

YOUNG CANADA CONFERS

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YOUNG CANADA CONFERS

*The report of the Second National Young Men's
Conference of the Y.M.C.A.'s in Canada,
Hart House, University of Toronto,
April 23, 24, 25, 1943.*

PREPARED AND ISSUED BY
YOUNG MEN'S COMMITTEE,
NATIONAL COUNCIL OF Y.M.C.A.'S IN CANADA



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INTRODUCTION

"**M**ORALE" is one of the very greatly abused words of our day. There is consensus about the importance of morale, but there is no agreement on how good morale is developed. Professional sports, sermons, vitamin pills, pin-up girls, moving pictures, and many other activities are claimed by their various adherents to be "builders of morale."

Dr. Goodwin Watson, writing on "Five Factors in Morale," says: "The first essential for good morale is a positive goal. . . . The urgent thesis of our discussion is that too little attention has thus far been given to defining post-war goals. Morale has been based too largely on negative factors—fear, hatred, anger. Those have their place but they are not enough. . . . Morale, first of all, demands a magnetic pole towards which the aspirations of men are drawn." A well-known news correspondent analyzing the lessons to be learned by Americans from the Tunisian campaign says our "second most important need is for a change of attitude on the part of people and troops. We need a stiffening of the soul. . . . In Tunisia most of the boys have been fighting for what they have known in the past, not for a better or more secure future . . . they had no political connotations, there were no dynamic aims. Unlike the British Tommy who is politically conscious to a high degree, the American 'dogface' doesn't know 'what the shooting's all about.'"

It was the conviction that this need for positive dynamic goals was pressing and important that led the Young Men's Committee of the National Council of Y.M.C.A.'s in Canada to call a Canadian-wide conference of young men in the Spring of 1943. We were

conscious of other claims and methods of morale building yet we remained confident that understanding, vision, and hope on the part of the ordinary citizen was essential for good morale. Further, we were sure that in a democracy these elements of realistic goals and objectives must be worked at directly by young people. Statements like the Atlantic Charter and the Four Freedoms are not of much use as pronouncements of individual men. There must be discussion, thought, and alterations by large numbers of people. The goals for which the United Nations fight must be rooted in the hopes and aspirations of the peoples in these united countries.

And so a National Conference of young men in the Canadian Y.M.C.A. was held during the fourth year of the war. The meetings took place in Toronto, April 23, 24, 25. One hundred and forty-seven delegates attended. These delegates came from all parts of the Dominion—from Halifax in the east to Victoria in the west. A special effort was made to have Y.M.C.A. members now in the Armed Forces present. A good group of young men in uniform attended and men from all branches of the Services—Army, Navy and Air Force—participated. The purpose of the conference was to look at social problems in Canada both today and in the post-war period. Delegates represented varying educational levels, occupations, and points of view but all exhibited the keenest interest and the greatest concern in the problems under consideration. A degree of unanimity was obtained. Goals and objectives were formulated. A high degree of determination to work for these objectives was engendered.

We report this experience because some questions have been raised about the desirability of holding conferences during the war years. Our feeling is that such conferences are necessary to the development of democratic morale. Our position is that our conference made a very definite contribution to morale, that our young men both in the Armed Services and in civilian life developed a conviction about the kind of world that shall arise out of the present struggle, and that this conviction leads to a strong determination to bring the war to an early and successful conclusion.

A large number of individuals and youth organizations have asked for copies of the report of this Conference. In response to these requests this little pamphlet is published. We must point out, however, that the value of the Conference is not in these written statements and reports, but rather in the achievement of a sense of group solidarity, of mutual support, of "togetherness" in our fight against Fascism in the battlefield, and in our efforts to build the "beloved community" in our time. There may be, on the other hand, some justified importance attached to the reports which follow. They indicate directions in the thinking of youth. They represent present goals. Here and there, also, one finds a hard realistic note. These goals are not mere "Utopias." They are attainable—but their realization is made more difficult by our own ignorance, by our own indifference, by our lack of organization. This note sets the objectives of young people in focus. There is clarity about the preliminary steps to be taken.

We hope that this conference experience will inspire our own young men in civilian and military communities to carry on our discussions with larger numbers of young people; but further, that it will also encourage other organizations to continue meetings and conferences in which the hand of youth is felt and the voice of youth is heard. "The conviction that our cause is worth all sacrifice depends in part upon a sense that, through travail, a new order is actually coming to birth."

The Conference is on record and we reiterate here our deep appreciation to the many people who co-operated to make our meetings possible. We wish to thank, particularly, those men who did so much to stimulate our thinking at Conference sessions: Squadron Leader Gregory Vlastos, Dr. James Gibson, Mr. R. S. Hosking, Mr. R. E. G. Davis, Rev. Alex. Cameron, Mr. William R. Cook, Mr. James Brown, Mr. Harold Frost, Mr. William Hastie, and Mr. Taylor Statten. Space does not permit us to mention by name the many others who helped in commission groups and panel discussions, but we are grateful for the help of all. This report was compiled by the Halifax delegates to the Conference

and we appreciate their fine work. Some changes have been made in their report, however, and while the Halifax group should receive all credit for this publication, final responsibility for the organization and content rests with the Young Men's Committee of the National Council of the Y.M.C.A.'s in Canada.

JOS. McCULLEY, *Chairman.*

MURRAY G. ROSS, *Secretary.*

Young Men's Committee
National Council of Y.M.C.A.'s in Canada.
June 30th, 1943.

Part I: The Challenge of Our Day

1. THE CHALLENGE OF OUR DAY

The following is a combined summary of S/L Vlastos' address and the discussion that followed. The statements herein are not necessarily the views of S/L Vlastos, nor are they necessarily the consensus of the Conference.

A. THE SITUATION BEFORE THE WAR

1. *The Interests of Youth:* In the 1930's there was a great deal of criticism of university students charging them with complete ignorance of the realities of life while indulging in excessive frivolity. Such an indictment applied only to a minority. However, it is true that, in the years 1930-38, while the average student was aware that the policies being pursued in international affairs were leading inevitably to war, he could not or would not do anything to stem the tide or even to raise his voice in protest. On the average campus you couldn't get 5 per cent of the student body to wake up to the impending catastrophe or do anything about it. Nor could you get any great number of them excited about any broad cause of human betterment. Poverty, disease of body and mind, unemployment and misemployment—these things were in the backyard of the university. Most university students knew vaguely about them and deplored what they knew. But as for doing anything about these things, that was another story.

When Benny Goodman was to receive an honorary degree from a certain university in the South, one student wrote in to say: "I live 240 miles away. But I would gladly crawl all the way on my hands and knees, if I could sit at the feet of Benny Goodman." Yet how many students would even cross the street to support a meeting on international security? The Arts Society of a certain university was said to have three meetings during the year—one to elect their executive, the second to plan for their big dance and the third to plan to meet the deficit.

2. *Appeal of Wealth:* In our pre-war society the accumulation of wealth was accepted as the main motive in life. Financial success was the index of social success and personal significance.

3. *Fear of Consequences:* Frequently men who would, in private conversation, admit the existence of undesirable conditions were unwilling to commit themselves in public for fear of harming their own individual success. In a labour dispute in a certain community the Ministerial Association agreed among themselves that the wages were inadequate, but with one exception, would not say so publicly, for fear of consequences. When such an attitude of fear dominates men, the result is far from healthy.

4. *Sense of Insignificance:* The widespread feeling of personal insignificance in the 1930's was the greatest sore of that time and was of course related both to the fear of consequences and to the appeal of wealth, and indirectly was also a factor in the attitude of the students. Men in this period were intimidated by little fears. This was the result of thinking of oneself as an individual instead of as a member of a group.

5. *Lack of Hypocrisy:* One of the strong points of youth of that period was the lack of hypocrisy. Most of them would say what they thought whether or not their ideas were in accordance with the conventional viewpoint.

B. EFFECT OF WAR

1. *Chinese Students:* In the 1930's Chinese students walked as far as 1,000 miles carrying all their belongings and as much equipment as they could to re-establish their university when it was bombed out. Many students, too, stumped up and down the country without pay to arouse the people against the aggressor.

2. *Men in Uniform:* When war came Canadian youth accepted it as easily as they had ignored its approach, and entered into it with enthusiasm. In the Air Force one finds men in relatively safe jobs continually trying to get into dangerous operational work. When S/L Vlastos was overseas he found the men had more the attitude of the bombed Chinese students than the pre-war

viewpoint of the average Canadian student. The crisis of war brings out certain qualities: (a) courage—the ability to overcome fear, even the fear of certain death; (b) comradeship—on combat duty, class and rank are unimportant but group “esprit de corps” is excellent; (c) a sense of personal significance—a feeling that what one is doing is important and makes a difference.

3. *Present Implications of Changed Attitudes:* Courage is not immunity from fear, but rather the ability to master fear. One of the most important aids in mastering fear is a sense of personal significance. Another is the quality of comradeship found among men working together as a team. These elements contrive to help the individual overcome basic fears both because he feels he stands for something important and because, as a member of the group, he must fulfil the group's expectations of him. As already indicated, both of these are developed in actual combat situations. Some of these same elements—courage, comradeship and a sense of personal significance—were found among the early Christians. It is in community living—in co-operative participation in projects which lead to significant ends, that these elements develop and reach their height. The examples of the early Christian and men on combat duty today are before us. One of the great questions of our day is how this sense of “community” can be developed in the post-war period. There is in our common desire for a world free from war and a world in which there are jobs, homes, recreation, and education for all, a basis of co-operative action. This will be defeated if individualistic or atomistic living is reverted to. The need is for unity around important purposeful goals.

C. STEPS TO BE TAKEN

1. The sense of working together in communities is stronger today than ever before because of the unity achieved in our war effort. This sense of community responsibility must be developed and carried over into the post-war period. We need to learn and cultivate the techniques of “community living.” The sense of comradeship and personal worth (which are aspects of good com-

munity life) found among service men may be due directly to the conflict situation in which they find themselves. Realizing that what we work for is not desired by everyone, is it necessary, therefore, to sharpen conflict in civilian life? The answer to this question is difficult. It is necessary to stress the individual benefits of co-operation on a community and world-wide basis. We must show even the most acquisitive and self-centred individual that enlightened self interest dictates that his desires must be satisfied in relation to the interests and desires of other people. The goals of the majority of the people in the community are much the same. In the formulation and achievement of these goals the spirit of community is achieved. We must work with all who believe in the fundamental necessity of reconstructing our society.

