

1949

World's Alliance of Young Men's Christian Associations

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**FIRST
EUROPEAN AREA CONFERENCE**

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Florence, Italy, September 14-18, 1949

**Published by the World's Committee of Young Men's Christian Associations
37, Quai Wilson, Geneva, Switzerland**

Printed in Switzerland

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The Most Important YMCA Event In Post-war Europe.

All over the world post-war time is becoming more and more "regional" in character. This is true politically, economically and with regard to trends of thought, cultural life and religious life.

We have to do in the YMCA - as elsewhere - our very best, that such "continental" developments should not diminish the values and visions given to our fathers and to ourselves through the world-wide brotherhood and the truly ecumenical fellowship of our movement.

However, ecumenical life like that of the World's Alliance of YMCAs should never be able to go well ahead, if some of the limbs of the whole body are weak or backwards. Therefore, I am convinced that in doing all possible to strengthen the areas, their christian collaboration, their spirit, their knowledge of each other, their spiritual, physical and social activity, the whole world-wide YMCA organisation will gain in strength and ableness to fulfil its task and responsibilities to a world needing its service as never before.

As to Europe, changes with a tendency towards a sound political and economic "regionalism" are rapidly taking place. In this connection it is extremely important for the European YMCA to stick together closely to be able to make adequate contribution to the present times. The First European Area Conference at Florence last September was a unique experience of European alliances trying together in a spirit of Christian fellowship to become equal to responsibilities due to a new time emerging from the background just mentioned, succeeding in preparing themselves to meet the needs of the European young man of today.

Trusting upon the mercy of God and His help, being convinced that Christ is the answer to the problems of the entire world, we are now looking forward to helpful consequences and future continuation of this new Florence-outset of closer European YMCA cooperation.

F. Lykkegaard Nielsen

Conference Officers:

President : Mr. F. Lykkegaard Nielsen (Denmark)
Vice-Presidents : Bishop Torsten Bohlin (Sweden)
Mr. William Edwin Coathup (United Kingdom)
Mr. Zaki Fam (Egypt)
Mr. Charles Béguin (Switzerland)
Sig. Carlo Coraggia (Italy)

Programme:

Sept. 14th, 1949, Wednesday

9.00 - 12.00 Registration of Delegates
9.00 - 12.00 Meeting of Conference Committee under the
presidence of Mr. Lykkegaard Nielsen.
17.00 - 19.00 Plenary meeting - Opening of Conference (Chairman,
Mr. Lykkegaard Nielsen) : Music, greeting addresses,
Principal Speaker : Mr. Hugo Cedergren (Hall of Guelphs).

Sept. 15th, 1949, Thursday

9.00 - 9.30 Devotional Period, Mr. Werner Jentsch
10.00 - 12.30 Interest Groups Meetings (Section A) : Hall of Guelphs and Y.M.C.A.
17.00 - 19.00 Interest Groups Meetings (Section A) continued.
21.00 - 22.30 Open Session: Prof. Francesco Flora (Milan) on
"What Humanism can do for the Europe of Tomorrow" (Hall of Guelphs)

Sept. 16th, 1949, Friday

9.00 - 9.30 Devotional Period, Mr. Ratibor Djurdjevic
10.00 - 12.30 Interest Groups Meetings (Section B) : Hall of Guelphs and YMCA.,
15.00 - 19.00 Excursion
21.00 - 22.30 Open session: Prof. D. Pedro Caba (Valencia) on
"What is happening to Europe" (Hall of Guelphs).

Sept. 17th, 1949, Saturday

9.00 - 9.30 Devotional Period, Mr. B. Nardini
10.00 - 12.30 Interest Groups Meetings (Section B) continued.
15.00 - 17.00 Business Section of European Area Representatives,
Chairman : Mr. F. Lykkegaard Nielsen.
17.00 - 19.00 Plenary Meeting: reports from interest groups (Hall of Guelphs).
21.00 - 22.30 Open Session: Dr. Hans Lilje (Bishop of Hannover)
on "What Christianity can do for the Europe of Tomorrow"
(Hall of Guelphs).

