harems, and women from the business centers and from colleges. For the women just freed from years of conformity to the life in a harem, the Near East Relief provided shelters called rescue homes, which met the necessities of existence. It remained for the Y. W. C. A., by sending a secretary into these homes to teach the women the uses for their new-found freedom, giving them new incentives to live. These rescue homes were scattered through Asia Minor, Turkey and Armenia. Service centers were organized by the Y. W. C. A. in the larger cities and carried on club activities, with large volunteer service from students, among girls at work in the cities.

The group of secretaries sent out for service in the Near East was joined by a group known as the South Russia unit. These were secretaries who, under appointment to Russia, with strong hope that the way should open by the south, in the meantime put their services at the disposal of the Y. W. C. A. in the Near East. Since there were in the Near East, and particularly in Constantinople, large numbers of refugees from Russia, the work of this unit was counting already for Russia.

CZECHO-SLOVAKIA

In Czecho-Slovakia an appeal grew out of the need of the new republic for a social service program which should not only take account of existing agencies, but suggest a plan for a larger way of meeting the situation. The first call was for expert workers to make a social survey of Prague. The call was sent to America by the daughter of the President of Czecho-Slovakia, who herself had studied social service in America. Through the advice of a settlement worker who had seen the Y. W. C. A. at work overseas, the call was passed on to that organization, with special recommendations of the person best adapted to head the work. The result was the arrival in Czecho-Slovakia, in April, 1919, of a unit sent by the Y. W. C. A. The immediate task was the survey of Prague. In this survey five problems were presented:

1. Public Health.
2. Social Aspects of Schools.
3. Occupational Study of Women.
4. Recreational Survey.
5. Social Care for Individuals.

As a by-product, a welfare directory was made. In the work of the survey large cooperation was received from such organizations as the American Red Cross and the Rockefeller Foundation, at work in Prague, as well as from the government officials themselves. The presence of the Y. W. C. A. unit in Prague and its study of conditions has resulted in the organization of work along Association lines. As a student center, where for the first time groups of women with their new-won freedom were breaking into the University as a great adven-

ture, Prague presented large possibilities for some student work. For the city itself, a model city Association to demonstrate possibilities for all kinds of activities among girls was planned. The great need was for leaders. In order to train a few women who might take the initiative in social work in the country, a training school was conducted for the small group who seemed ready for it. In this program of work the Y. W. C. A. took into account the fact that America must be ready not only to bring relief, but also to help this youngest republic make plans for helping itself.

POLAND

In Poland the situation left by the war was one calling for dire relief. Relief agencies were at work, but the need was growing. Poland had found anew her freedom, only to be faced again with fresh wars and new responsibilities for defense. The situation was such as to inspire sympathy from her peoples in all parts of the world. To Polish-American girls living in the United States a knowledge of the facts became a challenge to service. A suggestion originating in the heart of a woman who felt most keenly the need was carried out by the Y. W. C. A., the organization which, through its work for foreign-born women and its work overseas, was able to make the necessary connections for the execution of the plan. Those Polish-American girls, who volunteered for service and were found fit after training in America, were sent as Polish Grey Samaritans to Poland. There, under the supervision of secretaries of the Y. W. C. A., they were able, through their ideals and training in social work and through their Polish chivalry, fostered under American democracy, to make a large contribution to the work of relief, especially among children. With their knowledge of the language, as valuable as their knowledge of methods, they brought a leadership in the execution of the work which made them respected, and a spirit to the work which made them loved.

This work, begun in the summer of 1919, by Polish Grey Samaritans in Poland was a new contribution in international cooperation. Many peoples of many nations had come and gone between America and their native land. How many had taken back the best America had to give in ideals and practical service? To the Y. W. C. A., which had fostered it, the work was a demonstration of possibilities limitless as the streams of life from two separate countries which join at the point of greatest opportunity. The secretaries sent to Poland with the Polish Grey Samaritans found their time filled not only with the supervision of the work of the Polish-American girls in their charge, but also in responding to appeals for a program of Association work in Poland. In October, 1919, a club was opened in Warsaw, following the general scheme of Association activities. The success which this club has met has paved the way for a fuller program, including recreation camp, nurses' club, training school for future leaders, to be carried out at such time as conditions permit.

SIBERIA

In Siberia the summer of 1919 found a group of secretaries at work

raising the Blue Triangle as a symbol of service to Russian women and children who might be stranded as refugees in the far eastern port of Vladivostock, and a symbol of home to American soldiers stationed in and around the city. The opportunities were as great as they were strategic. Physical needs among the hundreds of Russian refugees, crowded together in a colony, made an organized program of recreation a boon morally as well as mentally. The opportunity for team work and fair play fostered by the games, under a trained physical director, added much to the morale of the camp. As for the American soldiers quartered in what seemed to them the farthest corner of the earth, in a line that tapered off along remote sections of the railroad, the presence of American women permeated even the most isolated barracks with its element of dignity and nobility. There was a new incentive for the soldier up the line to secure leaves in town, when he might visit the Hostess House and be served a real American meal by a real American girl. With the other welfare agencies at work the Y. W. C. A. cooperated in making the activities as numerous and wholesome and varied as possible. This Siberian unit of secretaries, a part of the larger unit assigned to Russian service, kept a busy schedule of activity in a war emergency situation, while it also touched the fringe of this far eastern stretch of Russia. The unit continued in service until the military situation required evacuation.

BELGIUM

In Belgium the situation left by the war is best described in the words of a Belgian woman in her appeal to the Y. W. C. A., on behalf of the women of Belgium. She says: "Belgium possesses large industrial centers, where women work under very hard conditions. There are the linen factories of Ghent, where they stand up to their waists in water, working before the war for the salary of 1.50 francs a day. There are also the artificial silk manufactures of Hals and Tubize, where women work in ether that makes them light-headed and hysterical. During the war the women have shown great patience and courage. Many have suffered in German prisons for the accomplishment of some patriotic deed. The Germans having seized all the stores of raw material, industry stopped for four years all over the country. Out of a population of seven and a half million, four and a half million became unemployed and have had to subsist on public charity. The burden of pauperism has fallen the heaviest on the women, whose time was chiefly spent in long quests for the daily ration of food, fuel and clothing, supplied by the relief committees.

"While in every other country war has been women's great opportunity, in Belgium the women and girls of the working classes have lived a diminished life, struggling against ill-health and demoralization. Perhaps the saddest result of the occupation is the destroying of a moral sense in the young. The natural food products being seized by the Germans, smuggling food from the country into the towns become the chief occupation of the younger generation. This food was then sold in underhand ways to those who could afford to

pay. For two years Belgian law was allowed no action. Stealing became an avowed practise and was almost excusable because of the great necessity. Now the factories wantonly destroyed in many parts are to be rebuilt, women will be employed in larger numbers than before. I have seen and admired in France the wonderful work done by the American Y. W. C. A. for the French munition workers in the Foyer des Alliées. Such homes for the working women of Belgium would mean their moral and physical salvation.

"I make an urgent appeal to the women of America. The women of Belgium have endured for four years. They were united and uplifted in a common cause, the daily struggle against the oppressor. Now the war is over, reconstruction is a slow process and the great motive is gone. They are no longer uplifted and the abnormal conditions born of the past four years of social disorganization are bearing fruit. To help save the women of Belgium I make this appeal." The name attached to the letter was that of Mlle. Hélène Goblet d'Alviella who had spent much time in France not only watching the work of the Foyer des Alliées but taking part in it as a volunteer worker at St. Etienne and later at Roanne, and also making her contribution to the deliberations of the Provisional Council in Paris.