2. People need to be stirred and awakened to public issues. It is the people who suffer and feel most the injustices of our social life who will most effectively pursue the struggle for improved conditions. The indifference of college students may be explained by the fact that few of them had been faced with the struggle that is necessary to provide interest. It is important to work with those who suffer injustices; it is important to bring others into close contact with the realities of our day.

It is necessary, further, to colour and dramatize public issues in a way that excites interest. We must take advantage of current interest in such topics as the Beveridge and Marsh Reports; although we must remember that the basic need is for a new philosophy rather than for a blueprint.

3. The broader implications of comradeship relate to humanity at large. In dealing with defeated countries after this war we must distinguish between people who have been terrorized and exploited and those who have exploited them. The Russians who are not specifically a Christian nation have stated this distinction most clearly. We must be just as clear. We have Christ's command to love our enemies. Indeed, we are fighting this war precisely because we believe in the brotherhood of man and our visions toward the future must further this attitude.

There must be real co-operation among the nations of the world

particularly the United States, Russia, Great Britain and China. We must, as nations, learn to understand one another. We must try to learn about, understand, and co-operate with Russia especially, for there has been much misinformation and prejudice about that country. Here again it is necessary to stress the benefits of world-wide friendship and co-operation.

D. CONCLUSION

The reality is this, that when men are given a chance by the conditions of their lives to work together in comradeship for important ends they achieve great things. Only by working toward the ends we have been discussing can we guarantee that those who suffer in this war are not the victims of the greatest fraud in history but are important contributors to a historic feat of tremendous human dignity and meaning.

2. COMMISSION GROUP REPORTS

A. *REPORT OF THE COMMISSION ON THE FULL USE OF RESOURCES*

I. THE MOTIVATION AND GENERAL OBJECTIVES

The motivation for our concern about this problem arises from our religious convictions. As a Christian organization and as individuals we have definite responsibility to strive for certain desirable goals. The general objective in this field is to use all our human, natural, and industrial resources to promote the effective prosecution of the war and to achieve the abundant life for all people after victory is accomplished. Specifically, we mean:

- (a) Opportunity for creative employment.
- (b) Adequate provision and distribution of food, clothing, and shelter.
- (c) Opportunity for education on the basis of ability.
- (d) Opportunity for full expression and participation of all people in our social, political and economic life.

II. PRINCIPLES OF PLANNING AND ORGANIZATION

1. *Expansion of Productive Capacity:* One of the most significant outcomes of the war has been the amazing expansion of the productive capacity of our nation. The total national income has been at least doubled. We are convinced that if it is possible to utilize our resources fully for the purposes of war, it is also possible to make full use of all our resources—human, natural and industrial, for the purposes of peace. We have proved during the war that our country can raise the national income to a high level and we are convinced that this can be maintained after the war if there is intelligent planning and organization, and sufficient determination among the people.

We feel that it is imperative to extend and strengthen the wartime collaboration of the United Nations as the basis for the world organization of peace and international co-operation. Without such unity between the United Nations, orderly and peaceful international relations will be impossible and consequently it will be difficult to plan the use of our resources and to maintain full employment in Canada.

Our wartime achievements in Canada, i.e., full use of resources (including manpower), expansion of industrial capacity, greatly increased production, and high total national income have been made possible by the active intervention of the state in the economic organization of the country. Consequently we feel it is essential that some form of government participation in the economic life of our nation be continued after the war in order to achieve the objectives set forth.

We feel that the mere providing of work simply to make jobs is basically wrong. Full use must be made of our human and material resources, as well as all scientific and technological developments, in fulfilment of the needs of the community and the welfare of the whole nation by maintaining a high level of national income.

2. *The Need for National Planning:* To achieve this purpose, it is important that the Government take steps immediately to organize some form of national planning board which will represent

all groups and sections of the country and which will survey the needs of the people and set up broad national economic programmes and social objectives. Such a planning board, in addition to long-range economic plans, should be preparing plans now for the transition of war industries and large-scale projects necessary in the development of the country, which would be put in operation to employ demobilized service men and war workers during the rehabilitation period immediately following the end of the war. For example, road construction, waterways and power developments, parks conservation, reforestation, public buildings, etc.

This over-all planning we envisage should be undertaken in such a way as to harness the individual initiative and creative powers of the people to work together toward the common social goal of using our full resources and building up our nation. There should be a place for private, co-operative, and public enterprise. Certain fields can best be developed by each of these forms of social and economic activity.

3. *The Need to Strengthen Democratic Processes.* This planning must be democratic in character with its basis laid firmly on the democratic structure of our society. This demands the strengthening of the people's organizations and the more active participation of all groups of citizens in the processes of government. Also, workers should assume their share of responsibility in the direction of industry. This has already proved its practicability and value by increasing production during the war.

Further, we must study and use techniques of group action with respect to social education and influencing governing bodies through the framework of democratic institutions. The inclusive democratic participation of the people in economic and political life is the only way to prevent a form of Fascism or regimentation by powerful groups. To make full use of our resources both during and after the war we must have real national unity. We should initiate a drive now to strengthen democratic unity among normally opposing groups and to eliminate divisive tendencies among the people in the interest of the successful conduct of the war and the progressive development of the nation.

4. *The Importance of Unity and Action Now.* Finally, we feel that the way the war is conducted will determine to a large extent the kind of society we have after the war. The effective prosecution of this people's war for freedom, entails social and economic reforms in the direction of the ultimate goals of peace. The possibility of using our resources fully after the war will depend upon the degree of unity, the strength of democratic action, the forms of economic organization, the experience and the determination gained in the conduct of the war. We feel that Canada must be prepared to take her place in the great forward march of humanity that we expect will follow upon the victory of the United Nations.

III. RESOLUTION FOR ACTION

We recommend to this National Conference:

1. That a research committee be set up which would make a complete study of the problem of utilizing our full resources and that outlines be prepared for study by local groups.

2. That local Y.M.C.A.'s be encouraged to initiate study groups to investigate this problem with relation to regional conditions and needs with a view to working with interested groups to initiate action.

Some consideration should be given to:

(1) Reorganizing the use of our forests, lands and mines.

(2) The development of our highways and other transportation facilities.

(3) Power development and distribution.

(4) Social problems such as housing, food production (and distribution) and health.

(5) Educational programmes to foster greater ability and desire to extend the use of our resources.

3. That local groups submit their ideas to the National Young Men's Committee and make recommendations to the appropriate local, provincial, and federal government bodies, including the Federal Government Reconstruction Committees.

4. That the work of these groups begin immediately with a view to co-ordinating the solution of current war problems with the later problems of the post-war period.

B. REPORT OF THE COMMISSION ON HEALTH AND HOUSING

I. There is a close relationship between the two social problems (Health and Housing) discussed by this group. This is obvious when we consider that: (a) The groups affected in each case are the same; (b) The deficiencies in Health and Housing are often found together (e.g., poor housing leads to poor health). (c) Both tend to destroy the morale of the people involved.

Poor health conditions and standards are problems of first importance in the life of our country. The present crisis has focused our attention on some of the areas where Canada as a whole (and certain provinces especially), have a relatively poor record. For example, it was pointed out by different members of the group that:

(a) There is a large number of avoidable deaths. Some provinces, for example, have very high infant and maternal mortality rates. Experts say this is simply a lack of adequate and skilful care.

(b) There is a large number of apparently avoidable disabilities (diseases, structural deficiencies, etc.) just because of the lack of proper preventive medical practice in many Canadian communities.

(c) There is an unfair distribution of health services at present between (i) the rich and the poor, (ii) city and country, (iii) federal and provincial.

(d) Medical fees are high and tend to discourage people seeking medical services even when such services would alleviate pain and prevent more serious complications. Further, many of the poorer income groups cannot afford the emergency bills which arise with ill health. Worries about health, loss of work, and doctors' bills all affect morale and efficiency.

(e) Poor health has not been considered a community problem

in Canada. But poor health does affect the community in terms of morale and efficiency, in terms of the spread of diseases, and in terms of dependants of people in ill health.

II. It became obvious to this group that *a basic health plan for Canada as a whole is necessary*. It was pointed out that a recent Gallup Poll indicated that seventy-five per cent of the people in this country desire such a plan. To be sure there are difficulties in paying for and administering such a plan, but we must consider if we can afford not to have some drastic improvement of our health services.

Some basic principles of a national health plan to alleviate the conditions outlined above appear to be:

(1) It should be national in character. It must provide minimum health standards and services for every province and every community in Canada.

(2) It should include all classes—rich and poor alike.

(3) It should provide all services—including preventive medicine, hospital care, dental services, etc.

(4) It should be financed by compulsory contributions from employees, employers, and governments. This postulates, of course, a kind of over-all health insurance scheme. If at a later date state medicine were introduced this would be financed as a part of the national tax structure.

(5) It should be administered by a representative group of citizens with a highly qualified technical staff.

III. *Specific Recommendations.*

1. We recommend the immediate subsidization of medical and dental students and recognized health centres (e.g., hospitals) and the institution of a national plan of health insurance as an intermediate step towards an all-inclusive plan of state medicine, linking general hospitals, mental hospitals, and all social services.

2. We recommend that physicians, surgeons, and specialists in the Armed Services be allowed to treat civilian patients in areas where medical services are scarce. Agreement of the physician,

commanding officer, the patient, and the local medical council or governing body would be necessary.

3. We recommend that legislation aimed at the removal of the “quack” doctor and the purveyors of expensive and ineffectual patent medicines, be strengthened.

4. We recommend that discussions on health and housing be held in camps of the Armed Services, using non-professional civilian leadership in co-operation with Y.M.C.A. War Services Supervisors in the area to be served.

5. We endorse the work of the Dominion and Provincial Governments in the field of public health education, preventive medicine and nutrition, and urge its extension with far greater emphasis being given to preventive aspects, rather than to curative measures.

IV. *General Steps for the Y.M.C.A.*

A. Further discussion on the problem of health should be stimulated. This may be done

(1) Through delegates’ reports to home groups.

(2) Through study groups working on briefs of this problem.

(3) Through talks to service clubs, chambers of commerce, and boards of trade, etc.

(4) Through the mimeographed or printed copies of our findings being circulated widely throughout the nation for wholesale discussion.

(5) Through all other media of public relations, the press, radio, booklets, etc., to bring about an enlightened public opinion on all health matters.

(6) Through civilian-led discussion groups in camps of the Armed Services.

B. The Y.M.C.A. should not only discuss, but should act on this problem wherever possible. These specific steps may be taken by: (a) co-operation with the government and other bodies in a national health and physical fitness programme, and (b) urging that a national health insurance scheme be established and democratically administered.

