

159 3007

UBCHEA ARCHIVES  
COLLEGE FILES  
RG 11

Girling  
Publicity / reports  
Material put out by Association  
of University Women  
1944 - 1948

## *Fellowship Across the Miles*

The Association of Universalist Women is sponsoring the Rural Service Project in Chung Ho Chang, China again this year. We support the work with our money and Ginling College supervises the project. Our \$3,000 pledge is exerting a great influence on the lives of the underprivileged Chinese in this market town.

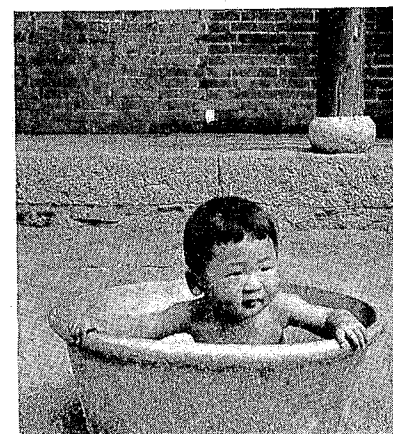


Miss Tsu Yu-dji

Dr. Earle Ballou, author of "Dangerous Opportunity", a study book on China, says of our particular work: "The type of program undertaken, the enthusiastic participation by the students who have shared in it, the grateful response on the part of the villagers, and the recognition by the local government authorities, all testify to the value of what is being done."

Miss Tsu Yu-dji, whose picture is on the left, is the consecrated director of the work at Chung Ho Chang. With two or three assistants she has carried on a tremendous program that in detail is most inspiring. She is the living embodiment of the Christian principles of brotherhood and love. In the face of rising inflation she has continued to spread the scope of the work in the community and by her own unselfishness has inspired the local people to accomplish some things for themselves.

"What IS \$3,000 worth?" we query. In answering, we ask you to try to measure in dollars the value of being able to read and write, of health instruction and a knowledge of sanitation. Can we compute in terms of money the merit of disease control, among animals as well as humans, or



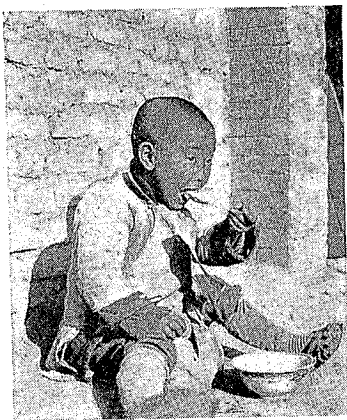
Chinese Baby in a Tub

increased knowledge of crop-raising methods or better cloth weaving? The implications for the future citizens of China in the nutrition program alone are illimitable.

Look at the appealing Chinese baby above, symbolic of China's newest generation. Because of our support, Miss Tsu can help his mother to understand better and safer ways of child care, so that he may become strong and fine, as the hope of every nation should be.

In the picture following is a little boy cheerfully eating his lunch. We are rejoicing that, during the short time that we have been interested in this project,

the people themselves have begun to support a hot lunch program for the children. What better encouragement could we have than that we are helping to teach these people to improve their own standards? After hearing of Miss Tsu's needs, one villager offered the use of a court-yard for a day care center for little children and made habitable a large room off the yard, at no expense to the Project.



**Chinese Child Eating From a Bowl**

Kipling said that "East is East, and West is West and never the twain shall meet" but we disprove the words in such an outreach program as this. We Universalist women do meet spiritually with these



**Chinese Children Playing on Swings**

courageous and noble Chinese who have never been broken by a conqueror. We have a fellowship across the miles that is in the true Christian spirit. We may never see their faces nor they know our names but

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

*Send contributions to your state AUW or to the Financial Secretary of the Association of Universalist Women, 16 Beacon Street, Boston 8, Massachusetts.*

**What  
IS  
\$3000  
worth  
?**

# *A Look At Our Work In China*

*Sponsored under the auspices of Ginling College  
in Chung Ho Chang, China*



The Association of Universalist Women  
16 Beacon St., Boston 8, Mass.

1945

## A Look At Our Work In China

Universalist women have sponsored, for the past two years, a Rural Service Station, under the auspices of Ginling College, in Chung Ho Chang, China.

Until recently, almost no direct reports have been available. The following, written by Tsu Yu-dji and her assistant, Hsiung Ya-na, give a picture of the work and its accompanying needs.



Chung Ho Chang, Szechwan, China

Dear Friends of the Universalist Church:

From time to time during the past year, we have sent brief reports of our work in the Ginling College Rural Service Station to the Ginling College New York office. We hope that we have been able to give you a general idea of the kind of work we are doing here, and to show some phases of our country life as well. For the generosity of your contributions we are very grateful. We are glad to tell you that your concern and interest in our work have been a constant encouragement to us.

The scope of our work has been extended from single homes to the whole community, from the town of Chung Ho Chang to the nearby villages, in the following ways: nurseries; parents' meetings; home visiting; training of local girls; women's classes; simple medical treatment; a recreational program; the training of college students during their summer and winter vacations; and research work. We want to share with you the delightfulness of our work which comes to us from the appreciation and collaboration in words and deeds of the rural people, the provincial and local government officials, and some other organizations, such as the Canadian Mission and the local clinic.

Among the rural people, the families of our nursery school children have shown their appreciation and cooperation most plainly of all. This spring while the peasants were busy working on the farm, we had two more nurseries opened in the villages besides the one in town to help the village mothers, so that they could give their time to the farmwork and know their children were being looked after. The total number of children enrolled in these three nurseries was 102. The parents of the village children are all farmers, while those of the 52 children in town earn their living in the following occupations:

Name of Occupation	No. of Children
Ricksha puller	5
Cloth merchant	5
Miscellaneous shop-keepers	5
Tobacco shop merchants	4
Noodle shop	4
Oil shop	3
Wine shop	3
Military service	2
Drug store	2
Furniture shop	1
Pork shop	1
Bean-curd shop	1
Scroll shop	1
Weaver	1
Tea shop	1
Paper shop	1
Shoemaker	1
Blacksmith	1
Bamboo-craft	1

Most of these parents attended regularly the parents' meeting held twice a month, and carried through at least one of the projects at home that would benefit their children, for example: cleaning the toilet and making a cover for it so that it would be safe for a small child to use; making a garment by a new pattern designed for hygiene and comfort; making a toy such as a cloth doll, a bamboo ball; feeding the child according to a balanced diet, etc. In addition to these, they sent for the children's daily lunch at the school such home products as bean curd; sweet sour pork knuckles; noodles; sugar, salt; wood, etc. This was not in payment, but to show their appreciation and gratitude. As a result, the children were served good food every day without any expenditure on our part. In the villages, parents even prepared food at their own homes for the nursery children, doing it in turns. The children enjoyed so much the different kinds of beans—red, black, soya, lima, green, etc.—peas, leafy vegetables and whole wheat cakes. The well-to-do families gave more food, while the poor ones tried their best, too. There is no feeling of unwholesome pride or sense of dependency among them.

The quickness in learning shown by the local young girls is wonderful, and their eagerness to serve is good to see. Mrs. Tseng, wife of the shoemaker, aged more than thirty, was at first completely illiterate. After attending the Women's Class for only two months, she was able to keep simple accounts for the shop and home. The others all learned quickly to read, write, and speak, for every one of them was eager to learn. The younger girls in the training classes have developed a good spirit of serving their community. Six of them, who have been trained for almost two years, help to look after the nursery children in the town, while the other five, trained more recently, help in the village nurseries. They like the children and enjoy the work. Even on very rainy days, when the roads are muddy and slippery, they go to their work barefooted, without grumbling. They are jolly and responsible.

There are three organizations with which we closely cooperate. The first one is the church belonging to the Canadian Mission (United Church of Canada). Several rooms in the church have been lent to Ginling College for its project, so that they have given us a place to live and work in. Thus we have good opportunities of taking part in church activities, such as leading young people's fellowship meetings, planning and carrying out the Christmas and Easter programs, visiting the church members. At the same time, the "Bible woman" of the church has a good chance to tell the Bible stories and to introduce Christianity to the girls and women who are attached to our project. This Easter nine young people were baptized, two of them members of our staff.

The second organization with which we cooperate is the Provincial Social Bureau. The head of the Bureau and some of his men came to visit in May last year. He spoke highly of our work and granted an annual subsidy to the nursery. Whenever there is a Child Welfare Exhibition in Chengtu, he recommends that things of our nursery be exhibited, since the equipment, toys, and the experimental methods used in our nursery seem fitted to the Chinese rural, economic life. The Social Bureau is now asking us to extend our work and to help them train workers for nurseries on a wide scale. We are now making plans for such an extension. The Social Clinic cooperates with us, coming to give physical examinations and vaccinations, to heal illnesses among our women and children. Such simple medical treatment as skin diseases, trachoma, or malaria is done by our own staff.

In answer to our request, the American Office of War Information in Chengtu came to Chung Ho Chang to give a movie last winter. It attracted crowded audiences. This spring, the people themselves sent representatives to Chengtu to ask for another movie show, and it was given. This marks the beginning of their interest in community affairs. We can see that there are great potentialities in this newly-awakened interest in the welfare of the whole community.

More soldiers have been conscripted from rural areas since last winter. Those who come from Jenchow and some "hsien" (i.e. counties) near Hwa Yang usually stop in Chung Ho Chang to get their clothes washed and hair cut, when they are passing by. Many times they have dropped in at our place and spent a day or a night there. During their leisure time programs were given by both our staff and our students. The soldiers each time were well entertained with speeches, songs, folk dances, and games.

We have described some of the results of our work and the happiness we have found in doing it. Furthermore, we would like to give you a brief account of the plans of our Station for next school year, July 1945—June 1946. The first plan is to continue the work mentioned above. The second is to enlarge our staff and to try to get graduates of the Ginling Home Economics Department to do some research and experimental work on Rural Housing, Nutrition, Clothing and Handicrafts and Family Relationships, as a preparation for post-war rural family rehabilitation. The final one is to develop local leaders so that they can carry on some of our work even if the College has to move back to Nanking at the end of this war.

With all good wishes,

Sincerely yours,

Tsu Yu-dji  
Hsiung Ya-na



## A Plan of Post-War Rural Family Rehabilitation Ginling College Rural Service Station

Tsu Yu-dji and Hsiung Ya-na

### I. AIMS

In 1937, the aggressor, Japan, invaded our country and took away a great part of our good earth. In the occupied area, many buildings and houses were destroyed; homes and shops were looted; families were broken up; people were left to poverty, suffering and privation. China is a nation whose civilization has been built on agriculture. Eighty per cent of her population are farmers. Hence, of all the work that confronts China after the war, none is so imperative as that of her rural rehabilitation. The family is the basic unit of rural communities; therefore, in the vast program of rural rehabilitation, the rehabilitation of the family is a matter of the greatest importance.

Ginling College has always been interested in rural service work. To meet the needs of rural reconstruction in the rear, during war time, the College started a Rural Service Station in Jenshow (about 80 miles from Chengtu) and in Chung Ho Chang at a later time. For six years the following work has been carried on, on a small scale: educational, medical, home economics, and industrial work. The local people appreciated the service, and the college students enjoyed the opportunity of getting acquainted with the life of country people. Several effective methods of rural work, as well as materials, were worked out successfully. Therefore, on the eve of our final victory, as the College makes her post-war plans, she looks forward to continuing work for rural people, using the experience gained in the work of the past six years. A plan of rural family rehabilitation is here submitted to accomplish the following things:

1. To render service to the rural people in the liberated areas.
2. To train proper personnel for post-war rural reconstruction.
3. To furnish a living laboratory for college students.
4. To work out effective methods and materials for rural work, and to study rural life.

### II. METHODS

- A. To select a rural area near Nanking as a service center to carry out the following types of work:

1. Home Work:
  - a) Housing:
    - 1) To build a model house as a demonstration and to give guidance to those who want to build new houses or rebuild their old ones.
    - 2) To supply supervisors to visit homes, discuss the ways of beautifying their own houses and yards.
  - b) Nutrition:
    - 1) To make a survey on the nutritional condition of the rural area.
    - 2) To teach housewives to serve a balanced diet.
    - 3) To promote the planting of tomatoes, soya beans, etc., for nutrition.
    - 4) To promote the raising of goats and chickens as an aid to diet.
    - 5) To organize cooking classes.
  - c) Clothing:
    - 1) To teach women and girls to make their own garments with small sewing machines.
    - 2) To introduce children's garments designed for hygiene and comfort.
  - d) Budgets:
    - 1) To enable rural homes to make family budgets and to keep accounts.
  - e) Family relationships:
    - 1) To enable retired soldiers to have a happy family life.
    - 2) To organize family meetings to establish a democratic spirit and put democracy in practice in homes.
    - 3) To give family guidance to develop proper relationships between husband and wife, between parents and children, between relatives or neighbors.
2. Livelihood:
  - a) To promote home industries on a small scale to increase the family income and such industries that wounded soldiers can participate in too.
  - b) To give some agricultural supervision.
  - c) To promote cooperatives.
  - d) To introduce small machines, such as for spinning and weaving.
3. Children's Work:
  - a) Nurseries and kindergartens for pre-school age children.
  - b) Supplementary classes for children of school age but who have had no chance to go to school.
  - c) Playgrounds for children of all ages.
  - d) Libraries for children.
  - e) Child Guidance Clinic.
4. Health Work:
  - a) Health education.
  - b) Midwifery.
  - c) Clinic.
  - d) Social training of students to promote better health.

5. Citizens' Hall:
  - a) Playgrounds and games for adults.
  - b) Hall for meetings and social gatherings and exhibits.
  - c) Reading room.
  - d) Hall for weddings and funerals.
- B. Set up three or four branch centers of a similar type of work.
- C. Cooperate with organizations, such as local government, agricultural institutions, local clinic, church, and similar organizations, as closely as possible.
- D. Develop local leaders to serve their own community.
- E. Train college students through their practice or research work in this rural community.



### I SAW OUR WORK IN CHINA

An account of a visit to the Rural Service Station in Chung Ho Chang, China, supported by The Association of Universalist Women.

By Captain Wallace Grant Fiske,  
Chaplain 14th Air Force in China.

It was when I first reached China that the idea came to me to visit the scene of our Universalist project in Chung Ho Chang, if at all possible. Since then my work as Chaplain with the 14th Air Force has taken me by airplane, jeep and river boat to many parts of China and at last to Chengtu, the city nearest the rural work which our Universalist women are supporting. This ancient city was the capital of the Hon dynasty 2000 years ago and many marks of that old civilization still remain. Since 1908 it has been the home of West China University. I had not expected to see such large, attractive stone buildings and broad, well kept campus. It is here that some six or seven other colleges have found a refuge after being driven out of the cities in east China. One of the schools is Ginling College for Women, from Nanking. It is this college which directs the rural work in Chung Ho Chang.

I had looked forward to meeting Dr. Wu Yi-Fang, President of Ginling, for she is one of the most able and respected women of China. However, she was in the United States at this time, serving as the only woman delegate to the San Francisco Conference. In her absence, Dr. Ruth M. Chester, a member of the staff, was most helpful. She volunteered to accompany me on my visit to the village where the rural project is in operation. Transportation to the place, eight miles distance, presented quite a problem. I had read in The Bulletin of The Association of Universalist Women of the difficulties others had experienced making the same trip by river boat, rickshaw and bicycle and I wanted to avoid that, especially since the weather was uncomfortably warm and humid. Besides, I wanted to use my time at the Service Station rather than enroute to it.

So I called at the Army Hospital, which was occupying some of the buildings at West China University, and arranged for a vehicle. I

expected a jeep for that is the most common means of road travel for the Army in China. It was with some amusement and self-consciousness that we climbed into the ambulance which appeared instead. Occidentals draw attention and curiosity wherever they go in China but now we had the additional attraction of a large red cross on the vehicle. It was a much more comfortable ride than the jeep would have provided and certainly quicker and easier than by any other means. We went over the rough, narrow dirt road along the river by Szechwan University and through the little villages with their mud and straw-thatched huts crowding us on either side.

I was delighted to learn that we were making our visit on the weekly market day and the village would be crowded with people coming from as far as twenty miles to display and barter their wares and produce. All along the way we passed men, women and children carrying heavy loads in baskets suspended from the ends of poles balanced across their shoulders. Some were pushing wheelbarrows loaded to an astonishing capacity, with perhaps a child sitting on top of the load. Enormous pigs, upside down and legs in the air, with their sides shaking like so much jelly, were laboriously pushed along in wheelbarrows so they would arrive at the market without loss of weight. The thin and undernourished bodies of the people was a pathetic contrast. Yet despite the miserable condition of poverty, squalor and disease in which these people live, no depression of their spirits is apparent and we were greeted by curiosity and ready smiles all along the way. The children, even to the smallest, scrambled to the sides of the road to extend an upturned thumb and to grin and shout, "Ding Hao", which is the common gesture all through China for wishing us "very good." There were the beggars too, trudging along with empty rice bowls, or sitting in the dust by the side of the road, with pleading hands extended. Many were blind and crippled. All were in filthy rags or half naked—even the little children. I shall never get used to seeing such sights and my heart aches at the thought of this pitiful condition which is so prevalent.

At last, after nearly an hour of being thoroughly shaken and dusted on the highway, we came to the edge of Chung Ho Chang where we left the vehicle and continued on foot because the streets of the village were teeming with people and animals. We soon came to a plain wooden building wedged in among the shops and dwellings. This was the center of our Universalist investment in China. There was no way of announcing that we were coming but we were greeted most cordially by a mere wisp of a woman whose devotion and kindness became more evident all through our visit. She is the director, Miss Tsu Yu-dji. Her assistant, Miss Hsiung Ya-na, a younger woman, full of activity and enthusiasm, was there also. These two consecrated and able women, both graduates of Ginling College, carry on this work the year 'round, except for a brief vacation in the late summer. But now they were being assisted by six charming young ladies from Ginling, who were getting practical experience in social work and teaching during the summer as part of their college work.

It was nearly ten o'clock when we reached there so we had almost three hours to be with the children before they were dismissed for the afternoon as is the custom in the summer. There were several groups in classes according to the ages, ranging from two to eighteen. We visited the little ones first and my heart fairly bubbled with joy to see them. I have missed being with children so very much. There were about twenty-five in this group. Sitting on low benches and surrounded by attractive posters and with samples of their handiwork on the walls, they looked much like a kindergarten group of boys and girls back home. There was no difference in the way they acted. While the teacher led them in their animated songs, some sang and followed the movements with close attention. Others were more curious about us and they craned their necks to see. A few just twisted in their seats and



waited for something else to turn up. They were so proud when they were chosen to lead the singing. But it was not just a singing class. Even though I could not understand their Chinese, I did know from their gestures that they were learning such lessons as the importance of keeping their bodies clean, drinking only boiled water, and ridding their homes of filth and flies. Such impressions need to be made early and I think that such teaching will undoubtedly save some of these little ones from the dread diseases that kill millions of Chinese each year.

Each youngster had a drinking cup and a wash basin of his own and used them at noon to demonstrate the lesson just learned. They were too young to read their own names so little pictures of flowers, birds and animals were the marks of identification. They could read these and so find their own cups and basins which were made of pieces of bamboo, cut into appropriate shapes. Then before going home they had a lunch of beans and rice furnished by their mothers and cooked in the school kitchen. This is an important part of the program for some of the children are undernourished and this guarantees at least one wholesome meal a day for all of them.



No luxuries were to be seen. The floors of the rooms were earth pounded down hard and swept clean. The charts around the room were handmade by Miss Hsiung who has been asked by the government to write a book using reproductions of her charts to guide others in nursery teaching. Such equipment as they had was all handmade by the teachers—blackboards, toys, charts and posters for instruction in the classrooms and swings, slides and carts in the playground. It is amazing what useful articles can be made out of bamboo of which they fortunately have plenty. Balls, baskets, clappers, little wagons, benches, dishes and numerous other things are ingeniously created with bamboo, plus a few simple tools, and the imagination and skill of the teachers. They gave me a few samples and the older girls contributed some of their handiwork for me to send back home. Some of the older children were in the school yard playing games which were directed by the students from Ginling. A group of teen-age girls was in class in another small building and later they were busy doing handwork at tables in the yard. I had filled my camera with color film and took as many pictures as I could so the church folks at home could have a more realistic appreciation of this wonderful and important work they are supporting in China.

But only a part of the rural service project is to be seen at the school. The teachers visit the homes of the village and carry on a program of nursing and instruction in home-making, child care, and

sanitation, in cooperation with similar work being done in nearby towns. They know the home needs of these people and the friendly smiles and respectful bows when we walked in the streets testified to the confidence and esteem which everyone has toward them.

Before lunch we went for a walk through the marketplace. It was a colorful sight and we saw many curious things. The vegetable market, fortune-tellers, food shops and medicine-men were good subject matter for picture taking. An unusual feature, seldom seen, was a procession of yellow-robed Taoist priests and their attendants, chanting, striking gongs and playing musical instruments. They carried a highly decorated figure of the Goddess of Mercy. It was the birthday of the Goddess and the celebration on that special day was to petition her to stop the plague of cholera which had caused many deaths and was then at its height. Following the graven image, a crowd of people slowly shuffled along, each with a stick of incense as an offering. Apparently they have more faith in this method than in the safeguards of sanitation and so cholera takes its toll each year.

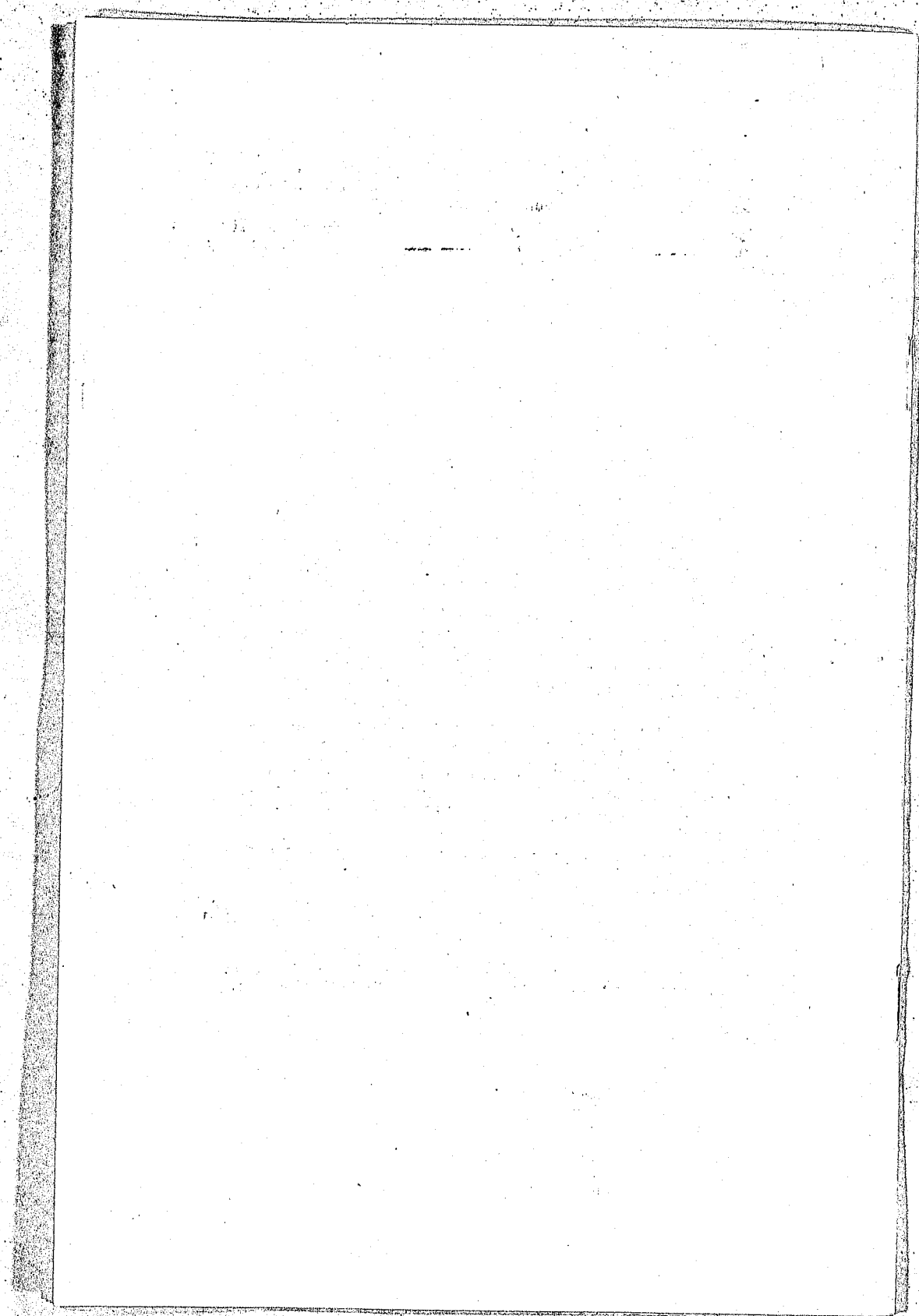
We came upon one stall in the market where an old man was haranguing a fair-sized gathering. On the table before him were various colored bottles and powders. I asked who he was and what he was saying. Miss Tsu said he was selling medicine but he was telling the people to go get their cholera inoculations first and then come and buy his medicine. It reminded me of the many advertisements in the magazines back home designed to sell a product but urging people to buy war bonds first. There was little that I wanted to buy but I did get some "funeral money" made of silver paper. It represents real money and is burned at the temples as an offering to ancestors. I have seen it done several times at Buddhist and Taoist shrines. I took a number of color pictures at the school, in the marketplace, and of the procession, and when they are processed I hope our church people can see them. It will help them to share something of the wonderful experience I had. Fortunately for them the pictures do not record the smells.

We returned to the school and sat down to lunch and enjoyed a simple meal, but one of the best I have had in China. I've learned to be as expert with chopsticks as the Chinese themselves so I did not go hungry. When the tables were cleared, the teachers retired. Two tables were put together and a mat spread over them so I could have a nap, too. The day was so very warm one could hardly sleep, but just staying quiet was restful.

I have visited many missions in China and India and talked with missionaries of all faiths. I regret that I found some of which I had no approval but most of the mission work is good and most missionaries have my admiration and respect for their marvelous work under the most difficult of conditions. But nowhere have I seen a more vital or deserving program than this one our church women are supporting. Nor have I met workers for whom I have greater admiration than these two consecrated laborers at Chung Ho Chang. When I was leaving, Miss Tsu and Miss Hsiung graciously expressed their thanks for my visit and for the help and encouragement our church people are giving them. But before them I felt humbled and I know I should thank them for the privilege of giving us a share in this great Christian work.

The Association of Universalist Women  
 urges that you give generously in support of  
 The Rural Service Station in China.

Send your contributions through your state treasurer, and, in un-organized states, directly to the Financial Secretary of The Association of Universalist Women, 16 Beacon Street, Boston 8, Massachusetts.





*"Calling All Universalists"*

---

## RURAL SERVICE WORK IN CHINA

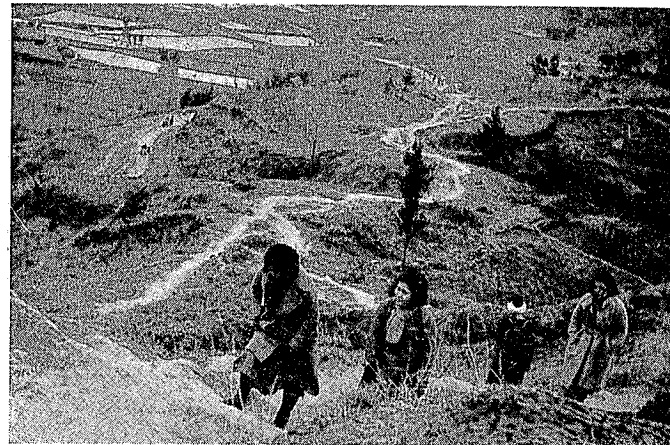
The Association of Universalist Women has accepted the financial responsibility for a Rural Service Center in Chung Ho Chang, a market town of about 2766 families, six miles from Chengtu, on a fertile plain through which winds the Fu river. Here in the heart of a great, densely populated rural province, under a program instituted by Ginling College, has been established a Rural Service Station destined to exert a marked influence upon the lives of women and children in this vast area.

Poverty and illiteracy are the great problems in Chung Ho Chang. Disease is prevalent — trachoma, tuberculosis, skin disease, bad teeth and tonsils. Farm methods are crude. Many children are left to shift for themselves while mothers spend long, burdensome hours in fields and shops.

The need for a vital rural program is unquestioned.



Ginling girl points out message on poster to villagers.



Ginling students take a short cut, leaving their rickshas to follow by the highway. Chung Ho Chang may be reached either by bicycle, ricksha, wheel-barrow or boat.

## HOW THE PROJECT WILL BE ADMINISTERED

The Association of Universalist Women has pledged \$3,000 to the support of this unit of rural work in China. The staff will consist of a Director, Miss Tsu Yu-dji, distinguished graduate of Ginling, and a staff of resident workers, studying in the field of sociology. The group will live together in the community of Chung Ho Chang.

The administrative problems will be the concern of specialists from Ginling College faculty.

