

MINUTES OF
THE TRIENNIAL MEETING
OF
THE WOMAN'S AUXILIARY
TO THE
NATIONAL COUNCIL
DENVER, COLORADO
SEPTEMBER 16-30, 1931

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MINUTES OF TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

MINUTES

1931

of the

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

DENVER, COLORADO -- SEPTEMBER, 1931

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DENVER, COLORADO, SEPTEMBER, 1931

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MINUTES AFTERNOON, SEPTEMBER 16TH

The Triennial Meeting of the Woman's Auxiliary to the National Council was called to order at 2:40 P. M. Wednesday, September 16th, in the Central Presbyterian Church, Denver, Colorado, by the Executive Secretary, Miss Grace Lindley.

Miss Lindley read the opening prayers.

The report of the Committee on Credentials was presented by the Chairman, Mrs. Herbert B. Sands, as of noon, September 16th. The report showed: 389 accredited delegates; four Board members not delegates; one hundred dioceses and missionary districts represented, forty-four dioceses and districts having full delegations.

MINUTES OF THE TRIENNIAL MEETING

OF THE

WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

DENVER, COLORADO

September, 1931

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ROLL CALL

<u>DIOCESE</u>		<u>DIOCESE</u>	
Alabama	4	Erie	5
Alaska	4	Florida	4
Albany	4	Fond du Lac	5
Arizona	5	Georgia	2
Arkansas	4	Georgia (Col.)	0
Arkansas (Colored)	0	Harrisburg	5
Atlanta	2	Honolulu	5
Bethlehem	5	Idaho	5
California	5	Indianapolis	3
Canal Zone	0	Iowa	3
Central New York	5	Kansas	5
Chicago	5	Kentucky	5
Colorado	5	Lexington	5
Connecticut	5	Long Island	5
Dallas	5	Los Angeles	5
Delaware	5	Louisiana	5
Duluth	4	Maine	1
East Carolina	4	Marquette	4
East Carolina (Col.)	0	Maryland	5
Eastern Oregon	3	Massachusetts	5
Easton	5	Michigan	5
Eau Claire	5	Milwaukee	4

Minnesota	5	Quincy	5
Mississippi	4	Rhode Island	5
Missouri	5	Sacramento	4
Montana	5	Salina	5
Nebraska	4	San Joaquin	5
Nevada	5	South Carolina	5
Newark	5	South Carolina (Col.)	0
New Hampshire	5	South Dakota	5
New Jersey	5	South Florida	5
New Mexico	5	South Florida (Col.)	0
New York	5	Southern Ohio	5
North Carolina	4	Southern Virginia	5
North Carolina (Col.)	0	Southwestern Va.	5
North Dakota	1	Spokane	5
Northern Indiana	4	Springfield	5
North Texas	2	Tennessee	5
Ohio	5	Texas	5
Oklahoma	5	Upper So. Carolina	3
Olympia	5	Upper So. Carolina (Col.)	0
Oregon	5	Utah	5
Pennsylvania	5	Vermont	0
Philippine Islands	0	Virginia	5
Pittsburgh	3		
Porto Rico	3		

Washington	5	Anking	3
Western Massachusetts	3	Cuba	0
Western Michigan	3	European Churches	0
West Missouri	5	Haiti	0
Western Nebraska	3	Hankow	4
Western New York	5	Kyoto	1
Western North Carolina	5	Liberia	2
West Texas	5	Mexico	2
West Virginia	3	North Tokyo	3
Wyoming	5	Shanghai	2
		Southern Brazil	1
		Tohoku	2

The roll call showed 419 delegates present from 112 diocesan branches; no delegates being present from Arkansas (Colored Branch), Canal Zone, East Carolina (Colored Branch), Georgia (Colored Branch), North Carolina (Colored Branch), Philippine Islands, South Carolina (Colored Branch), Upper South Carolina (Colored Branch), Vermont, Cuba, European Churches, Haiti.

Miss Lindley declared the Triennial in session. She called attention to the by-law by which the Presiding Officer is nominated by the Executive Board and elected by the Triennial. She presented the name of Miss Elizabeth Matthews as the nomination of the Executive Board. It was moved, seconded and unanimously voted that the Executive Secretary cast one ballot for the election of Miss Matthews. The Executive Secretary reported that she had done this and declared Miss Matthews unanimously elected as Presiding Officer. Miss Lindley appointed Mrs. Harper Sibley, Chairman of the Executive Board, and Mrs. J. E. Kinney, President of the Colorado branch, to escort Miss Matthews to the platform. Miss Matthews thanked the delegates for their vote of confidence and assured them of her desire to serve them and to do all in her power to further the interests and work of the Auxiliary in the service to which she had been called.

Miss Matthews called the house to order and introduced as assistant secretary for the Triennial Miss May Carroll of New York.

Miss Matthews presented Mrs. Irving Johnson of Colorado, who extended a cordial welcome to the delegates. Mrs. Lawrence

M. Judd of Honolulu acknowledged Mrs. Johnson's words of greeting, and presented to Mrs. Kinney, to Miss Matthews and to Miss Lindley Hawaiian leis made by the fisher folk of a new mission in Honolulu and sent to signify their interest in the present convention.

Miss Matthews expressed appreciation of the consideration by which the Auxiliary is enabled to use the Central Presbyterian Church for its meetings, and introduced Mrs. Collier, President of the Woman's Missionary Society of the church. Mrs. Collier spoke briefly, welcoming the Auxiliary in the name of the Denver Presbyterial, then in session.

The report of the Programme Committee was presented by Mrs. Allan McGregor of Southern Ohio. The report was approved.

Miss Marguerite Ogden of Maine, Chairman of the Committee on Rules of Order, presented the Rules of Order and moved their adoption. The motion was seconded and carried.

Recommendations of the Committee on the Proposed
RULES OF ORDER FOR THE TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY
DENVER, 1931

1. The daily sessions of the Triennial Meeting shall be opened with prayer.
2. All committees shall be appointed by the Presiding Officer, unless otherwise ordered.
3. Voting members shall be the five accredited delegates or their alternates from each diocesan branch. (A diocesan branch means a branch of the Woman's Auxiliary organized upon diocesan or missionary district lines.)
4. Delegates shall have the privilege of voting, making motions, and taking part in discussions.

Delegates shall occupy the center of the Auditorium and shall be seated according to dioceses.

5. Alternates shall have the privilege of taking part in discussions, but not of making motions or of voting.

Alternates shall occupy seats designated for them in the Auditorium.

An alternate becomes a delegate with all the privileges of a delegate only when the delegate is unable to discharge her duties for the remaining sessions and when the credentials of the alternate have been duly accepted by the Committee on Credentials.

6. Visitors may attend the meetings but shall not have the privilege of the floor.

Visitors shall occupy the seats designated for them in the Auditorium.

7. No person shall speak more than once nor longer than three minutes to any one question except by special permission of the House; it is provided however that any one presenting a subject shall have the privilege

of closing the discussion upon that subject and shall not be bound by this time limit.

8. Each individual who secures the floor must give her name and her diocese before stating what she has to say.
9. Timekeepers shall be appointed by the Presiding Officer for each session, who shall be seated on the platform, and who shall signal when the time limit is reached.
10. The voting shall be by individuals, except when a vote by diocesan branches shall be called for by three such branches.

If the vote of any delegation is not unanimous, the vote of the majority of its delegates determines the vote.

If the vote of a delegation is a tie, it has the effect of a vote in the negative.

11. All resolutions must be in writing and must bear the name of the mover and her diocese.

Reports of Committees must be in writing and, when requiring action, must submit a resolution therefor.

All resolutions must be referred to the proper committee before being submitted to the assembly for action.

Mrs. Harper Sibley, Chairman of the Executive Board,
reported for the Board. Report appended.

Mrs. Sibley then presented the following resolutions from the Executive Board and moved their adoption:

UNITED THANK OFFERING

1932 - 1933 - 1934

BE IT RESOLVED: That the United Thank Offering of 1934 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, to be used as follows:

Ten per cent of the Offering to be added to the permanent trust fund, the income from which is to be used for retiring allowances of United Thank Offering Workers, and

That approximately twenty per cent be appropriated for buildings to be erected in the mission field.

The balance of the Offering, together with all interest earned thereon to be used by the Missionary Society as directed by the National Council, for the work of women in the missionary enterprises of the Church including their training, equipping, sending and support and for their care when sick and disabled, the appointment of said women having been approved by the Executive Board.

BE IT RESOLVED: That no money for buildings from the United Thank Offering shall be paid to the field until the plans have been approved by the Department concerned; also that if within three months of the following Triennial, the money for any project has not been called for and the project begun according to the accepted plan, the money shall automatically revert to the National Council to be added to the amount to be appropriated for buildings from the next United Thank Offering.

DEACONESS PENSION FUND

WHEREAS, the Woman's Auxiliary wishes to testify to its appreciation of the services rendered by Deaconesses to the Church, and believes an adequate pension is due them,

THEREFORE BE IT RESOLVED: That the Executive Board of the Woman's Auxiliary in the Triennial assembled in Denver, do respectfully petition the General Convention of the Episcopal Church to give favorable consideration to the formation of an adequate pension system for the Deaconesses of the Protestant Episcopal Church in the United States of America.

GIRLS' FRIENDLY SOCIETY

WHEREAS, The Girls' Friendly Society has asked that their representative on the Executive Board of the Woman's Auxiliary be changed from the Chairman of the Board of Service, including missions to a representative appointed by the Board of Directors of the Girls' Friendly Society,

BE IT RESOLVED: That the Woman's Auxiliary welcome to its Executive Board an appointed representative of the Girls' Friendly Society, the length of whose term of service shall conform to the rule governing the elected members of the Auxiliary.

CHURCH MISSION OF HELP

WHEREAS, The National Council of the Church Mission of Help has petitioned representation on the Executive Board of the Woman's Auxiliary similar to that accorded to the Girls' Friendly Society,

BE IT RESOLVED: That the Woman's Auxiliary welcome to its Board an appointed representative from the Church Mission of Help, the length of whose term of service shall conform to the rule governing elected Auxiliary members.

It was moved by Miss Loomis of Connecticut, seconded by Miss Weed of Florida, that the report be accepted with appreciation. It was so ordered.

The two resolutions on the United Thank Offering, moved by Mrs. Sibley, were seconded by Mrs. Trippe of Easton and were referred to the Committee on the United Thank Offering.

The resolution recommending consideration by the General Convention of an adequate pension system for Deaconesses, moved by Mrs. Sibley, was seconded by Mrs. Williamson of Chicago and referred to the Committee on Miscellaneous Resolutions.

The resolution concerning the Girls' Friendly Society representative on the Executive Board, moved by Mrs. Sibley, was seconded by Mrs. Hart of Upper South Carolina and referred to the Committee on Miscellaneous Resolutions.

The resolution concerning representation of the Church Mission of Help on the Executive Board, moved by Mrs. Sibley, was also seconded by Mrs. Hart of Upper South Carolina and referred to the Committee on Miscellaneous Resolutions.

The report of the Executive Secretary, Miss Grace Lindley, was read. It was moved by Mrs. Rew of Louisiana and seconded by Mrs. Bailey of Kansas that the report be

accepted with a rising vote of thanks. It was so carried.
The report is appended.

In the absence of the Chairman, Mrs. Robert Burkham, the Treasurer, Miss Nannie Hite Winston, presented the following report on the Corporate Gift, prefacing the report by a warm expression of appreciation of the signal service rendered to the Auxiliary and the Church by Mrs. Burkham in her work as Chairman.

Miss Sallie Deane of Virginia moved, and Miss Chadwick of Western Massachusetts seconded the motion, that the report be accepted and placed on file. It was so ordered.

PROVINCE II	
Albany	\$ 416.70
Central New York	1,220.51
Long Island	843.18
Rensselaer	1,500.00
San Antonio	345.29
New York	7,738.00
North Hill	17.80
Western New York	2,000.07
Total	\$ 14,071.55

CORPORATE GIFT
of the
WOMAN'S AUXILIARY

TREASURER'S REPORT, SEPTEMBER 1, 1931

PROVINCE I

Connecticut		\$
Maine		292.50
Massachusetts		2,760.00
New Hampshire		220.45
Rhode Island		1,767.00
Vermont		183.20
Western Massachusetts		625.00
	Total	\$ 5,848.15

PROVINCE II

Albany		\$ 416.30
Central New York		1,320.91
Long Island		649.18
Newark		1,600.00
New Jersey		843.29
New York		7,758.00
Porto Rico		17.00
Western New York		2,066.87
	Total	\$ 14,671.55

PROVINCE III

Bethlehem	\$ 592.11
Delaware	317.00
Easton	272.73
Erie	275.94
Harrisburg	2,000.00
Maryland	1,300.00
Pennsylvania	6,204.51
Pittsburgh	1,250.00
Southern Virginia	742.00
Southwestern Virginia	360.66
Virginia	1,266.57
Washington	642.35
West Virginia	1,010.11

Total \$ 16,233.98

PROVINCE IV

ALAbama	\$ 482.00
Atlanta	268.27
East Carolina	750.00
Florida	383.00
Georgia	500.00
Georgia (C olored)	40.00
Kentucky	1,393.55
Lexington	281.00
Louisiana	191.00
Mississippi	340.00
North Carolina	1,224.65
South Carolina	250.00
South Florida	100.00
Tennessee	250.00
Upper South Carolina	165.00
Upper South Carolina (Colored)	6.00
Western North Carolina	250.60

Total \$ 6,875.07

PROVINCE V

Chicago	\$ 1,671.30
Fond du Lac	, 109.90
Indianapolis	306.60
Michigan	2,649.30
Milwaukee	332.50
Northern Indiana	200.63
Ohio	1,453.00
Quincy	155.50
Southern Ohio	1,881.55
Springfield	229.00
Western Michigan	90.00

Total \$ 9,079.28

PROVINCE VI

Colorado	\$ 355.00
Duluth	426.03
Iowa	200.50
Marquette	153.00
Minnesota	500.00
Montana	120.00
Nebraska	225.00
North Dakota	95.37
South Dakota	157.50
West Nebraska	150.00
Wyoming	97.00

Total \$2,479.40

Forward -

PROVINCE VII

Arkansas	\$ 234.00
Dallas	239.26
Kansas	157.30
Missouri	1,749.75
New Mexico	100.00
North Texas	42.00
Oklahoma	217.00
Salina	129.00
Texas	172.50
West Missouri	255.00
West Texas	202.57

Total \$ 3,498.38

PROVINCE VIII

Alaska	\$ 70.00
Arizona	77.00
California	655.00
Eastern Oregon	50.00
Honolulu	202.04
Idaho	88.00
Los Angeles	375.30
Nevada	20.00
Olympia	81.25
Oregon	227.00
Philippines	12.50
Sacramento	46.00
San Joaquin	69.25
Spokane	75.00
Utah	148.00

Total \$2,196.34

Forward -

FOREIGN DISTRICTS

Cuba		\$	75.00
Anking, China			10.00
Shanghai, China			10.00
Hankow, China			17.00
Tokyo, Japan			25.00
Kyoto, Japan			42.00
Southern Brazil			95.46
			<hr/>
	Total	\$	274.46
No Diocese		\$	20.00

RECAPITULATION

RECEIPTS

Province I	\$	5,848.15
Province II		14,671.55
Province III		16,233.98
Province IV		6,875.07
Province V		9,079.28
Province VI		2,479.40
Province VII		3,498.38
Province VIII		2,196.34
Foreign Districts		274.46
No Diocese Designated		20.00
Interest on Deposit		845.05
Interest on Former Corporate Gift		4,393.24
		<hr/>

Total Receipts - \$ 66,414.90

Forward -

The Presiding Officer announced the appointment of

DISBURSEMENTS

Church at Santo Domingo	\$ 25,000.00
Church at Silver City, Canal Zone	5,000.00
Water Supply at Ethete, Wyoming	10,000.00
Dormitory, Christ School, Arden, N. C.	10,000.00
St. Catherine's School, Porto Rico	2,000.00
Trinity Church, Honolulu	10,000.00
Church at Garden City, District of Salina	3,500.00
Chapel at Tucson, Arizona	914.90

Total Disbursements \$ 66,414.90

Chairman

Mrs. Herbert S. Jones

Respectfully submitted,

Vice-Chairman

Mrs. Howard Moore

(Signed) NANNIE HITE WINSTON,

Mrs. David Chase

Miss Antoinette Harrison Colorado

Treasurer.

Mrs. Clarence C. Moore Colorado

Mrs. Walter J. Morris Colorado

COMMITTEE ON THE PROGRAM

Chairman

Mrs. Allan McGregor

Southern Ohio

Province V

Mrs. George Woodward

Pennsylvania

Province III

Mrs. J. G. Tolman

Texas

Province VII

Mrs. W. G. Hughes

Illinois

Province VI

Mrs. Robert Burdick

Missouri

Province VII

COMMITTEE ON RULES OF ORDER

Chairman

Miss Marguerite Ogden

Maine

Province I

Mrs. W. G. Hughes

Illinois

Province VI

Miss Rebekah Richard

Los Angeles

Province VIII

The Presiding Officer announced the appointment of the several committees as follows:

COMMITTEES FOR THE TRIENNIAL MEETING

DENVER, COLORADO

1931

COMMITTEE ON CREDENTIALS

Chairman		
Mrs Herbert S Sands	Colorado	Province VI
Vice-Chairman		
Mrs Howard Moore	Colorado	Province VI
Mrs David Chase	Colorado	Province VI
Miss Antoinette Merriman	Colorado	Province VI
Mrs Clarence C Moore	Colorado	Province VI
Mrs Walter J Morris	Colorado	Province VI

COMMITTEE ON THE PROGRAM

Chairman		
Mrs Allan McGregor	Southern Ohio	Province V
Mrs George Woodward	Pennsylvania	Province III
Mrs J C Tolman	Texas	Province VII
Mrs W G Bugbee	Duluth	Province VI
Mrs Robert Burkham	Missouri	Province VII

COMMITTEE ON RULES OF ORDER

Chairman		
Miss Marguerite Ogden	Maine	Province I
Mrs W G Bugbee	Duluth	Province VI
Miss Rebekah Hibbard	Los Angeles	Province VIII

COMMITTEES ON MEMORIALS

To the Presiding Bishops

Mrs Samuel H Shoemaker	Maryland	Province III
Mrs Charles S Williamson	Chicago	Province V
Mrs H P Almon Abbott	Lexington	Province IV

To Mrs Monteagle

Mrs H M Sherman	California	Province VIII
Mrs Charles R Pancoast	Pennsylvania	Province III
Miss N H Winston	Kentucky	Province IV

To Dr. Lathrop

Mrs F A Saylor	Porto Rico	Province II
Miss Frances Bussey	Milwaukee	Province V
Miss Elsa Almstedt	Kentucky	Province IV

COMMITTEE ON DISPATCH OF BUSINESS

Chairman

Mrs James R Cain	Upper South Carolina	Province IV
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Vice Chairman

Mrs Rupert Holland	Ohio	Province V
Mrs George L Clift	Central New York	Province II
Mrs Franklin Pepper	Pennsylvania	Province III
Mrs A F Eichelsdoerfer	Quincy	Province V
Mrs Delmer Spangler	Salina	Province VII
Mrs F W Haskins	Montana	Province VI
Mrs Samuel B Booth	Vermont	Province I
Mrs Frank Creighton	Mexico	

COMMITTEE ON NOMINATIONS

Chairman

Mrs Henry Burr	West Missouri	Province VII
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COMMITTEE ON MISCELLANEOUS RESOLUTIONS

Vice Chairman		
Mrs R W B Elliott	New York	Province II
Mrs Lawrence F Piper	New Hampshire	Province I
Mrs Louis C Sanford	San Joaquin	Province VIII
Mrs F B Screven	Georgia	Province IV
Mrs Charles E Jackson	Western Michigan	Province V
Miss Edith S Brent	Colorado	Province VI
Mrs M J Spottswood	Washington	Province III
Mrs W M M Thomas	Brazil	

COMMITTEE ON ELECTIONS

Chairman		
Mrs Barclay H Trippe	Easton	Province III
Vice Chairman		
Mrs John S Conover	Albany	Province II
Mrs Joseph Barnett	Fond du Lac	Province V
Mrs Charles C Binney	Rhode Island	Province I
Miss Rena Clark	North Carolina	Province IV
Mrs W W Hoagland	Nebraska	Province VI
Mrs Charles C Bailey	Kansas	Province VII
Mrs Irving E Baxter	Sacramento	Province VIII
Miss C Powell	Kyoto	

COMMITTEE ON UNITED THANK OFFERING

Chairman		
Miss Charlotte Sawyer	Newark	Province II
Vice-Chairman		
Mrs F W Thomas	Western North Carolina	Province IV
Mrs Thomas D Lewis	Southwestern Va	Province III
Mrs Hugh M Bone	Southern Ohio	Province V
Mrs Homer Harrington	North Dakota	Province VI
Mrs A N Tanner	Arkansas	Province VII
Mrs E T Simpson	Arizona	Province VIII
Miss E T Soule	Massachusetts	Province I
Miss Mary Wood McKenzie	Liberia	

COMMITTEE ON MISCELLANEOUS RESOLUTIONS

Chairman		
Mrs William T Barbour	Michigan	Province V
Vice-Chairman		
Mrs E Cecil Seaman	North Texas	Province VII
Miss M L Pardee	Connecticut	Province I
Miss Esther Smith	Western New York	Province II
Mrs Walter Whichard	Southern Virginia	Province III
Mrs Charles N Burch	Tennessee	Province IV
Mrs George J Allen	Minnesota	Province VI
Mrs A E Kimball	Utah	Province VIII
Mrs D H Huntington	Anking	

COMMITTEE ON CENTRAL FINDINGS

Chairman		
Mrs E M Cross	Spokane	Province VIII
Vice-Chairman		
Mrs Arthur S Phelps	New Jersey	Province II
Mrs Robert Happ (Family Life)	Northern Indiana	Province V
Mrs H G Lucas (Property & Economic Conditions)	Dallas	Province VII
Mrs H J MacMillan (Interracial Contacts)	East Carolina	Province IV
Mrs Roger A Walke (International Relations)	Maryland	Province III
Mrs C P Deems (Religious Thinking Today)	California	Province VIII

SUBCOMMITTEE ON FAMILY LIFE

Chairman		
Mrs Robert Happ	North Indiana	Province V

Vice-Chairman

Mrs A Murdock Norris	Maryland	Province III
Mrs H S Longley, Jr	Iowa	Province VI
Mrs Samuel G Welles	New Jersey	Province II
Mrs Deane Turner	South Florida	Province IV
Mrs E B Smith	Olympia	Province VIII
Mrs F Victor Hoag	Eau Claire	Province V
Mrs Robert H Gardiner	Maine	Province I
Mrs A A Gilman	Hankow	

SUBCOMMITTEE ON PROPERTY AND ECONOMIC CONDITIONS

Chairman

Mrs H C Lucas	Dallas	Province VII
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Vice-Chairman

Miss M Louise Howard	West Missouri	Province VII
Mrs Ben W Aiken	Upper So Carolina	Province IV
Mrs F D Hixson	Central New York	Province II
Mrs Charles Carver	Oregon	Province VIII
Mrs W D Bradford	Delaware	Province III
Mrs George F Otto	Milwaukee	Province V
Miss Laura R Little	Massachusetts	Province I
Dr. Mary L James	Hankow	

SUBCOMMITTEE ON INTERRACIAL CONTACTS

Chairman

Mrs H J MacMillan	East Carolina	Province IV
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Vice-Chairman

Mrs Ernest C Biller	Duluth	Province VI
Miss Caroline C Cain	South Carolina	Province IV
Mrs F W Stockton	Los Angeles	Province VIII
Mrs Lewis W Francis	Long Island	Province II
Mrs Robert B Leighou	Pittsburgh	Province III
Miss Charlotte Folds	Chicago	Province V
Mrs J B Elliott	Upper So Carolina (Col.)	Province IV
Miss Mary Mc Gill	Japan	

SUBCOMMITTEE ON INTERNATIONAL RELATIONS

Chairman		
Mrs Roger A Walke	Maryland	Province III
Vice Chairman		
Mrs W H Standring	Shanghai	
Miss Albertine Batzle	Harrisburg	Province III
Miss Louise Schilling	Atlanta	Province IV
Miss Gertrude Chadwick	Western Mass	Province I
Mrs H H Pierce	New York	Province II
Mrs B C d'Easum	Idaho	Province VIII
Mrs J F Shepley	Missouri	Province VII
Miss Helen Tyau	Honolulu	Province VIII

SUBCOMMITTEE ON RELIGIOUS THINKING TODAY

Chairman		
Mrs Charles P Deems	California	Province VIII
Vice-Chairman		
Mrs J O Bach	Minnesota	Province VI
Miss Ruth Jenkins	Nevada	Province VIII
Miss Jennie Loomis	Connecticut	Province I
Mrs James H George	Missouri	Province VII
Mrs E J Smith	Virginia	Province III
Mrs J D Cooper	Western New York	Province II
Mrs Albert F Wilson	Alabama	Province IV
Mrs Charles B Colmore	Porto Rico	Province II

The following resolutions were presented, seconded and referred to the Committee on Miscellaneous Resolutions:

No. 1 By the Woman's Auxiliary of the Diocese of Colorado, by Miss Edith S. Brent

WHEREAS The Executive Committee of the Colorado Branch of the Woman's Auxiliary to the Presiding Bishop and Council, while recognizing the value and necessity of the personal missionary box in the past, feels strongly that the time has come when the clergy carrying on the work of the Church in the mission field should receive a salary sufficient to provide themselves and their families with the necessities of life, thus doing away with the need of the personal box.

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary to the Presiding Bishop and Council in Triennial Convention assembled urge the Presiding Bishop and Council to appoint a committee which shall include a representative, or representatives, from the National Board of the Woman's Auxiliary to consider ways and means of assuring the clergy working in the mission field an adequate salary.

FURTHERMORE BE IT RESOLVED: That in the event of any definite plan for raising the salaries of the clergy working in the mission field be ^{was} agreed upon, the Woman's Auxiliary pledge annually a sum not less than the amount now expended on the personal box, to be given in place of the personal box and to be applied only to the increase of salary.

No. 2 By the Woman's Auxiliary of the Diocese of Southern Ohio, by Miss Louise McCune.

WHEREAS, The Offering known as the Good Friday Offering supports our work in Jerusalem and Mosul and these undertakings are of the utmost importance

in bringing about ultimate unity between our Communion and those of the Eastern Churches; and

WHEREAS, The Woman's Auxiliary at their Triennial Meeting in Washington resolved to use its influence to promote interest in this offering and to help establish the custom of using it for this purpose in every parish; and

WHEREAS, Receipts for this offering were \$26,726 in 1927, but have fallen off in this triennium, being only some \$19,500 to date in 1931 and only about 1000 parishes send any contributions:

THEREFORE BE IT RESOLVED: That diocesan officers take this matter seriously to heart, informing themselves as to the purposes of this offering and its value to Church Unity and make definite plans for its publicity and furtherance in their respective dioceses.

No. 3 By the Woman's Auxiliary of West Texas, by Mrs. Willis Johnson.

BE IT RESOLVED: That we members of the Woman's Auxiliary of the Diocese of West Texas do heartily endorse and earnestly urge the Triennial meeting of the Woman's Auxiliary assembled in Denver, Colorado in September, 1931, to pass a resolution requesting that the sum of \$10,000 be voted from the Triennial Offering to be used to forward the work of the Church in the Rio Grande Valley in the Diocese of West Texas: to be used as follows:

\$10,000 for the purchase of land, building a rectory and placing a chancel in the Church at Pharr, Texas; the same being Trinity Church of Hidalgo County.

(As recommendations with regard to the Triennial Offering had already been passed by the Executive Board no action was taken.)

No. 4 By the Woman's Auxiliary of the Diocese of Washington, by Miss Mary E. Bakewell

WHEREAS, It is recommended that no new United Thank Offering work be placed until there has been received a remuneration of at least \$1000. per year

WHEREAS, The Woman's Auxiliary is inclusive of the best women power of the Church, and

WHEREAS, This power is restricted and curtailed by reason of the exclusive domination of men, and

WHEREAS, To meet the Church's present crisis there must be full utilization of the abilities of women as well as men, therefore

RESOLVED: That, either as individuals or as members of local auxiliaries, women now make insistent their right to receive recognition and to share responsibility by

- A. Becoming members of their several vestries
- B. Becoming delegates to diocesan and General Conventions
- C. Entering Theological Seminaries as students if duly prepared
- D. Licensure as preachers and evangelists if qualified and properly trained

No.5 By the Woman's Auxiliary of the Diocese of Virginia, by Mrs E Jaqueline Smith

RESOLVED: That the minutes of the business meetings of the Woman's Auxiliary of this and each succeeding Triennial, as approved by the Body, and without alteration, be mimeographed and sent, one copy to the President of each Diocesan Branch.

No.6 By the Woman's Auxiliary of the Diocese of California, by Mrs H M Sherman.

WHEREAS, We believe our United Thank Offering workers are inadequately remunerated,

THEREFORE BE IT RESOLVED: That no new United Thank Offering worker be placed until those now working receive a remuneration of at least \$1000. per year

for those with living provided, or at least \$1500 per year for those not having living provided.

Several diocesan branches reported that their United Thank Offering would be made as memorials:

The Diocese of Lexington, in memory of Mrs Lewis B Burton.

The Diocese of Southern Virginia in memory of Bishop Tucker.

The District of Honolulu in memory of Bishop and Mrs La Mothe and of Miss Sarah Chang.

The Diocese of Maryland in memory of Bishop Murray.

The Diocese of West Texas in memory of Mrs Capers.

The Diocese of South Carolina in memory of Bishop Guerry.

The Diocese of West Missouri in memory of Bishop Partridge.

The Diocese of California in memory of Mrs. Monteagle.

The District of Utah in memory of Mrs. Moulton, mother of the Bishop.

After a few announcements and a brief statement from the Executive Secretary as to the difference between the discussion groups and classes referred to in the program the session was adjourned at 5:30 P. M.

THURSDAY, SEPTEMBER 17, 1931

The second business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:00 P. M. on Thursday, September 17, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers by Miss Matthews, the Minutes of the first session were read by the Executive Secretary, Miss Lindley, and on motion made and seconded were approved as read.

Mrs. Herbert S. Sands, Chairman, made a supplementary report for the Committee on Credentials as of 10:00 A. M. September 17th, showing registrations as follows:

Accredited delegates	415
National Board Members, not delegates	4
Number of dioceses and missionary districts represented	100
Number with full delegation	57
Number of alternates	116
Total registration of women, including visitors, delegates and alternates	1896

It was moved by California, seconded by Long Island, that the Minutes be altered to conform to the figures from the Credentials Committee to date. It was so ordered.

Mrs. James R. Cain, Chairman of the Committee on Dispatch of Business, presented the following order of business for the afternoon session and moved its adoption:

Report of Committees on Memorials
Statement from the Board's Committee on Buildings
from the United Thank Offering
Address on Family Life
Report of Committee on Miscellaneous Resolutions
Announcements

The motion was seconded by Mrs. Bugbee of Duluth and it was so ordered.

The Presiding Officer appointed the following time-keepers for the afternoon session: Mrs. Thornley of Rhode Island, Mrs. Beckwith of Alabama.

The Presiding Officer announced the following substitutions in the several committees:

Committee on Dispatch of Business: In place of Mrs. Booth, Mrs. Thornley of Rhode Island.

Committee on Nominations: In place of Mrs. Sanford, Mrs. H. M. Sherman of California. In place of Miss Edith Brent, Mrs. Abbott Hastings of Wyoming.

Committee on United Thank Offering: In place of Mrs. Lewis, Mrs. Frank A. Holliday of Southern Virginia. In place of Mrs. Tanner, Mrs. Roy Hoffman of Oklahoma.

Committee on Miscellaneous Resolutions: In place of Mrs. Seaman, Mrs. H. S. Gooch of North Texas. In place of Mrs. Burch, Mrs. B. F. Witsell of Tennessee.

Subcommittee on Family Life: In place of Mrs. Hoag, Mrs. J. F. Chalmers of Honolulu.

Subcommittee on Interracial Contacts: In place of Mrs. Elliott, Mrs. E. Victor Hoag of Eau Claire.

Subcommittee on Property and Economic Conditions: In place of Dr. James, Mrs. Grafton Burke of Alaska.

The Presiding Officer invited Miss Lukens, President of the Girls' Friendly Society to a seat on the platform and presented her to the Auxiliary.

The Presiding Officer called for the reports of the Committees on Memorials and requested the House to stand during their reading.

Mrs. Samuel H. Shoemaker, of Maryland, presented the following Minute on the late Bishop Murray:

While presiding at a meeting of the House of Bishops in Atlantic City on October 3rd, 1929, the Right Reverend John Gardner Murray passed quietly from eminent leadership in the Church Militant to serve his Master in the Church Expectant. Throughout his Ministry he was called to greater and greater tasks, and as pastor, priest, Diocesan and Primate he gave himself untiringly to the service of Christ and His Church. He loved God and he loved his fellow-man.

As Pastor his care was for the least as for the greatest.

As Priest he walked humbly with his God, and led his people into the Presence.

As Diocesan his service was unremitting -- no consideration of health or convenience was allowed to interfere with his work as a Bishop.

And when, at New Orleans, the unsought call came to lead the American Church as her first elected Primate, he gave himself unto that task and with breadth of vision, executive ability, and a heart of love, led us into our Master's way of service and peace, and held before us a vision bounded only by a world brought to Christ.

THEREFORE, BE IT RESOLVED: That we lift our hearts unto God and give Him thanks for the good example of John Gardner Murray, and pray that increasing in knowledge and love of God, he may go from strength to strength, in the life of perfect service, in His heavenly kingdom through Jesus Christ our Lord.

(Signed) Ellen W. Shoemaker, Chairman
Josephine G. Williamson
Rachel Gwyn Abbott

It was moved by Mrs. Shoemaker, seconded by Mrs. Bailey of Kansas, that this Minute be adopted. It was so ordered.

Mrs. Charles S. Williamson of Chicago presented the following Minute on the late Bishop Anderson:

Charles Palmerston Anderson, Doctor of Divinity, Bishop of Chicago and Presiding Bishop of the Church, born a Canadian, became an American by adoption and spent the major part of his ministry in the United States.

In describing Bishop Anderson bigness is the word that suggests itself -- as a man, a citizen, a servant of God in his ministry.

Tall of stature, of incomparable physical proportions, he had a rare beauty of countenance which reflected the nobility of his soul.

In his nature he was above all littleness, and generous in his judgments. Justice, fairness and sympathy were outstanding characteristics. He towered above his fellows in natural endowments as in stature.

An acknowledged leader in the community, one of the greatest orators and speakers in his generation, he was fearless in defence of social righteousness. He was at the same time modest and deeply humble. A true missionary he was an enthusiastic supporter of the Woman's Auxiliary.

As a priest and Bishop he was a great Churchman and made a conspicuous contribution towards Church unity as Chairman for many years of the Commission on Faith and Order.

He served his diocese for thirty years, first as Bishop Coadjutor and later as Bishop. The Anderson Memorial Chapel was erected at the Western Theological Seminary as a commemoration of this long and devoted service. On the day which brought this period to a close he was there interred.

Though Presiding Bishop for only two brief months he left an indelible impress for good on the National Church.

May he move from grace to grace in the life of eternal service in the Paradise of God.

(Signed) Ella W. Shoemaker
Rachel Gwyn Abbott
Josephine G. Williamson

It was moved by Mrs. Williamson, seconded by Miss Weed of Florida, that this Minute be spread upon the Minutes of the Triennial and a copy sent to Mrs. Anderson. It was so ordered.

(Signed) Lucie B. A. Sherman, Chairman
Phoebe S. Parsons
Maudie M. B. Bishop

It was moved by Mrs. Sherman, seconded by Mrs. Livermore of California, that this Minute be placed upon the records and a copy sent to Mr. Woodruff. It was so ordered.

Mrs. Sherman of California presented the following
Minutes on the late Mrs. Monteagle:

WHEREAS, by the passing into the next life of Lydia Paige Monteagle the whole Church has lost the visible presence of an outstanding woman whose devotion to the cause of Christ was increasingly deep and unfailingly joyous; and

WHEREAS, throughout many years the Woman's Auxiliary benefitted especially by her wise counsel and tireless energy while she progressed from the presidency of her parish branch to that of diocese and province, and on to membership on successive National Executive Boards, during which time she was always distinguished for her generous benefactions and glowing personality; therefore

BE IT RESOLVED: That the Woman's Auxiliary in Triennial Session assembled desires to record its great sense of loss at the withdrawal of her bodily companionship, and its deep sense of thankfulness for the continuing stimulus and strength of a companionship which yet endures.

(Signed) Lucia H. K. Sherman, Chairman
Phebe B. Pancoast
Nannie Hite Winston

It was moved by Mrs. Sherman, seconded by Mrs. Livermore of California, that this Minute be placed upon the records and a copy sent to Mr. Monteagle. It was so ordered.

Miss Francis F. Bussey of Milwaukee presented the following Minute on the late Dr. Lathrop:

WHEREAS, it has pleased Almighty God to call into His nearer Presence, the Reverend Charles Newton Lathrop, the Woman's Auxiliary in Triennial meeting assembled desires to put on record its sense of loss and its appreciation of what Dean Lathrop meant to the life of the Church.

Under his guidance, the Department of Social Service had its beginning and through his enthusiasm, it became a vital part of the Church's activity.

His zeal for social justice, his sympathy for the poor and oppressed, and his real love for humanity were a reflection of the life and character of the Master whom he served. His deep personal consecration and his self-giving devotion will ever be an example and inspiration.

Rest eternal grant unto him, O Lord, and may light perpetual shine upon him.

(Signed) Francis Field Bussey

Elsa S. Almstedt

It was moved by Miss Bussey, seconded by Miss Corey of Massachusetts, that this Minute be spread upon the records and a copy sent to Mrs. Lathrop. It was so ordered.