In response to this appeal which was addressed to the American Y. W. C. A. through the World's Committee in London, a unit of six secretaries was sent to Belgium in the fall of 1919. There existed in Belgium work for girls under the two organizations, the Union Chretienne de Jeunes Filles and Les Amies de la Jeune Fille. The U. C. J. F. was operating in Brussels, a small branch numbering less than forty members, composed mostly of employed girls, some of them in domestic service. With meetings held in unattractive surroundings, and formality the keynote of activities, the outlook for this work was not large. The other organization, Les Amies de la Jeune Fille, operated two Homes in Brussels, a work which had been interrupted by the war. The desire of this organization was to cooperate in establishing a home for young women which would live up to its name in every sense of the word and be a center for activities in behalf of a large group. As the Americans sized up the situation in response to the appeal to duplicate the work as done in France, the great needs seemed to be for Foyers with large activities and for Hostels cooperating in the program of the Foyers and supplementing it by furnishing lodging and restaurant facilities if possible. The first work was to find suitable locations. Antwerp and Brussels seemed the two strategic centers in which to start work.

In Antwerp a large house was found at 39 rue Palais, where sixteen girls might be lodged, a canteen might be opened and all Foyer activities carried on. Preparations were begun in September, 1919, for putting in order this center in Antwerp. In Brussels a large house on the corner of rue Pepin and the Blvd. de Waterloo was chosen for a joint Foyer and Hostel. Here would be room for a restaurant and for lodging twenty-two girls, a certain number of rooms being kept for transients and for unemployed girls seeking work. Here also would be large salons suitable for recreation and rest rooms. The

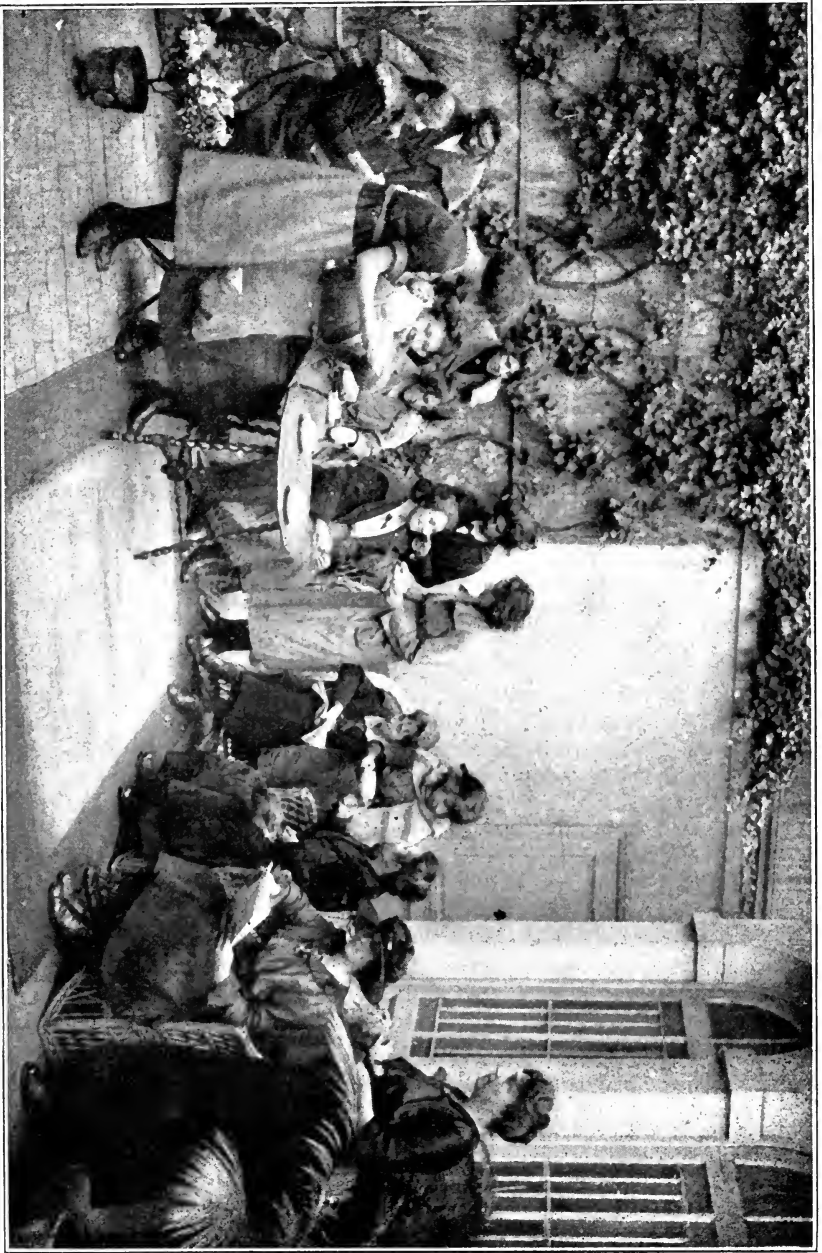
location of this building in the midst of an industrial section would place the work in the center where it was most needed. This center was to be operated under the supervision of the Union Chretienne de Jeunes Filles and Les Amies de la Jeune Fille.

Brussels was also to see the establishment of a Foyer des Alliées. Through the enthusiastic reports of Mlle. Goblet d'Alviella, the girls of Brussels had heard much of the Foyer life in France and were prepared to welcome a Foyer des Alliées in Brussels. Although the building secured was a warehouse, by the waving of her magic wand the American secretary accomplished the transition to some bright, happy, clean club rooms, the ground floor being adapted for cafeteria, the floor above for gymnastics and large meetings and the third floor for the real club rooms with easy chairs, cretonnes, books, and all the sights, sounds and feelings that go to make up a Foyer. On the top floor were two class rooms. The location of this building in the lower town and in a section where many girls worked made of it a neighborhood house with promise of large popularity in the noon hour. Even before the transition was completed, the Foyer was doing business by having a Christmas party. "It was a hastily arranged fête but none the less gay and successful," wrote the secretary, "with about sixty girls singing, reciting, playing about the little Christmas tree and learning to understand something of what it means to have a Foyer. The real opening is postponed from week to week but we are making a steady advance attack on painters and carpenters, and one day soon we plan a quick flanking movement which will bundle them all out at the point of the broomstick."

The first opening took place on December 13, 1919, when the headquarters for the work in Belgium, a beautiful, though simply furnished house in Brussels soon to be known as "Association House," was dedicated with an impressive little service led by Miss Clarissa Spencer of the World's Committee, in the presence of the whole staff and Mlle. Goblet d'Alviella, who although a volunteer worker was very much one of the family. In the afternoon a large reception introduced the house and its uses to the people of Brussels. Addresses by Mr. Brand Whitlock, American Ambassador, and by several secretaries of the Y. W. C. A., explained the presence and purpose of the Y. W. C. A. in Belgium.

The next day, December 14, 1919, the Foyer in Antwerp was opened with restaurant and club rooms ready for the public. The opening program consisted of speeches, choruses by the girls, a representation with singing of a patriotic poem by Verhaeren, a well-known Belgian poet, and lantern views of Association work in Europe and America. A group of girls who had been refugees in London sang in Flemish since they knew only Flemish and English. The opening was followed by groups of girls signing up for classes in true Foyer style.

On January 5, 1920, the Foyer-Hostel of Brussels (45 rue de Pepin, corner of Blvd. de Waterloo) opened its restaurant to the public, serving the first day twenty-seven people, a number which grew rapidly to 102. On the opening day as the secretary wandered in and out



TEA IN THE GARDEN OF THE Y. W. C. A. AT BRUSSELS

among the tables to see if everyone was content, she heard one old woman muttering to herself, "C'est très gentilles de ces dames, très, très gentilles!" She was not the only one who thought it most kind of these American ladies thus to serve the working women, for one girl took a car every day to come in from the suburbs to get her lunch at the restaurant, and felt repaid for doing so. The restaurant increased in popularity until some days in March and April saw 165 people served, a number which greatly taxed the capacity of the two rooms. After the meal a program in the parlors of singing or talking or playing, made the noon hour bright for many girls who loved to linger. One girl as she returned to work remarked to the violinist who had been playing, "You will never know all that you have done for us in our busy, pressing days—by putting a little soul into the hours."