C. We recognize the needs of all nations who have similar problems in the field of health, and strongly urge all local Y.M.C.A. through our World Service Programme and educational groups to work unceasingly for the furtherance of effective preventive measures not only in the United Nations, but throughout the whole world.

REPORT OF THE COMMITTEE ON HOUSING

The deliberations of this group came under seven headings as follows: (1) Need for Housing, (2) Contributory Causes, (3) Scope of the Problem, (4) What is Being Done, (5) How to Meet the Need Generally, (6) Post-War Opportunities, (7) The Contribution of the Y.M.C.A.

1. *The Need for a Housing Programme.* We need a Dominion Housing Programme because of the following conditions:

(a) According to housing authorities at the present time there is an accumulated shortage of approximately 400,000 housing units in this country.

(b) Houses become obsolete at the rate of 50,000 a year in Canada.

(c) 15,000 housing units are required each year to take care of natural increase in population.

(d) It can be expected that after the war these figures will be swelled due to immigration.

2. *Contributory Causes:* (a) The average wage in Canada is too low to allow workers to buy homes or to rent adequate housing.

(b) Speculative building has developed suburban areas rapidly without planning, involving expensive public services such as water mains, electricity and transportation.

(c) In many localities taxation is increased when necessary repairs or improvements are made to the property.

(d) The general practice of taxing real-estate for purposes of support should not have to support, makes taxes high, thereby discouraging home ownership or building.

(e) Existence of factories in the midst of residential areas lowers standards of health and living.

(f) Migration of rural population to urban centres intensifies the housing shortage in the city.

3. *Scope of the Problem:* Housing is a problem common to most countries of the world. While it is accentuated in time of war, nevertheless, it was present long before the war began and will continue to be a problem after the war unless definite steps are taken to cope with it. Complete housing involves not merely the question of shelter, but the entire field of working, living and recreational conditions. Housing is only a part of a much larger problem which is sociological rather than architectural.

4. *What is Being Done:* In 1936 the Government passed a National Housing Act offering loans at 5% interest to those with credit standing who could pay 20% of the entire cost in cash. For the cheapest type of adequate house the minimum monthly rent or payment would be \$23.00. According to experts in budgeting, rent should not exceed 20% of one's income which means that before the war approximately 60% of Canadians could not take advantage of the Housing Act for this reason alone. The Act involved the co-operation of the Provinces and in Alberta the Act never became effective because of Provincial debt legislation. Since the war the federal act has ceased to operate. Private and Governmental action have both failed in the past. In Toronto and other centres town planning committees have already been set up and would fit into a National Town Planning Scheme if and when such a body is set up.

5. *How to Meet the Need Generally:* The keynote to the whole housing problem and related problems is that of town planning, which must be broad enough in scope to cover the problem as stated in Section 3 as it concerns Canada. *It is important that a plan be developed now. The plan must be national in scope but with regional sub-boards charged with working out local details.* Town planning should be undertaken as a continuous project, not just as a post-war measure to provide jobs or temporary relief. Further, this is a project which must be a major responsibility of government. Such responsibility was carried by governments in the United

States and in certain European countries before the war. Canada can learn much from the work done in this area in other countries but her problem is unique due to physical layout, limited population, climatic conditions, and other factors. The first step is what Dr. Faludi calls "City Surgery"; that is a complete diagnosis or analysis of each local situation. The modern neighbourhood ought to be planned around a school which might accommodate about a thousand children. Thus the size of an integrated neighbourhood would depend upon the birthrate of that neighbourhood, but with due regard to the fact that children should not have to walk more than a limited distance to school.

Several other points should be taken into consideration in the general plan such as:

(a) Neighbourhoods should contain various sizes and income classes of houses so that as the family's need of housing accommodation changes they may fill that need without leaving the neighbourhood.

(b) Residential and industrial areas should be separated but adjacent.

(c) Factories should be built in attractive surroundings.

(d) Highways should be communication lanes and not an aid to unplanned building of suburban communities.

(e) Factory mass production can be used to lower the cost of detached houses, but to make this economically feasible there must be mass assembly as well as mass production.

(f) We should plan adequate recreational facilities as part of every local housing project.

One concrete plan advanced was for the Dominion Government to own whole communities of low-cost dwellings which would be rented at reasonable rates on long-term leases to families in the lower income brackets. The plan would include government servicing and maintenance of a central heating system for each community, the upkeep of electrical and mechanical equipment and all general repairs in each housing unit. Rent for these housing units would be entirely in proportion to ability to pay, while the size of the accommodation received would be governed by the ne-

of the family as determined by the number and age of its members.

The immediate need is for a National Research Institute to be established at once, consisting of a wide range of personnel, including not only architects, but also lawyers, chemists, social workers, professional men, and others, who will develop a general plan not only of housing, but of working, recreation, and related matters for each community.

To provide for the replacement of obsolete houses it was agreed that the Government should set up a sinking fund. It was pointed out that where entire new communities were planned and built up at one time replacement would be relatively easy as they would become obsolete at about the same time making it possible to rebuild the whole community making use of existing public facilities such as water and sewerage systems and electrical lines. It was suggested that the lifetime of a house would be approximately thirty years, so that advantage could be taken of improvements in building and modern conveniences which are expected to improve very rapidly.

6. *Post-War Opportunities:* There will be a great need after the war for a programme that will give employment to a large number of citizens. This need can partially be met by a national programme of housing construction in which thousands of workers are employed in direct construction and making work also for thousands more in contributory industries, such as foundries, factories, mills, lumbering, etc. In this way we can raise the standard of living in two methods, first by providing remunerative employment, secondly by providing better housing.

Many new materials have been developed since the war and many old materials have been put to new uses. Plywoods and pressed woods will find a large place in home building. The planned cities of the future will make use of central heating units, and central hot water heating to make less work and expense for the householder. Manpower will be released after the war to the extent of a million and a half former war workers and six hundred thousand service men. A proper housing scheme with its associated industries will absorb a very large number of these men and women.

After hostilities cease, present war factories such as aircraft assembly plants can be conveniently utilized in the manufacture of prefabricated houses. New north-south highways, notably the Alaska Highway will open new areas which we must develop to exploit the natural wealth of the surrounding country. Here is a magnificent opportunity to plan whole communities completely, unhampered by the difficulties of existing bad housing or living conditions.

7. *The Contribution of the Y.M.C.A.:* The Y.M.C.A. can best aid in bringing about a national plan of housing in Canada by making the necessity known to its members and its friends, by study groups, educational talks, public affairs institutes, and the like. These groups should be encouraged to study the situation both locally and nationally (with surveys) in an endeavour to arrive at conclusions which may be submitted to Dominion Government housing authorities. Only an enlightened, vocal, and an interested public opinion can bring about the changes in our housing plan which will make possible adequate living conditions for all Canadian citizens regardless of their income or size of family.

We visualize and urge a great national housing programme which will stimulate the construction of beautiful, yet practical homes, well situated, with adequate educational and recreational facilities—all part of a great plan designed to improve the health and welfare of our people.

C. REPORT OF THE COMMISSION ON SOCIAL SERVICES

1. *The Place of the Social Services:* To achieve the full goal of freedom from want Canada requires a comprehensive plan of social services for all people, whether in times of depression, war, or peacetime full employment. This plan is an indispensable element in the full mobilization of our resources; it should not be postponed until after the cessation of hostilities, but should be begun immediately.

2. *The Essential Items of a National Programme:* We recommend that as far as possible the need for income on the part of those

who are too old or too young to work, who are sick or who have lost their breadwinner, as well as those who are unemployed should be met by social insurance. We feel that such a programme should be graded according to income groups, it should cover all classes in the population and should be financed by joint contributions from workers, employers and the state.

3. *Family Allowances:* We recognize that a system of family allowances is a keystone to any social security programme. Benefits should be largely in cash with budgeting guidance provided where necessary, and should be paid irrespective of income received.

4. *Public Assistance:* We urge that there should be developed a system of general public assistance which should provide for those people who are not covered under social insurance. This should not merely provide adequate assistance based on need, but should also place great emphasis upon rehabilitation and constructive activities.

5. *Work and Maintenance Programmes; Specialized Health and Welfare Services:* We feel that special emphasis should be placed upon those social services which are vital to the health and welfare of the nation. By no means can or should all of the needs of the economically insecure and low income groups be met by money payments. Other opportunities are needed. Such opportunities should probably include work and maintenance programmes for reconditioning and rehabilitating displaced workers as well as the operation of work camps and other work projects (comparable to the C.C.C. Camps in the United States) to provide basic work training for young people. Further, services should be provided through community organization to cover such areas of need as public health and medical care, mental hygiene, recreation, etc.

6. *Administration:* A soundly-built and skilfully-operated administrative machine is a prerequisite to the success of any social service programme. We feel that the Federal Government should assume the responsibility for the planning and conception of such a national social service programme. This, however, does not mean out and out national administration. While the Federal Govern-

ment would directly administer social insurance (except workmen's compensation), family allowances, national work programmes, a great part of the penal system, and veterans' services, such services as medical care, public assistance, child welfare and delinquency services should be administered by the provincial and local authorities. The Federal Government, however, should give leadership to the Provinces through the establishing of standards and the provision of grants-in-aid. This in turn would involve the establishment of a Federal Department of Public Welfare.

7. *Training Personnel for the Future:* We should also like to stress the importance of recruiting qualified personnel trained in social welfare principles in order to staff the social services. We feel that training and scholarships for public welfare workers should be included along with the Federal Government's present programme for students in medicine and engineering who are considered essential to this country's welfare. We point to British Columbia's leadership in this respect in sending prospective welfare workers to prominent colleges in the United States to learn sound welfare principles.

8. *General Recommendations to the Conference:* We urge that the findings and resolutions of our Conference Commissions be publicized as widely as possible through the following media: "key people" conferences, local members and clubs (especially meetings through programme councils and local board of directors), and through local projects such as broadcasts over local radio stations.

We recommend that the National Young Men's Committee try to arrange a broadcast over the CBC on the findings of this Conference.

We suggest that the findings of the Conference be used as topics for public speaking groups in local Y.M.C.A.'s.

We feel that our members should be encouraged to enter actively into local political groups.

We urge that our local programme groups make surveys and reports to our councils on needed changes within the municipality.

D. REPORT OF THE COMMISSION ON EDUCATION AND LEISURE TIME

I. SPECIFIC PROPOSALS CONCERNING EDUCATION ON A NATIONAL SCALE.

1. *Revision of the British North America Act:* We favour any revision that may be necessary in the B.N.A. Act to implement a better educational programme for Canada. The precedent recently set that federal grants for education may be made to the provinces should be continued in financing a national programme. In connection with education on a national scale, the Commission believes:

(a) That the Provinces may continue to control the administration of education.

