

United Church Women  
1945-52



**THE UNITED  
THANK OFFERING**

**OF THE  
WOMEN OF THE CHURCH**

Mrs F. D. Roosevelt

Mail or present Sunday Nov. 18

8 AM or 11 o'clock

Corporate Communion Service

# PRAYERS

## THE UNITED THANK OFFERING

**O** LORD, our heavenly Father, we pray thee to send forth more laborers into thy harvest, and to grant them thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of thy kingdom through Jesus Christ our Lord. Amen.

**A**CCCEPT, O Father, this joyful sacrifice of thanksgiving and praise, and bless these gifts to the setting forward of thy kingdom; that as we have gratefully received the benefits thy bounty has bestowed, so we may cheerfully share them with thy children in all the world; for his sake whose life and death and rising to life again were a song of praise to thee, O thou Most Holy, our Saviour Jesus Christ. Amen.

# PRAYERS

## THE WOMAN'S AUXILIARY

**A**LMIGHTY God, our heavenly Father, bless, we pray thee, our work for the extension of thy kingdom, and make us so thankful for the precious gift to us of thy beloved Son, that we may pray fervently, labor diligently, and give liberally to make him known to all nations as their Saviour and their King: through the same Jesus Christ our Lord. Amen.

**A**LMIGHTY God, whose love reacheth unto the world's end, and who didst send thy blessed Son to redeem all mankind: Help us, we pray thee, so to reveal thy love in prayer and work and stewardship, that by thy Spirit all nations and peoples may be baptized into one body, even as all are redeemed by one Saviour; through Jesus Christ our Lord. Amen.



The Woman's Auxiliary • 281 4th Ave • N. Y. 10  
Additional Copies 50 cents per 100

# The United Council of Church Women

ONE FIFTY SIX FIFTH AVENUE, NEW YORK 10, N. Y.  
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The White House  
Washington, D. C.

My dear Mrs. Roosevelt:

I am enclosing the program for May Fellowship Day in which I thought you might be interested. The day comes this year on May 4th. It is like the World Day of Prayer and World Community Day, when the church women over the United States are asked to meet together in their own communities to face their local situations. This year the special emphasis is on returning service men and women and all the Protestant denominations are cooperating.

I am also enclosing a little pamphlet which has reached over one million. It was prepared by the women's organization of the Methodist Church, Miss Dorothy McConnell, editor. Miss McConnell is going to represent the United Council of Church Women at the San Francisco Conference.

I thought that you would be interested in knowing some of the things that the church women are doing.

As always with deep appreciation of your great leadership and sympathetic understanding,

Most cordially,

*Ruth Mousey Worrell*

Mrs. Ruth Mousey Worrell

rmw/ea  
enc.

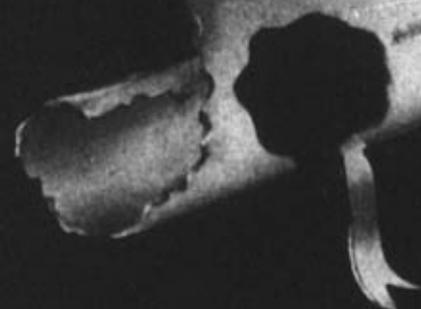
Dumbarton

Waks

He

To

*[Faint, illegible text from the reverse side of the parchment, visible through the paper.]*



# Dumbarton Oaks

Question: What do men mean when they refer to "Dumbarton Oaks"?

Answer: They mean the Dumbarton Oaks proposals for an international Organization agreed upon by representatives from Britain, Russia, China, and the United States.

Q. Why are they called Dumbarton Oaks proposals?

A. The agreements were reached at Dumbarton Oaks, Georgetown, Maryland, after a seven-weeks' conference which ended October 7, 1944.

Q. To whom are the proposals made?

A. To the nations (from which the representatives came) for official acceptance according to each nation's system of government.

Q. Who must accept the proposals in the United States?

A. The United States Senate.

## Purpose and Organization

Q. What is the purpose back of these proposals?

A. To maintain peace and security by dealing with aggression before it breaks into war; to work internationally on problems of economic and social welfare to minimize the risk of war; to develop friendly relations between nations; and through the Organization to furnish a center where such ideals can be achieved.

Q. How does the proposed Organization work?

A. Through a General Assembly, a Security Council, an Economic and Social Council, a Court of International Justice, and a Secretariat.

## General Assembly

Q. Who belong to the General Assembly?

A. All nations who are members of the Organization.

Q. What does the General Assembly do?

A. It meets annually to make recommendations to its members concerning peace, security, and economic and social welfare, as well as to decide on admission to or expulsion from the Organization membership. In cases where action is needed to preserve peace, the recommendation is referred to the Security Council.

Q. How does it vote?

A. Each member nation has one vote; the small nations have the same voting power as the great nations. To adopt a simple recommendation a majority vote is sufficient. To act on budget or on membership admission or expulsion a two-thirds vote is necessary.

## Security Council

Q. What is the Security Council?

A. The Security Council is a body sitting in continuous session which is responsible for settling international disputes and dealing with acts which could lead to war.

Q. Who compose it?

A. Five permanent members, Great Britain, China, Russia, France, and the United States; and six members to be elected every two years by the General Assembly, none of these temporary members to serve for two terms continuously.

Q. How much power does it have to act when aggression breaks out?

A. It has the power to determine what economic, diplomatic or other means it shall employ to make its decision felt. It can call on the members of the General Assembly to furnish military assistance if that is necessary to stop the aggression.

Q. How much power would the representative from the United States have to guarantee assistance in stopping aggression?

A. That has not yet been decided. It is to be hoped that there would not be the sort of red tape that would hinder immediate action.