Thus the Foyer-Hostel became an oasis in the life of many girls. Classes were organized in English, in French for the benefit of the Flemish girls, and in Bible Study. Since the U. C. J. F. under whose auspices the Foyer-Hostel was run, had long carried on religious activities, many women were accustomed to Bible Study. It was found advisable, however, to divide the class, putting the younger members by themselves, since they felt a hesitancy in discussing their questions before the older women, or "vieux bonnets" as they called them, whose experience was so much greater.

The busy life at the Foyer-Hostel was a testimony of the need met. A secretary describes a morning at the office: "There seems hardly five minutes when the clang-clang of the bell is not heard. Perhaps it is a girl asking for a room and we hear the frequent sad story of why she is alone—rather because she and her mother are uncongenial or that her parents are unfaithful, than that they are dead. So we ask her for medical certificate and recommendation, and if there is room we take her into our family of working girls. Next comes one of the numberless older women with nowhere to go. Poor old souls! One longs to be able to help them. They are so pathetically alone and helpless. Hardly does one bend over the work at the desk when the next caller arrives, one of our faithful volunteers who has brought a friend to see the house and ask where she can help. The girls living in the house drop in to see if there is a mail and stop for a few words. Just now it is the Swiss girl who is spending a month studying art in Belgian museums and centers. She is so happy to be there, so fresh and enthusiastic about her visits. The Swiss nurses are meeting twice this month, the second time as a farewell to some of their number who are going away. They are planning a little play. The girls of the English Church come for their religious service followed by tea the last Wednesday of each month. The Hospitality Committee has wished to plan reunions for teachers." Thus passed the days, each one apparently busier than the last. As for the program hours, a successful "soirée internationale" was held at the end of March, 1920, with sixty present, representing nine different nationalities. After a conversational game, the girls were asked to group themselves by countries, each country presenting a stunt. The Belgians, the most numerous, worked out in tableau form their national motto, "Union

fait la Force," ending with the singing of the "Brabanconne," as they waved the Belgian flag over their heads. The evening was so much enjoyed that the girls asked to return in another month and a unit was appointed to prepare for the April meeting. Out of this grew an international club—a fine plan of work for a center like Brussels where there came together girls from many nationalities, girls from many stations in life and girls who had endured varying degrees of war suffering. Flemish girls who spoke English better than French and were quick to learn any language, and Brussels girls who worked under hard industrial conditions with long hours and poor pay. A secretary describing her first impressions in Belgium wrote: "Brussels is very deceiving. All seems so gay, money plentiful, beautiful automobiles, beautiful homes, fascinating shop windows—but one cannot talk five minutes to a person without learning his form of suffering during the German occupation. So their feverish haste to seek diversion and forget is natural."

One physical director had charge of the recreation work in both Brussels and Antwerp. For some reason—possibly due to war suffering—the recreation work met with a greater response in Antwerp than in Brussels. In Brussels at the Foyer des Alliées a flourishing class met twice a week and invited in girls studying in the Social Service School who were interested in the work for future use. An afternoon class for school children was carried on at the Hostel (rue du Pepin). The work was not so much gymnastic as recreational, owing to the size and nature of the rooms. This class was also attended by students from the Social Service School. In Antwerp a class of thirty-eight met twice a week with splendid results and the room filled to capacity. A noon recreation hour was also popular. To see the group of girls doing fancy dances in wooden shoes was in itself a recreation. A small class for leaders met weekly in Antwerp, one girl from this group taking a class herself another afternoon in the week. The splendid spirit which develops from physical recreation was making itself felt in the work in Belgium. "It is worth the price of admission just to hear one of the girls laugh."

The Antwerp Foyer grew steadily. January 31, 1920, the membership was 269. Registration for class was as follows:

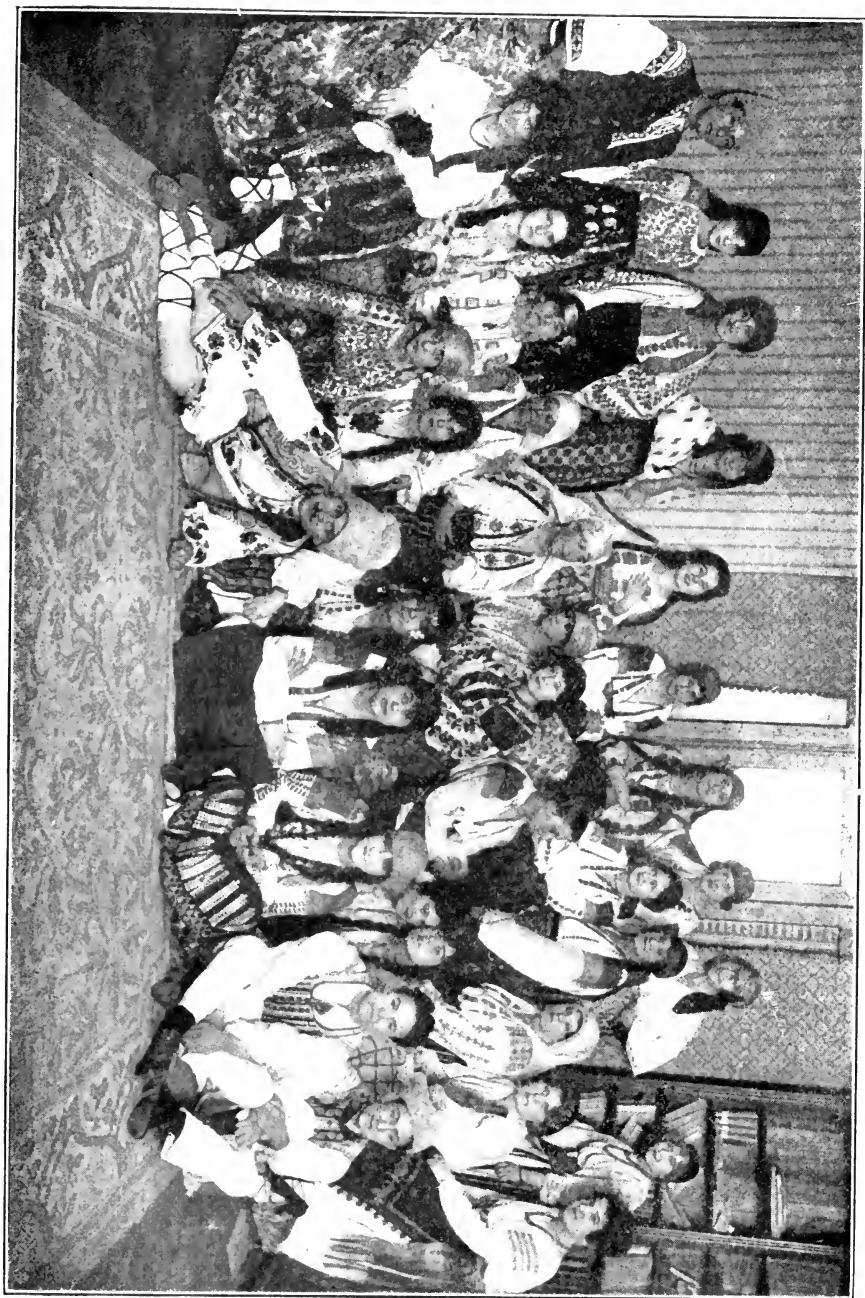
Gymnastics	30
English	19
French	19
Singing	10
French literature	10
French stenography	12
English literature	4
<hr/>	
Total	104