(b) That, with certain limitations derived from (a) above, curricula, teachers' salaries, etc., should be as nationally uniform as possible.

(c) That the Federal Government should establish free and compulsory education up to the age of 16, and part-time education for the next two years to 18.

2. *Education and Health:* (a) Close co-operation should exist between school and health boards.

(b) Facilities should be provided by the state to recognize and correct all health deficiencies in school children.

3. The larger unit of school administration is desirable.

4. The state should make it possible for every child who displays the necessary ability and application to go to school as long as he desires, unhindered by family financial conditions.

5. In the matter of financing education after the war, we believe that income and other taxes should be maintained at a sufficiently high level to finance a broader and better educational programme.

6. *Teachers:* (a) The salaries of teachers should be made such that they will attract the most competent persons into the teaching profession.

(b) Teachers in Canada should be given a much greater hand in

determining the policies of the Department of Education with respect to curricula, examinations, etc.

7. *Curricula of Secondary Schools:* (a) The curricula of the secondary schools should be adjustable so as to follow the needs of the individual student rather than an inflexible policy or pattern set down by the Government.

(b) Adequate courses concerning human relationships should be established (e.g., courses on trade unions, co-operatives, national and international problems).

(c) An appreciation of cultural values should be fostered by means of wider work in literature, art, music, etc.

8. Entrance requirements to the universities should be radically changed to admit the student with special abilities whose education in other fields does not meet present requirements.

9. Adult education should be continued and broadened. The departments of education should take a much more active part than at present in promoting adult education.

II. WHAT THE "Y" CAN DO.

1. It is recommended that local "Y" discussion groups obtain copies of the section of the Rowell-Sirois Report which deals with education, and use it as the basis for discussions. The same procedure should be followed with respect to the recently released report on education presented by the Newfoundland and Canadian Education Association to the James Committee on Reconstruction.

2. The "Y" should take a lead in extending community health and recreation programmes by training and supplying leaders. In this connection, as with *all* the educational work of the "Y", it is felt that the "Y" should not remain within its own sphere as determined by buildings, equipment, personnel, etc., *but should extend itself into the community.*

3. The "Y" should sponsor throughout the community special courses in physical and mental health, using whatever resources are present in the community (doctors, psychiatrists, teachers, social workers, etc.).

4. The "Y" programme should provide specific programmes definitely conceived to promote and create inter-racial and cultural understanding in Canada. In centres where there are large groups of new Canadians, the "Y" should co-operate in helping these new Canadians adjust to our language and customs.

5. Programmes should be planned to acquaint communities with national and international conditions and problems.

6. The "Y" in each community should make a survey of resources in the way of buildings, lots, and playing fields which can be utilized for recreational work. The "Y" should organize committees to look after clearing these areas, providing equipment, etc. These committees should enlist the co-operation of interested parties in the community.

7. The "Y" should work in the direction of bringing the family into the Association by promoting family activities.

8. Whatever educational programme is carried out should aim to help each participant discover his own personal worth. It should concern itself with developing personalities and leaders who can carry a contribution back to their communities.

E. REPORT OF THE COMMISSION ON EMPLOYER-EMPLOYEE RELATIONS

It was agreed by this Commission that ideal relationships between employer and employee involve: (a) Full confidence on both sides. (b) Joint recognition that there is no inevitable antagonism between management and worker interest (recognition of the common ground and common interest that does exist—it is not a one-sided arrangement). (c) Joint co-operation in production goals (as in labour-management committees). (d) Acceptable working conditions with proper attention to safety, health, rest, etc. Such relationships are not easily developed, but should be the goal of all individuals and groups whether employees or employers.

Labour organizations are commonly regarded as agencies concerned only with the task of raising or maintaining wage levels.

This has been one of their important functions, but this is not now their primary task. They deal also with questions of status and seniority, hours and conditions of work, machinery for dealing with grievances, etc. Further, unions may act as forces for healthy changes and improvements both within industry and in the country as a whole. Some unions have taken the initiative in increasing the efficiency of production. (One union which employs its own technical staff was mentioned.) Again, unions may act as a political force by supporting a political party, by organizing their own party, or by lobbying on issues of importance to the working class.

In many cases labour unions and management have co-operated very well and it is unfortunate that the substantial achievements of these two groups working together are frequently glossed over. Instead the public tends to hear of the sensational aspects of union activity, such as strikes, and abuses of power by union leaders. The feeling of this Commission is that employees and employers can and do work well together in many instances but that an unfair picture of union activity is presented to the public through the press. Conflict in employer-employee relations is sometimes caused by employees, sometimes by employers; but seldom is there a fair and rational analysis and presentation of the conflict in the press. This aggravates, rather than alleviates, the conflict.

This Commission feels there must be far more serious study and discussion regarding the problem of employer-employee relations. This discussion can be a fine educational process through which future conflicts in this field may be minimized. Some of the questions discussed by this Commission are suggested as points which should be considered in any programme of study and discussion:

- (1) Are unorganized workers at a disadvantage in relation to employers in negotiations involving both?
- (2) Does the general public feel that workers are getting a square deal; and if not, are labour unions the solution to the difficulty? How can union organizations be improved?
- (3) Do labour unions today represent the people they are supposed to represent?

(4) Does the cost of labour disputes (loss of time, loss of wages, etc.) lead to inequality in the basis of settlement of such disputes?

(5) Should labour organizations have more explicit recognition in the management of unemployment insurance, and of social insurance generally?

(6) The avoidance of jurisdictional disputes, encouragement of local conciliation committees described as "commercial arbitration committees."

(7) How can we ensure that the advantages accruing from wartime employment (recognized bargaining position, joint labour-management committees) are continued in peacetime?

Recommendations

This Commission would like to see:

1. The position of the Y.M.C.A. as a centre of discussion on all kinds of labour and management questions explored more fully and expanded as widely as possible. We suggest that the Y.M.C.A. has a great obligation to see that other people have a fair basis for judgment on labour problems.

2. Fair presentation of all labour and management issues by press, radio, and all other public agencies.

3. Full publicity for significant achievements of labour-management committees in industry. We recognize that employers possibly have fuller opportunities for publishing their views than have workers; therefore we feel that there should be more publicity for achievements by workers' groups.

4. Complete recognition of the principle of collective bargaining in industrial relationships.

5. More careful supervision of the inspection, maintenance, and obligatory use of safety devices in industrial plants. This involves a working with representatives of labour in particular plants as well as with the management and with technical experts. We suggest that if small plants appear to be unable to provide protection against hazards of all kinds, the government should extend capital assistance to make possible more adequate safeguards against industrial disability or industrial accidents generally.

We suggest also more complete co-operation between government inspecting agencies and local and provincial accident prevention and safety associations.

F. REPORT OF COMMISSION ON REBUILDING CANADIAN DEMOCRACY

The commission group on Rebuilding Canadian Democracy faced at the outset a double difficulty: firstly, this was in a sense the subject of the conference as a whole, other discussion sections merely treating special aspects of it; secondly, the subject proved much too large for the time and techniques at hand. If, therefore, its report appears rather as a report of what we did *not* do, and the conclusions we did *not* come to, it should be viewed not as declaration of mental bankruptcy, but as an indispensable step—the clearing of the ground—before which fruitful discussion could not well take place.

There was at the very beginning so great a difficulty in defining what we were talking about—Democracy—that after considerable discussion any attempt to define it very exactly was abandoned. We should not infer from this on the one hand that two dozen young people simply didn't know what they proposed to talk about. There was no attempt to confuse issues, to force an opinion or to refine terms unreasonably. There was no one present who was not deeply attached to "democracy," and yet there was no one present who could formulate a definition acceptable to the whole group. But it should not be inferred on the other hand, that the difficulty was just a difficulty with words: "Young people have their hearts in the right place, even when they can't say *exactly* what they want." The differences were real enough: there were many points in the discussion where a concrete item of policy seemed to one individual to be implied in democracy, while to another it smacked of "dictatorship."

Nor did our attempt at definition suffer from a lack of "ideas." All the common catch-words were looked at and discussed—"Liberty, Equality, Fraternity"; "The Four Freedoms"; "Govern-

ment of the people, by the people, for the people"; "The greatest good of the greatest number," etc. Most of us could agree on one or another of these slogans, but as soon as any attempt was made to examine their content or meaning, the delusive "agreement" disappeared. What do any one of the foregoing slogans tell us as to the attitude to adopt towards trade unions, the question of the "closed shop," any of the *concrete* problems of social policy which young people are going to have so large a voice in deciding?

It was generally felt that this difficulty in reaching an agreement on what it meant (or implied) was in itself a danger of the first order to democracy itself. This danger was made even more pointed by consideration of some of the facts that preceded the election—by constitutional means, remember!—of the Nazi party to overwhelming power in Germany. Before the very belief in democracy could be abandoned, sufficient confusion had to be sown among its adherents as to their precise objectives, as to render them completely powerless in the face of a party that had no doubt as to its own. As was pointed out by one of our members who had been in Germany at the time, the decisive role in the election of the Nationalist-Socialists was that played by the middle class. The upper classes had perhaps *good* reason for backing Hitler. The middle classes and the peasants—the traditional backbone of democracy—were swept into his camp on a wave of confusion, cynicism, and a carefully fostered fear of whatever they understood by "bolshivism." The words of the late Huey Long were remembered: "When Fascism comes here, it will come in the name of protecting democracy." In the face of any lack of clearness as to what democracy means, they seemed all too prophetic.

If nothing else emerged from the discussion, this did: that the first job in building or "rebuilding" a democracy was to understand it. The second point that emerged was this: that many of the words and phrases that pass for descriptions, explanations or understanding of democracy mean as little as the word itself unless we have clear ideas as to what—concretely—is implied.

It was the sense of the discussion group that perhaps we ought

to abandon our initial effort to define "democracy," and proceed to consider what sort of a programme might satisfy whatever ideas we had of it. Again, there was no lack of ideas. One of the most popular slogans was "Production for use instead of for profit!" Again, when an attempt was made to find out what was meant by this, it seemed to lead to one of two conclusions. Either it led to a planned society in which the whole economy was operated by the government—which seemed to many to be incompatible with their idea of democracy—or it didn't mean anything at all except that the present economic machine sometimes gets out of order. It could not be established that under a system similar to the present one, profit and usefulness could not be so related that one could only make a profit if he produced something "useful." In fact it did not seem clear to all whether this was or was not already pretty generally the case. Again, some thought that the suggestion of a centrally-planned economy implied dictatorship, while others thought it followed rather naturally from their ideas about democracy.