## Military Force

Q. May force be used against an aggressor?

A. If necessary, it is expected that force may be used.

Q. How will the Organization get its military force?

A. That point has not yet been settled. There will probably be an international air force. For military assistance the Organization will probably depend on its members.

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Q. Must there be a unanimous vote in the Security Council to take steps against an aggressor?

A. Only a majority vote is needed, but there must be a unanimous vote from the five permanent members.

Q. If one of the members of the Security Council represents a state which has committed an act of aggression can he have a vote?

A. As long as a state is a member of the body it has a vote.

Q. Does that mean a member nation would be sitting on its own case?

A. It does. But there has been so much dissatisfaction on this point that it may be changed.

### ***Economic and Social Council***

Q. What is the Economic and Social Council?

A. It deals with matters affecting international economic and social welfare and works for international co-operation along those lines.

Q. Who compose it?

A. Representatives of eighteen members of the Organization who are elected for three years each by the General Assembly.

Q. What happens to existing organizations like the International Labor Organization, UNRRA, and others?

A. In some cases they will be part of the work of the Council. In others, such as UNRRA, they may be autonomous but work closely in co-operation with the Council.

## ***International Court***

- Q. What does the Court of International Justice do?
- A. The Court of International Justice settles questions referred to it by the Organization.
- Q. Who accepts its rulings?
- A. Every member of the Organization.
- Q. What is the Secretariat of the Organization?
- A. It is a technical body with no executive duties.
- Q. How may nations be admitted to or suspended from the membership of the Organization?
- A. By recommendation of the Security Council to the General Assembly and adopted by a two-thirds vote.
- Q. Does the Security Council act on aggression even if committed by nations who are not members of the Organization?
- A. It does.

## ***Minority Races***

- Q. What proposal has been made to protect minority races and assure them of their rights?
- A. No proposal has been made.
- Q. Has any proposal been made on the protection and future of dependent peoples?
- A. No such proposal has yet been made.

## ***What May Be Done***

- Q. Why are the proposals brought before the people of the United States in such an incomplete form?
- A. So that the people may be thoroughly acquainted with the Organization from its beginning, and so that they may at the time they support the proposals suggest further proposals that need to be agreed upon.
- Q. How long were the proposals considered before they were brought to the public?
- A. They were worked on through committees for three years in the United States. They were discussed in committees made up of representatives from Great Britain, China, Russia, and the United States for seven weeks.
- Q. Where can one secure material for study on the proposals?
- A. Write to the Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York City, for information.
- Q. How may one indicate one's support of the proposals?
- A. Write to your Senator at the Senate Building, Washington, D. C., and get friends to do so. Let your friends and townspeople know how you feel. Discuss the proposals with them and pass on any information you may have. Send to the above address for information on how your Senator stands on world organization if you do not know.

Q. How may one improve the proposals?

- A. By indicating unqualifiedly your support of the purpose of Dumbarton Oaks and arousing the interest of church or civic bodies in those matters which should further that purpose. Write to your Senator, to the Foreign Affairs Committee of the U. S. Senate, and to the State Department at Washington.
- Q. Is there danger in criticizing some of the proposals?
- A. There is danger only when the criticism becomes so "perfectionist" that it loses touch with what is possible. Dumbarton Oaks proposals are not ideal. They *are* workable.
- Q. What is the alternative to supporting the world Organization as proposed at Dumbarton Oaks?
- A. There is no other plan for world co-operation. This is it. The alternative to world organization is national attempts at security through increased armaments and the certainty of war sooner or later.



### **EDITORIAL DEPARTMENTS**

Joint Division of Education and Cultivation  
Board of Missions and Church Extension

### **THE METHODIST CHURCH**

150 Fifth Avenue

New York

# MAY FELLOWSHIP DAY

## PROGRAM

### *Our Town*

"...on the envelope the address was like this: It said: Jane Crofut; The Crofut Farm, Grover's Corners; Sutton County; New Hampshire; United States of America; . . . Continent of North America; Western Hemisphere; the Earth; the Solar System; the Universe; the Mind of God. . . ."

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*Reprinted from "Our Town"—by Thornton Wilder*

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May 4, 1945

**UNITED COUNCIL OF CHURCH WOMEN**

**156 Fifth Avenue**

**New York 10, N. Y.**

*"I see in women the greatest force for peace and goodwill in the world. . . . In women there is the peculiar realization of the value of life, the precious quality of the individual. . . . I plead with you as Christian women to take the leadership in human brotherhood. . . . There are none who have had your opportunities for knowing what is right and good, none who have the power that you have to put right and good into action. . . ."*

PEARL S. BUCK in the *Church Woman*

## SUGGESTIONS ON HOW TO USE PROGRAM

**I**N preparing *Our Town* for May Fellowship Day the committee has attempted to present in the compass of its pages a brief glimpse of pressing situations and problems existing in most towns of the United States. The book is not just another program for a social occasion, but rather a challenge to Christian women throughout the nation in a great year of destiny. The committee hopes that *Our Town* may be provided for all who attend, and that its challenges for the individual, the local church and the local council of churches may be read, pondered over and *put into action*. Each local group will choose its own emphases from the material and its own plan of action. Some will select a single speaker to include all the chosen emphases. Others will desire a series of brief presentations, perhaps each with a special interest in her theme. Others may be sections for a panel discussion. Brief bibliography is provided for each subject. Also the *April Church Woman* supplies further information with demonstrations and illustrations. Local applications and timely incidents will illumine the presentation of the material.

May the day be one with a spiritual lift in these days tragic for us all. Mrs. Sibley's message read to all the women assembled, cherished words from the Bible, prayer in common, familiar hymns—may all guide us and point the way to new strength and unity among the women of our churches.