Give generously to the  
Rural Service Work

sponsored by

The Association of Universalist Women

in

Chung Ho Chang, China

*"Freely we have received, freely give."*

## THE PROGRAM OF WORK

The program of The Rural Service Station is three-fold:

### *Educational:*

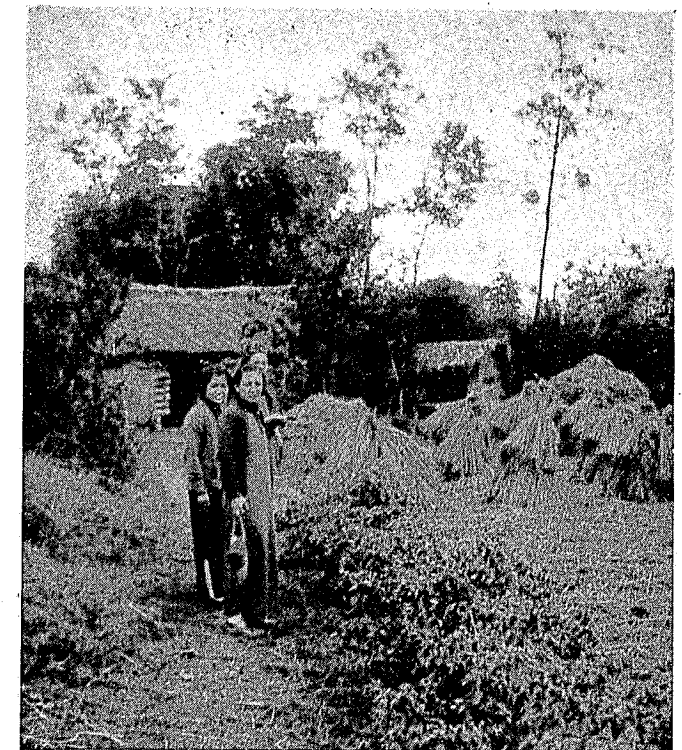
Teaching children and illiterate adults to read and write; parents' meetings; organized club work; religious education; music, dancing and story-telling for children.

### *Public Health:*

Nursing; nutrition courses; sanitation; mid-wifery; clinical work.

### *Economic:*

Methods of increasing income; home-spinning; improved methods of raising stock, chickens and eggs; disease control.



Ginling girls visiting farm home.



"Daily Exercise". Children in the Day School, supported and supervised by the Ginling Y.W.C.A.

### WORK WITH CHILDREN

Work with undernourished and underprivileged children has a vital appeal to normal women, and in few places could one's efforts be placed to better advantage than in the great war stricken country of China, exhausted by long years of struggle.

Experience during the first year of work in this area showed that sore eyes could be made bright and wan faces rosy when a diet of fresh vegetables supplements medical treatment. Even the children who came from more fortunate homes were suffering from unbalanced diets. Children who had had no opportunity to learn to read began to rejoice in a printed word.

Physical eyes and mental doors can be opened in China by the liberal offering of those who believe in universal brotherhood and who take seriously the Master's injunction:

*"Suffer the little children to come unto me,  
for of such is the kingdom of heaven."*

### GINLING COLLEGE

Ginling is one of the seven great union colleges for women in the Orient. It was originally located in Nanking, but was obliged to move inland after the early bombings of the city. Instead of moving immediately to a new site, as did some of the colleges, in 1937 Ginling set up two units of work in areas accessible to numbers of its students and carried on, graduating its fourth year group. In 1938 the officials decided to move westward and then began the long, historic trek to Chengtu. Here refuge was found on the spacious campus of West China Union University where the regular college activities were resumed and a program of rural reconstruction initiated, first at Jenshow which, after three years, had to be moved because of difficulties of communication and insufficiency of funds, and later in Chung Ho Chang which Universalist contributions can make a continuing program.



DR. WU YI-FANG  
President, Ginling College



USC ALEXANDERSON PHOTO

---

*The Rural Service Station  
Shwen Hwa Cheng, China,  
Needs Your Support  
1947*

---



When Ginling College moved from Chengtu to its former home in Nanking, the Rural Service Station, supported by The Association of Universalist Women from January 1944 to September 1946, was put under the direction of the Canadian Mission and the Provincial Social Affairs Commission of Szechwan Province.

A new Station at Shwen Hwa Cheng was opened in September 1946, to which The Association of Universalist Women, by a vote passed at the Biennial Convention in Akron last April, again pledged its support.



After nine years of enemy occupation, and in an area so wrecked by bombings, it was difficult to find proper housing for the new Station. However, a prominent Chinese family, owners of the largest house remaining, granted the use of the courtyard, two halls and two bedrooms so that Shwen Hwa Cheng might have the services of the Rural Service Station.

Miss Tsu Yu-dji and her staff began operations in September 1946.



The new Station carries out a program similar to that followed in Chung Ho Chang.

The local government leaders are enthusiastic about work for and with women. Due to conditions, many are illiterate.

The children will be taught to laugh and play, to take care of the eyes and teeth, to learn health habits, to read and sing and do things with their hands.

Miss Hsiung Ya-na, now studying at Cornell University, Ithaca, New York, will return to China late in 1947 and to Shwen Hwa Cheng to carry the new techniques learned here in America.



The Rural Service Station, cooperating with CNNRA, started a feeding station; milk and cod-liver oil were provided by CNNRA for children, nursing and expectant mothers.

The Station, equipped to serve 500 children, is now serving 570.

Children who live nearby come daily for milk. Those who live at a distance may take milk home with them twice each week. For those who are fed at the Station, the milk is heated in a large copper caldron and served by young girls as the children file by. Each may have one cup per day. The service is limited to two per family.





#### THE STAFF

Miss Tsu Yu-dji, Director

Miss Hsiung Ya-na, Assistant, on leave while studying at Cornell University, Ithaca, New York, under grant from the United China Relief Child Welfare Committee.

Miss Chiang Yen-wen, a Ginling graduate of the class of 1946, with a major in sociology, and having had practice work at Chung Ho Chang.

Miss Shih Loh-so.

#### A Suggested Promotional Program

1. A Chinese speaker.

It is not difficult to find:

2. A traveler who has visited China.

3. One who has made a study of China.

Add to such a program:

1. Chinese music: Manuscript album No. 44; Keystone album No. 109; Victor disc No. 25380.

2. Chinese customs: a Tea with costumes.

3. A Worship Service with appropriate dedication of gifts.

---

#### OUR RESPONSIBILITY

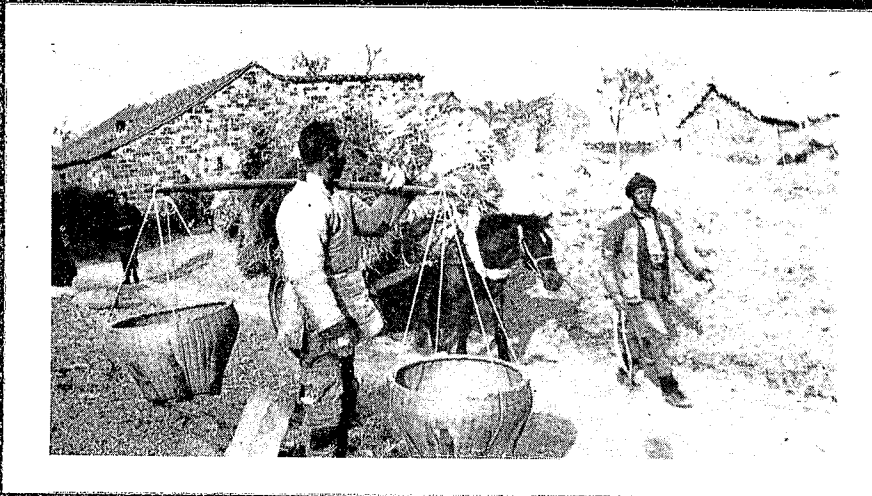
By vote of the Biennial Convention held in Akron, Ohio, 1946, The Association of Universalist Women pledged \$3,000 for the support of Shwen Hwa Cheng, Rural Service station.

Miss Tsu Yu-dji has worked out a program for the Station and all efforts are being made to secure as much support as possible from sources in China.

Our small contribution makes possible the staff only. Without a staff the work could not go on. The work becomes, therefore, a major service.

Send your contribution NOW to the treasurer of your state Association of Universalist Women, or to Miss Bernice F. Cunningham, Financial Secretary, 15 Governors Avenue, Medford 55, Mass.

---



*Our Work in*

**SHWEN**

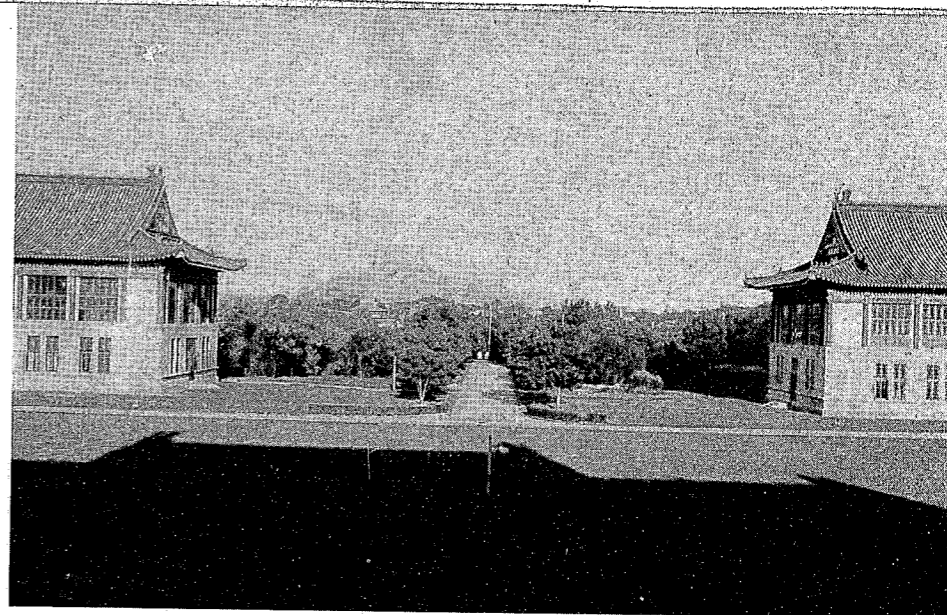
**HWA**

**CHENG**

**1948**

**THE ASSOCIATION OF  
UNIVERSALIST WOMEN**

**16 Beacon St., Boston, Mass.**



**Ginling College Campus, looking towards Purple Mountain**

Left—Library

Right—Chapel

SHWEN HWA CHENG, the rural service center to which Universalist women have pledged their support, is situated twelve miles from Ginling, the famous college for Chinese women, situated in Nanking. This is one of the eight interdenominational colleges for women that are located in the Orient.

Ginling was founded in 1913, under the leadership of Mrs. Lawrence Thurston, a graduate of Mount Holyoke, who became its first president.

In 1928 Dr. Wu Yi-fang, a member of the first graduating class, succeeded to that office and has held the position ever since.



Guest Hall, Ginling

In 1937 Nanking was captured by the Japanese and Ginling was moved to Chengtu, in Szechuan Province. There the work was carried on in the face of many discouragements until the students were able to return to their own campus in the summer of 1946.

They came back to a scene of desolation. Japanese troops had quartered in the beautiful buildings. Lawns and shrubbery had been neglected, library books destroyed or sold, science equipment removed from the laboratories, plumbing torn from bathrooms. There were no beds, and not a single typewriter left.

To these difficulties was added the new hardship of inflation—so great that students must use both hands to carry the money for one semester's fees.

Undaunted by these obstacles, the college proceeded to expand its former range of activity. A rural center in Shwen Hwa Cheng was opened in September of that year, both as a source of relief to families left destitute by the war, and as a practical training-ground for students.



**Staff and Neighbors in front of the new building.**

The work of the station at first consisted of providing milk and cod liver oil to some 400 children and their mothers, and was carried on in the home of the Li family, who generously housed the staff as well. The work progressed and soon outgrew the rooms provided; and as new departments of service were added, a larger building became a necessity. Through contributions from friends both in China and America (these included the annual gift of The Association of Universalist Women) land was purchased and the present building erected. It was dedicated in December, 1947.

The staff of two has now grown to five.

Miss Tsu Yu-dji is the director. She is assisted by Miss Hsiung Ya-na, recently returned to China after receiving her Master's degree from Cornell University. Other staff members are Miss Chang Li-hwa, Phoebe Ho, Yuen Yen-ho and Sze Lu-sha.

The activities at Shwen Hwa Cheng fall under four main headings:

(1) Home-building, which includes model housing, nutrition, proper clothing, budgeting, family relationships.

(2) Industries—increasing the family income by spinning, weaving, etc.; agricultural supervision; cooperatives.

(3) Work with Children—care for those of pre-school age, playgrounds, libraries, child guidance clinic.

(4) Health Education, including midwifery training.

The building also serves as a reading-room, a center for adult gatherings and a hall for weddings and funerals.

The men of the community have asked the station for help, so plans are being made to provide a reading-room for them, and to secure the part-time service of an agriculture student to help them improve their farm products.



**Miss Tsu Yu-dji and  
Miss Hsiung Ya-na**



Sixty-four women and girls attend the reading class daily, some coming from villages five li (two miles) away. They are very enthusiastic about studying. The class must close at the beginning of the busy season in May, when the women either work in the fields or prepare food for the laborers, who then eat five times a day!



Mothers are taught to make "new-style" summer clothes for their children. A handwork club has been organized to teach girls who wish to continue study after the regular classes close. They learn cross-stitch, plain sewing, reading and embroidery. They hope to sell the articles they make and so help out their economic situation.

One day, two weeks after the class had started, a mother brought her young daughter, appealing to Miss Tsu to let her enter the class. Her elder daughter, she said, had married and left home with her husband. A few days before she had returned, and complained bitterly because she was so ashamed of her illiteracy. "You have made a mistake," she told her mother, "in not sending me to study. Now you must not let my sister lose this opportunity to learn." So it was agreed to take her in.

Six weeks later the mother returned, very pleased at the progress her younger daughter had made. Though she had studied only a few weeks, she could write simple words. She could read some of the words on the calendar hanging on the wall, and could distinguish the days of the week. Finally the mother said smilingly, "We who have not studied cannot read anything on the calendar. It is good for a girl to study."



**Eat More Tomatoes!**

Tomatoes, stewed and sweetened, are fed to mothers and children in the hope that they will acquire a taste for them and learn to feed this healthful vegetable to their families. Both tomatoes and potatoes are now on sale in the local markets.

A nursery school was started for mothers who work in the fields, and had to leave the small children to play on the street or lock them in a room at home. One day a four-year-old fell into a pond; luckily she was noticed by neighbors and rescued. This illustrated the need of the nursery school in the busy season, and thirty-two children came, from 2 to 5 years old.

Four young girls of the community were trained to help; they wash the children's hands and faces when they come to school, and supervise them while at play.



A teacher leads the children in singing, games and story-telling. Twice a week a doctor or nurse from the hospital comes to carry on health work.

Older children have a daily program of games, singing and folk dancing. On closing day the parents and neighbors were invited. Children told stories; eight boys and girls gave a Sinkiang dance; part songs were sung, and at the end a play was given. The report showed that 20 children had attended every day for five weeks; one boy, a fifth-grade pupil, had finished reading 36 story books, and a seven-year-old had finished 24 story books. The parents were happy to see what progress their children had made.



**Are you ready for a story?**



**The Center Helps the Community**

Here is a one-roomed, windowless home on the visiting list of the Rural Service Center. The father died last year, and the mother earns her living by making shoes. The little five-year-old girl takes orders for them as she goes to three different villages to sell candies which the mother buys in Shwen Hwa Cheng for re-sale. The house contains a bed, a charcoal burner and a box which serves as a table. A quilt which Miss Tsu gave her (from a foreign friend) she keeps buried during the day, for safety, in a pile of straw at the foot of her bed.

### PROGRAM SUGGESTIONS

Review the new book on China put out by the Missionary Education Movement, "China; Twilight or Dawn?" by Frank Price.

Put on the three-act play, Straight Furrow (Hilda Benson and Elizabeth Howell) . . . obtainable from the Universalist Publishing House, 16 Beacon St., Boston, Mass.

Ask Chinese friends in your community to speak about or demonstrate Chinese customs: brush-writing, cooking, etc. If possible, invite a group from a Chinese Church or Sunday School to your meeting.

Begin now to make a scrapbook of folders on China, cuttings from old copies of The Bulletin, newspaper clippings, etc., to be used at a future meeting,—each being presented by a different member of the group.

The Association of Universalist Women pledges annually \$3000 for the support of the Rural Service Center at Shwen Hwa Cheng. We are proud to have a share in the relief of want and ignorance in this needy area.

Send your contribution soon to the treasurer of your state Association of Universalist Women, or to Miss Bernice F. Cunningham, 15 Governors Avenue, Medford 55, Mass.

*The Association of Universalist Women*

16 Beacon Street, Boston 8, Massachusetts

## SEVENTY-FIVE YEARS... ONWARD

(Continued from Page 1)

pression occurred in the 70's this excuse seems to have less validity than might have obtained in more affluent years, but although the matter appears to have been further referred to an investigating committee, nothing came of it and the point was never pressed. Perhaps the women felt that they had successfully pioneered and had so achieved the point.

During the first active year of *The Women's National Missionary Association* petitions had come in, notably from the Massachusetts Association, for a regular page in *The Christian Leader* which should carry the reports, policies and notices of the Association. In accordance, arrangements were made with the Universalist Publishing House to make this service a regular procedure, and different persons were made responsible for the copy. But it was not until 1913 that it was recognized that only a small percentage of the women were reading *The Christian Leader* and that a bulletin for all women, consisting largely of reprinted material, would be helpful. The first copy of *The Bulletin*, official organ of the Association, was sent out from the executive office then at 359 Boylston Street, Boston, on November 1, 1913. It was a 5x7 four-page bulletin to be printed monthly during the church year. From 1913 to the present *The Bulletin*, although considerably changed in format and content, has been contributing to the women's program, first in the small monthly paper and at present in the larger eight-page edition which is published bi-monthly from September to June.

In *The Women's Centenary Association* days one of the most interesting features of the work was the preparation and presentation of denominational tracts as a part of a program of liberal evangelism. This work went on with renewed zeal through 1906 and 1907, 150,000 pieces being distributed, including a large number of liberal sermons. The 1909 report sounds a new note, reporting twenty new leaflets, each having to do specifically with the women's program, this in contrast to earlier years when no special promotion was given to the program of organization. This period, then, begins the years when there became evident a definite awareness of distinctive features of the woman's program.

There has always been a strong interest among Universalists in the field of social action as well as in social welfare. *The Women's National Missionary Association* endorsed and worked for the League of Nations, national prohibition, prison reform, and systematic prison work for women under arrest. It had representation at the Law Enforcement Conference and the Conference on the Cause and Cure of War. It made liberal contributions to the famine sufferers in India; the sufferers in the Halifax disaster of 1918; to Armenian Relief; to the leper missions in China and Japan; to the Chaplain's Fund; to the homes for the aged and orphans; immigrant homes; soldiers' homes; day nurseries; to the McCall Mission in France and the Grenfell Mission, and sent surgical dressings to Vellore College in India. In 1917 two state associations carried a good program of social service to foreigners. In Japan a social service program was set up at Dojin House, Tokyo, under Mrs. Matsu Kijama Yoshioka who had previously been financed for two years of post graduate work at Smith College, with practice work at Lincoln House, Boston, and Unity House, Minnesota. Aid was extended Mrs. Yoshioka with the understanding that she give five years of service, with pay, to Blackmer Home upon her return. This work consisted of instruction in English, sewing, child welfare and clinic work.

This work in social action and social welfare was promoted under a Department of Philanthropy and the St. Mark's Sisterhood, the two being finally merged. The St. Mark's Sis-

ment, invalid, elderly and needy women with children; legal work, aiming to secure protective laws for women and children.

It became evident in the early years that the most fervent missionary zeal of the denomination was vested in *The Women's National Missionary Association* and that a sincere attempt was being made, by that organization to develop a meaningful program. Rev. George E. Huntley, then of Canton (St. Lawrence University), New York, wrote: "I am deeply impressed with the conviction that there ought to be more mutual helpfulness and understanding between your organization and our theological schools. In accordance with this belief, I have arranged to have the work presented as a part of our regular curriculum at Canton, so that no student will graduate without a knowledge of the history, spirit and hopes of your society." Reacting to this gracious announcement, the Executive Board immediately granted \$100 for books, maps and such other materials as was needed to assist in the program.

Rather than to develop a missionary program of its own and attempt to promote it, *The Women's National Missionary Association* adopted the plan of recommending certain study or studies from current books and pamphlets. Before the days of *The Bulletin*, the program was announced at the time of the biennial convention, or through an occasional page in *The Christian Leader*. In 1908, aliens were entering the country in such numbers as to cause alarm and that topic became the study theme for the year. In 1909 the theme was peace. In that year Miss Angelica Graves of Maine presented a plan for organizing mission study classes, but it was not until 1913 that a general system of mission study was urged upon all women's groups. A recommendation inaugurating a Mission Study Department and urging the introduction of a systematic study of missions in all of the Universalist Theological schools was passed in 1913. By 1909 many of the groups were studying the interdenominational books published annually by the *Missionary Education Movement* on both the home and foreign theme. Often these books were purchased by *The Women's National Missionary Association* and loaned to interested groups for study.

## HER OWN WORKS PRAISE HER

(Continued from page 1)

personality has been felt by all who have come in contact with her, and her gracious manner has given her spoken words a carrying power. As one of our women put it after a recent meeting: "She says things so well, and she's so pleasant to look at while she's saying them!"

Upon our Executive Director falls the burden of preparing much, if not most, of the literature of the Association, and in fulfilling this part of her job Miss Folsom has been exceptional: the *Leader* page, *The Bulletin*, the *Yearbooks*, the *History of the Association* (an installment of which appears in this issue of *The Bulletin*) and many pieces of promotional literature speak not only of her ability as writer and editor, but reflect her integrity and conviction as a woman of Christian ideals.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

Give her the fruit of her hands; and let her own works praise her in the gates. (Proverbs 31)

## TO THOSE WHO READ THE BULLETIN

If copies of *The Bulletin* are going to the wrong address, or if duplicates are being received in a home, or if there are deceased members, or new members in your groups, please notify the office secretary. It is no small task to send out 10,000 copies with no special staff equipped to keep a careful check. Waste may be eliminated if each member accepts her share of the responsibility in providing the office secretary with the proper information.

## OF EDUCATION

and a symposium on Building Better Churches in which the leaders were: Dr. Robert Cummins, Rev. Douglas Frazier, Miss Ida M. Folsom, Dr. Frederick M. Eliot, President of The American Unitarian Association, and Dr. Donald B. F. Hoyt, minister of The Congress Square Universalist Church, Portland, Maine.

The institute attendance was 62, representation including Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Illinois and Minnesota.

## REPORT ON THE NORTHFIELD MISSIONARY CONFERENCE

By ANNE S. BROWN

## DEPARTMENT OF OUTREACH

## TWO CHINESE VISITORS

Miss Yunnan Mao, just recently from China, and Miss Wu, Professor of Chemistry at Ginling College, Chengtu, were callers in the executive office one day recently, bringing greetings to The Association of Universalist Women.

Miss Mao, a Ginling graduate, flew out of China over the Burma area, thence to Australia from which she took boat passage to the west coast. Miss Mao will study at Nashville, Tennessee.

Miss Wu has been in this country since a short time after the first bombing of Nanking, the former home of Ginling College. She expects to return to Chengtu in the near future.

Upon the suggestion that pictures were good promotional material Miss Mao modestly remarked that not only were such things as films not to be had but that many of their commodities had soared in prices to as much as 500 times the pre-war prices.

I wish that every Universalist women might have had the privilege of meeting these two lovely young Chinese women. Had they, I feel sure the contributions to the Rural Service Work at Chung Ho Chang would have reached the goal for the year rather than to have come seven hundred dollars below that goal.

I. M. F.

## NEWS FROM CHUNG HO CHANG, CHINA

Dr. Wu Yi-fang, president of Ginling College, with whom Mrs. Brooks talked personally last winter concerning our new project at Chung Ho Chang, has returned to Chengtu where the College is now situated and has written the following news about the rural work which we are helping to finance:

"I have asked Miss Hsiung Ya-na, who works with Miss Tsu and writes in English more fluently, to write out something in English to be sent to America. Before that time comes, you can at least tell the Universalist women that our rural service station is doing very well in that market town. The best proof of this is that the parents of the nursery school children brought food-stuff free of charge to the school to use for the luncheon for the children. These farmers appreciate greatly how the children improve in health and habits after they have been to the nursery. They were much impressed by seeing how the teachers would prepare the food for the children and so they voluntarily presented these gifts. Miss Tsu and Miss Hsiung hope that through the children they will help the mothers to improve upon the diet for the family and also to adopt gradually more hygienic habits of living. Miss Hsiung is also doing another line of work, that is, writing up texts for the children and teachers in the rural places. The only difficulty is that because of the shortage of staff, she has to give so much time to the practical work that she cannot give enough time to the writing or other research projects. Actually, both Miss Tsu and Miss Hsiung have had enough practical experience to enable them to contribute more through writing out texts or work programs for children and women. All such material is in great demand in China and there is a real field where these girls can make their contributions. Now that we have received this gift from the Universalist Women, we shall be able to employ a few more middle school graduates to attend to the practical work and thus relieve Miss Tsu and Miss Hsiung from some duties and enable them to attend to other work which will, in turn, help other rural service centers.

"In regard to the rural service program I heard interesting reports from Miss Tsu Yu-dji this morning. She came from

the country to present the summer project to the student relief committee, because when students go out they have to receive grants from this committee for their maintenance. I should add that the Chengtu Student Relief Committee was much pleased with Miss Tsu because she presented such careful and interesting reports after they had made grants to students to carry out the projects during both summer and winter vacations. Miss Tsu is now asking for 16 students and we hope that it will be possible for so many to go and carry out the important work. I mentioned before that Miss Tsu was planning to open day-nurseries in villages during the busy planting season. Last week she started one in a village. The local leaders welcomed it with open arms and contributed a place for it. A good-sized courtyard was offered for it and an old room at the side was repaired for their use. This man even had windows put in that room to give more light. He did not charge Miss Tsu a single cent for this expense. You know how careful the rural people are with their own money and you can readily understand it was only because they have known of Miss Tsu's work and how they themselves will receive the benefit from having a nursery school.

"Miss Tsu told me another story. These children have been using washbasins made out of split sections of bamboo. Even bamboo is getting quite expensive now, so she consulted another man in the market town on this matter. He spent time in finding out where such large-sized bamboos were raised, went out to the place himself on a bicycle and secured the contribution of two good-sized trees. Miss Tsu said this is the equivalent of more than N.C. \$1,000 (U.S. \$100, approximately.)

"One more item of news from Miss Tsu. She has been to the office of the Commissioner of Social Affairs. Mr. Lee, in charge of the training program, told her that he is making plans to train a class of 50 rural workers. He wants to invite Miss Tsu and Miss Hoh to give a series of lectures during the training period. Furthermore, he wants to place a few at a time of these graduates at our rural service station as apprentices, so that they may learn from practical work, the program and technique of doing rural service. This is very encouraging news—and shows the confidence that office has in our rural service program. These workers are going to be sent into the various 'hsiens' to start similar programs under the Commissioner of Social Affairs. All this proves what an important contribution our rural service program can make, but at the same time, it also indicates that we need to strengthen our staff in order to do a larger piece of work. Mr. Lee is ready to give subsidies for the additional expenses because of the coming of these apprentices.

"I don't need to tell you how this gift from the Universalist Women has come in time to enable us to accept this proposal from the Commissioner's office."

\* \* \*

In regard to inflation in China and its effect on the work at the rural service centers, the American Office of Ginling College sends this statement:

"The problem of inflation in China today is great, as are also the hardships resulting from the excessively high prices that prevail. The official government rate of exchange is 20 Chinese dollars to one American, but the purchasing power of the Chinese dollar is only about 1/500 what it was before the war when the fixed rate was 3.3 to 1. Thus you see that in order to give American money its pre-war purchasing power, exchange should be 1,650 to 1, instead of 20 to 1. For about the past six months the government has given an exchange subsidy that brought the rate for all educational and philanthropic funds up to 40 to 1, but since even that is totally inadequate to meet the situation we have been seeking to make arrangements which will give us the benefit of a still better rate. These are now in the process of development, and it is hoped we can get from 60 to 80 for our remittances. But this is still totally inadequate in the face of continued inflation.

"Miss Tsu Yu-dji's salary is paid in local Chinese currency, upon which adjustments have been made from time to time over the past year and a half. There is also a rice subsidy because the government sells rice to educational institutions at a lower rate. However, all told, salaries are far short of actual requirement and in many instances we find our faculty members selling books, clothing and prized possessions."

sponsibility for the salary of Miss M. Agnes Hathaway, but her work was under the authority of the church and subject to its official planning. This special fund for the maintenance of Blackmer Home was urged by Miss Catherine M. Osborne in response to a growing concern lest the yearly dues and gifts might not be adequate without well invested permanent funds from which to draw a portion of the yearly budget. The drive was launched with enthusiasm directly after the 1907 biennial convention. In 1915, the sum of \$20,163.13 was reported as having been raised. To this fund Massachusetts was the largest giver, with \$5,055.43; New York, with \$2,178.60; Maine, \$1,899.98; Connecticut, \$1,765.75 and Pennsylvania, \$1,308.84. Individuals made substantial gifts to augment the group gifts.