Leaving this problem, and turning to the problems posed by the conflict of organized labour with "capital" or "management," much the same confusion was evident. One popular opinion was to the effect that "labour was all right, but it had gone too far!" No one could say how "far" it ought to have gone! Some thought that "part of the time capital exploits labour, and part of the time labour exploits capital, and what is needed is more regard for the consumer!" When an attempt was made to find out what that meant—i.e., who was who, and what could be done about it—the attempt again bogged down or turned toward the inconsequential, e.g., isolated acts of wrongdoing on both "sides."

It would be fruitless to report in detail every problem we took look at, only to find that we weren't nearly as sure as we had thought as to what to do about it. The discussion covered a huge area, clearing up a confusion here, uncovering a new confusion there, indicating again and again the impossibility of solving so complex a problem by the use of "good will and common sense"—both

which were present in our group in much larger share than one could expect to find in the population as a whole.

At the last session we looked back over the discussion and tried to find as many points as possible on which we could all agree. There was unanimity on the following:

1. That if democracy implied greater freedom or more of "what there is to get" for more and more people, then it could not be achieved without limiting the freedom of others. In an order where there are economic wolves and sheep, freedom for the sheep can only be had by controlling the wolves.

2. It was felt that attempts at controlling the wolves in the interests of the sheep should be attempted first at the "democratic"—i.e., constitutional—level. Young people needed to be clear about what they wanted, and then organize to get it by the use of the vote. Subversion of the democratic processes and consideration of other means does not usually *start* with the sheep for whose benefit it was made—if they only know what they want and how to use democratic procedures to get it.

3. We were agreed that one clear implication of democracy was a more nearly equal distribution of the national income. Concretely, it was felt that if the maximum income of the wealthiest family or individual were allowed to be no more than ten times as great as that of the poorest, all the advantages of "freedom of enterprise" and "individual initiative" might be preserved without resulting in the immense wealth and abysmal poverty of the pre-war world.

4. It was felt that the means whereby this was achieved were all-important, and that it could be done by a very steeply progressive income tax similar to and perhaps steeper than the one the war forced upon us. It was felt that this was preferable to a scheme of over-all planning or an arbitrarily set income limit. The plan ought to meet with less resistance, since it is identical in principle with our present practice. The only difference would be—substantially higher taxes on the higher incomes; substantially lower ones or none on the lower incomes until a spread of not more than

900 per cent between the highest and lowest income had been achieved.

5. It was further felt that this would of itself tend to spread the *ownership* of the national resources and the power that goes with such ownership between ever more and more people as fast as the latter had surplus income for investment. There would be other steps needed, but this would be the first and indispensable step toward something resembling an economic democracy—without using non-democratic means to get it, or abandoning whatever advantages freedom of enterprise has to bestow.

6. The government should be empowered to take whatever steps were further necessary to increase the national income whenever, but only whenever it was clearly impossible to get the same result under a system similar to that described.

7. The income from such taxation was to be used in further productive enterprises and not in such enterprises as digging holes for other men to fill up.

8. We were very much aware that we had touched only the fringes of the problem and that we very badly needed (a) more *knowledge* about the society we were talking about, and (b) better *tools of analysis* in order to clarify our differences and agreements, and (c) experience in politics—in organizing to get what we want when we know what we want.

9. In furtherance of paragraph 8, above, it was suggested that:

(a) A permanent subcommittee of the Young Men's Committee of the National Council of Y.M.C.A.'s be constituted to make this area its sole and continuing concern. Such a committee would devote itself wholly to all means of furthering education in social problems in the Y.M.C.A.

(b) That the National Council select and appoint at least one and preferably more permanent travelling secretaries devoted solely to the promotion and organization or education at a much deeper level than is currently attempted. It was hoped that they might stay at a centre for a period long enough to get courses and discussion groups well under way, and to return often enough to give continuity, expansion, and comprehensiveness to local efforts.

(c) That we, ourselves, should make whatever effort we can locally (i) to educate ourselves; (ii) to get other study groups organized; (iii) to take definite steps as individuals and groups to get our convictions implemented in the political arena—by the formation of a separate political party if none of those now available can be used as a vehicle for Christian-democratic convictions.

READING REFERENCES

Before the Conference a study kit containing twelve pamphlets was prepared for the use of delegates and study groups. The list of pamphlets and other recommended reading is reproduced here for ready reference.

1. *Human Rights and World Order*—Quincy Wright. Commission to Study the Organization of Peace, 8 West 40th St., New York. (10c.)
2. *The Price of Free World Victory*—Henry A. Wallace. Association Press, 347 Madison Ave., New York. (5c.)
3. *The Four Freedoms*. Office of War Information, Washington, D.C. (Free.)
4. *Post-War Agenda*. National Resources Planning Board, Washington, D.C. (5c.)
5. *Policy of the Progressive Conservative Party*. Party Headquarters, 140 Wellington Street, Ottawa. (Free.)
6. *For Victory and Reconstruction*. Post-War Policy of the C.C.F. Party. National C.C.F. Office, 172 Wellington St., Ottawa. (10c.)
7. *Social Security in Canada*—G. S. Davidson. Canadian Welfare Council, 245 Cooper St., Ottawa. (10c.)
8. *Housing in Canada*—E. G. Faludi. (Food for Thought, April, 1942). Canadian Association for Adult Education, 198 College St., Toronto. (10c.)
9. *Health on the March*. Canadian Federation of Agriculture, 28 Duke St., Toronto. (10c.)
10. *Public Affairs*. Special Issue on Reconstruction, 1943. Dalhousie University, Halifax. (15c.)
11. *Inside Quebec*. Fellowship for a Christian Social Order, 677 Spadina Ave., Toronto. (10c.)
12. *The Present Crisis and the Y.M.C.A.*—G. S. Patterson. National Council Y.M.C.A., 21 Dundas Square, Toronto. (10c.)

OTHER REFERENCES

1. *The Conditions of Peace*—E. H. Carr. The Macmillan Co., 70 Bond St., Toronto. (\$3.50.)
2. *Christian Faith and Democracy*—Gregory Vlastos. Association Press, 347 Madison Ave., N.Y. (50c.)

3. *Phoenix*—H. G. Wells. Secker & Warburg, London. (\$2.50.)
4. *Rowell-Sirois Report*, Part I, II and III. King's Printer, Ottawa. (\$1.00.)
5. *Social Security and Reconstruction in Canada*—H. M. Cassidy. Ryerson Press, 299 Queen St. W., Toronto. (\$2.50.)
6. Report of the Survey Committee Appointed to Ascertain the Chief Educational Needs in the Dominion of Canada. Canada and Newfoundland Education Association. Canadian Association for Adult Education, 198 College St., Toronto.
7. Social Security Planning in Canada; The Marsh Report and Proposed Health Insurance Legislation. Reprinted from International Labour Review, May, 1943. International Labour Office, Montreal. (10c.)
8. *We Discuss Canada*. Young Men's Committee, National Council Y.M.C.A., 21 Dundas Square, Toronto. (50c.)
9. *Canada: the War and After*. Young Men's Committee, National Council, Y.M.C.A., 21 Dundas Square, Toronto. (50c.)
10. *War and Reconstruction: Some Canadian Issues*. The Canadian Institute of International Affairs, 21 Dundas Square, Toronto. (60c.)

Part II: The Role of the Y.M.C.A.

1. PROGRAMME TRENDS AND ISSUES

This is a digest of the address by Murray G. Ross which was discussed at a session of the Conference by a panel group and by the General Assembly. The results of this discussion are not recorded, but it is hoped that every local programme committee will give special consideration to the issues raised herein.

SINCE we met together in Montreal two years ago our programme has undergone many changes. It is not difficult to see growth in our programme across the country, both in terms of numbers participating and in terms of the level (or maturity) of our organization and activity. With this change and growth have come problems and issues. That is inevitable. It suggests life and vitality. The only problems of a decedent movement are the time and place of burial.

My task this evening is to suggest briefly both the trends evident in our programme and the issues which face us in respect to these trends. This I will do in three parts: (a) in terms of organization, (b) in terms of programme, and (c) in terms of our motivation or purpose. The panel and, I hope, local programme committees and councils will carry on the discussion from the point at which I leave it.

A. IN TERMS OF ORGANIZATION.

1. *Co-educational Programme*: The Association Year Book reports 6,108 girls and women as registered members of Canadian Y.M.C.A.'s in 1941. There are also many hundred young women who participated in our co-educational programmes who are not recorded as "members." One needs only think of the exclusively male characteristics of the Y.M.C.A. a decade ago to realize that

our policy in regard to women taking an active part in Association programme has changed radically.

On the whole this change is welcomed. There is fairly widespread agreement that the increasing number of co-educational activities is the result of a healthy, wholesome trend which should be encouraged. There is little doubt that such "co-ed" programmes have colour and appeal in the eyes of young people. Having said this, however, one must be prepared to face certain questions which arise. The most important has to do with policy and practice. By and large the number of women and the number of co-educational programmes in our Associations have increased without much foresight on our part but we must now ask ourselves about programme standards, about equipment and facilities, about the balance of sexes in activities, and about democratic participation of young women on programme councils and boards. In too few Associations have these questions been tackled thoroughly and realistically. Certainly the time seems to be at hand when every local Association (as well as the National Council) should begin to develop and clarify policy and practices in dealing with young women who participate in co-educational programmes.

2. *Lay Responsibility and Control in Young Men's Work*: One of the very encouraging aspects of our work in the past few years has been the increasing number of young people who have accepted responsibilities for adult programme in their local Association. One finds in many Y.M.C.A.'s groups of young people carrying on programmes with very little or no professional secretarial assistance. Further, many of the courses, clubs, and activities initiated by these lay leaders are pitched on a high level and carried on with dignity and vitality. However, while it is true that we have many more key laymen and leaders the war has weakened, and decreased the number of, representative co-ordinating and controlling committees. In other words, the number of programme councils, boards, or committees (on which sit representatives of various programme activities to co-ordinate the present programme, to study new needs of young people in their community, and to plan new programmes to meet these needs) have decreased rather than increased.

The issue here is whether any Association should long allow clubs, So-Ed's, Saturday Night Parties, etc., to develop and each go their own way without some kind of centralized programme planning in that Association.

A continuing issue is, of course, representation of young people on the board of directors of local Associations. The number of such representatives has increased but their effectiveness is something less than it should be since many are on the board as young men and not as representatives of councils and committees.