About half the instruction was given by Belgian women. The American secretary taught two English classes. "There is a peculiar fascination," she writes, "in hearing an equal group of girls come back

at the English expressions which are given them with French or Flemish. Their attempts at English are strongly colored by one or both of the two languages. Personally I have taken as much solid pleasure out of my two English classes as anything I have done in connection with the Foyer. The Sunday afternoon At Homes had an average attendance of forty-two. There was usually a musical program with a combination of talent from the girls of the Foyer and the women of the town. On one afternoon an illustrated talk was given on the life of Christopher Plantin, the distinguished printer who had helped make Antwerp famous. There were various kinds of special parties for groups of Foyer girls or invited guests or gatherings of volunteers. The lodgings in connection with the Foyer provided for sixteen or eighteen Belgian girls with rooms reserved for three or four of other nationalities. Many requests for one or two night's lodgings were met on the basis of emergencies. The case is typical of a bright, fresh-looking girl of seventeen arriving at ten one evening from the country seeking employment. Owing to an accident the only train that would get her home that night was not running. While walking the streets wondering what to do, she happened to ask advice of a woman who sent her to the Foyer. The canteen, run with some difficulties in connection with the Foyer, was serving an average of forty-two. By the end of March the total enrolled in the Foyer membership was 410. The spirit of the Foyer was perhaps best expressed in the remark of the concierge: "C'est vrai, Mademoiselle, n'est ce pas, nous sommes ici comme des sœurs." This sentiment was echoed in the Antwerp Gazette: "It is really striking, the friendship and mutual esteem which reigns there. Factory girls and girls of the best bourgeois standing fraternize in the heartiest way."

For the summer recreation of girls from the Belgian Foyers and Hostels a camp was taken near Ostend at Cocq-sur-Mer. Les Mouettes (Sea Gulls), as this camp was named, was well equipped with single beds to take care of twenty-four girls a week during the summer of 1920. "Every bed full" came back the report. This addition of an outdoor life to the recreation plan for the Foyers was of great value in Belgium where no recreation work had been done before in connection with either Les Amis de la Jeune Fille or the Union Chretienne des Jeunes Filles. To teach girls how to play as well as how to work seemed one mission of the Foyer.

Antwerp as a port city became an important American center. With the gradual removal of the A. E. F. from France and the concentration of the Army of Occupation in Germany, Antwerp was taken as the port of American embarkation. The consequent presence of Americans in the city called for a Hostess House. In February, 1920, a Hostess House was therefore opened in Antwerp to serve as long as Americans continued to come and go in large numbers. A building of eight rooms requisitioned by the government gave promise of meeting in a most charming way, under the gracious management of American secretaries, the hospitality needs among the growing number of Americans in the port. Although the number of American women



A PARTY GIVEN BY THE Y.W.C.A. AT BUCHAREST

might not be as large as in the days of more intensive war work, yet new problems in sociability seemed constantly presenting themselves.

PORT AND TRANSPORT WORK

With the closing of the port of Brest, there was transferred to Antwerp that phase of Y. W. C. A. activities known as Port and Transport Work. This was the Department designed to assist the Army in caring for foreign brides of American soldiers. Three secretaries were sent to Antwerp in January, 1920, and an office was opened at Army Headquarters. It was decided after a conference with the Port Commander that the secretaries should register and make a sailings list for all women passengers, be responsible for their passports and help them find rooms while awaiting embarkation. The waiting was the worst since there were apparently no rooms to be had at Antwerp. The opening of the Y. W. C. A. Hostess House in February was of great assistance to the Department of Port and Transport Work and helped solve the housing question. Between the middle of January and the end of March fifty-four women and nine children were registered at the office, all dependents of enlisted men. The office was also glad to be of assistance to American women, officers' wives, nurses and typists—in all seventy-one—who were coming from duty in many countries, many of them with the Embassies. Some of these girls had difficulties in getting passports but did not give up hope. "It may be years but I will go to the States sometime," they would say. Some of the cases might be described as pitiful. Complicated situations arose from the fact that many of the wives of American soldiers who passed through Antwerp were women of German birth. Sometimes as many as 150 were there together. Whatever the circumstances or the nationality of the brides, there was sure to be opportunity for the Y. W. C. A. to assist them on their way. "That is our aim," wrote the secretary, "to help and to get the new Americans to realize that the Y. W. C. A. is their friend wherever they are."

The Port and Transport Work at Antwerp was a continuation of that begun as an emergency which could be met only by a woman's organization. In the spring of 1919 thousands of French women had passed through the ports of Bordeaux, St. Nazaire and Brest to journey to new lands as the wives of American soldiers. In coming to the assistance of the Army, the Y. W. C. A. had endeavored to give these women not only practical help in making comfortable their Army quarters and sociable their hours of waiting, but also in making profitable their first acquaintance with Americans. Every contact was considered as a link in the chain that might bind them to their new land or embitter them against America. The problem was nothing more nor less than one of Americanization. To complete the chain of assistance the Y. W. C. A. placed workers on every transport carrying brides—one or two secretaries, or workers secured from other organizations, who would look after the interests of the brides on board ship, interpret their needs to the ship's officers, make their hours on board pleasant, see that rules are kept and order preserved—in fact to be a liaison officer between the brides and the ship's officers. The aim of

the transport officers was to have the husbands of the brides sail on the same ships with the women, but in many cases this was impossible on account of failures to make connections, misunderstandings or force of circumstances. In such cases it was necessary for the brides to take advantage of the sailings provided for them in charge of Y. W. C. A. secretaries who would give them special attention and look out for their interests on the other side until their husbands arrived.

Many were the duties of transport workers. The needs of a group of women sailing on a ship equipped to carry men were as great as the number of women. In a group of fifty or seventy-five there was always something to be done from consoling a tearful bride whose husband had been left behind to assuring a hopeful young wife that her husband would meet her in New York. Or perhaps it was a case of seasickness and the bride might be French, understanding no word of English. She refused to leave her berth. Circumstances required that no men should visit the women's quarters on board. What was to be done when the only person to whom she could pour out the full extent of her sorrows, physical and mental, was her husband? Under the exasperation of circumstances, the secretary was known in such a case to get permission from the highest officer of the ship to allow the husband who spoke no French to console her by his presence for one brief moment at her bedside.

And then there were the babies. A group of fifty or more wives were sure to be accompanied by some fifteen children with them—the children and the step-children of the American soldiers—and if the mothers were seasick, who was left to care for the babies? Who but the well-worn war workers? Thus it came about that many Y. W. C. A. secretaries and other welfare workers rounded off their careers of usefulness in foreign parts by an extra-intensive period of usefulness, on the homeward journey. From having the standing of a ship's officer with privileges to match—the run of the kitchen, the command of the tea hour—to becoming nurses, stewardesses, even proxies for missing husbands, the transport workers invariably landed in New York too full for utterance or else too mixed in metaphors to give coherent accounts of the voyage. The reports of all their doings, therefore, must be suggested and left to the imagination.

The Port and Transport Work of the Y. W. C. A. as well as being unique was international in its aspects. The American soldier was no respecter of nationality when it came to falling in love. In every country where he was stationed under lonely enough circumstances for a long enough time, results were seen in intermarriages. The largest number of brides were French, passing through the three ports of embarkation in France. There were also numbers of British brides, most of whom sailed from Liverpool and were looked after in the Y. W. C. A. Hostess House provided in Liverpool for that purpose. A few brides came from Italy, sailing from Italian ports when opportunity offered or coming north for embarkation in France. There were also brides from Czecho-Slovakia. About fifty per cent of these were married before the war and were taking advantage of transportation opportunities brought about through war conditions and through the en-

forced presence of their husbands in Europe to reach America. A train journey of one week was necessary in order to reach their port of embarkation. This trip was usually made in a sanitary train duly organized under the military and Red Cross supervision. In October, 1919, 167 women and children sailed using Czech passports with American visés. In Siberia the Hostess House open in Vladivostok did its share in caring for brides, seventy-five of them coming into direct touch with the Y. W. C. A. It was difficult for the Army to know what to do with them. Thirty-two were sent to Manila when word came that no more could be cared for there. The Y. W. C. A. was forced to evacuate before they had all left Vladivostok.