Sept. 18th, 1949, Sunday

Morning : Attendance to divine services in local Churches.
15.00 - 16.30 Plenary meeting : reports from interest groups.
17.00 - 18.00 Plenary meeting: closing of conference : Music, addresses.
Principal Speaker: Mr. Charles Guillon (Hall of Guelphs).

Interest Groups Leaders:

Section A = Boys Work : Mr. Hanna Fam
Young Men's Work : Mr. Jean-Jacques Favre
Y's Men's Clubs : Mr. R. William Jones

Section B =

Spiritual Basis : Mr. N.F. Lykkegaard Nielsen
Leadership Training : Mr. Hugo Cedergren
International Affairs : Mr. Jean-Jacques Favre
Health and Physical Education: Mr. D.H. Schnull
Extension : Mr. Jean Beigbeder
Free Workers Migrants : Mr. Pierre Moser
International and Work Camps : Mr. Lawrence Moyse
Y.M.C.A. and Y.W.C.A. : Mrs. Gladys Coathup

Conference Management :

General Secretary : Mr. R. William Jones (Berne)
Associate Secretary: Mr. Luciano Sibille (Florence)
Conference address : 37, Piazza M. d'Azeglio, Florence,
Tel. No. 21.004.

OPENING SESSION September 14th, 1949, 17.00 p.m.
H a l l of G u e l p h s

P R O G R A M M E

Organ : Cavazzoni (1542) " Canzona sopra Falt D'Argens "
D. Zipoli (1675) " Pastorale "

Addresses of Welcome : Sig. Carlo Coraggia,
President of the Italian National Alliance of YMCA
Prof. Giorgio Spini,
President of the Florence Y.M.C.A.

Mr. Niels Frederik Lykkegaard Nielsen
president of the First European Area Conference

Organ : B. Pasquini (1637 - 1710) " Suonata "
D. Zipoli (1675) " Toccata per elevazione - Allegro "

Address: Mr. Hugo Cedergren, World's Alliance of YMCA's,
" World Problems Confronting The YMCA ".,

Organ : Händel (1685 - 1759) " Largo "

at the organ : Maestro Padre Clementino Terni

WORLD PROBLEMS CONFRONTING THE YMCA

Mr. Hugo Cedergren

The Young Men's Christian Association has one single aim and purpose: to serve Youth in all its relationships. Its charter has been given by Jesus Christ who not only wants that all men shall be saved and come to a knowledge of truth but also that every man shall grow to become a good and serviceable member in the human fellowship, in society. The YMCA is, therefore, in principle against the isolation of the various domains of life from one another. It builds upon the Christian principle that human life is one and indivisible and not a mere conglomerate of separate parts, functioning more or less independently of one another. The Christian conception of life as a unity is basic for the total policy and operations of our Movement.

In this fact we find the real reason why the YMCA when confronted by the manifold problems of today has no right to say: "It is not our business". On the contrary, the YMCA, if it wants to be true to its ideals, must maintain that it has a responsibility for the growth and development of Youth in all the various domains of life.

It is a truism to say that we are living in a changing world; but nevertheless we have to be reminded again and again of this simple fact. The world isn't static and has never been so. But I think that we have a right to say that the changes in the world have never been as thorough, deep, and as rapid as they are at present. Processes in earlier centuries were comparatively slow and scarcely noticeable in a brief span of time. Now all changes are taking place in a much more rapid tempo which seems to gather momentum constantly.

This means that a movement such as the YMCA is now confronted incessantly by new and vast problems, many of them on a world scale. The pioneers of our Movement led a quiet life compared to the one which is ours. We are almost caught by a whirlpool of problems and when we are considering the difficulties and questions meeting us, we sometimes are apt to loose faith.

It is true that the problems facing us are of relative importance for our Youth Movement and that those problems which are related to the growth and development of Youth are, and must remain, the most important ones, and have the right to our first attention.

It is an easy thing, at least comparatively easy, to be a Christian, if one is living segregated from other people and from what is happening in the world. To be a Christian inside the protecting walls of a monastery presents no difficulties - at least no difficulties compared to living in the midst of other people. Yes, it's difficult but a wonderful adventure to be a Christian in a world in the melting pot in a world filled with problems.

Let us together try to consider some of the world problems of today confronting the YMCA and see how we are trying to meet them.