The program is planned for one session of ninety minutes or it may be expanded to two sessions.

*The Lord said, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward.*

*Genesis 13:14*



The Harper Sibley Family

### *A Message*

A Town, like a person, needs to be loved,  
Not because of new office buildings and banks,  
Not because the residential area is so fine,  
Not even because of schools, museums and churches,  
These are all externals—but because it has a soul.  
Jesus knew this and He agonized over  
Jerusalem. We can still hear His cry—  
“O Jerusalem, Jerusalem, thou that killest  
the prophets and stonest them which are sent unto Thee,  
how often would I have gathered thy children  
together, even as a hen gathereth her chickens under her wings.”  
Do we today agonize over *our* city and  
town, or do we pass by the sin, the dirt, the  
disease, the loneliness, far on the other side?  
The most valuable fact in any town is not  
its factories, its library, or its water supply.  
Its greatest fact is its children—  
Are we really caring for them, their homes, their health,  
their education, their play, their knowledge of God?  
Are the police indeed protective police, keeping them  
in every way possible from evil?  
Are the schools teaching them values as well as facts?  
Are the health agencies guarding their health?  
Are the parks and playgrounds truly happy places?  
Are the churches leading them to follow Christ?  
This is our task.  
May the Women of the Churches be indeed a “task force.”

—MRS. HARPER SIBLEY,  
President, United Council of Church Women

## OUR TOWN

Hymn: *Our God, Our Help in Ages Past*

Our God, our help in ages past,  
Our hopes for years to come,  
Our shelter from the stormy blast,  
And our eternal home!

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

Under the shadow of Thy throne,  
Thy saints have dwelt secure;  
Sufficient is Thine arm alone,  
And our defense is sure.

Our God, our help in ages past,  
Our hope for years to come,  
Be Thou our guard while life shall  
last,  
And our eternal home. Amen.

—ISAAC WATTS

### Prayer:

Our God, who hast been a refuge and strength through all generations, speak to us this day. We worship Thee for Thy perfect wisdom and perfect goodness. We thank Thee as we gather throughout our land, each in her own town, for hallowed memories of those who have gone from us but yet live on in our hearts and our traditions. We thank Thee for the dreams, the enthusiasms, the sacrifices which have made our town, inspiring us today to deep loyalties and new plans. We bow before Thee, humble, in this high, though tragic moment of history in which we live, where each plays a part. Illumine our minds with a true sense of our destiny, O Lord, that we may play our parts adequately. Give to us this day the ultimate hope which Thou dost have for each one of us, for our town, for our nation, and for our world. We thank Thee that America has dared to anticipate the creation of one world by welcoming to her shores people of every race and tongue and nation and religion. Thrill us with the privilege that is ours in every town to share in the task of building a new America in the world that is to be. Awaken us to a consciousness of the ties that bind us to all Thy peoples of every land. Give us the vision to know all men as our brothers and Thou as our Father. Strengthen us for the sacrifices and sorrows that lie ahead. Lead us on, O King Eternal, to fuller knowledge of Thy mind. Hear our prayer and guide us through this day and into our tomorrows, through Jesus Christ our Lord. Amen.

## SOME OF THE PEOPLE OF OUR TOWN IN A WORLD AT WAR

### With the Colors

The church is deeply involved with the war. Its service flags point to the number of its young men and women, cherished as its own children, now scattered throughout the world. They are in all phases of military service. Many have had months, some have had years of combat in jungles, in swamps, in the sky, on or under the sea. They are cut off completely from familiar possessions and accustomed ways of life. To them the reality of ties with home and home church can become infinitely precious. How is the church serving them?

1. **Through its chaplains** it is providing a spiritual ministry superior to any in the history of the country. As churches gladly are giving up their leaders to the increasing need for more and more chaplains to serve their boys, the importance of lay responsibility in the local church increases.

2. Many local churches are establishing warm ties with their boys by **letters and bulletins**. But a recent survey made in the Pacific revealed a distressingly low number of boys who have any contact with their home churches. One reason for this is that there is a tremendous shifting of ministers as they become chaplains and other ministers take their churches. The contacts between the service man and his church have been almost entirely through the minister and his wife. Let the lay women of the church take up this loving ministry to our boys and girls. Home news, gifts, food for their minds and spirits and assurances of personal interest are pathetically appreciated.

3. **The military hospitals are calling for new services.** Hundreds of thousands of the boys who went forth from our "Grocers Corners" to other towns and states and on to other nations and new worlds will come home to spend some time or even the rest of their days in army and navy hospitals. They must not live their handicapped lives defeated. For them the "mind of God" can bring triumph over frustration and suffering. To that end the church must play an important part. A permanent, superior chaplaincy must be developed and must be encouraged by the church. The local churches nearby have a clear opportunity. The U.S.O. scrapbooks (\$.15 at any U.S.O. headquarters) offer one way by which churches at a distance may serve.

Suddenly, local communities near the large hospitals find themselves with new populations; one city of thirty thousand estimated five thousand relatives of wounded men in its midst. Perhaps the church's greatest service is to offer hospitality in homes and churches and the warm hand of fellowship and sympathy to these many in their great hour of need.

4. An immediate service of the church can be the **preparation of its own members to meet their own boys who come back scarred physically or mentally.** Because of the miracles of life-giving blood plasma, sulfa drugs and plastic surgery and the heroism of doctors and nurses, most lives are saved. But many more battle scars will exist than this country has ever imagined. Doctors, nurses and patients dread the reaction of civilians. Those with facial wounds are especially sensitive. Civilians need to be trained to see through the scar to the soul of the man. Russell L. Dicks suggests as a ministry to the ill: (1) If the man wants to talk, listen understandingly to whatever he says. (2) Avoid asking curious questions. (3) Avoid arguing. (4) When thought is blocked, assist by questions. (5) Encourage but do not help too much, especially the physically handicapped. (6) Avoid citing other similar experiences, (7) Avoid the "You are lucky attitude," (8) Show genuinely friendly and interested understanding, a rare quality.