The interest developed through the raising of this fund prepared the Association for the acceptance of additional responsibilities in the foreign field. Miss Hathaway proposed an extra contribution of \$150 for a little house to be built on the grounds at the Home for use and training of the poor children of the neighborhood. This small project injected the element of possessiveness which turned the thought in the direction of specific, orderly planning by one body, and at the biennial convention of 1913 it was voted that *The Women's National Missionary Association* assume the entire responsibility for Blackmer Home, with the understanding that the amount of money so released to the Universalist General Convention be used for extension work in other areas in Japan. This move was favorable to the Universalist General Convention because of the financial status of its outreach budget at the time and the growing demands of the developing interests. It was, nevertheless, another step in the process of dividing the mission work of the church into two rather distinct parts—the formal educational program (Blackmer Home and the kindergartens) and the preaching missions and the work strictly incident thereto.

At this time, however, the Universalist General Convention recognized the wisdom of an attempt at corporate planning for the foreign work and its delegate body passed a resolution that "hereafter *The Women's National Missionary Association of the Universalist Church* be requested to nominate two members of the Foreign Missions Board, and the Youth People's Christian Union one, in addition to two from the Universalist General Convention Board", and that "the Board thus constituted be authorized to inaugurate a policy in harmony with the spirit of this general policy of management." The policy was not systematically followed for any length of time, however, and the interests soon became separated into two quite distinct projects or endeavors.

In 1914, M. Louise Klein began a period of training for service at Blackmer Home and sailed the following year. In 1916, Tei San Yasumura became the protegee of the Board under the direction of Mrs. Marietta B. Wilkins and Mrs. Clarence E. Rice, and was in the home of Mrs. Wilkins in Salem, Massachusetts, during her years of study at the New England Conservatory of Music. Tomi Imai was another lovely Japanese girl brought to this country for college instruction. She was a student at Tufts College. During these early years of the century a system of supporting girls by appointing them as the special responsibility of state conventions or of individual groups was set up and Blackmer Home was filled to capacity. As late as 1928 the Board assumed support of two talented Japanese girls known in the denomination as "the Osborne girl" and "the Hathaway girl". The many beautiful and lasting friendships thus made between the peoples of the two countries bear testimony to the fact that tolerance comes with understanding.

In 1918 *The Women's National Missionary Association* secured the Rev. Hazel I. Kirk to replace Miss Klein at Blackmer Home and two years later, when a minister was needed for the Shidzuoka Church, Miss Kirk was loaned to

that parish, *The Women's National Missionary Association* paying the salary. The women had had a particular interest in this parish because it had previously subsidized the church to the extent of \$1,000 so that it might be able to carry its program.

The need for additional kindergarten opportunities was answered by the Ohio State Association in the form of a \$10,000 gift to be applied to the building of a second kindergarten. This building, erected in 1927 on the new site allotted the church by the Reconstruction Bureau, and near the site of the former Central Church, was called, out of courtesy to the generous donors, The Ohayo Kindergarten.

In 1922 Miss Alice G. Rowe went to Blackmer Home and Miss Bernice W. Kent of New York accepted service as a kindergarten teacher. In 1928 Miss Kent had three kindergartens under her supervision—two in Dojin House and the Ohayo Kindergarten.

Following the 1923 earthquake, which destroyed the equipment and part of the building, the Midori Kindergarten had to be rebuilt. \$12,000 was appropriated by the Universalist General Convention for this purpose but over \$5,000 of that amount was paid into the Association's treasury by the women. Midora Kindergarten developed considerable prestige and was used as an observation school for practice teachers. The Young People's Christian Union gave liberal support to Midori and with the assistance of two wealthy Japanese women carried the complete financial responsibility for one full year.

Miss Georgene E. Bowen of Vermont took special training at Boston University and sailed for Japan in August 1925 to serve at Blackmer Home. In 1929 Ruth G. Downing of Connecticut, who had been with the Rev. Hannah J. Powell at Friendly House, Canton, North Carolina, was sent as kindergarten supervisor to replace Miss Kent who was retiring. Miss Hathaway had spent a portion of the year previous as hostess at the Clara Barton Birthplace Memorial at North Oxford, Massachusetts, but was returned to Tokyo in 1928 to serve part-time in Blackmer Home with Miss Bowen. Her years of devotion to the work made her eager to go back for the remaining years given her to serve the church and its auxiliary. The last missionary to be appointed to a post in the mission was Miss Martha R. Stacy of Massachusetts, who was sent out in 1938 to replace Georgene E. Bowen as House Mother at Blackmer Home. Miss Stacy was "borrowed" from the American Board of Foreign Missions under which she had previously served, but she came into Universalist fellowship in the church in Tokyo and served the cause with sincerity and devotion.

At the height of the work, before the Japanese movement to nationalize Christianity, the program included *Blackmer Home*, a resident home for 24 Japanese girls, students in Tokyo schools and colleges, with activities in English and Bible classes, girls' clubs, kindergarten training work; *Dojin House*, erected in 1924, a social and religious center, connected with Blackmer Home and covering such activities as Sunday services, Midori Kindergarten with two sessions, Bible Classes, English Schools, Mothers' Clubs, Nurses' Study Clubs, Sewing Clubs and Social Service Work; the *Ohayo Kindergarten* and Iidamachi Dojin Sunday School, and Miss Hathaway's house in Zushi, which under the terms of her will was left to the Association for use of missionaries employed in Japan and the Blackmer Home girls.

We pass out of this era of foreign service with a well defined and well running program through which, nevertheless, both at home and abroad there was being injected certain doubts and concerns for the future of missions in the Orient where, in its drive for national unity, the government sought the support of the churches to cooperate in the national policy on a voluntary basis; to eliminate denominationalism; to support themselves without financial aid from abroad.

(Continued on page 8)

## DEPARTMENT OF OUTREACH

HOW DID GINLING COLLEGE START  
A NEW RURAL SERVICE CENTER?*In Two Parts—PART I)*

HSIUNG YA-NA



Miss Tsu Yu-dji  
Director of The Rural  
Service Center at  
Chung Ho Chang

To meet the needs of rural reconstruction at the rear in war-time, Ginling College set up a rural Service Station in Jenshow, a mountainous district, in 1939. Education, medical, and, on a small scale, industrial work was carried on for the next three years. The local people appreciated the service; the college and university students enjoyed the opportunity to get acquainted with the life of the country people, and some effective methods of rural work, as well as materials, were experimented with successfully. But, alas! (In spite of the tears of the Jenshow people) the rural service station had to move, owing to the difficulties of communication and the financial insufficiency of the college. God knew their need; the local church, seeing the value of the service, carried on a part of the work.

Chung Ho Chang, a rural town, twenty *li* away from Chengtu, was selected as a new rural service center last Spring (1943). It is a town of about 2,766 families. One can go there either by bicycle, ricksha, wheel-barrow; boat or even on foot. The winding Fu river nourishes the town. Lights from the passing boats, reflected in the water, and the harmonious songs of boatmen offer a peaceful contrast to the bustling life of the town. Not far from the river, there is a church which belongs to the Canadian Mission. Several rooms in the church were lent to the college; so the rural workers had a place to live, and had the initial work of preparation done without worry.

Then came the grand time—summer! The International Student Relief Committee in Chengtu sent eighteen university and college students to Chung Ho Chang. These students, all women, gave two months of their vacation to the service work. One came from West China University, one from the Central University, and the rest were Ginling students. These "women soldiers", as they were called by the local people, were very energetic, earnest; enthusiastic and delightful vanguards in the battle against ignorance, disease and selfishness. Under the supervision of the three staff members of the Ginling Rural Service Station, the students accomplished the following items of work.

*Nursery Play Group.* Most mothers in Chung Ho Chang did not believe at first that children from two to five years

old could be trained, nor understood that the basis of personality is fixed during the first six years. Frequent visits to the homes helped to change these ideas, and 40 wee tots came to the Nursery Play group which was held in the church. "My child is named Little Pig"; "Her name is Little Owl", said the mothers, so the college students had great fun in giving the children good names when enrolling them.

Simplicity of equipment was one of the essential characteristics of this nursery play group. The children themselves brought stools or chairs to the class and took them home each night, if they wished. Toys made of bamboo or ones which could be bought in the average town market were used. Bamboo basins and cups were experimented with successfully. This simple demonstration showed the people that even in the ordinary town or rural home they could provide simple equipment or toys for their children.

Most of the children came from poor homes. The following case histories are condensed from the records made after home-visiting by two college students:

"—Several families live in one house and Dang Yu Chin's family has only one room. That very room served many purposes—bedroom, kitchen, dining room, and the pigs share a part of it, too. The house is dusty, damp, and dark, with no windows at all. Her father is a ricksha-man with a gloomy face. Her mother washes for the wealthy, besides taking care of her five children. The elder boy has T.B. while the other children all have sore eyes" . . .

"—Chung Shu Trein, a three-year old girl, has only two suits. She wears them when she comes to school. She is naked at home."

"I don't know where my child is. He likes to play with street boys and among the crowds on market days", said Chou Ren Sung's mother. "I have to work in the shop. I can hardly spare any time to look after him".

These records, made by the students, show numerous cases where children have no proper playgrounds and where their parents, due to poverty, have no time to take care of them at home. Such cases clearly demonstrate the need for nurseries. Some of the children came from well-to-do families. Yet these children, too, were pale from undernourishment, and several of them had enlarged stomachs and cases of worms. These cases, too, called loudly for nurseries.

This summer seven college students devoted their time to these little children in need. The parents and neighbors were surprised to see how their children learned good routines, learned to sing, to speak, and to play cooperatively. What astonished them most was seeing their children enjoy eating tomatoes, green vegetables, and drinking bean milk. Sore eyes became bright and cheeks rosy after vegetables were introduced into the children's diet and after they were given medical treatment.

"Now you look a very pretty girl with your clean face and your finger-nails cut", said a college student, in a motherly fashion.

"Look how the bare-footed girl directs the little music band", one college student said, smiling. She was contented with her summer work.

## CONCERNING OUR FINANCES

Fearing to jeopardize the program established by the women at the last biennial convention of the U.C.A., the Board feels that the A.U.W. should not participate in the Unified Appeal of the U.C.A. at present; therefore, our obligations and our methods of raising money will remain the same for this year.

of the African Methodist Episcopal Church. This was truly a world-wide assembly with representatives from mission lands now detained in this country present as well as delegates from the United States and Canada—five hundred and eight in all registered.

The business sessions were executed with promptness and efficiency by the ever-gracious President, Miss Amy Ogden Welcher, who was retiring from office. The President-elect for the next biennium is the charming and experienced church woman, Mrs. Harper Sibley of Rochester. Mrs. Sibley has had wide experience and contacts with people, and has been very active in her own denomination, her local Council of Church Women, and in the larger ecumenical movement of Protestantism. Representation on the National Board and its committees is well distributed throughout the nation and the Assembly was not afraid to adopt a \$48,000.00 budget as members pledged themselves to go forward "united through Christ for larger service".

At the evening mass meetings, when we left our hotels to go into the great churches of Columbus, we listened to Dr. Georgia Harkness, Bishop Oxnam, and Dr. Walter Judd in turn, each making his or her profound contribution to help us widen our horizons in world consciousness, that we might go home and truly help lay the foundations for an Enduring Peace which can only be built on the teachings of Jesus.

This report would not be complete without telling of the "dutch treat" dinner party of the Universalist delegates who were so happy to find each other. Those participating were Mrs. Irving Walker, former W.N.M.A. national president and now Executive Secretary of the Rochester, N.Y. Council of Church Women; Mrs. Frederick W. Pfaff, State President of the Mass. Council; Mrs. Lawrence Hoover, delegate from the Richmond, Ind., Council; Mrs. Amos M. Patterson of Peoria, State Secretary of the Illinois Council; Mrs. Holbrook Mulford, President of the Oak Park, Illinois Council; and two Columbus guests, Misses Gloria and Ona Strait. With one accord we agreed that if we did nothing else after the meetings we must go home and work for interdenominational goodwill and understanding as we saw it expressed in this Assembly.

"In Christ there is no East or West  
In Him no South or North;  
But one great Fellowship of Love  
Throughout the whole wide earth."

JEANNETTE C. MULFORD  
1st Vice-President, A.U.W.

#### REVISIONS COMMITTEE

The following members of the Revisions Committee have been appointed by the President to consider and prepare any necessary amendments to the Constitution and By-Laws, and to see that the proper notice of such amendments be given so that they may be acted upon by the 1945 Convention.

Chairman: Mrs. Harry M. Treat, 31 Hutchinson Street,  
So. Portland, Maine  
Mrs. F. M. Vickerson, 33 Richardson Street,  
Portland, Maine  
Miss Ida M. Folsom, Dover-Foxcroft, Maine

#### A.U.W. NOMINATING COMMITTEE For 1945-1947

Chairman: Mrs. Sarah W. Russell, 186 Alexander Street,  
Rochester, New York  
(Elected by ballot at the 1943 Biennial Convention)  
Mrs. Donald K. Evans, 6614 Blackstone Avenue,  
Chicago, Illinois

Mrs. Edith W. Polsey, 38 Capen Street,  
Medford Hills, Mass.

can people are slow to give their confidence, but they demand a vigorous leadership which they can respect. They are willing to follow in a better way. The challenge is ever present for consecrated workers.

Mr. Calfee's article gives us pause. We can see in it criticisms and praise of the types of work we are doing. If we give thought to his techniques for improving work can likewise improve.

#### MISS DOROTHY THOMAS



DOROTHY THOMAS

Many Universalist women know our charming Office Secretary through correspondence with her, if not through personal contact. To know her is to appreciate her complete understanding of our Association of Universalist Women. This past Fall marked the end of her tenth year of service in our Boston Executive Office. Mrs. Brooks, A.U.W. President, says in noting the anniversary: "Upon her completion of ten years of devoted service to our women's organization. I wish to pay my personal tribute to Dorothy Thomas. I have known Miss Thomas for sixteen years—from the time I first knew her as a leader in the large and active Emeline Sprague Class of the First Parish in Malden, Massachusetts. In that parish she was a regular church attendant, one always ready to serve, and when ten years ago she became associated with our women's work, she undertook her duties with similar consecration and enthusiasm. During these ten years of service for us many increased responsibilities have been placed upon her which she has always met with skill and understanding. She has won her way into the life of our Association and into the hearts of all who have had active connection with the Executive Office. I am certain that she has had real satisfaction from her efforts, and that the work of Universalist women has been promoted and strengthened through her. She is deserving of our admiration and gratitude, and of that high praise, 'Well done, good and faithful servant.'"

#### WORLD DAY OF PRAYER

Four English writers have written the Prayer Program which will be used this year on the World Day of Prayer. They have suggested that all women, in preparation for the day, become familiar with the First Epistle of Peter. In this Epistle the task of the church is seen to be *worship* and its mission to proclaim the *Glory of God*.

The theme for 1945 is: "That ye should show forth the praises of Him Who hath called you out of darkness into His marvelous light". Since the observance of the day is usually on the First Friday of Lent, we ask that you order your materials early through the Universalist Publishing House. This service of prayer is sponsored by the United Council of Church Women. All the church women of the whole community should join together for this occasion.

The Call to Prayer is free in limited quantities—a flyer giving publicity for the service. On one side is the prayer suggested for daily use in 1945, which is the motif of the printed programs, posters, etc. this year.

The Adult programs are 2c each, \$2.00 per hundred.

The Handbook of Suggestions for the leader is 10c. This is an excellent pamphlet containing much useful information and inspiration.

The Posters (17 x 22) are 5c each.

Will you keep this occasion in mind, cooperating and participating in prayerful petitions with Christian women the world over on this February 16, 1945?



## DEPARTMENT OF OUTREACH

## HOW DID GINLING COLLEGE START A NEW RURAL SERVICE CENTER?

## PART II

*Parents' Meeting.* In order to acquaint the parents with the program of pre-school education, and to enlist their cooperation, a parents' meeting was held weekly. Speeches and demonstrations were given. Nursery songs and games were taught so that the parents could sing and play with their children at home. Every parent was asked to carry through at least one project at home that would benefit their children, such as cleaning the toilet and making a cover for it so that it would be safe for a small child to use; making a garment by a new pattern designed for hygiene and comfort; making a toy such as a cloth doll, bamboo *dang-dang* or ball; feeding the child according to a balanced diet and teaching him to eat vegetables, etc. The parents enjoyed the social gathering and most of them did carry through at least one of the projects mentioned above for the children.

*Children's Classes.* The Children's classes were housed in a village Pao School about two *li* from the town. Seventy-four boys and girls, aged 8 to 14, were divided in two classes. Most of them were very poor and illiterate. This summer they began to read, to write, to sing, and to enjoy group life.

"Children are lovely; the hot sunshine and the muddy roads cannot kill my enthusiasm which has been aroused by the children", said a college student who worked with the classes.

*Women's Class.* At first this class had trouble in getting students. Women are on duty for almost twenty-four hours a day in this town. They have to cook, to wash, to take care of children, to feed chickens and pigs, and some of them have to help their husbands keep shops. When the class first opened, there were only eight students. But visits to the homes by the college students and the spreading of propaganda about the class resulted in a gradual increase in attendance to twenty-three. The women came to study for two hours a day and learned to read, to write, to sing, to take care of children and to manage the home as well. The most amazing thing was that women who knew not even their own names when they started coming to the class, could speak before a big audience after six week's training.

*Supplementary Classes.* At the request of the local youth, three supplementary classes were opened for students of higher primary, junior and senior middle schools, especially those students whose work in mathematics and English was poor. In addition to the English and mathematics which was offered, songs and other activities were added in order to enrich their school life.

*Group Work.* Three clubs were organized, for the little children, and for the boys and girls in the supplementary classes. The total number of members was 52. Each club, composed of both boys and girls, had its own club flag, club motto, club color and club song, and met once a week. Each week the clubs carried on some special activity, such as conducting meetings, cleaning yards; destroying mosquitoes and flies, etc. Singing, dancing, stories and news-reporting were regular features of the program. They certainly enjoyed the picnics!

*Medical Work.* Medical Work was limited to the students and their families. Physical examinations and simple treatment were the two main tasks. Thirty nursery children were examined and it was found that 30% of them had trachoma and 6% had skin diseases. Among the 30 children in the

supplementary classes who were examined, 80% had trachoma, 50% had enlarged tonsils, 10% had bad teeth and 5% had some skin disease. Among those who came to have simple treatment, patients with trachoma had the highest percentage, skin disease came next, and colds and stomach ache were common ailments.

*Sunday School.* Every Sunday morning twenty to thirty children attended the Sunday School. Hymns were taught and Bible stories were told. Children of non-Christian families heard about God and Christ and those who had heard about Christianity realized its meaning much better. Six college students took charge of this work in turn.

*Recreational meetings.* Recreational meetings were held twice; once for the country people and once for the town people. Programs were prepared by both the local and the college students. The crowded audience on each occasion was well entertained with speeches, songs, folk dances, plays and stunts.

*Home visits and Research Work.* Home visiting might be termed the "key to our work". To make educational and medical work effective, visits to the homes were frequently and carefully made by the teachers of the classes, and especially by those of the nursery play groups. College students were heartily welcomed and through their interviews they got acquainted with the environment and obtained the cooperation of the families they visited.

A little research work was done by those who worked with the nursery play group. Each one was tutor to a certain group of five children. She was expected to observe them in class, to visit their homes, and to keep records of what she saw and heard. Thirty pre-school children were studied this summer and the information gained from this study is now being analyzed.

*Group Life in Chung Ho Chang.* Eighteen students and the staff members of the Ginling rural station lived in two huge class rooms of Hwa Yong Technical School. Tables and desks were their comfortable beds. Ordinarily, under the dim light from the oil lamps, the room seemed very peaceful and restful. But on stormy nights some tense scenes took place. The girls would suddenly all wake up and (amid flashes of lightning and clap of thunder) would try to move their beds to places where they would be protected from the rain. The next morning they would have the fun of walking through several inches of water to get to breakfast.

The food committee certainly had a good plan which gave everybody a chance to learn to cook and to manage foods. Different ways of cooking and different types of food were experimented with, and these experiments added much color to the group life. The dining room was an open place with neither door nor windows. In the room there were only old tables and one or two chairs or stools. So only a few people could sit down while eating; the others were all required to stand, and standing certainly gave them a great appetite.

There was a well with clean and cool water on the campus, and the students had good times washing by its side in the afternoons.

No giggling could be heard from the dormitory after 8 o'clock in the morning. Everybody was busy at work. Eight students went to the church for the nursery group, four went to an ancient Buddhist temple to teach the supplementary classes and three went to the Ming's Forest to teach the children's classes.

Quiet hour was set from 1-2 p.m. A good nap at that time certainly banished fatigue. Then came home-visiting, preparations for teaching, writing of records, bathing, and games. Thus the hot afternoons passed swiftly.

Evening breezes cooled the meadow where the workers were accustomed to meet after dinner for singing, dancing, problems, or just talking and giggling. Here also held. Sometimes the moon peeped at them struck ten there was cleaning peacefully

### A VISIT TO CHUNG HO CHANG

Miss Florence Kirk, head of the English department at Ginling, has written a most interesting account of her first visit to Chung Ho Chang to see Tsu Yu-dji and Hsiung Ya-na who are in charge of the Ginling Rural Service Project. Excerpts from this account follow:

"We (Liu En-lan and Dr. Gould) started from the campus gate about a quarter to eight, they in rickshaws and I on my bicycle. En-lan said, 'We're going there by boat.' . . . Before long we reached the 'Seven-Eye Bridge' towards Szechwan University, and there the rickshaws were discharged, and En-lan ran off herself to talk price to the boatmen. She came back trotting, saying that the boats had left this side of the river, but if we hurried we might be in time for boats ready to shove off from the other side. We went over and followed down the river-side street until we saw several boats moored near at hand. The proprietor said, 'Hurry! We're about to go.' It was not an easy thing to maneuver my bicycle up the single board that served as gangplank, but it was done and the bicycle put down on its side at one end of the boat. We were gleeful that we had 'just made it.'

"We sat down on the step formed by the intersection of the main part of the boat with one end, and looked about us. Right in the bow was a poor bedraggled specimen, a ragged young chap shivering so violently that he shook the boards under his feet. We found out he was a conscript, and later on we saw the officer in charge of him, a chap well-dressed and booted. Our hearts ached to look at the would-be soldier, both for what his condition betokened of suffering in the past and for the grief ahead of him in the month—we estimated—he had to live, under the rigors of soldier life. Right beside us we watched the life in a tea-shop just above our heads, saw a basket of rice being carefully washed, and before long the daily laundry attended to. It was only too evident the need there is for all kinds of education and training, and such thought takes the edge off of pure pleasure, the feeling I had as we started out an hour earlier."

Miss Kirk describes the wait in the boat: whenever they asked when they would start, the answer was "Quite soon." Then the ticket-collecting began and eventually they paid their fares—one hundred dollars each, which seemed cheap in comparison with the three-hundred-dollar rickshaw fare! They consoled themselves with the thought, also, that it was only an hour by boat to Chung Ho Chang, and two by rickshaw. From quarter past eight to ten o'clock they sat there waiting for the boat to start. About nine-thirty they learned the proprietor had gone off to have his breakfast! And finally, they found it took as long by boat—two hours.

"For half an hour," Miss Kirk writes, "we floated downstream, but there, always in sight, was Szechwan University, showing us that we had scarcely made any progress. A fleet of five boats was in our group, and we had a delightful trip down, seeing various places, such as a textile factory, a big paper-mill, arsenal, and the like. The boatmen poled us along for a while, then used their oars, and we were fascinated as they broke into their antiphonal singing. The towing of boats up-stream interested us greatly. We saw some men on the towing-path walking upright as if they were under no strain at all, and later we saw men bent double, their hands actually touching the ground as they crawled along, a dozen or more in one group, engineering their boat up a strong current. Sometimes we almost got entangled in the tow-ropes of boats passing near us, and there was quick action by some of the boatmen to push the two boats apart.

"It was just noon as we drew up to the landing-place at Chung Ho Chang. For the previous ten minutes we had seen a steady line of people going home from market, which made us think we were really too late for everything: the nursery children left at noon and market broke up then too.

I said, 'It's a strange thing if a whole market in China disperses on the dot of the hour.' That proved true, for after we had found Tsu Yu-dji and Hsiung Ya-na, they took us to the market and we saw a very great number of interesting things: fortune-tellers, medicine-men at work, piles of vegetables, fruit, chickens, wood for sale, etc. We sampled food at three stands: twisted fried cakes, glutinous rice cakes in triangles, colored green from the plant (a weed) that goes into the cakes, and fried rice balls, fried in sugary vegetable oil. It was a gorgeous display of color and activity, and it was interesting to see how the people liked our two workers. Miss Tsu said to the seller of twisted fried cakes, 'These are my friends; please let them try your cakes'—We tasted one or two, dividing them between us.

"The girls were eager to give Dr. Gould some information about a survey they had made of the economic life of the town, and I shall give it later on. It might be interesting to give American people some idea of the make-up of a small town. It is with these three and a half thousand people that our girls are working and finding friendship and eager response. They say it is a comparatively easy place to work, for there is no opposition. What I like is the evident pleasure the girls get in their work. Tsu Yu-dji and Hsiung Ya-na (there is another Miss Hsiung, a more recent graduate) seem perfectly congenial and happy in their activities; their faces radiate content and serenity, and I do not have the impression that they are finding it a difficult and disappointingly hard place to work in. They are doing splendid work.

"The actual work of the Service Station I did not see, but I felt that I got a background for another visit . . . We came back by road, they in rickshaws, I on my bicycle, about twenty-one li, my longest bicycle ride so far. We had a day of varied scenery, by water and land, and gotten a glimpse into life in the country, and of one progressive piece of work that points to a new China after the war. We want thousands of such stations where devoted Chinese people become missionaries to their own people, sharing with them their rich experiences. I feel that the money which goes into such a work is immensely worth while. The Americans who contribute to it may say, 'Yes, we are having a part in vital, Christian work, work that will last in different codes of living and different and richer lives.' "

### MISS POWELL AT FRIENDLY HOUSE

Changes come upon us very suddenly these days. We must be very alert or we may not know the "latest" even in church news. The leadership at Friendly House has changed again and many of you will be pleased, and perhaps, surprised to know that the Rev. Hannah J. Powell is at the helm as Volunteer Pastor until a permanent worker can be secured.

The Executive Board of The Association of Universalist Women has so authorized Miss Powell and will send her a monthly allotment to care for the expenses and those who may assist her. Miss Powell will do full-time ministerial work, continue organizational work as started by Mrs. Pauline F. Plott, and maintain the monthly clinics with the aid of the County Medical Service.

A request has come from Miss Powell for a moderate supply of household linens, towels for bath and kitchen use, and sheets and pillow cases. If your Association can furnish any of these almost priceless articles, please communicate with her.

For the general work there is need for baby clothes and new clothes for school children, as well as sewing material of all kinds which can be used by the local women's group to make articles to be sold. There is always a demand on the Shoe Fund, even in these days of rationing. Surely each local group can help in some one of these needs. Write to Miss Powell, Friendly House, R.F.D. #3, Canton, North Carolina; or to me.

JEANNETTE C. MULFORD,  
Chairman for Work in North Carolina

## DEPARTMENT OF EDUCATION

## THE MISSING WORD

In one of the books for study for next year, there is reprinted a story called "The Missing Word," (by Grace W. McGavran in *We Gather Together*). The story tells of the struggles of a missionary to find the right words in translating the Bible into the language of an Nyore tribe of Africa.

One word she could not find, nor any other that would convey the exact meaning of "throne." How often the writers of the Bible had pictured the Lord seated upon a throne, high and lifted up! But for throne she had no matching word in the Nyore language, for among these people there was neither chair nor any other piece of furniture — only a foot-stool — and how could she say that Jehovah sat upon a *foot-stool*, high and lifted up?

Then one night, when she was on a trip into the villages of the interior, as the guides sat around the camp-fire, telling ancient tribal legends, one of the men began: "It was in the old, old days, so far back their memory is dim. Then our tribes joined with each other to war against other tribes. . . . And they chose one who should be the chief of chiefs. The chiefs sat upon their foot-stools to plan the war, but the young men, the strong men, went into the forest and cut down a tree. From that tree they hewed a seat, high and lifted up above the others, and upon that seat, that *olaruba*, they placed the one who was to be the chief of the chiefs. His seat it was, and upon it no other might sit, for it was the *olaruba*, the seat of the chief of the chiefs."

The missionary forgot her weariness, forgot everything but the need to hear that word again. At first the men said, "What word? We have used many words." But she explained again and again: "the high seat, the seat of the chief of chiefs," and they said, "But that is an ancient word, spoken only when the ancient story is told. Today there is no use for it." Then one who had helped with the translation leaped to his feet:

"It is the word, the missing word! For upon what should the Lord of Glory sit but upon an *olaruba*? High and lifted up, and for his use and glory alone? The word is found! The word is found!"

There are many other things missing from the lives of the peoples of Africa of whom we are to study next year; and from the lives of the uprooted Americans about whom we are to learn more, also.

Health, education, a degree of economic security, freedom from superstition, religious instruction, decent living conditions, recognition as individuals — many of the things which are ours, are missing from the lives of these people. In many cases, discrimination because of race or color or creed is an added burden.

The Church Among Uprooted Americans is a timely theme, bringing to American Christians a spiritual and social challenge of the utmost importance. Among the books listed by the Missionary Education Movement on this subject are: "These Moving Times," by Herman N. Morse; "The City Church in the War Emergency," by H. Paul Douglass; "Christianity Where You Live," by Kenneth Underwood; and "When People Move," by Lucy M. Eldredge, for juniors. This latter contains many valuable suggestions for programs on the general theme, for use with the other books listed.

"The day on which one starts is not the time to commence preparation," says an African proverb, so we are giving you now the names of some of the books on Africa for next year's study. Now is the time to plan your mission study and world relations program! The Missionary Education Movement list contains the following: "The Cross Over Africa," by Newell S. Booth; "Daughter of Africa," by Ruth Isabel Seabury, the fascinating life story of Mina Soga, African Christian leader and personal friend of the author; "This Is Africa," by S.