The war left the world in a weakened and perplex state. Even if the wounds are beginning to heal, the scars are still very visible and need full attention. Some of them concern our Movement very much.

We all know what masses of up-rooted and homeless people there are in the world today. Germany has within its borders some 13 million Displaced Persons and Refugees, the latter chiefly being the so-called "Volksdeutsche",

who have come from various countries, where their ancestors settled decades, perhaps centuries ago. Their plight is exceedingly dismal. It's true that thanks to the efforts of the International Refugee Organisation and the United Nations, considerable numbers of the DPs are being given an opportunity of settling in other countries in Europe and overseas, but this doesn't touch the "Volksdeutsche", who are by far the largest in number. DPs in Germany now count some 500,000, all the rest are other refugees.

Anyone who has travelled in Germany or Austria during the post-war years knows that even if the DPs are taken care of in camps, they are leading a life that is far from normal.

There are also in Germany hundreds of thousands of homeless youth who are frequenting the rail-road stations or are drifting along the roads. They constitute a hotbed for criminality and immorality.

If we are turning our attention to other continents, we meet again the exceedingly difficult refugee problem. So is the case in Palestine and the neighbouring countries. Those refugees are chiefly of Arab origin. Their situation is even more appalling than that of the uprooted people in Europe. China is again filled with refugees. Many of them may have had to meet successive invasions of either foreign powers or their own country men of a different political brand. Nobody seems to be able to present even a fairly clear picture of this situation, but some of us at least believe that it is even more difficult than the one in Europe.

What is the YMCA doing to meet these problems ?

You will remember that our Movement in cooperation with the World's YWCA offered its services to the Allied Occupying Power and U.N.R.R.A. in Germany and partly in Italy, at an early stage in the middle of 1945, regarding these services as being a continuation of the work done by the War Prisoners' Committee of the YMCA. A large number of field secretaries and other workers visited the camps for the displaced persons and tried to serve them in the same way as they had served the prisoners of war. All barriers were torn down and the service was offered to everybody inside the camps. Thanks to the excellent support of the I.R.O., but above all to the able leadership and the devoted service of our secretaries and other helpers, the YMCA has been privileged to do a piece of work that has been recognized as one of the most outstanding in this field.

In Germany we find besides this work being done by the respective World's Committee of the YMCA and YWCA, recent and rather significant attempts from the side of our German Movement. The returning prisoners of war, particularly those coming from the East, have been served - besides by us - also by the German YMCA who established a number of homes for returning prisoners of war, where these, many of them human wrecks, were given a chance of living some months in decent and quiet surroundings.

The wandering youth has also the interest of our German National Movement. They have founded a couple of youth villages where young boys and men are being trained in useful trades and helped to recover from a life of immorality and petty crimes.

The German YMCA has called upon the World's Committee to give assistance in a special organisation, the so-called "Heimatlosen-Lagerdienst",

that is service to homeless people living in various types of camps. Stirring reports on the situation of these people have been given us. They are workers in factories or mines, practically all of them people who are quite alone in life having lost, or lost track of, their families, and accepted any kind of work offered to them. The employers have to provide the necessary shelter and food. In some factories and mines this is done in quite a good way, in others very badly, so that it is reported that these people are living under much less favourable conditions than the average DP in his camp.

Here the C.V.J.M., the German YMCA, with the help of the World's Committee, steps in and tries to help those people to get a new interest in life by providing literature, by helping to arrange for the spare-time activities, and also with the help of the various churches to take care of their religious needs.

These are only a few illustrations of how our Movement is trying to meet the problems of the uprooted and homeless people, of whom there are so many millions today.

Like storm clouds in the sky rests over mankind a nagging fear for a new world conflict. Statesmen and politicians are meeting in conferences, discussing the actual problems and trying to find a solution. There was a hope lighted in the soul of man when the United Nations Organisation came into being. The pessimists, of course, said from the very beginning that this attempt was bound to fail because of a wide-spread lack of confidence between the nations.

But the most difficult problem and one, on which I hesitate even to touch, is the tension between the political ideologies, not too happily labelled: the conflict between the East and West. "It is a world-wide and world-pervading problem", to use the terms of one of our leaders, Sir Frank Willis. Basically the conflict is not only political and economic, it is also spiritual and social.