The Presiding Officer, referring to the mass meeting to be held in the evening, asked Miss Nannie Hite Winston, Chairman of the Committee on the United Thank Offering Buildings, to speak briefly of the recommendations made by the Executive Board.

Miss Winston presented the following list with a word of explanation for the several items:

UNITED THANK OFFERING BUILDINGS

Denver, Colorado - 1931

Brent House, Chicago	\$ 50,000.00
American Church Institute for Negroes, Fort Valley School	25,000.00

DOMESTIC

North Texas, Lubbock	10,000.00
West Texas, St. Philip's Junior College & Vocational Institute, San Antonio	10,000.00
New Mexico, St. Ann's Mission, El Paso, Texas	2,500.00
Southern Virginia, Dabney House, Infirmary	2,500.00

FOREIGN

Kyoto, Church and Parish House, Otsu, Japan	14,000.00
Brazil, Girls' School	28,000.00
Philippines, Hospital, Sagada, P.I.	9,000.00
Cuba, Church, Santiago, Cuba	20,000.00

FOREIGN (Cont'd)

Honolulu, Home for Headmaster, Iolani, T. H.	\$ 8,000.00
Tohoku, Parish House, Sendai	12,500.00
Dominican Republic, Church (Corporate Gift)	4,500.00
Alaska, Parish Hall, Anchorage	5,000.00
	<hr/>
	\$ 201,000.00

The Presiding Officer invited Mrs. John M. Glenn, President of the Church Mission of Help, to a seat on the platform and presented her to the Auxiliary.

The Presiding Officer introduced Mrs. Harper Sibley, Chairman of the Executive Board, who made the following address on Family Life:

FAMILY LIFE

Prayer

Lead us, O Father, through patient study and unwearying prayer, deeper into the mysteries of thy life and ours, that we may become interpreters of life to our fellow men. Let no shadow of self fall across our path to mar our vision of thee, but grant us such a vision of thy being and beauty that in the strength of it we may serve thee without haste, and without rest, to the coming of thy kingdom; through Jesus Christ our Lord. Amen.

Before beginning the discussion of the special subject which we are to take up this afternoon, may we spend a few moments considering the whole question of our approach to these problems which we have set ourselves to study and investigate?

We will hope to use the scientific approach, which means an honest search for truth, wherever it shall lead us. We will be unprejudiced as possibly and very humble, realizing that it is blasphemy to think that any individual or any group could possibly possess the whole truth.

We will be detached in our own thinking and will respect deeply the honest convictions of those who differ from us, realizing that their point of view is also needed to make the picture complete. Like the paradoxes of the New Testament, the truth lies somewhere between; and as we divide into the smaller groups for discussion, we must remember that this process that we call group thinking is like a picture puzzle for which each one supplies her special piece, colored and shaped by her own personal experience. Without each contribution the picture is not complete. So a great responsibility is put upon us all.

May I point out one more danger that belongs to this scientific approach? It is the "certainty of probable error". The term is not a theological one, it comes from the head physicist of the Eastman Kodak Company, a man of no small attainment in the world of science.

Discussing, with a small group, some of the limitations of the scientific approach, he pointed out that one of the greatest is, that no matter how perfect the instrument of measurement, in the last analysis the reading or finding had to come through the human brain and hand. Thus in computing the distance of the stars, the measurement has to be taken at the exact fraction of a second that the star crosses a certain line on the lens of the telescope; but a man's hand has to press the button and a man's brain has to give the signal; thereby causing what the scientist calls, "The Plus or Minus Probable Error." To find out which is his tendency, whether to anticipate the moment or to lag behind, the investigator tests himself in literally thousands of cases to determine whether to add or subtract that fraction of a second to his final reading.

Dr. Mees then pointed out that the probable error was greatly increased by prejudice, or by having put one's self on record. To illustrate: Any of his assistants coming to him with a definite answer to a problem would give it as a figure, say 110. Dr. Mees insists upon that answer being given as 110 with a P. E., or probable error of plus or minus 10, meaning that the answer lay somewhere between 100 and 120. I imagine if you had pounded the table with your fist as you said it, your plus or minus P. E. would thereby be greatly increased.

He again illustrated: If one of his assistants came to him stating that he had developed a lens three times as powerful as anything the Kodak Company had yet put out, and if Dr. Mees said "I don't believe it"; then even when he went to make the scientific measurement of that lens, if he were honest, he would have to add a plus probable error to each figure to make up for the fact that he would instinctively measure low to justify his position of doubting his assistant.

Each one of us, if we are honest, will add or subtract our probable error, and try and search out the prejudice that is standing in the way of our own clearest thinking. If we suddenly begin to grow hot over some statement on one of these subjects, we may be sure that will cloud our clear thinking and make our contribution less valuable.

So much for the approach.

Suffice it to say that I am speaking for no one but myself. Yesterday I was privileged to present the report of the Executive Board; they are in no way responsible for my views today; which have not been arrived at lightly.

We have tried to examine the subject from all angles. The method of science is to start from an accepted hypothesis. We have taken as our premise in all our thinking, that the will of God, - that union of absolute power with perfect goodness, as revealed in the mind and life of Christ, contains the answer to our problems, if we could only know what that will and that mind is.

One of the difficulties in this matter is that we of my generation grew up in a time when the thought or mention of sex was considered obscene, and it is hard to rid ourselves of that perversion. "The Word became flesh." We must begin, therefore, with the recognition of the complete wholesomeness of the natural fact of sex. As the Archbishop of York has said "sex is holy as well as wholesome. We avoid making jokes about sex not because it is nasty but because it is sacred. One would no more joke about sex than about the Holy Communion and for exactly the same reason. To joke about it is to treat with lightness something that deserves reverence." Fortunately the younger generation has a more wholesome attitude. I was touched deeply one day on going up to my room to find a note pinned to my cushion. It was headed "Things I must remember to ask Mother" and signed with the name of one of my small daughters. It included a pencil box for school, new rubbers, and "how can you tell when a baby is coming"! I had told her, of course, the great facts of life from the time she was so young she never knew anything else. So, in the same way, and at the same time that Santa Claus was merged, and became the symbol of the Christmas Spirit, the stork became the symbol of a new baby. I venture to say that hardly a woman in this Church who is over forty could possibly have gone to her mother in that way. Now it is too common to be deserving of comment, except for contrast and to illustrate the fact, that people over sixty, unless they have kept in very close touch with youth, are not the wisest or clearest thinkers on the subject. Their plus or minus probable error is too great.

I am reminded of a story of the little boy of one of my friends. He was taken to the oculist as he seemed to be having trouble with his eyes. The doctor held up the usual letters of varying sizes, and his mother was surprised to find that he could read. In great astonishment she questioned him as to where he had learned, at which he drew himself up with great dignity and said, "small thanks to either my Mother or Father." And we, in this connection, could add "small thanks also to either doctor or clergyman." The rule of silence seems to have been absolute. I have taken particular pains to ask a number of women of my acquaintance what preparation they were given before marriage, and I could not find one among them who had received any from those best fitted to give it. That fortunately is quickly being remedied and in many places in schools and churches, parents are being instructed in how to tell their children. This, of course, has led to attendant dangers, just as much on the part of the parents as of the young people.

Of course, one is disturbed by the increase in the number of divorces, although one can't help feeling that some of them are just bringing to light what was already there. The people who are yearning for the good old days, if they were honest would say with the "old farmer," "things ain't what they used to be, and what's more they never was."

The one thing that does give us pause, is the loss in many places of "absolute standards." "A morality which has lost its austerity, has lost its cutting edge." The story is told of Bishop Brooks, that a little girl climbed up in his lap and said "Bishop Brooks tell me a story," and he deep in mystic regions did not even hear her, and again she asked, still no response; then as a last resort she said, "but you ought to tell me a story," and instantly that word "ought" like a touchstone brought him back, and out of the other world he whispered, "if I ought, then I must" and told the child her story. To how many of us, or our children, does the word "ought" produce an immediate response?

I met one father recently who felt this so sharply that he could almost have been accused of being cruel. His daughter, a most fascinating young person, had just "come out" and in doing so she had undermined her health to such an extent that she was spending much time the following summer at the dentist having the ravages repaired. Her father told me he would not allow the dentist to use any

deadening drugs, no matter how bad the pain. He said "she must realize that if she wants to break the laws of health, and go to excess of late hours and endless parties, she must know what it costs in pain and suffering. It is not kind to let children break the laws of nature and morality and go free, it costs too much later on." The following winter that girl was doing volunteer Social Service work in one of the hospitals, and I heard from the Superintendent that her absolute regularity and dependability, together with her understanding and unselfish devotion, had quite restored the Superintendent's failing faith in the younger generation. What a wise father!

We parents are afraid of our children, afraid of being unpopular with them and their friends, afraid of causing complexes and thereby cause worse ones; for the complex of egotism and self-expression is about as bad a one as there is on the list.

Many parents have lost their confidence in God as one who demands absolute integrities. The combination of increased wealth, scientific discoveries and the rise of "humanism" has been too much for them; and, although some still retain a time-worn faith, it is a bit slim to build a modern home upon, with all its stress and strains. I am reminded of a fable of three spiders. Will you pretend that you are children for a moment and may I tell you a fable of what happens when a civilization which is founded on the Christian conception of the friendliness of the universe and the dependability of nature discards that which gave it meaning, namely God Himself?

THREE SPIDERS

My story is of a little spider that came down from somewhere up above on a tiny silken thread. Hanging from that thread he built for himself a home. Day after day he went over that structure; day after day he made it bigger and better and more complicated and beautiful, until the neighbors wondered at its size. And flies and more flies were caught and stored until it seemed as if he could store no more.

One day this spider married him a wife and, some say that it was his fault, others that it was hers. It is not really known whether it was because she needed that particular place for the punch bowl at Miss Spider's "coming-out" party;

or whether Mr. Spider wanted it for his political platform, and it interferred with one of the planks. Be that as it may, spiders' memories are short, and forgetting that that little silken thread bound him to that realm above whence he had come, he snapped it, and at that moment the whole thing fell as a cobweb to the ground!

A little later on another spider, believing that it was Mrs. Spider's fault and being a very prudent young spider, decided that he would never marry and would protect that silken thread so that such a disaster could not happen to him. He built a covering around it and had someone else watch it at night when he slept. Imagine his dismay when one morning that too snapped, because he did not realize that that silken thread must have constant use, and sunshine and air and dew and rain to keep it strong. And so that second spider fell with his cobweb to the ground.

Along came a third spider - much younger and of a more adventurous spirit. He used to run up and down his thread and spend his time in the leafy boughs above. He did not know whether he would ever marry, because he did not know whether he would ever find anyone who would want to do such daring things. But one day he did. He discovered a very modern young lady spider who loved to do daring things, and they started out adventuring together in high and dangerous places. They spun a tiny web near the ground, large enough to catch just the flies they needed for each day. When the baby spiders came, of course, they had to make the web a little larger; and they couldn't spend so much time up in the leafy boughs. But, even then, when the children were in bed, they would steal away, and whispering together gaze up at the beauty of the stars, and looking down see what was important to be done on the morrow.

Each day they took the babies up just a little way on their backs, but it is not possible for children to go all the way until they can go alone, traveling their own silken thread which binds them to the above.

When the little spiders grew older and finding spider mates, started off to make homes for themselves, Mr. and Mrs. Spider could spend more and more time in the realm above, where the leafy boughs wave in the breeze.

One night when the moon was dark, a little stronger wind came up, and snapped the thread that had grown so thin with disuse -- they went down so seldom now; - and, trembling

a little, but keeping very close together, they stepped out on a star-beam, from a planet-star, into the eternity where spiders go.

Let me add a word of explanation. The first spider who depended so much on the house he built down here, forgot that its whole meaning and reason was that it was somehow bound to the world above.

Our second spider thought that through protecting and guarding the thread it would be safe, not realizing that only by using it, can it be kept.

The last little spiders need no explanation!

You have guessed my meaning, I am sure, but let me add just a word.

As it has been my privilege to know not one but many ideal homes, may I in passing give a picture of just one? Here is perfect understanding, not foolish flattery but a self-instituted confession of faults and failures and a new courage gained thereby to go and sin no more. Here is oneness of purpose each in his different way and different sphere, one supplementing the other and both gaining strength thereby. But I have kept the most important for the last; it is above all else a Christian home where their prayers are prayed together, the Bible is read together, and Church is attended together, each realizing that the home is the nation's strength and God's Abiding Place. With that ideal of marriage, held in close communion with the Holy Spirit, is it any wonder that we are disturbed by the new suggestions for changing and modifying that relationship? The thing that we view with most alarm at the present time is not the excesses of youth, unfortunate as they may be; but the sinister sophistry of the philosophy of our own generation, that would seem in the name of "freedom" to justify their actions.

The most plausible of their suggestions is called "Trial Marriage." Its initial fallacy is that you cannot "try" a thing, that is in essence, permanent. You cannot "try" having your tooth pulled out to see if it relieves your rheumatic pains. I venture to say that without the psychology of permanence, nine-tenths of the marriages that are kept happy through the years, would have split up in a fit of temper or incompatibility at an early date.

Let me quote A. E. Taylor, "The Faith of a Moralist."
"A marriage which has the quality of an ethical marriage is always at the least what the Roman lawyers called it, a consortium totius vitae." "This is the real and insuperable ethical objection -- independent, by the way, of any theology-- to the substitution of any kind of union libre for marriage. The terminability of the 'free union' is only a consequence of its inner moral vice, that it is an attempt to give something less than the whole self, to keep back 'part of the price.' A relation which must be a moral failure, unless it is based on full and free self-surrender, is undertaken 'with a mental reservation.' Marriage only succeeds in being what it can be at its best because both parties enter into it knowing that there can be no 'backing out'".

Also, marriage is a progressive experience and like second wind, the deeper levels can only be attained by breaking through the hardpan of suffering experience together. I was reminded of this in a simple way, when we were on our retreat at Evergreen last Sunday. Saturday night, one of the members of the Board fell ill from the high altitude and tried to return to Denver. There was no way of going, and the next day when she felt all right again, she exclaimed, "My, I'm glad I was not able to leave, as it has meant so much to me to stay."

I am not thinking of this primarily from the social point of view, certainly not from the legal, but from ^{the} knowledge I have of some of the girls and women who have been betrayed by fine phrases, into entering on such a venture, only to find, as one said to me the other day "that they sold their birthright for a mess of poor pottage." Security is something we all crave deep down. Even Dean Donham of the Harvard Business School, mentions that in his book "Business Adrift" as being one of the "intangibles" the lack of which has been a cause of this disastrous business depression. These young women, who have been so betrayed are among those we find play croquet on the lawns of our State Hospitals for the "extremely nervous," and their names are often found among the lists of suicides. And as if to make it more bitter, even the physical satisfaction they craved has been denied them, for it seems in a woman to be inseparably tied up with the spiritual relationship, and in their cases was short circuited. Coventry Patmore might be speaking to them today when he says,

"Oh wasteful woman, she who may
On her own self, set her own price,
Knowing that he cannot choose but pay,
How hath she cheapened paradise.
How given for naught her priceless gift,
How spoiled the bread! How spilled the wine!
Which spent with due respective thrift,
Had made brutes men and men divine."

And they cry out, "Will no one save the others from this blasphemy of free love?"

The one thing that seems to be most needful today is some social group or Church that could enunciate in no uncertain terms the indissolubility of Christian marriage, and hold high the "psychology of permanence." Even if we had no such thinking at the foundations of our belief, we would need to invent some such "taboo" for our social structure to rest upon.

I would love to think that our Church holds just such a strategic position, with its amazing blending of the transcendent and the immanent; giving to God all Power and Glory and to man great value and dignity. So that deep calls to deep out of the heart of each. We are perhaps the only Christian body that can possibly do this, standing as we do mid-way between the domination of an Ecclesiastical Court with its various causes for annulment, and those who have not emphasized so completely the sacramental aspect of marriage, which lies at the heart of our position, we can seize this great opportunity for the real leadership of young people in this time of muddled thinking.

Only somehow the Matthean exception will have to be gotten rid of, so that no longer the clergy, when they say "till death us do part" will have to stick their tongue in their cheek and hold a mental reservation for the innocent party in a New York State divorce.

It is recorded in the life of our Lord that at various^{times} different groups came to Him, tempting Him, among them lawyers. As His Church is being tempted today to lower her ideals to the secular standard one can almost hear Him say in clear cut tones, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." And as the Pharisees argued with Him

about divorce one sees Him draw His hand patiently across His brow and say, "Moses, because of the hardness of your hearts, suffered you to put away your wives, but from the beginning it was not so." What we as a group are interested in, is what was in the "mind of God from the beginning," not some experience which Moses introduced because of the "hardness of their hearts."

I cannot prove my earnestness or my sincerity more fully than, for just a moment, by being personal. I have six children and with the relaxed social standards of the world today there is a chance that one of them might make a desperate mistake in her marriage. A mistake so dreadful that it would be a sacrilege to live together. From the State she might be forced to ask for a divorce, and later she might feel that what was left of her life might mean more if she were married again. We would not ask the Church should stoop to be a party to a broken vow, but perhaps some day she would be admitted to the Lord's Supper as one who had suffered, believing that the Christ who never condoned the sin, nevertheless received the sinner. He has set us a hard task, the rich young man found it too hard; and, although the record says that Jesus had already looked on him and loved him, there is no record that He ran after him to bring him back on his own terms.

In an age when our young people crave high adventure; when Admiral Byrd starting for the South Pole, perhaps never to return, had to refuse hundreds who wanted to accompany him, including many young women, it is curious for us to speak so much of the suffering of the innocent when our Founder established once and for all on Calvary, that the innocent must suffer for the sins of the whole world. It is the law of the spirit, but thru that suffering he makes us one with Him.

May we, out here in Denver, rediscover more fully the mind of Jesus, which has always meant the rebirth of Christianity, and may our motto be "not back to Christ, but forward with Christ."

Let us pray.

O Christ, who dost reveal thyself to those who love thee, in ways that confound the wise, show to us at this time the beauty of thy face, the purity of thy mind, the strength of thy will, and the power of thy purposes. Let no shadow of self fall across our path to mar our vision of thee; but our wills being entirely subject unto thy will, grant unto us to see thee as thou art that we may love thee as we ought. Amen.

It was moved by Mrs. Pierce of New York, seconded by Miss Loomis of Connecticut, that the report of the Executive Board presented by its Chairman, Mrs. Harper Sibley, at the opening Meeting of the Triennial, be printed. It was so ordered.

Mrs. William T. Barbour, Chairman, reported that the Committee on Miscellaneous Resolutions had met but was not then prepared to make report.

Miss Sallie C. Deane of Virginia, presented the following resolution:

WHEREAS, At the Triennial meeting in New Orleans in 1925, the Woman's Auxiliary passed a resolution committing the Auxiliary to an active Programme for enlisting young women in its ranks; and

WHEREAS, At the Washington Triennial, upon information that the Girls' Friendly Society had refused admission to young married women because it seemed that their best work could be done in the Woman's Auxiliary, the Woman's Auxiliary feeling this to be a DIRECT CHALLENGE, accepted it; and

WHEREAS, the Girls' Friendly Society at its National Council Meeting in 1930, passed a resolution, reversing their former action in so refusing admission to the young married women, because of the failure on the part of the Executive Board of the Woman's Auxiliary to formulate and present to the Diocesan Branches any DEFINITE plans for the carrying out of these resolutions;

THEREFORE BE IT RESOLVED: That the enlisting of young women in the Woman's Auxiliary shall be considered a MAJOR obligation of this organization during the coming Triennium, and

RESOLVED: That the incoming Executive Board be requested to take immediate steps to put this resolution into effect.

The resolution was seconded by Mrs. Morris of Maryland and referred to the Committee on Miscellaneous Resolutions.

WHEREAS, This existing condition has always been distressing to the Missionary Bishops and proves a great barrier to many women who would like to offer for the mission field but cannot subject themselves to dependency upon relatives or friends in old age or disability;

BE IT RESOLVED: That the Woman's Auxiliary at this Triennial appeal to the National Council that they create a fixed pension fund which will pay at least one thousand dollars a year to all women missionaries retired from active service by reason of age or infirmity.

The Presiding Officer made certain announcements.

In action of Mrs. Patrick of Nevada, seconded by Mrs. Bailey of Kansas, the meeting adjourned at 2:45 P. M.

The following resolution was moved by Mrs. John Mc Kim of North Tokyo, seconded by Miss Waring of New York, and referred to the Committee on Miscellaneous Resolutions:

WHEREAS, The unmarried lay women missionaries have no automatic pension and are placed in the very awkward position of making an appeal for one when retired for disability or old age which may or may not be granted after embarrassing investigations as to whether they have not some relatives or friends who will offer them a home; and

WHEREAS, This existing condition has always been distressing to the Missionary Bishops and proves a great barrier to many women who would like to offer for the mission field but cannot subject themselves to dependency upon relatives or friends in old age or disability:

BE IT RESOLVED: That the Woman's Auxiliary at this triennial appeal to the National Council that they create a fixed pension fund which will pay at least one thousand dollars a year to all women missionaries retired from active service by reason of age or infirmity.

The Presiding Officer made certain announcements.

On motion of Mrs. Patrick of Nevada, seconded by Mrs. Bailey of Kansas, the meeting adjourned at 3:45 P. M.

SATURDAY MORNING, SEPTEMBER 19, 1931

The third business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 9:30 A. M. by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the preceding sessions were read and approved.

Mrs. Herbert S. Sands, Chairman, reported for the Committee on Credentials as follows:

Accredited delegates	424
National Board members not delegates	4
Dioceses and missionary districts re- presented	100
Number of dioceses and districts having full representation	62
Alternates	121
Total registration, including dele- gates, alternates and visitors	2067

Mrs. James R. Cain, Chairman of the Committee on Dispatch of Business, presented the following order for the session and moved its adoption.

Address on Property and Economic Conditions
Address on International Relations
Report of the Committee on Miscellaneous
Resolutions
Presentation of resolutions
Announcements
Noonday Prayers

It was so ordered.

The Presiding Officer appointed as timekeepers Mrs. Mann of South Florida and Mrs. Abbott of Lexington.

The Presiding Officer made a statement with regard to nominations, explaining that nomination should be made for Executive Secretary for the ensuing triennium, and for eight members at large for the Executive Board. The Provincial members, one from each Province, having already been elected by the Provinces.

Proceeding to the business of the day the Presiding Officer introduced Mr. Spencer Miller, Jr., Consultant for Industrial Relations, Department of Christian Social Service of The National Council as the speaker on "Property and Economic Conditions."

PROPERTY AND ECONOMIC CONDITIONS

An Introductory Essay

Author's Note

This essay on Property and Economic Conditions is, as the subtitle indicates, introductory. It should be clear to any student of economics that it is well-nigh impossible to consider fully so wide a field of economic activity as the title implies within the limits of a brief essay. It will be equally evident to the student of Christian Ethics that one can hardly do more than raise certain questions about the Christian Ethic in so wide a realm.

In fact this essay was written to provoke discussion and to induce further study among members of the Woman's Auxiliary and not to answer all the questions thus raised. It presents no final solution. It should be considered in that light. If the essay presents a point of view different from that held by many of its readers, it has achieved in part its purpose. Around such points of difference discussion may be fruitfully developed. With this word of explanation, the author acknowledges his indebtedness to many authorities in this general field, but assumes responsibility for what is presented herewith.

S. M. Jr.

PROPERTY AND ECONOMIC CONDITIONS

Spencer Miller, Jr., M. A.

I. Introduction

One of the most familiar stories in the New Testament is the account in St. Luke's gospel of the rich young ruler who came to Jesus and asked what he should do to inherit eternal life. Jesus reminded him of the Ten Commandments, to which he replied that he had kept them from his youth up.

"Yet lackest thou one thing," said Jesus; "sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." When the ruler heard this "he was very sorrowful: for he was very rich." Then Jesus added, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God."

Within the limits of this simple story we have epitomized Jesus' reaction toward great wealth. Taken together with the equally familiar story of Dives and Lazarus which, in the words of Dr. Dale, reveals "the indignation of Infinite Love at white heat," we have some conception of Christ's attitude toward the problem of worldly possessions, of property, which has come to be a matter of increasing concern in the modern world. While the teachings of Jesus seem very clear and precise from these two stories, yet it is a fact that efforts have been made through the resources of philology to indicate something quite different in the reference both to the needle's eye and the camel. Yet after all is said, the moral of these two stories remains.

Today money is all pervasive in the modern world. "Without it civilization would be impossible," says Hugh Martin. "With it men serve God and build His kingdom, or they minister to their own selfish ends and the degradation of themselves and society." There are, in the main, two Christian attitudes which may be taken toward money and property. The one is beautifully typified by the life of St. Francis, who embraced "Lady Poverty"; the other is the principle of stewardship. We will deal in brief with the latter of these two attitudes.

The subject of this address, Property and Economic Conditions, gives point not only to the contemporary problems which everywhere press upon us for both consideration and solution, but to the relation which property bears to the outstanding economic question of our day -- Unemployment. We are concerned here, then, primarily with the question of relationship between the institution of private property and the present economic order. It is a profound question which lies at the base of many of our present industrial and international questions.

II. THE EVOLUTION AND NATURE OF PROPERTY

It will serve the purpose of our discussion best if we begin by defining our terms, by seeking to clarify our minds as to what we mean by property, its origin, evolution, and its present social utility. Broadly speaking, the history of "the origin of individual private property is the history of the gradual disentanglement of individual rights from group rights." More concretely, the origin of property lay in the recognition of the right of the individual to the continuing possession of the fruits of his labor. It involved the right to dispose of the right, and to acquire other individual rights by contract. It became, then, the basis of a free life. "For the purposes of social theory property is to be conceived in terms of the control of man over things" says Professor Hobhouse. It involves three definite notions:

- (1) Recognition by others as a right
- (2) Permanence
- (3) Exclusive Control

As one traces the evolution of property among early tribes we recognize its communal character for the most part. Each child born into the tribe was entitled to land, which was everywhere in abundance. There were no titles, no deeds and no inheritances. As tillage of the soil developed, temporary occupation became permanent, with the right in the tiller to pass his lands to his kin although the community still retained certain controls. With the advent of flocks and herds, which has been described as the genesis of modern capitalism, we find a greater freedom from communal possession. From this condition there is a gradual evolution where the tillers worked for the lord of the manor. With the enclosures of the common land, however, the serf gained his

freedom but lost his land. In a word, land was communal in early society, but with the accumulation of flocks in pastoral society a distinction began to develop between the "haves" and the "have nots." And two types of property emerge -- Property for use and individual enjoyment, and property for power over the labor of another.

With the rise of industry and commerce these inequalities increased. Rights in the land for every individual, born into the world, which characterized early society, passed and not five out of every six born into the world have an assured place in our industrial system. Property for use tended to become property for power. With the growth of modern economic conditions and the development of large scale production the capitalist employer tends to disappear. Corporate enterprise, stock ownership and business management has completed this trend of property for power over others. Property thus has come to be synonymous with power.

If we turn now to consider the various types of property today we find that they fall into three general categories: Land, Capital and Consumption Goods. The first of these is man's inheritance from nature, which he has shaped to his needs; the second is that which is created by his labor out of these natural resources, to aid in the production of those things which he desires for consumption. The third is, of course, the goods thus produced for consumption. While at times the line between these three types of property becomes difficult of distinction, it is important to apprehend clearly how each of these three types does operate in our social order. Of these, consumption goods which supply man's needs, such as food, clothes, shelter, etc., are matters of primary importance. The ability to buy these goods means the possession of money which is in turn not wealth but merely a medium of exchange -- a token of service.

About the ownership of the second of these forms of property, namely capital, have revolved many of the questions of our time. In the language of classical economics capital is the portion of material wealth reserved for the production of more wealth. Translated into our own terms it means machinery, buildings, raw and manufactured materials, etc., and is indispensable. It is over and above either what is added by natural resource or by labor alone.

Capital comes into being also through the result of savings, through a refusal to spend all in the satisfaction of immediate needs. In this concept of capital savings we

have an illustration of the manner in which a virtue may become translated into a vice. For the investment and re-investment of such savings has in part given rise to many of the gross inequalities in wealth which exist today. Furthermore, we may illustrate this point in the field of industry. In the early domestic industry the worker's capital was in his tools. He was the producer and seller of his own goods. With the advent of power driven machinery the worker lost his ability to supply either the tools of production or the raw materials. A division between the worker and the owner of these means of production developed and there arose for the first time the question of pay in the form of wages to the worker and reward in the form of profit to the entrepreneur. There is historically as well as obviously a difficulty for the worker who must depend upon his work and wages to save. Indeed when his wages cease, his means of livelihood, unless he has other resources, also ceases. The net result of this disparity in the ability for savings has prompted economists both in America and Europe to estimate the value of property of the various groups in the community. Professor Henry Clay has pointed out that five-sixths of the population of Great Britain does not have property in excess of \$500.00.

The organization of modern industry furthermore reveals its tripartite nature -- labor, management, and capital. Under our present structure, capital, which is separate from personality, employs both labor and management, which are inseparable from the persons who thus work. It is thus that capital today has great power over the lives of others.

Property in land has, however, been the source of many of our great fortunes; it has led to some of the greatest inequalities in wealth. The case for private ownership is, in part, that somebody must own the land and that the present system works as well as any other. There is the other argument that private ownership tends to individualize responsibility for its cultivation and use. There is merit in both of these positions. There is, however, an effective argument against such private ownership which in essence is the criticism of the supporters of single tax, namely, that the increments added to the value of property by the community should return to the community and should not be the exclusive possession of the individual owner. And in the second place, the exclusive ownership of the land has not infrequently led to serious deprivations.

In the ownership of property we find growing up side by side both individual and collective possession, each betokening an element of public sanction and focused responsibility. Indeed, it has been pointed out that the individual and the community may be in partnership concerning the ownership of the same thing, such, for example, as a patent right limited for a term of years to individual ownership and then collectively owned.

The theory of individual ownership has nowhere been more solidly enforced than in the practice of inheritance. It is as ancient as property itself. Without going into the various forms of primogeniture we can trace the way in which these rights of transfer from the dead to the living have preserved the rights in property. Even such devices as inheritance taxes, which have sought to recover to the state certain portions of this property, have recognized not only the right of the individual to the possession but the collective right of the state to a portion thereof.

Similarly the right of bequest - the imposition of conditions upon gifts after death - raises still another question of the sanctity of property rights. By long development it has been established that bequests which are contrary to public policy are void, thus throwing upon the succeeding generation the burden of proof of such policy of public interest.

Thus it is that we may conclude our brief discussion of the nature of property and its place in the development of our contemporary civilization. It is, as we have seen, not only indispensable to civilization, but has itself been modified as both a practice and a concept with the evolution of mankind. But what is most important, so far as we are concerned, is the attitude with which we look out upon our existing social and economic order. Do we consider property as a social trust or as a private right to do with as we wish? "The tradition of the Church from the days of the Apostles until now is that all property is held in trust," says Martin. Do we honor this tradition by its breach or by observance? Upon the determination of this basic question our whole plan for social reform will turn.

Let us now turn to a consideration of the present economic situation and see the extent to which property rights have become involved with our contemporary economic problems.

III. THE NATURE OF THE PRESENT ECONOMIC CRISIS

The world today is in the throes of the greatest economic crisis in a half century. It is a natural consequence of the dislocation caused by the Great War. This crisis has also disclosed the defects of our national economy.

This world-wide depression expresses itself in manifold ways. Perhaps its most dramatic and tragic manifestation is unemployment, which has come to be the world's greatest economic problem. Unemployment is world-wide in extent. It is to be found most prevalent in those nations such as England, Germany, and the United States which are most highly industrialized. It is found least among the great nations in France, with an essentially balanced agricultural and industrial life, and in Soviet Russia, which is attempting under the provisions of a Five-Year Plan to extend its program of industrialization to an agricultural nation. But even France under the pressure of unemployment from without its border, is beginning to feel the pressure upon its own domestic life. For the first time in recent years it has experienced the difficulty of being unable to balance its budget, and the prospects of unemployment in that land are more grave than at any time in the past decade. Even Russia, which, through its spokesman, has boasted no unemployment, has at a recent conference in Geneva, through its Secretary for Foreign Affairs, admitted it as a growing fact of the Soviet Government.

Let us turn our eye inward upon the operation of our economic system during the present depression in the United States.

Two years ago America was living in a state of boundless optimism and a diffused prosperity such as we had never known before. Outwardly, the basis upon which a good life could be erected was more widely diffused than ever before in the life of our nation. It was an era of prosperity which seemed to have limitless possibilities. Europe might stew in its own juice but America by the miracle of its own great home market, by its principle of high wages and reduced manufacturing costs had learned the art of squaring the economic circle. Here at last was

the formula for prosperity without end -- a land of booming stock markets, rising prices, and mass production. The argument was persuasive and the facts seemed to support the argument.

And then the crash came! Securities that had been inflated far in excess of their true worth fell to new lows, prices tumbled, vast stores of installment purchases were thrown back upon the manufacturers and distributors, credit tightened and banks failed, and the ranks of the unemployed became a swollen stream over night. America the bountiful had become America the distressful. Everywhere throughout the land there were tales of life's savings wiped out by the crash. America that had gone mad with an orgy of speculation was beginning to pay the piper. More serious than all were the number of factories that were closed down as the demand for goods contracted with great rapidity. A great fear seized the American people, the excessive abandon of 1929 was balanced by excessive caution in 1930.

One by one the demand slackened for goods and factories shut down in whole or in part because of this drastically curtailed demand. No one would buy, and few could get purchasers for their goods. Business was at a standstill. First the smaller industries felt the curtailment; then the larger basic industries; and then even the food stuffs felt the pinch of the great depression. And all the while the army of the unemployed increased in number. A year ago in April the United States Census Bureau, as a part of its decennial census, made a count of the unemployed, and upon the basis of but a single question of the enumerators estimated the unemployed at 3,050,000. Four months later a former census expert estimated that the number had risen to 5,000,000. Other estimates, such as the Metropolitan Life Insurance Company's, upon the basis of a sampling of their policy holders, ran as high as 7,000,000. At the first of the year the Secretary of Commerce estimated that the number of the unemployed had increased by 2,000,000 during the year, bringing the total to over 5,000,000.

In an effort to check the rapid drift toward unemployment, industries attempted, as a part of their management practice, to spread work by the reduction of working time, rotation of work, and other similar devices. This added to the volume of the partially employed and reduced correspondingly their earnings for the purchases of goods.

Wage rates were in many cases maintained, but the amount of wages received was but a portion of the former amount. By June of this year the number of the unemployed had increased another million, making a total of 6,000,000 with an equal number of partially employed. On the assumption that the army of the unemployed represented for the most part the chief bread-winner in the family it meant that approximately 36,000,000 of our citizens were directly affected by a whole or partial curtailment of their wages. When so large a proportion of our population is directly affected is there any wonder that there is widespread distress in the Nation?

During this period it is pertinent to ask how is this burden of depression shared. Is it borne equally by all? Are the strong carrying the weak? Or are those least able to bear this burden shouldering the greatest load? The human costs of unemployment, we do know, press down heaviest on those who are exposed to its deprivations. In New York City alone the consumption of a half million less quarts milk a day means that the children of the unemployed are suffering from under-nourishment. In the public hospitals, the schools, and the jails there are abundant evidences that the pressure of hard times is greatest upon those least able to bear it. In a word, the effect of a depression is first to reduce the margins of those who work for wages until they are exhausted and then to depress them below the subsistence level.

But what of the financial burdens of various groups in the country? The record is eloquent. During the year 1930, when we had the high tide of unemployment in America we find that there were paid out in dividends on stock and interest on bonds by the corporations which reported to the Standard Statistics Service, "8 billions of dollars as compared with 7.6 billions in 1929, while in dividend payments alone the total paid out was 3.75 billion dollars compared with the 3.4 billion dollars the preceding year." There was thus an actual increase in cash income of \$400,000,000 enjoyed by investors in the major companies, or an income of \$650,000,000 in dividends paid by all the corporations. During the same year of 1930, there was a fall of 8.85 billions in the income of wage and salaried workers, or to be exact, the total wage bill declined from 44.6 billions in 1929 to 35.75 billions in 1930. In a word, while wage earners alone were suffering a loss in wages amounting to

over 3.50 billions of dollars, the stockholders were receiving an actual increase in their return of \$650,000,000. The question naturally arises if idle capital is entitled to earn wages during idleness, are not the workers equally entitled to the substance of wages?

Unemployment, judged by all economic and social criteria, has become the symptom of a dread disease in our body social which is as devastating to great sections of the community as was the Black Plague of the Middle Ages. While, for purposes of metaphor unemployment may be described as a social disease, the unemployed are not socially diseased, -- they are normal men and women, the casualties of a system which has ceased to function in a rational and effective manner. For the most part, the unemployed are anxious and willing to work but are unable to find work. They are, in a word, involuntarily idle for causes over which they have no control and no social responsibility.

The paradox of the present crisis is world-wide unemployment and privation in a world of immense economic resources and productive capacity. Starvation in the midst of plenty. We have millions of our people in need of goods and services from our farms and factories; we have factories and farms equipped with the material to supply these needs in abundance; we have millions eager to produce these goods. Money is plentiful, seeking to be used. Producers are desperately seeking to dispose of their products at prices of twenty years ago. Yet we seem helpless to bring these forces into coordinated relationship.

If we begin to examine with greater detail the nature of this present paradox as it has developed in the United States, we come to close view with the problem which underlies this large question of the relation of Property to Economic Conditions.

In the first place, we find that our productive capacity has greatly outstripped our capacity as a people to consume. The spur of private profit has driven business on to improved methods which have frequently increased unemployment. From 1922 to 1929, our per capita output increased 37% with 7% less labor force. Productive capacity in a generation has increased in some of the new industries, such as automobiles, nearly 200%. Thus we have disturbed the equilibrium of our economic life so that we have a virtual over-production by the producers and an under-consumption by our consumers.

In the second place, in a nation which consumes 90% of its own products, we have injured our home market by the process of liquidating wages, which is the virtual source of purchase of the great majority of our products. We have as a result thrown the burden of this social catastrophe upon the shoulders of those least able to bear it.