Franklin Mack; and "More About Africa," by Helen E. Baker, a course for "junior highs", but one that might easily be used by senior and adult groups. It contains many stories, quotations and suggestions for worship services. "The Missing Word" is in this book.

It is not in our power to supply all the missing things, perhaps. It *is* in our power to learn of the needs and problems of these others—our brothers—here at home and far away. It *is* in our power, working together with other organizations (the American Mission to Lepers, the American Friends' Service Committee, the United Council of Church Women through its Home Missions agencies) to alleviate some of the suffering in the world.

*"The restless millions wait  
The light whose dawning  
Maketh all things new.  
Christ also waits;  
But men are slow and late.  
Have we done what we could?  
Have I? Have you?"*

(Author Unknown)

## INSTITUTES — A TENTATIVE SCHEDULE

The African proverb, "The day on which one starts is not the time to commence preparation," applies here also and it is to be hoped that delegates to possible conferences and institutes have already been chosen. Institutes are training schools in leadership for service in the Church and should be serving an increasingly large number of women.

Due to war conditions, the following schedule for institutes is subject to cancellation, partially or entirely, in compliance with regulations covering travel:

California: Topanga Institute, Barton School, Topanga Canyon, June 24-30.

Maine: Institute of Churchmanship, Ferry Beach, Saco, August 4-11, directed by the Adult Education Committee of the Universalist Church of America.

Institute of International Relations, sponsored by the Commission on Social Action of the Universalist Church of America, August 11-18.

Universalist Youth Fellowship Institute, June 23-30.

Religious Education Institute, July 28-August 4.

Junior High Camp, August 19-29.

Michigan: Mid-West Institute, New First Congregational Camp, Bridgman, July 15-22. A "family" institute, all departments of the Church carrying on specific educational programs with strong social action emphasis, but uniting in general worship and fellowship.

New Jersey: Murray Grove. Institutes have been suspended at this historic spot for the war years.

North Carolina: Shelter Neck (Burgaw), June 10-16. The plan for the 1945 institute is to have a program varied enough to meet the needs of all age groups, men and women, in progress all the week, instead of having young people and adults separated.

Ohio: Ohio Universalist Institute, Tar Hollow. This is also a "family" institute serving all age groups, and is now in its third year. It includes The Association of Universalist Women.

## INTERDENOMINATIONAL INSTITUTES

Massachusetts: the Northfield Missionary Conference. Word has been received that no conferences will be allowed to be held at the Northfield Schools this summer. At the meeting of the Northfield Missionary Conference Committee in March, this possibility was faced and alternative plans discussed. It was voted, in case of cancellation of the Conference, that:

### REPORT OF THE EXECUTIVE BOARD OF THE ASSOCIATION OF UNIVERSALIST WOMEN

The past two years have been busy ones for your Executive Board as we have struggled with the ordinary problems and one or two not so ordinary. Like the majority of our nation we have felt the pressure of wartime conditions. We have had problems requiring the patience of Job and the wisdom of Solomon and were fully conscious of our own shortcomings and our need for Divine guidance. We have been blessed by the spirit and devotion of our president as we prayerfully and conscientiously sought to fulfill our obligations to the women of this organization. She has been a tower of strength and inspiration to those of us so closely associated with her on this Board.

There have been five regular and one sectional Board Meetings; one taking place in connection with the last Biennial Session in New York City; one in Brooklyn, N. Y.; three in Boston and one in Malden. The average attendance was 10 of a possible 12. All members served their full two-year terms.

Thirty-two Board Motions were voted on by mail, most of which were of routine nature.

It was with deep regret that the resignation of our Executive Director was accepted on August 1, 1944 because of ill health and great was the rejoicing that she was able to return to us in August of this year. Her devoted service and her outstanding talents are invaluable to our Association.

The Executive Board acknowledges with gratitude and appreciation the fine assistance rendered by Mrs. Arnold L. Simonson for four months during Miss Folsom's absence. As Interim Executive Director she edited *The Bulletin* and *Leader* pages and visited several meetings where she spoke as the representative of the National Board. Our only regret was that family duties made it impossible for her to remain longer with us.

Mrs. Brooks, Miss Folsom and Mrs. Simonson represented the Association on the Central Planning Council of the Universalist Church of America.

Mrs. K. Dolbeer Smith attended the Foreign Missions Conference Jubilee meeting held in Chicago and while in California met with the groups in Pasadena and Los Angeles.

Miss Folsom brings credit to our organization and denomination by being our able representative on the Board of Managers of the Missionary Education Movement.

The Board gratefully acknowledges its indebtedness to Mr. A. Ingham Bicknell and Mr. Sydney T. Guild as Financial Advisors and to Mr. Ross L. Stevens for his services as Auditor. Upon request he advised us as to a method of simplifying our system of bookkeeping.

To Mr. Paul D. Turner we express our thanks and appreciation for legal advice on one of the knotty problems.

We are greatly indebted to *The Christian Leader* for space in its publication and to Mrs. James Henderson for her services in editing the *Leader* pages and *Bulletins* when we were without an Executive or Interim Executive Director.

Correspondence with the Director of Public Relations of the American Red Cross elicited the information that the name of Clara Barton had already been nominated to the Hall of Fame and the matter had been referred to its Board of Electors. To date no report as to the decision has been received.

The Clara Barton Camp continues to increase its successful functioning and much credit is due to the chairman of the committee for her unstinting labor of love in these difficult times when increasing costs and a shortage of workers make it almost impossible to acquire camp personnel. One can hardly comprehend the year-round magnitude of this task except by personal experience. This outstanding project deserves the support of every person in our denomination.

North Carolina has brought more than its share of problems these past two years. Friendly House seems to have be-

come the "problem child" and the human equation in personnel has resulted in conflicting reports and evaluations. Your Executive Board feels the need of being more fully advised as to the wishes of the constituency in a future policy for this work. Rocky Mount has suffered misfortune by way of a fire and the inconvenience caused. However, repairs were quickly made. Now it is faced with the loss of its beloved pastor, Rev. W. H. Skeels, who has been forced to resign because of ill health. On the brighter side we have the encouraging reports from Outlaw's Bridge and are happy that the degree of Doctor of Divinity has been conferred on the Rev. Gustav H. Ulrich. We also feel that we were fortunate to secure the services of the Rev. Maurice W. Cobb for the Clinton Circuit and know that his devotion and perseverance will bring forth good fruit in this area.

In accordance with a recommendation voted at the Biennial Session we have embarked on a new project to take the place of the work which had to be discontinued in Japan; namely, the Rural Service Work in Chung Ho Chang, China, under a program instituted by Gialing College. Very satisfactory reports of progress have been received and, from the response of our women, it would seem as if this project should grow in popularity. We note that the contributions for the American Mission to Lepers and to Interdenominational Christian Colleges is small and it would seem that our women are more interested in some objective which they entirely support. There is definite need for broader missionary education among Universalists.

The National Board shared with the Universalist Church of America in sponsoring institutes at Shelter Neck, Mid-West and Ferry Beach.

Two Dedication Day Services, two Yearbooks, "Building For Tomorrow", and two leaflets on the work in China have been issued. Our Executive Director prepared an excellent history of the 75 years of existence of our women's organization which appeared in *The Bulletin* and which will be published in booklet form and should prove useful for new members and officers in state and local groups.

The following bequests have been received:

Memorial Gift for Mrs. Frank Chapman . . . . .	\$ 500
Estate of Mrs. Florence M. Sweet . . . . .	30,000
" " Mrs. Ednah M. Schofield . . . . .	1,000
" " Mrs. Mary L. Lakeman . . . . .	200
" " Sarah J. Gunnison (balance) . . . . .	287
" " Grace Cowell Tooker . . . . .	500

(This estate has not been settled as yet.)

There have been the following memberships:

#### Life Memberships—1943-1945

Mrs. Jean L. Jansson—New York  
Mrs. Allie B. Robinson—North Carolina  
Mrs. Betty S. Matthews—North Carolina  
Mrs. Metta Matthews—North Carolina  
Mrs. Almira Derby—California  
Mrs. Harriet A. Ellis—Massachusetts

#### Memorial Memberships—1943-1945

Miss Addie Ford—North Carolina  
Mrs. Alice Fowler—Connecticut  
Miss Mary L. Derby—California  
Mrs. Constance G. Allen—California

During the past two years your Board has been heartened by the continued support of loyal workers. Our earnest desire has been to find a way to reach the indifferent, for lack of concern and general apathy are serious obstacles.

Respectfully submitted,

ELSIE P. CHAMPLIN

Recording Secretary

## DEPARTMENT OF OUTREACH

### REPORT OF THE CHAIRMAN FOR THE WORK IN JAPAN AND CHINA—1943-1945

The Association of Universalist Women has been carrying a Japan Chairman in name only since the beginning of hostilities between our country and Japan and the suspension of all active work in that area. One personal communication has come through during the past year to Miss Martha R. Stacy, former missionary at Blackmer Home, Tokyo, from Miss Ruth G. Downing, her associate, commenting upon the beauty of a certain rose bush which they had planted together at Blackmer Home, this seemingly unimportant item being taken to imply that the detention center where Miss Downing was held may have been changed to the Blackmer Home area, perhaps even Blackmer Home itself. It is quite evident that Miss Downing would have had no knowledge of the rose bush otherwise. This uncredited comment is inserted in this report to give us a bit of hope that the property may still be serving some humanitarian need, if only as a housing for interned "foreigners" caught by the tide of war.

One other item remains concerning the former work in Japan.

Miss Georgene E. Bowen served for several years as missionary in Japan under The Women's National Missionary Association. She presented and pressed a claim against the Association for the balance of her salary during the period of her contract. Part of the claim was based upon a reduction in salary during this period which was made by the Association but not agreed to by Miss Bowen. The rest of the claim for underpayment of salary resulted from making payments to Miss Bowen in Japan in yen at the rate of 2 yen to the dollar throughout the period when the exchange rate called for more yen to the dollar in varying amounts. Miss Bowen has now been paid by the Association the amount by which she was underpaid during the period of her contract, together with interest in an adjusted amount which was agreed upon between Miss Bowen and the Association, and Miss Bowen has released the Association from any further claim. The sum paid to Miss Bowen, including interest, was \$1,903.23.

The active foreign work during the past biennial period has centered in China. At the Biennial Convention in New York City in 1943 our president, Mrs. Seth R. Brooks, was instructed through the recommendation presented by the Business Committee and approved by the Convention, to seek out some kind of mission work in China which Universalist women could accept as their responsibility in place of the inactive program in Japan. Within a few weeks, through contact with Dr. Wu, president of Ginling College, Mrs. Brooks presented to the Executive Board for ratification the proposal for the maintenance of a rural service project, under direction and supervision of the College, but financed by the Association through the New York office of Ginling College. The financial obligation as accepted by the vote was set at \$3,000 per annum, as of January 1, 1944.

Universalist groups welcomed this expression of their interest in the foreign field as evidenced by the fact that they have met their obligation without difficulty and have expressed joy in the service.

The Association of Universalist Women accepted responsibility for a limited number of cartons for the Christmas Package Project, as sponsored by the major interdenominational agencies in three of which it has membership, and already those cartons are being prepared to go on their way to devastated areas of Europe or Asia as an expression of Christian friendship between the churches.

Briefly this is the report of the foreign work. It is small beside the tremendous need, but it marks a beginning in an approach to cooperative mission endeavor which is likely, and rightly, to dominate our thinking in the years ahead as we think of universal Christianity.

For the continuance of the work and for its expansion, may I suggest the following recommendations:

That The Association of Universalist Women continue its affiliation with Ginling College in the Rural Service Project as conducted at present in Chung Ho Chang or in such other area as seems best to the Ginling College authorities under whom the project is supervised.

That the Association go a step further and provide for as generous a contribution as possible to the Committee on World Literacy and Christian Literature, remembering that it is of little value to teach people to read unless they may be provided also with something to read. There is abundant evidence that, following the close of hostilities, the great cry in the foreign field will be for more and better literature. It is a part of our Universalist tradition to heed that cry. We should be thinking, too, in terms of making our liberal position felt in this matter of literature.

My third recommendation is that Universalist groups be urged to embrace every opportunity for extending universal brotherhood to the lands beyond the sea, conscientiously heeding the call for suitable clothing when the needs are made known through the special service organizations set up to do this work, answering special calls for medical mission work and doing such other kinds of service as may be made public through the medium of the official organ of the Association, *The Bulletin*.

All geographical boundaries appear less significant to us these days. On our streets are boys just back from the far corners of the earth. Their sacrifice of rich, young years or, more tragically, of life or limb, has been to open the world to one brotherhood. Ours is the task to keep world brotherhood a growing reality. We help in this through the church as it plans and builds a program which reaches beyond locality—or country—to the world where all men must live in peace, through understanding and mutual helpfulness, if God's Kingdom is to come on earth.

Respectfully submitted,

MARY E. FRIEDRICH

### STATEMENT REGARDING NORTH CAROLINA WORK

The report of the work in North Carolina has been delayed because it was deemed wise to await the report of Dr. Vladimir E. Hartman, Field Secretary for the Council of Southern Mountain Workers, who has been engaged to survey the field and to make recommendations as to the possibilities of an acceptable social program at Friendly House, Canton.

At the suggestion of Dr. Gustav Ulrich, Dr. Hartman will go to Friendly House in September to make a study of property there, its location and fitness as a social center and to suggest the type of work most needed in the area. That the times in which we live have brought more prosperity to the mountain people is cause for rejoicing. That there are still opportunities and imperative demands to put our property to Christian service goes without question. It may be true, however, that the survey will suggest a different pointing in our program. Dr. Hartman, whose service to mountain folk is recognized throughout all western North Carolina, is especially well-equipped to advise in this field.

We are all agreed that the women's program must be a broad one if it is to enlist the support of all of our groups. That we are prepared to subsidize the actual parish expenses is a good service but it is not enough for us to be doing. We should await with eagerness the recommendations telling us how to make Friendly House the kind of a "serving parish" that we want it to be.

Reports from the other parishes in North Carolina show interesting developments, increased membership, a most enthusiastic institute, and one new local Association of Universalist Women.

The complete report will be presented later.

JEANNETTE C. MULFORD

### REPORT OF THE EXECUTIVE BOARD OF THE ASSOCIATION OF UNIVERSALIST WOMEN

The past two years have been busy ones for your Executive Board as we have struggled with the ordinary problems and one or two not so ordinary. Like the majority of our nation we have felt the pressure of wartime conditions. We have had problems requiring the patience of Job and the wisdom of Solomon and were fully conscious of our own shortcomings and our need for Divine guidance. We have been blessed by the spirit and devotion of our president as we prayerfully and conscientiously sought to fulfill our obligations to the women of this organization. She has been a tower of strength and inspiration to those of us so closely associated with her on this Board.

There have been five regular and one sectional Board Meetings; one taking place in connection with the last Biennial Session in New York City; one in Brooklyn, N. Y.; three in Boston and one in Malden. The average attendance was 10 of a possible 12. All members served their full two-year terms.

Thirty-two Board Motions were voted on by mail, most of which were of routine nature.

It was with deep regret that the resignation of our Executive Director was accepted on August 1, 1944 because of ill health and great was the rejoicing that she was able to return to us in August of this year. Her devoted service and her outstanding talents are invaluable to our Association.

The Executive Board acknowledges with gratitude and appreciation the fine assistance rendered by Mrs. Arnold L. Simonson for four months during Miss Folsom's absence. As Interim Executive Director she edited *The Bulletin* and *Leader* pages and visited several meetings where she spoke as the representative of the National Board. Our only regret was that family duties made it impossible for her to remain longer with us.

Mrs. Brooks, Miss Folsom and Mrs. Simonson represented the Association on the Central Planning Council of the Universalist Church of America.

Mrs. K. Dolbeer Smith attended the Foreign Missions Conference Jubilee meeting held in Chicago and while in California met with the groups in Pasadena and Los Angeles.

Miss Folsom brings credit to our organization and denomination by being our able representative on the Board of Managers of the Missionary Education Movement.

The Board gratefully acknowledges its indebtedness to Mr. A. Ingham Bicknell and Mr. Sydney T. Guild as Financial Advisors and to Mr. Ross L. Stevens for his services as Auditor. Upon request he advised us as to a method of simplifying our system of bookkeeping.

To Mr. Paul D. Turner we express our thanks and appreciation for legal advice on one of the knotty problems.

We are greatly indebted to *The Christian Leader* for space in its publication and to Mrs. James Henderson for her services in editing the *Leader* pages and *Bulletins* when we were without an Executive or Interim Executive Director.

Correspondence with the Director of Public Relations of the American Red Cross elicited the information that the name of Clara Barton had already been nominated to the Hall of Fame and the matter had been referred to its Board of Electors. To date no report as to the decision has been received.

The Clara Barton Camp continues to increase its successful functioning and much credit is due to the chairman of the committee for her unstinting labor of love in these difficult times when increasing costs and a shortage of workers make it almost impossible to acquire camp personnel. One can hardly comprehend the year-round magnitude of this task except by personal experience. This outstanding project deserves the support of every person in our denomination.

North Carolina has brought more than its share of problems these past two years. Friendly House seems to have be-

come the "problem child" and the human equation in personnel has resulted in conflicting reports and evaluations. Your Executive Board feels the need of being more fully advised as to the wishes of the constituency in a future policy for this work. Rocky Mount has suffered misfortune by way of a fire and the inconvenience caused. However, repairs were quickly made. Now it is faced with the loss of its beloved pastor, Rev. W. H. Skeels, who has been forced to resign because of ill health. On the brighter side we have the encouraging reports from Outlaw's Bridge and are happy that the degree of Doctor of Divinity has been conferred on the Rev. Gustav H. Ulrich. We also feel that we were fortunate to secure the services of the Rev. Maurice W. Cobb for the Clinton Circuit and know that his devotion and perseverance will bring forth good fruit in this area.

In accordance with a recommendation voted at the Biennial Session we have embarked on a new project to take the place of the work which had to be discontinued in Japan; namely, the Rural Service Work in Chung Ho Chang, China, under a program instituted by Ginling College. Very satisfactory reports of progress have been received and, from the response of our women, it would seem as if this project should grow in popularity. We note that the contributions for the American Mission to Lepers and to Interdenominational Christian Colleges is small and it would seem that our women are more interested in some objective which they entirely support. There is definite need for broader missionary education among Universalists.

The National Board shared with the Universalist Church of America in sponsoring institutes at Shelter Neck, Mid-West and Ferry Beach.

Two Dedication Day Services, two Yearbooks, "Building For Tomorrow", and two leaflets on the work in China have been issued. Our Executive Director prepared an excellent history of the 75 years of existence of our women's organization which appeared in *The Bulletin* and which will be published in booklet form and should prove useful for new members and officers in state and local groups.

The following bequests have been received:

Memorial Gift for Mrs. Frank Chapman . . . . .	\$ 500
Estate of Mrs. Florence M. Sweet . . . . .	30,000
" " Mrs. Ednah M. Schofield . . . . .	1,000
" " Mrs. Mary L. Lakeman . . . . .	200
" " Sarah J. Gunnison (balance) . . . . .	287
" " Grace Cowell Tooker . . . . .	500

(This estate has not been settled as yet.)

There have been the following memberships:

#### Life Memberships—1943-1945

Mrs. Jean L. Jansson—New York  
Mrs. Allie B. Robinson—North Carolina  
Mrs. Betty S. Matthews—North Carolina  
Mrs. Metta Matthews—North Carolina  
Mrs. Almira Derby—California  
Mrs. Harriet A. Ellis—Massachusetts

#### Memorial Memberships—1943-1945

Miss Addie Ford—North Carolina  
Mrs. Alice Fowler—Connecticut  
Miss Mary L. Derby—California  
Mrs. Constance G. Allen—California

During the past two years your Board has been heartened by the continued support of loyal workers. Our earnest desire has been to find a way to reach the indifferent, for lack of concern and general apathy are serious obstacles.

Respectfully submitted,

ELSIE P. CHAMPLIN

Recording Secretary

### New Board Members

Jean L. Jansson is a member of the Betts Memorial Universalist Church of Syracuse, New York. She was the active and devoted President of the Mary R. Browning Circle of King's Daughters for ten years. Mrs. Jansson was the first President of the New York State Association of Universalist Women. She served ten years on the Board of the Onondaga County Orphans' Home and for fifteen years she has been, and still is, an active member of the Board of the Syracuse Home Association. Mrs. Jansson is now the President of the Women's Fellowship of the Betts Memorial Universalist Church.



Jean J. Jansson



Florence W. Simonson

Florence W. Simonson is the wife of one of our Universalist Army Chaplains, Captain Arnold L. Simonson. She graduated from St. Lawrence University in 1934 with a degree of Bachelor of Arts and from the Theological School as a Certified Director of Religious Education. Mrs. Simonson has been active in the women's work of our church for a number of years. During her husband's first pastorate in Maine, she served on the Executive Board of the State Universalist Missionary Society. While living in Brewton, Alabama, she served as State Treasurer of the Women's Universalist Missionary Society, and, upon returning to Maine in 1940 was elected Vice-President of the Maine Association of Universalist Women. Mrs. Simonson served as Interim Executive Director of the national Association of Universalist Women from September 1944 to February 1945. She has also taught at the Family Institutes at Shelter Neck, Burgaw, North Carolina, and at the Mid-West Institute at Bridgman, Michigan.

Katherine D. Jansson is a member of the Universalist National Memorial Church, Washington, D. C. She has served as Treasurer of The Association of Universalist Women in that church for several years, and also as a member of the Board of Management of the National Memorial Church for two years. From June 1944 to September 1945 she held an administrative position with the General Commission on Army and Navy Chaplains. This is a cooperating agency of some thirty Protestant denominations.

Mrs. Jansson's present address is temporary. Lt. Commander Martin E. Jansson is now stationed in Davisville, Rhode Island, and Mrs. Jansson is with him.

Ruth M. Cartwright is President of the Rochester Association of Universalist Women. Mrs. Cartwright has served three years on the Board of Trustees of the First Universalist Church of Rochester, New York; has been active in the field of Religious Education for the past eight or nine years, and has served on many committees of The Association of Universalist Women.



Ruth M. Cartwright

### New Church Project in Holland

Universalism-at-Work in Holland presents to every Universalist an opportunity to participate in the gigantic relief and rehabilitation work now being undertaken in war-stricken Europe. It is obvious that kindness and sympathy are not enough, when a people are cold and hungry. And our relief effort in Holland must take the form of material aid, if it is to have meaning.

Universalist women may render a mighty service, therefore, by joining together in a clothing collection drive which will gather up every piece of warm, clean, mended clothing possible. Pairs of shoes tied together, pairs of mittens tied together, sweaters, jackets, underwear (men's, women's, children's), coats, suits, dresses, etc., will bring warmth and a new sense of self-respect to people whose meagre clothing has turned to rags, or has been lost.

Recent reports from Holland indicate that "the crude shoes which children are forced to wear are deforming the feet and subjecting the wearers to permanent physical handicap. Few have clothes sufficient to withstand the rigors of the northern climate and enforced absence from school among the children has reached alarming proportions." "The inhabitants of Dordrecht in South Holland are in particular need; 23% of them have no underwear at all. They simply wear what meagre outer clothes they have." Lack of clothing is everywhere prevalent, since stocks have been simply exhausted in the five years of war.

Our clothing and shoe collections should be intensive and immediate. They will insure in great measure, a really significant contribution to our relief effort in the Netherlands.

Local women's associations may send their collections directly to the Universalist Service Committee, at the Unitarian Collection Warehouse, 31 East 35th Street, New York 16, where the clothing and shoes will be baled and packed for shipment.

Carleton M. Fisher,

Representative of The Universalist Church in Europe

### A Comment on Sending Clothing

Four years ago a friend and I decided to work one day a week in the storeroom of the American Friends Service Committee where clothing is received and then sorted, baled and shipped to those in need, both in the United States and abroad. The experience has been a very satisfying one to us and we have enjoyed being part of the process of speeding the much needed garments on their way. The following suggestions might be helpful to those who desire to send clothing:

1. Please have the clothing clean. Clothing that is soiled is an attraction to moths. The spirit of the recipient is helped by receiving a clean article.
2. Clothing should be mended. A little time and a few stitches will often lengthen considerably the life of a garment and those to whom the clothing is sent do not have supplies to do their own mending.
3. Search the pockets of your clothing before sending. It is surprising what some pockets yield and among the articles found are keys, matches (a fire hazard), money and handkerchiefs.
4. Warm clothing is especially needed.

Jean Butler Matteson,  
Church of The Messiah, Philadelphia, Penn.

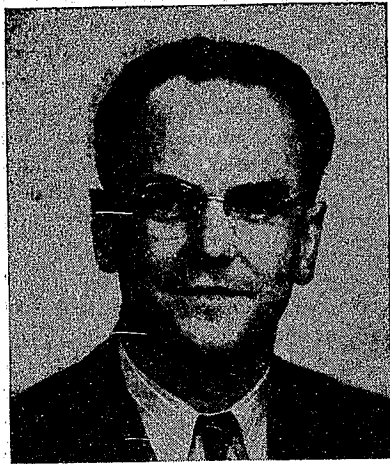
\* \* \*

Plans should be set up in the Social Welfare groups to give immediate support to the relief program for Holland as described in the above article by Rev. Carleton M. Fisher.

## DEPARTMENT OF OUTREACH

## North Carolina

## A New Minister for Rocky Mount



Robert Emerson Davis

June 10, 1908. He was brought up in the Episcopal Church, educated at Pleasant Hill Academy, Maryville College and the University of Tennessee; Bangor Theological Seminary (Maine), and the College of Letters and Science and the Theological School of St. Lawrence University (New York). He was in journalistic work for some time and finally decided to study for the ministry. While at Bangor Theological Seminary, he was student pastor of the Oldtown (Maine) Universalist Church, going from there to St. Lawrence. He was ordained to the Universalist ministry at Carthage, New York, in 1944 and was pastor there until June, 1945, when he resigned his position to complete his work for the degree of Bachelor of Divinity which he is expected to receive at the next commencement of St. Lawrence University.

Dr. Atwood writes: "Mr. Davis is a man of marked ability, attractive personality and an effective preacher."

Mrs. Davis, also from Tennessee, was educated at Tusculum College and is an attractive young woman of ability and charm.

We predict a distinguished pastorate for the Rocky Mount Church and extend to them the very best wishes of The Association of Universalist Women.

Mr. Davis, in his first letter to the executive office writes: "Mr. and Mrs. Skeels and the folks in Rocky Mount gave us a hearty welcome. We arrived Saturday, September 29. I have already begun my pastoral work and am looking forward to a worth-while year here at the church. I say year because a convenient unit to divide one's work in—but in the South I believe that the work of the liberal church has to be measured in decades.

"Yesterday I attended the ministerial meeting of the city. I was well received. Mr. Skeels has done an excellent job in public relations for our church. Universalism is respected, even if it is not accepted. But the discussions of the association were revealing. There is still a crying need for liberal religion. We need dozens of ministers throughout the South."

\* \* \*

Attending the North Carolina State Convention at Outlaw's Bridge, October 5, 6, 7, were: Rev. and Mrs. Ordell E. Bryant, formerly of Clinton; Rev. and Mrs. W. H. Skeels, late of Rocky Mount; Rev. Maurice W. Cobb of Clinton; Rev. Hannah J. Powell, ad interim director at Friendly House and ad interim pastor at Inman's Chapel where she served so faithfully from 1921 to 1936.

Through the recommendation of Dr. John M. Atwood, Dean of Theological School, St. Lawrence University, Canton, New York, Rev. Robert Emerson Davis formerly of Carthage, New York, has been elected by the Executive Board of The Association of Universalist Women to the pastorate at Rocky Mount, North Carolina, recently made vacant by the illness and resignation of Rev. William H. Skeels.

Robert Emerson Davis was born in Tennessee,

One of the most interesting parish reports from North Carolina Universalist Churches of recent date describes the concerted attempt on the part of a committee and the minister in Clinton to survey the unchurched families in the community in an attempt to establish a Church School to serve the young people and children.

The affiliated Universalist families had only *one* young person around which to build a school, and yet there was an unchurched area round about which produced 20 others who were eager for a church home. Read in *The Christian Leader* of October 6—The Religious Education issue—the details of the careful planning which aimed not just to establish a Church School as a routine part of church work, but to establish the roots of that school in the homes so that, through cooperation between the two agencies, the children and young people may be guided in a program which will bear real fruits in Christian living.

## Our Work in China

A new leaflet has been prepared to help in publicizing the work at the Rural Service Station at Chung Ho Chang, China. It is available from the executive office of The Association of Universalist Women, 16 Beacon St., Boston 8, Mass., for the asking.

It is hoped that every group in the entire fellowship will promote this project during the year and will plan to get the contributions in well before the books close on July 31, 1946. Because the year for the Chinese work begins as of January first and the Association's books close as of July thirty-first, there is always a slight confusion in the accounts. However, if we might, this year, over subscribe our previous payments so as to begin with a clear slate next August, we should feel that we had taken this important work to our hearts in real earnest.

A delightful day's program might be arranged with a Chinese speaker, or a returned missionary as speaker. If these are not available, such topics as the following might be prepared by interested members: Christian Colleges of the Orient and Their Programs; The Christian Approach in China; The Literacy Program for the Orient.

Following are a few paragraphs from a letter of July 5, written by Tsu Yu-dji and her assistant, Hsiung Ya-na, and addressed to all Universalist Women:

\* \* \*

Chung Ho Chang, Szechwan, China  
July 5, 1945.