The so-called cold war is still going on and is naturally a most serious menace to peace. One cannot but feel that the one and only hope for the world and its future is that a working agreement is reached between the conflicting ideologies. The two main ideologies are in principle so foreign to each other that a complete unity can never be achieved. For us who want to be Christians it is clear that the dialectics of history and the God of history are not reconcilable. Nevertheless we ask ourselves, if not a working agreement can be reached.

I quote here a word that was said by a group of Christians from Sweden who attended the Peace Congress in April this year in Paris, a conference chiefly arranged by the supporters of the Eastern powers and their sympathizers in the West:

"If we seriously want to fight for disarmament in order to prevent another world war, then we must at the same time at least fight for the elimination of ideological aggression, for ideological aggression is the arsenal of the cold war and the cold war was always and is still the father of war. ... In this world situation, this time of distress, let us try with all our heart to be people of contact, bridging over the gulf that threatens to divide mankind."

What is the YMCA doing in this situation ?

First of all, I think that it should be pointed out that in several of the countries with communist regime, the YMCA is continuing its work of service and doing this because it knows that it's the will of God that we Christians must be promoters of reconciliation and understanding. This does mean that in doing so our National Movements in the countries concerned are intending to sacrifice their Christian conviction on the altar of reconciliation. The large majority of the leaders in those countries feel that the basic and fundamental difference between the Christian ideology and the communist ideology could be disregarded.

In Poland, in Czechoslovakia, in Roumania, and in the communist dominated areas in China, the YMCA is continuing its service and is intending to do so as long as their work isn't definitely prohibited by the powers-to-be. Just one single illustration: The Chinese secretaries and leading laymen have after careful consideration and in prayer before God, decided to continue their work even if the cities where they are operating are coming under communist dominance. The secretaries are, so far as we know, staying on and doing their work as before. - No, not as before because they have to comply to the resolutions laid down by the communists which, among other things, stipulates that those who are doing religious work have to do some manual work besides. In our association this means that the secretaries are entirely taking care of the building, operating the restaurant, doing the cooking, the cleaning and everything, and one of them, from whom word has reached us in Geneva, states that this is marvellous experience, for which he and his colleagues in fact are grateful. - The service continues and we believe that, if our colleagues in these countries approach the problems in this truly Christian spirit, there will be an opportunity for them also in the name of Jesus Christ.

Before the July meeting of the Executive Committee of the World's Alliance a conversation was held between Association leaders around the opportunities and responsibilities of the YMCA today with its many world problems. There the problems were regarded under widening aspects, lifted even above the immediate ideological conflicts.

At the Plenary Meeting of the World's Committee at Edinburgh, 1947, certain, very timely remarks were made, some of them in the statement on "The Christian Message and the needs of Youth". I am referring to what was said about the era of "common man" or "ordinary folk". I quote:

"The day of the 'common man' is rapidly dawning. Privilege is everywhere challenged. A society, whether national or international, motivated by individual interests and ambitions is being replaced by one based on the recognition and achievement of community and the progressive removal of class and race distinctions. But if the 'common man' is to be only the 'natural man' self-sufficient and self-directing, the victim and not the master of scientific power, neither knowing nor caring about the Will or Purpose of God, the hopes of a more abundant life now open before mankind may well be brought to nothing by new tyrannies."

Those who know the history of the YMCA must be well aware of the fact that our Movement has to a very large extent been a middle class movement. In one country it was rather flippantly expressed in this way: "The YMCA is a

somewhat old fashioned, middle class movement with upper class leadership and doesn't fit in the present society." This was written already some twenty years ago. Is it still true? Has the YMCA a place in the day of the common man?

This question is without a shadow of doubt one of the most serious and important ones raised concerning our YMCA. It's still true that in several countries it's too expensive for the "common man" to be a member of the YMCA. The membership fees are too high. The buildings have given an impression of somewhat aristocratic clubs, the food served in the restaurants is of a fairly expensive kind, and the dormitories compare with good hotels. In such a place, ordinary folk sometimes don't feel at home. It's necessary that in all countries, where we are operating, this matter be carefully considered and that everything that tends to make the YMCA a movement of any one single group in society has to be opposed.