In the third place, we see the manner in which the practices of modern business recognize the priority of dividends to wages as the charge on industry. Let me repeat briefly the facts! In the year 1930, there were paid in dividends \$650,000,000 more than in 1929, while the wage earners lost over \$3,000,000,000 in wages to industrial workers alone. It will be urged that these dividends were paid out of surpluses acquired in 1929. On the other hand, if it is sound to pay capital while it is idle, is it not reasonable to provide surpluses to pay wages while workers are idle for no reason of their own.

In the fourth place, one of the factors which contributes to our present predicament is the inequity in the distribution of the national income. With an increase of 24% added to the value of products and but 1% to wages, it is evident that there will be a disproportion in the share of increased wealth. Indeed the disproportion is made more vivid when we examine the upper figures in the income tax returns. In 1928, there were 15,977 persons with an income of \$100,000 or over who had a total income of nearly \$5,000,000,000, which is 15.5% of the wage bill paid to the 27,300,000 workers in all industries. The average wage of the worker was \$1,200, while the average of this group was \$312,805. The average income of those having \$5,000,000 a year, or over, was approximately \$9,300,000 after paying taxes. The increase in the numbers in the various income groups from 1922-1928 was furthermore as follows:

	<u>Increase</u>
\$5,000,00 to \$10,000,00	60%
10,000,00 to 25,000,00	79%
1,000,000.00 or more	662%

If we take the property owners of the United States, as does Dr. Willford King as of December 31, 1921, we find that one per cent of the population owns 33 per cent of the wealth; ten per cent nearly two-thirds, while the poorest 25 per cent receive but about 3½ per cent.

Is it not appropriate to inquire into the ethical foundation of a social order in which there is such a gross disproportion in the distribution of wealth?

IV. METHODS OF DEALING WITH THE PRESENT ECONOMIC SITUATION

NATIONAL PROGRAMS

Everywhere in the world the present crisis is providing a test of national capacity to cope adequately with the consequences of the depression. Efforts to deal with its most serious aspect differ from country to country, depending in part upon the national genius, and in part upon the fundamental basis of the national economy which is operative. The methods employed in a nation such as Great Britain or the United States, which stand as examples of modern capitalism, will differ substantially from those that exist in Soviet Russia or in Fascist Italy. And it is interesting to observe that there is a different concept toward property in each of the three or four national plans that are being carried out in the different nations. For the purpose of our discussion let us consider the methods employed in England and the United States as typical of capitalism and those in Soviet Russia as typical of State Socialism which is the other great system that is challenging the world's attention.

I. Capitalism

The United States today represents in its methods of dealing with the present depression more of the spirit of simon-pure capitalism than most of the other industrialized countries. Property is private both in ownership and control. Free competition still remains the basis of our economic philosophy. We have no social insurance, no great system of public labor exchanges to deal with the problem of the unemployed man or woman, and in general no provision of state assistance for the man who becomes involuntarily idle in contrast to most of the continental countries. While it is estimated that approximately 45,000,000 are now covered by such unemployment insurance

in European countries, our chief reliance, on the other hand, has been on individual initiative, a part of our general philosophy of individualism.

Such assistance as the Government has given during the crisis has been statistical in character. At the close of the last session of Congress provision was made for a system of labor exchanges in the various states but they could hardly expect to be of much assistance as yet. During the present emergency there has also been a certain stimulation of public works. According to the last estimate of President Hoover the proposed public building program will provide work for 100,000 men. Then, also, the appointment of the President's Emergency Committee on Unemployment has given a certain leadership to the nation in spreading work and meeting the emergency with as little liquidation of wages as possible.

In the main, however, effort has been made to center aid during the depression in the local communities. It has been a part of the present policy of the Government to push problems of relief back to their source for solution. The usual services of mayor's committees, or relief agencies, and in some cases the appropriation of public moneys for relief have been the general range of such activities. A few communities, such as Rochester, Cincinnati and Philadelphia, have provided notable examples of what community cooperation can do. Likewise a few industries, notably the Procter & Gamble and the General Electric Company have revealed what might be done to prepare for these emergencies. But the total is small in the aggregate, though the example has a much wider influence. In all not more than 150,000 workers are covered by any form of voluntary unemployment insurance, or approximately one-half of 1%.

Such a country as Great Britain, on the other hand, has been able to combine a wide range of social services through government action and at the same time preserve the integrity of the present basis of capitalist economy. It is urged at times that today in Great Britain four-sevenths of its business activities are carried on by some agencies of the state, and that the process of socialization goes forward quietly but none the less efficiently. In England (and on the continent) however, there has been a recognition of the social responsibility of the community toward the unemployed man or woman and a definite charge upon the community for their support through some form of social insurance.

The bread line is a thing of the past! The out-of-work benefit has become a more ordered and systematic device for meeting the individual need. As a result of this legislation, the standard of general well-being has in fact improved in England and the per capita expenditures have probably increased rather than decreased.

In a word, the prevailing practice in Europe is to make the state the instrument of certain social services which are extended to the individual in recognition of the social responsibility of the community toward the industrial producer. While this role of the State goes much farther than we have been willing to accept in the United States, social insurance does represent a practice which can be found in both capitalist countries and those committed to a more socialist philosophy.

2. Socialism

The outstanding example today in Europe of a country which in its internal politics has embraced a socialist philosophy is the Union of Socialist Soviet Republics. Here we find an example of social insurance of all types, but what is more important, unemployment has been in a sense done away with by a process of envelopment. Russia it must be remembered is engaged in a great social experiment in industrializing a great agrarian country which occupies one-sixth of the surface of the earth. It is suffering from underemployment. It is seeking to achieve its goal by the process of socializing property. That is central to their program. In the pursuit of this aim the Russians have developed a program of a planned economy which is inclusive and contemplates a schedule of industrialization for a period of five years that is at once significant and far-reaching. Here we have for the first time in any great Power a conscious attempt to forecast the demands of consumers for a period of five years and an ordered fulfillment of these needs in yearly allotments. It is an heroic task which is probably possible only under the sponsorship of a socialist state, with a virtual dictatorship.

One thing appears to be clear; that we must proceed on the theory that the Five-Year Plan will succeed and will have, as it is now having, an enormous effect upon the industrial progress all over the world.

It is the contention of the spokesmen for the Five-Year Plan that "Social economic planning is not feasible under capitalism," because of the clash of economic interests. Economic Planning they assert is possible only when the means of production belong to society as a whole and there is a centralized control of all economic forces. While it is too early to pass judgment on the Russian experiment it must be reckoned as one of the greatest facts of our time.

INTERNATIONAL PLANS

(a) International Cartels

The insufficiency of most national plans for dealing with an economic situation which has escaped beyond the borders of any single nation has become obvious to anyone who has eyes to see the economic unit which the world has now become. The logic of this situation has led in Europe to the development of International Trusts or Cartels to regulate production, for the most part in raw materials. One such cartel in coal was established in Europe among a group of the chief producing groups, to check the overproduction in the industry. The significance of the cartel as it has developed is in the indication which it gives of the growth of international economic agreements. It should be added that under the provisions of our anti-trust legislation trusts or monopolies are prohibited within the United States and it is therefore impossible for American corporations to participate in such international cartels.

(b) International Commercial Treaties

The second type of international control are the commercial treaties with reference to raw materials. These are to be distinguished from the cartels by the governmental sanction which attaches to them. The most noteworthy of such treaties is the Chadbourne plan for sugar which was completed in May of this year in an effort to stabilize the sugar industry which had over produced nearly 1,500,000 tons. The essence of the plan can be briefly stated. Through conference and then treaty action the chief sugar producing countries agreed --

- (1) To segregate surplus stocks for orderly marketing on a five year plan.
- (2) Restriction in output so as to achieve a balance with prorated surplus with consumption.
- (3) Government sanction.

While it is again too early to report any notable results, the plan is most promising for the control of the output of raw materials. It does substitute enlightened cooperative action for unregulated competition.

3. International Industrial Standards

The elevation of both economic and industrial standards in the various nations is still another device for international action. Such work has been one of the many services which the International Labor Office of the League of Nations has rendered during the past ten years. So long as there exists a wide disparity in wages and working conditions in the various countries it is possible to exploit the workers of the weaker nations at the expense of the stronger. To raise standards is to eliminate not only this practice but also to achieve a uniformity which is both necessary and helpful. The elimination of night work for women and children, for example, has been one of the beneficial services of the Labor Office.

4. International Finance

As industry cannot be contained within national bounds, so finance is coming to have a more specific international character and control. One indication is the recent establishment at Basle of the Bank of International Settlements, created by the Young Plan, which has already played an important part in stabilizing the finances of several European countries and is bound to have a widening development in international affairs.

(c) World Planning

The most recent concept in the field of international affairs is that of World Planning -- a concept which conceives of the World as an economic unit and of nations as parts or regions thereof. In its implication this concept is revolutionary but is probably no more so than the discoveries of science which have in fact rendered the world such a unit.

Two conferences within recent years have been convened to explore this general thesis of the unity of the world's economic life -- the first at Geneva in 1927, entitled a "World Economic Conference," and the second, which has just adjourned -- the "World's Social Economic Congress" in Amsterdam. The first of these conferences brought together 194 members drawn from fifty countries, including both members and non-members of the League. It considered for three weeks the subject of Industry, Commerce, and Agriculture, and arrived at some definite agreements. The conference disclosed that the dislocation caused by the war was more serious than the destruction; that the main obstacles to economic development were the hindrances to free flow of labor, capital and goods. To overcome these barriers international action appeared essential.

The second of these two conferences was held under the auspices of the International Industrial Relations Association in Amsterdam in August 1931. Though not exclusively a meeting of its members it numbered upwards of 200 persons from a score of countries. The two-fold theme running through the papers and discussions of the Congress, as presented in the findings, were:

1. The present economic crisis with its suffering for millions of persons throughout the world, demands the exercise of the most expert intelligence which the world's intellectual and technical resources can bring to bear upon a common world task.
2. The common world task is to maintain and to raise the standards of living of all people, first by dealing with the immediate critical questions, and second by directing the resources of intelligence towards the con-

structive upbuilding of social economic life. Social Economic Planning, which has been the central subject of discussion, is a name for a definite procedure, which has yet to be tested in its application to the world's economic life, but its underlying principles have been developed in the scientific management movement and its instruments are to be found in statistical economics and in management engineering. The discussions of the congress and the papers prepared for it have considerably clarified thought regarding the form which World Social Economic Planning should take. Upon the most important point for primary consideration, namely the objective of Social Economic Planning, there was general agreement that its task would be to indicate by statistical research the ways in which the world's productive capacities can be utilized to raise the standards of living.

V. THE CHRISTIAN ETHIC AND ECONOMIC CONDITIONS

With this picture of the manner in which modern economic problems become presently world-wide questions, and the changes which, on the other hand, are being wrought in the institution of property, it may be well to consider these divergent forces, or problems in the light of the Christian Ethic. For it must be obvious to anyone that the need of a distressed and stricken world is the healing of the Gospel of Jesus. Nothing less will suffice. We cannot purify the water of the well by painting the pump; we need to go to the source of the spring.

The Christian Ethic is not passive but dynamic; it is not exclusive but inclusive. It not only forbids the exploitation of individuals or groups, but condemns the attitude which regards others not as ends in themselves but only as instruments for the accomplishment of our ends. It insists that the true purpose of industry is to produce goods and render services at such a time, and in

such measure, as will not only meet the primary needs of the community but will progressively enrich its life. In a word, the Christian Ethic regards material things as means to be used to a spiritual end and industry as an activity of the human spirit. "The fundamental problem of industry is not material organization but human motive, its redemption and sanctification." The criterion of judgment of industry is not merely that of efficiency but of the service of human personality.

In connection with the rights of property in the modern world the Christian Ethic asserts that all property is held in trust, and that no Christian can claim an absolute right to it. "He holds it from God and the will of God is the good of mankind." Man shall be judged by the discharge of his stewardship in the use of property; by the manner in which he places human rights above property rights.

In a notable study on industry and property made to the Conference on Christian Politics, Economics and Citizenship at Birmingham, England, several years ago, there was set forth, in summary form the essentials of the Christian Ethic as applied to industry. It is a fitting conclusion for our discussion of this general subject.

1. The ultimate aim of Christians with regard to industry and commerce should be the substitution of the motive of service for the motive of gain.
2. Industry should be a cooperative effort adequately to supply the needs of all. This does not involve one particular type of organization universally applied. It does involve a perpetual effort to find the organization best suited to each industry.
3. Industry should be organized that all those engaged in it shall have an increasingly effective voice in determining the conditions of their work and lives.
4. The first charge on industry should be remuneration sufficient to maintain the worker and his family in health and dignity.

5. The evils of unemployment are intolerable to the moral sense. The causes must be sought and removed.
6. Extremes of wealth and poverty are likewise intolerable. A Christian order involves a juster distribution.
7. The moral justification of the various rights which constitute property depends on the degree to which they contribute to the development of personality and to the good of the whole community. If such rights subserve those purposes they deserve the approval of Christians; if not, they should be modified or abolished.
8. The duty of service is equally obligatory upon all. No inherited wealth or position can dis-pense any member of the Christian society from establishing by service his claim to maintenance.

There remains for us, finally, the searching challenge of the present world crisis. It is a predicament which is trying men's spirits and testing their capacities. But we need not be discouraged. Rather, as Christians, should we rejoice at the new task, which is ours, to push forward the spiritual frontiers of the world. Religion will find new power as it comes into living contacts with the world's economic needs, and the Church a new opportunity for the extension of the Kingdom.

As Christians we can bring to the task a religion of positive affirmation. To the devitalizing effect of the materialistic interpretation of history, we can substitute the sacramental conception of history. To the discouragement and despair of men everywhere, we can bring the re-vitalizing hope of the Gospel of Love. It is written that "they who suffer see." Surely out of the world's agony and suffering men are getting a clearer picture of the road which leads even unto the City of God.

Let me recall to your mind the words of that great Prophet and Crusader of Social Righteousness, the late Studdert Kennedy, who brought to the disheartened and discouraged unemployed of England, at Wallesey-on-Marsey-side, in his last public address, the hope that is in our Lord's gospel. The closing words of his great address, his own poem, are an epitome of our faith:

We shall build on!
We shall build on!
On through the cynic's scorning,
On through the coward's warning,
On through the cheat's suborning.
We shall build on!

Firm on the Rock of Ages,
City of Saints and Sages,
Laugh while the tempest rages,
We shall build on!

Christ, though my hands be bleeding,
Fierce though my flesh be pleading,
Still let me see Thee leading,
Let me build on!

Till through death's cruel dealing,
Brain wrecked and reason reeling,
I hear love's trumpets pealing,
And I pass on!

INTERNATIONAL RELATIONS

The Presiding Officer then introduced the Reverend D. A. McGregor, Ph. D., Professor of Dogmatic Theology, Western Theological Seminary, as the speaker on "International Relations".

Nationalism and the Christian Church

The idea which has dominated the relations of nations to one another during the last three hundred years is the idea of national independence, and the most powerful emotion in the lives of peoples has been the emotion of nationalism, expressed in terms of nationalities. The prevalent notion of our day has been that every human being owes his first and last duty to his nationality, that nationality is the ideal unit of political organization as well as the great embodiment of cultural differentiation, and that in the final analysis all other human loyalties must be subordinate to loyalty to the national state, that is, to national patriotism. The nation has been thought of as the ultimate and absolute unit acknowledging no superior. Diplomatic machinery has been set up for the adjustment of minor differences between nations, but when major difficulties have arisen, especially those involving what is called "national honor," the only alternative has been that of war.

The duty of hearty support of the nation has been taught to all citizens. If a citizen is to do anything worthwhile of unselfishness towards other nations, it must always be subordinate to his support of his own nation.

CHRISTIANITY AND INTERNATIONAL RELATIONS

The Rev. Daniel A. McGregor, Ph. D.

Of the many serious problems that we face in this modern day, none is more insistent and critical than the problem of the international relations of the peoples of the world. We are passing through times of great change, and it is imperative that the Christian Church think out her position and her message in the face of these problems. This morning I wish to direct your attention to three questions in the hope that discussion of these during the coming days may give us light as to our attitudes. These questions are, first, Nationalism and the Christian Church; second, the Christian Church and the Present Emergency; and third, the International Function of the Christian Church.

I

Nationalism and the Christian Church

The idea which has dominated the relations of nations to one another during the last three hundred years is the idea of national independence, and the most powerful emotion in the lives of peoples has been the emotion of patriotism, conceived in terms of nationalism. The prevalent belief of our day has been that every human being owes his first and last duty to his nationality, that nationality is the ideal unit of political organization as well as the actual embodiment of cultural distinction, and that in the final analysis all other human loyalties must be subordinate to loyalty to the national state, that is, to national patriotism. The nation has been thought of as the ultimate and absolute unit acknowledging no superior. Diplomatic machinery has been set up for the adjustment of minor differences between nations, but when major difficulties have arisen, especially those touching what is called "national honor," the only arbitrament has been that of war.

The duty of hearty support of the nation has been taught to all citizens. If a citizen is to adopt any attitude of understanding towards other nations, it must always be subordinate to his support of his own nation.

The final duty of every citizen must be his duty to take up arms in the cause of his own nation, without regard to his own beliefs as to the justice of the nation's cause. A prominent professor of theology in Yale University has been refused citizenship in the United States within the past year because he refused to pledge himself in advance to take up arms if, in his opinion, the American cause was unjust. The nationalism of our day sets the flag of the nation above every other symbol and demands unquestioning loyalty to the national cause from every citizen. This is true not only in America but also in all the great nations of the world. The nations which are beginning to feel the sense of their own importance and which are claiming recognition, such as China and India, are adopting the same principle. The nationalism of these Asiatic countries are becoming important factors in international affairs.

This strong nationalistic feeling is one of the most potent factors in causing wars. We are learning today that the economic interests of men are the efficient causes of war, and there is much truth in this claim, but men are moved not only by their economic interests, and we must recognize that this social sentiment of nationalism is often strong enough to lead men and nations to war, even against their economic interest.

It is important for us to recognize that there is a great deal of superstition about nationalistic patriotism. There is no rational ground for the respect which is accorded to it by the nations of the world today. It is not deeply rooted in man's history. In the ancient and middle ages strictly national states were rare and consequently national patriotism was unusual. The Greek loved his city, the Roman loved the Empire, the Indian his caste, the Chinese his family; the nationalistic idea that man has always loved above all things the land where he was born and the political unit in which he functioned is a comparatively modern idea. It has no hoary antiquity to recommend and support it.

This belief that there is something inevitably and mystically supreme above one's love for his political unit and his loyalty to it is also false psychologically. Man loves that which he has been trained to love and to value. It is not psychologically inevitable that a healthy person shall love his nation more than anything else in the world. Such love is not a fundamental instinct. Of course, most men will love their own people and the homes of their child-

hood, but the question is whether there is a deep fundamental instinct of love for these which must of necessity overbear all other considerations. This last is the thesis of nationalism, and it is psychologically quite untrue.

Again, modern nationalism is opposed to the facts and movements of modern business. Business is developing a unified world by its foreign trade and communications, and in his work the modern business man refuses to recognize nationalistic superstitions. Modern business cannot go on if it is constantly affected by this thesis that my own country is always in the right, and that there must be no accommodation to the needs and views of others. A business man, arising in an international business conference or in a meeting of the board of directors of one of the great world banks, and giving an oration on the glories of the Stars and Stripes or the Union Jack, would be simply ridiculous. To a large extent it is world-trade which has made our modern world so rich, and this world-trade begins by ignoring, as far as possible, international boundaries. I am not saying that national differences are unimportant, I am merely saying that modern business, the most efficient activity of our day, denies in its actions that the first interest of every one is the national interest. The over-grown nationalistic sentiments of our day form one of the most serious bars to business advance. Business is kept from its full efficiency by wars and the rumors of wars which are due to nationalism. Briand's suggestion of the United States of Europe is seen by European business men as perhaps the only hope of Europe's commercial recovery, but it is rendered impossible by the prevalence of the nationalistic psychology of the European peoples.

Fourth, modern nationalism is a denial of Christianity. Again, I am not saying that there is not something good and valuable in one's love for one's native land, but I am saying that the postulates of the nationalism of our day are directly opposed to the Christian message. These postulates are that one's first and final allegiance in body and soul is to the group of people among whom he was born or whose culture he has absorbed, that the proper attitude to other people is one of superiority, and that in the final analysis one must believe that his own country is always in the right. Christianity began its career as a protest against this chosen nation idea. Christianity claims that in every nation he that fearèth God and worketh righteousness is accepted of Him. Christianity

claims that God hath not left any nation without knowledge of Him. The great statement of St. Paul has never been rejected by the Church of Christ that "there is neither Greek nor Jew, barbarian, Scythian, bond or free, but all are one in Christ Jesus."

The problem of international relations in this present day is due to the fact that the peoples of the world are controlled in their thought and attitudes by this intense spirit of nationalism which is what a cancer is to the human body, an abnormal growth of a good and healthy tissue. This nationalistic spirit as we find it today is a superstition which is denied by the facts of the history of man, by the psychological study of the mind of man, by modern business and by Christianity.

It is easy for us in America to see the follies and the dangers of nationalism in Europe. Our newspapers speak constantly of "the warring nations of Europe." We see them grasping for territory and unwilling to accommodate one another. From this distance we see the futility of Franco-German enmity, and we wonder why, in our American phrase, they do not "get together." We preach to them the values and the virtues of disarmament, and no doubt the vast majority of Americans believe that we are the only great power that is genuinely in love with peace. We believe that we are the one people who do not desire territory and we wonder at the selfish desires of European nations for vaster lands.

We would be less confident in our self-congratulation if we recognized that our lack of desire for territory is due to the fact that we have discovered how to control the business of other nations by commerce, thus gaining all the advantages of political domination without the trouble of governing. By means of our powerful finance and our aggressive trade policy we are exercising control over a large part of the world fully as efficiently as we would if we had taken control of these parts and with much less trouble to ourselves. We are interfering not only in the backward parts of the world but by our large loans in Europe also. Europe is becoming tributary to the United States not by virtue of political conquest but by virtue of financial control. Dean Donham of the Harvard School of Business Administration prophesies that the aggressive trade policy of the United States will ruin the rest of the world economically and will leave us with the assets of their worthless paper, thus ruining ourselves.

We insist on retaining a tariff which makes it practically impossible for foreign nations to trade with us, thus we shut off from other nations the richest buying power in the world, while, by the power of our own finance, we invade their markets.

I am not advocating any particular measure in this connection, the problem is much too complex to be solved by any simple panacea. I am merely pointing out that we are not nearly as righteous in international matters as we are accustomed to think that we are. We are fervent nationalists, and even though we fail to see it ourselves, the rest of the world sees it and is afraid. We are internationalists in business where it pays us to be such, and we are strongly nationalistic in political foreign relations where it pays us.

We delude ourselves in our thought about war and peace. In these days of peace we are spending more than five hundred million dollars every year for armaments, more than any other nation in the world with the exception of the far-flung British Empire. We say, and we believe, that we are lovers of peace, but in the face of these figures and of our protected geographical position we must not be surprised if other nations retain the liberty of wondering, and preparing. We are looked on in Europe as one of the great dangers to the peace of the world. We have refused to join the League of Nations, nor do we show any desire to do so even on terms which would protect our own interests. We talk a great deal about peace, but our people as a whole are unwilling to do anything which will bring it measurably nearer. We preach peace and practice armament-making. We preach international co-operation and maintain a prohibitive tariff.

In a word, the problem before us is this. The need of the world is for international co-operation and the strong nationalistic traditions and attitudes of nearly every country are making this co-operation impossible. We in America are at least as guilty as the people of any other nation. The end of the road on which the world is traveling is international chaos, revolution and war. The leaders of every nation see this and are striving with might and main to avert the disaster, but the peoples are blind. Ten years more of the present tendencies will see the world in revolution and war, with perhaps the end of western civilization as the outcome.

II

The Christian Church and the Present Emergency

There is no denying the fact that there is a world-crisis in international affairs today. The old modes of international intercourse have failed, and men are looking for new and better guidance. The Church cannot ignore the present situation. She cannot content herself with preaching the words of the past without relating them to the problems of the present. She has a special interest in the problems of international relations, for she has been an international society since her birth and she sees before her her goal of gathering all the kingdoms of the world into her fold.

In a time of crisis and emergency, one must distinguish two types of duties. There are the ultimate duties of pressing on to one's goal, and there are the emergency duties of meeting the present situation in the most practical way possible. Later we will consider the ultimate duties of the Church in international affairs. Let us see what the immediate duties of the Christian Church are. Civilization must be saved, and it is in dire danger today.

And first, we have very definite guidance given to us in Resolution 27, of the Lambeth Conference of 1930. This resolution reads:

"When nations have solemnly bound themselves by Treaty, Covenant or Pact for the pacific settlement of international disputes, the Conference holds that the Christian Church in every national should refuse to countenance any war in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation."

Here is one of the boldest statements made by a body of men in high and responsible position. It directly traverses the position of the fervent nationalists and the one hundred per cent Americans. It calls on the Church in every nation to take up a super-national position, and it gives aid and comfort to every member of the Anglican Communion throughout the world who sets the cause of reason and justice above the cause of his own government. It is a bold

declaration and its meaning will become clearer in the days when the war-clouds begin to gather.

The Report of the Lambeth Conference amplifies the resolution more fully. This report states:

"The Christian Church can make no terms with the idea expressed in the phrase 'My country, right or wrong.' Great as is the debt of service that a man owes to his Fatherland, the claim of Christ remains supreme, and the State can only demand the whole-hearted loyalty of its citizens when its action is guided by the same moral principles as the private citizen is taught to apply in his relations with his neighbors."

Here is a new standard set up over against the standard of nationalism, the standard of Jesus Christ. Our Church definitely goes on record as teaching us that our allegiance to the principles of our Master is higher than our allegiance to our nation.

It is impossible to discuss international relations today without mentioning the League of Nations, and in America such mention is not always popular. Here is an institution which includes nearly all the nations of the world and which is making a noble effort to bring about international fellowship. No one claims that it is perfect, but it is a noble and sincere effort. Why does America stand aloof? The only reasons given for our refusal to participate are reasons which appeal only to national selfishness, reasons which appeal only to those who have no sense of international oneness. If the opponents of American participation in the League of Nations would present some alternative proposal, their position would be morally more respectable. In making these statements, I but express the sense of the Lambeth Conference which "appeals to all Christian people to help actively by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations." Co-operation with every agency which shows any promise of serving the cause of world-peace and international understanding is not a matter of choice or policy, it is the imperative Christian duty of every Churchman as an individual and of the Church as a society. Problems of peace and war are not academic and abstract problems, they are the most vital and concrete problems before the world today, and

scholars are agreed that if they are not solved we shall soon see the end of our civilization. It becomes the duty of every Christian to support such agencies as do exist for this purpose, or, if the defects of these agencies are such as to render co-operation impossible, to create new agencies which shall be free from these defects.

It must be our duty to create as many international contacts as we can in the spirit of friendship. Fear is a fruitful cause of war, and fear grows from ignorance. We must educate ourselves and our children in the good of other nations, we must bring men and women of different nations into social contact until they know and understand one another. Conferences such as those at Stockholm and Lausanne, social centers such as our own Brent House in Chicago, can do a great work in bringing persons of various nationalities together for better understanding. The Christian Church is the one great supernational institution which can reach over the bounds of nationality and create a world-fellowship. But this begins to lead us beyond the limits of emergency measures to the third topic which I wish to discuss.

III

The International Function of the Christian Church

The matters we have been discussing, such as the League of Nations and the various peace movements are emergency and temporary measures for the Church. They take the world of nations as it is and assume its permanence, making an effort to avoid the evils incident to that world. But although the Christian Church may strive to remedy the existing international order, this is not the order in which she believes. She has an international ideal of her own. She is willing to be practical and to deal with the facts of the present as they are, but she does not believe that the present order can remain.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.

She believes in one international order only, and that order is herself, and she waits through the centuries while kingdoms fall and empires collapse, until the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever.

The Christian Church is not the palliative of international disorder, she is the new international order of God towards which all social evolution has been straining through the centuries, which has emerged into life in Christ, but which has not yet found its fullness. The Christian Church is a new creation, she is the new humanity of God. She is not as other groups are, but is called to the high destiny of bringing the nations of mankind into the kingdom of God. National organizations and treaties may be temporary stop-gaps and make-shifts, the true home of mankind is in the kingdom of God. The Church has not sufficiently recognized her own high function. She has been content to be the Red Cross giving relief in the battle of life, she must rise to her true calling as director of the destinies of man.

Nineteen hundred years ago the old nationalistic order of the Mediterranean world was passing away. Roads through Europe and trade-routes across the Mediterranean were making that ancient world one. The greatest question of that day was as to the character of this new world that was coming into being. Rome stood at the center and declared that this new world would be a world of business under the protection and direction of an Empire. This Roman Empire was the greatest effort of antiquity and probably the greatest political effort in the whole history of man. From the Imperial Palace at Rome went forth edicts from the wisest of statesmen, trying to bring into harmony the many races that composed the vast Empire. Roman consuls of great ability and often of unimpeachable honesty ruled the nations of the world and sought to create a world-unity. No political structure was ever built with the wisdom and foresight that characterized that Empire. It was the unity of power, the unity of interest, the unity of politics.

But while these statesmen labored at their task, little groups of men naming the name of Christ gathered week by week with the belief that no such world-unity could stand, and with the claim that the true unity of the sons of men was in the new kingdom, not of Rome, but of God. They were poor, despised and persecuted, they had no power nor prestige, but they claimed that the only unity that could endure was the unity which they found in their new social organization, the brotherhood of the Church of Jesus Christ. In that new fellowship they welcomed Jew and Gentile, barbarian, Scythian, bond and free, and there they found the new experience that they were all one in

Christ Jesus. They sent out their missionaries to every land proclaiming that the new kingdom of God had come through the gift of His Son and that in the fellowship of Christ all things had become new. In the love of Christ and the brethren Christian men of north and south and east and west were bound into a new unity, the unity of the family of God.

The history of the first three centuries of our era is the history of the question whether the Roman system founded on power and finance could weave the peoples of the world into a unity, or whether the new order of the Christian Church could do it. You do not need to be told that Rome failed, that this greatest effort of antiquity to make the world one broke down and left the peoples in chaos. Nor do you need to be told how that unity which began in Palestine so humbly remained as the one hope of man in the Dark Ages which followed.

Again today, as in the Mediterranean world nineteen hundred years ago, the nationalistic order of the world is passing away. Commerce and communications are obliterating the old national boundaries and are making necessary an international order. What shall the pattern of the new order be? What shall be the principle of co-ordination of peoples in this new world into which we are being driven? For unless we have an enduring pattern, a stable plan of social architecture, our new world will wreck itself in friction.

There is no greater fallacy than the belief that good intentions and moral conduct are sufficient in international relations. In the past we have believed that the affairs of the world were being conducted by our governments, and that if these governments were honest and moral the world would progress satisfactorily. It is still the custom of many people to blame the rules and diplomats for all international difficulties, to suppose that, if it were not for the villainy of some one, the world would live in peace and concord. This belief is far astray from the facts. There is not a statesman in the world who would not do anything he could to bring about better accord between nations, if he knew what that was and was able to perform it. But our statesmen do not know, they have lost control of the situation and are being driven by the winds and currents as are the peoples. The need of the hour is not merely for works of mercy on board the boat, but for a new principle, a new direction, a new co-ordination of nations and peoples. Or, to change the figure, that is needed is not repairs to the building, but a new architecture of society.

Two patterns of international relationships are presented to us today. The one which is accepted by the greater part of the world is the capitalistic-nationalistic pattern, a relationship of peoples through their governments, their relationship being expressed in treaties. In these treaties the preponderant influence is that of business and trade and the penalty for breaking the treaty, the last resort in case of difference between the contracting parties, is war. The other pattern is that which is offered to us by Russia. According to this pattern nationalistic differences are minimized and the emphasis is laid on industrial occupation. It is an Internationale of Industry, it is an effort to bring all classes to one economic level, and war is declared against all those who do not accept this level. In the coming years we are going to see the battle between these two patterns of international relationship.

The relation of the Christian Church to this struggle is peculiar. She is not bound to either of these patterns, indeed she has been occupied throughout her history in quietly creating an international fellowship according to a third and different pattern. She believes that just as the imperial international order of Rome was unable to endure the shocks of time and fell, so both the capitalistic and communistic orders will prove unable to bring peace and order into the world and will fall. She may accept one or the other as the best for the time being, but she does not believe in either. The only international order in which she can finally believe is an international fellowship in the family of God and under the banner of Jesus Christ. It is not based on wealth, as capitalism is, nor on the poverty of the individual, as communism is, but on the common experience which has emerged in the Christian lives of men and women as brothers and sisters in the family of God. We have an international order in the Christian Church. In the Church rich and poor find themselves in the loving fellowship of brethren. In that fellowship Chinese and Indians and Americans and Germans recognize their unity. The international order of the Christian Church is not an ideal after which we must strive, it is a reality which is actually with us. We have but to recognize it and to work it out to its full development. The hope of the future is not in the League of Nations, valuable as that may be for the present, nor in the Third Internationale of Moscow, whatever values there may be therein, but in the fellowship of Christian people of all lands bound together

by a love for Jesus Christ and for His kingdom. All else will fail, but the gates of hell will not prevail against this fellowship.

We, then, as Christians have a twofold task in international matters. The first, and in the long run the less important, is the supporting of such emergency measures as may be necessary to make life tolerable in this present day, measures such as the League of Nations and the movements toward peace. But these are not our true task. Our God-given task is that of pressing forward in this world that one and only international order which will endure. None of us expects to see the present capitalistic economy endure for long, nor do we expect to see Communism much more of a success, but we do expect to see the Christian Church living and functioning a thousand years hence, yes, and until the end of time.

It may be that we are nearing the end of the present social and international order. It may be that people now living will see revolution spread over the world and the present order do down in ruins. There are many prophets today who are warning us that we have lost control of the situation and that the world is slipping into the abyss. Perhaps it is true. But if it is true, then the only hope for man is in the Christian Church. Once again she will have to do what she did once before. When the great world of antiquity, the Roman Empire, crashed to ruins, it was the Christian Church which took the lead in Europe and brought order out of disaster. When the Empire failed, it was the Church which carried on and saved civilization. And the Christian Church is the only institution existing today which can give leadership and hope if our present order fails.

If the Christian Church is to perform the great tasks which lie before her in the coming days, there are two preparations which she must make before those days come. The first is that of achieving unity, and the second is that of realizing her international character.

The Christian Church began her life as a solution of the international problem. She claimed that the true and only abiding international unity was that of the family of God in Christ Jesus. Time has justified her claim, for while empires have fallen, she has stood. She is called and created of God to be His family on earth. Her past

reveals that there has been committed to her the secret of harmonious international relations. She has made Jew and Gentile one. But she is false to herself, to her history and calling, she is incompetent to perform her God-given task of making the nations one as long as she is divided. A distracted world looks for the secret of unity, and a divided Church can give it no guidance. Christian unity is not a mere economic device, it is the very heart of the Christian life. The Christian Church is the new humanity, it is the social and international Body of Christ, but it cannot speak the word of Christ to the nations, the word for which the nations long today as long as its members are unrelated to one another. The Christian Church is one, there is a deep unity binding together Methodist and Presbyterian and Roman Catholic and Episcopalian, there is one culture expressing itself in them all, but by the disunity of Christians the world is seeing their minor differences instead of the one unity of Christ. And this one unity of Christ is the only hope of the world.

The second great task of preparation for the Church is that of achieving and realizing her international character. In the present day of strong nationalistic passions and antipathies no institution or group can give leadership to the world unless that group can speak out of the experience of many nations. An American Church cannot provide acceptable leadership for Chinese, nor can an Italian Church for Americans. There must be a Church which is a fellowship of many nations, a Church where the voices of many nationalities blend in a chorus of Christian humanity. A national Church might have had a function in days gone by, the days of separate nationalities, but the only Church which can meet the needs of our day and of the coming days is a Church not only made up of many nations, but one in which the voices of many nations are heard.

This is why the work of Foreign Missions is absolutely necessary for the future. We are not trying to create little groups of American Protestant Episcopalians in China and Japan and the Philippines, we are creating groups of Chinese and Japanese and Filipinos who are one with us in our fellowship in Christ but different from us in most other things. Our Church is today, and must become more and more, an international fellowship. In a thousand villages and towns in Asia, in schools and colleges and hospitals and churches, our missionaries are weaving bonds of fellowship into a new web which shall some day withstand the shock of war. When

two nations are as different in culture and outlook as China and America, it is not to be wondered at if they fail to agree and ultimately resort to war. But there is something unspeakably incongruous and revolting to us when two groups of people who have participated in the same experience of the love of God in Christ take up arms against one another. The Western World did this seventeen years ago, and we are still horrified as we consider the awful spectacle. Foreign Missions is the work of creating groups of people all over the world whose unity in Christ is deeper than their nationalistic feeling. We have not yet reached our goal, but we are on our way to it, and we believe that only in this direction, only in the creating of this supernationalistic family of God, can war be permanently averted.

In this work every one of us is bearing a share. International politics are complicated and confusing, plans and programs, and leagues and treaties, are beyond the understanding of most of us, and many a person who would gladly serve in the cause of world-unity knows not where to begin nor how to serve wisely. But in the work of Missions the humblest and the most obscure can serve. For we are not making mere Episcopalians, we are creating the new family of humanity in Christ Jesus which alone can stand through the storms of time. Every dollar offered in a Blue Box, every prayer sent up to the throne of God, every word spoken for the cause of the Church in building up its great work in distant lands, every one of these is a work of weaving the web of the new family of God, the new humanity which shall stand when all other institutions and organizations have passed away. Centuries hence, when the history of these times comes to be written, when men are able to see in better perspective the world-movements of the nineteenth and twentieth centuries, it will appear that there was being created in those days an international fellowship of humanity, the Christian Church, and that that work was the most important creation which those centuries gave to the future. Silently, quietly, the work goes on. On the surface we see the turmoil of the nations, from their struggles we hear the shouts of hatred and despair. But in the background and the shadow, where humble souls are witnessing for Jesus Christ, they are bringing into His fellowship men and women of every land, and some day this new fellowship shall cover the earth as the waters cover the sea and will bring in the longed-for day, the day of human brotherhood in the kingdom of God.