The Army Medical Department has issued similar instructions in its "A Code of Conduct" for hospital visitors, that "therapeutic value to the patients of visits from his family" may be increased. Instructions warn against showing pity, being sentimental, looking at the injury, urging conversation about war experiences. It concludes: "The courage and determination of the American soldier does not desert him when he becomes a hospital patient."

The ministry of the church is perhaps appreciated most in hours of bitter need. Nothing can take the place of its spiritual resources in healing broken spirits.

#### References

*The Link* (Monthly, \$1.50 a year) 1703 Chestnut Street, Philadelphia 3, Pa.  
*When He Comes Back—If He Comes Back Nervous*, National Committee for Mental Hygiene, 1790 Broadway, New York 19, N. Y. Price \$1.15.

#### The Church and Returning Service Personnel

Between eleven and twelve million men and women are in the military service of the United States. They have come from every town and every countryside of our nation. Some will never return. But they are among us nevertheless. Their spirits linger in silent homes and grieving hearts. Memory of them gives poignant meaning to the ending of the war and these great days of the building of the peace.

Most will return, some to every town. They are returning now, approximately a hundred thousand a month, nearly two million by May, 1945. Some have met life's most complex and bitter experiences—experiences which must drastically leave their marks throughout life. In World War I the airplane was in its infancy; indeed the automobile was also. That war involved a small portion of the world. Today no part of the world is unaffected. Little known parts of the earth are baring their secrets to mere boys, masters of knowledge and power undreamed of even a few short months ago. Theirs is constant danger, excruciating pain, gnawing hunger, devastating torture, isolation, loneliness, discouragement, hopelessness, disillusionment. Even those free from the extreme tragedies of the war are affected by irritating discomforts and injustices and poisoned by countless temptations to body, mind, and spirit. No one will return by the way of the gate whereby he came in.

The big majority, as in the last war, will return unharmed. Seventy thousand are estimated to be absorbed in industry monthly. They will be after a period of adjustment more mature—many with special skills and education, wider mental horizons, deeper spiritual insights. Few women in the armed services, except the valiant nurses, will bear battle scars. Most will return "healthy, energetic, independent," accustomed to "jobs done expeditiously and completely." These men and women will be for our nation great assets in every realm of life.

Many, injured, will be hospitalized for life; many will be rehabilitated. There will be those mentally and emotionally ill, many of them in civilian life. Dr. Marion J. Creeger points out that while the church is committed by its philosophy to concern for every need, it has neither a primary responsibility nor resources for meeting every need. Every resource of the community will be needed to meet the problems. It is therefore wise for the local church to have a program related always to interchurch plans and taking its share in the total community plan for the returning service men. Committees in local churches are being formed which take their responsibilities as seriously as do the draft boards. A committee consisting of the pastor, Sunday School superintendent, a doctor, a lawyer, a psychiatrist, a teacher, a business man, returned service men and

service men's wives can be extremely useful. Dr. Creeger gives the following strategy for such a committee. (1) Inform itself concerning the attitudes and needs of the men. (2) Have accurate information about the resources of the community, government and private, to meet the needs. (3) Encourage with zeal the age old ministry of the church. He sees that as threefold. (a) Healing the moral and spiritual casualties. (b) Developing religious education for adults and youth in a way undreamed of heretofore, such as counseling on family relations and in economic affairs. (c) Combating the inevitable return of cynicism and bewilderment by a message of faith, hope, love and a well grounded optimism born of faith in God.

The home and the church offer more than anything else in the community the warm, healing powers of understanding, sympathetic friendship and love. The church must be adequate to meet the needs of its men and women in their hours of need. Also it must be gracious in encouraging their gifts of services and leadership.

#### References

##### *The Church and Returning Service Personnel.*

"Attitudes and problems"	\$ .10
"A Report on the Baltimore Conference"	.20
"Counseling to Meet the Needs"	.10
"Welcoming the Wounded"	.10
"Government Plans for Demobilization"	.10
"The Program of the Local Church"	.10
"How Families Can Help"	.05

Federal Council of Churches of Christ  
297 Fourth Avenue New York 10, N. Y.

*Mobilizing the Church for Demobilization.* Committee on War Services of Disciples of Christ, 222 Downey Avenue, Indianapolis 7, Indiana. (Price \$ .10)

G. I. Joe—*What of His Future?* (free) The Milwaukee Journal, Milwaukee, Wisconsin.

#### The Service Man's Family

A young boy was eating his Thanksgiving dinner from a can of C-rations at the front in France. He wrote on a Christmas card to his parents: "Although this is the farthest I have ever been from you, I am nearer to you spiritually than ever before. I appreciate our perfect home more every day. I have received no mail in two months but can feel your thoughts and prayers every minute." Such homes as this reflects are in every town, the foundation stone of our democracy. Millions of parents and wives in such homes wait patiently and longingly for happy days together in familiar surroundings.

But countless families uprooted by war's demands have formed the greatest migration in the history of our country. Wives have gone home to parents or followed their husbands to camp. With crowded housing conditions family life is abnormal at best. Too often the community is not friendly. Most who have married since the beginning of the war have never had a home together. Many such marriages are already broken.