## Dear Friends of the Universalist Church:

From time to time during the past year, we have sent brief reports of our work in the Ginling College Rural Service Station to the Ginling College New York office. We hope that we have been able to give you a general idea of the kind of work we are doing here, and to show some phases of our country life as well. For the generosity of your contributions we are very grateful. We are glad to tell you that your concern and interest in our work have been a constant encouragement to us.

The scope of our work has been extended from single homes to the whole community, from the town of Chung Ho Chang to the nearby villages, in the following ways: nurseries; parents' meetings; home visiting; training of local girls; women's classes; simple medical treatment; a recreational program; the training of college students during their summer and winter vacations; and research work. We want to share with you the delightfulness of our work which comes to us from the appreciation and collaboration in words and deeds of the rural

Continued on page 8



### Attention Local Home and Family Life Committees

Let Your Organization Bear The Torch of Leadership  
in

#### VICTORY OVER INFLATION WEEK

to be held this fall in many cities and counties by local committees cooperating with the local War Price and Rationing Board.

#### *In a Democracy the People's Welfare is the People's Program*

In this price control week, each organization is carrying on its own program with its own membership. It is also cooperating with other groups to reach all the citizens in one community with the story of why price control is important and of what can be done to make it work every day in every store in the community.

Highlighting this week is a program of special meetings for a "Price Control Day."

Each organization may have a special Price Control Program during this week.

*Silence Now is a Decision in Favor of Inflation*

Put World Day of Prayer on your program for 1946.

#### Price Control

The Universalist Church believes in peace and believes that it can be attained by Christian living and by the application of the principles fundamental to peace. To stabilize our economic life, it follows that the members of the Universalist Church must be active participants in the government's planned program for effective control of the prices of food, clothing and household necessities, for chaos in this field will be one of the most active agents in promoting the much dreaded inflation about which we have read in other countries. To this end, the program sponsored by the Office of Price Administration should be widely broadcast. We call upon all Universalist women to take active part in the community programs and to make a study of the problem in study groups. In other words we must be still fighting for peace in order to achieve and hold it.

Following is the publicity notice received from the Office of Price Administration:

An extensive educational campaign on the danger of inflation is being launched in the form of 2400 city-wide and county-wide conferences to be held for a week in November. Each local committee, composed of representatives of PTA's, women's clubs, service groups, schools, churches, and other outstanding groups of the community, will plan its own conference and set its own date.

The program will include essay contests and food and clothing demonstrations in the schools, price control talks and demonstrations in the club meetings, displays in every city store, special issue of the newspaper, radio programs, and the selling of scarce articles, such as new cars and meats and fats for whatever price they can bring. The purpose of this is to show to what limits prices would rise if not controlled. Finally, a mass meeting with an outstanding speaker and perhaps a parade will climax the week.

In addition, each organization will be encouraged to develop and carry out its own program and demonstration showing the effect of inflation upon its own constituent group. Such a conference will help to educate the people regarding the necessity of holding prices steady until the flood of goods on the market makes it safe to remove controls. A final paragraph contains a request to the State leaders to participate, and to forward the request to the local units.

#### Social Action

Under the Department of Education, the Chairman for Social Action for The Association of Universalist Women, Mrs. Clement F. Robinson of Portland, Maine, has adapted and edited and made ready for circulation, a leaflet originally prepared for the Massachusetts A.U.W. on Social Action, by Mrs. J. Russell Bowman of Malden. This leaflet will be sent in quantities to state chairmen of Social Action who will, in turn, distribute them among the local groups in each state. If copies do not reach the local group, contact your state president. If the reason happens to be that there is yet no state appointment to this department of the Association's work, and so no person to make the local contacts, *now is the time* to urge that the matter be made an item on the agenda for the very next meeting. *Every state must have an active chairman for this work* to work with other state chairmen under the leadership of the national chairman if any program of real breadth is to be developed.

We are slowly coming to recognize the difference between social *welfare* and social *action* and to reach out, timidly to be sure as yet, to get beneath the *needs* of society to the more fundamental reasons for the need. Social Action demands study *and* action, but study, first. It must be a definite part of our program to make possible study and discussion groups that will prepare our liberal women to be intelligent participants in the business of being Christian citizens.

Look over your program for 1945-1946. At what points does it meet the need for intelligent Christian social action?

The October Reader's Digest Service offers for the month articles with program outlines and suggested questions to stimulate discussion:

*Youth Power, The Hope of Tomorrow*

*How Will Laborite Britain and The United States Get Along?*

*Can Any American in 1950 Have a Job if He Needs It?*

*The New Age—Based on "The Blasts that Shook the World"*

*Teachers: How Much Are They Worth?*

For basic programs, well planned, and timely, investigate The Reader's Digest Program Service, Pleasantville, New York. The cost of this service to you is \$1.00.

#### Compulsory Military Training

Have you really studied into this matter of compulsory military training which has been before the minds of our people of late and which has called out such an array of arguments both for and against?

Read the September issue of *Social Action* on "the pro and con of Compulsory Military Training". The articles are by John J. Tigert, Walter W. Sikes, Ernest Lefever, Tom Keehn, Alfred W. Swan and a statement on peacetime training by the Council for Social Action of the Congregational Church. It will give you an understanding of the additional reading:

"Conscription for Peacetime Military Training—Pro and Con," *Information Service*, November 11, 1944.

"Conscription for Peacetime?" Hanson W. Baldwin, *Harper's Magazine*, March 1945.

"Now or Never," Under-Secretary of War Robert P. Patterson, *Woman's Home Companion*, August, 1945.

*Compulsory Peacetime Military Training*, by the Educational Policies Commission of the N.E.A., February, 1945—10 cents.

### The Northfield Missionary Conference

Because it is not too early to begin planning for a successful summer institute for 1946, the Northfield Committee met in New York on September 28-29 to set up the conference for women and girls to be held at Northfield, Massachusetts, next July.

Every cooperating denomination has four representatives on the Committee and a designated "camp leader," who is the representative for the girls who would attend the denominational camp. Universalist members of the Committee in attendance at the New York meeting were: Mrs. Seth R. Brooks of Washington, D.C., Mrs. George L. Champlin of Hartford, Connecticut, Mrs. Harry Kusmaul, Newark, N.J.,

It seems to me the Northfield Missionary Conference has a unique contribution to make to local church leaders. It stresses the whole background for the missionary spirit—through Bible study, the presence on the campus of returned missionaries, the study of the books recommended by the Missionary Education Movement for the year.

Two notable actions were taken at the meeting. One was to open the Conference to ministers and interested laymen. The other was to send two delegates to a joint conference on summer institutes which is being sponsored by the Home Missions Conference. There is very evident need of planning together in the whole field of summer institutes to coordinate dates, eliminate overlapping in program, and planning to cover the total needs of those who use summer institutes for the training of leaders.

I am also much impressed with the possibilities for training our young girls in an attitude toward an understanding of the Christian missionary movement as it is presented at the "camps" held during this week of the women's conference. Many denominations use their youth workers or field secretaries for young people as the leaders of these camps.

The attendance at our Camp Murray has always been small, indeed sometimes negligible. Since I know of no comparable type of institute offered to our young women, and also with our limited field of missionary endeavor no chance of competing ever with the opportunity for meeting missionaries or trained leaders in the field, I would like to see The Association of Universalist Women promote attendance at the July 1946 Northfield Conference of not only our women leaders but also a large group of girls at a Universalist camp there.

The leadership for next year will be of the best. Northfield can command it. We are short-sighted indeed if we allow this ready-made opportunity to slip by us unheeded.

Corinne H. Brooks

### Have You Tried Playlets?

*Strangers Among You*, by Marion Wefer. Friendship Press, 156 Fifth Ave., New York City. Price 25 cents

This little dramatization of Christian service among uprooted Americans is timely and well adapted to presentation in church groups. The setting is simple and the cost not too difficult even for small groups. It calls for seven women and four boys, taking only 30 minutes. This playlet is an interesting addition to the study of the Home Mission theme for the present year.

*Presenting The Church Woman*, by Mabelle Rae LeGrand, Editor of *The Church Woman*.

This is a clever little skit, conversational between two women, designed to introduce the magazine to churchwomen and to promote the reading of it.

It is to be hoped that some definite effort will be made to encourage a wider reading of this magazine which is the official publication of the United Council of Church Women. At such a time this little playlet, taking only a few minutes, will be highly appropriate.

*Books with a Purpose*, by Mary M. Lago, a playlet with five players, three women and two boys.

The scene is laid in the corner of a bookstore where there is an exhibit of Missionary Education Movement books and maps. The theme is a ten minute presentation of the books proposed for the year's study in the home and foreign mission field.

This would make a good beginning or ending to the mission study course for the year.

### Our Work in China

Continued from page 4

people, the provincial and local government officials, and some other organizations, such as the Canadian Mission and the local clinic.

Among the rural people, the families of our nursery school children have shown their appreciation and cooperation most plainly of all. This spring, while the peasants were busy working on the farm, we had two more nurseries opened in the villages besides the one in town to help the village mothers, so that they could give their time to the farm work and know their children were being looked after. The total number of children enrolled in these three nurseries was 102. The parents of the village children are all farmers, while those of the 52 children in town earn their living in occupations ranging from rickshaw puller to cloth merchant.

... The quickness in learning shown by the local young girls is wonderful, and their eagerness to serve is good to see. Mrs. Tseng, wife of the shoemaker, aged more than thirty, was at first completely illiterate. After attending the Women's Class for only two months, she was able to keep simple accounts for the shop and home. The others all learned quickly to read, write, and speak, for every one of them was eager to learn. The younger girls in the training classes have developed a good spirit of serving their community. Six of them, who have been trained for almost two years, help to look after the nursery children in the town, while the other five, trained more recently, help in the village nurseries. They like the children and enjoy the work. Even on very rainy days, when the roads are muddy and slippery, they go to their work barefooted, without grumbling. They are jolly and responsible.

... In answer to our request, the American Office of War Information in Chengtu came to Chung Ho Chang to give a movie last winter. It attracted crowded audiences. This spring, the people themselves sent representatives to Chengtu to ask for another movie show, and it was given. This marks the beginning of their interest in community affairs. We can see that there are great potentialities in this newly-awakened interest in the welfare of the whole community.

More soldiers have been conscripted from rural areas since last winter. Those who come from Jenshow and some "hsien" (i.e. counties) near Hwa Yang usually stop in Chung Ho Chang to get their clothes washed, and hair cut, when they are passing by. Many times they have dropped in at our place and spent a day or a night there. During their leisure time, programs were given by both our staff and our students. The soldiers each time were well entertained with speeches, songs, folk dances, and games.

We have described some of the results of our work and the happiness we have found in doing it. Furthermore, we would like to give you a brief account of the plans of our Station for next school year, July 1945—June 1946. The first plan is to continue the work mentioned above. The second is to enlarge our staff and to try to get graduates of the Ginling Home Economics Department to do some research and experimental work on rural housing, nutrition, clothing and handicrafts and family relationships, as a preparation for post-war rural family rehabilitation. The final one is to develop local leaders so that they can carry on some of our work even if the College has to move back to Nanking at the end of this war. With all good wishes,

Sincerely yours,

Tsu Yu-dji  
Hsiung Ya-na

## DEPARTMENT OF OUTREACH

From Chung Ho Chang,  
Ginling's Rural Service Station

From Hsiung Ya-na's English Diary:

August 1, 1945

This afternoon as I was reading a novel, *All This and Heaven Too*, funeral songs floated into my ears. I ran to the gate, and was in time to see the procession. I soon found out that it was the funeral of the parents of one of our students, Hwang Tan-chou; they had kept a scroll shop. The mother had been sick for days, vomiting violently. Then her baby was born. She and the baby died this morning. This afternoon the father died of cholera. The parents are dead, leaving two small boys in this ugly world. Hwang Tan-chou is five years old, and his brother only two. It was the most tragic funeral that I have ever seen.

Cholera pervades Chung Ho Chang and causes many deaths. The newspapers tell us that in Chengtu new hospitals have been organized to care for cholera victims. What can we do here in Chung Ho Chang? Our local clinic seems asleep and the doctor seems to stand aloof. They are helpless without equipment and drugs.

August 2, 1945

When the country people found no way of getting rid of cholera, which is so bad now, they went to their idols.

It was ten o'clock this morning when our nursery children were about to have their morning lunch. We noticed that the street was crowded. Firecrackers, Chinese music, and gongs made a raucous noise, but it was somehow rather attractive. All of us went to see what it was all about.

It was a long procession of the God of Plague and the Goddess of Mercy. "Our procession will overcome the pestilence," said the country people. Preceding the main procession were people with old-fashioned silk umbrellas in their hands. Then came the Chinese music band. Then a single file of more than sixty women followed, each holding a tray with burning incense. Behind them were groups of men, each with seven lamps hung, one on his forehead—one on each of his arms—two on his chest—and two on his back. These were fastened to his skin by the small hooks on the handles, the hooks digging into his flesh. These men marched on bravely, not a sign of fear on their faces. I understood that "where there is faith, there is strength and power."

Then a scene of sinners in Hell was acted out at the roadside when the procession stopped. Those who had sinned against idols, or who lacked filial piety, were, in the play, severely punished by Hell's judges. Some were pierced through from the back to the belly with a knife, and the intestines came out. Some were tied with ropes. Some were bleeding . . . all this making a fearful scene.

Behind came the God of Plague and the Goddess of Mercy, riding in sedan chairs. And behind them literally thousands of women marched, each holding incense sticks in her hand. The procession took about two hours to pass our doorway. To welcome and to worship their gods, each family or shop burned incense and kindled candles at the gates. Superstition overwhelmed Chung Ho Chang.

All the nursery school children have been inoculated. We were convinced that this would save them, and they made no murmur, for they trusted us.

As many as fifteen die in one day. We know this from the fact that the shop which sells pitchers in which to burn paper money for the dead sold fifteen today and as many other days.

### Victory Clothing Collection

Because the need for practical garments of all kinds, together with shoes and bedding, in our allied countries is so acute, a huge Victory Clothing Collection is being given wide publicity and general urgency, and is scheduled for January 4-31, 1946.

The November issue of *The Bulletin* gave publicity to the denomination's project in devastated Holland, and called for sacrificial giving to this end. But it is true that every Universalist family will want to share also in this national drive. Count your blankets and decide how many you can spare. Balance your surplus clothing against the great needs of suffering humanity.

Of interest in this drive is the fact that donors are invited to enclose "messages of good will to the unknown recipients overseas." This was not permitted under war-time restrictions. Now the way opens for a personal opportunity for extending international good will and Christian brotherhood.

*Make your contribution gladly.*

(Victory clothing collections will be made in your city thru a local committee.)

*Thoughts on hearing of The Association of Universalist Women's gift of money to the Church Committee for Relief in Asia to be appropriated toward the relief of starvation in Japan:*

It was good to hear that The Association of Universalist Women has appropriated \$500 toward the relief of the starving in Japan; just how good, it is difficult to describe. It meant that Christianity was again extending a helping hand to our Japanese brothers.

This war has been a tearing apart process for most of us. For me, to watch daily people whom I love on both sides becoming more brutal, less thinking, less human, forgetting all idealism in the overwhelming social pressure of conformity to one's country's mandates, has been a heartrending experience.

It is impossible for us to pass over our lack of Christian idealism in pointing the finger of accusation at the Japanese. They are responsible for their actions, we for ours. We must realize the extent to which we turned away from our professions in the stifling pressure of expediency. It has been a cruel task to live as a Christian these past few years.

Now, miraculously it seems, the pressure is lifted. Christianity may again come out of hiding and proclaim its beliefs. Christians may again practise their professions.

"Love thy neighbor as thyself." How good it is to hear these words again and feel free to apply them once more in the sense in which they were spoken; to help those who are not only political allies but politically despised and alien folk as well.

The \$500 given by our women is a fine start. It is only a start. If I judge correctly, money will be allocated as you as members of The Association of Universalist Women show your desire for such a mission of mercy.

Will you express your wholehearted support of such a program before those which you might have helped lie dead?

Let us prove that missionary work is not a forerunner of military conquest, but the sincere expression of the idealism which would be a vibrant, living quality in every Christian heart!

Regina Cary Lapoint

## Budget For 1945-1946

## ADMINISTRATION AND PROMOTION

<b>ESTIMATED INCOME:</b>		<b>ESTIMATED EXPENDITURES:</b>	
Interest on Investments and Mortgages .....	\$ 3,300.00	Salaries (Executive Director and Office Secretary)....	\$ 3,760.00
Interest on Jubilee Fund .....	660.00	Office Service Charges .....	850.00
Pledges from States .....	5,830.00	Office Supplies, Bonds and Postage .....	600.00
Dedication Day Programs .....	200.00	Auditor .....	150.00
Literature and Yearbooks .....	150.00	Dues, Foreign Missions Conference and United Council of Church Women .....	60.00
Bulletin mailing plates .....	75.00	Insurance .....	230.00
Gift for Promotion from the Clara Barton Birth- place Camp .....	150.00	Board Expense .....	1,000.00
	<u>\$10,365.00</u>	Convention Expense .....	500.00
		Reserve for Investment Losses .....	300.00
		Reserve for Legal Services .....	50.00
		Pension Reserve .....	150.00
		The Bulletin .....	1,230.00
		Literature .....	700.00
		Institutes, Camps and Interdenominational Conferences .....	300.00
		General Field Worker, U.C.A. ....	300.00
		Travel Expense, Executive Director .....	350.00
		Travel Expense, President .....	350.00
		Dedication Day Programs .....	200.00
		Contribution to The Christian Leader .....	50.00
		Miscellaneous Expense .....	135.00
			<u>\$11,265.00</u>
		Less Administration charged to other Funds .....	900.00
			<u>\$10,365.00</u>

## NORTH CAROLINA WORK

<b>ESTIMATED INCOME:</b>		<b>ESTIMATED EXPENDITURES:</b>	
Income from Jubilee Fund .....	\$2,000.00	Salaries (ministers) (portion paid by the A.U.W.)....	\$5,746.63
From States .....	5,051.63	Upkeep, Friendly House .....	100.00
	<u>\$7,051.63</u>	Insurance, Friendly House .....	35.00
		Survey, Friendly House .....	25.00
		Gasoline allowance for Ministers .....	320.00
		Conference of Southern Churchmen .....	25.00
		Real Estate Reserve .....	500.00
		Administration .....	300.00
			<u>\$7,051.63</u>

## MEDICAL WORK—NORTH CAROLINA

<b>ESTIMATED INCOME:</b>		<b>ESTIMATED EXPENDITURES:</b>	
From States .....	\$ 226.91	Medical Supplies .....	\$ 121.53
Reserve .....	1,779.29	Work Fund .....	1,884.67
	<u>\$2,006.20</u>		<u>\$2,006.20</u>

## RURAL SERVICE WORK IN CHINA

<b>ESTIMATED INCOME:</b>		<b>ESTIMATED EXPENDITURES:</b>	
From States .....	\$3,000.00	Salaries .....	\$3,000.00

## JAPAN

<b>ESTIMATED INCOME:</b>		<b>ESTIMATED EXPENDITURES:</b>	
Reserve .....	\$ 245.38	Administration .....	\$ 300.00
Income from Investments .....	1,000.00	Pledged for Asia Work .....	500.00
	<u>\$1,245.38</u>	(For work in Japan)	
		Reserve .....	445.38
			<u>\$1,245.38</u>

## CLARA BARTON BIRTHPLACE AND CAMP

<b>ESTIMATED INCOME:</b>		<b>ESTIMATED EXPENDITURES:</b>	
Interest on Investments .....	\$ 1,950.00	Salaries (Custodians and Vacation Substitute) .....	\$ 1,025.00
Christmas Stocking Fund .....	3,700.00	Extra Labor, spring and summer .....	50.00
Financial Secretary .....	1,797.41	Taxes, Insurance .....	696.31
From Parents of Campers .....	4,500.00	Electric Lights, Telephone .....	115.00
From Geo. F. Baker Clinic .....	1,800.00	Fuel .....	200.00
From Outside Donors .....	300.00	Repairs and Replacements .....	400.00
	<u>\$14,047.41</u>	Committee Expense .....	100.00
		Painting (House and Administration Building) .....	390.00
		Improvements .....	100.00
		Station Wagon, Reserve .....	150.00
		New Equipment .....	1,300.00
		Miscellaneous .....	75.00
		Administration .....	300.00
		Clara Barton Camp Expense for 1946 .....	9,146.10
			<u>\$14,047.41</u>
Estimated Income for 1945-1946 .....	\$37,715.62	Estimated Expenditures for 1945-1946 .....	\$37,715.62

### RELATING TO OUR WORK IN CHINA

A letter has come to The Association of Universalist Women from the New York Office of Ginling College, telling of the proposed move of the College from Chengtu, its war-time home, to its old site in Nanking. This naturally imposes a change in our work from the one area to the other, but a change which surely indicates a forward step.



Children at the Rural Service Center

The College officials propose to set up a new Rural Service Station outside ravaged Nanking. Here the immediate needs will be even greater than in Chung Ho Chang, for the Nanking area saw much devastation and will need all the education for reconstruction that can be made available. The new station will be geared to the area needs just as the Chung Ho Chang station was geared to its area needs. The Nanking program will again be in the capable hands of Miss Tsu Yu-dji who made such a success of the initial project. Universalist women are being looked to for the same financial support they have given previously, and at the recent biennial convention it was unanimously voted to accept that responsibility for the next biennium.

But many will be asking why this is a forward step when it seems like such a quick move.

The best kind of mission work is progressive. That one good thing enlarges into another good thing shows real growth. The successful Chung Ho Chang experiment spreads to Nanking while girls trained under Miss Tsu and her able assistant, Miss Hsiung Ya-na, carry on the program.

The vote for continuance of this type of work in China, passed at the Akron convention, is a specific directive to your Executive Board to include the \$3,000 commitment in the national budget, and that implicates all members in the responsibility for support. Dramatize this work in your coming year's program and resolve to make your contribution larger than ever before, and to make it more promptly. In this work you have assurance that you have a denominational part in a real reconstruction program in China.

### THE CHINA PROJECT

Gifts for the rural service work in China have not been generous enough this past year to make possible the payment of the subsidy to which The Association of Universalist Women is committed by the recommendation passed at the recent biennial convention. Fortunately, surpluses in other areas could be drawn upon to make up the difference, but that is not as it should be. The work merits support in its own name and the recommendation is a virtual promise of our support.

During the coming year let us stress, specifically, the need for support of this area of our work. Try interesting and unusual methods of presentation that the constituency may become informed about the type of work being done. Once informed, there will be no question of the financial response. Remember that the Rev. Wallace G. Fiske, who saw the Chung Ho Chang Station in operation, said, "Nowhere have I seen a more vital and deserving program than this one our church women are supporting."

### JANET ROBBINS' SUMMER AT THE CLARA BARTON BIRTHPLACE CAMP

as told to Mrs. W. H. Skeels of Rocky Mount, N. C.

I am twelve years old and go to the Rocky Mount public school. I have a younger sister who attended Mrs. Skeels' private school all last year, and also a brother and another sister. My mother, my brother and I all have diabetes and we all take insulin. Last spring Mrs. Skeels began to talk about having me go to the Clara Barton Birthplace for a month during the summer to receive treatments and learn how to take care of myself. At first it did not seem possible that such a trip could be in store for me. In the first place my people were not able to pay the expenses of such a long trip, and then, too, I had never been so far away from home. In fact I had never ridden on a train in my life, but Mrs. Skeels, in cooperation with the League for Crippled Children in Rocky Mount overcame all of the difficulties and at last it was decided that I should go. Then came up the question of how to travel so far without someone to go with me, as I sometimes have what seem like fainting spells, without much warning. To this The League for Crippled Children had an answer also. They sent Miss Lucie Shine, of the Rocky Mount Universalist Church, with me and paid all expenses, and they also sent Mrs. Skeels to Boston to bring me back home.

I cannot begin to tell how much good the month of July at the Camp did for me. In addition to other things I learned how to weigh my food, how to give myself my insulin and how to make tests for sugar. I can now save my mother many steps and much time and thus relieve her of work when she too is suffering from the same difficulty. I can help my brother with his diet and teach him many things that he ought to know. I made so much progress at the Camp that they gave me ice cream which I ate for the first time in seven years. I also had a little candy. I wish it were possible for every little girl in the United States who has diabetes to go to North Oxford for a month and learn as much as I did. I think the Universalist women of the country are doing a wonderful work in maintaining such a place for girls, and wish the men would have a place like it for boys. I also think the League for Crippled Children in Rocky Mount is doing a wonderful work with all handicapped children, not simply those who have to walk with crutches. I hope I can go to the Clara Barton Birthplace Camp next summer and take some other girl with me. I shall always be thankful for what Mrs. Skeels has done for me in suggesting that I go this year. When I grow up I want to help to support the Camp and to work for it.

Promotion of the work for diabetic girls carried on at the Clara Barton Birthplace Camp can be done satisfactorily through first-hand information and pictorial aids. Mrs. Cyrus F. Springall, Chairman, Mrs. Edward W. Sherman, Jr., Director of the Camp for 1945 and 1946, Executive Board members, and members of the Clara Barton Birthplace Committee are available for speakers for expenses only. Available helps to make programs more effective: a 16 mm film (silent), playing 30 minutes; a set of 9 x 12 photographs; a set of letters written by the campers; a set of 35 mm slides (some colored) with accompanying story. Local groups must provide the projector.

### GINLING COLLEGE

150 Fifth Avenue, New York

July 1, 1946

The Association of Universalist Women  
16 Beacon St., Boston 8, Massachusetts

Dear Friends:

I am sure you will be interested in the latest news from Ginling about the rural service work, both in Chengtu and in Nanking. A recent letter from Dr. Wu says that arrangements

Continued on page 8

## DEPARTMENT OF EDUCATION

### THE COMMISSION ON SOCIAL ACTION

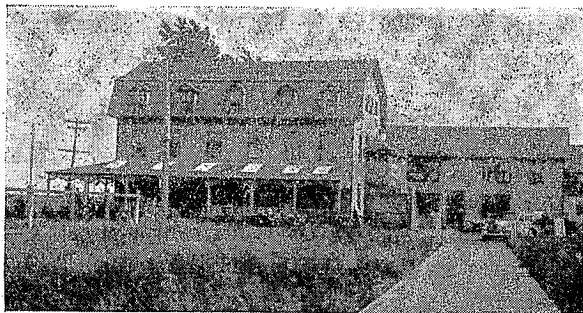
The by-laws of The Association of Universalist Women creates a Social Action Chairman, defines her duties, and makes her a member of the Department of Education.

This year, through a recommendation passed at the 55th biennial convention held in Akron, Ohio, in April, request was made that she be made, as a matter of policy, a member of the Commission on Social Action of The Universalist Church of America. Because of this particular tie, the social action program sponsored by The Association of Universalist Women will also include the direct social action program of the Church. We hope in this way to broaden the base of Universalist activity in this field.

We recommend to all Universalists a thorough study and understanding of the significance of the *Principles of Social Action* adopted as the platform of the Church at the Biennial Assembly in New York in 1943, copies of which are available through the offices at 16 Beacon St., Boston 8, Mass.

MYRTA B. ROBINSON, *Chairman*

### INSTITUTES



The Quillen, Ferry Beach, Saco, Maine

This has been a thrilling summer as far as institute work has been concerned. The enrollment, largest in history and taxing the accommodations to the limit, speaks well for the seriousness with which our leaders are facing the issues of the day.

The work of The Association of Universalist Women was presented at Shelter Neck Institute (Burgaw, N.C.), and at Dixie Institute (Camp Hill, Ala.) by Mary Slaughter Scott, Gloucester, Mass.; at Mid-West Institute (Bridgman, Mich.) by Ida M. Folsom, Boston; at Murray Grove (Forked River, N.J.) by Lottie C. Hersey, Danbury, Conn.; at Institute of Churchmanship, Ferry Beach (Saco, Maine) by Miriam Webster of Salem, Mass. No report has come in at this writing of the Ohio institute.

### RACE RELATIONS

Peace in our time will have its roots in the sincere belief in a common brotherhood. We who believe in the universals must be active in promoting such study courses, panel discussions, and actual experiments, as will put us into a united action group which is strong enough to make some real impression upon this serious problem.

From the Missionary Education Movement catalogue a program chairman will find several stimulating books which deserve wide reading and active discussion. Especially recommended are: *Portrait of a Pilgrim* by Buell G. Gallagher, with a guide to the study by Horace W. Williams; *Seeking to be Christian in Race Relations* by Benjamin E. Mays, with a guide to the study by Elizabeth Nixon; *Blind Spots* by Henry S. Leiper—experiments in the self-cure of race prejudice; *Sense and Nonsense about Race* by Ethel Alpenfels, an excellent basis for a panel; *Know—Then Act* by Margaret McColloch, designed to translate study into action.

### HOW TO SET UP A STUDY GROUP

Get a small but interested group of socially minded women together and lay the following plans:

1. Decide on the length of course you prefer.  
Many groups are choosing the short intensive course this year.
2. Appoint a committee to select the study material in view of the length of the course.
3. Decide upon the time and place of meeting.  
In case the whole group is not involved, consider having the meeting at a special morning hour, during the Church School hour, or on Sunday evening.
4. Select your leader and your special resource persons.  
Go outside your group for leadership if necessary.
5. Get out your publicity and see that all who are interested are invited to join the class.
6. Go to work with the clear knowledge that this study group must result in some kind of action or it is not worthwhile.