The hour for noonday prayers having arrived, the Presiding Officer led the session in meditation and prayer along the lines suggested by the two addresses.

The Presiding Officer made certain announcements.

On motion of Mrs. Mann of South Florida, seconded by Miss Howard of West Missouri, the meeting adjourned at 12:15 P. M.

Dr. In Greger's address had been corrected to "Christianity and International Relations."

Dr. Robert E. Janda, Chairman, reported for the Committee on Credentials as follows:

Accredited delegates	400
Members of Churches and Missions	
Districts fully represented	162
Alternates	122

Mrs. James L. Cain, Chairman of the Committee on Discharge of Business, presented the following order for the agenda and moved it be adopted:

Address on International Contacts, Dr. Yessendi
Noonday Prayers
Address on International Contacts, Dr. Gordon Johnson
Miscellaneous Resolutions
Adjournment

It was seconded and so ordered.

MONDAY, SEPTEMBER 21, 1931

The fourth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 11:00 A. M. on Monday, September 21, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the preceding session were read and approved after the title of Dr. Mc. Gregor's address had been corrected to "Christianity and International Relations."

Mrs. Herbert S. Sands, Chairman, reported for the Committee on Credentials as follows:

Accredited delegates	426
Number of dioceses and missionary districts fully represented	63
Alternates	122

Mrs. James R. Cain, Chairman of the Committee on Dispatch of Business, presented the following order for the session and moved its adoption:

Address on Interracial Contacts, Dr. Takeuchi
Noonday Prayers
Address on Interracial Contacts, Dr. Mordecai Johnson
Miscellaneous Resolutions
Adjournment

It was seconded and so ordered.

The following timekeepers were appointed:

For the morning session: Miss Bakewell of Washington,
Miss Helen Cobb of Massachusetts.

For the afternoon session: Miss Whitley of Spring-
field, Mrs. Livermore of California.

The Presiding Officer appointed to fill a vacancy
on the Subcommittee on Family Life, Mrs. Richardson of
Tennessee.

Mrs. Randolph of Southwest Virginia, offered the
following resolution and moved its adoption.

WHEREAS, the members of the Woman's Auxiliary
of the Third Province feel that any proposed
change in the Canon on Marriage and Divorce
strikes at the foundation of our Home Life,
and, therefore our National Life, therefore,
be it

RESOLVED: That the said women request that
the Woman's Auxiliary, assembled in meeting
of this Triennial, send to the General Con-
vention a resolution, asking that in no way
shall the Canon be changed, so as to make
the ruling of our Church more lax toward
Divorce.

RESOLVED: That the said women request that
immediate action be taken on this resolution
by the Triennial.

THE RESOLUTION WAS SECONDED BY MRS. O'CONNOR OF LONG ISLAND AND REFERRED TO THE SUBCOMMITTEE ON FAMILY LIFE.

THE PRESIDING OFFICER PRESENTED DR. STERLING T. TAKEUCHI, RESEARCH ASSOCIATE IN POLITICAL SCIENCE, NORTHWESTERN UNIVERSITY -- AT HIS OWN REQUESTED INTRODUCED "AS A PRODUCT OF BRENT HOUSE" -- AS ONE OF THE TWO SPEAKERS ON "INTER-RACIAL CONTACTS."

AT THIS TIME OF ECONOMIC DEPRESSION, THE NORTHWESTERN UNIVERSITY IS RECEIVING IN JAPAN WHICH, SINCE 1934, IS BEING BOYCOTTED BY THE UNITED STATES. WHY DOES SENATOR JAMES HANCOCK OF MISSOURI, SO FAR REMOVED FROM THE PACIFIC, SUPPORT SO ENTHUSIASTICALLY THE PROPOSED EXTENSION OF THE QUOTA SYSTEM TO JAPAN? THE ANSWER MAY BE FOUND, AT LEAST IN PART, IN THE FACT THAT COTTON BECOMES JAPAN'S LIST OF IMPORTS. THE CALIFORNIA COTTON GROWERS ASSOCIATION HAS NOW REQUESTED THE EFFECT OF JAPAN'S 100 PER CENT DUTY ON ALL IMPORTS AS RELATED TO JAPAN'S CLASSIFIED AS IMPORTS IN JAPAN. WHY DOES THE UNITED STATES CHAMBER OF COMMERCE SUPPORT THE NEW MOVE AND WHAT RISK A RIFT WITH THE AMERICAN LEGATION AND ORGANIZED LABOR? CAN IT BE TRACED TO THE PROTECTIVE POLICY OF JAPAN SINCE THE PASSAGE OF THE AMERICAN IMMIGRATION LAW IN 1924?

ALL THIS IS THE TITLE OF THE SPEECH OF OUR GUEST, AS IT HAS MUCH TO DO WITH THE SUBJECT MATTER OF DISCUSSION: INTER-RACIAL CONTACTS. ORIENTALS IN AMERICA.

LET US REVIEW BRIEFLY THE HISTORY OF THE ORIENTAL IMMIGRATION TO THE UNITED STATES. THE CHINESE CAME TO AMERICA FIRST. THE CHINESE IMMIGRATION TO THE AMERICAN CONTINENT BEGAN IN 1842 DURING THE MIDDLE OF THE LAST CENTURY.

INTER-RACIAL CONTACTS - ORIENTALS IN AMERICA

Sterling T. Takeuchi, Ph. D.

The Oriental to the average American is still a mysterious picture of a cloud of incense and almond-eyed lady peering behind a fan. Such a picture might pleasantly adorn the minds of the Americans so long as the incense and the silk remain luxuries. But, the airplanes, radio, and other means of communication are rendering the world a smaller place to live in and bringing the East and the West closer each day. The standard of clothing of the American women has made silk America's greatest import. In return, the Orient has been sinking millions of dollars annually in luxuries and necessities imported from America. Indeed, the trade of the Orient is transforming the Pacific into the Mediterranean world of yesterday.

At this time of economic depression, the Northwest lumbermen are pointing to Japan which, since 1924, is buying lumber more and more from Russia. Why does ex-Senator James Reed of Missouri, so far removed from the Pacific, support so enthusiastically the proposed extension of the quota system to Japan? The answer may be found, at least in part, in the fact that cotton heads Japan's list of imports. The California Raisin Growers Association has not escaped the effect of Japan's 100 per cent duties on all luxuries as raisins are classified as luxuries in Japan. Why does the United States Chamber of Commerce support the new move and thus risk a rift with the American Legion and organized labor? Can it be traced to the tariff policy of Japan since the passage of the American Immigration Law in 1924?

I.

All this we cite at the opening of our inquiry as it has much to do with the subject matter of discussion: Inter-racial Contacts: Orientals in America.

Let us review briefly the history of the Oriental immigration to the United States. The Chinese came to America first. The Chinese immigration to the American continent received its impetus during the middle of the last century

because of the discovery of gold and the development of the Western frontiers, particularly, the building of the Pacific roads. Accordingly, the Chinese increased from 35,000 in 1860 to 105,000 in 1880. This phenomenal increase in the Chinese unskilled labor competing with white labor became a serious factor in the development of the West. Soon the sentiment in favor of the exclusion of the Chinese labor gained a momentum, and in 1882, the first Chinese Exclusion Act was passed by the United States Congress.

This Act put a stoppage to the cheap Chinese labor in the development of the Western frontiers, and for the cultivation of the vast expanses of wild fields. Soon, the Japanese laborers were imported to the mainland to take the place of the Chinese. The Japanese, about 80 per cent of whom were from the Hawaiian Islands, began to come to the Pacific Coast in considerable numbers about 1890.

Thus, there were only a little over two thousand Japanese in the United States in 1890, but increased to 25,000 by 1900, and to 80,000 by 1910. The driving force of the Japanese immigration to the mainland was the economic adventure and the dream of "quick millions." The influx of the Japanese immigration became particularly noticeable during 1898 and 1905. With their physical and moral stamina, the Japanese claimed the barren wastes of California and other Pacific coast states until some farming districts blossomed into show-places of pride and prosperity. The Japanese at present raise over 90 per cent of the berries, 80 per cent of the onions, 65 per cent of the asparagus, 58 per cent of the green vegetables, 53 per cent of the celery raised in California, in addition to being responsible for the marketing of a large portion of other agricultural products such as sugar beets, cantaloupes, tomatoes, rice and other farm products in this state.

This was not an easy thing to accomplish, considering the adjustment involved. The cultural differences between the Orientals and the Americans are tremendous, their philosophies of life are diverse. In the East, books are opened from the right and read longitudinally from the right. In the West, books are opened from the left and read horizontally from the left. In the East, food is conveyed to the mouth by two sticks while in the West metal prongs called forks are used. Theoretically,

it makes no difference from which side a man opens a book so long as knowledge is obtained, nor with what instrument he eats so long as proper nourishment is obtained for the body. Theoretically, it should make no particular difference as to what color of skin he may possess, or from what geographical location he may come. But, in practice, the color of one's skin and one's birth do make a great deal of difference, and misunderstandings arise, jealousies are nurtured, and conflicts result.

This is what happened when the Orientals came to live among Americans. Why? Because they ate different foods in different ways, because they read different languages in opposite direction, because their skins were different in color, and eyes were shaped differently. The psychological effect thus created by the impact of the Orientals upon the Pacific coast was that of misunderstanding, mystery, and prejudice. From this negative train of psychological cause and effect process, they naturally became strangers rather than friends. Strong jealousies were aroused against the Oriental laborer, particularly when the Japanese could stand a severer test of endurance.

In 1905, the Asiatic Exclusion League was organized. This was soon followed in the following year by the unfortunate San Francisco School Children incident when the Board of Education of the city, primarily under the sway of partisan politics, sought to segregate the Japanese school children, less than one hundred in number in the entire city, following the earthquake and fire. Though President Roosevelt finally succeeded in persuading the city to drop the ordinance, he had to promise to the representatives of the city that a new immigrant agreement would be made with Japan. The result was the well-known "Gentlemen's Agreement" of 1907, under which the Japanese government undertook to prohibit further influx of Japanese immigration to the United States, including the Hawaiian Islands, with the exception of "former residents," "parents, wives, or children of residents," and "settled agriculturists."

This agreement was diligently adhered to by the Japanese government and was satisfactory to the American government as was publicly acknowledged in 1924 by your distinguished Secretary of State, the Hon. Charles Evans Hughes. But, naturally, this agreement was never con-

ceded to be satisfactory by organized labor. Agitation for legislative regulation continued, as witness the various alien land laws enacted, particularly the California Alien Land Acts of 1913, 1920, and 1923, which were directly aimed at the Japanese farmers and were designed to place serious handicaps upon them.

The upshot of this long agitation was the passage, in 1924, of the Immigration Act, carrying with it the much debated Japanese exclusion clause. The chief issue from the Japanese viewpoint was not whether unrestricted immigration to America would be allowed, nor was she arguing against the undisputed right of the United States Congress to regulate immigration. No nation appreciates better than Japan that it is within the sovereign rights of a free and independent state to determine the constituency of its own citizenship. Should Japan have been placed upon the quota basis as the rest of the European nations, her annual immigration would not have been more than 146, a negligible number compared with other nationals. She was even willing to conclude a treaty, in the process of which the Senate of the United States exercises its prerogative of "advice and consent," to prohibit Japanese immigration altogether. The Congress, however, saw fit to adopt another method to achieve this end.

II.

With the passage of the immigration law, the Oriental problem in America has been greatly simplified -- simplified to the extent that the problem has now become primarily one of America's. The immigration having thus been completely stopped, the main issue which now confronts us is the treatment of the resident Orientals in America. May I be permitted to appeal to you, the most representative organization of women in America, that a full share of justice and civil rights be extended to those already in America, that the Orientals who have been lawfully admitted to this country may enjoy all the rights and privileges accorded to other nationals?

Aside from the serious restrictions placed upon the Orientals under the alien land laws and other discriminatory legislation, the psychological effect of the denial of naturalization on the basis of individual qualifications is, indeed, quite disheartening. Under the present laws, an Oriental, merely because of the accident of his birth,

is declared ineligible to American citizenship under the Stars and Stripes, however well qualified he may be, however much he may love the ideals and aspirations of this great Republic. How does an Oriental student who comes to this country in his youth and receives all his education from grammar school through university, and who learns to love your institutions, your ideals, and your home, and who sincerely desires to be buried here on the American soil after life's precious journey, feel when faced with this "ineligibility to citizenship" regulation simply because he was born in the Orient?

Turning to the Oriental students who are the guests of your institutions of higher learning and who are the interpreters of the best heritages of our civilization, I wonder how many students here in America have been denied accommodations in hotels, refused services in barber shops, cafes, or places of amusement? I wonder how many Oriental students have been denied lodging near university campuses. Yes, this race prejudice, which is common to all races whenever they come in contact with other races, is a strange thing to understand as it operates in the realm of human emotions, and is therefore, intangible. It spreads like a bogey through the atmosphere and it sometimes causes normal people to throw stones at you, refuse to serve you in shops, cafes, or hotels. Only if we can fully appreciate the scientific truth that we human beings are essentially social beings, we can to a degree understand its devastating effects! What can the churches of America do in order to solve this delicate problem?

III.

There remains another important problem. And it is the second-generation problem. Born in America, they are constitutionally Americans citizens. They attend American schools, and consequently, their ideals and ambitions are American. Many of them have won high honors in essay and oratorical contests concerning the American constitution. When these second generation Orientals proudly say, "Our forefathers," they mean Washington, Lincoln, and the rest of your great leaders who have guided the destinies of this nation.

Their scholastic standing is, as your teachers will gladly testify, very high, and during the last few years, a great many have been chosen valedictorians of their schools. A recent record at the University of Washington shows that the Japanese women's group holds the highest scholastic record in that university. Intelligence tests conducted by Stanford University show that there are no marked differences between the children of Japanese parentage and those of the whites. Many, many of them seek higher education in the American universities and colleges.

In their social contacts with the Americans, they, too, are governed somewhat by the law of the like attracting like, and consequently, mutual friendships among them develop more readily than with white Americans. The fact that their parents, like all immigrants, clustered together among themselves, and with the presence of the agitation from the American community aggravating this tendency, the second generation Orientals naturally are affected, but to a far less degree. There are many individuals instances of strong friendships being formed between Americans and the Orientals.

Japanese are known to be very spiritual in their attitudes toward life, and therefore parents encourage their children to align themselves with some religious sect. It would be safe to say that at least fifty per cent of them belong to Christian denominations and are very active. But these groups are in churches of their own inasmuch as the Americans' churches are not agreeable socially. Moreover, they have no opportunity for leadership in them.

The social, religious, and political problems are minor when compared with the economic problem which confronts the second generation Orientals. The impact of unemployment is terrific enough these days. But we may only imagine what is meant by a stone-wall of prejudice when a second-generation Oriental applies for a job and is faced not with such greetings as "What are you able to do?", or even "We are not employing any one", but "We cannot employ an Oriental."

Consequently, this group of American citizens is thrown back upon the small communities of their parents to find employment as clerks in local stores or as stenographers even

though they may be qualified to hold executive positions by education and by training. Take the second-generation Japanese, for example. They must be content with their small groups because their lack of knowledge of Japanese prevents them from advancement in Japanese firms. You can imagine the bitterness of feeling they inevitably have after they have tried so earnestly to become American, to forget the loyalty they might have had toward Japan, only to find themselves hemmed in by a prejudiced American community and shut out of the Japanese community because of their lack of the knowledge of things Japanese.

Let me cite an instance to illustrate this point. A girl of my acquaintance who had made unusual adjustments with the Americans and who won her membership in a social sorority, an unusual distinction for an Oriental girl in this country, and who earned positions of leadership during her college days, found that stone-wall of prejudice when she went out of college to find employment. Under such circumstances, there was nothing else for her to do but to turn to her own racial group to find the staggering fact that the very efforts which had gone into her ability for adjustments with the Americans had cheated her out of the Japanese background upon which she must now depend. The shock and the strain of this readjustment brought her to the doors of a complete break-down within a few years. It is so evident that living among the Japanese without fully understanding their background is more difficult than for one of you to do so as the society about you does not expect you to know the Japanese background. In case of the second generation, however, society expects them to live up to their appearances. The second-generation problem is a serious one, really more serious than it is generally recognized.

IV.

On the Pacific coast, intelligent Americans and socially alert people are quite aware of the seriousness of this problem. Various organized groups are earnestly at work to solve this problem satisfactorily. Thus, the United States Chamber of Commerce and the Carnegie Foundation and other institutions have already launched movements to better the situation. The American public schools are fast becoming internationally and inter-racially conscious, various fascinating educational projects of understanding are being

carried on in clubs, classes, and churches. One of the most needed steps to be taken would be to introduce Oriental languages in some of the high schools of the Coast. This will certainly exert great and wholesome psychological influence on the second-generation Orientals who are now suffering from inferiority complexes. Such associations as the Cosmopolitan Clubs, International Relations Clubs, International Houses, may do a great work. The recently instituted Institute of Pacific Relations can be cited as an important step in this direction.

With all these efforts and attempts under way, it is a foregone conclusion that the Christian religion, with its social gospel, has an important mission to fulfill in this changing world of ours. The price of peace is expensive, but no other generation knows better how to pay that price than this generation.

The Presiding Officer then introduced Dr. Mordecai Johnson, President of Howard University, Washington, D. C., as the second speaker on the topic "Interracial Contacts."

I am not among those who find themselves uncomfortable in calling this a problem. It is a problem. And by this we mean a set of human circumstances difficult in their first aspect, the solution of which does not immediately appear. But it is a problem which when faced in all its difficulties we believe we can attack successfully, if we use all our powers. So that in the approach to a problem we must be prepared to be as realistic in the beginning as facts require. I have learned from my long experience in tackling mathematical problems that one great danger is in allowing your conviction of final success to affect your judgment of the immediate difficulties. We must learn to run our fingers realistically over the rough edges of the problem and see what the challenge is.

I count it an act of the great spirit of America for the writer of these minutes that the issue of the Episcopal Church is becoming deeply interested in race relations.

Your analysis has rather defined the limits of what I shall say to you today by suggesting that I confine myself to two major aspects of the question; namely, the urgency of the problem, and an analysis of the problem so as to set it before you as clearly as possible, leaving the solutions, for the most part to you in your discussions.

Although I have strong convictions on race relations I am quite willing to confine myself to these two areas, because they are part of any effective attack. Effective attack depends upon a proper perception of what the problem consists of and a powerful realization of the urgency of the question.

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INTERRACIAL CONTACTS

I feel a decided thrill in being able to speak to you today, for I think it is the first time in my life I have ever been permitted to address an Episcopal audience. That is not strange considering my background because, as Mr. Booker T. Washington said, most of us colored people are Baptists and Methodists. All my early life I generally regard^{ed} the Episcopal Church as the white man's church par excellence, and not much concerned with Negroes. But I have learned to know better as I have grown older and have appreciated the work which your Church has tried to do among my people.

I count it as one of the great signs of advance in the matter of race relations that the laity of the Episcopal Church is becoming deeply interested in race relations.

Your chairman has rather defined the limits of what I shall say to you today by suggesting that I confine myself to two major aspects of the question; namely, the urgency of the problem, and an analysis of the problem so as to set it before you as clearly as possible, leaving the solutions, for the most part to you in your discussions.

Although I have strong convictions on race relations I am quite willing to confine myself to these two areas, because they are part of any effective attack. Effective attack depends upon a proper conception of what the problem consists of and a powerful realization of the urgency of the question.

I am not among those who find themselves uncomfortable in calling this a problem. It is a problem. And by this we mean a set of human circumstances difficult in their first aspect, the solution of which does not immediately appear. But it is a problem which when faced in all its difficulties we believe we can attack successfully, if we use all our powers. So that in the approach to a problem we must be prepared to be as pessimistic in the beginning as facts require. I have learned from my long experience in tackling mathematical problems that one great danger is in allowing your optimism as to final success to affect your judgment of the immediate difficulties. We must learn to run our fingers realistically over the rough edges of the problem and see what the challenge is.

Part of the difficulty with regard to the race problem between whites and Negroes has been too much optimism in the statement of the problem. We have made it too simple. A very common statement of the problem which you can meet in America any day is this: that the white people of America have achieved a high state of civilization, probably the highest ever achieved in the history of the world; that into this state of civilization there have come by means not too pleasant to reflect upon a strange, undeveloped and possibly inferior people; that the problem of their liberty, brought about by the Emancipation Proclamation, raises question as to whether they really have the capacity to live an American life. It is an open question as to whether full privileges should be granted until they have demonstrated their ability to live here. Therefore, for the time being we withhold certain privileges, pending proof of their real capacity for civilized life.

This is a beautiful statement, and very calming to disturbed nerves, upset by the explosive power of the Gospel. It has made many willing to go on with the status quo because they have felt that a demonstration which would finally define their duty in these relationships was in process. God knows I should be glad to delight in so simple a statement of the problem. There are some things of truth in it which would make it appear plausible. We must not deny ourselves the pride of having achieved in America a high state of civilization, although it may not be the very best. There is no doubt that Negroes as a whole have not yet attained the full level of civilization that the best and most favored groups of whites in the United States have attained; but it is altogether too great a simplification of this awful problem to assume that the white people, having attained to their high state of civilization, are waiting with certain privileges in their hands to pass them on to this benighted folk as soon as they have demonstrated their ability.

The true statement of the problem is this: that there are two groups of human beings who daily and constantly live in an abnormal and unhealthy relation to one another, an unhealthy relation which hurts them both every day, which warps and injures and bruises their life, and which somehow or other we must find a way to heal.

The key to the understanding of the race question in the United States is the word segregation. By segregation is meant that in the relationship between colored people and white people there is something deeper first of all than the personal equation; that the unhealthy relationship which obtains between colored people and white people is a relationship which extends to the organized public life, and that the Negro in the United States -- and I am going to put my finger primarily on the South -- is actually cut off from normal relationship to the body of public life.

If you conceive of the public life -- economic, political and social -- as a great spiritual body with a heart and pulse and blood stream passing through the arteries and veins, giving life to every portion of the body, you can better understand the interracial question, if you will remember that the Negro is a limb in that body abnormally cut off from that body, and that the circulation of blood which passes to the other members does not pass to him except in attenuated form, and that while his own blood seeks to cleanse itself it does not pass in full force through the veins of the body and back to the heart, but struggling vainly to reach the cleansing chamber of the public lungs, it bulges blue in the small area of its abnormally restricted limb and, therefore, threatens constantly to weaken and poison the life it would naturally bless.

This is an abnormal relationship for colored and for white people to stand in and a relationship which deeply hurts them both. It took me a long time to see it, for the first thirty years of my life were spent in irritation and a vastly rising bitterness. It was long before I could see that this situation works as much injury to white people as to colored people. This I hope to show you by a bare and inadequate analysis of the problem.

First of all, to take the economic side -- that is the bread and butter side, the job and homes, the business and bank account of racial relations.

Race relations began in this country by the enslavement of the Negro; that is by the use of the black man's body and hands as a means for procuring wealth and well being for white people which they did not share with the Negro in full. The enslavement of the Negro needs not be defined. The injury which slavery worked upon the human being is too well recognized for me to spend any

time talking about it. But most of us when writing our histories or reading our histories never think of the injury to the white people. I will not talk of the injury to the slave owner; but do you know that slavery actually impoverished four and a half million white people? For the 390,000 white slave owners not only kept in slavery about four and a half million Negroes, but they so dominated the economic life and markets of the South for 250 years with the slave labor that a great class of people now called the "poor whites" could not find enough work to do, they could not gain adequate substance for themselves, and so they had to live on the poorest land, going up into the mountains and the waste places and there to make their sparse living, with few or no schools, with no participation in the political life, in a state of life in many cases more degraded than the state of the slaves.

These four and a half million poor whites never had anything approximating economic and political liberty, to say nothing of human kindness, until the emancipation of the Negro. This we must keep in mind if we want to understand the terribleness of slavery.

In modern times the slave has been emancipated. Now for the first time also these poor whites have the opportunity to sell their labor for a living wage. But the black man is still in a state of semi-economic slavery in the southern states. Hundreds and thousands of Negroes on the farms in the South are in a state of semi-slavery called peonage. They are tenants on the farm, but the masters so arrange the pay that the tenant never gets out of debt, so that however much he may earn he generally owes a little more than that at the grocery and feed store at the end of the year. This group of Negroes in the South have never had their liberty, even since slavery. If they wish to move they must do it by night and even then subject to arrest and imprisonment for jumping the life-contract.

In addition to the thousands who suffer in this way in states like Louisiana and Mississippi there are other thousands who own their farms and carry their produce to market, but having no power over market conditions, must sell their goods on the spot at the first price offered.

Shrewd men, made shrewd by awful transactions akin to the spirit of slavery, are too often there with a price far below the real value of the commodity, so that hundreds of poor Negro farmers go back to their homes, while nominally enjoying liberty, having sold their produce at a price depriving them of all profit from their labor.

When they come to the cities to work the Negroes are not included in a normal way in the economic life. Ordinarily it is assumed that they are to be employed in domestic or unskilled labor. No consistent watch is made for manifestations of superior intelligence and skill whereby he may advance into a position of leadership in trade or business; so it is the experience of the majority of Negroes who work in the southern cities, with certain exceptions in the trades of carpentry, etc., that they may work a lifetime and manifest all intelligence and skill without ever having a chance to advance.

This method is systematically followed in the southern states, and I know I am talking in the presence of people who can challenge the facts if not true, and without any disposition to take advantage of their not holding the platform. As a matter of policy you will find colored people employed in dry goods stores and other business as porters, cuspidor cleaners, sweepers, elevator men, but almost never as clerks, almost never reaching a position of responsibility in the establishment. This means that they are deprived of the ordinary stimulus that comes from knowing that the highest posts are obtainable and are therefore kept on the lower levels of economic performance.

Knowing this the Negro everywhere has attempted to establish a separate economic life. You will find all over the United States effort to duplicate the system of drug stores, dry goods stores, groceries, manufacturing establishments that white people maintain.

Those in authority in the white race habitually tell themselves that the Negro can do this, but sober reflection makes it clear that this is impossible. American business today has reached such a state of organization that it is not only impossible for the Negro, but for the poor white man to stand alone economically. Even grocery and drug stores are organized into great chains, backed by enormous capital. The Atlantic and Pacific stores, or the Kruger

stores, with their organization and huge accumulation of wealth back of them, could enter a territory and crush a chain of Negro stores in ninety days by underselling, and in sixty days could recoup their losses by raising prices on corn meal and potatoes, molasses and other common commodities.

It is perfectly clear, therefore, that if the Negro is to be economically free in the United States he must find a place in the economic system as it obtains. He must be permitted to enter on the ground floor; he must be recognized and advanced as an individual on the basis of his merits. Otherwise he will be finally crushed in the attempt to build up a separate system. Every intelligent business man recognizes this, when he thinks.

In Negro farm life where the greatest opportunity appears to exist, we all know that the individual farm has but a few years yet to remain. As you pass over the great prairie regions of Colorado and Iowa and see the enormous production of corn, brought about by machinery and artificial fertilizer, all organized by the best industrial processes, you know it is only a matter of time before the farm business is going to organize on the same industrial basis as steel, railroads, banks and groceries. If the Negro cannot find his way into that new farm organization on the basis of his qualifications as a human individual, he will be economically reduced to a servitude class in spite of any powers he may possess.

That is the economic situation, but it is not all. The poor economic opportunity which the Negro has in the South makes him a poor buyer of goods, and because he is a poor buyer he reduces the amount of goods that would naturally be sold in any one of the southern states. There are 9,000,000 Negroes in the South who have never lived a normal life, who have never had a normal amount of corn, bread, meat, shoes, machines, paint and pianos. Because they never have had that normal amount of goods, that normal amount of goods has never been sold or manufactured in the South. The money represented by those goods has never passed through the southern banks, and the factories and machines and stores that might have been in action have never come into existence. There-

fore, hundreds of thousands of poor white men in the South are deprived of their normal existence because they have never been called upon to prepare these things for the consumption of their millions of Negro neighbors. So you still find much of the poor white population in little better condition than before slavery, while those leaders who would control them and profit by their prejudice throw them against the black men and teach them that their prosperity depends on keeping the black man down. In a time like this you have the awful spectacle of poor whites putting themselves into uniform and traveling about, demanding that Negroes be fired and that white men be given their jobs.

This abnormal situation, this antagonism is produced by the simple fact that these two groups have never in their lives had enough work to be able to look at one another normally. I do not believe that in his heart the "poor white" normally hates the Negro. He has been taught to hate him because his leaders have never so governed the economic life of the South as to give him a normal chance to live and think like a normal man.

That is the economic situation. It is bald and bare. I can modify that some with encouraging color, but not enough to take away the awful bones of the facts.

Now for the political situation. When we come to the political life of the South the Negro is frankly excluded from participation. The organized life of Mississippi, Alabama, Louisiana, etc., is run as if the Negro were not in existence. In spite of the Constitution of the United States he is effectively disfranchised. He therefore pays taxes without representation and has no say as to what shall be done with the taxes. The white people who control the system live daily under the abnormal temptation of using a greater share of the public funds for their own welfare than they are entitled to. That is what they do in every state in the South. In practically every southern state the Negro in the field of housing is crowded off into the most undesirable sections of the cities and deprived of a proper share of the public utilities. In Augusta, Georgia, for instance, you will find a street where many substantial Negroes own their own good homes. But that street is filled with mud and slush continually because the white

people have determined that they will use no portion of the taxes to pave those streets where the Negroes are established, and the most decent Negroes in Augusta must pass up and down through that mud as they go and come. This is typical of southern communities. Here and there some improvement can be seen, but not enough improvement to modify the fundamental conditions which prevail all over the South.

But the most poignant situation in the use of the public funds is in the development of public schools. In every state of the South with the possible exception of West Virginia, with North Carolina coming up and Tennessee following swiftly, an abnormal proportion of the school fund goes into new and beautiful schools for white children with well paid teachers, while Negroes are left as much as possible in inferior institutions with the lowest pay for their teachers and, until the last decade, with little or no high schools at all. There is no southern state which will admit Negroes to a State University, and no southern state has yet established and maintained a university for Negroes, not even North Carolina.

It would be a mistake to assume that the white people do not suffer from this. Any man suffers when in a situation which demands a fair and equal division of the public funds in the interests of the all-around human development of the community, he finds himself in a position where he can use an abnormal proportion for himself. Human nature in the mass has never showed that it could stand up under any such temptation. Wherever that condition prevails you will find endeavor to keep the public order so organized that the condition will not change. So practically all over the South you have the suppression of free political discussion, the confinement of political activity to one party, and therefore, the impossibility of that difference of opinion which underlies all healthy political development. You from Mississippi, try to remember a time within the last fifty years when a presidential candidate has come to tell you why you should vote for him. It has never been considered necessary. The political organization is such that you know and he knows that you voted against him, or you voted for him, before you were born and that you have no power to change that vote. And so he goes to the states where the statement of his opinions may have some influence over the outcome. If a candidate for the Presidency in the next campaign visits Mississippi, he will do

so out of extraordinary courtesy, or to see the country, because he knows that what he says will not affect the situation. That is bad for the country, because in the South we are born to those great political principles of Jeffersonian democracy which, in my judgment, have still a great career in this country, if they could ever get pure expression in the public life. There is not a young white man or woman over twenty-one today who is not in some sense violently deprived of liberty by being unable to discuss those principles freely and to try to make them more effective in the public life.

So the political tragedy is enacted, and the South which is yet largely agrarian and, with its humanity eager for development, would ordinarily be vigorously progressive and aggressive in political life, is a conservative political unity, always ready to make an agreement with any conservative body that will not shake the boat too much; a political tragedy of the first rank, due to its abnormal political domination of the Negro.

But more serious than that, the disfranchisement of the Negro in the South is done in expressly deliberate violation of the Constitution of the United States by ways and means which judges, senators, members of the House of Representatives, both in state and nation, recognize to be a lawless violation of the law, by men charged with the dignified honor of keeping the law. So you find that the root of lawlessness in this country is not to be looked for in small criminal bands such as those who seek to make money for themselves by selling liquor, but that the most serious source of lawlessness is the deliberate violation of the law by a whole section of judges, lawyers, governors, mayors charged by the people with the holy duty of keeping the law in the southern states, and by the complicity of all the nation in that lawlessness. How can we make our own friends, how can we make our children believe that we are in earnest about law observance when for sixty-five years in order to keep the Negro from participation in public life we have openly violated the law and have bragged of the success with which it has been done?

I want to close by calling attention to the personal element in race relations. The truth is that today we actually have in the United States an untouchable class. In our Christian meetings we talk about untouchability in India, but in the Negro and white relations in this country we have untouchability here. All who live in the South know that it is a social crime to call a Negro man "Mr." or a Negro woman "Mrs." So all daily contacts in the South between the races follow the general rule of the colored man saying "Good morning, Mr. Johnson," and the white man saying "Good morning, Sam"; the Negro woman saying "Good morning, Mrs. Jones," and the white woman saying "Good morning, Sally." Sally may be a graduate of the University of Chicago and a woman of refined and delicate culture. Sam may be a distinguished physician, doing his work in competency and in complete integrity. We will call him "Doctor", but not "Mr." Our contacts are filled with discourtesy and bitterness. Every Negro who walks the streets of every southern state is hourly in expectancy of being called by that approbrious term, "nigger". Someone may say at any moment, "Move, nigger; don't you see a white man coming"? Negroes and white people may not sit together, may not ride together on trains, in many towns may not go up in the same elevator. It is still possible to see in the South "Niggers and dogs not allowed," "Niggers and freight take the back elevator."

There is not a Negro in America who would dare take his wife on a trip through the South and go to a hotel, even if she were with child for seven months, with the expectation of being treated with courtesy. He must walk along the roadside, looking for some sympathetic friend to have compassion and to give that woman a chance to rest her head and rest without insult.

In actual practice we have an untouchable class in America, and the Negro has not found that Christian white people in general make an exception to this rule of practice.

Remember I am speaking to you, not to make you happy, but to stir your conscience into revolt over a situation deeply injurious to the Negro every day he lives, and deeply injurious to every sensitive-souled white person living in Mississippi, Georgia, Alabama, or anywhere in the South.

When I plead for you to give your earnest attention to this problem I plead not only for the Negroes but for the white people of the South who are daily troubled, injured and shamed by their personal and public participation in the crime of untouchability.

An motion of Mrs. Bailey of Kansas, supported by Sacramento, the meeting adjourned at 12:00 P. M.

The hour for noonday prayers having arrived, at the request of the Presiding Officer Mrs. Quin led the session in meditation and prayer with special emphasis on the need for seeking and finding ways to more righteous racial adjustments.

On motion of Mrs. Bailey of Kansas, seconded by Sacramento, the meeting adjourned at 12:45 P. M.

Mrs. James H. Day, Chairman of the Credentials Committee of the Synod, presented the following order for the session and asked its adoption:

Address: Religious Training Society
Report of the Committee on Nominations
Adjournment

It was seconded and so ordered.

The following timekeepers were appointed: Miss Shirley of Springfield; Mrs. John Hill of Pennsylvania.

The Chair appointed to the Subcommittee on International Relations Mrs. Oscar Randolph of Southwest Virginia in place of Miss Tyne of Honolulu.

MONDAY AFTERNOON, SEPTEMBER 21, 1931

The fifth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Monday, September 21, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the preceding session were read and approved as read.

Mrs. James R. Cain, Chairman of the Committee on Dispatch of Business, presented the following order for the session and moved its adoption:

Address: Religious Thinking Today
Report of the Committee on Nominations
Adjournment

It was seconded and so ordered.

The following timekeepers were appointed: Miss Whitley of Springfield; Mrs. John Hill of Pennsylvania.

The Chair appointed to the Subcommittee on International Relations Mrs. Oscar Randolph of Southwest Virginia in place of Miss Tyau of Honolulu.

The Chair introduced the Reverend Angus Dun,
professor of Systematic Divinity, Episcopal Theological
School, Cambridge, Massachusetts, as the speaker on
"Religious Thinking Today."

- II. The history of thought in the past century.
- III. The main lines of modern thought.
- IV. The growth of naturalism and the study of the laws of Nature as observation, measurement and experiment.
 - A. The scientific study of history.
- V. Science has done three important things to men's thinking:
 - A. It has ordered men's thinking in Nature, and has brought a revival of Naturalism.
 - 1. The idea that Nature explains everything.
 - 2. The idea that we must live according to Nature.
 - B. It has changed men's picture
 - 1. Of the world
 - 2. Of history
 - C. It has turned men from tradition to experience.
- VI. Modern thinking has stressed the worth and power of man, and in its extreme form has held that man is the highest object of our trust and devotion.
- VII. The influence of these currents in modern thought upon religious thinking varies greatly in individuals, groups and localities.

OUTLINE OF ADDRESS ON
RELIGIOUS THINKING TODAY

- I. Old thoughts and young thoughts mingle in the thinking of our time. They often find it hard to live together.
- II. Our inherited thinking is religious; that is, it takes its start from God. And it is based on the unquestioned authority of the Bible and the Church.
- III. The main body of modern thinking is not religious; that is, it does not start from God; it starts from Nature, (Science), or from Man.
- IV. The growth of Science has been marked by:
 - A. A new interest in Nature and how it works; the study of the laws of Nature by observation, measurement and experiment.
 - B. The critical study of history.
- V. Science has done three important things to men's thinking:
 - A. It has centered men's thinking in Nature, and has brought a revival of Naturalism.
 1. The idea that Nature explains everything.
 2. The idea that we must live according to Nature.
 - B. It has changed men's picture
 1. Of the world
 2. Of history
 - C. It has turned men from tradition to experience.
- VI. Modern thinking has stressed the worth and power of man, and in its extremer forms has held that man is the highest object of our trust and devotion.
- VII. The influence of these currents in modern thought upon religious thinking varies greatly in individuals, groups and localities.