The Port and Transport Work entailed activities novel to Y. W. C. A. secretaries yet by no means beyond the scope of an organization whose aim was "Service" in the largest sense of the word. The mere matter of attending to baggage involved the entire time of one person. To fit the right bride to the right baggage meant endless searchings amid scattered dumps of trucks, boxes, duffle bags, Army outfits, accumulated from weeks of unloading trains in port cities. It meant mingling with other devotees of the hunt who might be Colonels, Majors or doughboys, and it frequently meant helping them too. When it came to the baggage question, the Army was swamped. Nothing but patient prodding amid the ever-increasing piles could bring order out of chaos. The Y. W. C. A. worker who soon knew the ropes as well as anybody was able to do many turns of kindness for hurried officers or men who must leave for home on short notice without a trace of their baggage.

Another duty of the Y. W. C. A. was to help at the American Embassy in Paris by having a secretary on duty there every day during the rush when French brides speaking no English thronged the place seeking information they did not know how to get. The mere matter of understanding the French feminine temperament as well as speaking the language put the Y. W. C. A. secretary in a position to serve during the time of greatest rush.

The variety in nationality of the foreign brides taken by American soldiers, sailors and marines shows something of the extent of the activities of the Port and Transport Department. The work begun in the long days of waiting before sailing, and continued on the voyage, was not ended upon landing in America. At the dock in New York the brides were met by the American Red Cross and conveyed to a Hostess House where they might stay until their husbands, or someone sent by their husbands, were ready to take them away. By keeping records of all the cases, a Red Cross worker was prepared to see that every bride was properly cared for. The Y. W. C. A. secretaries were able to give many of them addresses and introductions to the Associations in the towns to which they were going. There they might be welcomed by the Department on Work for Foreign-born Women whose specialized interest in the work of Americanization placed them in a position to serve these newly-made Americans. Thus the Y. W. C. A. could continue to be of great help in many cases. Upon landing the brides were scattered in all States of the Union. The French girl who spoke no English with a husband who spoke no French seemed frequently

destined for some town in Kansas which had never heard a foreign language. Yet so great is the heart of America that it is easy to believe it possible for her children who come to her from the ends of the earth to find themselves speedily at home. Great are the opportunities before any organization so placed as to be able to help in the process. Such is the aim and ambition of the organization which in the face of many calls seeks to find the means of responding in places where women most need the friendliness implied in the Blue Triangle.

ROUMANIA

Of the many calls which came to the Y. W. C. A. in the days following its demonstration through war work of what the Blue Triangle could do in Europe, some were from Balkan States. In response to the need the World's Committee had sent a secretary in the spring of 1919 to investigate the conditions among women. After visiting Roumania, Bulgaria and Serbia she reported a condition of demoralization among women and girls resulting directly from the war, a condition which the people of the countries recognized yet seemed unable to combat. Where bad conditions had existed before, the war had accentuated them. To such an extent had the evil grown that the people were not only admitting but were asking for outside help and leadership in meeting it. Appeals from Balkan countries had come through other channels to the American Y. W. C. A. as far back as the spring of 1918 when the case of Serbia was presented before the War Work Council in New York. In April, 1919, a letter from a Roumanian Senator asked the Y. W. C. A. to render assistance to the women of Roumania, requesting that a commission meet the Queen of Roumania in London to hear from her what measures of assistance might be properly rendered. A commission was able to meet the Queen and other representative women in London and in Paris to talk over the situation, after which it was decided after further consultation with the World's Committee to send American secretaries into Roumania.

The first American secretary Deaconess Anita Hodgkin reached Bucharest November 1, 1919, accompanied by two secretaries of the World's Committee. The first days were spent in making calls and hunting houses. Bucharest like every other European city was congested with an added number of people and a diminished number of houses. Two large girls' schools were visited and addresses made on such subjects as The Camp Fire Girls of America. This met with a quick response in one of the schools from which many girls came to join the club. Another group of Roumanian women were leading in a study of social conditions at Bucharest. This survey demonstrated the fact that while the Roumanians have a number of charitable societies and are generous in doing things for the poor, there was nothing which taught self-help, and there were few people who, except for an interest in the peasants, knew or cared much about working people. The need for Y. W. C. A. activities as seen by the American secretaries was for a program of city work as well as student, reaching people who needed the Association ideals. Late in December, 1919,

after the arrival of a second American secretary, a large factory was visited which employed 1500 women in making soldiers' uniforms. This factory offered large opportunities for a demonstration of what could be done in noon hour recreation work. The student group of the country showed an interest in the Association movement, the men being more receptive than the women. In the country were also possibilities, particularly in lines of health work but also for work in the nature of Y. W. C. A. recreational activities. The secretary wrote: "The peasant women work hard all summer but in the winter have absolutely no way of getting any recreation. At the present time few of them have more than one lamp and sometimes only one candle in their houses, so that as soon as it is dark they have to go to bed. Their lives are very empty."

Her Majesty Maria, Queen of Roumania, gave the secretaries an audience early in December, 1919, which showed Her Majesty to be "not only a Queen but a woman of very keen insight and one whose judgment and advice would be always most valuable. She is very anxious that the young women of Roumania should be given something to do or else those who did splendid work during the war will just go back to a life of ease. She said that the women here need help to understand what Social Service is and also need help religiously and morally." The outlook was toward creating a better feeling between students, working women and society women. There was even a plan for organizing social work in a group of villages in which the Y. W. C. A. might have responsibility for recreation, moral and religious work. Through the cooperation of the Queen, the Y. W. C. A. secretaries were introduced to representative Roumanian women.

It was not long before groups of women were meeting weekly and classes organized among students, and club work made a beginning, which promised well for the future of a well-rounded Association in Bucharest. The formal opening of Association work was on January 2, 1920, which according to the Roumanian calendar was December 20, 1919. About 200 were in attendance; the Queen herself, Princess Elizabeth and one of the ladies in waiting being present. The moment the Queen entered the house a group of school girls began to sing the Roumanian anthem. This was followed by a religious service intoned by a priest with the assistance of a hidden group of men choristers. The religious service was according to the Roumanian custom which has this form of opening new public buildings or taking possession of a private house. Following the service there were speeches explaining the nature of the Foyer work. There was a word of thanks expressed to the Queen for her presence and her encouragement and there was a short speech by a Roumanian lady thanking the Americans for coming and offering every assistance. A small school girl then recited a short poem on Roumania. Thus the official program closed. The Queen and Princess signed their names in the guest book and listened in an outer room while the school girls sang a Roumanian song and the American and British national airs. The Queen left with promises of the use of an automobile from the Royal Garage and the installation of a telephone, thus showing an eye

to the small necessities of convenience. The American secretary summed up her impressions: "It is an interesting thing working in a place where no one has the slightest conception of Association work but due to the great amount of interest shown I feel sure that we will soon have fine results and many able leaders among the Roumanian women."