### COMMISSION MEMBERS

During the presidency of Mrs. Irving L. Walker, 1934, each state was asked to elect a Commission Member to act as a coordinator between the national and state bodies. At the time there was a distinct function for such an officer.

Since the reorganization in the parent and state bodies, with constitutions paralleling in personnel, the need for coordinators is obviated. Nevertheless, many states still elect such an officer to their Boards.

Attention is hereby called to the passing of the special need, and unless such an office has taken on a specific function, in addition to that previously planned, Boards are asked to consider making this office into that of State Program Chairman. It is poor psychology to elect to a static office any good leader. The need for leaders in all active fields is too great.

### THE INTERNATIONAL CHURCH EXTENSION BOARD

At the recent biennial convention, both The Universalist Church of America and The Association of Universalist Women took steps to move forward together in a program of denominational outreach. The newly appointed Board held its first meeting in Boston on July 28 and 29, organized, elected its chairman, and set up tasks for its members, to be reported upon at the meeting called for October 22 in Philadelphia.

One clear conviction emerged from the combined thinking of these various representatives: that the International Church Extension Board must be set up under the by-laws of The Universalist Church of America, its purposes defined and its personnel stated. This recommendation is already before the Board of Trustees.

The personnel of the International Church Extension Board is as follows: (representing the U.C.A.) Rev. Donald K. Evans, Ohio; (representing the Ministers' Association) Rev. Albert Zeigler, Massachusetts; (representing the A.U.W.) Mrs. Cyrus F. Springall, Massachusetts, Mrs. Gustave A. Jansson, New York, Mrs. Louis B. Cartwright, New York; (representing the U.Y.F.) Barbara Mosher, Maine, and (representing the G.S.S.A.) Harry Cary, Washington, D.C. Mr. Cary, son of the late Rev. Henry M. Cary, long connected with our program in Japan, was elected chairman of the Board for 1946-47.

### A PROPOSED MEMORIAL

The United Spanish War Veterans and their auxiliaries plan to honor the memory of Clara Barton by training nurses for veterans' hospitals and by erecting a permanent memorial to her in Washington, D.C. To this end they are seeking funds, according to the *National Tribune*.

It is the opinion of the members of the USWV that the United States has been too tardy in bestowing honors upon this woman loved throughout the world, whom kings and emperors and princes have honored and decorated for her humanitarian service. The Shreveport, La., Times comments as follows: "Of all governments and nations she served in her humanitarian efforts, the United States alone has failed to give her specific and signal honor or decoration . . . No finer way to honor her could be found than in training young women of today to carry on in her own footsteps."

### THE UNITED COUNCIL OF CHURCH WOMEN

The Call is posted for the Third Biennial Assembly of The United Council of Church Women, to be held in Grand Rapids, Michigan, November 11-15, 1946. Every woman is welcome.

Delegates are asked to make their own reservations and the following hotels are suggested: Pantlind Hotel, (registration headquarters), Rowe, and Morton. Prices range from \$2.20 (without bath) to \$7.70. General meetings throughout the three days will be held at the Fountain Street Baptist Church, with the last session in the Civic Auditorium. On Monday evening, the 11th, Michigan church women are giving a reception to all attending the Assembly.

Advance registration is urged. Send your fee of four dollars to The United Council of Church Women, 156 Fifth Avenue, New York 10, New York. Upon receipt of remittance, credentials will be sent.

### WORLD COMMUNITY DAY

November 1 has been set aside as World Community Day. The theme is one of challenge, *The Price of an Enduring Peace*.

World Community Day was instituted four years ago for the purpose of encouraging Protestant women to work together toward the achievement of a Christian World Order. Programs are carefully planned, and willing and consecrated leadership should make this day an outstanding one in church calendars.

To get the most from such a program as that offered for this present year, it is necessary to do some preliminary study. It is hoped that women from all of the various Protestant fellowships in the community will enter in. This can probably best be done through committee work in preparation for the November 1 meeting.

These interdenominational programs are to be community affairs and are not for one church to sponsor, nor for one denomination. If you have not heard of any activity in preparation for this event, call the women whom you know from some of the other fellowships and get something started immediately. If there is a Council of Church Women in your area, it will be under its auspices that the arrangements will be made.

In previous years, The Universalist Publishing House has stocked the printed materials for the program, but the sales through our denomination have been small and this year we are filling such orders as come in directly through the Executive Office of The Association of Universalist Women. Price per set (6 sheets), 10 cents. Order early.

### HERE AND THERE

Since 1939 those familiar with the names of Board members have known the name of Mrs. Lillian C. Dunn, Financial Secretary 1939-1943, and Treasurer 1943 to the present. In June of this year Mrs. Dunn became Mrs. J. Harrison Cutting. Her official signature now becomes Lillian C. Cutting.

Personal friends will be interested to know that the Cuttings were united in marriage by Dr. Robert Cummins, General Superintendent of The Universalist Church of America, in a lovely home wedding in Wakefield, Massachusetts, on Saturday, June 8, and spent their honeymoon on an automobile trip through Maine, New Brunswick, Nova Scotia, New Hampshire and Vermont, following a brief stay at the summer home of Mr. and Mrs. Howard Stover at Cape Neddick, Maine.

Mrs. Arnold L. Simonson attended the convention of the California Association of Universalist Women and was the speaker for the afternoon. Rev. and Mrs. A.L. Simonson also attended the Topanga Canyon Institute. Mr. Simonson served on the faculties of the Religious Education and the Women's Institutes and Mrs. Simonson served on the faculty of the Religious Education Institute. Mrs. Simonson's present address is 3657 Lemon Street, Riverside, California.

The Clement F. Robinsons should now be addressed at 260 Maine Street, Brunswick, Maine, to which they have recently moved from 33 Carroll Street, Portland 4, Maine.

Friends of Fred Atkins Moore, formerly of our Universalist Fellowship and recently Director of the Committee for Relief in Asia, will be interested to know that he is now Director of the Save the Children Federation and that the Committee for Relief in Asia has been merged into the Church World Service.

Mrs. W. H. Skeels of Rocky Mount, North Carolina, was a recent caller in the office at 16 Beacon Street, Boston. Mrs. Skeels was purchasing equipment for the new school building which she has recently built for a private school for pre-school and first grade children, and speech defective children. This past summer she was given a scholarship at Chapel Hill by the city of Rocky Mount in recognition of her service in this field of education.

### CHINA SLIDES

For your program on our work in China there is being prepared a series of slides, with the accompanying script, made from those prepared by the Rev. Wallace G. Fiske of Haverhill, Massachusetts, from pictures he personally took in China, and at the Chung Ho Chang rural service station. These will be loaned from the A.U.W. office upon request. It is expected that this service will be available by January first.

Let the weeks ahead be productive ones for our Church. When opportunity arises speak the words you can speak honestly in the name of liberal religion, of Universalism, as related to the lives of persons, as related to the needs of the times.

Bespeak the services we have.

Bespeak the fellowship we have.

Invite new people to our services and fellowship.

Remember that a full church program will be resumed in September.

—Copied

## THE INGATHERING SERVICE

Continued from page 3

time is to come when those stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them, 'See! This our Fathers did for us.'

We place the rose upon the altar for the women of today as a symbol that we too will keep the flame burning until in turn we pass it on to younger hands. (Place second rose in memory vase.)

This third rose is for the women of the future. (Takes third rose in hand.)

In his poem, "Thy Kingdom Come," John Hall Wheelock says that nothing may ever destroy the Vision, the Ideal, the God. Here alone is the truth, the glory and fire of youth; then

" . . . let us follow, winged and shod  
With love, with courage and with joy;  
. . . Herein all high endeavor  
Forever and forever!"

Let us place the rose on the altar as a pledge that even as the light has been kept alive in the past, for us, so it will still be found burning by those yet to come. Grant that in the future the Light that we have helped to pass on may enlighten the whole world. (Place third rose in memory vase.)

The fourth rose is for Clara Barton (takes rose in hand)—a Universalist woman of whom we are justly proud—the founder of the American Red Cross. I place the rose here today not only as a symbol of our devotion to Clara Barton, but as a pledge that the humanitarian ideal for which she worked so courageously shall also be our goal, and that we shall give our loyal support to the work carried on in her name at The Clara Barton Birthplace Camp for Diabetic Girls. (Place fourth rose in memory vase.)

Symbolic of the life of Clara Barton may these roses in their beauty be also in remembrance of all women who serve, the women of yesterday, today and tomorrow.

Hymn: O Come All Ye Faithful

Benediction: The Lord bless thee and keep thee.  
The Lord make His face to shine upon thee.  
The Lord lift up His countenance upon thee  
And give thee peace. Amen.  
(Choral response if desired)

Adapted from *Pass the Torch, The Bulletin*,  
Sept. 1944, by Mrs. J. Russell Bowman,  
Malden, Massachusetts.

## NEWS FROM INDIANA

*Manchester:* Mrs. B. F. Leiser, state president of the Indiana Association of Universalist Women, has recently organized a local Association in the Manchester Universalist Church. The meeting took place at the home of Mrs. William Nichols. Mrs. Leiser reports that the group is especially enthusiastic, has planned its year's program, and is getting off to a good start.

The Manchester church is in the south-eastern part of Indiana, near the Ohio River, and is over a hundred years old. It is kept up by an interested group of lay workers whose sons, recently discharged from the army, are taking an active part in the work. The minister from Cincinnati preaches in Manchester once each month.

The following officers were elected in the newly formed A.U.W.:

*President* — Mrs. Leona Martin  
*Vice-President* — Mrs. William Nichols  
*Recording Secretary* — Mrs. Edna Greenham  
*Treasurer* — Mrs. Alice Ross  
*Program Chairman* — Mrs. Doris Esther  
*Outreach Chairman* — Mrs. Fern Lusk  
*Membership Chairman* — Mrs. Dorothy Martin

*Oaklandon:* On the evening of June 14, The Association of Universalist Women of Oaklandon, Indiana, gave a tea at the home of Mrs. Amos Smith in honor of the state president of the Indiana Association of Universalist Women, Mrs. B. F. Leiser. Twenty-five women were present. Guests were: Mrs. B. F. Leiser and Miss Ida Galbreath, both of South Bend. Both Miss Galbreath and Mrs. Leiser reported on the Akron convention. At the close of the evening, a very impressive worship service was held around a worship center of flowers and candles. Mrs. Mary Dobbins is president of this group.

## A NEW NORTH CAROLINA LEAFLET

The new North Carolina leaflet, promised for distribution by October 1, has been prepared by the ministers now serving the North Carolina churches. We promise you an interesting, up-to-the-minute program of the work being done in these active and progressive churches. Send to the Executive Office of the A.U.W., -16 Beacon St., Boston 8, Mass., for your supply for distribution.

## A REPRINT

A second reprint has been made of *Differences of Interpretation*, an adaptation from *In a Nut Shell*, by the Rev. Charles H. Emmons.

This pamphlet, showing Universalist belief, as against other prevailing beliefs, has been very popular. The Association of Universalist Women offers the reprint in the hope that it may receive still wider publicity and use.

## GINLING COLLEGE

Continued from page 5

have been made with the Canadian Mission to carry on the station at Chung Ho Chang. The scope of the work will be somewhat reduced after Ginling leaves but the Provincial Social Affairs Commission will continue its subsidy for the nursery school.

Miss Tsu Yu-dji and Miss Hsiung Ya-na, the two who have so ably carried the responsibility for this work in Szechwan, are returning to Nanking with the College. Before starting on the long and arduous trip by train and truck, they had a conference with Dr. Wu and it was decided that when they reached Nanking they would select the best location for a service center near the campus. They will have plans for the work well in hand before Miss Hsiung starts for America for a year of advanced study at Cornell, made possible by a generous grant from the United China Relief Child Welfare Committee.

We are all very happy over this recognition of Miss Hsiung. Dr. Wu writes: "The fact that the United China Relief Child Welfare Committee granted Ya-na a scholarship proves her valuable service and the Universalist Women should be gratified with such results of their contribution."

Sincerely yours,

CORNELIA S. MILLS, Secretary  
(Mrs. W. PLUMER MILLS)



The spring meeting of the Executive Board of The Association of Universalist Women will be held at Senexet House, Putnam, Conn., beginning Wednesday, April 23 and continuing to Friday, April 25. State presidents have been invited to attend and plans are in progress for the organization of a State Presidents' Council.

Friends of Elsie Oakes Barber, wife of the pastor of the First Universalist Church of Lawrence, Mass., and author of a first novel, *The Wall Between*, will be gratified to know that a contract has been signed by Hollywood producers for dramatization of the story in the movies. Mrs. Barber left for Hollywood on February 15 and will be there for five weeks to assist in arranging the screen set-up.

### CHRISTIAN RESPONSIBILITY

*Continued from page 1*

ling the sale and use of alcohol, such as the laws regarding issuance of liquor licenses, prevention of sales to minors, regulation of the advertising of alcoholic beverages, and local or state elimination of traffic in alcoholic beverages, commonly known as local option.

4. That we recognize the fact that alcoholism is a disease which needs treatment, and that its victims need the full ministry of the Church and the sympathetic concern of Church people; and that, therefore, we concern ourselves with the problem of aid to alcoholics and their families.

This problem comes close to all of us, very close in these intense days. Forty million drinkers in this country is the figure—not all heavy drinkers, but drinkers, nevertheless. One is bound to meet them everywhere—in hotels; on the street; on the highway; in subways; slumped in alleys. Millions of transplanted people are still on the move, unstable, unsatisfied, lonely, afraid. With others, drink is a disease, demanding, commanding, burning. It may strike ruthlessly even in the families of greatest promise.

During the war years we were told that this alarming increase in drink, and especially among women, was a war time product, but we know that this was only another excuse to keep us from facing squarely up to reality. It is a problem old as the race, only risen into greater prominence these days by the stress of circumstances and a prevailing moral laxity.

In a recent copy of *The Massachusetts Issue*, official organ of the Anti-Saloon League, some figures on the death rate from poliomyelitis and alcoholism were given and I note that in 1916 the death rate from polio was almost twice that of alcoholism per 100,000. I have personal reason for remembering that year when polio struck with such vengeance, and the terrible fear and anguish that was current, but I remember, too, that intensive work began immediately to study the situation and to plan a course for the eradication of the dread disease. Twenty-five years later, according to the available figures, there were half as many deaths as from alcoholism. Why can't the great minds of the country be put to work as wholeheartedly in the interests of drink casualties? Polio at its worst may leave a warped and twisted body but that body usually houses a gentle and patient spirit. Alcoholism leaves a warped and twisted spirit that accounts for half of all the crimes, among them some of the vilest in police annals.

It seems *the thing to do* these days to make light of the evils of drinking and to treat with a sort of humorous intolerance the work of organizations which still

*believe* in moral restraints. But the scoffers have put nothing in the place of that which they swept away, except to advance the popular idea that what a man does with liquor is his own business. But it is not so with anything else that is dangerous; not with opium, not with dynamite, not with marihuana, not even with money. Why should this questionable and generally dangerous commodity be *nobody's business*?

But to be practical. What can *we* do with no special training along the line, and no special vantage point of influence? We need not harrow ourselves with facts unless we can make some sort of a contribution toward correction. But *there are ways* in which we can help.

1. We must recognize this as a problem for us all. Tolerance is an unquestionable virtue but indecencies and crime resulting from alcohol excesses are not subjects for tolerance. *We must see that a righteous indignation is developed among Christian citizens.* Such righteous indignation must *shape public opinion* and result in changes because people want the changes. Fifty million Christians with the power of the vote can do pretty much what they choose. But *there must be the will to do.*
2. We must strengthen every agency which offers security to those who are "unstable, unsatisfied, lonely and afraid." These people need the Church, but it is the Salvation Army which holds the banner for going out after them. Greater social security, better housing, surer working conditions—these build confidence and hope; community gatherings, swimming pools, parks, reduce the alone-ness. These things we can understand and wholeheartedly work for.
3. We must use our heads to see the true from the false in liquor advertising. Christian citizens have no excuse for permitting themselves to become so hoodwinked. We must know the facts on both sides from the best available sources. If we are told that our state income from legalized sales is \$16,000,000 which goes into pensions for the aged, into social service and such, let us be realistic and demand to know also how much more our mental hospitals, our crime, our welfare program costs. We can easily compute the *income*; how much do we know about the corresponding *out-go*? That out-go would be interesting: court cases for common nuisance, theft, sex offenses, murder, motor accidents, insanity, destitute families. It does not read pleasantly.
4. We must put our wits together for some sort of decent control of the problem. We are told that prohibition did not work. What, now, of license? That has not proved to be an unmitigated blessing either. But if some kind of prohibition is not sane for alcoholic beverages why is it safe for heroin and marihuana and opium? There seems to be no difference of opinion there. If license is the answer, what is license and what are its limits? These are problems for the voters and somebody must have the answer!
5. We must have legislation with teeth in it and officers with the courage of their Christian convictions. We must have better laws and far better enforcement. This is a task anyone who deserves the privilege of voting can understand.
6. And for those to whom drinking is a disease, we need far better and wiser treatment. What do you know

*Continued on page 8*

## DEPARTMENT OF OUTREACH

## THE ULRICHS LEAVE OUTLAW'S BRIDGE



Changes are bound to come as a natural course of events, but few changes in the personnel have caused more genuine regret on the part of the constituency of The Association of Universalist Women than the resignation, received in January, of Dr. and Mrs. Gustav H. Ulrich from the pastorate at Outlaw's Bridge, North Carolina to become effective on February 28.

Dr. and Mrs. Ulrich and family moved from Fort Plain, New York, to Outlaw's Bridge in March 1937. For ten years they have devoted themselves to the problems of the rural church. In this field they have had signal success, and, because of it, an ever widening circle of devoted and admiring friends throughout the fellowship.

With a parish well above average and matching the vision of its minister, Outlaw's Bridge has won the high praise of having put "a church at the heart of the community." The denomination looks to this parish as having achieved top ranking distinction in the rural church field, and parish and minister share equally in the results which have been achieved.

Dr. and Mrs. Ulrich and family are now located in Providence, Rhode Island, where Dr. Ulrich assumed the pastorate of the beautiful old First Universalist Church on March 2. The good wishes of the denomination follow the family into its new field of endeavor.

## IN APPRECIATION

The end of February marks the termination of a ten-year pastorate at Outlaw's Bridge by Dr. Gustav Ulrich. The ministers of North Carolina wish to write these few words of appreciation concerning the work of the Ulrich family.

We are using the word *family* advisedly, for the Ulrich's must be considered as a unit. Mrs. Ulrich has done outstanding work in North Carolina in the field of Religious Education, planning and supervising Institutes, and giving of her time and energy as chairman of the State Religious Education Committee. She has been a gracious hostess to many State functions held at Outlaw's Bridge.

The boys, Gus Jr., George, Carl and David have been an inseparable part of this unit. They have contributed to the work of the Scouts, Cub Scouts, U.Y.F., Church School and Shelter Neck Institute.

The work of Dr. Ulrich is too well known to need elaboration. In addition to his pastoral duties at Outlaw's Bridge he has been a participant in the Fellowship of Southern Churchmen, the Committee for North Carolina, the Red Cross and Rural Electrification programs. He

has many friends among the liberals of the State and on the faculty of the University of North Carolina.

We, the ministers of North Carolina, will greatly miss the inspiration and fellowship of the Ulrich family. We wish them continued success in their new undertaking.

## THE AMERICAN MISSION TO LEPERS, INC.

One of the recommendations passed at the last biennial convention committed The Association of Universalist Women to a financial contribution to the American Mission to Lepers, Inc. To date, the response has not been in keeping with the expressed hope that this year we might make a more generous gift for this cause. This may mean that the local program promotion needs attention.

For those who would appreciate program suggestions, may we suggest the following available films: colored, 16 mm and silent.

*Lonely Journey*, 2 reels, \$2.00 per showing  
*The Happy Village*, 3 reels, \$2.00 per showing  
*Chandkuri's Children*, 1 reel, \$1.00 per showing

These may be obtained from the nearest American Mission to Lepers, Inc., center and should be ordered as far in advance as possible.

The American Mission to Lepers, Inc., also will send, for free distribution, an excellent little leaflet, *An Enemy of India*, which gives some of the interesting and salient facts concerning the prevalence of the disease, settlements and clinics. It also offers a *Flannelgraph Story of India*, by Catherine D. Ulstrom. The price for the two booklets is \$1.75. While this has been prepared particularly for children, it has its message for all.

For your convenience, the American Mission to Lepers, Inc., centers are here given. Order from your nearest one:

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

## BRANCH OFFICES

14 Beacon Street, Boston 8, Massachusetts  
 140 Public Square, Cleveland 14, Ohio  
 77 W. Washington Street, Chicago 2, Illinois  
 326 W. Third Street, Los Angeles 13, California  
 411 Henry Grady Bldg., Atlanta 3, Georgia  
 509 Burt Bldg., Dallas 1, Texas

## THE CHINA PROJECT

Word does not come through with enough frequency from far away China to provide fresh news from the field with any degree of regularity. We do believe, however, that the small amount we invest in this work repays itself many fold. It is our job to see not only that we meet the \$3,000 commitment to Ginling College, but that we demonstrate our faith and trust by an over-subscription which would enable our Finance Committee to recommend still further spread of the work.

Work in rural China is work at the heart of a great problem. Educating for better living is in the true Universalist tradition. It is the hope of some of our leaders that the time will soon come when we can extend our work into other interdenominational college areas and sponsor similar Stations as now at Shen Hwa Cheng.

Good material for an interesting program can be found in the history of the various interdenominational women's colleges, eight of which are stretched across Asia and Africa, bringing "good news" and "better living" to a wide circle of eager women.

Miss Hsiung Ya-na, former assistant at Chung Ho Chang, is still in this country, studying at Cornell University, but she will be returning to China in the early fall. It is the hope of the biennial convention planning committee to present Miss Hsiung at the General Assembly at St. Lawrence University, Canton, New York, in September 1947.

#### INMAN'S CHAPEL NOTES

Today (February 5th) we awoke to see our first snow on the ground. A high wind is blowing, and it's cold. On days like this I think gratefully of Lewis Hinkle, who installed a first-class hot-water system in the Friendly House kitchen—and the five boys who set up a stove in the bedroom one Friday night, a pleasant occasion followed by refreshments and a game of checkers. The Friendly House furnace has also been put in good shape. We are glad the cold wave waited till all this was done.

During a recent Sunday morning service a young stranger walked in and took his seat. At the close he introduced himself as Mr. John Porter from Salem, Mass. He is a graduate of Tufts, now engaged as a chemist in Waynesville. He expressed concern that there is no liberal church in any of the adjoining towns.

We may have mentioned our String Band, which is in evidence at our Youth gathering each Friday night. These five boys—Doyce Clarke and the four Warrens,—R.A., Wayne, Charles and Frederick—now call themselves the Pigeon River Ramblers, and look businesslike in their red plaid shirts and grey hats. They had some of their songs recorded recently and gave us the pleasure of hearing them played at our meeting on January 24th.

One Sunday evening recently we held a sing-song followed by an informal service, at the home of Lewis and Mary Hinkle. Our subject was "Love and Marriage." An interesting and helpful discussion followed. We believe there are great possibilities in these home gatherings.

#### RUSSIAN RELIEF

By agreement between the Board of Directors of Church World Service and Russian Relief, the so-called Protestant Project, projected by the National Inter-Faith Committee of the American Society for Russian Relief, has been taken over by Church World Service Inc., as of January 1, 1947. Henceforth, all denominational contributions to this project should be sent to Church World Service, Inc., 37 East 36th St., New York 16, N. Y.

#### AID TO HUNGARY

The urgent call has gone out from the Universalist Service Committee for contributions for destitute Hungary. Let us not be slow in picking up the challenge.

You have read that the denominational work in Hungary is again headed by the Rev. Carleton M. Fisher. He writes of the dire need in Hungary and is looking for Universalist support in as generous measure as was accorded him in his work in Holland.

Clothing, shoes, and food are outstanding needs. Infants' clothing and diapers are *musts* on our list.

Food may be much more economically purchased through agencies abroad, so all checks for the same should be made payable to the Universalist Church of

America and sent to the Universalist Service Committee, 16 Beacon St., Boston 8, Mass.

Send clothing to the Universalist Collection Warehouse, 31 East 35th Street, New York 16, New York. Shipping stickers will be sent upon request directed to the Universalist Service Committee, 16 Beacon Street, Boston 8, Mass.

Why not the price of one meal from every Universalist family during Lent for this good cause! (It costs \$2.00 a week to feed a child, providing something over a minimum diet.)

#### SHUNG HWA CHENG — OUR WORKING FIELD

Hsiung Ya-na

After the coming of peace, Ginling College moved back to her old home, Nanking, the capital of China. Her rural work in Chung Ho Chang, West China, which had enlisted the best cooperation from the local people and received a generous financial help from the The Association of Universalist Women in America for the past three years, was to be carried on by the local people under the supervision of the local church.

Miss Tsu, the head of Ginling College Rural Service Station, and I spent from July 20 to August 24, 1946, investigating the possibilities of a suitable location for a new center. We went to ten different towns within the radius from 5 to 20 miles (15-60 li) from Nanking. For eight years, these towns have been occupied by the Japanese. Many of the people had lost their clothing, furniture, buildings, and some members of their families. They had all kinds of bitter and unforgettable experiences—hunger, no shelter, bombing, burning, death, as well as heroic stories. Every town seemed to call loudly for imperative rehabilitation and reconstruction. Had we enough money and personnel, we should have some service project for each of them. But that was beyond our ability. Finally we chose Shung Hwa Cheng, a rural market town, as the location of our service center.

Shung Hwa Cheng lies 35 li away from the city of Nanking, but with a bus service five times a day. It takes 45 minutes to get there, so the faculty members and students of the College can easily get down to help or to visit. There are about 300 families in the market town, about 80 of which have small shops such as tea-houses, bean-curd shops, rice shops, etc. Near the town there are more than 50 villages in the midst of farm land.

The market town needs urgently a great many new buildings so we had to face the housing problem which seems universal. The local government at first offered us a temple given over to the worship of the Earth-God, but the people protested against having the idols moved away. Fortunately a widow in the market town welcomed Miss Tsu and her fellow-workers, and permitted her to use her house. It was the biggest one in the town and the only one saved! The owner has six daughters, but no son. Three daughters are married, one has just entered the normal school and those at home work like men to do the farming with their mother. The widow gave us two big halls for our work, and two bedrooms. Although it is not an ideal place for the Rural Service Center, it is much better than the temple of the Earth-God. We decided to rent the house.

A very earnest Christian family in the town helped to clean the house, and to order beds, tables, chairs, and kitchen utensils for our workers. Things are very expensive in China. Even a small stool costs a lot of money. So whenever they got a piece of new furniture, they were happy and would treasure it. The staff members are now living simply among the people in Shung Hwa Cheng.

Continued on page 8

## DEPARTMENT OF EDUCATION

## ADMINISTRATION

Behind that word *administration* lies much of what The Association of Universalist Women is, and does and would like to do. Under it comes all of the educational and promotional program, all overhead and legitimate operating expenses, all field work and denominational cooperation and executive office staff salaries. In short, behind that word lies the complete program of The Association of Universalist Women, with the exception of that portion usually referred to as "the mission program."

The estimated budget for 1946-1947 is \$40,803.66. Of that amount the missionary program claims \$29,944.76 and administration but \$10,858.90. One project alone requires nearly half as much again as all that goes into our total educational and promotional program.

*Is this the way you want it?*

## DEPARTMENT OF EDUCATION

The Department of Education presents this program to show you what its expenditure of approximately \$3,300 attempts to cover:

1. Literature . . . . .	\$2,332.15
The Bulletin . . . . .	1,390.15
The Yearbook . . . . .	410.00
Dedication Day Service . . . . .	157.00
Two pieces of project literature (North Carolina and Clara Barton Birthplace) . . . . .	375.00
2 Missions . . . . .	Variable Amount
Membership in the Foreign Missions Conference, Missionary Education Movement, United Council of Church Women	
Cost of representation at meetings of the Foreign Missions Conference, Missionary Education Movement, United Council of Church Women	
Cost of delegate to Northfield Missionary conference	
3. World Relations	
Participation of Chairman in organized work in this field	
4. Social Action . . . . .	\$100.00
Participation of Chairman in organized work in this field. Preparation or purchase of literature for work in this field	
5. Institutes and Conferences . . . . .	\$250.00
Contribution to denominational institutes. Publicity. Attendance of two elected members at the Central Planning Council	
6. Postage and Miscellaneous . . . . .	\$300.00

## UN Establishes IRO to Aid DP'S

The alphabet seems to be rather over-worked these days and some of us are hard pressed to keep abreast of a modern conversation. Short cuts to long names may be sensible, but they surely do put a strain on the listener.

All of our hopes for eventual peace in the brotherhood of nations is bound up in the little, unimpressive bundle *UNO*, often still further simplified to *UN*. And now that the *UN* is well underway and is setting up organizations within itself, we shall have more and more alphabetical jingles to remember. One of those recently established, but not to be in operation until July, is the *IRO*. Our language would run something like this: the

*UN* has established the *IRO* to help the *DP's*. In deliberate speech: the United Nations' Organization has established the International Refugee Organization to help solve the Displaced Persons problem.

The *IRO* is something church women should know about and to which they should lend their influence in directing the government's policy. The United Council of Church Women pointed up this fact in their recommendations. Few problems loom larger on the international horizon than what to do with the great army of over a million persons scattered over the continent of Europe in *UNRRA* camps, military camps, private camps and communities. We believe it is a subject upon which women are called to help mould public opinion.