VIII. Modern religious thinking is the thought of those who are consciously striving to carry on the essentials of our religious inheritance and at the same time come to terms with modern thought.

IX. Modern religious thinking accepts some tendencies in modern thought and rejects others. It accepts:

- A. The new picture of the world which Science gives us.
- B. The critical approach to historical facts.
- C. The principle that truth must be found in critically tested experience.
- D. The emphasis on the dignity of man and the worth of human personality.

X. Modern religious thinking rejects:

- A. Extreme Humanism; that is, the thought that man is the highest object of our trust and devotion.
- B. Naturalism; that is
 - 1. The idea that the natural order explains everything.
 - 2. The idea that the "natural" life is the best life.

RELIGIOUS THINKING TODAY

The Reverend Angus Dun

I. THE MINGLING OF OLD AND NEW

The thoughts of any age are much like the people. As there are old people and young people and new born children living together, so there are old thoughts and young thoughts and new born thoughts mingling together. When we look at the buildings of our time, we see Greek columns and Gothic windows and Colonial chairs adorning and furnishing our steel-girdered sky-scrapers. Likewise we can find, in our own minds and the minds of the people about us, ideas of older days mingling with ideas that belong especially to our own day. Each age has its own interests and ways of thinking. They give it its own special mark. We are to look at the thinking which marks our own time. But that does not mean that the ideas which have come down to us from older times are not important and true.

Old people and young people often find it hard to live together. The same is true of old ideas and new ideas. Some of us feel the strain within our own minds between the old thoughts of religion and the new ideas of science. We feel it in the life of the Church, where old and new are struggling together. Most of all, we feel it between the ideas of the older and of the younger generations. Mothers and aunts and older friends, whose minds are at home in the thought of earlier days, are troubled to discover that their children and younger friends are thinking different thoughts. To the younger generation, the thoughts of their elders often seem quite strange and old-fashioned, as strange as the costumes they see in old albums.

We feel this strain between old and new most of all in our religious thinking because religion is very old and very conservative. Our Bible was finished eighteen hundred years ago. Our Prayer Book is four hundred years old, and contains

much that is still older. The deepest loyalties and the most lasting sentiments have gathered around these carriers of religious thinking. They anchor us in a long past. Alongside of our old religion, there have been growing up for several hundred years new interests and new ways of thinking. These took root first in a few daring and independent minds, but they have spread until they have covered the earth. They surround us everywhere. They are most at home where young people gather, in our schools and colleges. They are the mark of the modern mind. It is our task to try to understand them as sympathetically as possible. Only in that way can we live in the modern world and help the younger generation.

II. OUR INHERITED THINKING IS RELIGIOUS

Until the last two or three hundred years, the thought of the Christian Church was the almost unchallenged master of the thinking of our ancestors. It shaped their ideas about the world and man, about the past and future, about God and His relation to them and their world. All thought was religious in background. It took its start from God. God was at the center of it all. On God, all depended; and, for God's purposes and God's glory, all existed. The Bible begins with the words: "In the beginning God." The Prayer Book opens with the words: "The Lord is in his holy temple."

The tradition of the Church ruled supreme. And this tradition included within it the Bible, -- thought to be infallible, -- and a body of Church teaching, believed, until the Reformation, to be equally infallible. The men of New Testament times, the fathers of the early centuries, the men of the Middle Ages and the Reformation were all sure that they had an authoritative Book, given to men by God, which could serve as the sure starting point for their thinking on all subjects.

III. MODERN THOUGHT CENTERS IN NATURE AND MAN

The main currents of thought in the modern world have been non-religious. The men who have made the modern world have not been concerned chiefly with God and the unseen world. The last three hundred years have not seen the birth of any great new religious insight. During that time, there have

been no religious personalities who have shaped human thinking in a way comparable to the world-wide influence of men of science like Newton or Darwin. You must go back to Luther or Thomas Aquinas or Augustine or St. Paul to find religious thinkers who have fed their own ideas into the minds of men everywhere. We are living religiously on the insights of the prophets of Israel, of the New Testament, of the teachers of the early Church, the Middle Ages and the Reformation. It is true that there are religious leaders to whom many listen. But the men to whom everyone listens in the modern world are men like Eddington, Millikan, Einstein, Adler, Freud.

The thought of the modern world centers in Nature and its happenings, and in Man and his doings.

IV - (A) THE GROWTH OF SCIENCE

The growth of what we popularly call Science was the result of an astonishing shift in men's interests and ways of thinking. Men began to be interested in the happenings of nature, in the movement of sun and stars, in the fact that things fall to the earth, in the circulation of the blood through the body. They began to ask just how do these things happen and why do they happen. Instead of turning to old books to answer these questions, they began to look long and patiently at the things themselves. They began to measure things, and weigh them, and to note with painstaking exactness the relation between all the measurable aspects of things; between the size and weight and heat and speed of things. They began to experiment; -- that is, to take samples of the happenings in the world apart from the confusion of the outside world into the quiet of the laboratory, where they could be studied more carefully. They invented helps for their observing, telescopes and microscopes, and scales that measure differences which no human sense can note. The notion took hold of men's minds that all things hang together, that one thing happens because other things happen. Men have always observed that there is some order in the happenings of the world, -- that waves follow wind, that crops follow rain, that death follows plague, and birth conception. They began to dream that all is orderly, and to seek the order in all things.

Out of it all, came a new temper of mind; very observant, very critical, slow to decide, dispassionate, at its best very humble, very unselfish, seeking the truth at all costs. In it all, there is a great faith; the faith that there is an order of nature and that this order can be known.

IV - (B) THE CRITICAL STUDY OF HISTORY

This same thinking, which had sharpened its wits by observing nature, turned to the study of history. Much of what men wrote in other ages about the past was not shaped mainly by a desire to record accurately what happened in the past. Often they did not have very dependable ways of discovering what had happened. They wrote to entertain or to inspire, to impress men with the great things their forefathers had done, or with the marvels of God. They wrote as a poet writes, to communicate the feeling that the past stirred in them, or as an artist paints, to make a good picture. When men trained in the scientific tradition turned to history, they sought to discover by every means they could, by the study of all the records they could find, by ferreting out old manuscripts, by digging in the ruins of ancient cities, exactly what happened. This does not mean that they have always succeeded, or that they have always been free from prejudices. But this is what they have been trying to do. And as a result of the work of critical historians, we know much more about the past than men have ever known before.

V - (A) IS NATURE ALL?

Science has shifted the center of men's thinking. In the first place, it has led us to pay far more attention to nature. The popularity of books about the discoveries of science, and the prominence given in magazines and newspapers to new scientific discoveries show how widespread is this interest. Day after day, we read of the discovery of a new planet, or of the remains of some ancient animal, or of the cause or cure of some disease. And, since the things we attend to are the things most vividly real to us,

Nature holds a very central place in the modern imagination. We are sure of Nature, and wonder whether anything else is real.

Along with this new interest in Nature has come the thought that Nature explains everything. Science, as we have seen, is controlled by the faith that there is order in the universe, that it all hangs together. It tries to find how things hang together, how the pull of the earth controls the falling apple, how the chemistry of the soil affects the growing seed, how the workings of our glands influence our growth and our feelings. It is always looking for what we call the "laws of nature." Often people gain the idea that these laws are regulations which make things happen the way they do happen, like policemen directing traffic. But these "laws of nature" are really only the generalizations men make as to the way they have found things to happen, and the way they expect them to happen again.

As a result of science, the modern man inclines strongly to think that the final explanation of everything is to be found in this great order of impersonal forces which we call Nature. If only we knew enough about atoms and cells, rays and bacteria, and climate and instincts, we should know why everything happens under the sun.

This new interest in Nature and this idea of the all-powerfulness of Nature has done much to change people's thinking about the goals of human living. We have been concentrating much on bodily health, on warmth, better food, and softer beds, on all that makes up what we may call natural goods, the things that please the "natural man." If Nature is all, then the best we can do is to live in accordance with Nature and satisfy as fully as possible all our natural wants, our appetites and instincts.

These ideas that the natural order explains everything, and that the "natural life" is the best life are called Naturalism. Our modern world is witnessing a vigorous revival of Naturalism.

V - (B) A NEW WORLD-PICTURE

Science has not only put Nature at the center of men's thinking; it has given them a picture of their world and its past very different from that which they had before modern

times. We need not dwell long on this point, for it is familiar to all of us. We no longer think of this earth as the physical center of the universe with sun and stars swinging round it. We think of it as a small planet circling around the sun, which with all its attendant planets is only a small part of the incredibly huge system of stars. We do not think of plants and animals and man as created in a brief time a few thousand years ago. We think of them as evolving slowly in a great family tree of connected lives during hundreds of thousands of years. Nor do we think of man as starting his pilgrimage on earth with full moral capacity, free from the liability to death or pain or labor, and bringing these ills upon himself by a single act of original disobedience. We think of him as emerging from a very primitive kind of life, and growing slowly and painfully in moral insight and intelligence and control over Nature through many thousands of years.

V - (C) FROM TRADITION TO EXPERIENCE

The third important way in which science has changed human thinking has been by making men question traditional authority, and turn to tested experience for the discovery of truth. We have seen how largely the thought of our ancestors for centuries was shaped by their confidence that they possessed in the Bible and in the traditions of the Church a dependable source of truth. The effect of science has been to undermine that confidence in many ways. It has taught men to question tradition and turn to critically observed facts and to weigh experience carefully. It has made it clear that the Bible and the Church tradition have been far from infallible in their knowledge of nature and history. To say that authority is gone as a basis for modern thinking, is far from true; for none of us can go far in any field without depending on the truth that comes to us from authorities. We turn to medical authorities for medical knowledge, and to historians for historical knowledge. Just as many in our time are as uncritically gullible about the utterances of supposed scientific authorities, as men of another time were about the utterances of Church authorities. But, whereas our ancestors found their authorities in the Bible and the Church, modern men find their authorities in the scientists. And the modern mind trusts its authorities with good reason. What they say is based on observation and critically tested experience. They are not infallible; they make mistakes; but they have brought us much truth, and we expect them to bring us more. We trust their way of looking for it.

VI. THE IMPORTANCE OF MAN

The modern period has been marked by a great increase in man's self-confidence and sense of his own inherent dignity and worth. It is often said that since man has discovered how great a universe surrounds him he has seen his own unimportance. It is true that when we look at the world through the eyes of the astronomers, we see ourselves as an insignificant form of life on a small planet. But this feeling has been more than balanced by other currents of thinking. The coming of democracy has given the common man a far greater sense of his power and importance than he had when he was ruled from above by a king or an aristocracy. Applied science has greatly lessened our feeling of helplessness against Nature. We no longer stand feebly before the mysterious forces of soil and disease and flood and fire; but, as we say, harness these powers in our service. We glory in the works of man, his power to know, to think, to build, to heal. If the modern world has seen the cruelty and injustice that has come with the industrial revolution, it has also seen a humanitarian movement, a concern for the welfare of human beings, of which we can be proud. Never before has so much labor and so much wealth been put into education and medical care and social work for all sorts and conditions of men.

In the thought of the Bible and the Church, man was definitely subordinated to God as His creature. God was in the first place; man emphatically in the second place, and filled with a sense of his weakness and littleness and wrongness in the sight of God. Bible history is above all a record of the mighty acts of God. If men are important there, they are important as the servants and instruments of God. Modern history is the record of the mighty acts of men. The prophets of Israel protested against injustice in the name of God. The typical modern reformer protests against injustice in the name of the inherent worth of human personality. Bible and Prayer Book think of rulers as servants of the will of God. We tend to think of rulers as servants of the will of the people. The men of the Bible and of the ancient Church viewed all their visions and insights and achievements as revelations or gifts from God. Modern men are inclined to see them as the discoveries of men. They are signs, not so much of God's goodness, as

of man's natural gifts and dignity. Worship was once seen as the highest act of man. In our times, service to man is our highest ideal. Instead of seeing the end of life in God's glory and the accomplishment of His will, the typical modern man places human happiness and well-being as the great goal.

For the most part, these thoughts have sifted unconsciously into men's minds, without forming into a definite creed, or actively opposing the religious outlook on life. But recently, under the name of Humanism, a way of thinking has appeared which asserts sadly or defiantly man's aloneness in his spiritual struggle. Man is called to arise from his knees and, in his own strength, set himself to the task of mastering the lack of purpose in Nature for his own purposes. Some would claim the name of religion for this exaltation of man's idealism as the highest thing in all reality. We are called to trust and serve man's will-to-goodness instead of God.

VII. VARYING INFLUENCE OF MODERN TENDENCIES

To say that these have been some of the outstanding marks of modern thinking does not mean that these are the ways that every one living in our day thinks. There are individuals and groups who have felt these modern influences very little. Among those who have been influenced by them, the extent of the influence varies greatly. No great Church in this country has been entirely untouched by them as regards the thoughts of the laity or the thoughts of teachers and preachers, even though the official teaching has remained unchanged. In many cases, men succeed in carrying two kinds of thinking within them, one for every day and one for religious purposes. Most of us do that in some measure for the simple reason that we do not know how to bring them together, and are not prepared to surrender either one. The presence within our Churches of groups known popularly as Fundamentalists and Modernists is an indication of the varying extent to which our religious inheritance has been influenced by modern tendencies. The Fundamentalists are those who see no way to hold the inheritance except by holding it all in unaltered form, and who feel that the Modernists have "sold-out" religion to conform to the modern mind. The Modernists are those who are hospitable to modern tendencies, and feel that the Fundamentalists are discrediting religion by keeping it in an outworn garb.

One thing is certain, these modern ways of thinking have free play in our educational system, especially in our colleges and universities. There the young people of our churches drink them in in nearly every classroom, and experience vaguely or clearly the strains between their religious inheritance and modern thought.

VIII. WHAT IS MODERN RELIGIOUS THINKING?

How, then, shall we define modern religious thinking; and where shall we look for it? Modern religious thinking is that way of thinking about God and His relation to the world and man which is typical of modern times. It differs from the religious thought of earlier times because modern religious men find themselves in a new mental atmosphere, in a new environment of ideas. That new environment of ideas sets new problems for Christian thinking, just as the new conditions of family life or of economic life set new problems for Christian living. Unless the Church is to withdraw from the world around it, it must deal with these new problems, either by meeting squarely the thought of the world and rejecting it, or by making the world's thought its own and turning it to Christian uses. As a matter of fact, although the Church is very conservative, conscious as it is of being the trustee of very precious things and of things easily lost, the Church is living in close association with these modern ways of thinking. Its own thought is being greatly changed by them.

IX - (A) WE ACCEPT THE NEW WORLD-PICTURE

For most people, the most obvious effect of science on religious thinking is to be found in the changed picture of our world, which science has given us. This new picture of the world is very generally accepted by religious thought in our time. There is certainly no theological school in our branch of the Church which does not accept whole-heartedly the general conclusions of science as to the size and age of the universe and as to the long evolution of life on the earth. But that change has not taken place without pain and struggle. The religious thought of the Bible is so interwoven with an ancient picture of the world and history! When men of religious conviction began to learn of the very different picture of the world which science gives us, they felt that the whole structure around which their faith had grown was being attacked. When men of science, on the other

hand, came to see how untrue the Bible is as an accurate account of the world and history, the discrediting of its scientific accuracy tended to blind them to its religious value. We still feel this problem in our religious education. Children, who have been taught in day schools to think of the world in a scientific way, find much in the Bible that they cannot believe. Unless they are very wisely guided, the Bible all sounds to them like a fairy tale. They may come to think of all things religious as unreal because received in a setting which is unreal.

Modern religious thinking recognizes that the Bible is not the place to go in search of scientifically accurate information about the universe or the early history of man. It sees in the Bible myths and legends and ancient songs and stories, along with very valuable history, all combined for religious purposes. They are put there, not chiefly to give information, but to honor God, and to awaken in men a realization of God's presence and power.

The fact that the Bible pictures of things are often inaccurate from the standpoint of science or critical history does not mean that they do not communicate truth. As a modern religious thinker has recently said, the fact that a painting of Venice does not tell us the same things that we might learn from an accurate street plan of that city, or is even inaccurate in details, does not mean that it may not communicate truth, even the more important truth about Venice. The story of Moses receiving the tablets of the Law on Mount Sinai is almost certainly not accurate history, but it may communicate truth about the mysterious and majestic source of the moral law that would not be given by an accurate record of the growth of man's moral ideas. Indeed it is only when we are set free from the effort to conform the Bible to our modern picture of the world, that we are set free to hear its religious message.

As a result of such thoughts, many re-emphasize a conviction often expressed by great religious teachers in the past. The mystery of God far outruns our thoughts. We must turn to inadequate symbols to express the truth about Him.

IX - (B) WE ACCEPT THE CRITICAL STUDY OF HISTORY

Modern religious thought accepts the picture of the world which science gives us. It also accepts the critical approach to historical facts which is one application of the spirit of science. To illustrate again in terms of our own Church, there is no theological school in our communion in which the teachers of the Old and New Testaments and of Church history do not approach their studies as careful searchers for the facts of history. They are not satisfied that an event took place because the Bible says it did, or the tradition of the Church says it did. This means a new approach to a multitude of questions which have troubled Christians and even divided Churches. What did our Lord teach about Himself? Did He found a ministry of bishops, priests and deacons? What did He teach on the subject of marriage? Did St. Paul write all the letters ascribed to him? Is the Gospel according to St. John a dependable source for a knowledge of the life of Christ? How did we get our Creeds? When modern scholars seek the answers to such questions as these, they look for evidence from every source they can find; and they base their conclusions on the evidence. As the result of the patient work of such men, we know more about the history of the children of Israel, more about the life and times of our Lord, more about the history of the Church, more about the way our Bible came into being, when and where and by whom its many parts were written, than men have ever known before. These students do not always agree, partly because the truth about history is hard to discover, partly because they all have their own angles of approach or their own leanings, but they are gradually giving us a wonderfully refreshed and vivid knowledge of the long past of our religion.

This new knowledge of the facts of religious history is not in itself knowledge of God. Men can know it all and not be religious men, in fact be far less religious men than those whose historical information is very limited. For history only becomes a source of religious knowledge when it speaks to us of God, when through the contemplation of it we become aware of the majesty of God or find His will claiming us. But this new knowledge grounds the fact of religion firmly in the history of the world and is a rich source of deeper understanding of the lives and teachings of men of the spirit in the past.

IX - (C) THE EMPHASIS ON RELIGIOUS EXPERIENCE

When we seek for truth, science refers us to facts, to observation, to critically tested experience and to the authority of those who have observed much and experienced much. The most significant common note that runs through a large part of modern religious thinking is the idea that religion, too, has its basis in experience and its own facts. There has, consequently, been a great effort to search out these facts and these experiences. Some have turned chiefly to history to ferret out the facts of religious history, to discover the Jesus of history, the great prophets who went before Him, and the great saints who came after Him. Others have looked within themselves and, so far as they could, within the minds of other religious personalities, and have tried to describe the religious consciousness. These searchings for the facts and experiences which underly religion are reflected in many books with titles such as, The Varieties of Religious Experience, The Religious Consciousness, The Meaning of God in Human Experience, The Real Jesus, Christ in the Experience of Men, The Mystical Element in Religion. Every phase of Christian thought is being re-examined and rewritten from this angle. Instead of simply carrying on a great tradition and trying to say again what they find in that tradition, men are looking for the facts and experiences which are the materials for our thoughts of God and the Spirit, of Sin and Salvation, of Forgiveness and Communion. The Bible is seen in a new light as the record of the growing religious experience of mankind and, even more, as the awakener of the awareness of God in us. The Church is seen in a new light, not as an infallible teacher imposing an unchanging body of doctrine on succeeding generations, but as the trustee of the experience of the past and the home of our fellowship with God in the present, treasuring the great creations of the Living Spirit in Bible and Liturgy and Sacraments.

The fact that emerges from all this study and thought is that men are capable of other forms of awareness beside the feelings of hardness or softness or pleasure or pain; or the satisfactions of taste or color; or the consciousness of their own bodies and emotions. There has broken in upon them, as something given, an awareness of a Holy Presence in the face of whom they felt very little and very humble and at the same time cleansed and uplifted. Men have known what it is to be laid hold of by the claims of Rightness, and to see as clearly as we see one another that they must not resist those claims. They have felt the appealing power of a Love that gave them and their fellows a new worth and

dignity, though it did not blind them to their own or their fellows' failure and weakness. They have known at the deep centers of their beings that they were called to trust that Love, to follow it and live by it. And these experiences have stood the strain of use, and have borne the finest fruit in human lives. The vision of the beauty of holiness is as compelling to those with eyes to see it as the beauty of the Grand Canyon. The development of the prophets is as solid a fact as the evolution of the horse. To quote Studdert-Kennedy loosely, Christ is as truly a part of the world as a cabbage. Thinkers quite outside the circle of the Churches, men of scientific training like Eddington and Huxley and Whitehead, are saying that these facts and experiences of religion must be taken into account if we are to know the truth about the mystery that surrounds human life.

IX - (D) THE WORTH OF PERSONALITY

We have seen that one of the marks of modern thinking has been a new sense of the importance and worth of man. This has certainly done much to shift the emphasis in religious thinking. It has all but driven from the field the older stress on the vileness and weakness of sinful men, and replaced it by what is often a sentimental optimism about human nature. The typical modern does not say with the conviction of our forefathers that we are miserable sinners and that "there is no health in us." He shies away from the stress in our Baptismal Office on the child's need of redemption. It is a commonplace that in our time the sense of sin, of radical evil in us, is at low ebb. We are inclined to think that men are naturally good. Modern religious thinking sees in this swing of the pendulum a recovery of Jesus' faith in human nature as the child of God, and finds it difficult to hold in balance the two elements that strain against each other in Christian thought, on the one hand, man's worth as the child of God, on the other hand, man's creatureliness and frailty and wrongness as a wayward child.

This same tendency is seen in the stress on the supreme worth of human personality which runs through modern religious thinking. It has pressed for the importance of the second great commandment to such an extent that many think that to love one's neighbor as oneself is the first commandment. We see in personality, in the power to think and to love and to create, in the will to freedom that distinguishes man, the most precious thing we know, that which is to be guarded and treasured above everything else. Modern religious thinking rebels against the exploitation of man which has so often

been tolerated by Churches closely allied with the established order. It rebels against making charity on the part of the privileged a substitute for justice to the underprivileged. It is impatient with all efforts in the name of religion to make the underprivileged contented with their lot as a part of their humility towards God. Many of those who care most for human well-being see in the Churches an obstacle to social justice, because the Churches seem so often to sanctify things as they are.

Along with this whole emphasis on the worth of man has come a vigorous revival of the long neglected truth of the full humanity of Jesus. It is more congenial to modern thinking to see in Him a manifestation of the greatness of Man than of the goodness of God. A new love and enthusiasm for the Man Jesus is an outstanding mark of modern religious thinking. We have a steady stream of books on The Man of Nazareth, The Man Nobody Knows, Jesus the Man of Genuis.

In all of these tendencies there is much that is in line with fundamental thoughts in our Christian inheritance. Two of the central affirmations of Christianity have been that man is made in the image of God and that God has been most fully revealed in a true human life. It is not strange that Christian thinking has been hospitable to the modern exaltation of the worth of man.

X - (A) MAN NOT THE HIGHEST

Up to this point we have been noting the points where religious thinking and the modern mind come together most readily. We have seen how far religious thinking has gone along with the currents in the modern world. But there are other points at which religious thinking draws away and becomes critical or hostile.

We see one of these in the present reaction to what some call Humanism, that is, the thought that man is the highest object of our trust and devotion. It is one thing to assert man's dignity and worth as a child of God, called to share something of God's powers of creation and mastery and freedom; it is another thing to assert man's self-sufficiency and spiritual aloneness. Even minds very sympathetic with the modern mood are reasserting the fact that, in religion, men look beyond and above themselves.

They are saying that God is more than man's will-to-goodness; He is the source of that will; without faith in Him that will cannot permanently survive. Men give themselves wholeheartedly and without fear to those causes which they believe to be sustained by powers beyond themselves. Even in a movement so proudly atheistic as that in Soviet Russia, we can see a faith that they are working with the powers that control the future. Men cry out for cosmic support and rise to the heights only when they believe that they have found it. Can men grow in love in a world where they find no greater love than that which is in their own hearts? It is the testimony of history that the greatest servants of men have been those who were ready to disobey men in order to obey God; and that the most compelling lovers of men have been those who loved their neighbors greatly because they were sure that God loved them first. There are those who fear that men may repeat the old myth of Babel, and in seeking to reach heaven by their own strength be thrown into confusion and defeat. Religious thinking cannot make "I believe in Man" the first article of its creed.

X - (B) REJECTION OF NATURALISM

The second main tendency in the modern mind from which religious thinking draws away is the tendency to see in Nature the source and end of everything. We are surrounded by a strong current of Naturalism. Many lean to a creed which would begin with, "I believe in Nature and in the omnipotence of Nature." At this point our Christian inheritance and much in the modern mind find it hard to come to an understanding. The Christian religion is rooted in the conviction that the highest power in our universe is a Spirit, a Will, a Purpose, akin to what we find within ourselves as Spirit. Christian thought is committed to the faith that all we call Nature is dependent on the Creative Will of God. Our ancient creeds begin with that: "I believe in God the Father Almighty, Maker of heaven and earth." This faith has been an essential element in the finest Christian living. It has been the presupposition of Christian prayer. It has found vivid and dramatic expression in the emphasis that religious thought in the past has placed on the great signs and wonders in which the control of the Living God has been shown.

In contrast with this, the conclusion has been widely drawn from science that we are faced with a vast, meaningless movement of impersonal forces. Where our forefathers looked for the hand of God, we look for the workings of Nature. Everything that happens seems to result from the working of impersonal forces. Cells unite and a child is born. An infection starts and the child dies. Instincts work and people marry. Emotions become snarled and they are divorced.

Few of us probably escape wholly the strain between these two ways of viewing life, as the scene of the workings of Nature or as the realm of the will of God. We have deep perplexities about prayer and providence and miracle. Modern religious thinking has wrestled and is still wrestling with these perplexities. It recognizes the brilliant success of science in revealing the orderliness in Nature and the dependability in that order. But it sees in the lawfulness of Nature a showing of the order and connectedness in God's working. The greatness of a will is not manifested by waywardness and disorder, but by dependability and order. It is just by the discovery of the order in Nature that men's will to build and heal and make Nature the servant of good purposes has found larger opportunity.

As a result of the influence of science, religious men are much less ready than they used to be to stress the surprisingness or disorder in God's action, or to speak of God intervening in the course of things, as though He put His hand in, as a man might put his hand in to change the movement of some rolling balls or running ants. They stress the idea that God never takes His hand off, and that all that He does is connected in an orderly way with what He has already done. Accordingly, modern religious thinking is more critical of the idea of miracle than our forefathers were; it tends to see in miracle, not a break in the orderliness of God's working, but an event in which the presence and continuing control of God is made apparent with peculiar vividness. It does not think of God as acting on the course of things at some one point, and therefore does not look for some break in the connections between things where God's hand might enter in. When a great musician plays his violin, we cannot find some place where the spirit of the musician enters the music.

Every impulse carried along the nerves, every movement of muscle and bone, the whole rhythm of body and instrument is controlled throughout by his spirit. A scientist might show us a diagram of the way in which the impulses were transmitted along the nerves, of how the muscles were connected and the levers of bone were moved, and the pressures transmitted to the strings and the bow. But that would not explain the music. Only the spirit of the musician explains the music.

Modern religious thinking is critical towards the older idea of miracle and the thought of divine inter-ventions. On the other hand, it does not hold either that God is bound by something that men have called "the laws of nature" or that He has bound Himself to any unchangeable ways of acting. A God who is bound is not God. The world is orderly. New things issue out of old. Tomorrow grows out of today. In that, the orderliness of God is revealed. But the world is also the scene of constant new creation, in which that which comes forth from the old constantly goes beyond anything that could be found in the old. The living plant is new in relation to the seemingly dead earth from which it came. The animal shows powers not found in the plant, and man goes far beyond his animal ancestors. The saint is a man, but a man with capacities that other men have not attained. In all this, the creativity and freedom of God is revealed.

It may be that, under the same conditions, the same results will always follow. But the same conditions are never found save for practical human purposes. Even scientific thought is turning away from the notion that we live in a closed house where everything that ever shall be is already present and things always happen as they have happened. Modern religious thinking sees God as the source of this continual new creation, overruling it and shaping it for His own purposes. So it does not dare to say what God can or cannot do. It is only very careful to verify as well as it can what He has done, and to be intelligent in trying to judge what He is likely to do in the light of past experience.

We might sum up by saying that modern religious thinking rejects Naturalism; that is, it rejects the idea that Nature is the final explanation of everything, or that Nature is a self-sufficient and closed system, out of which that only can come which is already there. It sees in the orderliness of Nature an evidence of the orderliness of God's working, but does not hold that God is bound by Nature. It has given up the older idea of miracle, but holds that God is constantly creating new things and happenings out of old and that there are occasions when His presence and power are vividly manifested to the eye of faith.

Spiritual religion and nature have never been altogether easy companions. Spiritual religion comes to men to offer them something higher than Nature as we ordinarily conceive of it; treasure that moth and rust do not corrupt, deliverance from our enslavement to natural impulses and fears, a love that goes beyond natural liking. In its early days, Christianity had to reject a way of thinking which went so far as to say that the God of spiritual religion could have had nothing to do with the creation of anything so unspiritual as Nature. But in spite of that rejection, the thought has found its way into Christian minds again and again that there is something evil in Nature as such. Christians have often held that the body and the impulses rooted in the body are essentially sinful and that the less we give them a place, or even recognize them, the better. Partly in reaction against such an attitude, we are witnessing a strong swing away from all forms of other-worldliness, either in the form of Catholic asceticism or Protestant Puritanism. We see it in the widespread interest in the body and its development, in the new frankness in literature about the bodily side of life, in the insistence that great harm has been done by treating sex as a forbidden and unclean subject, and in the teaching that the repression of our instincts is a source of serious disturbance. It is being said on many sides that the Church's attitude towards our natural life is wrong and unwholesome. Many are finding in this modern thinking a justification for a very free expression of natural impulses and appetites. In the face of these tendencies, modern religious thinking seeks to reassert what it believes to be the essentially Christian view of nature. It says that nature, including the body and its impulses, is God-given, not to be despised or feared or kept in darkness, but to be understood and used and mastered for spiritual ends. It says that Nature is not enough

and that man does not live by the things of the body alone. It asserts that what is natural to the animal is not normal to man. Man, made in the image of God, does not fulfill his nature until he manifests his kinship with God by creative mastery over the lower levels of Nature.

We return in conclusion to the point from which we set out. The modern mind is the confused meeting place of old ideas and new. Old ideas of God mingle with new thoughts of Nature and of Man. If it is to rediscover God, it must be in a thought of God that can take within itself all our new knowledge of our world and our new appreciation of Man. The Church's task in the realm of thought, your task and mine, is to make such a God known to men.

Mrs. E. B. Harbour	Michigan	Province 1
Mr. James B. Cain	Upper So. Carolina	Province 1
Mrs. Charles Carter, Jr.	Oregon	Province 2
Mr. Thomas Fleming, Jr.	Los Angeles	Province 2
Miss Mary Johnston	Southern Ohio	Province 3
Mrs. L. C. Jones	California	Province 3
Miss Laura Little	Massachusetts	Province 1
Mrs. J. Seward Norris	Maryland	Province 3
Mr. L. W. Piper	New Hampshire	Province 1
Mrs. Blake Roberts	South Dakota	Province 3
Mrs. Arthur Wiley	Western New York	Province 2
Mrs. Thayer Smith	Los Angeles	Province 2
Mrs. Roger A. Walker	Maryland	Province 3
Mrs. Walter Whitford	Southern Virginia	Province 3
Mrs. C. S. Williamson	Chicago	Province 3
Miss Annie Rita Winston	Kentucky	Province 4
Mrs. George Woodward	Pennsylvania	Province 3

The Chairman of the Committee summarized briefly the offices hitherto held by each of the nominees.

The Chair called for the report of the Committee on Nominations. Mrs. Henry Burr, Chairman, reported as follows:

That the only nomination for the post of Executive Secretary is Miss Grace Lindley, no other names having been presented for the office.

That the following names were presented by the Committee as members at large:

Mrs. W. T. Barbour	Michigan	Province 5
Mrs. James R. Cain	Upper So. Carolina	Province 4
Mrs. Charles Carver, Jr.	Oregon	Province 8
Mrs. Thomas Fleming, Jr.	Los Angeles	Province 8
Miss Mary Johnston	Southern Ohio	Province 5
Mrs. L. C. Lance	California	Province 8
Miss Laura Little	Massachusetts	Province 1
Mrs. A. Murdock Norris	Maryland	Province 3
Mrs. L. F. Piper	New Hampshire	Province 1
Mrs. Blair Roberts	South Dakota	Province 6
Mrs. Harper Sibley	Western New York	Province 2
Mrs. Spencer Smith	Los Angeles	Province 8
Mrs. Roger A. Walke	Maryland	Province 3
Mrs. Walter Whichard	Southern Virginia	Province 3
Mrs. C. S. Williamson	Chicago	Province 5
Miss Nannie Hite Winston	Kentucky	Province 4
Mrs. George Woodward	Pennsylvania	Province 3

The Chairman of the Committee summarized briefly the offices hitherto held by each of the nominees.

It was moved by Mrs. Burr, seconded by Miss Corey of Massachusetts, that this report be received. It was so ordered.

Certain of those nominated requested to withdraw their names. The Chair ruled that according to parliamentary procedure no one should be nominated without consent and that withdrawals from the floor not allowable, but that as it had not been possible for the Committee to see each person nominated she would rule that anyone wishing to withdraw her name from the ballot should immediately report to Mrs. Trippe of Easton, Chairman of the Committee on Elections.

The Chair called for nominations from the floor.

The following nominations were made:

- Mrs. E. M. Cross of Spokane, nominated by Mrs. Williamson of Chicago.
- Mrs. W. G. Bugbee of Minnesota, nominated by Southern Ohio.
- Mrs. A. S. Phelps of New Jersey, nominated by Mrs. Chambers of New Jersey
- Mrs. Lewis W. Francis of Long Island, nominated by Miss Gibson of Long Island.
- Miss E. D. Corey of Massachusetts, nominated by Miss Burroughs of Springfield.

It was moved by Mrs. Snowden of Milwaukee, seconded by Miss Loomis of Connecticut that nominations be closed. The motion was unanimously carried.

On motion of Mrs. Mann of South Florida, seconded by Miss Brent of Colorado, the meeting adjourned at 4:15 P. M.

The sixth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Tuesday, September 24, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayer, the Minutes of the preceding session were read and approved as corrected.

Mrs. Robert S. Fanks, Chairman, presented the report of the Committee on Credentials as of 9 A. M. September 22nd, as follows:

Accredited delegates	425
Board members non delegates	4
Dioceses and Missionary Districts represented	100
Dioceses and Missionary Districts having full representation	87
Alternates	122
Total registration	638

Mrs. James H. Cain, Chairman of the Committee on Dispatch of Business, presented the following report and moved its adoption.

TUESDAY AFTERNOON, SEPTEMBER 22, 1931

The sixth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Tuesday, September 22, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the preceding session were read and accepted as corrected.

Mrs. Herbert S. Sands, Chairman, presented the report of the Committee on Credentials as of 9 A. M. September 22nd, as follows:

Accredited delegates	432
Board members not delegates	4
Dioceses and Missionary Districts represented	100
Dioceses and Missionary Districts having full representation	67
Alternates	122
Total registration	2138

Mrs. James R. Cain, Chairman of the Committee on Dispatch of Business, presented the following report and moved its adoption.

1. Report of the Committee on Miscellaneous Resolutions to be heard on the following Resolutions:

Recommendation from the National Executive Board in regard to representation on the Board for the Church Mission of Help and the Girls' Friendly Society.

2. Report of the Committee on the United Thank Offering will be heard on all resolutions submitted to that Committee.

3. The Committee on Miscellaneous Resolutions will be heard on the following resolutions:

That the General Convention make provision for a retiring fund for deaconesses.

4. Announcements

5. Adjournment

Timekeepers: Mrs. Charles G. Kerley of New York;
Mrs. Norman B. Livermore of California.

The motion was seconded and it was so ordered.

Mrs. Barclay H. Trippe of Easton, Chairman of the Committee on Elections, reported that the following persons had asked that their names be withdrawn from the list of nominees for members at large:

Mrs. Spencer H. Smith of Los Angeles
Miss Eva D. Corey of Massachusetts
Mrs. L. C. Lance of California
Mrs. Lewis W. Francis of Long Island
Mrs. Alexander M. Norris of Maryland
Mrs. Charles S. Williamson of Chicago.

It was moved by Miss Weed of Florida, seconded by Mrs. Bradford of Delaware, that in the list of nominees posted on the blackboard the number of the Province to which each candidate belongs be printed after her name and the name of her diocese. It was so ordered.

Mrs. Happ, Chairman of the Subcommittee on Family Life, asked the privilege of speaking with regard to the resolution on divorce offered by Mrs. Randolph of Southwest Virginia, requesting "that immediate action be taken on this resolution by the Triennial." Mrs. Happ, to whose subcommittee the resolution had been referred, pointed out that the subcommittee might wish to modify or change recommendations after the discussion groups had adjourned, in view of the thorough discussion of the subject of divorce to be carried on in the groups.

The Chair explained that according to parliamentary procedure a resolution referred to a committee can be taken out of the committee by making it a special order of busi-

ness; that such a resolution is non-debatable and requires a two-thirds vote. She suggested that if the mover of the resolution wished to follow this course consideration of the resolution might be provided for in the afternoon session of September 23.