3. *Constituency*: Many people join the Y.M.C.A. in order to take part in the physical programme of the Association. Actually, many of these members want or expect only a few club facilities and services. Some Associations have tried to get a group of these members together to plan and develop new programme fields, but not often with very much success. Within the Y.M.C.A. the interests of these members are circumscribed. If the Association is to expand its programme to meet other needs of youth, steps must be taken to recruit a new constituency to help in planning and conducting the programme. Some Associations have done this successfully. Is there not the need for a deliberate attempt to recruit key people in the community from among industrial workers, young professional people, Student Christian Movement graduates, etc., if we are to expand and become an effective force in community life? Such a step does not ignore the needs of present members, it merely puts the power of initiating new programme in the hands of people with interests in special fields.

4. *Secretarial Assistance for Young Men's Work*: The traditional pattern in the small Association staff has been a General Secretary, a Physical Director, and a Boys' Worker. Until recent years a large part of the important field of adult education was neglected. Even today many Associations ignore this area of work. It has been demonstrated that secretarial assistance for adult programme pays in terms of members, Association vitality, and community enrichment. What steps can be taken now to increase the number of Associations who will assign secretarial time to adult programme?

5. *Membership Affiliation*: In recent years there has been a tendency to plan many special activities for young people in the community and to admit individuals to these activities without any attempt to have these people become affiliated with the Y.M.C.A. If our work is to have continuity, is it not time that we provided a small annual basic fee which would involve an extended relationship with the Association?

B. IN TERMS OF PROGRAMME.

1. *The Fellowship Club vs. the Special Interest Group*: Three years ago there were 65 young men's clubs in the Canadian Association; today there are not more than a dozen of these clubs. This suggests a change in practice. Formerly, the basis for our work was the small friendship group in which young men planned and carried on a great variety of activities to meet their many different needs. Today the tendency is to develop special interest groups (e.g., discussion clubs, craft groups, music appreciation clubs, etc.) on a co-educational basis. This change has been made necessary to some extent by the war, but there are long-term implications involved. What should be the basis for our programme in the post-war years—should we seek to develop more groups like Phalanx, or should our emphases be on programmes like So-Ed from which many special interest groups develop? Or should we plan both kinds of programmes, realizing that there are personality and age factors which give both approaches validity and attractiveness?

2. *Programme Directions*: There have been very marked developments in certain aspects of our work. The So-Ed programme, which involves a broad educational and recreational approach, has had remarkable success. Last year over 3,500 different young people participated in So-Ed across Canada. In addition, there was a substantial increase in the number of young people participating in Saturday Night Clubs, Public Affairs Forums, Discussion Groups, Music Appreciation Clubs, Outing Clubs, and Craft Programmes. This remarkable development raises two very important questions regarding our work.

(a) Many of us had previously regarded educational and cultural activities as desirable but lacking in appeal for modern young people. The response to some of our programmes in the last two years should convince us otherwise. It should further lead us to ask if we have not been "undershooting" the level of interests and concerns of young people today. Have we been so bound by our equipment and traditions that we failed to realize that important shifts were taking place in the interests and concerns of youth in our communities? Does not the progress we have made in the last year or two suggest a whole new programme area and constituency which we have not heretofore cultivated?

(b) One important aspect of our recent programme gains is that young people have been allowed far more control over their own programmes. So-Ed committees, which have functioned so effectively, have had almost complete responsibility for mapping out their programmes, planning promotion, handling finances, etc. Some Associations have taken on the appearance of "Youth Centres" in which responsibility and control lie in the hands of youth. These Associations show such a degree of vitality that one might well ask whether we have given (or are giving) youth "enough rope" or real opportunity to develop their own programmes to meet their own wants and needs. Recent practice suggests that young people need some help and guidance; they do not expect or want domination or paternalism.

3. *Modern Programme Resources*: In recent years there has been an increasing number of interesting and attractive "programme tools" provided for adult education groups. The radio, educational sound film, the library, the art gallery are all fields in which progress has been achieved in satisfying the present hunger of people for knowledge and understanding of our world. But we in the Y.M.C.A. have not yet learned to take advantage of the resources that are provided for us by the Canadian Broadcasting Corporation, the National Film Board, our local libraries, etc. It is time for us to realize that "modern wars are not won with

bows and arrows" and that we must use the latest and best resources available.

4. *Community Influence*: Another weakness of our work has been the lack of vital participation of Y.M.C.A. young people, either as individuals or as groups, in the life of the community. The educational process includes not only the increase of knowledge and concern, but also action. If our work is effective, its influence will be felt in the community. Too few of our young men are members of political parties, Christian youth councils, church boards, labour unions, co-operatives, library committees, etc. Too few of our groups take a position, or exert their influence, in regard to particular municipal problems. But if we are to build a "Christian society" are such steps not necessary?

C. IN TERMS OF MOTIVATION OR PURPOSE.

One of the distinguishing characteristics of Y.M.C.A. people is their ability to get things done. We're activists. We can raise money, we can run campaigns, we can get people at conferences. But all of these things are not of much use unless they are part of a well-conceived plan which is designed to lead us to clearly defined goals and objectives. There has been a tendency among our committees to assume that their goals are well-defined. There is dogmatic acceptance of (without much attempt to interpret) our statement of purpose. There has been the further tendency to plan activities and to justify their initiation or continuance by a process of rationalization which can relate almost any activity to this statement of purpose. The issue here is two-fold: (1) for a clear-cut basis for our work—for a far-seeing, yet realistic and meaningful statement of objectives, and (2) for a set of criteria by which we can select the immediate jobs that need to be undertaken, and by which we can evaluate our programmes. This issue is basic. It cannot afford to be neglected.

I think it was Archibald McLeish who said, "We know the answers, all the answers; it is the questions we do not know." I have tried to provide more questions than answers. Let me,

however, suggest at this point, and in a few words, what I consider to be fundamentals in our work at this time. Squadron Leader Vlastos emphasized the importance of recognizing the worth of every individual. This principle has meant, and should continue to mean, much in the Y.M.C.A. It means we're concerned about people—about the individual. It means we seek to provide opportunities for as many of the young people in our community as possible to engage in activities in which their fundamental needs for recognition, for friendship, for new experiences, for security, for a "directive" in life, are met. It means we seek to provide not only activity, but that each activity has an underlying purpose of helping each individual participant to grow and develop; to adjust and mature; to find meaning in, and direction for, his life.

There is, in addition, a very special task facing us today. We are in the midst of war. All of us realize this and yet the implications of this war escapes many young people. There is hunger, and suffering, and death all around us. For what purpose? To what end? If this suffering is to have meaning and significance we, who are in a position of leadership, must accept some responsibility for sensitizing young people to what is going on in the world and to their present and future responsibility in relation to it.

2. NEW PROGRAMME RESOURCES

I. PROGRAMMES OF APPRECIATION

WILLIAM R. COOK

EVERYONE understands that the triangle symbolizes the Y.M.C.A. and its three-fold approach to the whole person—body, mind and spirit—and we know that Y.M.C.A. purposes are to develop Christian persons and a Christian society. A Christian person is one who grows in mind and spirit and action. So the Y.M.C.A. aims to help persons to grow along these three lines—to know and understand, to feel and care, to decide and act in accordance with what they know to be true, and what they feel to be right and best.

Other words which might be used to interpret the same ideas would be to pursue truth, to love beauty, and to express truth and beauty in good lives.

Y.M.C.A. programmes have emphasized these three elements. Educational classes (whether formal, or informal like discussion clubs) on all kinds of subjects, have recognized the desire for knowledge. Physical, social, and religious programmes have recognized the desire for activity.

Religious activities are based on the need of human beings to “feel” right with themselves, with their fellow men, and with God. This business of feeling right is very important. The emotional life, the life of the spirit, is basic to a complete, well-balanced personality.

One of the sources of right feeling which could do with more recognition than it has had in the past in Y.M.C.A. programme, is that strange thing or quality called beauty.

Now beauty cannot be understood. It can be recognized and it can be created, but because it is of the spirit, it cannot be reduced to intellectual formulae. It can only be felt, appreciated, enjoyed, or even suffered, for sometimes beauty hurts.

It is not necessary to know or to do, in order to enjoy. A vast majority of human beings cannot know what causes a sunset, nor be able to paint one, but they may be able to enjoy it. With the exception of Quirt McKinney, who is a marvel in leading group singing, none of us here may understand harmonics nor be able to get others to sing in harmony as he does so well, but we can enjoy harmony, even if it's barber shop. You may not be able to botanize a flower and certainly none of us can create one, although we may develop new varieties from those already created, but to behold the first wild flower of Spring and to enjoy it enriches life for us and therefore makes us bigger and better persons.

All this is to urge that in planning Y.M.C.A. programmes, special care should be taken to give the appreciations and enjoyments their equal place with the educational and the action features.

There have been splendid demonstrations already. Some of them will be reported this afternoon. Art exhibitions, either in Y.M.C.A. buildings or group visits to exhibitions elsewhere, have had interesting results. Music appreciation hours are increasingly popular. Field naturalists' clubs, garden clubs, poetry and play-reading groups are other examples.

And, of course, the element of appreciation and the “pause for enjoyment” can be made an important part of almost any kind of programme activity.

Truth, beauty, goodness. Let us seek truth, cherish beauty, and do justly.

A. *Music Appreciation*—Halifax.

The music appreciation group in Halifax was organized at the conclusion of a So-Ed course and has continued to meet for two programme seasons with an average attendance of over fifty. It is a record-listening group specializing in symphonic works of the great composers, although occasionally sound films and local talent are used. The records are supplied through the courtesy of a local music firm whose name is mentioned in the weekly programme which is mailed in advance to the members of the group. This group meets on Sunday evening.

B. *Art Exhibits*—St. Catharines.

Exhibits are obtained from the National Young Men's Committee (aqua prints and etchings), from the Toronto Art Gallery, and from various artists who are interested in selling pictures. A sound film, "Canadian Landscape," obtainable from the National Film Board has also been used. Such exhibits give the building new colour and attractiveness as well as stimulate interest in the arts. Adequate publicity brings hundreds of people into the Y to see these exhibits.

C. *Arts and Crafts*—Montreal Central.

Leadership and materials are wartime problems but the arts and crafts programme continues. Last year there were groups doing sketching, oils, weaving, book-binding, leather work, and photography. An exhibition of paintings of members was held in the Association and an all-Canadian salon was sponsored by the Y photography group. There is interest in arts and crafts—the Y should provide space, equipment, and leadership to cultivate this interest.