The problem of displaced persons touches America at two points. First, the 80th Congress will soon be called upon to make the contribution of these United States toward the more than one and one-half million dollars the *IRO* plans call for. Second, the United States government must decide how many *DP's* it can admit into this country under the present laws and whether or not changes should be made in the immigration laws to admit more. These are both problems that need prayerful thinking, watchful attention when the bills come up in Congress, and notification of Congressmen and Senators of our position when the issues are pending.

To safeguard these United States from an unfortunate influx of undesirables, immigration quotas were established. During the war years the quotas were not taken up and some 600,000 numbers accumulated, although President Truman, early in his administration, urged that as many as possible of the permitted number be admitted from the Central European area. With a present total of slightly over 150,000, 82% are assigned to the Western European countries, while most of the displaced persons come from Central Europe. It is obvious that some adjustment in, or transfer of, quotas is necessary if the United States is to assume its fair share. The little country of Latvia alone has 90,000 in camps and a quota of 236! Something must be done!

May we urge upon all groups a study of this problem and the consequent action which shows that study to have been effective.

## THE OXFORD PUBLIC HEALTH EXPERIMENT

The only way to get facts on the prevalence of a public health problem is to make a survey, and the more comprehensive the survey the more accurate the facts.

A United States public health experiment has been going on, from October 1946, through January 1947, in the little Massachusetts town of Oxford, in an attempt to determine the number of people afflicted with diabetes. At the close of the experiment, the newspapers announced that over 1,000,000 Americans have diabetes, if Oxford is the typical town the health experts believed it to be when they chose it as the site for their pioneering experiment.

Not all of the people in this quiet little town submitted to the tests for urine analysis and blood sugar, but 75% of them entered into the spirit of the survey on a purely voluntary basis. The percentage is large enough so that the experimenters feel it to be a fair index of conditions to be found elsewhere.

But this is more than an experiment to find a quotable figure for diabetic prevalence. It will show how necessary regular tests are for some of the diseases which do not show early indications by symptoms. It will show

XV. USE OF THE ABOVE FUND—It is recommended that if and when the endowment fund for the maintenance of Blackmer Home is terminated, the funds thus freed be returned to the Association of Universalist Women to be re-established as a fund for work with girls, preferably Japanese girls.

XVI. DEPARTMENT OF EDUCATION—Recognizing that the Universalist Church has need for a formal, well-planned educational program which, to give authority and inclusiveness to the total program, can only be set up within the framework of a Department of Education, adequately staffed and adequately financed, and FURTHER recognizing that the recommendation re the Department of Education scheduled to be brought before the business session of the Universalist Church of America at this present Assembly is an attempt to create such a Department, we RECOMMEND that The Association of Universalist Women act in support of the recommendation for a federal type of Department of Education, in the form which the voting body of the Universalist Church of America shall direct, and FURTHER that the Executive Board of The Association of Universalist Women be instructed to take the necessary steps toward implementation in accordance with the vote of the Assembly.

XVII. CAMP EQUIPMENT—It is recommended that The Association of Universalist Women raise \$7,500.00 for the purchase of equipment for the Elliott P. Joslin Camp for Diabetic Boys. It is further recommended that we raise the sum of \$6,000.00 to cover the running expenses of this camp for 1948.

XVIII. WORK IN JAPAN—Whereas we acknowledge a concern for the work that is now being carried on by our loyal friends in Japan, it is RECOMMENDED that our representatives on the International Church Extension Board consult with that Board as to what part the Association of Universalist Women might take in support of the work in Japan under the auspices of the International Church Extension Board, and that the call for support go out to the membership as soon as plans are completed. It is FURTHER RECOMMENDED that those who would care to send packages which would be warmly welcomed in Japan, be supplied with names and addresses which are now on file with the International Church Extension Board.

XIX. UNITED COUNCIL OF CHURCH WOMEN—Whereas we are conscious of our responsibility as Christian citizens and as members of the world-wide family of God: it is Recommended that we recognize our obligation to explore that responsibility in the light of the resolutions adopted by the Grand Rapids Assembly of the United Council of Church Women, and that the action taken by the Assembly and the program of the Council be made an important part of the A.U.W. educational program.

Our charming Chinese guest, Miss Hsiung Ya-na, received an enthusiastic welcome. She spoke during our final session, outlining the efficient and comprehensive program carried on in Shwen Hwa Cheng, the rural service station which Universalist women are helping support. Ya-na had planned to remain for a second year of study at Cornell, but since the Convention she has received an

urgent call to return to her work in China, and plans to sail this fall from San Francisco.

\* \* \* \*

A free afternoon during Convention gave opportunities for sightseeing and the renewal of friendships. That evening we shared in a novel banquet—a bowl of soup—donating the balance of our ticket-money to help the hungry in Europe. At the close of the meal, Rev. Carleton Fisher reported on his work for the Service Committee in Hungary, and was greeted not only by hearty applause, but also by a practical, generous response in cash and pledges.

\* \* \* \*

Intensely interesting were the addresses by outstanding speakers sponsored by the General Assembly; Dr. Frederick May Eliot, who spoke in the interests of a United Liberal Church; Miss Mabel Head, observer for the United Council of Church Women, on "You and the New World Order"; and the distinguished Negro leader, Dr. James H. Robinson, on "The Future of the Race and the Destiny of Man."

An acceptable innovation this year was the 8 o'clock Sunday morning Communion service. At the later closing service of the General Assembly, the newly elected officers of the A.U.W. joined with those of the U.C.A. in an impressive service of dedication.

\* \* \* \*

The devotional services during the Convention were led by Mrs. Arnold L. Simonson, Mrs. Robert H. Barber, and Mrs. Donald K. Evans.

#### THE WORLD DAY OF PRAYER February 13, 1948

On Friday, February 13, 1948, we shall begin our new year of prayer together—meditating on the GREATEST PRAYER EVER UTTERED, The Lord's Prayer. It is learned by every Christian child in the one thousand and sixty-eight languages into which the Bible has been translated.

In the spirit of oneness let us form a World Day of Prayer Committee in every city, town, village and hamlet. May we help you in your plans?

First: Make the committee truly representative of your entire town, city or hamlet.

Second: At the first meeting of your committee, see to it that each member is given a specific task.

Write us all the things we have neglected and that you have tried and found to be good.

(From an article by Mrs. Welthy Honsinger Fisher, by permission of the Editor, "The Church Woman.")

The literature for the February 13, 1948 World Day of Prayer observance is now ready for distribution and consists of the following:

1. Call to Prayer at 10 cents per 100
2. Program for Adults and Young People at 5 cents each
3. Children's Programs at 5 cents each
4. Guide for Leaders at 15 cents each
5. Poster (17x22) at 10 cents each
6. Leader's Packet at 35 cents each
7. Reprint of World Day of Prayer Picture Section from December "Church Woman" at \$1.50 per 100

This literature will be handled by The Universalist Publishing House, 16 Beacon Street, Boston 8, Mass.

## DEPARTMENT OF OUTREACH

### REPORT OF THE NORTH CAROLINA COMMITTEE

May I on behalf of your North Carolina committee extend to you a sincere word of commendation and grateful thanks for your sustained interest throughout the year. Your manifestation of loyalty has enabled the Finance Committee of your Executive Board to meet all financial obligations as of this date, but of still greater value is the knowledge that we as Universalist women have exemplified to a greater degree one of our five goals and our motto, "Forward together—Hand in Hand."

#### MY VISIT TO NORTH CAROLINA.

I had the privilege and pleasure of attending the 41st annual session of the North Carolina Universalist Convention and the 40th annual session of The Association of Universalist Women in October of last year at Rocky Mount.

While in North Carolina I was introduced to the editorial staff of the "Tar Heel". I wish to recommend it as a prime factor of information for your N. C. programs.

Leaving the Convention, I was thrilled to be able to visit all of our parishes and to attend meetings of the A.U.W. in Clinton, with members from Red Hill also in attendance. On reaching Kinston and Woodington I was impressed with the zeal and ambition of the pastor, Rev. Thomas Turrell, and the parishioners to put into reality some of the dreams,—such as building an addition to the church, cutting and making a new road for entrance to church property, and landscaping the grounds.

I was singularly fortunate to be able to cross the state by automobile, to visit Inman's Chapel and Friendly House. Since Mrs. West has already made a report on the work there, I shall merely comment on the gorgeous scenery of those old Smoky Mountains. It was October and the leaves were too beautiful for words of mine to describe.

#### CHANGES OF PASTORATES.

Last March, after ten years of valiant service, the Ulrich family left Outlaws Bridge and accepted the call to the First Universalist Church of Providence, Rhode Island. Much has been said and still more could be said of our appreciation of the Ulrich family and their service to our cause in the Southland.

On June 9th the Rev. Leonard Prater of Camp Hill, Alabama, accepted the call to Outlaws Bridge, and I feel sure that the best wishes of the whole denomination will be with both families in their new parishes.

Mr. Robert Davis of the Rocky Mount church has accepted a call to our church in Buffalo, New York.

#### THE FUTURE OF THE WORK IN NORTH CAROLINA.

On January 6th of this year a committee from the Universalist Church of America and the Association of Universalist Women met at headquarters to consider the future of the work in North Carolina. No change in policy was deemed necessary at that time.

Since my visit to the south I have been acutely aware of the loyalty and devotion of our ministers there. Let us do all in our power to retain them. Living expenses are just as high there as in any other state in the Union. Let us be prepared in the coming year to increase our North Carolina quota, and help lift any financial

strain from the minds of our representatives of the greatest profession in the world today: the UNIVERSALIST CHRISTIAN MINISTRY.

In closing I wish to express my thanks for the co-operation I have received from our President, Mrs. Holbrook Mulford, and from our past Executive Director, Miss Ida Folsom. Each has been untiring in her effort to render assistance to the North Carolina Committee.

JEAN L. JANSSON, *Chairman*

#### THE ELLIOTT P. JOSLIN CAMP

Forty acres of farm and woodland in Charlton, Mass. is fast becoming a camp for diabetic boys. When the Universalist women enthusiastically voted to accept the invitation of the Diabetic Fund to manage the Elliott P. Joslin Camp, the trustees proceeded full steam ahead in order that the camp may function in the summer of 1948.

The first cabin is roofed in. It is located on the edge of the woodlands on the ridge and overlooks the lake through the trees. The cellar hole of the kitchen and dining-room now contains four stout walls and the base of a substantial fieldstone fire place. The road roughed in by the bulldozer becomes smoother each day, the soft edges leveled off by trucks and the cars of the workmen and many interested sightseers who form a corps of rural "sidewalk superintendents". Before snow flies the diningroom will be covered as well as the office and director's cabin. The camp is well on its way, and so is the enthusiasm and work of the Universalist women toward raising the fund to complete the project.

The plan is twofold: 1—to raise \$4,000 to complete the \$7,500 Equipment Fund. Spirited and generous pledging at Canton under the able leadership of Mrs. Ezra Wood brought the splendid total of \$3,500 for the equipment fund. The names of the pledgers and donors will be listed, beginning in the January Bulletin.

2—To raise \$6,000 to pay the Universalist share of the 1948 running expenses. "Make it a pair, one for a boy and one for a girl" has reached the far corners of the U.S.A. and requests for double the number of stockings are arriving at 16 Beacon Street daily.

Now for the steady, sure work of raising the balance the challenge is—let each Universalist woman do something. Remember no gift is too small, no gift is too large. Decide from the list below what suggestions you can fulfil. Do it soon!

1—Fill a Christmas stocking coin-card for the girls. Secure one or more new people to fill cards for the boys.

2—Interest the Universalist men in the Equipment and Coin card funds. This Diabetic Boys camp needs their loyal help and the men will rejoice in the work as the women have with the girls.

3—Ask people interested in children or health work to fill coin cards or donate toward the Equipment Fund. Let each local group make some pledge through the state group towards the Equipment fund. Do be sure this is not taken from any other National or local A.U.W. project as the new work must not be developed at the expense of any of the splendid established services.

The Clara Barton Birthplace Memorial Committee which will handle this camp for the time being met for three days at the summer home of a committee member, Mrs. Benjamin W. Ayres, at Falmouth. Many committees were appointed: fund raising, purchasing, settling the camp, planning dedication exercises for

*Continued on page 7*

## INDIA'S CASTE SYSTEM AND OURS\*

By E. STANLEY JONES

The Caste systems of India and America are fundamentally alike—they are both founded on blood. Though the caste system of India was originally founded on color, that distinction is gone. There may be no difference in color whatever between a Brahmin and an outcaste. Likewise there may be no difference in color between a white man and a Negro; the Negro may even be lighter, but one drop of blood and the difference is fixed. Both are founded on blood.

The difference in blood was supposed to set up an intellectual superiority. In both cases the facts are dissolving the idea. Given the same stimulus of education, culture, religion and economic resources the mind of the outcaste and the mind of the Negro are proving equal to the Brahmin and to the white man. There are no permanently inferior races and no permanently superior races; there are only developed and undeveloped races.

*India's Caste Passing More Quickly*

Under the impact of the facts both caste systems are going down. Which is going down more rapidly? Reluctantly, I have had to come to the conclusion that the Hindu caste system is going down more rapidly than the American. This in spite of the fact that the Hindu caste system is sustained by religious sanctions and the American caste system is diametrically opposed to the prevailing religion. Moreover, India's system is a far older system with hoary sanctions of custom and religion. The American caste system is comparatively recent. The high caste Hindu fear of being swamped has a greater basis in numbers than ours—the outcaste is one in four; the Negro is one in ten. In spite of all this the caste system of India appears to be going down more rapidly. These facts point to that conclusion:

1. Segregation in trains, buses, waiting rooms and public vehicles is a thing of the past in India. It is still operative in vast portions of America.

2. Madras province is the stronghold of caste in India. The government of Madras has published a bill amending the Removal of Civil Disabilities Act of 1938 with a view to including "restaurants, hotels, places of public entertainment, shops, laundries, shaving or hair-cutting saloons, burial or cremation grounds" and the like within the scope of "secular institutions," so that Harijans (outcastes) will have the same rights as other Hindus in these places, with a penalty attached for infringement of 50 rupees for first offense, a second or subsequent offense with a fine up to 1,000 rupees, or up to six months' imprisonment or both. The parallel to this would be that the states where the Negroes are discriminated against in the above items would simultaneously wipe out these discriminations by joint legislative action and affix penalties of fine or imprisonment or both for infringement. It hasn't been done, and the possibility of its being done in the near future seems remote.

*Caste Penalties Ignored*

3. Eating places in north India have been open to all for years. Madras is the last place for them to be thrown open to all. Here "hotels and restaurants" are included in the above bill. Even in Madras province many such eating places are already open, though technically to eat in the same place with an outcaste is to break caste and demands meticulous purification. It is a rough guess, but probably in three-quarters of the

eating places of America a Negro, however respectable and cultured, would be barred.

4. The premier of the Madras province, the home of caste, has two portfolios, one of which is "Harijan (outcaste) uplift." The parallel to that would be that governors of the southern states would have two special jobs, one of which would be "Negro uplift."

5. The outcastes have been debarred from temples as Negroes have been debarred from white churches of the south, and north. Today the newspapers of India are full of various accounts of temples being thrown open to outcastes, with the Brahmins leading them into the temples with bands and celebration. Travancore is the worst place for caste in Madras which in turn is the worst place in India. And yet the Maharajah of Travancore by edict threw open 2,600 temples to the outcastes. The parallel to that would be if the Southern Methodists and the Southern Baptists should decide to throw open every white church in the south to Negro membership and fellowship and should greet the Negroes at the doors with a corporate welcome and escort them to places of honor and hold a service commemorating the event. Is it being done in north or south except in stray instances?

*Outcastes in Government*

6. In the central government of India, out of the fourteen cabinet ministers there are two outcastes. If this were paralleled in America it would mean that two Negroes would sit in the President's cabinet and be heads of departments. In the Madras Legislative Council the speaker of the house is a Harijan (outcaste), and the deputy speaker a woman. Something similar would be to have the presiding officer of the House of Representatives a Negro and the vice-president a woman.

7. Mahatma Gandhi has adopted as his own several outcaste children. How many white Americans in high places have adopted Negro children as their own?

8. When the British cabinet mission in their negotiations went to consult Mahatma Gandhi regarding the independence of India they had to go into an outcaste colony where he was residing. British cabinet ministers descending to *that!* It would be the same if the President of the United States had taken up his abode in a Negro section in Washington in order to identify himself with the Negroes and everyone who consulted him on affairs of state would have to come there to see him.

Do not misunderstand me. I do not say that caste is gone in India. It is fighting a stiff rearguard action; in many places there are pockets of resistance intact. They will fight till the end. But the center has given way; the rest is a mopping-up operation.

*The American Failure*

The difference is that in America the center has not given way. There are changes at the edges, but the strongholds of prejudice remain intact—shaken, but intact. Individuals and groups are working magnificently, but the mass mind is still a prejudiced mind and has not changed as in India into a wholesale determination to abolish an outmoded caste system. It appears that, with India rapidly changing her caste system, America and South Africa may be the last surviving strongholds of caste. And the irony of it is that both of them claim to be democracies, and both of them profess the Christian religion.

\*Reprinted from the *Christian Century*, with the permission of the editor.

## DEPARTMENT OF OUTREACH



Miss Hsiung Ya-Na and Miss Tsu Yu-dji

### LETTER FROM YA-NA

Ginling College, Nanking, China  
November 16, 1947.

Dear Friends:

I was very glad to receive your letters and the check on board the "Marine Swallow." They reminded me of the happy times I had when meeting Universalist friends in Canton, Rochester and other places. My trip to the States has been very valuable to me. Not only I gained a better understanding of children's work, but also, you the Universalist friends became real and vivid to me and will be real and vivid to my co-workers and to many of my friends in China.

I left Ithaca Oct. 2nd and visited Merrill Palmer School in Detroit and Chicago University on my way to the West coast. A friend of the WSC met the train when I arrived at San Francisco at 8:50 a.m. Oct. 7 and reserved a nice room for me in the Cartwright Hotel. I was glad to hear the name for I could easily remember it because of the Cartwrights of Rochester.

The Marine Swallow sailed the late afternoon of Oct. 10th, the birthday of our Republic. The boat was a former troop transport being operated on the interim service. Accommodations were not comparable to pre-war standards or the new fleet under construction. First class accommodations contained 6 to 14 berths in a cabin. Dormitory class had 16 to 26 berths to a room. First and dormitory class was berthed with all men or all women. Third class passengers berthed in compartments and only males this trip. All together there were 800 passengers.

I was in the Dormitory class and since all tickets had not been sold there were only 10 passengers in my cabin. Three of them were Japanese, two Koreans and five Chinese. Most of us were Christian. We became very helpful friends on the trip.

The sea was so rough the first few days that most of us could not get up. But more and more soon went to the dining room and sat on deck day by day. It was very beautiful to see the changing colors of the waves in different weather. In His ocean God revealed His own Greatness. When the sea was smooth, life on the sea was merry and gay. There were a group of Spanish children near us. They sang Spanish songs and danced with an instrument in their hands to mark the rhythm. In the evening movies and games were provided for passengers and crew. One of the most interesting movies

was "Two Sisters From Boston." There were a number of missionaries to the East with us so we had morning and Sunday services. A Chinese YMCA man led some discussions on how to build Democracy in the Far East.

The ship met two little crises on her journey. Something happened to the front of the ship on the fifth day out. It seemed to be tipping over. Most glasses on the dining-room tables were broken and trunks and furniture rolled over during the bad shaking. The brave crew repaired the hole and the ship went on with less speed. The other crisis was that we met a typhoon just before we arrived in the Japan Sea.

We arrived at Shanghai Oct. 27th. Miss Tsu, my co-worker, and my brother came to meet me and my old friend Miss Highbaugh, too. Words cannot describe my happiness at seeing them. We had a nice lunch together with four dishes, sugar and vinegar spare ribs, fish, cabbage and bean curd. Miss Tsu and I stayed in Shanghai a week visiting some children's work and attending meetings of the First National Conference for Workers in Christian Middle Schools after the war. Being anxious to see our rural work we went to Schwen Hwa Cheng the next day we were back to Nanking. I was happy to see the fine successful work Miss Tsu and our co-workers have done during the year and the brand new building ready for use. I soon got to know that contributions from you Universalists for the past year was a great help to the construction, in addition to the money granted from Ministry of Social Affairs of the Chinese Central Government and CNRRA. I shall enclose Miss Tsu's reports on the work and new building, and a picture of Miss Tsu and me taken the first day I arrived at the college and a few pictures of our work as well.

It is very kind of you to vote \$50 for me. As I got back to the station, I found we have two sewing-machines but we are in need of a victrola for our recreational work. We shall be glad if this sum could be used for a hand-winding victrola.

Best wishes to you. With love,  
HSIUNG YA-NA

### AID TO OUR FRIENDS IN JAPAN

(Extracts from a letter from Mrs. June Cary to Mrs. Louis B. Cartwright.)

"Here are the complete figures on how the A.U.W.'s gift of \$250 has been spent to date.

Food .....	\$149.89
Supplies .....	13.90
Postage .....	86.21
<b>Total .....</b>	<b>\$250.00</b>

"There are five more packages still to be mailed, as I have been waiting for proper addresses. This postage will be extra, but I can make that up from a personal gift for such Japan uses . . . The food did not come out exactly even, so I filled the cartons up with clothes I could discard, along with some from those the AUW in Washington had available.

"By no means all of those to whom we sent packages can write English, but we have had a great many

Continued on page 8



our goal. This work with boys and for boys belongs to all of us and in it we all want to share.

Send for all literature and helps to The Elliott P. Joslin Camp, 16 Beacon Street, Boston 8, Massachusetts.

Working together, diligently and persistently, we assure success.

Have you filled two stockings this year—one for a girl, one for a boy?

### THE NEW BUILDING AT SHWEN HWA CHENG, CHINA

(Paragraphs from a letter written by a visitor to the center last December.)

"I want to send you a report about the dedication of the new building at Shwen Hwa Cheng about the middle of December. Dr. Kwoh was able to borrow a truck from Officers Moral Endeavor Association, so many of us had an opportunity to go out for the occasion. Faculty and students from Ginling, several from the University of Nanking (e.g. Dr. Steward), some from the Women's Advisory Committee, made up the large number of out-of-town guests. At lunch there sat down four packed tables of guests, and only Tsu Yu-dji of the Station personnel was seated.

"About twenty to eleven we piled into the open truck, and started off. The sun shone brightly, and so the trip was pleasurable. I wore a hood, and this kept ears warm. I enjoyed getting out of the city, and into the countryside, now brown and peaceful looking. The roads seemed to me to be much better than when I went out before, more than a year ago. Most everyone carried some armful from the truck—gifts, flowers, blankets, etc. We were free till lunch after one to look around: the children were at nursery school, the young women busy sewing. We looked through the whole building, and liked what we saw very much. The classrooms are sizable, and the bedrooms attractive. They have managed to have a guest room, and we had a most cordial invitation to stay overnight. UNRRA blankets piled on the camp cot said, 'Yes, we've bedding enough when you come.' The balcony opening out from three bedrooms was an attractive feature. We went out there, looked down on the children and visitors in the space beneath, and beyond to Shwen Hwa-cheng itself. The ground space is much too small; but already there are 'plans' for getting the bigish open space adjoining. As I understand it, one of the owners of this land wants to donate his share to the Station, but the other has not yet made up his mind to sell. Ginling will have the first chance to get the land, at any rate. With that additional space, there would be room for a good playground, some flowers, and even some vegetables. I liked particularly the adult reading room at one side of the gate. There were Chinese periodicals displayed, and already there is an interest in this aspect of the work. The new emphasis is 'Influence the Family,' not just the children and women. Hsiung Ya-na had brought back with her interesting brown-paper scrapbooks, and suitable picture posters for the nursery school room. This was my first visit to the new building, and I thought it had been carefully planned. It was in beautiful condition.

"The lunch was delicious, and served by an interesting group of men. The food had been prepared in the small Station kitchen. When we visited it in our general survey there was no fuss or excitement. No one would have thought that fifty people were soon to be served.

*Continued on page 7*

### DO OUR WOMEN KNOW?

An earnest plea comes to us from Mrs. Walter W. Worthington of Floral Park, New York, to support more whole-heartedly the work of the Universalist Service Committee for displaced children in Germany. We quote from her letter.

"If more of our women actually knew more about this work, its needs and their ability to help, they would perhaps get behind it more generally. Carleton Fisher, with our backing, did such a fine job in Holland, then in Hungary. We are indeed fortunate to have him as director of this new work.

"I wonder if our women know that the Unitarian and Universalist Service Committee sewing project (at 33 E. 35th St., New York City) cuts out garments for boys and girls,—ages, babies through 14 years—and assembles them ready to be sent out to sewing groups in our churches? There are warm pajamas and underwear of outing flannel, girls' dresses, skirts, blouses and coats; boys' pants, jackets; adorable capes, sacks, nightgowns for babies. There are simple garments for the inexperienced sewer and more complicated things for the experienced one. All one needs to do is write to the Sewing Project, Collection Warehouse, 31 E. 35th St., New York; ask for an assortment and also for a finished sample of each garment to use as a model.

"The ladies of one church I happen to know of, meet to sew at the various homes; those who can, bring their electric machines; the others do hand work. There is much chatter above the noise of the machines and late in the afternoon tea is served. If the month's stint is not completed it is divided up to be finished at home.

"On the first floor of the warehouse in New York, the used clothing and shoes sent in from Unitarian and Unitarian churches all over the country (but not in the amounts formerly sent) are sorted and baled, ready for shipping. Next door is the food building where are packed gifts of food, or food bought with money donated. These parcels are then shipped to Europe to be distributed by our own workers, through our own centers, thus gaining a close human touch and avoiding the danger of the black market.

"Just being able to assist—if only in some small way—would perhaps ease the feeling of guilt many of us must have at times, of living so complacently in the one country in the world that has enough food to eat, clothes to wear, fuel to burn, and money with which to buy it.

"Could we not stretch ourselves, if not officially, then in a practical way, and give this vital work (another thread in the uneasy pattern of international understanding) our support?"

We invite comments on this letter. If *your* group is working regularly for the USC, will you please write and tell us what you have done?

The AUW of the Medford Universalist Church meets to sew each Wednesday morning and ships one or two boxes every week. They repair used clothing as well as making new garments. One lady gives her time exclusively to buttonholes; another takes care of babies' bonnets. An invalid knits mittens. Recently they took out the linen lining of a twenty-year-old suitcase, washed it and made a pair of overalls for a small boy.

There are two sewing groups in the church at Derby Line, Vermont. One is making two complete outfits for a twelve-year-old girl in the displaced persons' camp.

## DEPARTMENT OF EDUCATION

## A PSYCHIATRIC SOCIAL WORKER AT WORK

A number of years ago, in 1940 to be exact, it was my privilege to serve a few brief months, as the Promotional Secretary of the AUW. Some of you will remember well when we launched the Brig "Hand in Hand" on its first voyage. I shall never forget those months, nor the generous expression of Jesus' teaching, "Love Thy Neighbor" that I saw at first hand among the women of our church.

Mrs. Mulford and Mrs. West have asked me to write something of my activities since 1940. My mother calls me her "peripatetic daughter", meaning she can scarcely keep up with me or where I will turn up next.

When I left the AUW in November 1940, I went back as a psychiatric social worker in the Veterans Hospital in Batavia, N.Y. In those days one had often to spell out the title and then go into a long explanation of what we meant. This is no longer true. Today, the word psychiatry is on every one's tongue, books are being written and articles, both popular and scientific on the subject, and we now have a National Mental Health Bill on the statute books in Washington, which is rapidly being implemented into resources for the better mental health of our nation.

For the next two years, I worked with the patients in the General Medical Hospital at Batavia. In spite of the criticism leveled at the VA of past years, I would like to say, that with shortages of every kind, including a dearth of interest in veterans (except for the Service organizations) on the part of the general public, prior to World War II, we did a good job in certain cases. Many families have cause to be grateful to this department of our Government.

How well I remember the veteran (one of the first of this War), who was admitted to our hospital in a seriously burned condition suffered in an explosion. Much of the skin tissue was gone from arms, legs, and hands. His face was not scarred, but he had lost all interest in the world around him. Life was over. He did not see why people were making such a fuss trying to heal his wounds. Day after day, as I made ward rounds, I said "Good morning, John", with no reply. Then one day after months had passed, he turned over and said, "Well you are going to talk to me it seems, so I suppose I might as well answer you." With that expression of feeling, I knew we could begin to reach him. We began to mobilize the resources of the hospital and the community to help this patient help himself. He had skin grafted on his legs and hands, extensive exercises given, massage and so on. He learned to walk—oh, so painfully, but each step was a victory. Then we found a way to teach him to type, to take shorthand, and to meet one by one the problems of life. In the middle of it all, he found the one girl. Today, he is married, has a family, and is a functioning member of his community. Such stories can be duplicated over and over again, in any social worker's notebook. She it is, who is interested always in the people who suffer most from life's blows. She it is, who tries again and again, to bring hope into otherwise hopeless lives. She works with the individual, but also, she is a worker to make programs available on a state and national level that will help to heal some of the world's social wounds.