In regard this matter as so serious that I venture to suggest that, if we are not open-minded and forward looking enough in this respect, the day will soon come when the community has no more use for the Young Men's Christian Association.

In one of the recommendations of the Edinburgh Plenary Meeting it was spoken about "the competition of secular and pseudo-religious forces". This carries me over to the next problem I want to touch upon rather briefly.

The Christian faith is meeting rather strong opposition nowadays. This opposition takes various shapes. The anti-God movement, which at one time was so evident in U.S.S.R., is not, I believe, the worst opponent. Its propaganda was too crude and based on facts, many of which had been twisted in such a way that they should serve the particular purpose best.

There is another opposition against Christianity which, at least in some countries, is rather serious. I am here referring to the anti-religious radical humanists, in at least one country, called the "Cultural radicals". There are a number of important news-papers in some countries where the editors use every opportunity for pointing out that culture and the general development of the world, and of mankind has nothing to thank Christianity for. If we have reached a certain high level in our culture it isn't because of the Christian faith but in spite of it.

They use considerable intelligence and much skill in dis-claiming any dependence on or gratitude to Christianity. Their argumentation generally leaves the average young man cold but catches students and on the whole intellectuals. My knowledge of the situation in the various countries, where the YMCA is at work, isn't great enough to be able to say if a similar situation is existing in many countries or not, but we must not disregard the danger which is threatening from this side.

How is the YMCA going to meet this particular problem?

I think that also here we can find an answer in the statement on the Christian message and the needs of youth made at Edinburgh. We believe that the Plenary Meeting was right when it said:

"Only the Christian Gospel can answer the problems of our age. The YMCA has an unparalleled obligation and opportunity to assist in bringing the youth of the world into fellowship with the living Christ and to the acceptance of the direction of the Holy Spirit. While its method differs from that of the Churches, its aim is the same - to confront youth with the adventure and obligation of the Christian life.

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This task is, therefore, supreme, and the World's Committee should endeavour to bring home this priority of purpose to all the Associations throughout the world, and to secure the means of doing this effectively.

At a time when youth is surrounded by so many conflicting voices, the specific method of the YMCA of practical service, personal contact, and community life is of particular relevance and value to the Christian cause. But it imposes upon the Association the urgent task of interpreting the Gospel in terms of the problems and situations of everyday life and action, and of proclaiming by word and deed the spiritual significance of every aspect of the life of the Christian and the magnitude of the Kingdom of God, as comprehending every legitimate human interest. Thus far, however, all too little has been done to fulfil this responsibility.

This is a call to our Movement to use such evangelistic methods and approaches which are able to present the Gospel in a way which will make it understood and accepted by Youth. Here it should be particularly stressed that it's extremely necessary that the YMCA is using laymen to a larger extent for evangelisation than what at present seems to be the case.

With some hesitancy I want to point out one important need: when it comes to the way in which we are meeting any attacks against our Christian faith, and particularly when such an attack is coming from the intellectuals, we Christians are suffering from an understandable but inexcusable self-sufficiency. We firmly and rightly believe that Christ is the one and only Saviour, that in Him we find the solution to all problems and because of our belief we display this self-sufficiency. There is a difference, isn't there, between a firm belief and a supercilious and superior attitude towards our opponents. Christ taught his disciples to be humble and respectful. We seem sometimes to have forgotten that or to misinterpret Christ's meaning. Let us take our opponents earnestly. If we are going to enter into verbal or written discussion with the attackers of the Christian faith, we should at one and the same time show clear signals but be positive and not negative in our critical attitude, and above all get rid of our self-sufficiency, which sometimes borders on hubris.

I have reached the final phase of my address, when I want to share with you very briefly the all important question of ecumenism. We say, and rightly so, that the YMCA has been one of the pioneers for the ecumenical movement. This is, I believe, recognized by many of the church leaders.