Following this formal inauguration of the work of the Y. W. C. A. in Bucharest, the Association grew to the capacity of its quarters, with activities touching chiefly school girls or young women who had at least a secondary education, students of the University and Art Schools, business women and young women of the so-called leisure class. The membership divided itself into groups: honorary members representing women whose daughters made use of the Foyer and women who themselves used the Foyer as they might use a woman's club (there being none in Bucharest); general members consisting of young women and students or teachers who took an active part in the work of the Foyer, helping with the library, the membership cards, card catalog, as well as being hostesses, members of the Program Committee and students in the courses; teachers or professors, being women and a few men who frequently attended the Sunday afternoon meetings and came for special addresses and for a weekly class in English conversation; young girls of the town who came for French and English and on Sunday afternoons; and students from out of town who attended the University and who greatly needed the recreation work of the Foyer, and the games and talks on interesting subjects and who attended regularly certain Bible classes, one of which at their request was conducted in English on the subject of Prayer; school girls who spent Saturday afternoon at the Foyer crowding the rooms (Princess Elizabeth often came to these meetings and plays). With such variety in the membership the work assumed proportions which taxed to the limit the time of all the secretaries and made necessary the speedy training of some volunteer leaders. The secretary writes: "For a while we found ourselves in the difficult situation of trying to handle classes or meetings combined of students, children, young women and some quite elderly women. We had advertised the classes for young women or students, but the others insisted upon coming. We used all the diplomacy possible and finally they themselves saw how much better it was to have separate classes." For the older women a class was organized in Christian Social Reconstruction and two classes in the Life and Letters of St. Paul. "We have felt that we must always have something for these older women and it is almost pathetic to realize how much they want and need just such classes. These same older women have come very often to our afternoon teas which we have daily from four to five. They have also begged us to have classes for them in the English language, but this we have been obliged to refuse since we felt that we could not spare the time necessary and have so far found it impossible to get much help from the English residents here. Among the general membership there was a group studying the subject of Prayer with an attendance of about ten who were deeply interested and felt a great need for a better understanding of how Prayer could be more real to them. A second group

of twenty-five studying Christian Social Reconstruction became so interested in their study that they desired to do something in testimony of that interest. The course was supplemented by an address from a Red Cross worker who had done social service in America and had been a year in Roumania studying possibilities. She found the young women of the course most eager to help in every way possible.

On Sunday afternoons the attendance at the Foyer was anywhere from twenty to fifty people, including both men and women, boys and girls. Tea, music, recitations and short addresses filled the program and it was evident that the value of such Sunday afternoons lay in providing a common meeting place and made of these functions an important piece of social service to the community. Appreciation of the work of the Y. W. C. A. was expressed by gifts: some of them gifts of food by the Red Cross making possible the plan for opening a cafeteria; another a gift of 300 volumes by a gentleman of Bucharest; and a gift of a dozen and a half tea cups by two girls.

During the month of January, 1920, the total number of people who registered as coming to the Foyer was 1004. And there must have been many who forgot to register. For the month of February there were twelve classes, four French classes, seven religious classes and six conferences and meetings. The work had completely outgrown the present quarters. The secretary wrote: "I never quite know whether the room where I have my desk is an office, class room, cafeteria or the secretaries' dining room, and the other rooms are all equally used." The search for a new house was long and difficult. In the meantime the work continued under the crowded conditions, the month of February being filled not only with the regular activities but with greater investigation into the life of industrial girls in the factories. Besides the uniform factories which had been already investigated, there were factories employing from 400 to 2000 girls to work in tobacco, munitions or matches. Some of these girls were very young, many even confessing to the age of twelve. The government factories were well equipped with restaurants in most places, the greatest need being recreation for the girls during the noon hour. The managers in most cases were sympathetic with the idea of the Association. The secretaries were eager for the opportunity to be of use in this way.

The opportunity came. With the cooperation of the Colonel in charge of a factory, an opening was made on May 17, 1920. The program was arranged by the Colonel with great tact, due to his knowledge of the situation among his workers. The event was announced as something especially for his soldiers but to which the employees might come if they wished. He felt that few would come and especially that the number of women would be small. However, when the day came the large room was packed and by far the majority were women and girls. A stage had been erected for the occasion at the end of the room and decorated in red, yellow and blue, the Roumanian colors. A chorus of soldiers sang, a group of small orphans being educated at the factory danced, then someone recited. Two students contributed to the program. The most striking thing was that no woman

had a part. The Y. W. C. A. planned some games for the soldiers out-of-doors which amused the rest of the crowd. It was considered useless to ask the women to do anything as it was supposed they would not. Such was the beginning and such was the challenge of the work of the Y. W. C. A. among the factory girls in Roumania.

The work with school girls was a great success. One of the early parties, a Valentine party on the 14th of February, had interested so much not only the group of 100 girls who came but also the two little Princesses that when the weather was good, the use of the Royal Palace gardens was offered for Saturday afternoon. Here was space for volley ball, paths for potato races, three-legged races and all the other familiar sports, and lovely shady spots for strolling about when racing and volley ball seemed too strenuous.

With the coming of spring, many dropped out of the classes, but the English and French classes continued. The English discussion club had a final meeting in April, 1920, when they decided to disband for the summer, since many were leaving for their summer homes in a short time. This final meeting was well attended and discussions centered on "Women's War Work in England."

The new quarters for Association work were at last discovered. On May 23, 1920, there was a formal opening of the new house. The parish priest was present for the service of dedication. The Archbishop was represented on the program by a clergyman who spoke about the organization, described what it was striving for and gave an inspiring religious address. Among the secretaries on the program was the first Roumanian secretary who spoke of the opening at the uniform factory and of plans for work with the women there. A description was given of Busteni, the summer camp where a student conference was to be held the last week in July. The program was followed by tea. Although the house was unfinished at the time of the opening, the restaurant was open and with little advertising was growing. A student party was held soon after the opening of both men and women, many attending in national costumes and dancing in and out of the rooms to music. Songs and American ice-cream were interspersed during the rest period and added to the success of the evening.

The summer camp which was opened July 1, 1920, admitted students, professors and working girls. Following the conference for students at the end of July, the month of August was devoted to school girls only, with special attention to those girls who were most tired and consequently in need of mountain air. Those whose parents could not afford to send them elsewhere to the country were given special rates. The month of September was for any who wished to come. The first year met with such success that the camp has become a permanent thing.

With a view to making permanent the Association work begun in Roumania, a provisional committee under the direction of the secretaries was organized. This committee had eleven business girls, industrial girls, business girls and domestics, young women of leisure as well as camps and village work, Foyers and restaurants, finances

and publicity. The plan was of great interest to the Queen who gave her attention to the matter of suggesting names of possible committee members. Having outgrown its first quarters the Association had entered a new building with larger possibilities but more intimate and sympathetic spirit on the part of the membership. With an outlook for service they took into account not only the immediate needs so apparent but also the opportunities for the future. The work of the Young Women's Christian Association had made its beginning in Roumania.

SERBIA

Another request that had come from Balkan States was for some work in Serbia. To investigate the situation a Y. W. C. A. secretary was sent to Serbia in March, 1920. She arrived in Belgrade March 25th. In studying conditions she had in mind two questions: first, as to whether the need for the Y. W. C. A. was an emergency or a permanent need; second, as to whether general conditions in Belgrade made possible or advisable the immediate establishment of the Y. W. C. A. She found many relief agencies already at work. Belgrade, having suddenly sprung up from a city of 90,000 before the war to one of 170,000, due to its increased importance as the center of a new nation, was crowded with people who were not yet assimilated. The many problems which such conditions brought must be solved for the most part by the Serbians themselves. On account of these involved problems and unassimilated populations, the time seemed not yet ripe for adding one new organization to the number already at work. In spite of the fact of general needs for Y. W. C. A. work and special needs among students, the practical difficulties in the way of introducing that work called for delay. The result of the secretary's investigation was therefore that the psychological moment for the Y. W. C. A. to enter Serbia had not yet come.