Then we were in the midst of World War II, and as

a hater of war, I was faced with finding a place where I could render service to my country and to the men in active service. I found employment with the American Red Cross, in the hospital service. I asked for overseas duty, but that was denied me. These were the busiest months of my life. For the next 27 months, I drew few good long breaths. After Washington, came an assignment in the Station Hospital at Bradley Field, Conn., an Air Force Hospital. As I write this, story after story of those days, comes back to mind. There was the man, depressed because he had been found too deaf to serve, and was to be discharged. He needed a friend. The man whose mother was critically ill, who needed money to go to her. The parents from Michigan, who were sent for because their son could not get better. Will I ever forget them? They are the ones, who know deep in their hearts what the ARC stands for in times of need, and in strange surroundings. For me, it was my same work, only this time I wore the uniform of a well recognized agency of the humanity of the American people. Then in January 1944, a transfer to The Naval Training Center at Sampson, NY. Here, I had charge of the ARC services to the men who were declared unfit by reason of emotional difficulties, and who had to be sent home. That was a job! I saw boys in blue, by the thousand, and yet I also saw them as individuals, away from home, worried about what the words "Inaptitude", "Psychoneurosis", etc. could mean to them. All day long, "What shall I tell my wife?" "How can I explain this to my mother, or my boss?" and so on. We worked long hours, longer than I have ever worked before, and yet they were rewarding hours.

Then in March 1945, I left ARC, and returned to my work with the VA. I was sent to the Hospital at Lake City, Florida, in the northern section of the state. In July, I was made a Chief Social Worker. I established the new department firmly, until people questioned how they had run a hospital all these years without social service. At first too, I roamed all over South Georgia, and North Florida, looking in on veteran's families for various reasons, and seeing at first hand how people, white and colored live, in the outlying sections of the South. It was a liberal education.

Again, it was my privilege to work with the young men and their families who have so recently given so much that our country may survive. What stories some of the men had, of places in far unknown spots of this old world. And the courage of many was remarkable. I was often humble before it. Take Victor, age 25, with an incurable disease, yet with a smile on his face always. We helped him with the complicated business of his wife who did not love him, and his four year old boy, whom he adored. Or Andy, who had fought on the beachheads of Normandy, stricken with tuberculosis, only two weeks after rejoining his wife and two girls he hadn't seen in three years. Those men taught me much. A whole procession of patients walks in memory across my mind as I write these lines.

In August 1947, came my chance to be sent back to School for further graduate study in Social Work. The VA made this possible by giving certain scholarship aid. So here I am in Boston, at Simmons School of Social Work, trying for my Master's Degree in June. Then, where?—I hear you ask. Well, I really don't know. That will all be worked out later. It will be a hos-

pital somewhere, and it will be an integral part of the Veterans Administration. I only hope I will be better fitted for my task, which is to try to understand human beings, and to help them to help themselves.

IDA E. METZ

### ADVENTURE IN GROWTH AND ACHIEVEMENT

*Continued from page 1*

all about us through a program where financial and social emphases are combined with educational concerns.

A third factor is outside our groups and is concerned with the extent of organization within the church school program. Where a full-fledged Religious Education Committee is able to present the Adventure in Growth and Achievement in all its phases, perhaps the most that could be asked of our associations is intelligent interest. This could take the form of a meeting program centered about the January 3rd issue of the Christian Leader, or an invitation to the Religious Education or Adventure Committee to present a Round Table or Panel Discussion program for the group.

At the other extreme, that is, where there is little or no church school organization, the associations, having informed themselves on the Adventure program, might volunteer to become its sponsors. It is more likely, however, that our greatest contributions will fall somewhere between these two. Following a meeting dealing with the new program, the church school superintendent or a member of the Religious Education Committee could be prepared to point out areas where help is needed. It might be that several members could assist with the heavily increased clerical work; another group might take responsibility for meals in connection with church family observances; helping to organize study groups of parents, serving on visiting committees, acting as teaching assistants and many more activities might well be within the scope of help offered by associations. Two activities come to mind in which entire groups may share: providing and staffing workers' and parents' libraries, and setting up scholarships for leadership training at summer institutes. A serious study of the program cannot fail to suggest other opportunities for cooperation and service.

The Adventure in Growth and Achievement appeals to all our church people. All share alike in the responsibility to give active support to the cause of better Universalist church schools. As organized groups of Universalist women we are in a position to contribute, and we would do well to go to our church school representatives and say: "We know what you are hoping to accomplish. Is there anything we can do to help?"

ELIZABETH M. MARBLE

### MAY FELLOWSHIP DAY—May 7, 1948

Packets for use on World Fellowship Day may be obtained from the United Council of Church Women, 156 Fifth Ave., New York 11, at 35 cents each. These contain a copy of the February "Church Woman", a sample poster and ballot, reprints of special articles, suggestions for worship and publicity. Only orders for complete packets will be filled. No orders will be considered after April 23rd.

### THE NEW BUILDING AT SHWEN HWA CHENG, CHINA

*Continued from page 5*

"It must have been 1:30 when the dedication service began. There were about 500 present: children, mothers, some fathers; out-of-town guests, and the leaders of the town, especially the 24 *pao chang*. Miss Hsiung Ya-na was mistress of ceremonies, and there were speeches by Tsu Yu-dji, Dr. Wu, the mayor, and various other men. Then the children came from Nursery School with their tiny wooden stools, and entertained us with nursery tales in dramatic form, dances, and songs. These were the high point of the day, in so far as real interest was concerned. I saw various signs of how the community is cooperating: those who served at lunch, the way some of the crowd was seated, and kept quiet, and the keen interest of a number of people that the whole day should go off well. I felt it was the community's project, not ours. This is as it should be. That our workers had gained the trust and respect of the community was shown in various ways. About 4 o'clock we started off for home, visiting en route to the truck the seat of the local government, a compound half destroyed by the war, but kept neat and clean. I was so glad I had been there to see the Station formally started."

### ARE WE WASTING OUR PRECIOUS DOLLARS?



Along with the gradually increasing cost of *The Bulletin*, both in printing and mailing, has come an increasing list of new subscribers. We welcome this growing interest in our official publication. At the same time, we wish to be very sure that none of our precious dollars are wasted in sending this magazine to wrong addresses.

Will YOU please check your lists of *Bulletin* subscribers, and keep us informed of any changes of address? Please delete all duplications, and be sure that only one copy goes to each address.

We welcome a new set of regulations from the Motion Picture Association of America, Inc., relative to crime in motion pictures. The new provisions will forbid the registering of titles using the names of notorious criminals, and are designed to avoid any cycles of motion pictures dealing with gangsters and organized crimes of violence.

### HERE AND THERE

The AUW office at 16 Beacon St., Boston, is now closed all day Saturday.

\* \* \*

We apologize for the mistake made in the November *Bulletin* regarding Rev. Donald K. Evans. Mr. Evans is not the Universalist minister at Akron, but the Superintendent of Universalist Churches in Ohio.

\* \* \*

The 1948 YEARBOOK is expected to be off the press before the end of March. Samples will be sent to all state and local presidents. The cost is still only 35 cents. This book is indispensable to group officers who desire information on the unified program of their organization. It will help to show all our women the complete picture

of our ideals and efforts, both in our own special projects and in cooperation with those of the Universalist Church of America.

Every Universalist woman should own a copy of this valuable book.

\* \* \*

"Our women's group (at Outlaws Bridge) is getting along in good shape. They are rendering good service and are trying just now to get a sanding job done on the floors at the parsonage. They will be active in the building job as soon as we get weather so that we can begin on the addition to the church. Right now we are trying to figure out whether we should buy a chapel from the Army for the needed lumber or go out into the woods and cut trees for it. In any case, we want to get to work right away so that we can have it finished before the long grind with the tobacco crop begins." (From a letter by Rev. L. C. Prater.)

\* \* \*

The Universalist Service Committee will be glad to supply names of families and individuals in Germany, England and Japan to whom relief parcels may be sent. Write to Miss Ida M. Folsom or Rev. Carleton Fisher at 16 Beacon Street for this information, and give your group an added personal interest in this urgent and timely service.

\* \* \*

Enthusiastic reports have come in from many churches as to the inspiration received through the annual observance of Dedication Day. This was very largely due to the beauty and appropriateness of the service, prepared this year by Miss Ida M. Folsom.

The women of Norwich, Conn., sent the service to the shut-ins, "knowing they would enjoy taking part *in absentia*."

\* \* \*

Activities are continuing at Inman's Chapel, Canton, North Carolina, with Church School each Sunday morning and a regular monthly church service conducted by Rev. O. E. Bryant. The Christmas program was held on December 23rd, under the leadership of Mrs. James Reeves and Mrs. Lewis Hinkle. "Jingle bells brought Santa up from Collins House with a pack on his back filled with fruits, candy and popcorn bags to greet the children", writes Mrs. Hinkle in the January number of *The Tar Heel Universalist*. "The tree hung full of toy trucks, dolls and lots of other things to make a Christmas tree complete."

On January 4th new Sunday School and Church officers were elected for 1948.

#### ANSWERS TO THE DENOMINATIONAL QUIZ

Many Associations have obtained copies of the Denominational Quiz used at the Churchmanship Institute at Ferry Beach last summer. Following are the answers:

##### SECTION I.

1. The Universalist Church of America.
2. Voted at Tufts Convention in September, 1941; became legally effective February 13th, 1942.
3. The Universalist General Convention.
4. The Association of Universalist Women.
5. 1869—Buffalo Convention—The Women's Centenary Aid Association.  
1871—Philadelphia Convention—The Women's Centenary Association.  
1905—Minneapolis Convention—The Women's Na-

tional Missionary Association of the Universalist Church.

6. 16 Beacon Street, Boston, Mass.
7. The Universalist Publishing House.  
The Association of Universalist Women.  
The Universalist Youth Fellowship.  
The Universalist Church of America.  
The General Sunday School Association.

##### SECTION 2.

- |                          |                         |
|--------------------------|-------------------------|
| 1. Dr. Robert Cummins    | 4. The Christian Leader |
| 2. Mrs. Rosalie A. West  | 5. The Bulletin         |
| 3. Dr. Emerson H. Lalone | 6. The Youth Leader     |

##### SECTION 3.

1. Pennsylvania, for 30 years by George de Benneville, about 1742 on.
2. Oxford, Mass.
3. Gloucester, Mass., where John Murray was ordained.
4. Pennsylvania.
5. September 30, 1770.
6. Good Luck, N.J., September 30, 1770.
7. Mrs. Caroline A. Soule, to Scotland, 1875, the first woman ordained to the ministry in Europe.
8. Scotland.
9. Miss Eleanor Forbes (West Paris, Me.); Miss Hazel Kirk (Peabody, Mass.); Miss Edna Bruner (Canton, N.Y.); Miss Harriet Druley (Springfield, Ohio); Miss Hannah Powell (Waterville, Maine); Miss Hope Hilton (Attleboro, Mass.);—and others.
10. Partialism—see pamphlet "Our Faith Demands", pages 2 and 3.

##### SECTION 4.

1. No.
  2. 4—see page 30, Perkins' "The Faith of a Free Church", The Helper.
  3. Optional; according to the viewpoint of the majority, No.
  4. No.
  5. There are four:
 

1790—Philadelphia	1899—Boston
1803—Winchester	1933—Worcester, ratified at Washington, 1935
- The present Statement is printed on the inside of the Leader cover.

6. Yes.
7. "Our Faith Demands", the Affirmation of Social Principles—New York, 1943.
8. Hosea Ballou has been called "the father of our Universalist theology." He was born in 1771 in Richmond, New Hampshire, his father being a Baptist minister. Hosea himself was immersed in a hole cut through the January ice and made a member of the Baptist church; but soon after, his eager and inquiring mind rebelled at the unreasonable Calvinistic theology of his time, especially at the doctrine of the Trinity, and the theory of a substitutionary atonement. He became a powerful preacher, a tremendous controversialist". He was also active and forceful as a writer, his most famous book being "A Treatise on Atonement." In this book he "attacked the doctrine of the Trinity, asserting the Unity and supremacy of God, ten years before the American Unitarian denomination existed." (A Brief History of the Universalist Church by L. B. Fisher, pages 48-63.)

THE STORY OF MISS TSU YU-DJI

(Now director of the Rural Service Center at Schwen Hwa Cheng, China.)



Signing With Thumb-Print For Clothing

In the spring of 1934, on a bright morning, Mr. George Shepherd spoke to the Ginling College students in the chapel, telling of the need for rural reconstruction work in Kiangsi after the suppression of the Communists. Already eleven districts had been chosen as rural service centers, and one of these, Li Chwan, a poor and backward region, was given over for Christian experimental work. Mr. Shepherd was recruiting college and university students, especially Christians, for Li Chwan. Miss Tsu, ready to graduate, felt the challenge of country work, but three considerations made her hesitate: she had been brought up and educated in cities; the life at Li Chwan, after occupation by the Communists, would be very hard; her mother, now old, needed her at home. Miss Tsu prayed for God's guidance and consulted many relatives about what she ought to do. Most of them urged her against it, but her mother telegraphed, "Do the country work."

That fall ten college professors and graduates, men and women, went to Li Chwan. There was much to discourage them; the people feared any newcomer, and one woman ran and hid in the hills for three days and nights, fearing her hair would be cut off, and herself robbed. The living conditions of the people among whom the newcomers lived were wretched; damp dark houses with small openings in the walls that could scarcely be called windows. Illiteracy was widespread. There were practically no young or middle-aged people, for they had fled during the Communist troubles. The professors and students did work they had never thought of doing before: washed their own clothes, cooked their own food, and swept their floors. They had to learn the difficult local dialect. In a word, they had to adapt themselves quickly to a strange rural environment.

Then followed two months' work; an attempt to arouse the interest of the people in the fact that a school for women and children was to be opened. We quote from Miss Tsu's diary:

December 12, 1934

It was a rainy day. More than ten of us, men and women, followed by a group of children, went from village to village to tell the good tidings that schools would be opened for both women and children. To arouse the interest of the local people, each of us carried a paper flag, and we sang and shouted as we went along. The villagers came out to look at us with wondering eyes. When they found that we wanted them to study, the women especially showed no interest.

December 20, 1934

It was the opening day for the women's class. We waited the whole afternoon, but only three students came; a woman aged forty-five, and two young girls. We were very much disappointed; this was the result of our two months' preparation, visiting homes, repairing classrooms, getting teachers' materials ready . . . We soon found out the reasons why they did not come: the mothers-in-law and husbands disliked women to appear in society; most women were busy; women did not feel the importance of study; the villages were scattered, and the roads were so bad that women with bound feet found it difficult to walk.

The thing which first gave them a place in the community was their health program, through the work of the midwife whom Miss Tsu accompanied, now that the classes demanded little attention.

January 14, 1935

In the afternoon, a man came from Liu Pee Village, ten li away from the center. His wife had been in labor three days. Would the midwife come to help?

When we reached his home we found the expectant mother, pale and tired, sitting on a chair; following the usual custom, she was not allowed to lie down while delivering a baby. The room was crowded with men and women who shouted and bit the expectant mother's face in order to keep her awake; if she fell asleep, they said she would die. On top of the bed were hung an unfolded umbrella and a fish net, and on the floor was lighted a "seven stars lamp" to keep away the ghosts. We asked the crowd to go out, allowing only the husband to remain. Then we had the woman lie down quietly to rest, and that evening a healthy baby was born.

February 15, 1935

The news that we had helped the mother in Liu Pee soon spread all through the surrounding villages. This morning as we went out to San Tia village with Dr. Chu we were surrounded by crowds of ailing people, people with sore eyes, skin diseases, stomach troubles, etc. They called each one of us "Doctor."

The year which followed brought real results. Miss Tsu had a kindergarten and a woman's class in the village, a class now numbering fifteen women. When the women wanted to learn to make women's and children's garments, Miss Tsu had first to learn how herself. She continually found that what she had learned both in middle school and college was not sufficient to meet the needs of the rural people. When she left Li Chwan in 1936, she had found a place in the woman's hearts. They begged her not to leave them, and wrote entreaties to her after her departure, urging her to return to help them.

In order to learn more about the life of Chinese women, Miss Tsu in 1938 joined the Mass Education Movement led by Dr. James Yuan (Jimmie Yen.) She made surveys of the life of women in the provinces of Hunan, Kwangsi, and Kweichow. She investigated the cases of 865 women in Hunan. She found them as energetic as the men, participating in planting and harvesting the crops in addition to their housework, and helping in the towns to keep the shops. She studied many cases of widows who earned a living for the whole family. The tragedy was that among these 865 women only two had been to primary school; 89% were totally il-

Continued on page 8

## DEPARTMENT OF EDUCATION

## SOCIAL ACTION

Questionnaires on race relations were mailed from Boston in November to State and Local groups to be returned by April. Massachusetts has returned 17, Kansas 1, Minnesota 1, Michigan 1, New Hampshire 1. It is not too late to return them. The dead line is June 1. Send them to: Mrs. D. K. Evans, 71 N. Highland Ave., Akron 3, Ohio.

The results of 21 returns would not give a true picture of Universalist interest in better race relations in all the communities where we have churches. However, partial conclusions are indicated. We have very few representatives of minority race groups in our churches. We do take part in interracial programs and we would open our doors to minority groups if we were asked.

Could we take more initiative in developing better understanding and better relationships? Is this not a question for the local Social Action Chairman and her Committee? How will you answer it?

Universal Military Training and the draft! Do you want it? Are you doing anything to express your opinion so your legislators know how you feel? Read "The War Nobody Wants", an editorial by David Lawrence in the March 26th issue of the United States News.

Have you heard about the work camps to be sponsored by the Universalist Service Committee to be conducted this summer? The program hopes to do two things: "1. Provide some of our Universalist young people with a challenging opportunity to serve, meeting a community need. 2. To stimulate interest in the possibilities of dormant Universalist churches situated in the communities where work campers will be serving." Scholarships of \$100.00 are needed for this venture.

This is a very tangible suggestion for social action groups. Provide part or full scholarships to make it possible for some of your young people to take part in these camps. Write to the Universalist Service Committee, 16 Beacon St., Boston 8, Mass. for more information.

The February 12th issue of the Christian Advocate (Methodist Publication) is entirely devoted to the alcohol question. It may contain what you are looking for in working up a meeting on this subject.

The following report from the new Commission on World Order of the Universalist Church should be of interest to all Social Action Chairmen:

## THE NEW COMMISSION ON WORLD ORDER MEETS

A Commission on World Order was created at the last General Assembly, by Resolution 12, the purpose stated and some of the duties defined. The overlapping of these duties with those of the already existing Peace Committee, sub-committee of the Commission on Social Action, resulted in a request and consequent reorganization of these three commissions and committees into a new World Order Commission. This was set up under three divisional heads: the Division on Peace Action; the Division on Human Rights; the Inter-Faith Division. The Chairman of the Commission is the Rev William J. Arms, 908 Hamilton Blvd., Peoria, Illinois.

## OBJECTIVE

To achieve effective action by The Universalist Church of America in resolving the conflicts which divide men and nations through the application of the principles of Universalism: the sacredness of human life; the brotherhood of man; the democratic process in all human relations.

## THE PEACE ACTION DIVISION

The basic function of this division is to interpret the current conditions affecting world peace and to recommend specific action. It will be alert to immediate issues and will take action and make pronouncements; provide information in this area for study groups in local churches; provide a mimeographed list of available materials; provide a packet of typical materials showing main streams of the Division's information (available on loan).

This Division went on record as

Urging the support of the Stratton Bill in the interest of better International Relations.

Requesting its secretary to send a telegram to Dr. Walter Van Kirk assuring support of the Federal Council in its basic approach to the European Recovery Program; assuring support to the State Department and to the United Nations in the efforts to save the people of Europe; in meeting their basic human needs; in saving the material and natural and the moral and spiritual resources; in assuring the way of freedom; and in the material aid for the recovery and progress of Europe.

Favoring the United Nations stand on the partition of Palestine: that since the Palestine crisis is obviously a test for the United Nations, we urge our government to give full support to the United Nations decision on the partition of Palestine, including the formation of an international police force to enforce the decision. (A copy of this vote was sent to the United States Delegation at the United Nations and to Mr. Francis Russell, Director, Public Affairs, Department of State.)

Taking the following stand on the proposal to revise the United Nations Charter: In an effort to help the United Nations become a more effective force for international order, we call upon the Congress of the United States to enact Senate Resolution #23 and 24 and H.R. 59-68, thus giving official support of our nation to the principle of limited world government and enabling our Congress and the United Nations' delegates to campaign for a special conference to revise the United Nations' charter to meet present world conditions. (A copy of this resolution was sent to the chairman of the committee in Congress responsible for the promotion.)

## THE INTER-FAITH DIVISION

This Division will give attention to the areas where cooperation can be effective in the achievement of basic ends and to recommend procedures.

## THE DIVISION ON HUMAN RIGHTS

The basic function of this Division was seen to be the interpretation of current social and economic problems and to recommend specific action.

In view of the multiplicity of problems the Division proposed special attention upon the Report of the President's Committee on Civil Rights and voted:

Continued on page 7

## OFFICERS, N. C. STATE ASSOCIATION OF UNIVERSALIST WOMEN

*Front Row:* Miss Essie Outlaw, Secretary-Treasurer, Seven Springs; Mrs. John E. Williams, Trustee, Fayetteville; Mrs. W. F. Gurley, Vice President, Kinston; *Back Row:* Mrs. Seth R. Brooks, Representative of National A.U.W., Washington; Mrs. James A. Ward, President, Rosehill; Mrs. Lula B. Brantley, Trustee, Rocky Mount; Mrs. W. H. Skeels, Rocky Mount.

Rev. Thomas Turrell, minister at Kinston and Woodington, writes;

"The painting of the Woodington church is finished (in white); and with a new road (entrance) to the grounds, giving a long vista of trees as well as flowers (Youth project), the church looks quite attractive.

"Sonny Rouse, Woodington, youngest member of the U.Y.F. branch, and pupil of Kinston High School, just won the contest on Universalist Service Committee National Emblem. 'Unanimously declared the best entry for Junior Highs.'

"Kinston children have paved the front of the church. And (important item) the Kinston Board recently appointed a committee for a new parsonage. Lumber and labor are assured; we hope for an early start on this project."

## PUERTO RICAN PUZZLES

A delightful presentation of the history, progress of civilization, and problems (with suggested solutions) of this beautiful little island. Pictures, stories of particular cases and original charts depict the advances made thus far in the educational, housing, and economic situation as well as the outlook for the future. There is a chapter on "Jurachan", the fearful, unpredictable hurricane god. "In the solution of the 'color' puzzle", says Miss Ashworth, "the Puerto Ricans are well ahead. We can learn much of simple neighborliness from them." The final chapter shows how the evangelical missions on the island are working together to solve its puzzles.

A most entertaining and instructive little book for old and young.

## A "YES" VOTE FOR WOONSOCKET

Mrs. P. E. Thomas of Woonsocket, Rhode Island, writes, "After I was appointed Social Action Chairman, the Board of the A.U.W. of Woonsocket voted me a five to ten-minute period at every meeting for work in that department. On March 4th I gave them some of the material about Negroes from the Social Action Study manual and from the article in the *Christian Herald* called, What Does The Negro Want? (by Alexander P. Shaw.)

"Slips of paper were given to the 27 women present and they were asked to vote Yes or No on the two following questions:

(1) Would you be willing to have a church group of Negro women use our church for a meeting?

(2) Would you be willing to serve a meal for them? Twenty-two voted Yes to both questions.

## ORIGINAL IDEA OF NEW HAVEN LADIES

Following the annual Dedication Day service of the New Haven Association of Universalist Women, a supper was given at which original and striking representations of our six outreach projects were portrayed. Supper arrangements were in charge of Miss Florence Sandquist,



Officers North Carolina State Association of Universalist Women

assisted by Mrs. Percy Flanders and Miss Marguerite Walker, who worked out the centers of interest at each table.

Cabins and little boy figures made up the new Joslin Camp for diabetic boys. A tiny replica of Clara Barton's birthplace, complete with Red Cross flag, girl campers forming a "friendship circle", and buildings, was another center of interest. Little Chinese peasants standing in the rice field (mirror) showed our work in rural China. A leper pig, standing by the book "Who Walk Alone", needed no explanation as to our share in the American Mission to Lepers. Jordan Neighborhood House was vividly portrayed by tiny Negro figures playing a circle game beside a building on which the sign "Planters Peanuts" could be seen. Our rural North Carolina project had a highway on which small cars were travelling past a white church, complete with steeple.

## SOCIAL ACTION

*Continued from page 6*

To heartily endorse the report of President Truman's Committee on Civil Rights and the support of all measures that will end the practice of discrimination and denial of civil rights to persons because of race, religion, national origins or political beliefs. (It was voted to send this resolution to President Truman, to the Southern Conference on Human Welfare, and to the National Association for the Advancement of Colored People.)

The Division proposed a revision of the Declaration of Social Principles of The Universalist Church of America under the authority of the Commission on World Order and was instructed to proceed with the revision.

Since the Commission met, the Rev. Albert F. Harkins of Massachusetts was sent to Washington to represent the Commission and the Universalist Church in that last minute series of committee meetings on UMT and the conscientious objector problem.

"Now Is The Hour" not to sit back and worry, but to act sanely and intelligently.

DORIS L. EVANS

## SUMMER INSTITUTES



Dormitory, Shelter Neck Institute

Interesting classes are being planned for those who wish to combine study, fellowship, and communion with Nature at one of our seven denominational institutes. This is a very pleasant way to train oneself for efficient service in any branch of church service, as well as to become acquainted with other Universalists who are seeking help with similar problems.

Following are the institutes which feature special courses on the A.U.W. program:

June 23-25—Universalist Women's Institute, Shelter Neck, Burgaw, North Carolina.

June 23-26—Liberal Women's Institute, The Barton School, Topanga Canyon, California. Board, \$3.50 daily; Registration Fee, \$1.00 Women's Theme, *New Patterns*. Miss Susan Andrews will lead one group.

July 4-11—Church Workers' Institute, Ithaca College Camp, near Ithaca, N.Y.

July 11-18—Mid-West Institute, New First Camp, Bridgman, Michigan

Dean—Dr. Carl Olson

Cost—Registration, \$2.00; Board, probably \$18.00

Women's Course—Mrs. Rosalie West

August 7-14—Church Workers' Institute, Murray Grove, Lanoka Harbor, N.J.

Dean—Miss Ida M. Folsom

Cost—Registration, \$3.00; Board, \$17.00

Women's Course—Mrs. John E. Wood

August 7-14—Churchmanship Institute, Ferry Beach, Saco, Maine

Dean—Rev. Albert Harkins

Cost—Registration, \$2.00; Board, not yet decided; probably \$16.00

Women's Courses—Mrs. Robertine Rice, Mrs. Rosalie West

August 8-15—The Buckeye Institute, Y.M.C.A. Camp, near Columbus, Ohio

Dean—Rev. Morley Hartley

Women's Course, *Reaching New Women*.—Mrs. Donald K. Evans

## THE STORY OF MISS TSU YU-DJI

*Continued from page 5*

literate. They knew nothing of scientific methods of homemaking and child-rearing. The death rate of children was appalling; 776 mothers bore 7,717 children, and of these 1,339 died under 11 years—approximately 50%. Women's social position was very low. This investigation made Miss Tsu feel even more deeply her responsibility of helping the Chinese rural women as far as lay in her power.

When Ginling College decided to extend its work

into a rural district, Miss Tsu was chosen to head up the project; first at Chung Ho Chang, later at Shwen Hwa Cheng, where she now directs the community work to which Universalist women contribute.

Tokyo, Japan

February 13, 1948

Dear Mrs. Ayers,

Thank you so much for your nice Christmas present. One of the cakes of soap was broken a little at the corner, but the rest was all right,—or rather, O.K., I should have said—like G.I.'s. It is interesting to hear "O.K." everywhere in Tokyo; the smallest children in the street say it in their play. Good-bye is now Japanese, too, instead of "Sayonara" . . . The church people are so kind to help us. I do appreciate your generosity.

I talked the matter over with Mr. and Mrs. Ike, and am sending names and addresses of our people who will appreciate your generous help.\* They will be so glad to receive a piece of cloth for underwear, small towels, socks for men and children, or any old clothes . . . If your people think food is better to send I think our people here are grateful just as much as anything else . . . Most Japanese are much troubled with clothing problem. At our house, Mr. Yoshioka lost all his clothing and books that were sent away for safety. They were burned. Since then he is much troubled with his suits. I had to pay such a large sum for his working suits, and the quality is so poor that they soon get threadbare . . . Any underwear, shirts, sweaters or socks are the things hard to get here, not to speak of coats or trousers.

Yours lovingly,

Matsu Yoshioka

\*Names will be supplied by the Universalist Service Committee on request.

## OF MANY THINGS

*Continued from page 4*

June 27. The ladies will have assistance this year from members of the Unitarian Committee and blue jeans and paint brushes will be the order of the day. It is a busy and a happy time.

During these days we shall plan to visit the Elliott P. Joslin Camp and set a date for settling that Camp—a job of no small magnitude.

The above paragraphs are just news items to let you know what is going on in the busy life of those in charge of the two camps. There is much more we could tell you, but we hope from the above your interest will be so aroused, that you can so vividly see the activity in both North Oxford and in Charlton that you will make it a point to visit the camps sometime during the summer to see all this for yourselves. Come June 26th if you can; come some other time if that is not possible—but come, for that is the only way you will really know how grand it all is.

## A GIFT TO THE CLARA BARTON BIRTHPLACE CAMP

A check for \$500.00 has been sent to the Association of Universalist Women—a gift from Mr. and Mrs. Leon J. Barrett of Worcester, Massachusetts, in memory of their daughter, Leone Martha. The money is to be used for some special purpose at the girls' camp. The gift is most deeply appreciated. It is by such remembrances that our work with and for diabetics continues to grow. Our grateful thanks go to Mr. and Mrs. Leon J. Barrett.

In a future edition of *The Bulletin* and on the A.U.W. page in the *Leader* we shall list other generous gifts received.