D. *Dramatics*—Toronto Broadview.

The "Little Theatre" is an excellent project which requires many different skills and talents as well as co-operation on the part of all. Staging, music, acting, scene painting, etc., are all required. The Broadview group grew out of a So-Ed course and while they faced many difficulties, these very difficulties knit the group more closely and made their experience an extremely valuable one.

II. THE USE OF RADIO IN ADULT EDUCATION

NEIL MORRISON

Radio is a new form of expression that we haven't as yet learned to use adequately, especially in the furtherance of our democratic way of life. There is an obligation to make our wishes and preferences known to the directors of the Canadian Broadcasting Company programme. The people own the CBC and should use it for democratic ends. There is the further obligation (and opportunity) to use radio programmes to increase the effectiveness of our own programme.

We can do these two things: (a) by writing to the CBC, by urging local radio stations to sponsor programmes of interest (e.g., a forum on housing and health conditions in the local community), by taking part ourselves in local radio programmes; and (b) by organizing listening groups to hear and discuss the programmes of the "Farm Forum," "Of Things to Come," or groups to hear some of the fine musical programmes. The CBC Monthly Guide, which is a bulletin which lists all the best programmes for the month ahead, should be on the bulletin board of every local Y.M.C.A. (write the CBC Programme Dept., 55 York St., Toronto, for this bulletin).

III. CANADIAN YOUTH HOSTELS

MISS AUDREY SAUNDERS

The C.Y.H. is a democratic organization providing facilities for young people travelling under "their own steam." The chain of hostels now stretches almost all across Canada and provides wonderful opportunities for young people to travel and meet other Canadians at the lowest possible cost. The Y.M.C.A. can and should do everything possible to interest young people in hostelling. Films and folders describing hostelling facilities in Canada are available from the publicity bureau of the C.Y.H., Room 10, 53 Queen St., Ottawa.

IV. THE USE OF VISUAL AIDS IN ADULT EDUCATION

NORM CRAGG

Movies form an important part of the educational technique in these days. They are finding more and more place in the Y.M.C.A. programme. The educational films that are to be used should be carefully chosen and should be part of a unified programme which has both educational and entertainment value. Discussion is a necessary part of some educational film programmes; others, such as music appreciation films can fit quite naturally into the pro-

gramme of music groups. The best sources of films in Canada are the National Film Society, Provincial Governments, Railways, Commercial Companies, and the Extension Departments of Universities. The list of possible sources is expanding rapidly. A good basic guide is Murray Ross' programme kit on Visual and Radio Programme Aids, which can be had by writing the National Council of Y.M.C.A.'s, 21 Dundas Sq., Toronto.

V. PROGRAMMES FOR INDUSTRIAL WORKERS

RALPH ALBRANT

The Y.M.C.A.'s in industrial communities should look carefully at their programme to see if they are meeting the special needs of industrial workers today. We need: (a) to include more workers in our regular programme, (b) to provide special programmes for industrial people, e.g., a blue-collar (or industrial) So-Ed programme, and (c) to co-operate in community programmes to meet the needs of all workers in the community. In Brantford the Y.M.C.A. took the initiative in organizing a community Wartime Recreation Council which is made up of representatives of all industries, using all available resources and facilities in the community to provide an extensive and varied programme for workers of all kinds. Some of the groups already sponsored by this Council are baseball, anglers', photography, nature study, music appreciation.

VI. SUMMER PROGRAMMES FOR YOUNG ADULTS

DON LINGWOOD

There is need in the Y.M.C.A. to get over the "summer slump" in young people's activities. To do this it may be necessary to overcome the rigid pattern of membership requirements. Broadview's successful experience in this area started with a co-educational committee which first organized "splash parties" and dances. As interest developed, hikes, picnics, and other outdoor activities were

carried on, which led to group attendance at summer concerts, plays, and other community programmes of interest. Summer camps for young adults are also developing well.

VII. DEVELOPING A SING SONG PROGRAMME

QUIRT MCKINNEY

Most Y.M.C.A. groups are guilty of all the standard sing song errors (i.e., repetition of poor songs, sung loudly but not well, and usually at the wrong time). A new technique, successfully displayed at the Conference is known as choral community singing. It involves three or four part singing. The group is split into the necessary parts, according to the range of their voices and each part is taught separately until all are functioning. The divisions can be made quickly and the groups taught their parts in a very short space of time. With practice any group can produce amazingly good choral effects. Anyone can lead this type of sing song providing he can carry a tune and knows thoroughly all the parts of the song he is to teach. "The Collegiate Choir," published by the Waterloo Publishing Co. (50c.), Waterloo, Ontario, is recommended as a book that has suitable songs arranged in parts.

3. MEETING WITH FRATERNAL DELEGATES

ONE short but very interesting Conference session was given to meeting delegates from other youth organizations. It is only possible to give the briefest outline of the reports from these organizations but further information can be had by writing to any of the organizations whose addresses are listed blow:

1. The object of the *National Young People's Board*, as defined by John Coleman, is the co-ordination of Christian work among young people across Canada. Encouragement was given to local Y's to help organize federations of Christian young people working in young people's societies in the churches, Y.M.C.A.'s and Y.W.C.A.'s, etc. The National Young People's Board is planning for a "Canadian Amsterdam" conference for after the war. (Address: c/o Religious Education Council, 299 Queen Street West, Toronto.)

2. Rev. Mr. Miller dealt with the *International Student Service* (I.S.S.). Its main concern is student relief (at present mainly in China and helping prisoners and refugees in foreign countries, and prisoners in Canada, to continue their education. (Address: c/o Hart House, University of Toronto, Toronto.)

3. Miss Bea Walsh spoke of the *Labour Youth Federation* as a national organization of young war workers, working toward unity and a greater war effort in Canada. (Address: 175 Bathurst St., Toronto.)

4. *The Y.W.C.A. National Council*, represented by Mrs. T. A. Goudge placed special emphasis on the War Services work of the Y.W.C.A. Hostess houses, leave hostels, recreation supervision for service women, farm camps, and a proposed post-war reconstruction committee were described by Mrs. Goudge. (Address: 571 Jarvis St., Toronto.)

5. "*The New Advance*," as Miss Chalet pointed out, is a "Canadian youth magazine." Its prime purpose is to bring forward ideas and activities of young people which will contribute to the winning of the war and the peace. (Address: 2 Gould St., Toronto.)

6. "*The Student Christian Movement* is active on almost every university campus in the country," said Professor Fielding, who also stated that the S.C.M., through its many study groups encourages a spirit of free enquiry. Its central problem is the function of education in a democracy. One of the current concerns is the increasing numbers of people who are flocking to peculiar religious sects. (Address: 1164 Bay Street, Toronto.)

7. One of the members of the Toronto Hi-Y reported that *Hi-Y* is now a Dominion-wide Y.M.C.A. organization for high school boys. Discussions on home, school, community life, and democracy form a central part of its programme in Canada. (Address: National Hi-Y Committee, National Council, Y.M.C.A., 21 Dundas Sq., Toronto.)

8. Cliff West, of the Toronto Central *Y's Men's Club* reported that the Y's Men's Clubs form a very important part of the Y.M.C.A. as an international service club within the Y.M.C.A. As part of their programme Y's Men conduct boys' work, young men's work, world outlook, and new member counselling and assist the Y.M.C.A. in every way possible. (Address: Mr. Henry Grimes, Secretary, International Y's Men's Clubs, 25 Quincy Street, Lawrence, Mass.)

4. GROUP MEETINGS

A. SO-ED

SO-ED (short for Social Education) is a special programme project which has developed in a remarkable way in recent years in the Canadian Y.M.C.A. Usually it takes the form of a six-weeks' series of courses. These courses, and each night's activity, is divided into three parts, (a) educational, (e.g., Current Events, Preparation for Marriage, Post-War Reconstruction, Personality Development, etc.), (b) recreation skills (crafts, bridge, dramatics, photography, and (c) social and folk dancing. At the end of six weeks of courses such as these many participants want to continue and special interest groups and clubs are organized.

A special meeting of people interested in So-Ed at the Conference was well attended. Discussion centred around, (a) the need for a clear-cut financial policy which would, among other things, consider the questions of payment of honoraria to instructors and financial responsibility to the Y.M.C.A., (b) the need for high grade publicity materials which includes adequate press releases, printed folders, photographs, etc., (c) the need to acquaint leaders with the broad purposes of So-Ed and to help them become not just "speech makers," but group workers as well. (c) the need to develop some esprit de corps and group consciousness in each of the So-Ed classes or groups as well as in the whole So-Ed programme. The feeling was that an atmosphere of friendliness and mutual helpfulness should be stimulated in So-Ed.

An exchange of current policies on these and other points brought out the following: (a) Halifax conduct their So-Ed in early Fall in order that those people who want to continue may do so in independent study and interest groups throughout the Winter and Spring, (b) Vancouver run two "So-Ed Life Colleges." Each is planned to logically follow the preceding course. At the conclusion of each series a graduation ceremony is held and certificates are presented to graduates. (c) Toronto West End are holding pre-

liminary supper meetings for their resource people as a means of acquainting them with So-Ed and its purposes. (d) In a number of places committee members wear special labels or dress and have a special responsibility for introducing people and creating a friendly atmosphere. (e) All Associations report the work of the So-Ed Committee is vital. This group is largely responsible for the success or failure of the So-Ed project.

B. PHALANX

Phalanx is a young man's fraternity, sponsored by the Y.M.C.A. The name, Phalanx, is a Greek word for a military formation that became famous both for its usefulness in attack and for its rock-like resistance. The word suggests a group solidly knit together. Thus, Phalanx clubs emphasize fellowship and cohesion in pursuit of specific goals. Broadly speaking, the purpose is "To unite young men in a co-operative effort to learn, to practice, and to extend Christian standards and ideals." The age range is from 18 to 25 years and the programme is usually focused on personal and social problems which interest young men.

Phalanx was founded in the U.S.A. in 1921, in the Y.M.C.A. at Wilkes Barre, Pennsylvania. As far as we know the first Phalanx Chapter in Canada was organized in 1930 in St. Catharines, Ontario. Since that time, several Chapters have been formed in different parts of Canada, but up until the time of the National Young Men's Conference in Montreal in 1941 no attempt had been made to make Phalanx a national movement in Canada. At that conference, however, Phalanx men asked that the National Young Men's Committee seriously consider the advisability of forming a National Tribunal. Acting on this suggestion, a sub-committee of the National Young Men's Committee studied the problem and unanimously recommended that the National Tribunal be formed. Action was taken and in the early part of the 1942-43 programme season, the National Tribunal was set up.