An appeal had come from Lithuania. In the spring of 1919 the Y. W. C. A. sent a representative to Lithuania who was afforded every facility for looking into the needs of the country. On account of the constant changes in that country due to war conditions and giving rise to many delicate situations, it was not found best to begin work at once. In the spring of 1920 a second appeal was made from Lithuanians that the Y. W. C. A. should come to their country. A secretary was sent to make a further survey and bring in recommendations. The subsequent unsettled political conditions prevented any work being undertaken.

SOUTH AMERICA

The stirring changes that followed the war opened in many countries opportunities long looked for. In South America the Y. W. C. A. had been at work for a number of years in Buenos Aires. It was hoped to enlarge that work to include other countries with a plan comprehending the needs of young women as wide as the continent. Suddenly came an opportunity of strategic importance for this movement.

A Y. M. C. A. conference held at Periopolis in Uruguay brought together representative women from many places, some of them the wives of secretaries and other leaders. The Y. W. C. A. saw the possibility for using the presence of these women, and summoning other women to a conference immediately following that of the Y. M. C. A. An appeal was made to the War Work Council in New York (that department of the Y. W. C. A. work which had become used to meeting emergencies) for some financial assistance in holding such a conference. In the spring of 1919, therefore, the conference of women representing many groups in South American countries was held at Bella Vista, in the Argentine. It was a getting together of women to face the situation existing in South America, with special attention to such questions as social morality. The solution of the problems in morality is always found in work for women. To realize their responsibilities and set themselves squarely in line with their task was the object of the conference. The result of this conference has been the extension of the work under the Foreign Department in South America into Uruguay with Montevideo as headquarters for the whole continent, and over to the west coast where some special centers are being opened. With student work beginning in Santiago, Chili, the possibilities are limitless.

Students everywhere had suffered greatly by the war. Sometimes it meant the interruption of a career and an entire change in the course of a life. Sometimes it meant physical suffering. Even those students who remained in colleges underwent a change in their entire thinking. From being small isolated groups they became more consciously a part of the great world movement of students. Thus it came about that students in America were aware of the needs of students in Switzerland and through contributions to the war fund of the Y. W. C. A. were able to help the students of other lands face their trying conditions. Switzerland was full of students from war stricken countries who could no longer stay at home but had hoped to continue their work in this neutral land. With the strain of war hardships, these student refugees found themselves in great want of the necessities of life—clothing, shoes, food—or for the necessities for continuing their education—books. Special appeals were made to the American Y. W. C. A. for the organization of relief work among them. Through the gifts of the American Association this work was made possible early in 1919. Special provision for summer activities was planned with a general insight to the well-rounded life of the students. "Do your work singing and build your house without fearing the wind," a song very popular at La Coque, the summer camp for students in Switzerland, expressed not only the fine feeling of the students but also the unconquerable spirit of the land that had given them refuge. Switzerland, even when her own people were in need, found room for the many war sufferers who came within her borders. The summer camps were desiring to help the students rebuild their lives physically and economically. Thus along with the work of actual relief carried on through 1919 there came the chance for self-help among the students.

Just as the student movement was strengthened by the war, so was

strengthened a bond of fellowship among women everywhere. A common war suffering had broken down many class partitions. One result of war was the opening of gateways into lands of opportunity long coveted. The new opportunity brought new problems—problems which must be faced and solved by women. It was counted a privilege by the American Y. W. C. A. to have a share through its work in many countries in tying the knot of friendship among women.

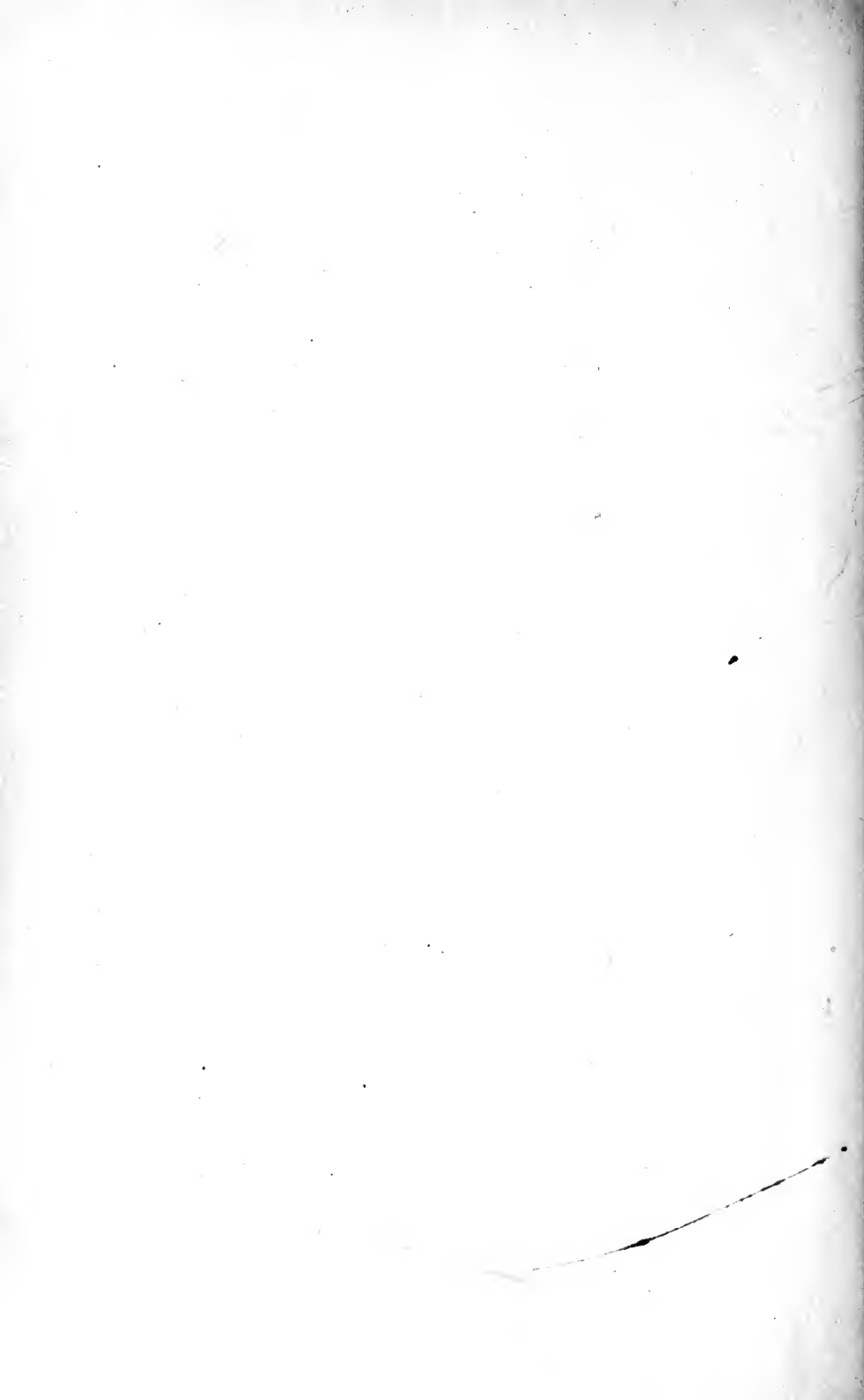
In the early days of its war work, the Y. W. C. A. had recognized the strategic importance not only of organizing work among young women in the countries to which it went but also recruiting the interest of representative groups of older women of those countries to take a leadership in the work, to stabilize it and to carry it on. In France such a group was found among the women who would be responsible for inviting the American Y. W. C. A. to come to France. In Great Britain a close cooperation existed with leaders of the British Y. W. C. A. and with members of the World's Committee. In the fall of 1918 the American Y. W. C. A. invited deputations from Great Britain and from France to visit America, see the Association work there and gain for themselves impressions of the extent to which the American Y. W. C. A. could be useful in Europe. The deputations were composed of: Mme. Avril de Saint Croix, director of the work of the National Council of French Women and also of the Foyer Cantines; Miss Marie Butts, a professor from Switzerland who acted as interpreter; Mme. Pierre Bernard, who had worked several months in the Y. W. C. A. Foyer at St. Etienne; Mlle. Marguerite Bourat, a factory inspector for the French government; Mlle. Elizabeth Fuchs, head of the Paris branches of the Union Chretienne de Jeunes Filles; Miss Grace Hadow, one of the chief government officials in the Welfare Department of the British Ministry of Munitions; Miss Edith Picton-Turberville, O. B. E. (Order of the British Empire, conferred by the King for war service), a World's Committee member and head of the Foyer and finance work in the British Y. W. C. A.; Miss Beatrice Picton-Turberville, head of the Women's Colony in the great munition factory at Coventry; Mrs. Philip Warren, one of the organizing secretaries of the Y. W. C. A. for British WAACS in France and Great Britain; Miss Winifred Moberly, in charge of the British Y. W. C. A. huts for WAACS in the Calais area of France; Mrs. Francis Belt, former Red Cross worker in Russia, Roumania and France, interested in Y. W. C. A. work in British munition centers. The result of these visits of deputations was a closer understanding of the efforts of the American Y. W. C. A. in Europe and a deeper spirit of sympathy. One of the deputations expressed it: "Since our two nations have qualities which complement each other, let us work more and more together to reach our cherished ideals." The relationship was expressed by another delegate as "L'Union Sacrée" which would draw closer the bonds already so old and so deep.