It was moved by Mrs. Randolph of Southwest Virginia, seconded by Miss Bakewell of Washington, that the resolution offered by the Woman's Auxiliary of the Third Province with regard to divorce be made the special order of business for the afternoon of September 23rd immediately after the first ballot. The motion was lost by a vote of 188 against it; 100 for it.

Mrs. William T. Barbour, Chairman of the Committee on Miscellaneous Resolutions moved the adoption of the following resolution presented by the Executive Board.

WHEREAS, The National Council of the Church Mission of Help has petitioned representation on the Executive Board of the Woman's Auxiliary similar to that accorded to the Girls' Friendly Society,

BE IT RESOLVED: That the Woman's Auxiliary welcome to its Executive Board an appointed representative from the Church Mission of Help, the length of whose term of service shall conform to the rule governing elected Auxiliary members.

The motion was seconded by Mrs. Phelps of New Jersey and Mrs. Bailey of Kansas.

Mrs. George Woodward of Pennsylvania offered an amendment by which the words "with voice and no vote" would be inserted in the second paragraph after Church Mission of Help, so that the amendment would read:

BE IT RESOLVED: That the Woman's Auxiliary welcome to its Executive Board an appointed representative from the Church Mission of Help with voice and no vote, etc.

The amendment was seconded by Miss Deane of Virginia and Mrs. Bugbee of Duluth.

Mrs. Woodward of Pennsylvania, Miss Winston of Kentucky, Mrs. McGregor of Southern Ohio, spoke in favor of the amendment; Mrs. Sibley of Western New York, Miss Corey of Massachusetts, Miss Ogden of Maine, spoke against it.

The vote was taken and the amendment was lost.

The original resolution was again read and was adopted.

Mrs. Barbour moved the adoption of the following resolution presented by the Executive Board:

WHEREAS, The Girls' Friendly Society has asked that their representative on the Executive Board of the Woman's Auxiliary be changed from the Chairman of the Board of Service, including missions, to a representative appointed by the Board of Directors of the Girls' Friendly Society,

BE IT RESOLVED: That the Woman's Auxiliary welcome to its Executive Board an appointed representative of the Girls' Friendly Society, the length of whose term of service shall conform to the rule governing the elected members of the Auxiliary.

The motion was seconded by Mrs. Bailey of Kansas.

It was so ordered.

The Chair explained that this action involves a slight change in the By-Laws. It was moved by Miss Corey of Massachusetts, seconded by Miss Weed of Florida, that the Committee on Miscellaneous Resolutions be requested to bring in for adoption the necessary change in the By-Laws. It was so ordered.

Miss Charlotte Sawyer, Chairman of the Committee on the United Thank Offering, presented the following report -

The duties of the United Thank Offering Committee are:

1. To receive all resolutions relative to the United Thank Offering, to weigh and compare all suggestions made as to its expenditure and finally to submit to the Triennial the best possible resolution governing its use in 1934.
2. To receive, to consider, to correlate and finally to present to the Triennial any resolutions as to the publicity to be given to the United Thank Offering; or to its collection and development in the coming three years.

This task your Committee has earnestly endeavored to do. In all its deliberations it has sought, with the best advice and guidance possible, to assemble the most constructive and useful ideas derived from the resolutions received.

It now respectfully submits the following report:

REPORT OF
UNITED THANK OFFERING COMMITTEE

BE IT RESOLVED: That the United Thank Offering of 1934 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America to be used as follows:

Not over twenty per cent to be appropriated for buildings to be erected in the mission field, to be selected by the Executive Board in consultation with the officers of The National Council, and

Ten per cent of the Offering to be added to the permanent trust fund, the income from which is to be used for the retiring allowance for all women workers under the Missionary Society, and

The balance of the Offering, together with all interest earned thereon, to be used by the Missionary Society for the work of women in the missionary enterprises of the Church, including their training, equipping, sending and support, and for their care when sick or disabled, the appointment of said women having been approved by the Executive Board.

BE IT FURTHER RESOLVED: That all Diocesan and District Custodians of this consecrated money be urged to turn it over to the Treasurer of The National Council for safe keeping at least semi-annually.

BE IT FURTHER RESOLVED: That we recommend to The National Council that no money for buildings from the United Thank Offering shall be paid to the field until the plans have been approved by The National Council; also that if within three months of the following Triennial, the money for any project has not been called for and the project begun according to the accepted plan, the money shall automatically revert to The National Council to be added to the amount to be appropriated for buildings from the next United Thank Offering, and

We also recommend that through The National Council a fixed retiring allowance for women workers be established as soon as possible.

Miss Sawyer moved, Mrs. McKim of North Tokyo seconding, that the report be adopted.

Miss Sawyer read again the first resolution, presenting to the House for vote the second paragraph:

Not over twenty per cent to be appropriated for buildings to be erected in the mission field, to be selected by the Executive Board in consultation with the officers of The National Council,

The motion was adopted.

Miss Sawyer presented to the House for action the third paragraph:

Ten per cent of the Offering to be added to the permanent trust fund, the income from which is to be used for the retiring allowance for all women workers under the Missionary Society,

The motion was adopted.

Miss Sawyer presented to the House for action the fourth paragraph:

The balance of the Offering, together with all interest earned thereon, to be used by the Missionary Society for the work of women in the missionary enterprises of the Church, including their training, equipping, sending and support, and for their care when sick or disabled, the appointment of said women having been approved by the Executive Board.

The motion was seconded by Mrs. Elliott of New York and was adopted.

Miss Sawyer presented to the House for action the second resolution:

That all Diocesan and District Custodians of this consecrated money be urged to turn it over to the Treasurer of The National Council for safe keeping at least semi-annually.

This was seconded by Mrs. Reimer of Iowa, Mrs. Bailey of Kansas, Mrs. Barnett of Fond du Lac and was adopted.

Miss Sawyer presented again the final resolution.

Recommending to the National Council that no money for buildings be paid to the field until plans have been approved by the Council; also that if within three months of the following Triennial the money for any project has not been called for the money shall revert to the National Council.

The motion was seconded by Mrs. Kistler of Western North Carolina and was carried.

Miss Sawyer read again the recommendation regarding a fixed retiring allowance for women workers. Mrs. McKim of North Tokyo spoke in support of it.

It was suggested that a statement from Dr. Franklin would clarify the discussion. On motion of Mrs. Cain of Upper South Carolina it was voted that the privilege of the floor be extended to the Vice-President of the National Council.

Dr. Franklin explained briefly that the Council had for some time been working towards a pension system for all lay workers, men and women; that the funds now available from the United Thank Offering would be insufficient to provide a retiring allowance of any amount for even the U. T. O. workers; that two steps would be involved in working out such a pension system as suggested by the recommendation of the Auxiliary.

1. Getting the necessary amount of money to pay the initial cost of establishing such a pension system.
2. Getting into the budget of the National Council the large annual charge necessary to pay the annual premiums to keep the system operating.

He expressed himself as heartily in favor of the recommendation.

Dr. Franklin also spoke of the suggested pension for deaconesses, pointing out that the Domestic and Foreign Missionary Society can in the nature of the case assume responsibility for its missionaries only, so that provision for deaconesses employed by dioceses or parishes would rightly come from the responsible organization.

Miss Sawyer asked Dr. Franklin to comment on the resolution presented by the Diocese of California urging that "no new United Thank Offering worker be placed until those now working receive a remuneration of at least \$1000. per year for those with living provided, or at least \$1500. per year for those not having living provided."

Dr. Franklin said that this would be impracticable at present because:

1. The Auxiliary has not provided sufficient funds to do what the resolution asks.
2. The National Council has grave responsibilities to others than U. T. O. workers.
3. To make a flat rate effective in all fields would be utterly unfair because of differences in living costs, etc.

In view of these considerations the Committee on the United Thank Offering had not returned that resolution for action.

The recommendation with regard to a fixed retiring allowance was again brought to the house and was adopted.

The report of the Committee on the United Thank Offering as a whole was adopted.

Mrs. William T. Barbour, Chairman of the Committee on Miscellaneous Resolutions, presented the following resolution from the Executive Board and moved its adoption:

WHEREAS, The Woman's Auxiliary wishes to testify to its appreciation of the services rendered by Deaconesses to the Church, and believes an adequate pension is due them,

THEREFORE, BE IT RESOLVED: That the Triennial of the Woman's Auxiliary assembled in Denver does respectfully petition the General Convention of the Episcopal Church to give favorable consideration to the formation of an adequate pension system for the Deaconesses of the Protestant Episcopal Church of America.

The motion was seconded by Mrs. Shipler of Newark and was adopted.

Mrs. James R. Cain, Chairman, presenting a supplementary report for the Committee on Dispatch of Business, moved that the Committee on Miscellaneous Resolutions be heard on certain resolutions of courtesy, The motion was seconded by California, and it was so ordered.

Mrs. W. T. Barbour, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of the following resolutions:

WHEREAS, Mrs. Edwin Allen Stebbins of Rochester, New York, former member of the National Executive Board of the Woman's Auxiliary, who at past Triennials has inspired us by her gracious presence, is absent this year because of serious illness,

BE IT RESOLVED: That we send Mrs. Stebbins our loving greetings and best wishes for a speedy and complete recovery.

On motion of Mrs. Elliott of New York, the resolution was adopted by a rising vote.

Mrs. Barbour presented the following resolution and moved its adoption:

WHEREAS, Mrs. Robert Burkham, a member of the National Board of the Woman's Auxiliary for the past two Trienniums, and chairman during that time of the Corporate Gift, is unable to attend this Triennial Meeting,

BE IT RESOLVED: That a message of congratulation on the success of the amount raised for the Corporate Gift and of our sorrow that she is unable to be with us at this meeting of the Triennial be sent her.

The motion was seconded by North Carolina and adopted by a rising vote.

Mrs. Barbour presented the following resolution and moved its adoption:

WHEREAS, Mrs. J. C. Tolman of the Diocese of Texas, member of the National Executive Board, is unable to be present at this meeting, due to the illness of her husband,

BE IT RESOLVED: That a message of greeting and sympathy be sent to her from this body assembled, and also congratulations for our excellent programme prepared by a committee of which she is a member.

On motion of Mrs. Brown of West Missouri the resolution was adopted by a rising vote.

The Chair made certain announcements.

On motion of Mrs. Bailey of Kansas, seconded by Mrs. Patrick of Nevada, the meeting adjourned at 4:10 P. M.

The Minutes of the preceding session were read and approved as read.

Mrs. Herbert P. Smith, Chairman, presented the report of the Committee on Credentials as of noon, September 23rd, as follows:

Accredited delegates	224
Board members not delegates	4
Disciples and missionary districts represented	107
Disciples and missionary districts having full representation	89
Altarister	100
Total registration	419

WEDNESDAY, SEPTEMBER 23, 1931

The seventh business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Wednesday, September 23rd, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers Dr. Franklin was given the courtesy of the floor that he might make an announcement as to the final total of the United Thank Offering. He explained that through the oversight of a large check and the receipt of certain additional gifts the total had risen from the \$1,030,000 announced at the mass meeting to \$1,059,575.27.

The Minutes of the preceding session were read and approved as read.

Mrs. Herbert S. Sands, Chairman, presented the report of the Committee on Credentials as of noon, September 23rd, as follows:

Accredited delegates	434
Board members not delegates	4
Dioceses and missionary districts represented	100
Dioceses and missionary districts having full representation	68
Alternates	123
Total registration	2156

Mrs. James R. Cain, Chairman, presented the following report from the Committee on Dispatch of Business and moved its adoption:

- 1 Elections
- 2 Report of Committee on Miscellaneous Resolutions on the following resolutions:
 - a Resolution relating to the Good Friday Offering
 - b Resolution relating to the publication of Minutes of the Auxiliary Meetings
 - c Resolution relating to the place of women in the work of the Church
 - d Resolution relating to the enlisting of the young women of the Church in the Woman's Auxiliary
- 3 Presentation of the Work among the Blind
- 4 Presentation of the Missionary Calendar
- 5 Greetings from Mexico
- 6 Presentation of the work among the Indians
- 7 Report of the Committee on Miscellaneous Resolutions on certain resolutions of courtesy
- 8 Announcements
- 9 Adjournment

Timekeepers: Mrs. L. D. Simonds of South Carolina,
Mrs. John McKim of North Tokyo.

The motion was seconded by Virginia and it was so ordered.

The Chair appointed to the Subcommittee on International Relations Mrs. L. E. Lance of California in place of Mrs. d'Easum of Idaho.

The Chair made a brief explanation about the ballots to be cast, saying that the first ballot taken would be for the nomination of the Executive Secretary who is nominated by the Woman's Auxiliary to the Presiding Bishop and not elected; that the second ballot would be cast for eight members at large to the Executive Board.

Ballots were distributed, the roll was called and the ballot for an Executive Secretary was cast.

The Chair read the list of the eight members of the Executive Board already elected by the Provinces:

Miss Ogden of Maine to serve for the second time
Mrs. Pierce of New York to serve for the first time
Miss Deane of Virginia to serve for the first time
Mrs. Wheeler of Tennessee to serve for the second time
Mrs. Morrison of Indianapolis to serve for the first time
Mrs. Kinney of Colorado to serve for the first time
Mrs. Brown of Western Missouri to serve for the first time
Miss Hibbard of Los Angeles to serve for the second time

The roll was called and the ballots for eight members at large were cast. The polls were declared closed.

The Presiding Officer yielded the chair to Mrs. Cain, Chairman of the Committee on Dispatch of Business, until the Committee on Elections should be ready to report. Mrs. Cain took the chair and called for the report of the Committee on Miscellaneous Resolutions.

Mrs. W. T. Barbour, Chairman of the Committee on Miscellaneous Resolutions, moved the adoption of the following resolution:

WHEREAS, The Offering known as the Good Friday Offering supports our work in Jerusalem and Mosul, and these undertakings are of the utmost importance in bringing about ultimate unity between our Communion and those of the Eastern Churches; and

WHEREAS, The Woman's Auxiliary at its Triennial meeting in Washington resolved to use its influence to promote interest in this offering and to help to establish the custom of using it for this purpose in every parish, and

WHEREAS, Receipts for this offering were \$26,726.00 in 1927, but have fallen off in this Triennium, being only some \$19,500.00 to date in 1931 and only about 1000 parishes send any contribution,

THEREFORE BE IT RESOLVED: That diocesan officers take this matter seriously to heart, informing themselves as to the purpose of this offering and its value to Church unity and make definite plans for its publicity and furtherance in their respective dioceses.

The motion was seconded by Southwest Virginia.

Miss Matthews, of Southern Ohio, rising to a point of special privilege, moved that Dr. Emhardt be given the privilege of the floor in order that as Secretary of the Ecclesiastical Relations Committee he might inform the house as to the subject under discussion.

Seconded by Mrs. Woodward of Pennsylvania it was so ordered.

Dr. Emhardt spoke briefly, emphasizing the importance and success of the educational work being carried on in Jerusalem by Canon Bridgeman, and among the Nestorian Christians in Mosul by the Reverend J. B. Panfil; the dire need of the Church and people in the Near East; the choice confronting the Church at home of increasing offerings for or curtailing this important work. In closing he stressed the furtherance of the cause of Church unity which may be expected from knowledge of and cooperation with the Eastern Church.

Miss Matthews, of Southern Ohio, told of spending our own Easter Week and that of the Greek Church in Jerusalem last spring. She wished to make four points:

- 1 To bear her personal witness to the excellence of Canon Bridgeman's work
- 2 To emphasize the contribution to be made to the cause of Church unity by Jerusalem as the centre of the three great religions.
- 3 To beg that the Auxiliary should not vote for the resolution without definite intention to carry it out.
- 4 To urge that diocesan officers make it a point to inform themselves with regard to the situation and so to be prepared to create public opinion that will make the purpose of the resolution effective.

The motion was unanimously adopted.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions moved the adoption of the following:

RESOLVED: That the Minutes of the business meeting in full of the Woman's Auxiliary of this Triennial as approved by the Body, be mimeographed and sent, one copy to the president of each Diocesan Branch who desires it.

The motion was seconded by Mrs. Partridge of Washington.

After considerable discussion as to comparative cost of mimeographing and printing, Miss Loomis of Connecticut offered an amendment whereby the words "be printed" should be substituted for the words "be mimeographed."

This was seconded by Mrs. Lance of California.

Discussion showed that the probable cost of printing the Minutes would be between \$300 and \$500. The Executive Secretary explained that she could not say certainly that such an item could be gotten from the present budget and that it would probably be necessary for the diocesan branches to pledge themselves \$5 each toward such expense. In answer to a question she explained further that as soon as possible after the close of the Triennial the usual pamphlet would be issued containing all resolutions adopted, membership of all committees, names of speakers, etc., adding that the bound volume of the Minutes in full is always kept at headquarters and is readily

accessible to anyone who wishes to refer to it.

The vote was taken on the amendment and the amendment was lost.

The original motion was then put before the house and the motion was lost.

Mrs. Barbour, Chairman of the Committee on Miscellaneous resolutions, moved the adoption of the following:

WHEREAS: The Woman's Auxiliary is inclusive of the best woman power of the Church, and

WHEREAS: To meet the Church's present crisis there must be full utilization of the abilities of woman as well as men,

THEREFORE, BE IT RESOLVED: That either as individuals or as members of the local auxiliaries, women now ask their right to receive recognition and to share responsibility by,

- a Becoming members of their several vestries
- b Becoming delegates to Diocesan and General Conventions.
- c Entering theological seminaries as students if duly prepared
- d Licensure as preachers and evangelists, if qualified and properly trained

Mrs. Barbour stated that the Committee was divided on the resolution, approving parts and not approving other parts; so that the Committee neither approved nor disapproved the resolution.

Miss Bakewell of Washington moved its adoption; this was duly seconded.

The Chair suggested that the resolution be considered in four sections, but it was moved by Miss Deane of Virginia that the resolution be considered as a whole. This was duly seconded and carried.

Miss Bakewell, the mover of the resolution, spoke strongly in its support. Mrs. Sherman of California and Mrs. McKim of North Tokyo also spoke in its favor.

Mrs. Deems of California asked whether the action of the house might not be changed so that the question might be discussed in part. The Chair explained that this would involve a motion to reconsider. Miss McGill of North Tokyo moved reconsideration. The motion was seconded by Miss Weed of Florida and carried by a vote of 168 for, 126 against the motion.

It was moved by Mrs. Deems of California, seconded by Mrs. Norris of Maryland, that the resolution be considered section by section. The motion was carried.

Miss Corey of Massachusetts spoke against the resolution, on the ground that action by this house must be incompetent as the canon laws of dioceses and the corporation laws of parishes must control such matters.

Miss Gibson of Long Island moved that Miss Corey's statement be applied to all sections of the resolution and that the vote be called for without further discussion.

The motion was seconded by Mrs. Bradford of Delaware.

The Chair explained that this motion would call for a two-thirds vote. The vote was taken and discussion closed.

The Committee on Elections stated that it was ready to report. Mrs. Cain resigned the chair to Miss Matthews, Presiding Officer.

Mrs. Barclay H. Trippe, Chairman, presented the following report for the Committee on Elections:

FOR EXECUTIVE SECRETARY

Number of votes cast	98
Number of votes necessary for election	50
Votes cast for:	
Miss Grace Lindley	95
Negative votes	3

FOR EXECUTIVE BOARD

Number of votes cast	98
Number of votes necessary for election	50

Votes cast for:

Mrs. W. T. Barbour, Michigan	54
Mrs. W. G. Bugbee, Duluth	43
Mrs. J. R. Cain, Upper South Carolina	72
Mrs. Charles Carver, Jr., Oregon	43
Mrs. E. M. Cross, Spokane	52
Mrs. Thomas Fleming, Jr., Los Angeles	8
Miss Mary Johnston, Southern Ohio	50
Miss Laura R. Little, Massachusetts	35
Mrs. Arthur Phelps, New Jersey	15
Mrs. L. F. Piper, New Hampshire	9
Mrs. Blair Roberts, South Dakota	87
Mrs. Harper Sibley, Western New York	91
Mrs. Roger Walke, Maryland	17
Mrs. Walter Whichard, Southern Va	46
Miss Nannie Hite Winston, Kentucky	73
Mrs. George Woodward, Pennsylvania	85
Mrs. L. W. Francis	1

The Chair declared Miss Grace Lindley nominated to the Presiding Bishop as Executive Secretary.

The Chair declared the following members elected to the Executive Board.

Mrs. Barbour	Mrs Roberts
Mrs. Cain	Mrs Sibley
Mrs Cross	Miss Winston
Miss Mary Johnston	Mrs Woodward

The Chair congratulated the house on being so much of one mind as to elect eight women on the first ballot.

The Executive Secretary expressed her high appreciation of the action of the Auxiliary and said that she would understand her nomination as including the other secretaries in the office, as she would suggest to the Executive Board for nomination to the Presiding Bishop in December Miss Beardsley, Miss Marston, Mrs. Wade and Miss Flanders as secretaries, and Miss Case as educational advisor. Miss Lindley felt that she could speak for all in assuring the Auxiliary that the secretaries will serve the Auxiliary with all joy.

Mrs. Quin of Texas reminded the session that in closing discussion on Miss Bakewell's resolution, the resolution was left before the House.

The Presiding Officer asked Mrs. Cain, Chairman of the Committee on Dispatch of Business, to take the chair again to finish the discussion of the resolution.

Mrs. Cain stated that the discussion was closed on the first section, and raised the question as to whether the House would continue or postpone consideration of the other sections of the resolution.

It was moved by Washington that the House conclude consideration of the first section.

The Chair declared that the motion before the house was that women ask their right to become members of their several vestries. The motion was put and lost.

It was moved by Delaware and duly seconded that further consideration of the resolution be postponed to the next business session. The motion was carried.

Miss Winston of Kentucky moved the adoption of the following resolution:

WHEREAS, We have heard from Dr. Emhardt that the splendid work of Canon Bridgeman and Father Panfil stands in danger of being curtailed because of the shortage of the Good Friday Offering,

BE IT RESOLVED: That an offering be taken on the day of Intercession to be devoted to this purpose

This was seconded by Massachusetts and Duluth and was unanimously carried.

On motion duly seconded and carried the meeting adjourned at 5:00 P. M.

THURSDAY, SEPTEMBER 24, 1931

The eighth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Thursday, September 24th, by the Presiding Officer, Miss Elizabeth Matthews.

The chair appointed as timekeepers Mrs. Walke of Maryland and Mrs. Hart of Upper South Carolina.

Bishop Hulse asked the privilege of the floor that he might express his cordial thanks to the Auxiliary for the gift from the United Thank Offering for the new building in Santiago de Cuba.

The Chair explained that Bishop Lloyd had been asked to preside at the meeting devoted to the consideration of "Problems in the Field," presenting him not only as a "Reverend Father in God", but as "the godfather of the Auxiliary."

After opening the program with prayers the Bishop spoke briefly of the significance of the Auxiliary in the life of the Church as a continual reminder to the Church of the purpose for which it was created and sent: "the purpose

for which the Spirit of God was given to His Body was that the Revelation might be showed." He then introduced the speakers for the afternoon who spoke on the following topics:

Miss Eliza Djang, Instructor of History at Ginling College, Nanking; "Christian Education in China."

Miss Leila Anderson, Student Worker in the Eighth Province; "College Students and the Church."

The Rt. Rev. Dr. F. D. Goodwin, Bishop Coadjutor of Virginia; "Rural America."

Miss Ethel Robinson, Principal of St. Catherine's Training School, San Juan, Porto Rico: "Leadership in Latin America."

The Rt. Rev. Dr. S. H. Nichols, Bishop of Kyoto: "The Future of the Church in the East."

The meeting adjourned at 5:00 P. M.

SATURDAY, SEPTEMBER 26, 1931

The ninth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 9:30 A. M. on Saturday, September 26th, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the session on Wednesday, September 23rd, were approved as corrected; the Minutes of the session on Thursday, September 24th, were approved as read.

Mrs. Herbert S. Sands, Chairman, presented the report of the Committee on Credentials as follows:

Accredited delegates	434
National Board members not delegates	4
Dioceses and missionary districts re- presented	100
Dioceses and missionary districts having full representation	68
Alternates	122
Total registration	2162

Mrs. James R. Cain, Chairman, presented the following report from the Committee on Dispatch of Business and moved its adoption.

The special Order of the Day is the Report of the Findings Committee.

The Chairman of the Central Findings Committee has reported that since there is a certain continuity in the studies it had been planned to make the first presentation of the entire series of findings at this morning's session. However, there were ready for presentation the reports from only two of the groups. Therefore,

BE IT RESOLVED: That the first report of the Central Findings Committee be made the first order of business at the morning session on Monday the 28th.

The Chair explained that as this motion would set aside the prescribed order for the day a two-thirds vote would be required. The motion, seconded by Chicago, was put to the **House** and lost, by a vote of 63 for, 250 against.

Mrs. Cain then submitted a substitute report from the Committee on Dispatch of Business and moved its adoption;

- 1 Presentation of work among the Blind
- 2 Greetings from Mexico
- 3 Greetings from the Indian Women of North Dakota
- 4 Presentation of new resolutions from the floor
- 5 At 10:25: Report of the Central Findings Committee
- 6 12:00 M. Noonday Prayer
- 7 Announcements
- 8 Adjournment

Timekeepers: Miss Weed of Florida, Miss Waring of New York.

The motion was duly seconded and carried.

The Chair called for Mrs. Salinas to bring the Auxiliary a greeting from Mexico; Mrs. Salinas was not in the house; nor was Mrs. Mengel of North Dakota present to bring greetings from the Indian women.

Mrs. W. J. Loaring Clark made a brief statement about the effective work being carried on by the Committee for Work among the Blind, suggesting especially that individuals might wish to make personal gifts to enable the Committee to issue the usual card and calendar at Christmas time which would otherwise have to be given up for lack of the necessary \$150 or \$200. She also expressed the hope that branches of the Auxiliary in making their appropriations for next year might include a small amount for this work, so helping to make up the cut of \$500 in the annual appropriation from the National Council.

The Chair asked Mrs. Bentley, wife of the Suffragan Bishop-elect of Alaska to come to the platform to be presented to the Auxiliary. Mrs. Bentley made gracious acknowledgement.

Mrs. Dolson of Newark moved the adoption of the following resolution:

WHEREAS, The Woman's Auxiliary to the National Council herein assembled in Convention at Denver, Colorado, wishing to go on record as being deeply appreciative of the courtesy and kindness shown them by the members of the Central Presbyterian Church, in the daily use of their church and church building, and wishing to show the same in some tangible form, therefore,

BE IT RESOLVED: That the members of the Woman's Auxiliary give a voluntary contribution to the Missionary Society of said Central Presbyterian Church as evidence of their lasting gratitude.

Seconded by Mrs. Walke of Maryland Mrs. Woodward of Pennsylvania, it was referred to the Committee on Miscellaneous Resolutions.

Miss Weed of Florida moved the adoption of the following resolution:

BE IT RESOLVED: That the officers and delegates to the Triennial meeting of the Woman's Auxiliary, express to the Brotherhood of St. Andrew their deep interest in their plans for developing Christian leadership among the boys and young men of the Church, and assure the Brotherhood of their willingness to cooperate; and that the Secretary be instructed to send this resolution to the President of the Brotherhood before the end of the General Convention.

This was seconded by Mrs. Ruge of Florida and Mrs. Brinley of New Hampshire and referred to the Committee on Miscellaneous Resolutions.

Miss Corey of Massachusetts moved the adoption of the following resolution:

WHEREAS, There is a feeling among the delegates to these Triennial Meetings of the Woman's Auxiliary that the omission of a Quiet Hour preceding the opening of the sessions is a distinct loss to the value of the meetings, and

WHEREAS, The same feeling exists in regard to the omission of the noonday meditations which have formerly been a part of our program, and

WHEREAS, The same feeling exists in regard to the change in the place of the service for the presentation of the United Thank Offering from a church to an auditorium,

BE IT RESOLVED: That it is the opinion of delegates to the Triennial of the Woman's Auxiliary in session at Denver, September, 1931, that the Executive Board should give serious consideration to this feeling in making plans for the next Triennial and if possible meet the need expressed by these feelings.

Seconded by West Missouri, South Florida and Sacramento, the recommendation to the Executive Board was referred to the Committee on Miscellaneous Resolutions.

Mrs. Smith of Olympia presented the following resolution and moved its adoption:

WHEREAS, in view of the inspirational, spiritual and educational values of the Triennial meetings, through contacts with trained leaders from our sister dioceses throughout our great nation, and

WHEREAS, the General Convention and the Triennial Meetings bring us face to face with our National Executive Officers, affording us opportunity to hear, first hand, of their great responsibilities and problems, and through the grace of God their achievements, and

WHEREAS, through these direct contacts, our National Officers render us invaluable help by reason of their ability to counsel, born of long experience, and

WHEREAS, the special conferences for Diocesan Presidents with their practical helpfulness, through exchange of ideas, methods and comparison of results in accomplishment are an inspiration and a source of power and encouragement, and

WHEREAS, there are Diocesan Presidents who would make valuable contributions to the spirit and life of the Triennial meetings, but are unable to provide their own transportation, it is respectfully moved by the representatives of the Diocesan Board of Olympia, State of Washington, here assembled, that the National Executive Committee be asked to urge upon the dioceses the wisdom of providing for the traveling expenses of Diocesan Presidents to the Triennial meetings, that in no diocese a President shall be obliged to lose the spiritual blessings and experiences of these great gatherings, through personal financial inability to attend, nor her diocese miss the inestimable benefits to be gained by making it possible for her to be present.

Seconded by Mrs. Norris of Maryland and Mrs. Judd of Honolulu it was referred to the Committee on Miscellaneous Resolutions.

Mrs. Loving of Southwest Virginia moved the adoption of the following:

WHEREAS, We note with regret the absence from this Triennial meeting of Mrs. Markoe of Pennsylvania and of Mrs. Sioussat of Maryland, both of whom have attended every Triennial meeting in the memory of any one here present, and both of whom have been towers of strength to the work of the Church, particularly in the Woman's Auxiliary,

THEREFORE BE IT RESOLVED: That messages of love and greetings be sent from this body to each of these women with grateful appreciation for what they have meant to us.

Seconded by Mrs. Abbott of Lexington and Mrs. Shoemaker of Maryland, it was referred to the Committee on Miscellaneous Resolutions.

Mrs. Woodward of Pennsylvania moved the adoption of the following resolution:

RESOLVED: That this Triennial send its loving greeting to Miss Louisa T. Davis and express to her its regret that this Triennial has been deprived of her presence.

Seconded by Washington and North Carolina, it was referred to the Committee on Miscellaneous Resolutions.

Mrs. Cross of Spokane moved the adoption of the following resolution:

WHEREAS, Our Bishops and missionaries have come from all parts of the world and are anxious to tell us of their work in their different fields,

THEREFORE BE IT RESOLVED: That at our next Triennial Meeting in 1934 our program be so arranged that at each one of our sessions we have at least one Missionary Speaker.

Seconded by Mrs. Leighou of Pittsburgh it was referred to the Committee on Miscellaneous Resolutions.

At 10:25 the Chair called for the Order of the Day.

Mrs. Cross of Spokane, Chairman of the Central Findings Committee made the following preliminary statement:

The delegates of the Woman's Auxiliary, in Triennial Meeting, have come together with the realization that the world is sadly perplexed by problems that it knows not how to solve.

We know that the "fields are white to the harvest;" our urgent concern is how we may best prepare ourselves to share in gathering that harvest.

Our desire to fulfill the "Great Commission" may well be as keen as that of any other generation of Church women, but the difficulties to be met seem greater than ever before and far beyond our apparent resources to meet them.

It is because of the unusual nature of these problems that a special effort has been made through Instruction and

"Discussion Groups" to provide every delegate with such information as may lead to a better understanding of the whole task of the Church in relation to modern life.

As a result of the work done it is possible now to set forth what may confidently be regarded as a cross section of the thinking of the delegates to this meeting. And it is our prayerful hope that the conclusions at which we have arrived may form the basis upon which the women of the whole Church may build their own program of study and work.

The subjects that have been under discussion in these groups are: Family Life; Property and Economic Conditions; Inter-racial Contacts; International Relations; and Religious Thinking Today.

Each of these themes has a direct bearing upon the individual Christian life, and as well seeks to provide the individual with such knowledge and understanding of the subject as will best fit her for the fulfillment of her Christian mission to her family, to society, and to the world.

The beginnings here made are rich in promise. It is not too much to believe that the effect of them will be cumulative.

If the problems are great, so also is our faith great.

If the world is dismayed and weighed down by its burdens and perplexities, we have God as our Guide and Helper. The world's material adversity is the Church's spiritual opportunity.

And however difficult it may be to find just what course to pursue as we face the unique challenge of our time, we take comfort in the knowledge that there is no service we can perform that is equal to a simple, direct witnessing to our faith in our Lord Jesus Christ; the acceptance of whose Lordship provides the only solution for the vexing problems and heavy tasks of men and of nations.

Mrs. Happ, Chairman, read the following report of the Subcommittee on Family Life and moved its acceptance.

Your committee appointed to prepare findings on Family Life beg leave to submit the following report:

Why the study of family life? Because the family unit has the central place in the scheme of life.

What is a family? A family is a man and a woman living together in marriage, with or without children.

Recognizing the fact that there are both happy and unhappy families, it was considered what elements contribute to each type.

It was found that the following factors tend to make for unhappy families:

- 1 Lack of preparation for marriage
- 2 Sexual maladjustment
- 3 Selfishness
- 4 Economic problems
- 5 Family interference
- 6 False values
- 7 Intemperance
- 8 Psychological factors, such as lack of balance and fear in all its forms.

Out of these varying situations comes the question, when is divorce inevitable?

Each soul is born with a definite mission in life and a duty to perform. If through contacts of marriage one's self-respect be undermined and one's usefulness to God and fellow man destroyed, separation is necessary.

Though the Church will ever uphold Her high standard of marriage, it is believed that She will not withhold the Sacrament of Holy Communion from a remarried person who feels the need of its sustaining power.

One practical means by which Christian women may strengthen the Church's ideal of marriage is to help bring about the adoption of uniform marriage and divorce laws throughout the nation.

A sense of God is the foundation stone upon which marriage is built. On this rests the structure of respect for one's self, and each for every other member of the family. Love is the mortar which holds fast the stones.

"Home is the converging point of vast biological, social, economic and spiritual comprehensions."

Preparation for marriage should include instruction in each of these fields, and should be the joint responsibility of the home, the Church and the school.

A The Biological aspect -

Proper sex instruction is of prime importance, and the knowledge of birth control of great value.

Information concerning these subjects when given should be imparted by clear-headed, high-minded persons.

B The social aspect -

There must be in the home respect for the rights of others, articulate appreciation, self-control and a wholesome amount of discipline for each member of the family. Recognition of the fact that the family cannot live to itself alone, will throw into the community the best that the family has to offer.

C The economic aspect -

A sense of economic security is essential. Shared knowledge of family income and expenditure, coupled with a sense of individual stewardship, makes for such stability.

D The spiritual aspect -

Emphasis should be placed upon the spiritual aspect of the marriage union and an atmosphere of love developed - through Christian training and example, which will create a Christ-centered home.

Finally, Christian women are bound to emphasize wherever they are, the possibility of every home being so established and so conducted as to contribute to the building of a Christian nation, which shall in turn help build a Christian world.

The Chair stated that the report was before the meeting for discussion; that it had seemed to the Committee that the wisest course to follow was after discussion and amendment to adopt it as the mind of the Triennial as a whole.

Considerable discussion followed.

A question was raised as to the exact definition of "family." It was moved and seconded that the word "normal" be inserted before "family" in the definition contained in the second paragraph, so that it would read: "A normal family is a man and woman living together in marriage, with or without children." The motion was lost.

Mrs. Cain of Upper South Carolina moved that the phrase "as the term is usually accepted is considered to include," be inserted after the word "family." Mrs. Spencer Smith of Los Angeles seconded. The motion was carried.

It was moved by Mrs. Thompson of Honolulu and duly seconded that the fifth paragraph be amended so as to insert the words "of any kind" after intemperance," making the clause read "intemperance of any kind." The amendment was carried.

It was moved by Mrs. Cain of Upper South Carolina, seconded by Mrs. Burr of West Missouri, Mrs. Trippe of Easton, Mrs. Hart of Upper South Carolina, that the word "separation" be substituted for the word "divorce" in the sixth paragraph. It was so ordered.

It was moved by Mrs. Quin of Texas that the word "justifiable" be substituted for "inevitable" at the end of the seventh paragraph. This was duly seconded and carried.

It was moved by Miss Gibson of Long Island, seconded by Mrs. O'Connor of Long Island, that the word "justifiable" be substituted for "necessary" at the end of the following paragraph. The motion was lost.

Mrs. Norris of Baltimore, a member of the Committee on Family Life, urged that the report might be considered as a whole rather than in sections, fearing that this latter method would obscure the real significance of the report. Mrs. Sherman of California moved that the report be considered as a whole. The motion was seconded by several.

Mrs. McGregor of Southern Ohio pointed out the fact that the modifications of the report already made "left in the report an unexplainable gap - the step between separation and remarriage which of course is divorce" - and that action

on the report as a whole should not be taken without consideration of that fact.

Mrs. Quin of Texas moved that the words "or even divorce" be inserted after "separation" at the end of the seventh paragraph to meet this difficulty. This was seconded by Kansas and Delaware.

The Chair stated that Mrs. Quin was out of order as the motion before the house was that offered by Mrs. Sherman that the report be considered as a whole.

Mrs. Sherman withdrew her motion. It was moved and seconded that the second sentence of the seventh paragraph be amended to read: "If through contacts of marriage one's self-respect be undermined and one's usefulness to God and fellowman destroyed, separation and even divorce may be necessary." The motion was carried.

Mrs. Sherman then moved the consideration of the report as a whole; seconded by Delaware.

After detailed discussion the motion was put and carried.

The noon hour having come the midday prayers and meditation were led by Mrs. W. J. Loaring Clark.

The Chair made certain announcements. On motion duly carried the meeting adjourned at 12:10 P. M.