At the National Conference representatives from ten Associations met and talked about Phalanx programme and problems.

Naturally, because most of the members are eligible for military service, membership has been somewhat of a problem. Despite this, several chapters reported quite vigorous programmes. In Victoria, Phalanx has formed an A.R.P. squad and has sponsored a Co-Ed Council. At Toronto West End, a new chapter has been formed and during the winter they discussed "Canada: The War and After," the Y.M.C.A. Movement, and completed a course on Sex Education. Moncton had several discussion series on Current Events and has sponsored War Services dances. In Halifax they still have an active membership of 25, although 40 former members are now in the Armed Services. They have used educational movies, conducted debates and discussions, and have entered a volleyball team in the city league. As a service project they annually sponsor, jointly with the Hi-Y Club, a boys' and girls' hobby show.

While the Canadian National Phalanx Tribunal is still in its infancy, it was unanimously agreed that this movement has already helped the work in Canada to a marked degree and should be continued at all costs. Phalanx members now know that they are members of a national organization; and a charter, individual membership cards, and Phalanx pins are available from the National Office to strengthen this tie. A programme exchange sheet, under the heading of "Phalanx News" regularly goes to each affiliated club and, as the work progresses, and more particularly, as we return to some degree of stability, we expect Phalanx to rank high as a fraternity within the Y.M.C.A.

5. THE TASK BEFORE US

Joseph McCulley

DURING the seven years that I have been Chairman of the National Young Men's Committee there have been many changes in our approach to our work. At the beginning we had to discover how a national committee could best serve some seventy-five individual Associations scattered across Canada. We were anxious, not only to co-ordinate and correlate the work, but to provide, if possible, for a young men's programme some general pattern that would seem appropriate to our Canadian life. We believe that through the circulation of our minutes, bulletins from the Young Men's Secretary, and the regular issue of "Keeping You Posted," we have served as a programme exchange and a clearing house for new ideas. We believe we are beginning, with and through the co-operation of local committees, to develop a programme that is distinctive, important, and rich in content.

1. *A National Committee:* I am using the phrase, National Committee, not merely in a geographical sense, but to indicate what I believe to be a major emphasis in our work. A personal experience in my service on the Youth Employment Committee in 1936-1937 affected me deeply. I became terribly conscious of the deep sectionalisms in Canadian life. The Rowell-Sirois Report and its subsequent treatment corroborated this feeling. If Canada is to have a place in the world of nations we, as young Canadians, must believe in her destiny—"a house divided against itself cannot stand." Your Committee has tried to develop an all-Canadian point of view; that is why we have stressed, and continue to stress, the importance of constant communication between the local and national committee.

2. *Public Affairs:* In our early attempts at co-operation with other youth groups it became evident that our Y.M.C.A. constituency and other Christian youth groups were sadly lacking in

knowledge of public affairs and citizenship. We found plenty of our members filled with good will, but I can assure you that "sweetness and light" is not an adequate solution for our Canadian problems. We must have more knowledge. The major emphasis, therefore, in our recent work has been in the whole area of public affairs. We are active protagonists of the discussion group and forum method. The two publications which we have already ventured in this field: "We Discuss Canada," and "Canada: The War and After" have received a much wider acceptance than we had deemed possible. It is interesting to note, however, that these pamphlets have had as large a sale outside our Y.M.C.A. constituency as inside it. With the measure of success that we have had, therefore, we are planning to continue publications of a similar nature. Local Associations can help us by advising us what sort of material would be useful in their groups.

3. *Importance of Technical Skills:* In this Conference I have already mentioned the importance of belief in our cause and in our purpose; this I think is vital. I believe it is equally vital to develop those skills and techniques by which we can communicate our beliefs and our knowledge to others. We have developed the idea of the programme kit and the programme exchange that individual Associations may profit by the new ideas that are being tested and tried out in other Y.M.C.A.'s. Whether it is in the field of information, recreation, or inspiration, we must do our job not only well, but as well as it can be done. It is a basic law of learning that we learn to do by doing. Your National Committee can only suggest: it is up to you and your local groups to provide for all your members this practical experience by which, and only by which, they can become more proficient to render that service which they feel is important and significant.

4. *Awareness and Appreciation:* I have already suggested that we should be aware of our Canadian problems in the field of citizenship. I believe that it is equally important to develop more of the subtle appreciations in art, music and literature. I recently read a letter written in January, 1941, by a London professor to a friend

on this side of the Atlantic. In talking about some of the consolation to be found in masterpieces of English literature he concludes as follows: "Tell them that to be possessed by such truth and beauty is the only real ownership. Tell them of the artist who said, 'the land is the owner's, but the landscape is mine.' When all that is material is insecure you learn how true that is. And tell them that some of the many of us here are prepared to die as an evil necessity we cannot now escape, if only all men who live may be free, without fear, and with opportunity to possess the landscape."

The old Y.M.C.A. was built around "gym and swim"; the new Y.M.C.A. must concern itself more with things of the mind and spirit—these are they which remove men from the brute. In time of war when violence and ugliness range abroad in the world it is more necessary than ever. We believe, therefore, that local programme committees should find opportunity to interest their members in art, music and literature. The travelling art exhibits are a slight attempt on the part of your National Committee to help you along these lines.

5. *Fellowship—Too Much?* The Y.M.C.A. is an organization which in a statement of purpose is described first of all as a fellowship. Your Young Men's Committee believes in fellowship in the very best sense of that word. There is, however, an old caricature of a "Y" man which indicates him as a hail-fellow-well-met, effervescent, bubbling over and shaking hands with a vice-like grip and a pump-handle motion. I am inclined to think that this caricature is out-dated, but we should be aware that it still exists in the minds of many people outside the Association who avoid the Y.M.C.A. like the plague because they feel, rightly or wrongly, that much of our so-called fellowship is insincere and hypocritical. Dinners and programmes specifically labelled "fellowship" do not, I feel, achieve much. *Real fellowship is the development of a community of purpose through work and effort in seeking common goals.* The So-Ed programme has developed almost miraculously in Associations throughout Canada. In my mind the reason for this

is not hard to seek. It provides a programme in which young people can co-operate in developing old interests or finding new ones. Fellowship is provided, but it comes as a by-product of useful and enjoyable activity. My guess is that when this programme, or any other, becomes a mere time-filler—just entertainment—it will die.

6. *The Christian Philosophy of Life*: The Y.M.C.A. is a Christian organization. Your Committee has tried to present a programme which represents a Christian philosophy of life in action. Many young people of today are not familiar with the Bible either in detail or even in its basic truths. Many young people of today are outside formal religious organizations; many of them are indifferent, if not actually antagonistic, to traditional and orthodox forms of religious expression. If the Y.M.C.A. is to serve its unique function in Canadian life, our approach in all our programme activity should be distinctive. It should be recognized as an outgrowth of a Christian philosophy. This may not be done by prayer meetings or Bible study groups (though some of them might help), but rather by a deep and abiding conviction which permeates all our activity. It is a conviction similar to that expressed by Abraham Lincoln in a debate on slavery when he said, "God pity the man who cannot feel the lash on another's back." It is a conviction which enables a man to say "I ought" rather than "I want," or "Gimme." It is a conviction that is an outgrowth of a deep loyalty to some person or cause. It is a conviction expressed by the English poet Owen Seaman in the following words:

*To steel our souls against the lust of ease,
To find our welfare in the general good
To hold together, merging all degrees
In one wide brotherhood.*

*To teach that he who saves himself is lost,
To bear in silence though our hearts may bleed,
To spend ourselves and never count the cost
For others' greater need.*

It is only as we can express that type of passion in all our work that the Y.M.C.A. of today and tomorrow can justify itself in Canadian life.

With your co-operation we face the future confident and unafraid, re-affirming that "life can be good; that every man, woman and child has worth and dignity; that all human beings are one in ultimate destiny; that out of hope and effort the good society will yet be born."

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2. *The Y.M.C.A. and Social Need*—Owen Pence. Association Press, 347 Madison Ave., New York. (\$2.75.)
3. *Programme Handbook of Young Men's Activities*—J. A. Sessions, ed. Association Press, N.Y. or National Council Y.M.C.A., 21 Dundas Sq., Toronto. (60c.)
4. *Educating for Civic Responsibilities*—Paul E. Limbert. Association Press, N.Y. (\$1.00.)
5. *Phalanx: A Y Club for Young Men*. Association Press or National Council Y.M.C.A., 21 Dundas Square, Toronto. (75c.)
6. *Program Kit No. 2* (Young Men's Programme). National Young Men's Committee, 21 Dundas Square, Toronto.
7. *Program Kit No. 8* (So-Ed: Its Form, Function and Future). National Young Men's Committee, 21 Dundas Square, Toronto.
8. *Planning for Marriage*—Morgan and Morgan. Association Press, N.Y. (50c.)
9. *Recreation for Morale*. National Council for the Social Studies, 1201 16th St. N.W., Washington, D.C. (30c.)
10. *American Youth Faces the Future*. National Council for the Social Studies, 1201 16th St. N.W., Washington, D.C. (30c.)
11. *Soldiers in Overalls*—E. G. Worman. Association Press, N.Y. (\$1.00.)
12. *A Guide to Effective Discussion*. Service Bulletin for Adult Education, Division of General Education, New York University, 20 Washington Square, N., N.Y. (5c.)
13. *Making Democracy Work: How Youth Can Do It*—Myer and Coss. Civic Education Service, 744 Jackson Place, Washington, D.C. (15c.)
14. *Solving Personal Problems*—Elliott and Elliott. Henry Holt & Co., 257 4th Ave., N.Y. (\$2.00.)
15. *The Art of Leadership*—Ordway Tead. McGraw Hill, 330 West 42nd St., N.Y. (\$2.50.)
16. *Matching Youth With Jobs*—Howard M. Bell. American Council on Education, 744 Jackson Place, N.W., Washington, D.C. (\$2.00.)
17. *Sex Life of Youth*—Elliott and Bone. Association Press, N.Y. (\$1.25.)
18. *The Marriage Manual*—Stone and Stone. Simon & Schuster, 1230 6th Ave., N.Y. (\$2.50.)

19. *Youth, Family and Education*—J. K. Folsom. American Council on Education. (\$1.75).
20. *Handy Kits I and II* and supplements—Lynn Rohrhough, ed. Co-operative Recreation Service, Delaware, Ohio. (\$3.00—25c. per supplement.)
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22. *Playleader's Manual*—M. E. Mulac. Association Press, N.Y. (\$2.75.)
23. Song Books:
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