The YMCA is inter-confessional so far as it has members of all the three major Christian confessions, the Protestant, Orthodox and Roman Catholic, but it must be admitted that we have not penetrated very far into non-Protestant religious communities with the exception of the Orthodox field. In some countries, however, the Roman Catholic members are by far the largest majority in the Associations. We want to gradually arrive at a much closer co-operation of the work being done in those countries where the Catholics dominate and in the majority of countries where we have an almost purely Protestant constituency.

There are several problems which we are meeting here. In the Italian Movement, for example, we have Associations who are purely Protestant and others who are inter-confessional. Most of the latter Associations have come into being after the last war. The inter-confessional YMCAs in Italy stress very strongly the liberty of conscience and faith. In Belgium one Association has left the National Alliance because of the fact that the Alliance has definitely declared itself for an inter-confessional policy.

From certain Protestant church-leaders the criticism has been raised against the YMCA and YWCA that we lack a real ecumenical policy. One church-leader stated the development of ecumenism somewhat as follows:

"Three periods can be distinguished from one another:

1. The un-confessional period which was chiefly under the influence of the Evangelical Alliance.
2. The inter-confessional period from the beginning of this century. This period was particularly distinguished by visionaries, such as Dr. John R. Mott and others who speak about the need for Christian unity.
3. The truly ecumenical period which has its beginning after Amsterdam 1948. This period is distinguished by the fact that the ecclesiastic voice is more important than the voice of the visionaries."

This division into periods can very likely be questioned and particularly the correctness of the statement that the voice of the visionaries is not any more so important. If this statement truly mirrors the attitude of the World Council of Churches, it should certainly be deplored. It seems to be a narrowing of the conception of ecumenism and the ecumenical movement.

The special task of the YMCA in the work for the unity of the Christian might perhaps be stated as being the safe-guarding of the lay element in the ecumenical movement on the one side, and, on the other, as widening the borders of ecumenism to become truly inter-confessional.

"The ecumenism of the World Council of Churches is a restricted ecumenism - some Protestant and some Orthodox churches - whereas that of the YMCA is a simple ecumenism, unrestricted, defined by the Paris Basis", Dr. Paul B. Anderson stated at the Mainau Executive. He is right, we must always keep this in mind in our endeavour to promote the unity of the Christians and the Christian Churches.

May I just add, that our mandate to speak on the great question of Christian unity and ecumenical co-operation is only valid as long as we are part of the Church Universal and as long as our leaders and members are faithful to their own Church.

The YMCA will soon celebrate its hundredth anniversary as a world organisation. At no period of its history has it been so truly a world movement, nor have there been so many important world problems confronting us. We are baffled when facing some of them, we may not clearly see our way, but in all humbleness we pray that God may show us the road and give us strength to walk it.

The problems of today are tremendous but God's power is larger. In that power we will continue our service to God and to Youth.

First European Area Conference, Florence,

September 14th to 19th, 1949

ATTENDANCE LIST

Austria

Othmar LINKS, Salzburg

Belgium

Michel CHARLIER, La Louvière
Charles FRANCOIS, Bruxelles
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Miss L.B. HEBERT, Bruxelles
Miss Anne KIVITS, Bielefeld (Germany)
Roger E.L. LORENT, Courcôles
Miss Rinette RENOU, Bruxelles
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Peder Aage BJERGAGER, Roskilde
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Niels Emil MØLLER, Roskilde
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Frederick NICOLAISEN, Ballum
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Poul Hans PEDERSEN, Copenhagen
Immanuel RASMUSSEN, Copenhagen
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Mrs. Hanna FAM, Cairo
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Raimund OTS, Hannover (Germany)
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Aleksander TRAUTVAG, Lübeck (Germany)
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Charles GUILLON, Geneva (Switzerland)
Mrs. Gabrielle GUILLON, Geneva (Switzerland)
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Guido N. GROEGER, Erlangen
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Ewald HUNDHAUSEN, Karlsruhe
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(Italy continued)

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Bruno NARDINI, Firenze
Fortunato PAGNI, Firenze
Marion PAULIN, Milano
Crescentino PENNA, Torino
Romolo PRATI, Firenze
Giovanni ROMUALDI, Roma
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Nikolajs DOMBROVSKIS, Hochfeld (Germany)
Peter HIBE, München (Germany)
Juris SINKA, Dedelstorf (Germany)