MONDAY, SEPTEMBER 28, 1931

The tenth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 9:30 A. M. on Monday, September 28, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the preceding session were accepted as corrected.

Mrs. Herbert S. Sands, Chairman, presented the report of the Committee on Credentials as follows:

Accredited delegates	434
Board members not delegates	4
Dioceses and missionary districts re- presented	100
Dioceses and missionary districts having full representation	68
Alternates	119
Total registration	2165

Mrs. James R. Cain, Chairman, presented the following report from the Committee on Dispatch of Business and moved its adoption:

The order of the day will be made the special order at 10:30 A. M. The procedure will be as follows:

I. Report of Committee on Miscellaneous Resolutions as follows:

1. Resolution regarding the place of women in the work of the Church.
2. Amendment of Bylaws.

3. Resolution regarding the enlisting of young women in the work of the Woman's Auxiliary.

4. Resolution regarding Supply Work.

5. Resolutions on certain matters of courtesy.

II. At 10:30 A. M. the Order of the Day

Report of the Central Findings Committee.

III. At 12 M Noonday Prayers

IV. Report of Central Findings Committee (continued)

V. At 12:30 P. M. Adjournment

Timekeepers: Mrs. Carver of Oregon, Mrs. Patrick of Nevada.

The motion was duly seconded and carried.

The Presiding Officer resigned the chair to Mrs. Cain until 10:30 A. M.

Mrs. Cain took the chair and called for the report of the Committee on Miscellaneous Resolutions. Mrs. Barbour, the Chairman, presented again the resolution offered by Miss Bakewell of Washington with regard to the place of women in the work of the Church.

The Chair explained that this resolution was already before the house, that action had been taken on the first

section, and that the section was lost. She declared the second section of the resolution with regard to women becoming delegates to diocesan and General Convention before the house for discussion.

Miss Corey of Massachusetts offered the following substitute motion and moved its adoption; expressing the hope that this substitute would cover the entire resolution offered by Miss Bakewell:

WHEREAS, women are now serving on certain vestries, diocesan and provincial councils and as delegates to diocesan conventions, and

WHEREAS, various problems and issues which concern women as well as men are continually coming before the Church, and

WHEREAS, it is our belief that clearer solutions can be reached with the advice and council of women, especially in matters where they are concerned,

BE IT RESOLVED: That it is the opinion of this meeting that the women of this Church should, in consultation with their Bishops, clergy and lay leaders, consider seriously ways and means whereby women may make a wider contribution to the work of the Church.

It was seconded by Miss Matthews of Southern Ohio and Mrs. Deems of California and carried.

Miss Bakewell of Washington withdrew her original motion, Mrs. Carver of Oregon, the seconder, consenting.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions, presented the following resolution and moved its adoption:

WHEREAS, The Girls Friendly Society has made some re-organization of committees and titles, and

WHEREAS, It has been voted to welcome a representative on the Executive Board from the Church Mission of Help,

BE IT RESOLVED: That Article 2, Section I, paragraph C of the By-Laws be amended by striking out:

'The head of the Standing Committee for Missions of the Girls Friendly Society is ex-officio a member of the Executive Board,'

and inserting in place thereof:

(c) An appointed representative of the Girls Friendly Society and an appointed representative of the Church Mission of Help are ex-officio members of the Executive Board.

Seconded by Mrs Holland of Ohio the motion was carried.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions, presented the resolution offered by Miss Deane of Virginia regarding the enlisting of young women in the work of the Woman's Auxiliary and moved its adoption.

Seconded by Mrs. Francis of Long Island.

A question was raised as to the implied criticism of the Auxiliary by the Girls Friendly Society in the third paragraph of the preamble, reading as follows:

WHEREAS, the Girls' Friendly Society at its National Council meeting in 1930, passed a resolution, reversing their former action in so refusing admission to the young married women, because of the failure on the part of the Executive Board of the Woman's Auxiliary to formulate and present to the Diocesan Branches any DEFINITE plans for the carrying out of these resolutions;

Mrs. Pierce of New York moved that the resolution be amended by omitting the last clause in the third paragraph. This was duly seconded and carried.

Question on the resolution as amended was put and carried.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions, presented the resolution offered by the Auxiliary of the Diocese of Colorado regarding Supply Work. The Committee did not moved its adoption because it felt that the suggested action, though ultimately desirable, would be inexpedient at this time.

Mrs. Kinney of Colorado moved the adoption of the resolution; seconded by Mrs. Sherman of California.

Miss Corey of Massachusetts moved that the privilege of the floor be extended to Mrs. Wade, Supply Secretary, that she might give the Auxiliary information on the subject. Seconded by Los Angeles the motion was carried.

The delegates of the Women's Auxiliary to Triennial

Mrs. Wade explained briefly that the suggested plan is an ideal towards which the Executive Board has been working for some time, but added that the officers and the Executive Board feel that such a change is impracticable under present economic conditions.

Mrs. Woodward of Pennsylvania moved that the second section of the resolution be amended by substituting the words "look forward to the time when the Presiding Bishop and Council may appoint a committee" for the words "urge the Presiding Bishop and Council to appoint."

Seconded by Mrs. Spencer Smith of Los Angeles the question was put and lost.

A number spoke both for and against the resolution. The question was called for, the motion was put and lost.

It being 10:30 the Chair called for the special order of the day. Miss Matthews again took the chair. She called for the report of the Central Findings Committee.

The Chairman, Mrs. Cross, read the following preamble:

our prayers, now that the conditions of which we have arrived may form the basis upon which the women of the whole Church may build their own program of study and work.

The delegates of the Woman's Auxiliary in Triennial Meeting, have come together with the realization that the world is sadly perplexed by problems that it knows not how to solve.

We know that the "fields are white to the harvest" -- our urgent concern is how we may best prepare ourselves to share in the gathering of that harvest.

Our desire to fulfill the "Great Commission" may well be as keen as that of any other generation of Church women but the difficulties to be met seem greater than ever before and far beyond our apparent resources to meet them.

It is because of the unusual nature of these problems that a special effort has been made through instruction and discussion groups to provide every delegate with such information as may lead to a better understanding of the whole task of the Church in relation to modern life.

As a result of the work done it is possible now to set forth what may confidently be regarded as a cross section of the thinking of the delegates to this meeting. And it is our prayerful hope that the conclusions at which we have arrived may form the basis upon which the women of the whole Church may build their own program of study and work.

The subjects that have been under discussion in these groups are: Family Life; Property and Economic Conditions; Inter-racial Contacts; International Relations; and Religious Thinking Today.

Each of these themes have a direct bearing upon the individual Christian life, and as well seek to provide the individual with such knowledge and understanding of the subject as will best fit her for the fulfillment of her Christian mission to her family, to society, and to the world.

The beginnings here made are rich in promise. It is not too much to believe that the effect of them will be cumulative.

If the problems are great, so also is our faith great. If the world is dismayed and weighed down by its burdens and perplexities, we have God as our Guide and Helper. The world's material adversity is the Church's spiritual opportunity.

And however difficult it may be to find just what course to pursue as we face the unique challenge of our time, we take comfort in the knowledge that there is no service we can perform

that is equal to a simple, direct witnessing to our faith in our Lord Jesus Christ; the acceptance of whose Lord-ship provides the only solution for the vexing problems and heavy tasks of men and of nations.

Mrs. Cross offered the following resolution and moved its adoption:

WHEREAS, the Findings of the discussion groups cannot be made the findings of this Triennial Meeting without long and serious consideration on the part of the entire body of delegates, and

WHEREAS, the limited time remaining precludes the possibility of such consideration,

THEREFORE, BE IT RESOLVED: That the report of the Findings of the Discussion Groups be received, printed and together with copies of the presentation addresses, be sent out to the Woman's Auxiliary branches in diocese and parish; so that the women of the Church may be helped to recognize their responsibility to these great questions and shall be urged to give them prayerful consideration and study.

The motion was seconded by several.

There was much discussion. Mrs. Partridge of Washington moved that the resolution be amended by inserting after the words "be sent out," the words "with the statement that no action was taken on these reports by this body." Seconded by Mrs. Loving of Southwest Virginia.

Question being raised as to the truth of such a statement Mrs. Partridge amended her amendment to read "no action was taken on the merits or substance of these reports."

The Chair declared the amendment out of order in stating that no action was taken because we were taking action in discussing it.

Mrs. Mitchell of Alabama suggested that the first sentence of the fifth paragraph be changed to read "what may confidently be regarded as the thinking of a cross section of the delegates." The Committee accepted the suggestion as an improvement, not an amendment.

Vote was taken on the resolution offered by Mrs. Cross; the motion was carried.

The Chair called for the report of the Subcommittee on Family Life. This was presented by the Chairman, Mrs. Happ of Northern Indiana.

Your committee appointed to prepare findings on Family Life beg leave to submit the following report:

Why the study of family life? Because the family unit has the central place in the scheme of life.

What is a family? A family as the phrase is usually accepted is considered to include a man and a woman living together in marriage, with or without children.

Recognizing the fact that there are both happy and unhappy families, it was considered what elements contribute to each type.

It was found that the following factors tend to make for unhappy families:

1. Lack of preparation for marriage
2. Sexual maladjustment
3. Selfishness
4. Economic Problems
5. Family Interference
6. False values
7. Intemperance of any kind
8. Psychological factors, such as lack of balance and fear in all its forms.

Out of these varying situations comes the question, when is separation justifiable?

Each soul is born with a definite mission in life and a duty to perform. If through contacts of marriage one's self-respect be undermined and one's usefulness to God and fellow-man destroyed, separation or even divorce may be necessary.

Though the Church will ever uphold Her high standard of marriage, it is believed that She will not withhold the sacrament of Holy Communion from a remarried person who feels the need of its sustaining power.

One practical means by which Christian women may strengthen the Church's ideal of marriage, is to help bring about the adoption of uniform marriage and divorce laws throughout the nation.

A sense of God is the foundation stone upon which permanence in marriage is built. On this rests the structure of respect for one's self, and each for every other member of the family. Love is the mortar which holds fast the stones.

"Home is the converging point of vast biological, social, economic and spiritual comprehensions."

Preparation for marriage should include instruction in each of these fields, and should be the joint responsibility of the home, the Church and the school.

A. The Biological Aspect

Proper sex instruction is of prime importance and the knowledge of birth control of great value. Information concerning these subjects when given, should be imparted by clear-headed, high-minded persons.

B. The Social Aspect

There must be in the home respect for the rights of others, articulate appreciation, self-control and a wholesome amount of discipline for each member of the family. Recognition of the fact that the family cannot live to itself alone, will throw into the community the best that the family has to offer,

C. The Economic Aspect

A sense of economic security is essential. Shared knowledge of family income and expenditure, coupled with a sense of individual stewardship, makes for such stability.

D. The Spiritual Aspect

Emphasis should be placed upon the spiritual aspect of the

marriage union and an atmosphere of love developed, - through Christian training and example, which will create a Christ-centered home.

Finally Christian women are bound to emphasize wherever they are, the possibility of every home being so established and so conducted as to contribute to the building of a Christian nation, which shall in turn help build a Christian world.

The Chair called for the report of the Subcommittee on Property and Economic Conditions. This was presented by the Chairman, Mrs. Lucas of Dallas, and is as follows:

Madam Chairman and Members of the Auxiliary:

Your Committee appointed to prepare findings on the subject of Property and Economic Conditions, begs leave to submit the following report:

The fundamental principle underlying all questions on Property and Economic Conditions is the recognition that Christian men and women should hold their possessions, both spiritual and material, as a sacred and social trust, and that they should respect a man for what he is rather than for what he owns.

Attention is called to the fact that the concern of the Church over property and economic conditions is not new, and that in earlier industrial upheavals, as is true today, men and women of the Church have endeavored to bring about a better social order.

It is agreed that because women control the buying of 80% of the world's goods, they should have an understanding of the

ethics of buying, i.e., a knowledge of the conditions under which products are made and sold.

The effect upon the public of ostentacious spending and its injury to Christian relationships should be recognized.

In these days when many lack food, shelter and clothing, the purchase of necessities should take precedence over that of luxuries.

Christmas giving should be in the light of service and giving, rather than that of exchange.

It is emphasized that there is a very real individual responsibility to know conditions and policies in the industries and institutions in which one's money is invested. The further suggestion is made that workers be protected against wage-cuts when dividends of investors are augmented.

In view of the present widespread unemployment, serious consideration should be given, both in the home and in industry to retaining present employees, wherever possible, at the present scale of wages. Furthermore, it is felt that those who do not need remuneration for their work should find an outlet of self-expression in volunteer work, thus leaving salaried positions for those who need a means of support.

Enforced leisure presents a challenge to the Church to provide recreational, educational, vocational, and cultural opportunities for the unemployed. With the shortening of hours of labor, increased leisure may be anticipated with a corresponding responsibility on the part of the Church to provide for its right use. The definite suggestion is made that Parish Houses be used for such purposes.

In these days, which are comparable to war times, criticism should be constructive, rather than destructive, and every individual should, so far as possible, cooperate with the established and organized agencies for welfare and relief.

The way in which the relief situation is met this winter, will have a great bearing on the final adjustment of our economic system. In the words of a Lambeth pronouncement, "we must be ready for study, for work and for sacrifice in order that in our industrial system, and our economic structure, as well as in our homes and Churches, His Kingdom may come, and His will may be done."

Suggestions from the floor to the Committee were:

That in the second paragraph the word "Christian" be inserted between "fundamental" and "principle", and be omitted from the second line of that paragraph.

That in the second sentence of the seventh paragraph "when" be changed to "even if", so that it would read "even if dividends of investors are augmented."

That the tense of the verbs be changed from past to present to add to the force of the statements: "attention is -- rather than was - called, " etc.

In connection with the reference to "enforced leisure" the Chair stated that Mr. Spencer Miller had agreed to speak briefly on this subject at the afternoon session.

Many of the women who had been in the discussion group spoke with keen appreciation of the accuracy and comprehensiveness of the Subcommittee's report.

The Chair called for the report of the Subcommittee on Interracial Contacts. This was presented by the Chairman, Mrs. MacMillan of East Carolina, and is as follows:

REPORT OF SUB COMMITTEE ON INTER-RACIAL CONTACTS

Madam Chairman and Members of the Woman's Auxiliary:

Your Committee appointed to prepare the findings on the subject of Inter-Racial Contacts, begs leave to submit the following report:

Christ's own teaching, as given in the two great commandments, was taken as the basis for our study. He teaches us, that under the Fatherhood of God, all men are brothers and therefore race prejudice cannot exist in His Kingdom.

In this great family, all human beings have an equal right to attain the highest development for which God has fitted them. Race prejudice is not an instinct, but outgrowth of example or of precept, and is sometimes an exaggerated form of racial self-consciousness. It is injurious to both parties, and reacts adversely on the dominant as well as the dominated. Its sources are the fear of being ruled economically, industrially and politically, jealousy of superior attainments in race development, the lack of mutual understanding, and the repulsion that sometimes comes from a difference in color, language, background and

customs. The problem presents itself prominently in the relations of every day life, chiefly in the fields of industry and religion, in science and in the cultural arts it is less acute.

The remedy for race prejudice lies in the unlimited application of Christ's teaching. The aim must be to see, in our relationship with others, the points of similarity rather than the points of difference.

The need of an interchange of culture, and the knowledge of the tradition, history and religion of other races, must be encouraged so that a more sympathetic understanding can be acquired.

Because the attitude of the white race towards other races plainly shows the need for the education of our own people, we suggest:

1. That we endeavor to increase sympathetic understanding of other races among our children, in home, church, school and Young People's Fellowship by example and positive teaching.
2. That we endeavor in our parishes to further among men and women, the study of other races, their needs and their contributions to humanity, especially using the text book of the current year.
3. That we endeavor in wider fields to interest ourselves and others in all existing agencies for the promotion of better racial contacts.

4. That we endeavor to encourage personal contacts and friendships, based on mutual respect.

Because civil justice has been denied races other than the white, we suggest that we, as Christian women, protest against:

1. Unfair distribution of public and educational funds.
2. Improper housing conditions.
3. Inadequate recreational facilities.
4. Injustice in Courts and Press.
5. Political discrimination.

Because among us many individuals have suffered economically on account of race prejudice.

We suggest - that the women of the Church endeavor to do everything in their power to bring about an equality of economic opportunity and to secure proper compensation to all workers on the basis of efficiency rather than that of race ---

Because we believe that the exclusion provision of the immigration act of Congress of the United States of 1924 operates as a discrimination against the peoples of the Orient thereby affected.

We suggest that we favor and recommend repeal of that provision and substitution in its stead of legal authority for admission into the United States of persons of such proscribed races upon the quota basis which would apply to them under existing laws, and

That we, as a body heartily endorse the resolution adopted by the Lambeth Conference - which reads as follows:

"The Conference affirms its conviction that all communicants without distinction of race or color should have access in any Church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of color or race. Further, it urges that where owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ."

We further suggest - That the Woman's Auxiliary Branches be encouraged to make a study of their communities in order to offer and share with people of other races, their religious

privileges, -

That we encourage and assist young people of other races to prepare themselves as teachers and religious leaders.

That we advise that instruction in Comparative Religion be given prospective missionaries in order that they may be better prepared to meet intelligently and sympathetically the members of other races.

The report was cordially approved, many women, especially from the southern dioceses, declaring that the findings would be of practical usefulness in their work.

The Chair called for the report of the Subcommittee on International Relations. This was presented by the Chairman, Mrs. Walke of Maryland, and is as follows:

Your Committee, appointed to prepare findings on the subject of International Relations, beg leave to submit the following Report: -

As we try to stand by the side of the Prince of Peace and look at the world through His eyes, we seem to see in every land the following:

1. Post-war nationalism, as shown in loyalty to the State above everything else, while making for national solidarity, is contrary to the Spirit of Christ, because it is characterized by national selfishness, a sense of national superiority and intolerance, and is a menace to the peaceful interrelations of the world.

2. There are however, hopeful signs of a trend toward a more Christian spirit of cooperation. In our own nation it is shown by a willingness to confer with other nations in the Disarmament Conference, the different societies which promote friendly relations between peoples, a change in educational methods, and international schools and centres. The world-wide

economic depression has made us conscious of our interdependence and the need of Christian principles in all relations of life.

3. Women's responsibility in the present emergency is the education of individuals and groups, beginning with the family, to create a public opinion which will eliminate fear psychology and bring about the Peace of the World and the Union of Christendom through the Church of Christ. It is our hope that our leaders in Church and State will rise above partisanship to the larger field of Christian policies. We urge a deeper consecration in promoting the peace of the world through every possible channel, by active participation in peace organizations, our world missions and prayer.

4. We respectfully suggest that the Executive Board prepare a programme which may be used in the education of parish groups along the lines of International Relations.

The Chair called for the final report - that of the Subcommittee on Religious Thinking Today. This was presented by the Chairman, Mrs. Deems of California, and is as follows:

Your Committee appointed to prepare the Findings on Religious Thinking Today presents the following report:

We realize we are not bringing you any new truths in this field nor have we, as a result of our group thinking any adequate statement of beliefs. But we are convinced that something far reaching has been accomplished in that we have been thinking about our religion. That we have really wanted to think about our religion seems to be evident in the fact that there have been more of us enrolled in these groups than in any of the others. And through this act of mind has come a renewed spirit within us to be of use in the Kingdom of God.

There are three reasons why we have wanted to think about our religion:

1. To interpret to ourselves religion in terms of modern thought.
2. To discover ways of helping others in their religious thinking.
3. To find practical suggestions for making more effective that "beloved community" which we know as the Church.

Certain definite conclusions have been reached as a result of our efforts to meet these problems.

1. While recognizing the fact that conflict between modern thought as represented by science still exists in the minds of many people, basically religion and science are not antagonistic but mutually helpful in revealing God. Seekers after religious truths are helped:

- A. By the scientific method of approach - the method of tested experience.
- B. By the proofs of science that there is an orderly plan for the universe and that this plan has a spiritual significance.
- C. By appropriating the gifts which the scientist brings to his search -- will power, open-mindedness ,

patience, humility, sincerity, joy in the seeking.

- D. By discovering that science finds beyond tested experience, intangible values that cannot be proved by science but are no less real because they are apprehended only by the spirit of man.
- E. By the example of science in the use of the authority of past tested experience. We find that authority in the records of great religious thinkers and especially in the history of the Church which through the ages has gathered in, preserved and passed on the tested experience of God.

2. That, while humanism has contributed much to our religious thinking by putting new emphasis on the value of human personality, it limits our religious thinking by refusing to see beyond man. Man, though the greatest thing in God's creation, is not sufficient unto himself. The spirit within him reaches for a Spirit without and beyond him, - an "Other One" - whom we call God.

3. That doubt which has assailed mankind through all the ages when met honestly and with a will to think it through,

is of great value in giving us an additional way by which we may grow mentally and spiritually.

We come now to a consideration of the second reason for our seeking. How are we to help others in their religious thinking?

1. By thinking through our own religious problems.
2. By surrendering our will to God's will in overcoming our self-consciousness, our fear of being misunderstood and our sense of inadequacy in the face of our inarticulateness.
3. By the activity of prayer as a means of keeping in touch with the source of our power to witness, especially the sort of prayer that listens - the "discipline of receptivity."
4. By an emphasis on worship individually and corporately which reaches its consummation in the Holy Communion because, in the long last, the consensus of experience shows that power from spiritual values is best found in a worshipful life.

To sum up, our ability to interpret God to others is in direct proportion to our communion with Him.

Finally we come to believe that we as Church members may do certain very practical things to help clear Religious Thinking and so aid in the solution of present day problems.

- A. By a definite effort to understand and sympathize with seemingly divergent thought within our own Church.
- B. By trying to discover what beliefs we hold in common with members of other communions rather than by stressing differences.
- C. By praying and working for Christian unity, with an emphasis on the value of the World Day of Prayer.
- D. By furthering discussion groups in
 - 1. Church History
 - 2. Personal Religion
 - 3. Comparative Religion
- E. By the use of books through approved lists and lending libraries. The committee wants to recommend again the suggested lists in preparation for the Triennial and has appended to this report a list of books mentioned by the group leaders.
- F. By retreats and church conferences.
- G. By furthering in every way the missionary enterprise

of the Church.

- H. Above all by making our daily contacts of every sort a joyful witness to our religious convictions.

As you have listened to the results of your Findings Committee you may feel that there are many spiritual values which have not been touched upon. The Committee wishes to remind you that it can only give a picture of those things which have been thrown onto the canvass of the discussion groups. We also bring before you no resolutions. What we think about God is of supreme importance because it underlies all that we have been considering in the other discussion groups. Although there is value in corporate resolutions, responsibility for our religious thinking is an individual one. For in spite of the fellowship which surrounds us here and in our homes and our churches, our resolutions are only of power as they are made between the individual and God.

"Each one of us must go up to the altar alone."

Book List:

The Present and Future of Religion -- Joad

Christian Faith and Life -- Bishop Temple

Faith that Rebels -- D. S. Cairns

What Religion is -- Bosaquent

Metabiology -- Middleton Murray

A Skeptical Biologist -- Joseph Needham

Skeptical Essays -- Holliday

The Faith of a Moralist -- Taylor

Reality -- Streeter

Procession of the Gods -- Atkins

Mrs. Harbour, Chairman of the Committee on Miscellaneous Resolutions, presented the following resolution and voted its adoption.

RESOLVED: That this Triennial send its loving greeting to Miss Louise G. Davis and express to her its regret that this Triennial has been deprived of her presence.

At the request of the Chair Mrs. Remington of Eastern Oregon led the noonday prayers, emphasizing especially thanksgiving.

It was moved by Mrs. Hart of Upper South Carolina that the addresses to be given by the Executive Secretary at the service on the morning of September 30th be printed. Seconded by Mrs. Whichard of Southern Virginia, Mrs. MacGregor of Southern Ohio, Mrs. Trippe of Easton, the motion was referred to the Committee on Miscellaneous Resolutions.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions presented the resolution offered by Miss Weed with regard to the Brotherhood of St. Andrew and moved its adoption. As it was too near time for adjournment to permit adequate discussion she withdrew her motion.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions, presented the following resolution and moved its adoption.

RESOLVED: That this Triennial send its loving greeting to Miss Louisa T. Davis and express to her its regret that this Triennial has been deprived of her presence.

Seconded by Mrs. MacGregor of Southern Ohio it was unanimously adopted.

Mrs. Barbour, Chairman of the Committee on Miscellaneous Resolutions, presented the following and moved its adoption:

WHEREAS, We note with regret the absence from this Triennial Meeting of Mrs. Markoe of Pennsylvania and of Mrs. Sioussat of Maryland, both of whom have attended every Triennial Meeting in the memory of any one here present, and both of whom have been towers of strength to the work of the Church, particularly in the Woman's Auxiliary,

THEREFORE BE IT RESOLVED: That messages of love and greeting be sent from this body to each of these women with grateful appreciation for what they have meant to us.

Seconded by Long Island and South Dakota, it was unanimously adopted.

Mrs. Holland of Ohio offered the following resolution and moved its adoption:

WHEREAS, Miss Katherine Mather of Ohio has for twenty years presented the United Thank Offering at the Triennial Service, and

WHEREAS, Mrs. E. J. Backus has for many years been an attendant at these meetings,

BE IT RESOLVED: That a message of greeting be sent to Miss Katherine Mather and Mrs. E. J. Backus from this meeting, with the assurance of our having missed them.

Seconded by Mrs. Pancoast of Pennsylvania it was referred to the Committee on Miscellaneous Resolutions.

Dr. Mary James of Hankow offered the following resolution and moved its adoption:

WHEREAS, The people of China at this moment are confronted by unprecedented conditions of cold and hunger, and

WHEREAS, The people of the United States are confronted by the problem of over-supplied markets of grain and cotton, therefore

BE IT RESOLVED: That the members of the Woman's Auxiliary in Triennial Meeting assembled respectfully petition our several representatives in Congress to consider earnestly the demands of human brotherhood and to take action to relieve the desperate distress of the Chinese people.

Seconded by Mrs. Pierce of New York, Miss Weed of Florida, Mrs. Spencer Smith of Los Angeles, it was referred to the Committee on Miscellaneous Resolutions.

Mrs. Norris of Maryland offered the following resolution and moved its adoption.

WHEREAS, The leaders of the discussion groups in the five different subjects which have been considered before this Triennial Meeting have given of their time, thoughts and prayer to lead the women in their consideration of these subjects,

BE IT RESOLVED: That we, the Woman's Auxiliary in Triennial Convention assembled, now express our thanks and appreciation of our leaders' efforts, in recognition of what these discussion groups have meant to us.

Mrs. Binney of Rhode Island offered the following resolution and moved its adoption.

WHEREAS, Only with God are all things possible, and

WHEREAS, The Woman's Auxiliary faces during this coming Triennium tasks of great diversity and magnitude,

THEREFORE BE IT RESOLVED: That every member of the Woman's Auxiliary be urged to a renewed discipline in the difficult art of prayer that she may become a fit channel for the grace of God in the fulfillment of His redemptive purpose for the world.

Seconded by Miss Deane of Virginia and Mrs. Elliott of New York, it was referred to the Committee on Miscellaneous Resolutions.

On motion duly seconded the meeting adjourned at 12:20 P. M. to resume its business at 2:20 P. M.

The motion was duly seconded and carried.

The Chair introduced Mr. Spencer Miller who had consented to speak briefly on "The Church and the Use of Leisure Time."

MONDAY AFTERNOON, SEPTEMBER 28, 1931

The eleventh business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Monday, September 28th, by the Presiding Officer, Miss Elizabeth Matthews.

Mrs. Cain, Chairman, presented the following report from the Committee on Dispatch of Business and moved its adoption:

The order of the day will be made the special order at 3:30 P. M.

The procedure will be as follows:

1. Address on the Church and the use of leisure time.
2. Report of the Committee on Family Life on the resolution with regard to divorce offered by the Third Province.
3. Presentation of the Missionary Calendar.
4. Report of the Findings Committee
5. Report of the Committee on Miscellaneous Resolutions.
6. Adjournment

The report of the Findings Committee is set for 3:30.

Timekeepers: Mrs. Bentley of Alaska, Mrs. Masterson of Texas.

The motion was duly seconded and carried.

The Chair introduced Mr. Spencer Miller who had consented to speak briefly on "The Church and the Use of Leisure Time."

Mr. Miller sketched the enormous increase of leisure, especially among the working classes, because of the mechanization of the present day and the ever growing number of labor-saving devices in all fields; a condition likely to increase because of the amazing development of productivity in this country which will probably within a decade necessitate the curtailment of working hours, perhaps to a 5-day week, and possibly the 6-hour or even 4-hour day. He said that leisure must not be identified with idleness, but with opportunity; a time of living on a creative level.

What greater service can the Church render, he asked, than to stimulate and encourage the wise development of leisure activities? This is being done in England to a considerable extent by the Church Tutorial Classes. He closed with two observations:

1. Quoting the words of King Alfred the Great to his subjects: "And lo, ye have something divine in your souls, even reason and memory and the discerning will to choose between good and evil."
2. That the teaching Church is the learning Church, and the learning Church is the Church that has the opportunity of being a leading Church in the whole realm of our moral and social life.

Ten minutes were allowed for questions and considerable discussion of Mr. Miller's suggestions followed.

The Chair asked Mrs. Hill of Pennsylvania to speak about the Missionary Calendar. Mrs. Hill described its contents and urged its more general use by members of the Auxiliary.

The Chair presented Dr. Adelaide Case, Educational Advisor to the Auxiliary, who bore "witness to the inspiration and exhilaration which the meetings of the Triennial" had brought her personally.

The Executive Secretary read certain messages of greeting from the following:

The Central Committee on Church Work in England,

The Mothers' Union, Mrs. W. A. Guerry and Mrs.

John Markoe.

The Chair asked Mrs. Creighton to bring Mrs. Salinas to the platform. She presented Mrs. Salinas who asked for the prayers of the Auxiliary for her husband, the Suffragan Bishop-elect of Mexico, and who told of the work of the Mexican branch of the Auxiliary.

The time having come for the special order Mrs. Happ, Chairman of the Subcommittee on Family Life, presented the resolution offered by the Woman's Auxiliary of the Third Province with regard to divorce and moved its adoption. This was seconded by Chicago and New Hampshire.

Mrs. Loving of Southwest Virginia, in view of the fact that the resolution, if passed, would get to the two Houses too late to have effect, moved that the resolution be amended to read "that the said women request that the Woman's Auxiliary, assembled in meeting of this Triennial 'go on record as hoping that in no way,'" etc. Seconded by Mrs. Holliday of Southern Virginia. The vote was taken and the amendment was lost.

Mrs. O'Connor of Long Island urged the passage of the original resolution. After much discussion the question was put and the motion was lost by a vote of 175 against, 76 for.

Mrs. Sherman of California moved that the findings of the Subcommittee on Family Life be sent as a message from this house to the General Convention. As a result of discussion she modified her motion as follows: That the findings of the Subcommittee on Family Life be sent immediately to the Joint Committee of the two Houses of General Convention as a message from this house.

Seconded by New York and Minnesota the motion was carried.

Mrs. Lucas, Chairman of the Subcommittee on Property and Economic Conditions offered the following resolution and moved its adoption:

WHEREAS, We face today a crisis in the world's affairs which is evidenced by wide-spread depression and an alarming growth of unemployment at home and abroad, and

WHEREAS, the social consequences of unemployment are to be observed in the demoralization of many of our homes, under-nourishment of children, and increase of delinquency and mental diseases, and a general lowering of the moral standards of family and community life, and

WHEREAS, it is the duty of the women of the Church to do all in their power to bring about the Kingdom of our Blessed Lord in every sphere of life:

THEREFORE, BE IT RESOLVED:

1. That the women of the Church take to heart the seriousness of the present economic distress and unite in daily intercession for the relief of those in immediate need and the permanent prevention of unemployment.
2. That we undertake to cooperate to the best of our ability with all church and civic groups in our several communities so that starvation and revolution shall not come to pass in our land.
3. That we undertake to encourage in our Woman's Auxiliary the holding of systematic study groups for the constructive understanding of these questions of Property and Economic Conditions in the light of the Christian faith.

The motion was seconded by East Carolina.

The Chair put the sections of the resolution severally to the house; all were carried.

It was moved, seconded and carried that the resolution as a whole be adopted.

Mrs. Cross, Chairman of the Central Findings Committee, asked Mrs. MacMillan, Chairman of the Subcommittee on Interracial Contacts, to present a resolution sent to that subcommittee. Mrs. MacMillan presented the following and moved its adoption:

WHEREAS, the expressions of approval heard from the floor when the Findings of the Committee on Interracial Contacts were presented, and

WHEREAS, the National Executive Board has appointed one of its members to represent it on the Commission on Interracial Cooperation with headquarters in Atlanta,

BE IT RESOLVED: That the Interracial Committee of the National Board take these findings as its platform.

The motion was seconded and carried.

Mrs. Cross asked Mrs. Walke, Chairman of the Subcommittee on International Relations, to present certain resolutions.

Mrs. Walke presented the following statement, presented by Bishop Oldham to the House of Bishops, and almost identical with that passed at Lambeth, and moved its adoption:

WHEREAS, the achievement of a peaceful World, which many of the most thoughtful minds consider essential for the continuance of our civilization, and which all Christians must believe to be in accordance with the mind of our Lord, We, the Woman's Auxiliary in Triennial Session assembled:

1. Affirm that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ.
2. We believe that peace will never be achieved until international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace. We therefore appeal to religious leaders of all nations to give their support to all international efforts that make for justice, peace and brotherhood.
3. Inasmuch as the United States, with fifty-seven other nations, has pledged its word of honor in the Kellogg Pact, to settle all international disputes only by pacific means, we appeal to our government to base its own actions on that pledge and, in conference with others, do all in its power to make the Pact a reality in international relations.
4. When nations have solemnly bound themselves by Treaty, covenant or pact for the pacific settlement of international disputes, we hold that the Christian Church in every nation should refuse to countenance any war in regard to which the Government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

5. We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace and imposes a needlessly heavy burden on the peoples of the world. We therefore appeal for a determined effort on the part of our Government, by example as well as precept to secure immediate substantial reduction, especially at the approaching and epoch-making Disarmament Conference.

The motion was seconded by New York, East Carolina, Massachusetts and New Jersey.

The Chair put the first four sections severally to the house; all were carried.

As Miss McCune of Southern Ohio felt that the fourth section had been passed without realization of all its implications, Mrs. Cain moved reconsideration.

This was seconded by Mrs. Bailey of Kansas and carried by a vote of 154 for, 51 against.

The fourth section was put to the house again and adopted.

The fifth section was moved, seconded and adopted.

The report as a whole was carried.

Mrs. Cross, Chairman of the Central Findings Committee, explained that the report of the Subcommittee on Interracial Contacts had been distributed as originally written, and asked that in reading the report it be borne in mind that the Sub-

committee had changed the words "Be it Resolved," to - "we suggest."

Mrs. Deems, Chairman of the Subcommittee on Religious Thinking Today, said that the Subcommittee had brought in no resolutions. Instead she read again to the house the closing sentence of the report.

Mrs. Phelps, Vice-Chairman of the Central Findings Committee, presented the following resolution and moved its adoption:

WHEREAS, we the delegates to this Triennial Meeting of the Woman's Auxiliary to the National Council have been considering subjects which are definitely related to the work of the National Council in all its Departments, and

WHEREAS, the study of these problems from a Christian point of view is necessary to the carrying forward of the missionary work of the Church in all lands,

BE IT RESOLVED: That we, the delegates sent out by our respective Dioceses recognize our responsibility to take home to our constituents not only the actual reports and resolutions of the Findings Committee, but also the spirit and enthusiasm of these meetings, so that everywhere the women of the Church may be aroused to consecrate their prayers, their minds and their influence to the hastening of the coming of the Kingdom of our Lord.

Seconded by Mrs. Bailey of Kansas the motion was unanimously adopted.

Mrs. Hill of Pennsylvania offered the following resolution and moved its adoption:

RESOLVED: That the resolution just passed on International Relations be sent to the House of Deputies showing that the women endorse the resolution on this great question passed by the House of Bishops.

Matthews.

On motion duly seconded the meeting adjourned at 4:45 P. M. afternoon sessions of the preceding day were approved as corrected.

The Chair presented Mrs. Anderson, wife of the pastor of the Central Presbyterian Church, thanking her on behalf of the Auxiliary for the gracious hospitality extended by the congregation.

Mrs. Anderson expressed the happiness of herself and of the congregation in preparing for and receiving the Auxiliary.

Mrs. Herbert B. Sade, Chairman, presented the report of the Committee on Credentials as follows:

Accredited delegates	435
Board members not delegates	4
Dioceses and missionary districts represented	150
Dioceses and missionary districts having full representation	63
Alternates	112
Total registration	2186

TUESDAY MORNING, SEPTEMBER 29, 1931

The twelfth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 10:00 A. M. on Tuesday, September 29th, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers the Minutes of the morning and the afternoon sessions of the preceding day were approved as corrected.

The Chair presented Mrs. Anderson, wife of the pastor of the Central Presbyterian Church, thanking her on behalf of the Auxiliary for the gracious hospitality extended by the congregation.

Mrs. Anderson expressed the happiness of herself and of the congregation in preparing for and receiving the Auxiliary.

Mrs. Herbert S. Sands, Chairman, presented the report of the Committee on Credentials as follows:

Accredited delegates	435
Board members not delegates	4
Dioceses and missionary districts re- presented	100
Dioceses and missionary districts having full representation	68
Alternates	113
Total registration	2166

The Chair expressed appreciation of the great efficiency with which the work of the Credentials Committee had been done.

Mrs. James R. Cain, Chairman, presented the following report from the Committee on Dispatch of Business and moved its adoption:

1. Final report of the Committee on Miscellaneous Resolutions
2. Unfinished business
3. New business
4. Noon-day prayers
5. Adjournment

Timekeepers: Miss Schilling of Atlanta, Mrs. Part-
ridge of Washington.

The motion was duly seconded and carried.