The war has caused a revolution in women's function in the nation. Many thousands have put on the uniform. Many millions have exchanged kitchen aprons for overalls. The distinction between man's work and woman's work is forgotten, as is the distinction between white-collar and blue-collar jobs. Women are in every kind of labor. A former beautician is now a railway switch operator, controlling 600 trains a day. Women mechanics, bus drivers, stevedores, street-car and elevator operators, bank tellers—there is no end. War plants employ women, some 80% of their total. Here are the wives, mothers and grandmothers of the service men. How is the church serving them? For the most part it is not. But a live church with a vital program can find unique contributions for the families of service men.

Close cooperation should be established between the church and the splendid pastoral work being done by the Home Service and Prisoners of War Departments of the Red Cross.

1. Every church can bring together for family gatherings the families having boys in service. A program with information about the parts of the world where the boys are and exchange of news from them is being received with a welcome in many churches.

2. Let the churches of every community look to the strangers within their gates. Too often the wife of a service man has been treated as an undesirable camp follower. Communities have risen magnificently to services for the men, almost not at all to their families. Hospitality is a Christian grace of the first order today.

3. Such an organization as the Swans (*April Church Woman*) could and should exist in every church or community of churches. A need for fellowship which brings these young wives together leads to countless avenues of service for themselves, their church and the community. An understanding, mature woman in such a group has untold opportunity for guiding younger ones as they are groping for wisdom to lay foundations for their married lives. Such a group can help prepare for the difficult days of readjustment.

4. Let the church serve its children in a more adequate way. Let it challenge its young parents to leadership.

- a. The Cradle Roll department and the younger departments of the Sunday School offer a strategic opportunity for guiding and counseling mothers if it is under adequate leadership.
- b. The Sunday School needs the most skillful parents who, in turn can assist other parents. This is the best type of parent education. The Sunday School with an expanded session is a vital necessity for the child's religious development.
- c. Week day religious education is one of the growing religious movements of today. It offers opportunity to enrich the short Sunday period and also to reach the more than half of America's children who receive no other formal religious instruction.
- d. Vacation church schools, summer camps and summer play centers offer leisure time activities to build the whole child, important now with family vacations eliminated.

The American home, reinforced by church, school and community, is perhaps America's most priceless possession. In the struggle to preserve its traditions, the church has a vital share.

### References

- Pamphlet materials relating to these topics may be secured from:
- Commission on Marriage and the Home, Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.
  - International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.
  - The Children's Bureau, Department of Labor, Washington, D. C.
  - American Institute of Family Relations, 607 South Hill Street, Los Angeles, California.
  - Association for Family Living, 209 S. State Street, Chicago, Illinois.
  - Child Study Association of America, 221 W. 57th Street, New York, N. Y.
  - When He Comes Back—If He Comes Back Nervous*. National Committee for Mental Hygiene, 1790 Broadway, New York 19, N. Y. (Price \$1.15)

### Our Concern—Every Child in Our Town

"Suffer the little children to come unto me and forbid them not"—stands as one of Christ's most emphatic admonitions. The Christian woman's concern is for every child in our town, regardless of race or color or situation. The war has increased tremendously those conditions which threaten the health, education, security and happiness of many children. Childhood is irreplaceable. Their future is our nation's future.

1. Let us look at our laws. Many state legislatures in session in 1945, offer opportunity to review the needs of the children of their states. Special emphasis should be given to securing in states not yet having them:

(a) Improved adoption laws. A black market exists in many states where there is lack of proper licensing agencies and lack of social investigation of child and adopting home.

(b) Child labor legislation (postponing its effective date until after the war) to include a 16 year limit for leaving school to work. The National Child Labor Committee reports that 3,000,000 boys and girls between 14 and 17 years are employed. A national go-to-school campaign now will do much to reduce the post-war delinquency problem to follow the discharge of the many untrained young people who will be the first to lose war jobs.

2. Let us know our public institutions. The delinquent child is the social outcast, although he is what society has made him. Are the children sent from this town to jail, juvenile court or state training school treated in such a way as to redeem them? Are we as Christian citizens alive to a responsibility for the conditions of our public institutions? Have the churches of our community taken their share of responsibility to save these children? Have all our children's institutions, public and private, worthy religious leadership?

3. Let us make sure that our churches are represented on all community organizations by bettering conditions for children. That is practical Christianity. The church has leadership and facilities which give it a unique place in the neighborhood. It must do its share in providing:

(a) Child Care Centers. Mothers, like all women, are at work sometimes from necessity, sometimes not. In far too many cases the children suffer. Too few churches allow the use of their facilities for the daily care of the children of the communities.

(b) Recreation and Guidance for the Teen Age. Adolescence in normal times is one of storm and stress. War has intensified its problems, which form some of the most serious facing America.

Records of Juvenile Courts show the teen age in trouble from truancy, too much money, vandalism, sex delinquency, venereal infection, illegitimacy.

The problem is one that needs the combined efforts of the whole community, first to study the conditions and needs of the young people, then to discover the facilities of the community for healthy recreation and then to meet the needs with the young people helping to make the plans. Game centers where the young people can come together to dance or just get together with adequate sponsorship but not too evident direction have been popular in many places.

No effort is too great to secure efficient, acceptable leadership for the church school and the program activities of the church for its younger people. In these days of confusion and tragedy for young wives and parents may the churches accept as a primary contribution the privilege of guiding them.

### References

*Teen Trouble*, Virginia Musselman. National Recreation Association, 315 Fourth Avenue, New York, N. Y. (Price \$.10)

*The Child's Religion in Wartime*. United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

Pamphlets from Children's Bureau, United States, Department of Labor, Washington, D. C.