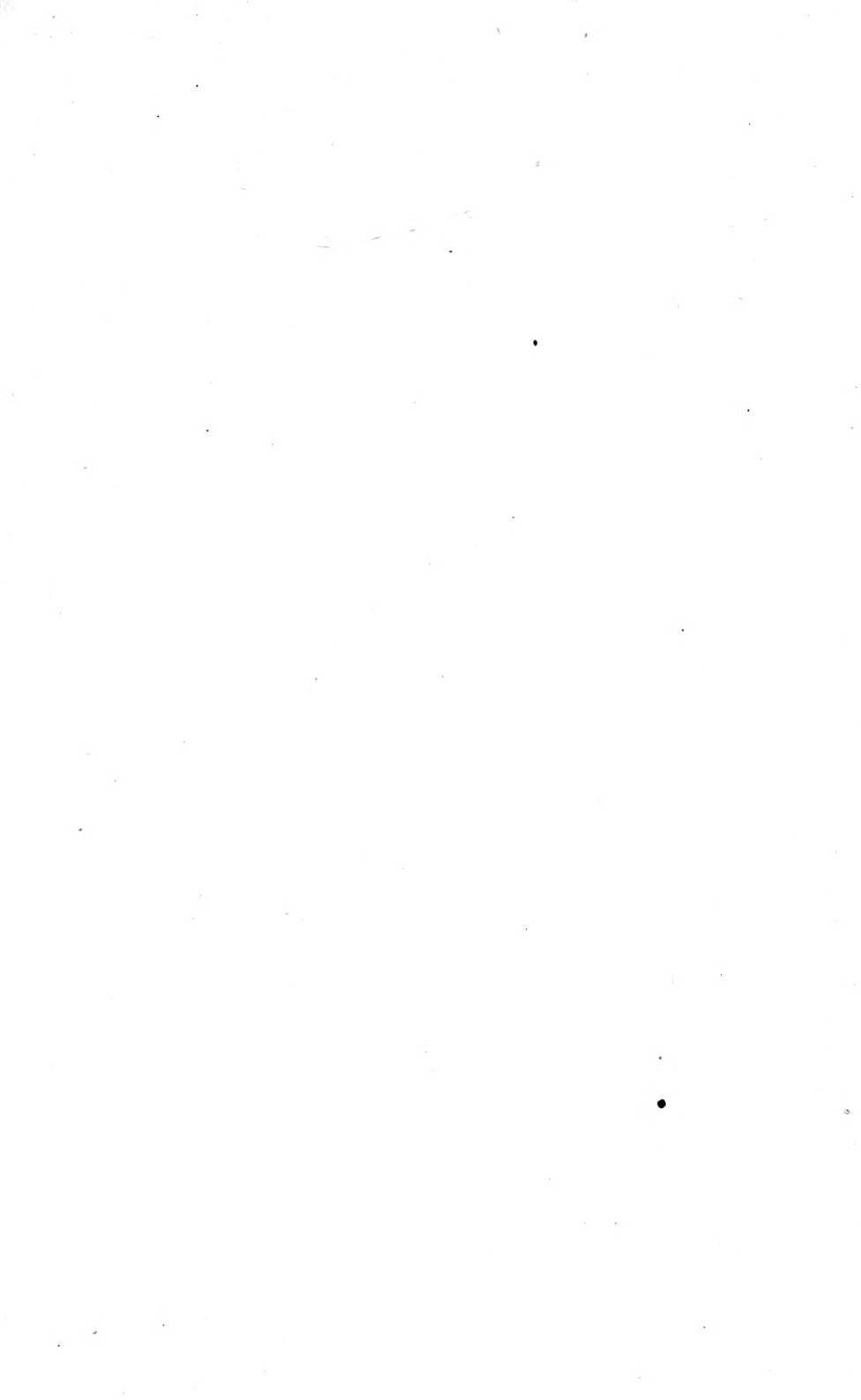
As cooperation had been the spirit of its early work overseas, international relationships were the outgrowth of the later developments in American Y. W. C. A. activities in Europe. Certain of its work was performed under direct supervision of the World's Committee.

Such a piece of work was the Emergency Training School conducted in Paris, July 15, to October 15, 1919, having forty-five students from thirteen different nations whose three months of intensive training in social service would fit them for higher places of leadership in their respective countries. In certain countries such as Roumania, American and World's Committee secretaries worked side by side. In the making of surveys and in work for students, account was taken of the larger interests of the World's Committee and of the World's Student Christian Federation in their wider background of work. The World's Committee for many years had formed the bond between nations having any organized Y. W. C. A. work. In France, Italy and Belgium, national organizations were already in existence. Work in these countries was carried on in cooperation with these organizations and extended under the supervision of the World's Committee. Thus it came about that one direct result of war was a closer bond of sympathy in international relationships.

The American Y. W. C. A. in the beginning of its war work had small idea of the far-reaching effect this work was to have in its war program of activities. Between April, 1917, and October, 1920, a total of 407 secretaries were sent across the seas. Workers were recruited from other organizations. With this staff, work was carried on in nine countries: Russia, Siberia, France, Italy, the Near East, Czechoslovakia, Poland, Roumania and Belgium. The work varied in kind from club work and educational work for girls in cities, to recreation in Rescue Homes in remote corners of the Near East, and from Hostess Houses in regions frequented by troops, to Hostels in cities frequented by students. Munition makers and refugees, city workers and inhabitants of devastated regions felt the influence of the Foyers. Meeting war emergencies became a matter of transforming war measures into peace results. The end in view was always the same: through the forces of circumstances whether simplified by suffering or complicated by new processes of reclamation to bring the lives of girls into gayer, freer, healthier atmosphere of physical, mental and spiritual well-being. "In Service for the Girls of the World" was indeed a war-time slogan. But it is also the expression of a purpose which stands firm in the new day. It is the expression of a purpose already being fulfilled by the Foreign Department of the National Board in its outreaches to the Orient and to South America. It has therefore been possible for the war work of the Overseas Committee to be merged with the regular permanent work of the Foreign Department. The two units of administration came together in October, 1920, as the Foreign and Overseas Department. Through this department the National Board continues this service for girls of the world.







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