Lithuania (DP)

Vytalis SUGULIS, Landshut (Germany)
Pranas ZUNDE, Meesen, Lübeck (Germany)

Poland

Andre DROHOMIRECKI, Koblenz (Germany)
Adam RAWICZ-KLECZEWSKI, Birkenfeld (Germany)
Włodzimierz KOSCIUSZKO, Brunswick (Germany)
Jozef KROK, Birkenfeld (Germany)
Jan Piotr OLESINSKI, Paris (France)
Mrs. J.P. OLESINSKA, Paris (France)
Thadée PACZKOWSKI, Paris (France)
R. A. PRZYBYLSKI, Fallingbomel (Germany)
Richard TUCKER, München (Germany)
Tadeusz ZAWADZKI, London (England)

Scotland

Robert ARMOUR, Newton
William LYLE, Glasgow

Spain

Pedro CABA, Valencia
Pascual Fernandez RAMIREZ, Condon (France)

Sweden

Bengt Halvar BENGTON, Karlskoga
Dr. Torsten BOHLIN, Härnösand
Mrs. Anna Mathilda BOHLIN, Härnösand
Hugo CEDERGREN, Geneva (Switzerland)

(Sweden continued)

Sven Harry GUSTAFSON, Göteborg
Torsten JOHANSSON, Linköping
Sture JÖNSSON, Kristianstad
Mrs. S. JÖNSSON, Kristianstad
Sven Erik Ingvar KULLDORFF, Malmö
Lauritz Oskar LATTMAN, Paris (France)
Willy LIND, Göteborg
Miss Anna Margareta LINDBLAD, Geneva (Switzerland)
Stig LUNDEN, Uppsala
Mrs. Aina LUNDEN, Uppsala
Thure Konrad Leonard NILSSON, Stockholm
Waldemar TOERNER, Insel Mainau (Germany)
Per Gunnar TÖRNQUIST, Stockholm
Mrs. Anna TÖRNQUIST, Stockholm

Switzerland

Friedrich BALMER, Berne
Peter BUCHMUELLER, Zofingen
Georges CUENDET, Lausanne
Jean-Jacques FAVRE, Genève
Pietro GROSSNICKLAUS, Lugano
Hans HAEFFELI, Berne
Max André HOSTETTNER, Bad Kissingen (Germany)
Miss Hungerbuehler, Zürich
Miss Vreneli Bertha KUCHEN, Genève
Ernest Charles LAMPRECHT, Zürich
Willy LUTZ, Berne
Pierre MOSER, Paris (France)
Eugen OTT, Winterthur
Théodore D. PACHE, Lausanne
Georges PERNECKER, Genève
Pierre PIPY, Melun (France)
William SCHUETZ, Berne
Paul ZAUGG, Berne

Tunisia

Gilbert MANEN, Tunis

Ukraine (DP)

Mychajlo SNIHUROWYCZ, München (Germany)

Stateless Europeans

Miss Luba de COURISS, Genève (Switzerland)
Georges PAPADIMITRIOU, Pieton-Hainaut (Belgium)
Guenther SCHILD, Paris (France)

(Sweden continued)

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Australia

Lawrence Arthur MOYSE, Genève (Switzerland)

United States of America

Mrs. Anne ALEXANDER, Genève (Switzerland)
Lawrence E. D. APLIN, Praha (Czechoslovakia)
Mrs. L. E. D. APLIN, Praha (Czechoslovakia)
Millard F. COLLINS, Bad Kissingen (Germany)
Mrs. M. F. COLLINS, Bad Kissingen (Germany)
Milo Walter HENKE, Kassel (Germany)
Mrs. Mary HENKE, Kassel (Germany)
Walter S. KILPATRICK, Bad Kissingen (Germany)
Claud D. NELSON, Rome (Italy)
Mrs. Maud NELSON, Rome (Italy)
Kenneth J. SMITH, Warsaw (Poland)
Mrs. T. STRONG, Genève (Switzerland)

Fraternal Delegates

Miss TURIN, Y.W.C.A., Rome
Carlo GAY, Waldensian Church, Rome
one representative from the Methodist Church
one representative from the Lutheran Church
one representative from the Olympic Committee