<i>Understanding Juvenile Delinquency</i> (#300) Price	\$.15
<i>Controlling Juvenile Delinquency</i> (#301)	.15
<i>Our Concern—Every Child</i> (#303)	.15
<i>Goals for Children and Youth</i> (#306)	.15
<i>National Go To School Drive</i>	.05

Information available from:

- National Child Labor Committee, 419 4th Avenue, New York, N. Y.
- National Probation Association, 50 W. 50th St., New York, N. Y.
- Child Welfare League of America, 130 E. 22nd Street, New York, N. Y.

## ENEMIES OF OUR TOWN

### Alcoholism

Social workers report two trends among today's young people—an increase in alcoholism and an increase in sexual delinquency among fourteen year olds and up. While these two enemies of a happy life are not co-existent, the causes which produce the two diseases are frequently the same. With the release of wartime restrictions on the manufacture of alcoholic beverages, unlimited quantities will flood the country. The liquor interests are among the most strongly entrenched industries in our country. By their advertising and through their affiliation with gambling and crime they offer one of the greatest menaces to our country. The men and women who return bewildered, frustrated, embittered, and who have difficulties in readjusting to a harmonious civilian life can all too easily fall victim.

Our nation since prohibition days has not faced the alcohol problem realistically. Unfortunately the church is not united on an approach. Yet increasingly the problem will exist in every town.

For two years Yale Divinity School has held in the summer session its School of Alcohol Studies. For thirty days last July one hundred and forty-seven people from thirty-eight states met together. Attorney, social worker, editor, doctor, minister, teacher, personnel director, jail chaplain—all were there for lectures, study, discussion. Dr. E. M. Jellinek, its director, is now conducting a traveling Alcohol School in a number of cities across the country. From reports, it is said that, of the one hundred thirty-five million people in the United States, fifty million drink alcoholic beverages; that two and a half million drink to excess and six hundred and seventy-five thousand are addicts.

There seems to be considerable light ahead for this later group through "Alcoholics Anonymous." "The Allied Youth" is an organization in the field of alcohol education which charters and services local posts, encourages better recreation, stimulates and directs study of the alcohol problem, conducts research, prepares and distributes literature; it serves high schools especially.

This is a question of prime importance, and magazines and papers are making some very definite comments. "Harpers" issue of January has an article on "Alcoholics Are People" by Alson J. Smith. At the close he says, "The Alcoholic Problem will not be solved by moral-

izing, by propaganda 'wet' or 'dry' or by punishment. It will be solved by men of goodwill working together in classroom, laboratory and church, not only to cure the symptom (alcoholism) but to show the alcoholic a better way of life—and to find a better way of life for all mankind."

### References

- Alcohol Explored*, Howard Haggard & E. M. Jellinek (Price \$2.75)
- Alcoholics Anonymous*, Works Publishing Co., New York, N. Y. (Price \$3.50)
- Medicine Looks at Alcoholics Anonymous*—The Alcoholic Foundation, Inc., P. O. Box 459, New York 17, N. Y. (Free)
- Alcohol—Its Physiological and Psychological Effects And Their Social Consequences*—Mary Lewis Reed, R. N., Room 902, 468 4th Ave., New York 10, N. Y.
- Official Manual of The Allied Youth*—National Education Association Building, Washington 6, D. C. (Price \$1.10)
- "*The Voice*"—Methodist Board of Temperance, 100 Maryland Ave., N. E., Washington, D. C. (Price \$1.00 per year)
- Materials from W.C.T.U., 1730 Chicago Avenue, Evanston, Ill.
- "*Social Action*"—March, 1945. 10c. Council for Social Action, 289 Fourth Avenue, New York 10, N. Y.

## Venereal Disease.

### MOBILIZE—SURVEY—ENLIST—FIGHT

The history of this slogan and the important booklet cited below began in June, 1943, when Charles P. Taft, then Director of the Office of Community War Services, Federal Security Agency, called a meeting of representatives of national women's organizations for a discussion of this country's venereal disease problems and what is being done to meet them. Mrs. Samuel M. Cavert represented the United Council of Church Women at the conference. She came straight from Washington to the United Council's board meeting in Evanston, Illinois, where cooperation with the national plan received the hearty endorsement of the Board. Thus the church women of the United States were probably the first of the women's organizations to give official sanction to this campaign for zealous public opinion.

Millions of Americans of all ages and levels of economic life have syphilis and gonorrhea. Selective Service medical examinations indicate that in 1941 more than 3,200,000 Americans had syphilis. Today five cooperating national agencies immediately concerned are the Army, the Navy, the U. S. Public Health Service, the Social Protection Division of the Federal Security Agency, and the American Social Hygiene Association. They are providing leadership and are consolidating the battle lines against venereal disease. But to be effective, they need to have massed behind them the American people, informed and equipped for fighting the disease but also determined to root out the evil.

The church's responsibility is paramount. The late Archbishop of Canterbury has emphasized the fact that the problem is both moral and physical and that the moral element is the more important and should have first attention. He accepts blame on the part of the church for its share of cowardice in avoiding its obligations. He lays down a strategy for a new educational campaign of the church to include:

- 1) A vital teaching on the sacredness of sex, and
  - 2) A realistic teaching of the duty and possibility of chastity.
- Let women in every town, **Mobilize, Survey, Enlist, Fight.**

### References

- Meet Your Enemy—Venereal Disease*—Social Protection Division, Office of Community War Services, Federal Security Agency, Washington, D. C. (Free)
- The Church Looks Forward*—William Temple (Chapter VIII) (Price \$2.00)

## NEW FRONTIERS OF OUR TOWN

"I a poor, ignorant man. But I have heard of the Declaration of Independence and I have read the Bible. The Declaration says all men are created equal and the Bible says God has made us all of one blood." This statement, related by Roi Ottley in *New World A-Comin'*, was made in 1833 by an old Negro man. It expresses still today for all the world the simple but profound philosophy of the American dream. Today that dream is highlighted by the clash of ideologies in the world. The past year has focused the attention of the world on America's dilemma—her treatment of her minorities as opposed to her profession. The war has brought vast changes in old patterns. The Army and Navy have sent men, regardless of race or creed, to the four corners of the earth. American Indian from the reservation, Negro from the rural south and industrial north, Mexican from the southwest, Japanese from the relocation camp—all have proved their efficiency, their patriotism, their courage and have won the admiration, confidence, and indebtedness of the nation. On the labor front also full employment demanded by a total war has hurled men into situations only dreamed of before.