The Chair called for the report of the Committee on Miscellaneous Resolutions. Mrs. Barbour, Chairman, presented the following and moved its adoption:

BE IT RESOLVED: That the officers and delegates to this Triennial Meeting of the Woman's Auxiliary express to the Brotherhood of St. Andrew their deep interest in the plans for developing Christian leadership among the boys and young men of the Church and assure the Brotherhood of their willingness to cooperate, and that the Secretary send this resolution to the President of the Brotherhood before the end of the General Convention.

Seconded by Ohio. Various delegates who knew in detail of the plans of the Brotherhood for enlarging the scope of its activities spoke strongly in favor of the resolution. The motion was carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, in view of the inspirational, spiritual and educational value of the Triennial Meetings, through contacts with trained leaders from our sister dioceses and national officers, and

WHEREAS, The special conference for diocesan presidents through exchange of ideas and methods is an inspiration and a source of power, and

WHEREAS, there are diocesan presidents who would make valuable contributions to the spirit and life of the Triennial Meeting, but are unable to provide their own transportation,

BE IT RESOLVED: That the National Executive Board be asked to urge upon the dioceses the wisdom of providing for the travelling expenses of diocesan presidents to the Triennial Meetings, that in no diocese a president shall be obliged to lose the spiritual blessings and experience of these great gatherings through personal financial inability to attend, nor her diocese miss the inestimable benefits to be gained by making it possible for her to attend,

Seconded by Mrs. Walke of Maryland, the motion was put and carried.

Mrs. Barbour presented the following and moved its adoption.

WHEREAS, we have greatly missed the inspiration of the daily message from Miss Grace Lindley, which it was our privilege to hear at Portland, New Orleans and Washington, and

WHEREAS, a number of the delegates will not be able to remain over for the final meetings on Wednesday,

THEREFORE BE IT RESOLVED: That the meditation presented by Miss Lindley on the closing day shall be printed and copies of it sent out with the report of the Triennial proceedings.

Seconded by Los Angeles, the motion was put and carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, only with God are all things possible, and

WHEREAS, the Woman's Auxiliary faces during the coming Triennium tasks of great diversity and magnitude,

THEREFORE BE IT RESOLVED: That every member of the Woman's Auxiliary be urged to a renewed discipline in the difficult art of prayer that she may become a fit channel for the grace of God in the fulfilment of His redemptive purpose for the world.

Seconded by Mrs. Elliott of New York.

The Chair spoke of the seriousness of this resolution and asked that it be not passed in a perfunctory way, but that it be discussed and earnestly considered by the delegates before voting. A number of women contributed from their own experience to an illuminating discussion of the question of deeping and quickening

the spiritual life of the Auxiliary in particular and the Church in general. The motion was unanimously carried by a rising vote.

Mrs. Cain of Upper South Carolina offered the following and moved its adoption:

WHEREAS the Meditation prepared by Sister Elspeth for use at the United Thank Offering Service was a source of deep spiritual benediction to the women assembled there, be it

RESOLVED: That this convention express to Sister Elspeth its sincere appreciation and loving gratitude for this gift to the Church.

Seconded by Florida and Maryland the motion was unanimously carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, the people of China at this moment are confronted by unprecedented conditions of cold and hunger, and

WHEREAS, the people of the United States are confronted by the problem of over-supplied markets of grain and cotton, therefore

BE IT RESOLVED: That the members of the Woman's Auxiliary in Triennial Meeting assembled respectfully petition our several representatives in Congress to consider earnestly the demands of human brotherhood and to take action to relieve the desperate distress of the Chinese people.

Seconded by Mrs. Gilman of Hankow, Mrs. Holland of Ohio, Mrs. Pierce of New York. Dr. James spoke to the motion, urging its adoption. The motion was carried.

The Chair read again the resolution and emphasized the fact that it lays upon the individual delegate responsibility to see that action is taken by her own branch of the Auxiliary.

Mrs. Barbour presented the following:

RESOLVED: That the Woman's Auxiliary, beset as it is by distracting and confusing demands, hold fast to the original motive of its first missionary impulse, and to the purpose which, under God, it has steadily pursued.

The Committee had not recommended its adoption on the ground that the Auxiliary has clung to its missionary impulse, but has so broadened its conception of the objectives of that impulse as to include all the activities under the care of the Presiding Bishop and Council.

Mrs. Gilman of Hankow moved its adoption, explaining that she did so in order to bring the resolution before the House as she wished to speak against it. Seconded by Mrs. Kerley of New York, Mrs. Gilman, Mrs. Colmore of Porto Rico and others spoke against the resolution.

The motion was put to a vote and lost.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, we are auxiliary to the Presiding Bishop and Council, and thus co-workers in their efforts to carry on the work of the Church,

BE IT RESOLVED: That a message of greeting from this Triennial Meeting of the Woman's Auxiliary be sent to the Presiding Bishop and Council as a pledge of our loyalty and cooperation in the whole work of the Church.

Seconded by South Florida the motion was carried by a rising vote.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, many of us have been appointed from our dioceses as delegates to the Central Conference for Women's Church Work in England,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial assembled send greetings to the Central Conference for Women's Church Work in England and that copies of our proceedings, which in the judgment of the Executive Board would be interesting to them and desirable for them to have, be sent to their secretary.

Seconded by Mrs. Francis of Long Island, the motion was carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, the leaders of the discussion groups in the five different subjects which have been considered before this Triennial Meeting have given of their time, thoughts and prayer to lead the women in their consideration of these subjects,

BE IT RESOLVED: That we, the Woman's Auxiliary in Triennial Convention assembled, now express our thanks and appreciation of our leaders efforts, in recognition of what these discussion groups have meant to us.

Seconded by Mrs. Norris of Maryland, the motion was carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, Miss Katherine Mather of Ohio has for twenty years presented the United Thank Offering at the Triennial Service, and

WHEREAS, Mrs. E. J. Backus has for many years been an attendant at these meetings,

BE IT RESOLVED: That a message of greeting be sent to Miss Katherine Mathew and Mrs. E. J. Backus from this meeting, with the assurance of our having missed them.

Seconded by Mrs. Hill of Pennsylvania, the motion was carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, Six years ago when the General Convention met in New Orleans, Mrs. James M. McBride - then president of the Woman's Auxiliary in the Diocese of Louisiana - presided at the Triennial Meeting of the Auxiliary, and

WHEREAS, Mrs. McBride was elected a delegate to this Triennial but is unable to be present on account of illness,

BE IT RESOLVED: That this body send greetings and a message of sympathy to her.

Seconded by Mrs. Wheeler of the Fourth Province, the motion was carried.

Mrs. Lance, president of the Eighth Province offered the following resolution and moved its adoption:

WHEREAS, Mrs. J. E. Cowles of Los Angeles, who rendered great service in many triennials, especially at New Orleans as Chairman of Dispatch of Business and is unable to be with us here because of illness,

BE IT RESOLVED: That a letter of affectionate greeting and good wishes be sent from this house.

Mrs. Cornell of Florida and Mrs. Burr of West Missouri, who had served with Mrs. Cowles in New Orleans, asked the privilege of seconding the motion, which was duly carried.

Mrs. Barbour reported that three resolutions with regard to the programme for the coming Triennial had been received and that the Committee had felt it best to pass these on to the National Board.

As mover of one of these resolutions, Miss Corey of Massachusetts moved that the resolutions having to do with the programme

for the coming Triennial be passed on to the Executive Board as recommendations. Seconded by Miss Gibson of Long Island.

As two of these resolutions had previously been read to the house, the Chair read the following resolution from the Eighth Province before the vote was taken.

WHEREAS, we women of the Auxiliary wish to recognize all our women missionaries and full time Church workers at home, and

WHEREAS, we often need the expert information and advice resulting from their experience,

THEREFORE BE IT RESOLVED: That the Triennial of 1934, all such workers, not delegates, be given the status of alternates with the privilege of the floor without vote.

Question was put on Miss Corey's resolution, and the motion was carried.

Mrs. Barbour presented the following and moved its adoption:

WHEREAS, the members of the Woman's Auxiliary at the Triennial Meeting assembled in Denver have experienced satisfaction and joy in the able manner in which the Presiding Officer, Miss Elizabeth Matthews, has conducted their sessions: and

WHEREAS, she has contributed greatly to the work of the Auxiliary through the power of leadership, and has deepened the feeling of unity among its members:

THEREFORE BE IT RESOLVED: That we the members of this Triennial express our grateful appreciation of her service to us, by our determined efforts to forward the work of the coming triennium.

Mrs. Cain, Chairman of the Committee on Dispatch of Business, took the Chair to put the motion. The whole house rose to second it, and it was carried.

The Chair gave opportunity for some discussion of the Advance Work Programme. The consensus of opinion was that those dioceses which have completed their Advance Work by the end of the year might well undertake some additional item or items in 1932, when they will not be asked to assume such responsibility, but that this should be done in consultation with the office of the National Council in order to avoid possible confusion and over-lapping. Stress was also laid on the urgent need for seeing that the full quotas are met and the budget so provided.

On motion of Mrs. Cain, seconded by Sacramento, the following resolution was adopted:

That the approval of the Minutes of the final day's sessions be left to the Executive Secretary, the Presiding Officer and the Chairman of the Committee on Dispatch of Business.

The noon-day prayers were led by Mrs. Phelps of New Jersey who emphasized the need for self-dedication in preparing for the work of the coming triennium.

The Executive Secretary read a telegram from the editors of the Living Church and the Churchman, urging all members of the Auxiliary to read at least one Church Weekly, so informing themselves as to the activities of the Church both at home and in the mission field.

Miss Lindley reported that she had received a letter from Bishop Seaman thanking the Auxiliary for the gift from the United Thank Offering for student work at Lubbock.

On motion duly seconded the meeting adjourned at 12:15 P.M.

TUESDAY AFTERNOON, SEPTEMBER 29, 1931

The thirteenth business session of the Triennial Meeting of the Woman's Auxiliary was called to order at 2:30 P. M. on Tuesday, September 29th, by the Presiding Officer, Miss Elizabeth Matthews.

After the opening prayers Bishop Gilman was given the courtesy of the floor that he might tell of a message just received from Bishop Roots, thanking the Church people who have sent him such a large fund to relieve the distress of those who have suffered so tragically from the floods in China. Through Bishop Gilman Bishop Root appealed for books of all sorts for the library of St. Hilda's School, evidently destroyed by the flood.

Before proceeding to the final business the Chair gave a brief outline of the history of the Executive Board in the twelve years of its service. She then presented each member of the new Board to the house, following this by the presentation of the staff at the Church Missions House, beginning with the Executive Secretary, Miss Grace Lindley, who "always puts the Church first and who thinks of any organization in the

Church in the terms of how it can best serve the whole Church." "It is to these women," said Miss Matthews, "that we entrust the policies we have considered here. We will loyally do what they ask us and will believe that their judgment is good because we can trust them as servants of our Lord Jesus Christ."

Mrs. Huntington of Anking brought a message of greeting from the Woman's Missionary Service League of China.

The Chair announced that the offering for Jerusalem and the Near East made on the Quiet Day amounted to \$525.30.

Mrs. Roberts of Missouri made a short and effective statement of what her first Triennial Meeting had meant to her. She was followed by Miss Claudia Hunter of North Carolina who in the name of the young women of the Church spoke with enthusiasm of the accomplishments of the Triennial. The chief impression she would carry away was that she had been moving among "listening women." She wondered if listening would not be the method of approach to the spiritual discoveries of which Miss Lindley had spoken.

The Chair called upon Mrs. Barbour for the presentation of certain courtesy resolutions. Mrs. Barbour moved the following resolutions, all of which were duly seconded and were passed unanimously:

WHEREAS, the delegates of the Woman's Auxiliary realize the enormous labors assumed by the Diocese of Colorado as hosts to this Triennial Meeting, and

WHEREAS, they realize that the heaviest responsibility falls on those in the highest official position, and

WHEREAS, they have been greatly impressed by the admirable and effective way in which that responsibility has been borne,

THEREFORE, BE IT RESOLVED: That we send to Bishop and Mrs. Johnson an expression of our deep appreciation and grateful thanks, adding to this our sincere affection.

AND - BE IT FURTHER RESOLVED: That we send to Bishop and Mrs. Ingley an expression of our deep appreciation and grateful thanks, adding to this our sincere affection.

WHEREAS, we the delegates of the Woman's Auxiliary in attendance at the Triennial Meeting in Denver, have been throughout these days of the Convention the recipients of the warmest and most cordial hospitality, and

WHEREAS, we appreciate to the fullest extent the many detailed arrangements made by the women of the Diocese of Colorado for our comfort and entertainment,

THEREFORE, BE IT RESOLVED: That an expression of sincere gratitude be sent to Mrs. Kinney, to her chairmen and to all the members of their committees, with the assurance of our deep appreciation.

WHEREAS, the members of the Central Presbyterian Church of Denver have cooperated to the fullest extent in the planning of our Convention by giving their Church which has proven so adequate for all our needs,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial session assembled extend to them our deepest gratitude, realizing that such Christian hospitality makes stronger the ties of God's family, and trusting that a special blessing may come to them as we have been blessed during our meeting in their Church.

WHEREAS, the unusual courtesy of the citizens of Denver has added much to the pleasure of our stay among them,

BE IT RESOLVED: That through the press we express our appreciation of all they have done for us, so that Denver may know we have not been unmindful of its hospitality.

WHEREAS, the Woman's Missionary Service League of China through Mrs. Huntington, has sent the Woman's Auxiliary in Triennial assembled a message of greeting; and

WHEREAS, the Woman's Auxiliary appreciate the problems through which the Church in China is passing today and the spiritual value of its work;

BE IT RESOLVED: That we send our thanks to the Woman's Missionary Service League of China for their courteous greeting and ask Mrs. Huntington to carry back to them the assurance of our continued prayerful interest in their work.

WHEREAS, we the members of the Woman's Auxiliary in Triennial session assembled feel that we were greatly privileged in being present at the consecration of two Missionary Bishops this morning;

THEREFORE BE IT RESOLVED: That we send a message to Bishop Bentley and Bishop Salinas, assuring them that we pledge to them our interest and prayers, as they go forth to their enlarged work and widened responsibility.

WHEREAS, the members of Trinity Methodist Church have been most generous in permitting the use of their Church for meetings in connection with the Triennial,

BE IT RESOLVED: That the Woman's Auxiliary in Triennial session assembled assure them of our deep appreciation of their courtesy and consideration.

WHEREAS, Dean Dagwell and Mrs. Sidlo, the United Thank Offering Treasurer of this diocese, perfected the arrangements for the United Thank Offering Service,

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary in Triennial session assembled extend to Dean Dagwell and to Mrs. Sidlo their grateful appreciation of all that they did to make this beautiful service possible.

The Chair asked Mrs. Kinney to speak to the Auxiliary before it adjourned. Mrs. Kinney made a few happy remarks about the satisfaction that the people of Colorado had found in preparing for the coming of the Convention, and wished for the members of the Auxiliary the same joy in recalling the Convention that the Church in Colorado had had in looking forward to it.

At the suggestion of Mrs. Simonds of South Carolina the Doxology was sung.

It was moved by Massachusetts, seconded by Honolulu, that the meeting adjourn. The motion was carried, and at 3:35 P. M. the Chair declared that the Triennial Meeting assembled in Denver stood adjourned.

Grace Lindley
Secy.

TRIENNIAL REPORT

of

THE WOMAN'S AUXILIARY

TO THE NATIONAL COUNCIL

1928 - 1931

INTRODUCTION

"In the south wall of Cape Town Cathedral there is a tablet to the memory of an early editor of the Cape Times, which bears the striking inscription: 'He looked forward and made some beginnings'." In its sixty years existence the Woman's Auxiliary has made some beginnings and is ready to make more. It is well to look forward, but we must pause long enough to review the way by which we have come to the present time. In doing so we think gratefully and lovingly of some of those leaders who pointed the path ahead. For four years we rejoiced in the tender, fatherly friendship and guidance of Bishop Murray, and although Bishop Anderson was Presiding Bishop a short time only, he, too, reminded us that our way was forward as he wished us good luck in the name of the Lord. No one believed in greater possibilities for the Auxiliary or more truly rejoiced in its co-operation with this work than did Dean Lathrop and we shall never think of Mrs. Monteagle without longing to share her beautiful enthusiasm for joyous service. For these and other saints we thank God today beseeching Him to grant them continual growth in His love and service.

TRENDS OF THE TRIENNIUM

As we turn to the accomplishments of the past triennium certain facts become increasingly clear. The reorganization of our work begun in 1919 when we became Auxiliary to The National Council is practically completed.

Through these last years there has been a growing realization of the unity of all church work.

There has been a deepening realization that church work is the privilege of every member of the Church.

There has been an increase of emphasis on the parish as the unit for work.

There has been decrease of emphasis on standardization. Not rules and uniformity, but freedom and opportunity for experiment have been sought. Results in growth have proved the wisdom of such choice.

There has been greater interest and participation in the Church's work by younger women.

There has been increased emphasis on the importance of religious education and, therefore, a deeper realization that "the great need of the day is a living, personal experience of Jesus Christ and a wholehearted commitment to His cause."*

There has been fuller recognition of the importance of social service. If we can see as did Dean Lathrop what Christian social service really is, there will be new beginnings along those lines. In passing we suggest that it would not be amiss to make changed conditions in jails and prisons and almshouses a memorial to him.

There is growing hope of a new era in international and interracial relations. First in Taylor Hall, Racine, and now in Brent House, Chicago, Mrs. Biller has illustrated that for us. It is good to remember that \$50,000 of the Offering made tomorrow will go to the purchase of Brent House where she will continue to work out a fellowship which is the very essence of Christ's religion, gathering into one all the beauty belonging to each race and faith represented in the House which bears the name of a Bishop who saw and loved the beauty of different races and peoples.

Interest in the interracial committees in the South is a significant sign of better relations between the white and colored races. The Church is grateful for leadership on these lines given by Mrs. McGowan and Mrs. Cain and others, and glad that Miss Winston represents the Auxiliary on the general Interracial Commission.

The great success of Tuttle School in Raleigh, N. C., with Miss Richards as Dean, is another proof of interracial interest and co-operation, and is proof too of the ability of colored leaders to serve the Church, and through her, the State.

*An Educational Creed, Department of Religious Education.

In its six years' existence twenty-four students have graduated, eight of whom were college and seventeen junior college grade on entering the School. These twenty-four graduates are serving in different positions and places. So many young colored women are eager for this training that it is probable that applicants will be turned away in spite of the fact that the National Council's appropriation of \$3,000 from undesignated legacies made it possible to provide more rooms by finishing the third floor. It is happily significant that at our request, the Presiding Bishop has appointed a graduate of this School, Miss Esther Brown, as our first colored general United Thank Offering worker, to do for her people the same kind of service being done by other field workers.

It is evident that opportunities for service in the Church are as great today as ever. They are perhaps more difficult to meet than ever before. We can hope that what our English friend, Miss Margaret Read, who did much for us in her visit in 1930, said in a recent letter is true in our country as well as in hers. "There is certainly a very vigorous Christianity being expressed among the younger generation here today and the response to the appeal for missionary service is one of its indications. The most encouraging thing is that all this life and interest is coming up from below and is not the result of appeals from platform or pulpit. The student leaders are desperately keen about questions of race relations and social order and vocation for the Church at home and overseas." We in our turn are eager to see that the most thorough preparation for such service is available and it is cause for congratulation that Windham House is becoming a happy and successful center for special study in New York for college students who are going into full time service for the Church. In the three years since its opening sixty-four students have lived there. Its faithful and devoted director, Miss Lathrop, having done the pioneer work in which she was so deeply interested, resigned last July, and Miss Mary E. Ladd, formerly Principal of St. Mary's School, Concord, N. H., and sister of the Dean of Berkeley Divinity School, took charge of the House.

During the triennium the National Council appointed 129 women for home and foreign and student work. This last was the new venture resolved upon in Washington, which has more than justified itself. The salaries of these women were paid from United Thank Offering and regular funds. It is wise not to make distinctions based on salary, for the work done by the person and not the fund from which her salary is drawn is the true measure of service.

It is a regret that time forbids opportunity to speak in detail of the Executive Secretary's visits in 1929 to some of the Latin American fields -- Panama, Porto Rico, the Virgin Islands, the Dominican Republic and Haiti. Everywhere happy, difficult, successful and self-sacrificing work was evident.

Another significant sign of growth is our willingness to evaluate work anew. For instance, the ethics of the supply work have been questioned. Are personal boxes right? Is it right to support missions through the sale of clothing? No matter what the answer of the future may be, the answer today is that until salaries are raised and appropriations are increased, supply work must continue on its present lines, and will probably be needed always for institutions. Every year the specific need of persons and missions aided through the department is carefully checked up.

A decreasing desire for credit is another sign of growth. Many diocesan branches do not send their gifts direct to headquarters, but through diocesan treasurers, who do not report these gifts as a separate item. This willingness to forego credit is seen especially in connection with the Advance Work Program. We know what was given through the Corporate Gift. We cannot know the amount women gave for Advance Work outside that Gift. In eighty dioceses men and women worked together. In nine the Woman's Auxiliary undertook definite projects, five of these being in dioceses which declined to accept any Advance Work other than the projects taken by the Auxiliary branches. The nine have pledged \$97,200. There is no separate record of what the women in the other dioceses are giving.

In spite of lessening desire for credit, let us be inconsistent enough to report that during the three years 1928, 1929 and 1930 there was reported for the Budget Quota \$461,206.62, for Specials \$391,841.08, a total of \$853,047.70, and for Supplies \$870,528.24. The United Thank Offering of 1928 was \$1,101.450.40, interest on which during the triennium was \$81,353.77. The Corporate Gift was \$66,414.90. Gifts for other Advance Work were \$183,553.12. The total in money was \$2,285,819.89, and the grand total in money and supplies \$3,156,348.13.*

* The figures on the Budget Quota, Specials and Supplies, are for the years 1928, 1929 and 1930. Those on the Corporate Gift and Advance Work are for November 1928-August 1931. The United Thank Offering is that given in Washington, October 1928, and has not been reported heretofore because the Triennial Report of 1925-1928 was presented before the Offering was received.

Before leaving figures two Funds should be mentioned. The Emery Fund, given in 1921, to mark the Fiftieth Anniversary of the Woman's Auxiliary is a continual joy. From it grants are made to women missionaries on furlough. One of the last things Miss Emery said to me was that she hoped that this Fund would never be closed, but would be added to as time went on. Small gifts continue to come in and it now stands at \$98,407.82. About \$1,600 would, therefore, bring it to \$100,000 which would be satisfactory, though even then it should not be closed.

In 1928, the National Council received for the Woman's Auxiliary from the will of Mrs. Mary E. Emery of Cincinnati \$50,000 and voted that the income should be expended at the request of the Executive Board. Grants from it have been made for scholarships at Windham House, for the Bishop's residence in Haiti, furnishing a room in the Rest House in Porto Rico, for the Federal Prison for Women at Aldershot, West Virginia, beside a number of other things.

While the Board's report has been made by the Chairman, it is fitting that the secretaries should bear witness to that Board's service to the Church. Long journeys, careful consideration of problems and loving work have characterized it, and in this connection it is both a sorrow and a pleasure to name the retiring members, a sorrow that they are ineligible for re-election, a pleasure to record in this way our gratitude to them and our affectionate good wishes. They are Miss Lucy C. Sturgis, Mrs. Charles H. Boynton, Miss Louisa T. Davis, Miss Frances F. Bussey, Mrs. Allan McGregor, Mrs. E. J. Randall, Mrs. Robert Burkham, Mrs. J. C. Tolman, and Miss Helen C. C. Brent, who, representing the Girls Friendly Society, was and will always be an inspiration to us all. It would be pleasant to believe that the Church Mission of Help asked representation on the Executive Board of the Woman's Auxiliary party at least because they had seen how successful and happy such representation by the Girls' Friendly Society has been.

Although this Report is read by the Executive Secretary, she represents all the secretaries except in this one paragraph when she speaks for herself in order that she may speak of the others. And first she mentions one who is not a secretary, but the friend and adviser of us all -- Dr. Adelaide Case. It is impossible to express in words what that friendship and advice has meant and means to us at headquarters. Of the secretaries, two have continued the good service begun some years ago, and two have begun theirs in the past triennium. Mrs. Wade not only gathers and assigns requests for supplies, but thinks out plans and policies, and problems often acute and tragic, especially in these last years,

receive her wise and thoughtful attention. Perhaps Miss Flanders is best known by correspondence, but her careful service is appreciated by many visitors to the office and her loving thought by many missionaries who use the Emery Room. Of the two who took office in January, 1929, Miss Beardsley was new only on the headquarters staff. She came because we had seen and appreciated her service as one of the United Thank Offering field workers, and it is sufficient to say that she brought that same quality of consecrated service to headquarters. No one could have led us more happily and successfully than has Miss Marston, not only by increasing our educational interest and efforts, but by broadening and deepening them. To work with such fellow-secretaries has made the last three years a joyous time. In this place we would record too, loving gratitude and appreciation for the services of Jean Underhill, in the Woman's Auxiliary office first, and later in the Department of Missions.

The plan suggested by Mrs. Biller when she was organizing secretary, of appointing United Thank Offering missionaries for general field work, has been most successful. Mrs. Taber has done a really tremendous amount of work in twenty dioceses and missionary districts since her appointment in February, 1923, Mrs. Arthur J. Gammack appointed in 1927, rendered faithful and devoted service, resigning October 1929. Miss Elizabeth Beecher was appointed in September 1929 and did much good work in the Southwest, resigning in January 1931 to be married. Miss Elizabeth Baker, appointed November 1929, and Miss Ruth Osgood, appointed March 1930, through their enthusiasm and untiring service have contributed much, not only to the dioceses and districts they have visited, but to all who have worked with them. In May 1931, the Presiding Bishop appointed two more United Thank Offering general workers, Miss Helen Whitehouse of Montana, the daughter of one of the Church's faithful mission priests, and as mentioned previously, Miss Esther Brown of Southern Virginia.

FUTURE PLANS

Such have been the trends of the Woman's Auxiliary in the past three years. Like the Cape Town editor, we look forward and prepare to make new beginnings. To do so will mean that during the coming triennium plans and policies must be worked out by the new Executive Board and the secretaries and by the diocesan boards, but especially by members of parishes, for our parishes should become places of such true fellowship in seeking to know God, of such adoring worship of Him, of such loving service of man, that they will reveal to the world something of the beauty of God.

If this is to come to pass there must be a depth and clearness of spiritual understanding not always evident among us and as one means of gaining this there should be much increase in the use of Retreats. Now more than perhaps at any other time Christians need to go apart to think and rest in the presence of God.

The field of adult education presents significant opportunities to the Auxiliary. To mention only two suggests new goals for us to work toward. Constructive education for Christian parenthood must be the concern of the Woman's Auxiliary in co-operation with other groups in the parish and community. The need for this becomes increasingly clear as we seek to aid in the religious education of the children of the Church. Education for leisure is a byword in these days. How far are we prepared to contribute to the enrichment of life of those upon whom more and more leisure is being thrust? Surely the Church has a function in the present effort to stimulate the desire and create the environment for more fruitful living for men and women everywhere.

We shall want to share, too, as fully as we may the plans and ideals of federations of home and foreign boards of missions, learning with them to take our part in making conditions in this country and throughout the world those which should obtain in the Kingdom of God.

We must do better recruiting both for parish and world-wide service. We must think out with the Departments of Domestic and Foreign Missions and Religious Education plans for training these recruits and give serious consideration to a just and wise policy on salaries and retiring allowances.

At this Convention the Church will consider the question of undertaking work in India. If it is decided to do so, that service will call for sacrificial offerings of self and of gifts.

These are some of the new beginnings before us, others, and very important ones, will appear as we discuss the great subjects which are to concern us in these two weeks and out of which should come our policy for the next triennium. The very program for this Triennial Meeting is significant. At such a time as this we dare not content ourselves with interesting or entertaining meetings. We venture to believe that our Lord is here to speak to us and through us. The program that we seek to make for the years ahead must be nothing less than that which the women of the Church can do to carry out His will.

World peace, Christian unity, a new social order, a different attitude toward race are all gloriously difficult but open roads down which we should not wander, but up which we should march guided by the wisdom and love of God. The inspiration for so doing is the day in which we live. We dream great dreams, others do so too. An American president seeks to bring the nations closer; a Japanese Christian dreams of a new social order, not for his nation only, but for the world; one of our own Chinese priests plans for the practical carrying out in his country of the "Way of Jesus," and whatever we think of his politics, we cannot but be moved by Gandhi and his emphasis on "Soul force." There is indeed a deep underlying unity of mankind, and for the disciples of the Christ there is also a wonderful, growing realization of the fellowship of the Church, of our own branch, of the Anglican Communion and of the universal Church.

A NEW LIFE

But a new beginning is not enough. Each time that we make our Communion the Church bids us begin a new life. That is more profoundly important than a new beginning of activities. "Why is it that the Christian movement in China has impressed people chiefly as a movement of activities rather than as a spiritual force?" was asked at a missionary conference in Shanghai. We need to ask whether we really know what spiritual force is, and whether we can generate it. To quote an English writer -- "a great world-renaissance is shaking the nations and kindling passionate desires for freedom for self-expression and self-realization everywhere. There is movement, life, the passion for newness, the desire for fellowship, the consciousness of world-interdependence, the growing emphasis of humanism." Will the Church not only sympathize with such forces but mould and control them?

Against such a picture of the world we see the Figure of One ready to lead His Church to a new beginning and a new life in a new age, the Figure of One "wholly adequate" for today, as He has been for the past and will be forever. Do we dare follow Him? If we read aright the signs of the times discipleship will not lead to ease and security, but to solutions and relationships and attitudes which may mean revolution in thinking and living. It was said of others who followed Him that they feared as He went before them. We do well to fear our littleness, our personal inadequacy as He calls us to His great undertaking of making the kingdoms of this world into His Father's Kingdom. We do better to forget ourselves, "Looking unto Jesus the author and finisher of our faith." He is the beginning and the end. Behold, He makes all things new. Our fear changes

into awe and love and adoration as we follow Him in His great task of world redemption. And following Him we know that all things are ours "whether ... the world, or life, or death, or things present, or things to come; all are" ours; and we "are Christ's, and Christ is God's."

EXECUTIVE BOARD
OF THE SOCIETY

Respectfully submitted,

GRACE LINDLEY,

Executive Secretary.

Three years ago in Washington present Executive Board the responsibility of carrying out the resolutions of the Triennial, and guiding the women of the auxiliary in the various phases of the work. We have come to give an account of our stewardship but before rendering that, we must pause to mention with deep sorrow the loss of our two Presiding Bishops.

In Bishop Harvey we each felt, in its true sense, a father in God; and, as one of the members said, it was as if he laid his hands on our head in blessing each time we met with him.

Bishop Anderson, we saw just once -- but that day he gave us a message we shall not soon forget. He charged us of the Women's Auxiliary to continue "To walk progress more progressive." Let us not fail him at this Triennial!

For the past two years Bishop Perry has been our strong friend and advisor and he gave us a definition of ourselves we would do well to remember. "The Women's Auxiliary is a

REPORT
of the
EXECUTIVE BOARD
OF THE WOMAN'S AUXILIARY

Three years ago in Washington you entrusted to the present Executive Board the responsibility of carrying out the resolutions of the Triennial, and guiding the women of the Auxiliary in the various phases of the work. We have come to give an account of our stewardship but before rendering that, we must pause to mention with deep sorrow the loss of our two Presiding Bishops.

In Bishop Murray we each felt, in its true sense, a father in God; and, as one of the members said, it was as if he laid his hands on our head in blessing each time we met with him.

Bishop Anderson, we saw just once -- but that day he gave us a message we shall not soon forget. He charged us of the Woman's Auxiliary to continue "To make progress more progressive." Let us not fail him at this Triennial!

For the past two years Bishop Perry has been our strong friend and advisor and he gave us a definition of ourselves we would do well to remember. "The Woman's Auxiliary is a

spontaneous fact in the life of the Church." Let us keep it spontaneous and alive as never before.

We of the Board are deeply sensible of our own inadequacies. But who would not be when conscious of our part in the Great Missionary Task of the Church given to her by Christ Himself -- "Go ye into all the world, preach the gospel to every creature."

But notwithstanding that sense of our inadequacy, there has been a growing and deepening consciousness of the fact of the Holy Spirit as the guiding and compelling force in life. We believe that the Missionary Spirit is absolutely essential to the life of the Church. We believe that the consecration and reconsecration of each individual member is also essential. We believe that all problems of the individual and of humanity are Christian problems and can never be settled until they are faced in the light of God's purposes and Christ's life and teachings. We have endeavored therefore during the past three years to square our thinking to the principles of our Lord.

As a practical application of this, the new handbook -- "The Woman's Auxiliary in the Life of the Church" has devoted more than half its pages to suggested prayers, meditations

and litanies, as a help to individual members in their private devotions, and to leaders in deepening the spiritual life of their groups.

You charged us three years ago to cooperate more fully with all the departments of the National Council. This we have endeavored to do. Our field workers are touching all the various types of work in the field.

The emphasis has been put on the task rather than the organization. An evidence of this is the merging of our special Corporate Gift into the "larger Advance Work Program of the Church."

In undertaking the support of Women College Workers by the United Thank Offering, the Auxiliary has recognized our responsibility toward this newest mission field. We have supported fourteen women workers in colleges, whose appointments have all been acted upon by the Executive Board after the recommendation of the College Secretary of the Department of Religious Education.

As a new piece of work begun during the past Triennium we have affiliated with the Commission on Interracial Cooperation, with headquarters in Atlanta. The purpose of this Commission is not amalgamation of the

racess, but their amicable adjustment in mutual helpfulness. We are trying to carry out its policy and are not forming new committees for Interracial work but are throwing the force of the Auxiliary behind local committees where they exist, or helping to form community committees where there are none, to create an atmosphere in which all shall receive justice and a fair chance, regardless of race or color.

The creation of public opinion is always slow but the Commission on Interracial Cooperation with the help of the Christian bodies throughout the South is making progress in the correction of interracial injustice, and the betterment of conditions affecting Negroes, as well as the improvement of their interracial attitudes out of which unfavorable conditions grow. It is a movement rather than an organization. It aims to bring about better understanding, justice and fair dealing between the white and colored races. It is not seeking to solve the race problem, but is simply taking the next step in the direction of Interracial justice and good will, as we believe our Lord Jesus Christ would have us take it.

Although this might be termed a piece of Social Service work, we look to the next Board to develop that side of the work more adequately. Nevertheless, we feel that the entire conception of the program of this Triennial came out of an aroused social consciousness which has been growing during the past three years. Dr. Lathrop was a constant inspirer along this line and we still are conscious of his friendship and the force of his ideals.

You entrusted also to us the work of challenging younger women to join with us; and enlisting others in the Service of the Church. We are glad to report the formation of many branches of younger women throughout the country, and the presence of many of them here, both as delegates and visitors, bespeaks their interest.

Our great hope and one of our constant thoughts in planning the program for this Triennial has been that it would challenge the interest of the younger women and help them find that the Church is concerned with and has an answer to the problems of the day.

I cannot close without an expression of our grateful appreciation of the real ability of our Executive Secretary,

consecrated with untiring devotion. She was constantly bringing to us new paths to adventure, but quickly willing to abandon them if the judgment of the Board seemed otherwise. One can only say that her assistants have brought to their tasks the same quality of consecration and devotion, coupled always with constructive thinking.

And now we would express to you our appreciation of the loyal and intelligent cooperation of the Diocesan and Parish Auxiliaries without which none of the plans which were entrusted to the Board could have been carried on.

In closing, let me say just a word. During the summer when the thought of Denver has never been far from the minds of any of the Board, a verse from the sixty-eighth Psalm was ringing in my ears: "The Lord gave the word; great were the company of women that bare the tidings."

It has frequently been said that we are more ready and quicker to bear the tidings than we are to wait until the Lord has given the word. One might wish that that word "great" meant not only a company great in number or great in activity, but a company of women great in prayer.

I think we have all known a few great Christians, and they have all been listening Christians. Might we during this Triennial, when we shall have to be so very busy if we are to do all the things that we have planned for, remember that unless we are able to take time to listen there will be no message that we can possibly bear that will be of any significance or help in our meeting? It has been said that we have been given two ears and one mouth, that we might listen twice as much as we talk.

And we must remember that no matter what we desire or think or plan or intend, God reigns. Whether we make mistakes, or whether we decide wisely, He still reigns -- the same yesterday, today and forever.

Respectfully submitted,

(Signed) GEORGIANA SIBLEY,

Chairman, Executive Board.

M E M B E R S H I P

of the

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Mary E. Wood

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Isabella Leaning Carter

Rebecca Bryan Spurr

Annie C. Child

Mary Elizabeth Child

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Eva D. Adams
Fannie C. Anderson
Shirley Austin
Susie Delamater Austin
Anna L. R. Bacon
Alice Bailey
Mary S. Bell
Florence R. Bentley
Sarah Newton Bowles
Mimi W. Boyer
Stella Yates Brewster
Lillie Rand Burlingham
Georgia Hendree Ball Burton
Ella Avery Campbell
Isabelle Lanning Candee
Rebecca Bryan Capers
Annie C. Child
Mary Hotchkiss Child

Annie Clarkson
Mary Gage Clegg
Lula D. Crandall
Anna Branch Cushing
Nella A. Cutliff
Henrietta B. Driggs
Jane Cotton Edge
Irene H. Ellis
Susan Evered
Caroline Forbes
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Eliza Greenwood
Sallie C. Heyward
Audrey Hichborn
Ella Dora Howell
Malvina Walker Jamar
Louisa E. Knorr
Mary McConnell Knowlton
Louise Lawrence
Abby R. Loring
Fanny Perrin Macomber
Sara Martin

Mary Stone McBride
Martha Manning McConnell
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Helen G. Meynen
Eleanor Lawrence Miles
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Lydia Paige Monteagle
Henrietta Moore
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Mary E. Perry
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Edith Hottenstine Rhea
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