The point of view of the Christian woman living during our great war for human rights surely is to associate herself in every way with the aspirations of minority groups in their struggle to full participation in American life.

New avenues for friendly expression exist in 1945:

1. A nation-wide study of the American Indian has aroused church women to his present needs—the need for full citizenship in every State and his need to come completely under the protection of federal and state laws.

2. The sacrifices being made for freedom and justice are challenging Christians to new interests in citizenship. The endorsement by both political parties give promise in the near future for a permanent law for Fair Employment Practices. Such a law is said to be for economic democracy what the Emancipation Proclamation was for political democracy.

Friendship for the Chinese resulted in the repeal of the Chinese Exclusion Act of 1882. The realistic facing of the tragedies caused by the 1924 Oriental Exclusion Act points to steps toward its repeal, as congressional deliberation gives promise of granting citizenship to the East Indian and the Filipino.

3. The public conscience is being awakened to the international repercussions caused by color discrimination and segregation against our own citizens and our guests from other lands. One significant

sign of progress lies in the number of local citizen committees organized in the past year which are striving to study and improve tensions between negroes and whites and to remove causes of tension. Nearly three hundred such city or state committees are said to exist.

Unique in our country's history is the situation of Japanese Americans in 1945. In December, 1944, the Army revoked its blanket orders which in 1942 evacuated all persons (one hundred and ten thousand) of Japanese ancestry from the Pacific Coast to relocation centers. About one-third of these have resettled in different parts of the country. The camps will all be closed in a matter of months and those still in camp must face a new world. The church, working through resettlement committees in many parts of the country, will continue to befriend them as they face their extremely difficult new adjustments. Today the evacuees have more friends than ever because of the splendid record of their sons in the armed forces, the brave adjustment of those resettled in civilian life and their own patient, loyal acceptance of their fate.

4. Church women are becoming aroused to the importance of our "Unofficial Ambassadors," the foreign students in many a town. They are in the universities as formerly but also are trainees in industrial plants. One thousand six hundred such students are here now from Latin America. Also China has many already here. The close of the war will bring large numbers—twenty to thirty thousand—from every land to all parts of our land. In many cases they are sent by their governments; many are not Christian. Friendly, international relations between nations have for a foundation friendly relations between individuals. Let church women extend welcome and establish friendships at every opportunity.

## References

*Brothers Under the Skin*—Carey McWilliams. Little, Brown & Company, Boston, Mass. (Price \$3.00)

*Unofficial Ambassadors, 1944*—Committee on Friendly Relations Among Foreign Students, 347 Madison Avenue, New York 17, N. Y. (Free)

Materials also from:

Department of Race Relations,  
Commission on the Church and Minority Peoples  
Federal Council of Churches of Christ in America, 297 Fourth Avenue,  
New York 10, N. Y.

*A Critical Study of Prejudice—Its Cause and Cure* (Free)

*A World View of Color* (Free)

United Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.

*"A Primer on Race"* (\$.08)

Council on Christian Social Progress  
of the Northern Baptist Convention  
152 Madison Avenue, New York 16, N. Y.

## OUR TOWN'S RESPONSIBILITY IN A WORLD WIDE COMRADESHIP

The airplane, the radio, the prayers of millions have helped to make God's world one world for man. Today the hopes and fears of all the world are met in the deliberations of statesmen. From the great world conferences influences will flow back into the towns of all the earth, to determine the fate of human beings for centuries to come.

Into every constructive plan of statesman, plans for the church will fit. A missionary to China, interned at Hong Kong, and returned on the "Gripsholm," who is in the interior now, writes that it is "a valuable experience to be a part of the westward movement in modern Chinese history. It is very thrilling to be in missionary work in days like these." A missionary from the Cameroun was able to return by way of a slow boat carrying ammunition to South Africa, then through the interior by train and mail truck. When he reached the border of his own state, the drum calls brought the villagers to meet him, singing; "God is in His heaven still."

"You are no longer outsiders but comrades." So spoke Chiang Kai Shek addressing himself to a group of missionaries in Chungking, China, after both Britain and the United States had agreed to give up the privileges of extra-territoriality which the westerners had held for many years.

The present world conflict is opening the door to many new relationships and, in the growing emphasis upon a new vocabulary in international Christian groups, no two words are becoming more meaningful than "comradeship" and "sharing." This fact is evident in the desire of the older churches to work **with** rather than **for**; and to the recognition of the fact that—alike in New York, Bombay, London, Chungking—Christianity is going to have to face the task of Christianizing secular and pagan cultures. In this great task, a new attempt must be made to achieve the true spirit of comradeship in the Church of Christ—a spirit which accepts Christians of all lands as brothers and fellow workers with Christ.

It is important for church women to be alert to new trends and emphases as post war plans begin to emerge. Insofar as they in their own towns and churches are alive to the crucial days ahead will they place their great strength behind all growing ventures in comradeship.

The Church Committee on Overseas Relief and Reconstruction offers one of the most potent ways in which Christians can work together in an act of service fundamentally Christian. Wherever in the war zones of the warring world there are hungry children, or

weary refugees, prisoners of war longing for home and loved ones, downtrodden people hungry for the comfort and guidance of the Gospel message of faith and courage—there the Church's united program of relief and reconstruction finds its field. There the monies consecrated for this work by many denominations and from many thousands of towns mingle to give aid to those in need, regardless of race or creed. There Christian funds help in the rebuilding of church programs, to make the Christian Church again a center of strength.

The churches of Europe and Asia have endured behind a veil of loneliness and suffering in the past years. May we be ready to do what is humanly possible to assist in the process of restoration.

"The world mission of the church today is the task of the world church," and only in comradeship and sharing—terms which women understand better than anyone else—can that mission be fulfilled.

### References

- The Christian Mission in Our Day*—Luman J. Shafer (Price \$60)
- From The Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. the following:
  - Federal Council Bulletin*—Monthly (\$1.00 per year)
  - Post-War World*—bi-monthly (\$.50 per year)
  - The World Council Courier* (Free)
  - Material from Commission to Study the Bases for a Just and Durable Peace*
- Headline Books on Foreign Affairs*—Foreign Policy Association, 22 East 38th Street, New York 16, N. Y. (\$.25 each)
- Bulletins of Church Committee on Overseas Relief and Reconstruction*, 297 Fourth Avenue, New York 10, N. Y.

## DEDICATION

**Leader:** We have felt the challenges of this day. May we now dedicate ourselves to the tasks God has revealed for us.

**Hymn:** *Once To Every Man and Nation*

Once to every man and nation, Comes the moment to decide, In the strife of truth with falsehood, For the good or evil side; Some great cause, God's new Messiah, Offering each the bloom or blight, And the choice goes by forever, "Twixt that darkness and that light.	Though the cause of evil prosper, Yet 'tis truth alone is strong; Though her portion be the scaffold, And upon the throne be wrong, Ye that scaffold sways the future, And behind the dim unknown, Standeth God within the shadow, Keeping watch above His own. Amen.
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**Leader:** When Jesus went back to preach in his own town or Nazareth he chose as his one message to his people the words of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Today the world cries for such a ministry. As we give our offering today we pledge the loyalty of America's Christian women in united effort. One third of the offering will stay in this town; one third will go to develop the state work; and one third will go to the United Council of Church Women to strengthen the national work.

**Prayer:** Thou, O Lord, hast given us the great gift of Thy Church, ever a tower of strength in the face of trial and distress. Grant that these our gifts may increase its unity as they bring to it our loyalty and hope for its future. Help us to enlarge its work, deepen its consecration, keep it ever in accord with Thy will and in the spirit of Jesus Christ our Lord. Amen.

**Offering:** Solo or Choir Anthem. ("The Lord's Prayer" by Malotte is suggested.)

**Leader:** As we have given of our gifts, so may we give ourselves, transformed by the renewing of our minds. Let us give thanks to God for his gifts to us.

**All:** O God, our Eternal Father, we thank Thee this day for the privileges of women in this great land of opportunity. We thank Thee for freedom to grow in mind and spirit, for doors ever opening, for work well done. We thank Thee for homes, for comradeship, for happy memories. We thank Thee for the many avenues of service which Thou hast granted women—the happy

ministry to children, the inspiring life of teacher and mother, the varied task of business and industry, the healing touch of doctor and nurse. Thou, alone, O God, art infinite in wisdom. Reveal to us this day Thy plan for the women of Thy church. Speak to our need that we may rise to our full stature in Thy sight.

**Leader:** O God, show to us this day Thy mind and will for us. We remember the young boys who have given their lives far from home and loved ones.

**All:** Guide us, Father, to work unceasingly for peace in our time and for one world in plan and purpose that they shall not have died in vain. Speak to the grief and loneliness of those who have given their nearest and dearest, that passing through the valley of weeping they make it a place of springs. Strengthen them with the inner truths of Eternity. Equip them with faith and valor sufficient for the day. Raise up in them through Thy Holy Spirit a new consecration to Thy service.

**Leader:** We are mindful, O God of Mercy, of those boys from our town who are even now in danger, in torment of body and soul, in prison camps, in the valley of the shadow of death.

**All:** Sustain them, Lord God, wherever they may be, by the knowledge of our love for them and Thine. Where there is fear, give them courage. Where there is suffering, give them patience for release. Where there is weariness and discouragement, give them hope. Where their spirits are defeated, renew their faith. Give to them a glimpse of a world that can be. Purify their vision and strengthen their wills.

**Leader:** Thou hast shown us the poor, the captives, the blind, the bruised of lands not our own and also neighbors on our town doorsteps.

**All:** May Thy spirit be upon us, to bring good tidings to the poor and release to the captives and recovery of sight to the blind, and liberty to them that are bruised. Take away our complacency, our selfishness, our bigotry. Save us from cynicism and prejudice; from the poison of hatred that destroys.

**Leader:** Thou hast made us conscious of the families of our land, torn by separations and surrounded by difficulties and temptations.

**All:** Awaken us, the women of Thy church, our God, to a vital concern for the younger wives. Where there is sorrow, may they feel the healing powers of sympathy and the infinite resources of Thy spirit. In their loneliness, may they cherish happy memories and high hopes; in eagerness may they prepare for the day of reunion and readjustment. Give to them the inspiration of knowing the

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official publication of

THE UNITED COUNCIL OF CHURCH WOMEN

Editor: Mabelle Rae LeGrand

156 Fifth Avenue, New York 10, N. Y.

Subscription rate, \$1.00 per year